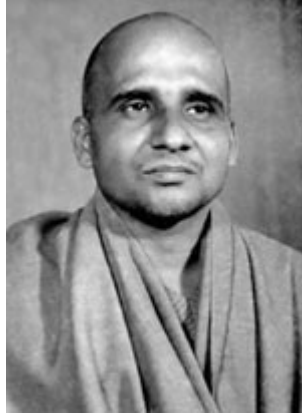




THE BRIHADARANYAKA UPANISHAD

SWAMI KRISHNANANDA

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CHAPTER III

Eighth Brahmana (contd.)

There is a great mystery and order that we can observe in the workings of the world. The method which is adopted by the functions of nature seems to be following a sort of law which cannot be violated. The laws of nature are so mathematically precise, so exact to the point of logical perfection, that their existence is incomprehensible without assuming the presence of an integrating Power. This is what Yajnavalkya tells Gargi in reply to her great question. Everything operates on account of a Supreme Cause, which cannot even be called a mere cause, in the sense of an instrumental operator outside the material of the effect. It is a Cause which is interwoven in the structure of the body of the effect, so that it (the Cause) is hidden inside the effect and works from inside. It is not like a carpenter making a table, in which case, also, we may say that the table is the effect and the carpenter is the cause of the table. Not so is this Causal relation here. The hidden presence of the Cause, inextricably involved in the presence of the effect, makes it impossible for the effect to work in a manner contrary to, or different from, the way that is laid down by the principle of the constitution of the Cause. The structure, the constitution of the Cause, is the determining factor in regard to the way in which the effect works. Not only the way in which the effect works but even the shape which the effect takes, the form or body it assumes, together with the activities that it undertakes in any direction whatsoever - all these things seem to be merely an obedience that it shows to the Cause, which exists, not outside it like a boss or a master, but which is its own inner Self or *Antaryamin*.

The Cause that we are speaking of, here, is not a master in the sense of a ruler outside, but an Inner Controller, a Regulator, a Force which is organically involved in the existence of everything that can be called the effect - the whole universe. There is, therefore, an organic connection, a vital relationship, a living contact between the Cause and the effect. If there should be such an exact, precise movement of nature, how can that be accounted for, unless there is something which is behind it; some mechanism which can be considered as the cause of this precision that we observe in nature? The precision of nature's working is such that you can even predict what can happen in nature, physically. Calculations are possible in such a manner that we can know when a particular planetary motion will take place even two hundred years or three hundred years beforehand. The prediction of anything, and the determining of any possible eventuality in the future, will not be possible unless there is a vital connection between the present condition and the future. Not only does the present determine the future, but it is in turn determined by the past. The past, present and future, involving the entire working of the Cosmos, is a marvellous machine which surpasses the comprehension of human understanding. How can this be accounted for, unless there is a Supreme Intelligence, an Architect of the Cosmos who has fashioned this entire formation which we regard as objects, bodies etc? The Antaryamin Brahmana so far has also pointed out that it is not merely the general structure of the universe that is so determined, but even the particular individualities of the content of the universe. Even as the Cause is vitally involved in the existence of the universe as its effect, so is this universe involved, vitally, in an organic connection, with all *its* effects, such as we, the individuals.

So, there is an internal relationship of the transcendent, the universal and the particular. These three are called in the Antaryamin Brahmana as the *Adhidaivika*, *Adhibhautika* and the *Adhyatmika* principles. They are not three different realities. Our existence and activity, even our way of thinking and understanding, our action and reaction - all this is determined by the structure of the universe. And the structure of the universe is determined, again, by something which transcends the nature of the universe in its visible form. And it is because of this inexorable legal connection, logical relationship, that exists internally among the transcendent, the universal and the particular, that anything that we do, can produce an effect, or a result. When we think, when we speak, when we act, a result is produced. A result cannot be produced unless there is a connection between that causal factor and the result that is expected. That connection is invisible. This connection, this invisible potency that regulates the nature of the effect in its relation to the cause is what is called Karma, secretly mentioned by Yajnavalkya to his friend, in another context.

All good deeds in this world are so-called because of the goodness of this Law that exists everywhere. It is good because it is universally impartial, absolutely just to the point of logical perception. It has no friend or foe, and it has no necessity for modification of constitution at any time. This Law of the Eternal never changes. It does not need or call for amendments with the passage of time. The circumstances of the lives of people do not call for changes in Eternal Law, as

is the case with human law. Circumstances in society call for amendment, but no such amendment is necessary in the Law of the Absolute. It is eternally fixed, because even the necessity for amendment, which has circumstances, apparently, as its cause, are determined by the Law. The so-called change of circumstances in the future is a part of the ordinance that has been fixed already by the Eternal. So, even all possible changes in the future are in the bosom of the Cosmic Reality. There is no such thing as a chaotic indeterminate future possibility which cannot be predicted. This makes it possible for the Eternal Law to be also Omniscient at the same time.

If there is no interconnectedness of the universal principle in past, present and future, there cannot be anything called Omniscience. How can you know what is going to happen in the future if the future is undetermined? If anything can happen in the future, and no one can know what is going to happen at any time in the future, Omniscience is not possible. But the very possibility of Omniscience is a proof of everything being fixed forever, and no change is possible. Such is the grandeur of this Absolute. Yajnavalkya speaks to Gargi: “And whoever knows this, he alone knows anything worthwhile. Whoever does not know this, does not know anything.” Any knowledge, minus the vitality of this Eternal Wisdom, cannot be regarded as worthwhile for ultimate purposes. They have a working utility but are not ultimately valid. The ultimate meaning of a thing lies in its connection with this Eternal Law. If the Eternal is disconnected, everything that may appear utilitarian and valuable will perish one day or the other. The transiency of things, the perishability of nature, and the character of mortality that you see in anything, is due to the severance of the particulars from the universal which has its Law, defined already, but which the individual cannot grasp or understand.

Mortality or death and perishability and transiency etc. experienced by us here are actually connected with our lack of awareness or knowledge of that Law of the Absolute. What is required is not a change or a transformation in things, because that is not possible, but a consciousness of what is happening. The impossibility of the human mind to comprehend the pros and cons of all things in their universal interconnectedness creates a false impression in the very same mind that things are indeterminate; things have to be done in this way, that way etc. There is no such thing called for. What is necessary is an awakening into the fact of this interconnectedness of things. And if this knowledge is not to come forth, any other knowledge is not going to help us.

10. *yo va etad aksaram, gargi, aviditvasmiml loke juhوتي, yajate tapas tapyate, bahunl varsasahasrany antavad evasya tad bhavati; yo va etad aksaram, gargi, aviditvasmal lokat praiti, sa krpanah; atha ya etad aksaram, gargi, veditvasmal lokat praiti, sa brahmanah.*

Yo va etad aksaram, gargi, aviditvasmiml loke juhوتي; yajate tapas tapyate, bahunl varsasahasrany antavad evasya tad bhavati: “Gargi; there may be many people in this world who perform large sacrifices and give much in charity and do

great austerities or penances for years and years together. For thousands of years they may do these virtuous deeds in this world, but if they do not know this secret of the Absolute, then perishable is the effect of all this activity." Even the thousands of years of penance and philanthropy will yield nothing worthwhile in the end. It will fall like withered leaves, with no life in it, if it is disconnected from this Vitality which is the Supreme Absolute. *Yo va etad aksaram, gargi, aviditvasmal lokat praiti, sa krpanah*: "Miserable, indeed, is the fate of that person who does not have this knowledge." Wherever he goes, he will have defeat, frustration, suffering, agony and anguish of the mind caused by the disconnection of his awareness from this Reality that is everywhere. *Atha ya etad aksaram, gargi, viditvasmal lokat praiti, sa brahmanah*: "He is called a Brahmana, or a great knower, who departs from this world, having known this Reality." The goal of life is therefore the realisation of this Supreme Being, and every other activity is an auxiliary to this realisation. Whatever virtue, whatever righteous deeds that we may have to perform as our duty in the different walks of life in the world - all these are only of an auxiliary value, an ordinary utility. They are valuable only because they are passages to the experience and the knowledge of this Ultimate Goal of life. The Ultimate Goal of life is the value of everything in life. It is not ultimate in the sense of a future in time. Again we have to correct this mistake if it occurs to the mind of any person. It is not something that will happen tomorrow, and therefore, it has no connection with what is happening today. It is not ultimate in a temporal or spatial sense. It is ultimate in a logical sense only, not spatial and temporal. It is connected even with the least of our actions, even today at this very moment. So, even the smallest deed that we perform, even the least thought that occurs to our mind, at this very moment today, will have no meaning and no worth if it is disconnected from the Goal for which it is to be directed, of which it is a means. If this point is not remembered in the mind, whatever we do is a waste, and life will not yield the fruit that is expected out of it.

11. *tad va etad aksaram, gargi, adrstam, drastr, asrutam, srotr, amatam mantr, avijnatam vijnatr, nanyad ato'sti drastr, nanyad ato'sti srotr, nanyad ato'sti mantr, nanyad ato'sti vijnatr; etasmin nu khalv aksare, gargi, akasa otas ca protas ca.*

Tad va etad aksaram, gargi, adrstam drastr: "But Gargi; this great wonder about which I am speaking to you cannot be seen by anybody." It cannot be seen because it is the Seer. How can you see your own eyes? Nobody has seen one's own eyes, because the eye is the seer. How can you comprehend your own mind and behold your own understanding? They cannot be seen because they are the principles which are the *subjects* of all such psychological actions and functions. "So Gargi; this Imperishable Absolute is the Seer of everything, but you cannot see It." How can you see It? By *becoming* It. How can you become It? By assimilating Its character. What is Its character? Non-objectivity. It is a tremendous blow to the mind even to conceive what non-objectivity is - *adrstam drastr. Asrutam, srotr*: "It is the Hearer of everything, but you cannot hear it." *Amatam mantr*: This is a repetition of what was mentioned earlier in another

context. “It is the Thinker of everything, but it itself cannot be thought by anybody. *Avijnatam vijnatr*: It understands everything, but you cannot understand it.” You cannot understand it because it is the Cause and you are the effect. It understands everything because it is the Cause of everything and everything is its effect. *Nanyad ato'sti drastr*: “There is no other Seer but That. *Nanyad ato'sti srotr*: There is no Hearer but That. *Nanyad ato'sti mantr*: There is no Thinker except That. *Nanyad ato'sti vijnatr*: There is no other Understander than That. *Etasmin nu khalv aksare, gargi, akasa otas ca protas ca*: The unmanifested *Avyakrita*, *Akasa*, the ether supreme, is woven warp and woof, lengthwise and breadthwise, in this Eternal Absolute.” Everything is woven in it. You will find even the least of things there, even the minutest and the most insignificant of things can be found in that Supreme Eternal Absolute.

12. sa hovaca; brahmana bhagavantah, tad eva bahu manyedhvam yad asman namaskarena mucyedhvam; na vai jatu yusmakam imam kascid brahmodyam jeteti. tato ha vacaknavy upararama.

Gargi, after having listened to this reply, this discourse of Yajnavalkya, speaks to the whole audience: “Friends! Learned men! There is no use of speaking to him further. We should not put any more questions. You must regard yourself blessed if you can be let off by him merely by a salute. You do prostration to him and go away from this place. Nobody can defeat this man in argument. No one can speak like him, and there seems to be nothing which he does not know. So why put further questions?” And saying this Gargi Vacaknavy, the great lady saint, the knower of Brahman, occupied her seat.

Ninth Brahmana

MANY GODS AND ONE BRAHMAN

But, there was one man who would not listen to this advice. He had to do something, and he puts a very intricate question. He was the last man to query. There were eight people who put questions. Now the eighth man comes and he dies actually, in the very audience, due to an incident that took place on account of too much meaningless querying. He was called Sakalya.

1. atha hainam vidagdha sakalyah papraccha: kati devah, yajnavalkya, iti. sa haitayaiva nivida pratipede, yavanto vaisvadevasya nividy ucyante; trayas ca tri ca sata, trayas ca tri ca sahasreti. aum iti. hovaca, katy eva devah, yajnavalkya iti. trayas trimsad iti. aum iti. hovaca, katy eva devah, yajnavalkya, iti. sad iti. aum iti. hovaca, katy eva devah, yajnavalkya, iti. traya iti. aum iti. hovaca, katy eva devah, yajnavalkya, iti. dvav iti. aum iti. hovaca, katy eva devah, yajnavalkya, iti. adhyardha iti. aum iti. hovaca, katy eva devah, yajnavalkya, iti. eka iti. aum iti. hovaca katame te trayas ca tri ca sahasreti.

Atha hainam vidagdha sakalyah papraccha: This gentleman gets up and asks certain questions. They are very very long queries, and very long answers also are given. "How many gods are there?" This is what Vidagdha Sakalya wanted to know. The question put to Yajnavalkya by Sakalya means this much - *kati devah, yajnavalkya, iti. Sa haitayaiva nivida pratipede, yavanto vaisvadevasya nividya ucyante:* When the question, how many gods are there, was put, Yajnavalkya contemplated the list of gods given in a passage, or a Mantra of the Veda called the *Nivid* which has reference to a group of gods called *Visvedevas*. And in accordance with the statement made in that Mantra, called the *Nivid* in the Veda, Yajnavalkya says: *Trayas ca tri ca sata:* "Three hundred and three." The answer was given. Then he says: *Trayas ca tri ca sahasreti:* "Three thousand and three." "All right! Let me see," was the retort of Sakalya. *Katy eva devah, yajnavalkya:* "Is this the answer that you give me to my question, how many gods are there? Three thousand and three; three hundred and three! Have you no other answer to this question?" Then Yajnavalkya gives another answer. *Trayas trimsad iti:* "There are thirty-three gods." *Aum iti. hovaca:* "All right"! Again he asks, not being satisfied with this answer. "Tell me again properly; how many gods are there?" - *katy eva devah, yajnavalkya? Sad iti:* "Six are there." "All right!" He was not satisfied; he again asks a question. *Hovaca, katy eva devah, yajnavalkya:* "How many gods are there. Tell me again. Think properly." *Traya iti:* "Only three gods are there." *Aum iti. hovaca, katy eva devah, yajnavalkya:* Not being satisfied, he asks again: "How many gods are there? Tell again." *Dvav iti:* "Two gods are there." Again he asks a question, not being satisfied. "Tell again; how many gods are there?" *katy eva devah, yajnavalkya.* "One and a half gods" - *adhyardha iti.* Then he was very much upset. "What is this you say, one and a half gods. Tell again properly; how many gods are there?" - *katy eva devah yajnavalkya. Eka iti:* "One god is there," he said finally. So, a series was recounted by Yajnavalkya in a very humorous manner, all of which has some meaning which will be mentioned in the following passages. *Katame te trayas ca tri ca sahasreti:* "All these numbers that you have mentioned - three thousand and three, three hundred and three - what are these gods? Give the names of these gods, the deities." Then Yajnavalkya said:

2. *sa hovaca, mahimana evaisam ete, trayas trimsat tv eva deva iti. katame te trayas trimsad iti. astau vasavah ekadasa rudrah, dvadasadityah, te ekatrimsat indras caiva prajapatis ca trayastrimsav iti.*

Sa hovaca, mahimana evaisam ete, trayas trimsat tv eva deva iti: "All these three thousand and all that that I mentioned - they are not really gods. They are only manifestations of the thirty-three. The thirty-three are the principal manifestations, and others are only their glories, radiances, manifestations, magnificences or forces, energies, powers." "But what are these thirty-three" - *katame te trayas trimsad iti.* "The thirty-three gods are eight Vasus, eleven Rudras, twelve Adityas - they make thirty-one (*ekatrimsat*) - then Indra and Prajapati - these make thirty-three gods."

Now, these are called gods in a very special sense, and there is a meaning behind their being designated as gods. The term god means a power that causally works inside a form. That which regulates from inside any particular individual, groups of individuals etc. is the god of that individual or the god of that group of individuals. In a broad sense we may say, the cause of anything is the deity of that thing. Now again we have to bring to our mind, the meaning of the word 'cause'. The deity does not operate as an external cause. The sun as the cause of the eye is not the sun that is ninety-three million miles away, disconnected from the eye in space. That principle which controls the eye or any other organ has something to do internally also with the structure of the organ. Likewise is the case with every other function. The god of any particular phenomenon is the invisible presence. So it will be mentioned here in the following passages that every visible object has a presiding deity inside. Even the hands cannot be lifted unless there is a force inside; the eyes cannot wink unless there is a force inside the eyes, likewise with every other function or limb of the individual. What are these *Vasus*, *Rudras* and *Adityas*? They have to be explained. They are not far away from us. They are immanent within us.

3. katame vasava iti. agnis ca prthivi ca vayus cantariksam cadityas ca dyaus ca candramas ca naksatrani ca, ete vasavah, etesu hidam sarvam hitam iti, tasmad vasava iti.

Katame vasava iti: "What are these Vasus which are eight in number?" "Fire is one deity; earth is one deity; air is another; the atmosphere is one deity; the sun is one deity; the heaven is one deity; moon is one deity; the stars are one deity. These constitute eight groups" - *agnis ca prthivi ca vayus cantariksam cadityas ca dyaus ca candramas ca naksatrani ca. Ete vasavah*: "Why do you call them *Vasus*?" What is the meaning of the word *Vasu*? *Vasu* is that in which something resides. In Sanskrit, *Vasu* means, to abide. That which is an abode of something; that in which something abides; that which is the repository or the support of something is the *Vasu* of that thing. Now, these things mentioned here, eight in number, are really the substances, in a subtle form, out of which everything is made, including our own selves. All bodies are constituted of the vibrations of which, ultimately, these principles consist. *Agni*, *Prthivi*, *Vayu*, *Antariksa* etc. are not solid bodies, though names are given here, which are applicable to physical bodies. Even the earth is not a solid body. It is a vibration. It is something difficult to understand for a casual observer. There is no such thing, ultimately, as a "solid" body. Everything is a conglomeration of forces. Force concretises itself. The increased density of a particular force is the reason why we give it a particular name in a particular context, as it becomes visible. Even these distinctions between earth and fire and air etc. are tentative distinctions. One is convertible into the other. So we see that there is an internal connection among the gods. We know that solids can become liquids, and liquids can become gases, and anything can be converted into anything by certain processes to which they are subjected. The solidity of the earth; the fierceness of fire, the fine character of air; the glowing nature of the sun etc., can be attributed to the increased density of the manifestation of the force of which they are all

constituted. Distance does not matter here. Even if the sun is so many millions of miles away, it can regulate us, control us. Distance is completely overruled by the existence of invisible powers, cosmic energies that can reach over great distances as immense light does. So, all bodies are constituted of these *Vasus*. Our physical body, our subtle body and the physical bodies and the subtle bodies of everyone and everything everywhere - all these are made out of the energies of certain forces which go to make up these elements - the fire, the earth etc. What is there in our body except these things? If you dissect the body of any individual and observe, chemically, the constituents you will find that these constituents of the bodies of individuals are nothing but the constituents of these eight principles mentioned. They are, therefore, called *Vasus* because everything abides in them. *Etesu hidam sarvam hitam iti, tasmad vasava iti*: “Everything is deposited as it were in these constituent principles. Therefore, they are called *Vasus*.”

4. *katame rudra iti. daseme puruse pranah atmaikadasah; te yadasmāt sarīran martyad utkramanti, atha rodayanti, tad yad rodayanti, tasmad rudra iti.*

Katame rudra iti: “Who are the *Rudras*?” The *Rudras* are inside us. They are not in Mount Kailasa, as theology would tell you. They are inside us, operating in a particular manner. The powers which constitute the *Rudras* are the ten senses and the mind. They are eleven in number. “The ten senses and the mind make eleven. These are the *Rudras*.” They make you do whatever they like. They are the controllers of your system. You cannot do anything independent of the senses and the requisites of the mind. What can the body do? What can the individual as a whole do, except in the direction pointed out by the senses and the mind? - *katame rudra iti. daseme puruse pranah atmaikadasah.*

Te yadasmāt sarīran martyad utkramanti, atha rodayanti, tad yad rodayanti, tasmad rudra iti: *Rudu* is to cry, in Sanskrit. “When the senses and the mind leave the body, they make one cry in anguish.” One is in a state of grief, and weeps in sorrow due to pain of severance of the senses and the mind from the physical abode. The individual concerned also cries, (when they are leaving) and the other people connected with that individual also cry at the time of the departure of what we call the soul in the individual which is nothing but this total function of the senses and the mind. Inasmuch as these eleven, the senses and the mind, subject the individual to their dictates and make you yield to their demands and clamours, and make you cry in agony if you violate their laws, they are called *Rudras*.

5. *katama aditya iti. dvadasa vai masah samvatsarasya, eta adityah, ete hidam sarvam adadana yanti; te yad idam sarvam adadana yanti, tasmad aditya iti.*

Katama aditya iti: “What are the twelve *Adityas*, the suns?” They are not twelve suns. “They are twelve forces of the sun,” twelve functions of the sun, twelve ways in which the sun’s energy works. *Dvadasa vai masah*

samvatsarasya, eta adityah, ete hidam sarvam adadana yanti: *Aditya* is a Sanskrit word meaning the sun. The forces of the sun, the movements of the sun, the phases of the sun, take away the lives of people. *Adadana* means, they take you, withdraw you, absorb you. Every day is a passing of life. The movement of the sun is not merely a beautiful phenomenon that we can gaze on with wonder every morning. Every rise of the sun is an indication that so much life has gone. Every bell that rings tells you that your death is nearing. And so, these twelve months of the year may be regarded as the twelve functions of the sun. They are twelve functions in the sense that they are responsible for the twelve ways in which the sun influences the individuals on earth and the entire atmosphere around it. The movement of the planets, and other stellar bodies in connection with the location of the sun, becomes responsible for, what we call, the twelve months in the passage of time. And inasmuch as there is such movement which is twelve in number, there is a twelve-fold influence of the sun on things around, and these twelve influences of the sun are called twelve *Adityas*, by way of symbology. And they are called *Adityas* because they withdraw the lives of things. They cause transiency in things. They are the cause of the perishability of bodies - *adadana yanti*. *Te yad idam sarvam adadana yanti, tasmad aditya iti*: Time, actually is meant here, which “takes away the vitality of people.”

6. *katama indrah, katamah prajapatir iti, stanayitnur evendrah, yajnah prajapatir iti. katamah stanayitnur iti. asanir iti. katamo yajna iti, pasava iti.*

Who is *Indra*? The power that overpowers everybody - That is *Indra*. The energy that is with you by which you assert yourself and feel a confidence in yourself is *Indra*. Even if you are a weakling, you feel a confidence sometimes. That confidence comes due to a hidden potentiality in you, a power in you which is beyond your present conceivable capacity. *Katama indrah, katamah prajapatir iti*. “Who is *Indra*? Who is *Prajapati*?” (other gods who are mentioned in the list) *Stanayitnur evendrah*: “The rain cloud can be called *Indra*. *Yajnah prajapatir iti*: Sacrifice can be called *Prajapati*.” *Katamah stanayitnur iti*: “What do you mean by rain cloud?” “By rain cloud I do not actually mean the cloud, but the lightning which is the embodiment of energy.” *Indra*, therefore, is the designate of force which overwhelms other forces. It is *Indra* because it rules. It rules in the sense that nothing can stand in its presence. So, in short, *Indra* represents here a deity designating a force present in every individual, yourself and myself included, a force that can give you the confidence of there being nothing impossible for you. That hidden hope and energy which is present even in the smallest creature is God Himself, revealing Himself in some minute form. A ruler in everybody and the energy that is hiddenly present in every individual is what the term *Indra* conveys in this context.

Yajnah prajapatir iti: Prajapati is the Supreme Being Himself. He is identified with *Yajna*, or sacrifice. Here sacrifice does not mean merely oblations in a sacred fire, but a compulsion exerted upon every individual body by this *Prajapati*, or the Universal *Virat*, or *Hiranyagarbha*, by which it becomes

obligatory on the part of every individual to accede to the Law of this Being. Sacrifice is a form of self-surrender. What is sacrifice? It is an offering of what you have and what you are in some measure in the direction of something which you regard as the goal. Now here the goal is *Prajapati*. He is called *Yajna*, and he is identified with *pasava iti*. The individual is called the victim of the sacrifice because of the compulsion exerted upon it by the goal of the sacrifice. We are all victims of the sacrifice in the sense that we are obliged, compelled, forced to yield to a law which is transcendent to our own selves. It is not true that we are entirely free though it looks as if we are like that. Our freedom is conditioned by the necessity of that law which operates within us as the Antaryamin, and which calls for a sacrifice on our part, not in the sense of offering ghee etc. in fire, but the surrender of our own value to the Eternal Value. Therefore, in that sense, *Prajapati, Yajna* - Supreme Sacrifice, includes within Himself everything that is the victim of the sacrifice, which means to say, every individual is included in the universal.

7. *katame sad iti. agnis ca prthivi ca vayus cantariksam cadityas ca dyaus ca, ete sat; ete hidam sarvam sad iti.*

Katame sad iti: “How many gods are there? You said six gods.” “The six are the same as already mentioned, minus two. *Agnis ca prthivi ca vayus cantariksam cadityas ca dyaus ca, ete sat; ete hidam sarvam sad iti*: The fire principle, the earth principle, the atmospheric principle, the sun and the moon, the sun and the heavens - these are the six. So they are not new things. I have already mentioned eight. Two I have excluded. By excluding two, I tell you, six gods are there.”

8. *katame te trayo deva iti. ima eva trayo lokah, esu hime serve deva iti. katamau tau dvau devav iti, annam caiva pranas ceti. katamo' dhyardha iti, yo yam pavata iti.*

Now, *katame to trayo deva iti*: “What are the three gods? The three worlds themselves are the three gods.” We do not have gods outside the universe. They are inside the universe. In traditional theology, sometimes we are told that gods are outside. They are in paradise; they are in heaven. It is not true. They are not outside. The word ‘outside’ is inapplicable to the connection of gods to the bodies over which they preside. I have already mentioned, they are like causes with affects. They are immanently hidden in the bodies, which they preside over, which they control, and which are the effects thereof. So, the universe includes every effect, your body, my body and every body. All the fourteen realms of beings, called the *Lokas*, are what we call the worlds. They are constituted of three levels - the higher; the middle and the lower. These three worlds are the entire creation. These three levels may be regarded as the gods in the sense that the three-fold conceivable division of the Eternal Reality in respect of these three worlds is the three-fold god. Inasmuch as the gods are inseparable from the worlds, the worlds themselves are called gods, just as your body is pointed out by some other person, saying, ‘this is the person’. This is not the person! The person

is something transcendent to your body, and yet you identify the personality of yours, or the person in you, with the body that is appearing outside. Likewise, the worlds are identified with the gods which preside over them. So, in a way, the three worlds are the three gods. No other god, or gods, exist. *katame te trayo deva iti. ima eva trayo lokah esu hime serve deva iti*: “All the gods are inside the three worlds.” They are not outside. Even the heavens are inside these three worlds only.

Katamau tau dvau devav iti: Now finally he says: “There are two gods.” “Who are the two gods?” *Annam caiva pranas ceti*: “Energy and matter - these are the two gods.” The whole universe consists of matter and energy. There is nothing else. Outwardly it is matter, inwardly it is energy. And these may be called the ultimate gods in one sense, matter and energy, called here *Anna* and *Prana*. “Be satisfied Sakalya,” says Yajnavalkya.