

you deduce from this source which of the four castes was most likely the originator of the story? Does this support anything else that McNeill said in his interpretation?

Thousand-headed Purusha, thousand-eyed, thousand-footed — he, having pervaded the earth on all sides, still extends ten fingers beyond it.

Purusha alone is all this — whatever has been and whatever is going to be. Further, he is the lord of immortality and also of what grows on account of food.

Such is his greatness; greater, indeed, than this is Purusha. All creatures constitute but one-quarter of him, his three-quarters are the immortal in the heaven.

With his three-quarters did Purusha rise up; one-quarter of him again remains here. With it did he variously spread out on all sides over what eats and what eats not.

From him was Virāj born, from Virāj the evolved Purusha. He, being born, projected himself behind the earth as also before it.

When the gods performed the sacrifice with Purusha as the oblation, then the spring was its clarified butter, the summer the sacrificial fuel, and the autumn the oblation.

The sacrificial victim, namely, Purusha, born at the very beginning, they sprinkled with sacred water upon the sacrificial grass. With him as oblation, the gods performed the sacrifice, and also the Sādhyas [a class of semidivine beings] and the rishis [ancient seers].

From that wholly offered sacrificial oblation were born the verses [rc] and the sacred chants; from it were born the meters [chandās]; the sacrificial formula was born from it.

From it horses were born and also those animals who have double rows [i.e., upper and lower] of teeth; cows were born from it, from it were born goats and sheep.

When they divided Purusha, in how many different portions did they arrange him? What became of his mouth, what of his two arms? What were his two thighs and his two feet called?

His mouth became the brāhman; his two arms were made into the rajanya; his two thighs the vaishyas; from his two feet the shūdra was born.

The moon was born from the mind, from the eye the sun was born; from the mouth Indra and Agni, from the breath [prāṇa] the wind [vāyu] was born.

From the navel was the atmosphere created, from the head the heaven issued forth; from the two feet was born the earth and the quarters (the cardinal directions) from the ear. Thus did they fashion the worlds.

Seven were the enclosing sticks in this sacrifice, thrice seven were the fire-sticks made when the gods, performing the sacrifice, bound down Purusha, the sacrificial victim.

From the Rig Veda: Sacrifice as Creation

As McNeill discusses in the previous selection, the Vedas are the writings of the ancient Brahman priests in India. They cover a wide variety of religious subjects and concerns: ritual, sacrifice, hymns, healing, incantations, allegories, philosophy, and the problems of everyday life. In general, the earliest Vedas (like the Rig Veda) focus more on the specifics of ritual and sacrifice, reflecting the needs and instructions of the priests during the Aryan conquest. The last of the Vedas (like the Upanishads) are more philosophical and speculative.

This selection is from the Rig Veda. What happened when Purusha was sacrificed? What is the meaning of this first sacrifice? How does this story support the role of priests?

Thinking Historically

Consider how this primary source supports the division of Indian society into castes, as McNeill discusses in the previous selection. How does this story suggest that the people who wrote the Rig Veda thought the division of society into four castes was pretty basic? Can

With this sacrificial oblation did the gods offer the sacrifice. These were the first norms [*dharma*] of sacrifice. These greatneses reached to the sky wherein live the ancient Sādhya and gods.

12

From the Upanishads: Karma and Reincarnation

The idea of karma (cause and effect, appropriate consequences) appears in the earliest Upanishads. Karma meant: "As you sow, so shall you reap." Good karma would be enhanced; bad karma would lead to more bad karma. The universe was a system of complete justice in which all people got what they deserved. The idea that the soul might be reborn in another body may have been an even older idea, but in the Upanishads it combined easily with the idea of karma. That a good soul was reborn in a higher life, or a bad soul in a lower, was perhaps a more material, less subtle, version of the justice of karma. The idea of reincarnation, or the transmigration of souls, united justice with caste.

What effect would these ideas have on people? In what ways would these ideas aid people in gaining a sense of power over their lives? How might these ideas be tools of control? What does "morality" mean in this tradition?

Thinking Historically

How does the idea of karma presented in this primary source support McNeill's interpretation of the importance of the caste system in India? Would the idea of reincarnation make caste organization stronger or weaker?

According as one acts, according as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action.

Bṛhad Aranyaka, IV:4.5-6, in *The Thirteen Principal Upanishads*, ed. and trans. R. E. Hume (Bombay: Oxford University Press, 1954), 140-41. *Chandogya*, V:10:7, in Hume, quoted in *The Hindu Tradition: Readings in Oriental Thought*, ed. Ainslee T. Embree (New York: Vintage, 1966, copyright renewed 1994), 62-63.

But people say: "A person is made not of acts, but of desires only." I reply to this I say: As is his desire, such is his resolve; as is his resolve, such the action he performs; what action (*karma*) he performs, that he procures for himself.

On this point there is this verse: —

*Where one's mind is attached — the inner self
Goes thereto with action, being attached to it alone.*

*Obtaining the end of his action,
Whatever he does in this world,
He comes again from that world
To this world of action.*

— So the man who desires.

Now the man who does not desire. — He who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Soul — his breaths do not depart. Being very Brahman, he goes to Brahman.

Accordingly, those who are of pleasant conduct here — the prospect is, indeed, that they will enter a pleasant womb, either the womb of a Brahman, or the womb of a Kshatriya, or the womb of a Vaishya. But those who are of stinking conduct here — the prospect is, indeed, that they will enter a stinking womb, either the womb of a dog, or the womb of a swine, or the womb of an outcaste (*candāla*).

13

From the Upanishads: Brahman and Atman

In this selection *Brahman* does not refer to priests or to a specific god. In the late Vedas, or Upanishads, Brahman is all divinity, and all is Brahman. Even the individual soul or *atman* can be one with the universal Brahman, "as the Father of Svetaketu demonstrates to his son through the examples of a banyan tree and salt water." How would ideas like these challenge the caste system?

Chandogya Upanishad, in *The Upanishads*, trans. Juan Mascaro (Harmondsworth: Penguin Press, 1965), 113-14.

Thinking Historically

McNeill suggests that the Upanishads expressed a religious vision that challenged the power of priests, sacrifice, and caste. How does this selection from the Upanishads support that interpretation?

Great is the Gayatri, the most sacred verse of the Vedas; but how much greater is the Infinity of Brahman! A quarter of his being is this whole vast universe: the other three quarters are his heaven of Immortality. (3.12.5)

There is a Light that shines beyond all things on earth, beyond us all, beyond the heavens, beyond the highest, the very highest heavens. This is the Light that shines in our heart. (3.13.7)

All this universe is in the truth Brahman. He is the beginning and end and life of all. As such, in silence, give unto him adoration.

Man in truth is made of faith. As his faith is in this life, so he becomes in the beyond: with faith and vision let him work.

There is a Spirit that is mind and life, light and truth and vast spaces. He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe, and in silence is loving to all.

This is the Spirit that is in my heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard-seed, or a grain of canary-seed, or the kernel of a grain of canary-seed. This is the Spirit that is in my heart, greater than the earth, greater than the sky, greater than heaven itself, greater than all these worlds.

He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe and in silence is loving to all. This is the Spirit that is in my heart, this is Brahman. (3.14)

"Bring me a fruit from this banyan tree."

"Here it is, father."

"Break it."

"It is broken, Sir."

"What do you see in it?"

"Very small seeds, Sir."

"Break one of them, my son."

"It is broken, Sir."

"What do you see in it?"

"Nothing at all, Sir."

Then his father spoke to him: "My son, from the very essence in the seed which you cannot see comes in truth this vast banyan tree.

Believe me, my son, an invisible and subtle essence is the Spirit of the whole universe. That is Reality. That is Atman. THOU ART THAT."

"Explain more to me, father," said Svetaketu.

"So be it, my son.

Place this salt in water and come to me tomorrow morning."

Svetaketu did as he was commanded, and in the morning his father said to him: "Bring me the salt you put into the water last night."

Svetaketu looked into the water, but could not find it, for it had dissolved.

His father then said: "Taste the water from this side. How is it?"

"It is salt."

"Taste it from the middle. How is it?"

"It is salt."

"Taste it from that side. How is it?"

"It is salt."

"Look for the salt again and come again to me."

The son did so, saying: "I cannot see the salt. I only see water."

His father then said: "In the same way, O my son, you cannot see the Spirit. But in truth he is here.

An invisible and subtle essence is the Spirit of the whole universe. That is Reality. That is Truth. THOU ART THAT." (6.12-14)

14

From the Bhagavad Gita: Caste and Self

The *Bhagavad Gita** is the best-known work in Hindu religious literature. It is part of a larger epic called the *Mahabharata*,† a story of two feuding families that may have had its origins in the Aryan invasion of 1500 B.C.E. The *Bhagavad Gita* is a philosophical interlude that interrupts the story just before the great battle between the two families. It poses some fundamental questions about the nature of life, death, and proper religious behavior. It begins as the leader of one of the battling armies, Arjuna, asks why he should fight his friends and relatives on the other side. The answer comes from none other than the god Krishna, who has taken the form of Arjuna's charioteer.

*BUH guh vahd GEE ruh

†mah hah BAH rah rah

What is Krishna's answer? What will happen to the people Arjuna kills? What will happen to Arjuna? What would happen to Arjuna if he refused to fight the battle? What does this selection tell you about Hindu ideas of life, death, and the self?

Thinking Historically

In some ways this work reconciles the conflict in the Upanishads between caste and *atman*. Performing the *dharma*, or duty, of caste is seen as a liberating act. Would the acceptance of this story support or challenge the caste system? Does this primary source support McNeill's interpretation of Indian society?

Lord Krishna

You grieve for those beyond grief,
and you speak words of insight;
but learned men do not grieve
for the dead or the living.

Never have I not existed,
nor you, nor these kings;
and never in the future
shall we cease to exist.

Just as the embodied self
enters childhood, youth, and old age,
so does it enter another body;
this does not confound a steadfast man.

Contacts with matter make us feel
heat and cold, pleasure and pain.
Arjuna, you must learn to endure
fleeting things — they come and go!

When these cannot torment a man,
when suffering and joy are equal
for him and he has courage,
he is fit for immortality.

Nothing of nonbeing comes to be,
nor does being cease to exist;
the boundary between these two
is seen by men who see reality.

Indestructible is the presence
that pervades all this;

no one can destroy
this unchanging reality.

Our bodies are known to end,
but the embodied self is enduring,
indestructible, and immeasurable;
therefore, Arjuna, fight the battle!

He who thinks this self a killer
and he who thinks it killed,
both fail to understand;
it does not kill, nor is it killed.

It is not born,
it does not die;
having been,
it will never not be;
unborn, enduring,
constant, and primordial,
it is not killed
when the body is killed.

Arjuna, when a man knows the self
to be indestructible, enduring, unborn,
unchanging, how does he kill
or cause anyone to kill?

As a man discards
worn-out clothes
to put on new
and different ones,
so the embodied self
discards
its worn-out bodies
to take on other new ones.

Weapons do not cut it,
fire does not burn it,
waters do not wet it,
wind does not wither it.

It cannot be cut or burned;
it cannot be wet or withered;
it is enduring, all-pervasive,
fixed, immovable, and timeless.

It is called unmanifest,
inconceivable, and immutable;

since you know that to be so,
you should not grieve!

If you think of its birth
and death as ever-recurring,
then too, Great Warrior,
you have no cause to grieve!

Death is certain for anyone born,
and birth is certain for the dead;
since the cycle is inevitable,
you have no cause to grieve!

Creatures are unmanifest in origin,
manifest in the midst of life,
and unmanifest again in the end.
Since this is so, why do you lament!

Rarely someone
sees it,
rarely another
speaks it,
rarely anyone
hears it —
even hearing it,
no one really knows it.

The self embodied in the body
of every being is indestructible;
you have no cause to grieve
for all these creatures, Arjuna!

Look to your own duty;
do not tremble before it;
nothing is better for a warrior
than a battle of sacred duty.

The doors of heaven open
for warriors who rejoice
to have a battle like this
thrust on them by chance.

If you fail to wage this war
of sacred duty,
you will abandon your own duty
and fame only to gain evil.

People will tell
of your undying shame,

and for a man of honor
shame is worse than death.

In this next passage from the *Bhagavad Gita*, Krishna reveals a deeper meaning to his message to Arjuna. Not only must Arjuna act like a warrior because that is his caste, but he must also act without regard to the consequences of his action. What does Krishna seem to mean by this? How does one do "nothing at all even when he engages in action"?

Abandoning attachment to fruits
of action, always content, independent,
he does nothing at all
even when he engages in action.

He incurs no guilt if he has no hope,
restrains his thought and himself,
abandons possessions,
and performs actions with his body only.

Content with whatever comes by chance,
beyond dualities, free from envy,
impartial to failure and success,
he is not bound even when he acts.

When a man is unattached and free,
his reason deep in knowledge,
acting only in sacrifice,
his action is wholly dissolved.

When devoted men sacrifice
to other deities with faith,
they sacrifice to me, Arjuna,
however aberrant the rites.

I am the enjoyer
and the lord of all sacrifices;
they do not know me in reality,
and so they fail.

Votaries of the gods go to the gods,
ancestor-worshippers go to the ancestors,
those who propitiate ghosts go to them,
and my worshippers go to me.

The leaf or flower or fruit or water
that he offers with devotion,
I take from the man of self-restraint
in response to his devotion.

Whatever you do — what you take,
what you offer, what you give,
what penances you perform —
do as an offering to me, Arjuna!

You will be freed from the bonds of action,
from the fruit of fortune and misfortune;
armed with the discipline of renunciation,
your self liberated, you will join me.

I am impartial to all creatures,
and no one is hateful or dear to me;
but men devoted to me are in me,
and I am within them.

If he is devoted solely to me,
even a violent criminal
must be deemed a man of virtue,
for his resolve is right.

His spirit quickens to sacred duty,
and he finds eternal peace;
Arjuna, know that no one
devoted to me is lost.

If they rely on me, Arjuna,
women, commoners, men of low rank,
even men born in the womb of evil,
reach the highest way.

How easy it is then for holy priests
and devoted royal sages —
in this transient world of sorrow,
devote yourself to me!

Keep me in your mind and devotion,
sacrifice to me, bow to me,
discipline yourself toward me,
and you will reach me!