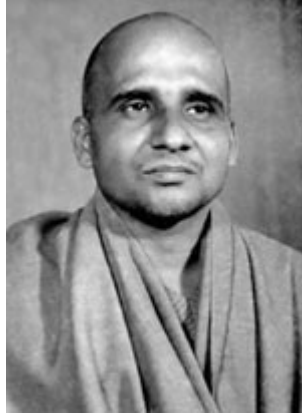




THE BRIHADARANYAKA UPANISHAD

SWAMI KRISHNANANDA

DISCOURSE-32 (13 APRIL 1977)

CHAPTER IV

Fourth Brahmana (contd.)

23. tad esa rcabhyuktam:

esa nityo mahima brahmanasya na vardhate karmana no kaniyan tasyaiva syat pada-vit, tam veditva na lipyate karmana papakena, iti tasmad evam-vit, santo danta uparatas titiksuh samahito bhutva, atmany evatmanam pasyati, sarvam atmanam pasyati; nainam papma tarati, sarvam papmanam tarati; nainam papma tapati, sarvam papmanam tapati; vipapo virajo'vicikitso brahmano bhavati; esa brahma-lokah, samrat; enam prapito'si iti hovaca yajnavalkyah; so'ham bhagavate videhan dadami, mam capi saha dasyayeti.

Tad esa rcabhyuktam: esa nityo mahima brahmanasya na vardhate karmana no kaniyan: 'The greatness of the knower of Brahman does not increase or decrease by action done or action not done'. The question of good action or bad action does not arise in his case, just as there is no such thing as good and bad in nature as such. To the universe, there is neither good nor bad. And also to God, there is neither good nor bad. Anything that is directly or indirectly connected with the Supreme Being we think is good, and anything that falls short of this ideal we regard as erroneous. Now, the question of goodness and badness arises on account of the extent of self-affirmation involved in one's personal life. The greater the self-affirmation and body-consciousness, the greater the assertion of individuality; the greater the appropriation of meaning to oneself exclusive of the existence of other people, the greater the selfishness of existence characterised by what is called bad. And anything else which is morally bad, ethically bad, socially bad, communally bad, or politically bad follows

automatically as a corollary from this central evil which is self-affirmation. All other evils are offspring of this self-assertion meaning the affirmation of the ego as an exclusive principle, independent of connection with other individuals. Now, this sort of affirmation is abolished when knowledge of the Absolute dawns. There is affirmation, no doubt, but a universal affirmation. If you call it the ego, it is universal ego. There is a humorous anecdote in this connection. It appears, one of the disciples of Acharya Sankara came after bathing but Sankara was inside the room, and the door was bolted. The disciple knocked at the door whereon Sankara asked from inside, 'Who is there?' 'I', was the answer.' 'O, either expand it to infinity or reduce it to zero,' was the retort of Sankara from inside. This 'I' either expanded to infinity or reduced to zero, is good. But it should not be left midway. The essential trouble with all human beings, the trouble with every created being, is this mid-positioning of the ego.

The knower of Brahman is consciousness as such. It is difficult to define what we mean by a knowledge of Brahman. In common parlance we identify a knower of Brahman with a human being who has knowledge like a professor. A physics or chemistry professor is a human being who has a great learning in that subject. He is a learned man, yet he is still a human being. Likewise, we are likely to connect the appendage of knowledge as an accessory to the personality of the individual whom you call the knower of Brahman. The Upanishads do not connote the meaning of the knower of Brahman in this sense. He is not a knower 'of' Brahman. Language does not permit us to put this truth in any other better manner but the fact is, it is not 'of' something. *Brahma-vid brahma eva bhavati*, is what another Upanishad tells us. The knower of Brahman does not know Brahman as I know you or you know me, or X knows Y, etc. It is not an 'of' of something. The 'of' is a redundant particle that appears in the sentence. It is a consciousness that becomes suddenly aware of its own being; that is all. This is called knowledge of Brahman. So a *Brahmana* is a person, if you want to call him a person, becoming conscious of himself as a universal existence. Such a being who is not a human being, not even a person, is the supreme apex of impersonality, is the knower of Brahman. It is Brahman alone that knows Brahman. It is not I or you that know Brahman. It is God that knows God, not anyone else. So, in that case, of course, the question of *Karma* does not arise, much less the question of evil, good, bad, etc. So, the knower of Brahman who has identified himself with the Cosmic Essence, who is called a *Brahmana* in the language of the Upanishad, neither increases by good actions nor decreases by bad actions. If a beautiful fragrant breeze blows on your nose, the wind is not going to be credited for that. If a stink comes from the air, the latter is not going to be discredited for that, because it is not connected with any personal motive and it is not a person at all.

The relativity of things comes into relief when we consider the interconnectedness of all things, so that the placement of a particular value in its own context is what will enable us to know the truth of that particular thing. We always misjudge things on account of placing a thing in the wrong place. Where the nut is to be, there the nut has to be. It cannot be in the dining room. Where the belt is, there the belt has to be. You cannot hang it somewhere else, on your

neck for example. It is hard for the individual knower to place things in their proper context because of this evil self-assertion. There is always a preconceived notion that 'I know everything' and everything should pass through the rut and the crucible of 'my' understanding. If this egoism vanishes and if we are good enough to accede and concede as much value to others as we are attributing to our own selves, considering others also equally subjects of knowledge as we ourselves are, then we would be giving due respect to people. The highest respect that you can pay to a person is to regard him as a subject and not an object of understanding and judgment. You are nobody to judge anybody, because you immediately convert a person into an object the moment you judge. It is a very ridiculous attitude that you adopt in respect of other people, because the reverse can take place and you may be judged in the same way as an object. When you consider everyone as an object, you are in *Samsara*. That is called bondage. Everyone is an object. I am an object for you and you are an object for me. So, everyone is an object only. The whole world is filled with objects. The consideration of the whole world as a conglomeration of objects merely and nothing more than objects is called *Samsara*, or bondage. But you can shift your emphasis to the subjectness of beings. Why should I regard myself as an object of you? Am I not a subject by myself, so also you? So, if everyone is a subject, there is only subjectivity everywhere. Look at the wonder. The moment you shift your emphasis of consideration, the very world of objects has become a world of subjects. That is called *Moksha*. So, in one and the same place there is bondage and liberation at one stroke, and in the same person you can see both object and subject, both friend and foe. Viewed as an object he is an enemy and viewed as a subject he is a friend. This is the great point of view taken by the knower of Brahman. In his case no *Karma* arises, either good or bad, because these appellations are inappropriate in that supreme condition of a person - *esa nityo mahima brahmanasya na vardhate karmana no kaniyan* - as he only sees subjects and no objects.

Tasyaiva syat pada-vit, tam veditva na lipyate karmana papakena: 'Evil is unknown to him'. Just as there is no shadow in the sun, there cannot be sin or evil in God and also in anyone who is Godconscious. One who has simply awakened himself to this knowledge becomes the being of knowledge itself. Hence, the question of *Karma*, evil, etc., does not arise there.

Iti tasmad evam-vit, santo danta uparatas titiksuh samahito bhutva, atmany evdtmanam pasyati, sarvam atmanam pasyati: 'Such a person automatically becomes self-restrained'. We ordinary ones have to struggle hard to be virtuous and have to put forth great effort to see that we are not committing any error. Virtue becomes a *Sadhana* or a means of purification for us. But in the case of a knower it becomes an effulgence emanating from his body. You cannot say that the light of the sun is an effort put forth by the sun. It is a spontaneous emanation. So, what is an effort, an enforced practice of virtue on the part of an initiate or a beginner, is the spontaneous nature of the knower of the Absolute. 'Such a person is tranquil' at all times because of the unruffled condition of consciousness being free from *Rajas* and *Tamas* - *Shanta*. 'Automatically the

senses converge into the mind and the intellect' and the Supreme Mahat, a *Danta*. *Uparata* - is 'free from all distractive activity which is directed usually for ulterior motive'. *Titiksuh* - is 'able to bear anything' because he has no good or bad, right or wrong. Everything becomes correlated to each other, and therefore, he has nothing to say either positively or negatively in respect of anything. He neither says, 'Yes! He is good', nor does he say, 'No! He is bad'. Neither of these statements will come from his mouth because he is *Samahita* - 'He is one-pointed, concentrated in the essence of Being'. And, what does he visualise? 'He sees himself in himself', nothing else. He does not see people; he does not see the world; he sees himself in himself. Now, does it mean that he sees only the personal self? This misconception may arise in the mind of an untutored student of the Upanishad. *Atmany evatmanam pasyati*: Does it mean that he is an introvert in the psychoanalytical sense, closing his eyes and looking upon himself and enjoying his own personality, engrossed in his physical body? Is this the meaning of knowing oneself and beholding one's own self in one's own self? No! It is corrected by the subsequent statement, *sarvam atmanam pasyati*. 'He sees the Self in everything', not looking at himself only as the Self but looking at everything as the Self. This is what I mentioned already as the subjectivity of the universe being revealed to the consciousness of the person who has known Brahman - *sarvam atmanam pasyati*.

Nainam papma tarati: 'No evil can cross over him' because it does not really exist. How can it then touch him? How can the shadow touch the sun who is so bright and hot? *Sarvam papmanam tarati*: 'He crosses over all that you call evil and untrue in the world'. *Nainam papam tapati*: 'No evil can burn him'. *Sarvam papmanam tapati*: 'He burns all sins'. *Vipapo* - 'free from evil of every consideration'. *Virajo* - 'free from distraction of every kind'. *Vicikitso* - 'free from doubt of every kind'. *Brahmano bhavati* - 'he becomes the knower of the Absolute, the Supreme Knower of Brahman'.

Esa brahma-lokah samrat: 'Janaka! This is the goal that you have to reach,' says Sage Yajnavalkya. This is *Brahma-loka*, the world of Brahma. It does not mean some distant world of Brahma; it means the world itself is Brahma. The universal itself is the Absolute. 'This realisation is the goal of your life, O Emperor Janaka. This is the final message for you,' instructs Sage Yajnavalkya. You can imagine the joy of the disciple, the glorious student. He was just overwhelmed at having received this knowledge of the consummation of being. *Samrat enam prapito'si*: 'I have taken you to this goal and I have done my duty', says the Guru to the disciple - *iti hovaca yajnavalkyah*. *So'ham bhagavate videhan dadami*: Previously he (Janaka) used to say, 'I give you a thousand cows'. Now he says, 'I give you the whole kingdom and I am here as your servant. Use me as you like.' *Videhan dadami; mam capi saha dasyayeti*: What else can he offer? 'The whole kingdom is at your feet Master, and I am at your service as your servant. Now nothing else can be offered to you in return for this great wisdom that you have imparted to me'.

24. sa va esa mahan aja atma, annado vasu danah; vindate vasu ya evam veda.

'This great Atman is immortal'. 'This Atman' refers to the great Atman, not your individual localised bodily Atman. We are not referring to the *Jivatman*. It is not the *you* or the *I* that we are speaking of. It is the Selfhood of entire creation we talk of. That great Being, *Mahatatva*, the Supreme Being, Cosmic Intelligence - that is the real Atman that we are speaking of. 'It is the eater of everything' - *annadah*. 'It is the consumer of all objects'. Every object is connected with it as inseparable from its own Being. It is not like a son connected with a father or a subordinate connected with a boss or a servant connected with a master. It is not such a loose connection of object with subject. It is an inseparable organic oneness of 'Being as such.' Such is the unity of subject and object in that great Atman. As the objects are inseparably involved in the Being of the Subject, it is supposed to be the great consumer of all things. *Vasu-danah*: 'It is the Being which dispenses the highest justice and commands the due reward of actions to follow in accordance with their own intensity and direction'. 'Whoever knows this Truth also becomes like that'. *Vindate vasu ya evam veda*: You will also be a Master of this kind; you will be as great as this *Mahat Atman*; you will be an enjoyer of all things; you will not be a poverty-stricken beggar or a hermit wandering from place to place in search of God, once you know this. You have already found Him. Why do you wander like a hermit anymore? You are as great as He and your glory is as great as His glory. *Vasu ya evam veda*: 'One who knows', knows in the real sense of the term. Here in the Upanishad, knowledge is being. You must never forget this truth. Knowledge does not mean knowledge of something. It is knowledge itself which is the being of everything.

25. sa va esa mahan ajatma, ajaro, amaro'mrto' bhayo brahma; abhayam vai
Brahma, abhayam hi vai Brahma bhavati ya evam veda.

This great Being, this great Atman is unborn. It is not caused by anything, and therefore, it cannot be destroyed'. It has no birth and, therefore, it has no death. 'It is immortal. Fearlessness is Brahman' because there is no second to it. Where there is another external to you, there is fear from that being. Fearlessness is the state of the Absolute because next to it nothing is, second to it nothing exists - *abhyam brahma*. *Abhyam vai Brahma*: What is Brahman? 'Fearlessness is Brahman', because it is Oneness and, therefore, it is fearlessness. *Abhyam hi vai Brahma bhavati ya evam veda*: 'You become that fearless existence the moment you know That to be identical with your own existence'.

Fifth Brahmana

THE SUPREME SELF AND THE SUPREME LOVE

This, the last verse of the preceding *Brahmana*, is the message of the Brhadaranyaka Upanishad finally, but the Fourth Chapter does not end with this recitation. It goes on further, repeating once again the great conversation that took place between sage Yajnavalkya and his consort, Maitreyi. We have already covered that section which is only repeated here again. Acharya Sankara, the

commentator, gives the reason as to why it is repeated literally, word for word. He says that this is the system of logical induction. There is a proposition; there is an argument and there is a conclusion. The proposition was the great teaching of Yajnavalkya to Maitreyi and it was substantiated by arguments of various kinds. The arguments were studied in the form of conversations in the preceding sections. Now we are coming to the conclusion that the proposition is correct. So once again the author is repeating the same thing, to bring to mind the original proposition, the teaching of Yajnavalkya to Maitreyi where he explained that all love was love of God. All love is love of Self; all love is love of the Absolute and there is no love other than that. Even the affection that you have for a cat or a dog is nothing but the Supreme Being calling you, summoning you in some fraction, in some manner. So, all love is divine. There is no such thing as undivine love if you properly understand from where it comes, why it is directed and what it is that summons. Finally, Yajnavalkya sum up his teaching to Maitreyi, saying that in the state of liberation there is no externality consciousness; there is no objectivity of any kind; there is nothing to be seen or sensed or understood or thought, because of the fact that all beings are consumed in its own Existence. Having given this final teaching, Yajnavalkya leaves home and goes for higher meditations.

We do not propose to expatiate on this subject because we have already covered it earlier. The sixth section merely names the successive sages who taught this scripture. So, here we conclude the Fourth Chapter of the Brhadaranyaka Upanishad. The philosophical, the mystical and the metaphysical sections are over.

CHAPTER V

First Brahmana

BRAHMAN THE INEXHAUSTIBLE

Now we come to the Fifth Chapter, which is replete with certain contemplations, *Upasanas*, *Vidyas*, or meditations that will help us in conceiving *Brahman* for the purpose of higher practice. The *Santi-Mantra* - *Om purnam adah*, etc. - is the initial invocation of this chapter.

1. Om purnam adah, purnam idam, purnat purnam udacyate purnasya
purnam adaya purnam evavasisyate.
Om kham brahma, kham puranam, vayuram kham, iti ha smaha
kauravyayani-putrah, vedo'yam brahmana viduh; vedaina yad
veditavyam.

Om purnam adah, purnam idam, purnat purnam udacyate purnasya purnam adaya purnam evavasisyate: 'The great fullness or plenum is Brahman', the Absolute. From fullness, nothing that is not full can come. So, 'what comes

from fullness is fullness only'. Now, this word fullness is used in different senses. How is it that what comes out of the fullness is also fullness? Because in the microcosm, macrocosm is reflected. You can see the pore of a single sand particle of the beach the whole cosmos vibrating if your eyes are penetrating enough. The entire universe is reflected in every particle of sand, every grain of matter and every atom of existence, even as in every cell of the body the whole personality can be seen. Physiologists and biologists will tell us that to understand a human being you have only to take one cell of the body and that will tell you what the person is biologically. Likewise, a little particle, our so-called finite existence, the effect that follows in the process of creation, is not really an effect in the form of a diminution of the glory of the cosmos but the cosmos reflected wholly in it. The whole is present in the effect also in a mysterious manner which is inscrutable to the ordinary mind of the human being. You can study any individual and you would have studied the whole universe. Everything that can be seen in God can be seen in this world also. Whatever is in *Vaikuntha* or *Kailasa* or *Brahma-loka*, can be seen inside this very lecture hall. But you can only see it with the proper apparatus, that is all. Whatever is anywhere, is everywhere, and whatever is everywhere, is anywhere.

Purnam adah purnam idam, purnat purnam udacyate: 'That is full; this is full'. What was the cause? That is the full. And what is the effect? That is also the full. 'And from the full the full has come', the full effect has come from the full cause. When something is taken from something else, generally there is a shortage on the part of that from which you have taken it. You know very well that if from ten quintals you take five quintals, only five quintals remain there. But it is not so here. When the universe has come out of the Absolute there is no diminution in the content of the Absolute. This is a mysterious emanation indeed. Even when the rays of the sun emanate from the sun, there is combustion going on and a kind of diminution of the intensity of the heat of the sun, physically speaking. But in this case nothing changes and there is no diminution whatsoever. The content is as full as it was, as it is, as it will be. So, *purnasya purnam adaya*, 'after having taken away, or after the coming out of the effect from the Supreme Cause, what remains is full only'. This is another way of symbolically telling you that nothing has happened; no creation has taken place, it only appears as if it has to the blinded eyes of ignorant individuals - *purnam adaya purnam evavasisyate*.

Now, after having given this symbolic message of the fullness of Brahman and the way of contemplation, a further elucidation of the same subject is taken up for consideration. The first *Mantra* - '*Om purnam adah*' - also is a passage intended for meditation. This is a *Vidya* by itself. It is a method of *Upasana*. How is one to contemplate the Supreme Being as the completeness, the felicity, the plenum, the *Bhuma*, the Absolute, the *Purna*? The answer follows. When you contemplate Brahman, you can not conceive of it as anything other than completeness. *Purnam brahma*: Because it is full, it is called *Brahma*. Anything that is apparently outside it would be naturally included within it, because anything that has something outside it cannot be called full. So, when

you designate the Supreme Being as full, naturally you have to include everything within it. In the earlier stages one would, of course, exclude oneself from that contemplation because one cannot imagine oneself as also included in it. One has to bring together everything in creation into a completeness or wholeness of concept in the meditation of the Absolute as all in all. That is the first stage of meditation on Brahman. Later on, one must also concede that when everybody has been included there, why not yourself also? How can you alone stand outside as a privileged individual? You also go into it. Then who contemplates Brahman? The answer must come from you only. This is the highest meditation which this *Mantra - purnam adah purnam idam* - tells you.

Om kham brahma: Another *Upasana* is given to you. You can meditate on Brahman in another way. If you cannot conceive this kind of all-pervasiveness and totality of existence at one stroke, with the power of your understanding, you have got space, the vast space to meditate on. Think of space; how vast it is; how big it is, where does it end and so on? You can close your eyes for a few minutes or even open your eyes and look at that vast expanse and see the glory of this unbounded something, we call space. Where does it end? However far you may travel, you will not know where it ends. Everything is contained within it, but it is not contaminated by anything that it contains. Now to go further, one teacher tells us that the space referred to here is the Ether of consciousness. It is the Ancient One, *Puranam*, not the ordinary one. *Om kham brahma, kham puranam*: 'The ether or the sky of consciousness it is that is referred to when we speak of space as Brahman'. Consciousness is like space because it is unlimited. It is lit up by the illumination that is within its own being. Can you conceive of consciousness as vast as space, like space everywhere, uniform, homogeneous, ubiquitous? Well, such is consciousness; such is my essential nature; that is the nature also of the Absolute. Can you conceive this ether of consciousness as present everywhere? The ether everywhere and the ether within an empty pot are one and the same. Likewise the ether of consciousness which is the Absolute, is also the ether of consciousness within me, the so-called individual. Thus contemplation on the ether of consciousness is veritably contemplation on the Supreme Being.

Another teacher says, why go so far? Even this ordinary space will do for you. *Vayuram kham*: This space which is filled with air, that also can suffice for the purpose of meditation. You need not stretch your imagination to the ether of consciousness which is rather difficult for you to imagine. Contemplate on this physical space. How far is it, how long, how wide, how deep and what does it contain etc.? This space, you know is the cause of all the elements. This earth can be dissolved in water, water can be dried up by fire, fire can be extinguished by air and air can be absorbed into space, so that the whole solidified earth and all this glory that you call this world will go into air and ether when involution takes place. Even modern scientific discoveries confirm this. It is only space and time that exists, not solid objects they say. So, space even physically conceived, is a great thing. Why go as far as the ether of consciousness which is far superior? So, *vayuram kham*, this *Kham*, or *Akasa*, or the space which is filled with air, the

physical one, even that itself is enough for you as a symbol for meditation on the Supreme Being. Everything is space. Everything is space and time interconnected with nothing outside whatsoever. So, because physical space is visible to us and it is easy for us to conceive it, one teacher, the son of *Kauravyayani*, tells us to take this as the symbol. Otherwise you may meditate on the ether of consciousness, or still better on *Om purnam adah purnam idam*. Whatever is suitable to your present condition of mind, that you may take as the symbol, as the instrument for meditation.

Om kham brahma, kham puranam, vayuram kham, iti ha smaha kauravyayani-putrah: 'The son of Kauravyayani tells us that physical space can also be taken as a symbol'. *Vedo'yam brahmana viduh*: This is the highest Veda. What is Veda? It is knowledge supreme; and what knowledge can be superior to this knowledge! What knowledge can be higher than this great knowledge where you are told everything that has to be told? So, this little passage here is identified with Veda itself. *Vedo'yam brahmana viduh*: 'The great knowers have declared this itself as the Veda'. Om is the Veda. *Eka Eva Pura Vedah Pranava Sarva-Vangmayah*, says the Bhagavat Purana. 'In the beginning there were no Vedas as such. Only *Pranava* existed. Om or *Pranava* was the Veda. Afterwards there was a split of the constituents of the *Pranava* into syllables, then the *Padas* of *Gayatri*, then the *Purusha-Sakta* and finally the three Vedas, the huge tomes that you see today as the *Rg Veda*, *Yajur Veda*, and *Sama Veda*. They are all contained like the branches of a huge tree inside this small seed which is *Pranava*, or Om. So, 'Om is all', says this passage of the Upanishad. It is the Veda itself, and all the Vedas have come from this seed Om. *Vedo'yam brahmana viduh*: 'All the knowers have declared Om as the Veda itself'. *Vedainena yad veditavyam*: 'Whatever is to be known can be known through this'. If you have understood this, you will understand everything else because you have been given the theorem, the corollary necessarily follows.

This very short section consisting of only one invocatory *Mantra* and one instructive passage completes the first *Brahmana* of the Fifth Chapter. Then follow very short sections which however are full of deep meaning.

The Upanishad now goes into a little more detail, bearing in view that these above meditations are very difficult and that they are not meant for everyone. Intellectually, one can grasp their significance, but the heart will not accept it easily. The feelings are repelled by the very thought of this Totality, completeness, Being etc., because the senses are very violent. They are not going to leave you so easily. Whatever be your understanding capacity, the senses also have some capacity, and they try their might to the last. Even at the hour of doom they will not leave you. The Upanishad knows this. The teachers of the Upanishad are compassionate and they tell us that there are some ways of subduing these opposing forces which prevent us from understanding the Truth and contemplating on it.

There are three great evils, if at all you can call them evils, that are the oppositions to contemplation. They prevent you from conceiving Totality and insist on particularity. When these forces begin to work, a complete thought of anything cannot arise. You will only see partial appearances. Even if you look at a thing you will not see the whole of that thing. You will see only some aspect of that thing. When a gold necklace is seen, for example, it will be seen by various individuals differently. For a person who wants jewels, it is an ornament. There is only beauty and jewellery there for him or her. For a goldsmith, it is only the weight of gold that is the value. For an animal, say a monkey, it has no meaning because he does not know its worth. So, from one's own point of view, things can be looked at differently. It can be mine, then it is very dear, beautiful, very necessary. If it is not mine, it is wretched, useless, 'let it go', you say. Let it go anywhere, nobody cares. So, if it is mine, it is very nice; if it is not mine, it is not nice. How can one thing be both? When it is mine, then it is not yours. For you it is not good but for me it is good. So, various troubles arise in our minds when we look at things as particulars, as individuals isolated from the whole. These are called *Kama*, *Krodha*, *Lobha* - desire, anger and greed. They will not allow us to think of totals. They only want particulars because when completeness is there, they cannot work. They 'walk out' of Parliament! They cannot stand there. So, they insist that particularity be there; that finitude is there; that individuality is the only reality. If such a vehement assertion is made by these forces within us, how can the poor understanding, the reason or intellect function at all? So, the Upanishad says that it is better to pay the devil its due at the start, before ascending to higher pedestals. If you are completely under the subjection of these lower forces, it is not possible to suddenly rise to the level of meditation on Brahman. In the beginning you must find out as to what extent you are under the thumb of these forces. If they are only lightly interfering with your practice, you can intelligently tackle them by a judicious manner, by rationality, philosophical investigation etc. But if they are very violent, then you have to employ various suitable ways. In connection with this, there is a short anecdote, which we will consider in the second *Brahmana* of this chapter and which will give us an idea as to how to subjugate these big three!

Second Brahmana

THE THREE PRINCIPAL VIRTUES

1. trayah prajapatyah prajapatau pitari brahmacaryam usuh, deva manusya asurah, usitva brahmacaryam deva ucu; bravitu no bhavan iti; tebhyo. haitad aksaram uvaca; da iti, vyajnasista iti; vyajnasisma iti hocuh, damyata, iti na attheti, aum iti hovaca, vyajnasisteti.

Trayah prajapatyah prajapatau pitari brahmacaryam usuh, deva manusya asurah, usitva brahmacaryam deva ucu; bravitu no bhavan iti: On one occasion the gods, the human beings and the demons, all observed self-restraint, *Brahmacharya*, *Tapasya* and austerity for the sake of gaining knowledge from

the Creator. Having observed great austerity they went to Brahma, the Creator Himself and said, 'Give us instruction'. Who went? Three groups. One group of the celestials, the gods, denizens of *Indra-loka*, paradise, who enjoy all sorts of pleasures, second the men of this earth plane, and third the demons, extremely cruel in their nature. To the gods He said, 'I give you instruction. Listen! Da. He said but one word 'Da'. 'Do you understand what I say? 'Yes, we understand'. 'Very good! So, follow this instruction'. Then he looked to the human beings, 'Do you want instruction from me?' 'Yes!' 'Da', he said again. 'Do you follow what I say?' 'Yes, we understand'. 'Very good! Now go and follow this instruction'. Then the demons were called and He said, 'Da' to the demons also and the demons like the others said, 'Yes, we have understood what it is'. 'Go and follow this instruction'. To all the three He told the same thing, but the meaning was taken differently by the different groups. 'Da, Da, Da', He said. That is all He spoke.

The celestials, the people in paradise, are supposed to be revelling in pleasures of sense. They are fond of enjoyment. There is no old age there. There is no sweating, no toiling, no hunger, no thirst, no drowsiness and nothing untoward as in this world. It is all pleasure and pleasure, honey flowing everywhere in paradise. They are addicted to too much enjoyment. So the instruction to those people was *Da* - '*Damyata*'. In Sanskrit *Damyata* means, restrain yourself. *Damyata* comes from the word *Dam*, to restrain. Subdue your senses. Do not go too much in the direction of the enjoyment of the senses. That was *Da* to the celestials. *Kama* is to be controlled by self-restraint.

Human beings are greedy. They want to grab everything. Hoarding is their basic nature 'I want a lot of money'; 'I have got a lot of land and property'; 'I want to keep it with myself'; 'I do not want to give anything to anybody'. This is how they think. So, to them 'Da' meant *Datta* - 'give in charity'. Do not keep with you more than what you need. Do not take what you have not given. Do not appropriate what does not belong to you. All these are implied in the statement - be charitable. Charitable not only in material giving but also in disposition, in feeling, in understanding and in feeling the feelings of others. So, to the human beings this was the instruction *Datta* - give because they are not prepared to give. They always want to keep. Greed is to be controlled by charity.

And to the demons, who are very cruel, who always insult, injure and harm other people 'Da' meant '*Dayadhvam*' - be merciful to others. The third 'Da' means *Dayadhvam* - be merciful. Do not be cruel and hard-hearted. Demons are hard-hearted people. They eat, swallow, destroy and demolish everything. Anger is to be controlled by mercy.

So, these three letters *Da, Da, Da* instructed three types of individuals in three different ways. All instructions were conveyed by a single word only; a single letter, but the meaning was conveyed properly to the individual groups concerned. Wear the cap that fits - *tebhyo haitad evaksaram uvaca; da iti, vyajnasista iti; vyajnasisma iti hocuh, damyata, iti na attheti, aum iti hovaca vyajnasisteti*.

2. atha hainam manusya ucuḥ: bravitu no bhavan iti; tebhyo haitad evaksaram uvaca; da iti; vyajnasista iti, vyajnasisma iti hocuḥ, datta iti na attheti; aum iti hovaca vyajnasisteti.
3. atha hainam asura ucuḥ, bravitu no bhavan iti; tebhyo haitad evaksaram uvaca, da iti, vyajnasista iti, vyajnasisma iti hocuḥ, dayadhvam iti na attheti, aum iti hovaca vyajnasisteti. tad etad evaisa daivi vag anuvadati stanayitnuhda, da, da, iti, damyata, datta, dayadhvam iti. tad etat trayam sikset, damam, danam, dayam iti.

These are the three great injunctions given by Prajapati, the Creator to three types of people. If this instruction can be followed in its spirit, then the desire, greed and anger of the personality can be sublimated by self-restraint, charity and mercy respectively.