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The matter in these pamphlets is furnished by the Sanskrit Pundit in the Indian Section who has accepted that position for the Oriental Department, and also by members in India. They are issued free to all Branches and members-at-large of the Theosophical Society in America in good standing, and to non-members upon payment of subscription of 10 cents per copy.

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NOTICE.

 HE General Secretary has great pleasure in announcing definitely the engagement as Pundit in India for the Oriental Department of Professor Manilal Nabhubhai Dvivedi, F. T. S., of Nadiad, Bombay Presidency. Prof. Dvivedi is by caste a Nargara Brahmana, belonging to the division of it called Sâthodarâ. By religion he is a Hindû, Saiva, but strictly an Advaiti follower of Sankara. In 1879 he took the B. A. degree of the University of Bombay with honors and prize for the first rank in history and political economy and was also for some time a Fellow of the Elphinstone College, and then took service under the British Government at first as schoolmaster, then as Inspector of schools, and lastly as Professor of Sanskrit at an arts college, Bhavnagar, India. A defect in his voice caused him to resign government service, and he is now working as translator for His Highness the Maharajah Gaikwar, of Baroda, and His Highness the Rao Saheb, of Kutch. He has several times been examiner of Sanskrit at the arts examinations of the Bombay and

Panjab Universities. Some of his books, which have been commended by high European authority, are: *Raja-Yoga*, *Taraka Kaudī*, *Monism or Advaitism*, *Siddhanta-Sara*, *Yoga-Sutra*, *S'iks'a'at-aka*, and others in vernacular, including *Kanta*, an original drama, *Purva Dars'ana*, an outline of Indian history, etc., etc. The American Section of the T. S. is to be congratulated on having obtained Prof. Dvivedi's services.

WILLIAM Q. JUDGE,
General Secretary.

THE GARUDA PURĀNA.



THE Indian Āryas have handed down to posterity a number of religious beliefs embodied in tales and myths which aptly serve a double purpose. They are pure transparent symbols of some of the most subtle and important of laws of nature, and serve as such to perpetuate a teaching strictly in accord with truth, and too sacred to be publicly given out to all. The second object of the myths is obvious. They create in the man of ordinary understanding who regulates his conduct by the law of future rewards and punishments, a spirit of devotion which ennobles and purifies the heart and renders the head clear enough to see a truth in the end.

I propose in this paper to give a very brief summary of a few chapters of the *Garuda Purāna* treating of life after death, Svarga (Devasthāna=Devachāna), naraka (hell), etc. The symbolic significance of the myths is clear on the very face of it to anyone who understands such things. This *Purāna* is one of the most popular *Purānas*, and it is customary to have it recited and explained in India, part by part to the end, every evening, for the first nine days after the death of any man or woman, to a large audience of the relatives of the dead. All open manifestations of mourning are as a rule entirely suspended during the period.

Sāunaka and other sages assembled for a sacrifice extending over a thousand years, in the *nimis'aranya* [the forest called *nimis'a*] requested Suta to describe the *Yamamārga* [the path of or to *Yama*, the God of Death]. Suta hereupon commenced a description of the *Yamamārga*, after the manner in which it had been explained by S'ri Vis'nu to his vehicle, Garuda. Once upon a time Garuda requested Hari to describe the said *mārga*, inasmuch as he said he had heard that persons turned away from the path of devotion to Hari went by that way. "Oh, for thé folly of the world! Fie upon these stolid beings who find themselves on

the way to hell, though the name of Hari is everywhere and the tongue is always at service." Hari [Vis'nu] replied: "The wicked, those not full of universal sympathy, the keepers of bad company, those averse to good teaching and good men, the selfish, the vain, those elated with the pride of person, position, power, or name, those in contact with the Devil, those deluded by numerous desires and ensnared in temptations, those immersed in the enjoyments of the senses,—all these find their place in the stench of hell, passing there by the Yamamârga." The pain which these suffer even at the moment of death passes description.

When the jiva is about to leave its mortal coil, it attains the gift of what is called "clear vision" [daivi drs'ti], and his ken sweeps beyond the boundary between this world and the next. The messengers of Yama await the departure of prâna, which being moved from its position, every moment till the last becomes each as long as a kalpa on account of the experience of intense pain "equal to that of the simultaneous bite of a hundred scorpions". The breath [prâna] of the wicked leaves by the lower extremity [the rectum] and the dying being, frightened by the sight of the messengers of Yama, terrible, with scorching eyes, armed with a noose and a club, with hair erect all over the body, black as crows, with long nails and crooked, distorted faces,—is not master of himself. These messengers then seize upon a being (the jiva) as large as the thumb of the dying being, issuing from the body and looking wistfully back on it. This being is carried perforce over the whole length of the Yamamârga.

Frightened on the way by the news of what awaits him, as also by the bewailings of his survivors, the jiva cries and weeps, and receives sound blows for so-doing. Experiencing all imaginable tortures and privations on the way, it is taken, in three muhurtas [about two minutes] or two, to the place of Yama, where it is shown the various hells that yawn to receive it. Having seen Yama for moment, it is ordered back to the world, where, being afflicted with thirst, hunger, etc., it wishes to reënter its original tenement, but is kept back by the said messengers.* The jiva then lives upon the balls of rice [pinda] offered by his nearest relatives (more particularly sons); but even these hardly avail the incorrigible sinner. Those who are not satisfied even by these offerings become pretas [earth-bound spirits] and are left in the end to roam about for a kalpa, in a desert, undergoing all imaginable torments from a variety of privations and miseries. For "Karma ends but by *fruition*, and by no other means, even if it should stand over for

* Cremation, more than the messengers, prevents this here in India, and wards off all chance of the otherwise resulting horrors of vampirism.

an innumerable series of kalpas; and none rises to humanity without complete exhaustion of all inferior karma."

The preta has a body fashioned out for itself from the pindas offered in the ceremonies called S'râddhas. Hence S'râddhas should be carefully performed after the dead. The parts of the body are formed from the offerings given the first ten days. The preta is then able to partially quench its thirst and allay its hunger from the offerings of the eleventh and twelfth days. The body being complete in the thirteenth, the preta is carried like a monkey by the messengers of Yama, on the Yamamârga which extends over 258,000 miles, excluding the river Vaitarani. The preta crosses sixteen places on the way which serve as stages for rest, and where the preta is served with comforts and conveniences in proportion to its good deeds, if any. At last it reaches the plane of Dharma,—the abode of Yama (the place of the sinful) being the next. Dharmapura [the city of Dharma] and Yamapura are the fifteenth and sixteenth of these steps, the other fourteen requiring no detailed explanation in this place. The preta travels over all these in a year, experiencing all sorts of miseries and tortures, and being kept up by the offerings made by its survivors at appointed times during the period. It has to cross the Vaitarani after the eighth stage, and it crosses it in a boat provided for the purpose if it had, while in the world, already paid the fare by performing good deeds. Otherwise it goes up and down the surface of the river whose strong current—all blood—is full of terrible monsters and is dangerous with terrible whirlpools, in all of which the preta has a vivid foretaste of the hell that awaits him. The preta while here bewails its wickedness this wise: "I have given neither to men nor gods, nor have I performed any penance or worshipped the deities. I have not visited holy places or holy men; I have done no act of charity whether in the form of opening a well where none existed, or in that of doing something useful to man, beast, or bird. I have not cared for the word of holy writ, nor for that of the enlightened;—I am all and all a sinner full of wickedness." And supposing the preta to be that of a female, it is aptly added, "I have ever been a stranger to real devotion to my husband, have rarely known chastity, and have always borne myself with pride and vanity,—not knowing religion or religious observances, nor observing those strict vows which make up the tribute of pure love to the departed."

The preta reaches at last the abode of Dharma. There are four ways of access to it, and the southern one [daks'inamârga] is the one through which flock those victims of wickedness and sin.

The wardens at the gate refer the case of the preta to Chitra-

gupta who goes to Dharmarâja and explains it to him together with his opinion. Though Dharma knows everything he always consults Chitragupta who also, though omniscient, confers with his assistants, the S'ravanas, sons of Brahmâ, having power to traverse through the universe, and see and hear things at a distance. The wives of these S'ravanas record the lives of women and communicate all particulars to their husbands. These assistants relate to Chitragupta whatever is thought or done, whether under the pall of darkness, or in the most impenetrable recesses of the heart, be any being whatever. "The sun, the moon, wind, fire, the sky [âkâs'a, *i. e.*, the lower âkâs'a, called ether], the earth, water, the heart, the god god Yama, day, night, the two twilights, and even Dharma,—all know and record the minutest particulars of the life of beings." Dharma having in consultation with Chitragupta determined the merit of the preta's case, calls it to his presence. He reveals himself to it, if found sinful, in the most terrible form, and hands it over to those appointed to carry it through all that its acts deserves. The horrors through which the preta then passes may best be imagined by picturing to the mind the description of the purgatory drawn in all the vivid colors of harrowing pain and torture by Catholic priests. Imagination, the most wicked, cannot conceive of anything more shocking or heart-rending, and even the ingenuity of a Torquemada could not surpass the diabolical refinement of physical and mental torture.

A pertinent question is here raised by Garuda as to what sins lead to hell. Vis'nu briefly indicates the nature of the sins which lead to hell and back to misery and wickedness. Murderers, wine-bibbers, killers of cows, children, or women, and all perpetrators of secret crimes, such as theft, arson, betraying confidence, administering poison,—all are subjected to the tortures of hell. Nor are those excepted from the torments of hell who, being full of pride and vanity, look always at the dark side of things, and do not respect the teachers of the occult, nor vows taken or pledges given. But above all, those who give false evidence, observe no religion, respect not the *S'âstras*, indulge in sense and pride themselves on polluting the chastity of women or the virginity of girls, expose themselves to all imaginable tortures in the world after death.

These and their comrades in sin, purified by the fires of the purgatory—the process extending over a kalpa—pass through various incarnations in the forms of stones, plants, birds, beasts, returning each time into hell, to be finally sent out as men for a fresh trial. But even then the wicked are born as men of the most degraded order, and nothing but good karma alone could raise them to higher stations. Vis'nu here enters upon the detailed description

of the connection between particular kinds of sin and the degrees and forms of incarnations. This, however, may be passed over. Attention is drawn to the circumstance only with a view to help the reader to understand that the hell painted in such horrid colors is none other than our own dear earth, the place where the sinful pay the penalty of previous crime, in the form of poverty, disease, misery, and death. "The unsympathetic miser is born in extreme poverty which prompts him to sin, the sure road to hell. He is again born poor and again sins into hell; and so on without end." Good karma alone, irrespective of time and place, is the only savior of man.

Garuda next proceeds to inquire in what manner is the jiva born in this world. All beings are conceived in the usual manner, but the wicked who come direct from hell enter the womb during the period of menstruation. The first day after conception, a point only is formed which swells into an insignificant bubble in about a week. In ten days it expands in itself into the size of a jajule which becomes an egg (in the case of birds) or a small pin-like form in a short time. The head is formed in the first month, the limbs in the second. Nails, hair, and the marks of sex develop themselves in the third month, and the fourth infuses blood and others humors in the new body. In the fifth month the fœtus, being quickened, experiences thirst and hunger. The sixth month it drifts itself to the right side, being enveloped in the amnion, and draws nutrition through the umbilical chord from the nourishment taken by the mother. Being troubled from the seventh month and onwards by the various impurities within, and much afflicted by its condition, resembling that of a bird confined in a narrow cage, it thinks of its previous incarnations and, feeling repentance, devoutly prays to be delivered of this misery. When the tenth month is reached, the generative force turns it upside down, and propels it forth into the world; but on seeing light the jiva, being lost in the illusion of the world, forgets all the vows it had taken while within. "Who would not be saved if the condition of mind produced in the womb, in affliction, in the churchyard, or at the time of hearing a sermon, were kept up for ever?" Everything depends on the way in which the man conducts himself in the world. Karma is the only regulating principle of the universe, and everything the man does will bring him its fruit a thousandfold. If he sins and wilfully errs, he will find himself in hell; if he acquires good Karma, he enjoys supreme bliss and attains final absolution. But of this hereafter.

M. N. DVIVEDI.

[CONCLUDED IN NO. 8.]

PURUṢHA SUKṬA, OR A MIRROR OF THE REAL SUBSTANCE.

PRELUDE.

PURUṢHA SUKṬA is that part of the *Vedas* which treats of the nature of Puruṣha or Parabrahman. The word Puruṣha rightly interpreted means “He who is All-in-All,” or “One who is at the head of each and every thing that must strictly partake of his qualities.” It further implies One who, evolving Himself of His own Power (Sakti) in millions of visible and invisible forms, thrills himself throughout in an unending and in an undying bliss. The mystery of Evolution and Involution is taught by Him in the *Vedas*, the lasting legacy of the children of Bhartakhandā. A want of their thorough comprehension has led the latter to believe that the one god which each community worships is the be-all and end-all of the world; the Sivites arguing that above and beyond their object of adoration nothing is higher, while the Vaishnavites and others following suit with equal enthusiasm court the *Vedas* in support of their favorite doctrines. Neither the one nor the other is correct, for Siva and Vishnu are but emanations, or functional phases of the One Ineffable Power ever beyond the grasp of finite minds.

With a view to disabuse the mind of all classes in connection with this universal wrong notion, Vidyaranya Swami, when he was engaged in his commentaries on the *Vedas*, thought it best to show by his Bhasyas of *Puruṣha Sukṭa*—a part of the *Yajur Veda*—the real character of the First Fountain of Universal Life. It was the intention of the venerable Swami to demonstrate in this *Sukṭa* the great problem of Life, in what consists the real knowledge of God, how the apparent world came into being, what we are to understand by the term Virat Puruṣha, and last, not least, how very identical Jivatma and Paramatma are. Far from being the bone of contention for various parties, Vidyaranya Swami impressed upon the minds of his readers that this section of the *Vedas* is an inexhaustible treasury we can draw upon for our spiritual progress.

Puruṣha first evolved Mulaprakṛiti, which in its turn manifested the Virat Puruṣha, the forerunner of the triune forces of Nature called, exoterically, Brahmā, Vishnu, and Siva. With the first the creation came forth as it is now, nursed by the second, and it is destined to disappear at the hands of the last of the Trinity. The gods, the Devas, and everything organic and inorganic partake of

the nature of their first parent, Mulaprakriti, the Root of Avidya (Ignorance). To break the fetters of Maya, the mind must be centred in Parabrahmam. Guided by a gracious Guru, he who tries to know what he really is must follow to the very letter his precepts, with one thought foremost in his mind, that as long as Karma ties him down to the world his one chief duty will be Philanthropy. Till the mind is not brought under control by senses—Karmic and Gnyanic, the Master's words will be but of small avail. How the senses combine to tame the mind is explained in Anuvaka 3 of this *Sukta*.

Sanskrit being a language not within easy reach of all, I have, with the permission of my blessed Guru, ventured to translate the *Purusha Sukta* with its esotericisms, for the good of all who may feel an interest therein.

SRIMATA PARAMHAMSA SRI BALA SUBRAMANYA BRAHMA SWAMI.
Warangal.

Purusha Sukta.*

PART I.—EVOLUTION.

PURUSHA DESCRIBED.

ANUVAKA I. †—With a myriad heads, a myriad eyes, a myriad feet, Purusha pervades the Universe within and without. Saturating space with His presence, His mighty bulk remains over and above the receptivity of the world's ten inches. The Cosmos, past, present, and future, is the manifestation of this Being. He, the Lord of Salvation, the subjective cause, objectivises Himself. Wrought by Him, the universes are true miracles. Him, therefore, we call the Thing-in-itself, infinite and indivisible.

[Remarks.—Millions of worlds which spin out their course in Time and Space are the containments of Purusha. Each world by itself is a Vyasti, or a fraction of the whole, each being a limb of the entire body properly known as Samashti. Each tree in a garden is a Vyasti, the garden being its Samashti. Without trees a garden is an impossibility, and thus there can be no Samashti without a Vyasti. Every Jivatma goes to swell the bulk of Paramatma. In fact the myriad heads, feet, etc., significant of His innumerable limbs, are parts and parcels of Purusha. This Omnipresent Being makes His presence felt in an atom as well as in the sun. The Sruti says Purusha is of the size of an inch, to show

*Sukta. Literally: Told by Him or Purusha; the word of God or Sruti.

† An Anuvaka is a stanza consisting of from five to ten lines.

that He is Smallest of the smallest, and Largest of the largest. His ubiquity is embodied by Sruti in one inch, but it passes words and language to think of His immensity in ten inches after filling all the worlds.]

PARTS OF PURUSHA DESCRIBED.

ANUVAKA 2.—Only a fourth part of this Purusha is used to build worlds, and his three others remain ever free from the dross of matter. Thus the fourth falls under Birth, Life, and Death, or under the sway of Brahmâ, Vishnu, and Siva. When this quarter was made over to them they functioned their respective duties. This Trinity is the container of the Virat Purusha. It is in Purusha, and Purusha is in it. From Virata Purusha came Trinity, from Trinity all the worlds in their subtle bodies, and these in their turn gave birth to grosser forms.

[Remarks.—The one-fourth part of Purusha used for manifestations implies only His smallest portion, the residue being the largest. This least part, bound down to the Law of Life and Death, is called the Virat Purusha from its assuming many upadhis (bodies) to reveal Himself, the other being called simply Purusha, the undying Flame. It is only the Virat Purusha who is encircled by Maya by reason of His being like fire which, when ignited by wood, envelopes in smoke the very cause which generates it. Enshrouded in matter, the Virat is not so pure nor so perfect as the other three-fourths of the Purusha. Maya, literally that which is not, is the accompaniment of name and form. For instance, a potter makes a thousand pots in various forms, and gives to each a peculiar name. Now these pots, their names notwithstanding, are inseparable from their formative element, viz: clay. It is the form of the pot that is baptized a jug, a saucer, a kettle, etc.; leave the form out of question, and what remains is clay. However different the shapes, the clay is the same. In short, forms and names are the real essence of Maya.

Truly has it been said that Maya spreads its net from the Virat Purusha to the very ant that crawls on the ground.

A proof how Parabrahmam is unaffected by Maya is put forth in this wise. Take, for instance, a certain quantity of gold, and turn it into ornaments. The gold now has two forms, primary and secondary; but the weight cannot be said to have decreased after its assuming diverse forms. The piece of gold itself and the same gold in the shape of jewels are identical in weight. In the same way, Parabrahmam in its absolute Reality and Parabrahmam in its cosmic appearances is always a constant quality unhampered and unstained by Mahamaya.

In *Bhagvad-Gîtâ*, x. 42, Krishna (Atma) tells to Arjuna (Jivatma) that He wears the whole universe in a niche of His body.]

HOW TO CONCENTRATE IN PURUSHA.

ANUVAKA 3.—When the five senses [Indriyam] wanted to make a Yagnam, they made the Past, ghee; the Present, firewood; the Future, rice, and demarcated the Holy Ground of Yagnam by Prithvi, Tej, Ap, Akasa, Vayu, Ahnkara and Buddhi, making the five gross and the five subtile elements, as well as the five Gnyan Indriyam and Karmic Indriyam and Antakaranam [Mano-Buddhi-Chit-Ahnkara], as faggots. They immolated Antakaranam as a sacrifice to Dhyanam [concentration or Samadhi].

[Remarks.—Just as a magnet draws a needle towards itself, and that one needle another, and so on, Atma draws to itself Mind, Antakaranam, which in its turn works upon the Karmic and Gnyanic senses. As long as the mind is not subdued there would be no possibility of a concentration which requires the twenty senses just mentioned to coöperate to sacrifice Mind on the altar of Dhyanam.

For any unjust command of the Mind to the senses, the latter have the same right of refusal which the rebellious troops of a king have, who in a moment of caprice without justifiable cause orders them to plunder the domains of a rival, in not obeying him even when they are maintained at his own expense. When the king finds himself overruled in his unlawful actions he is anxious about his own safety, lest the desertion of his army might expose him to foreign invasion. Such a fear will bring him to his right senses. Exactly a similar relation exists between the Mind and the Karmic and Gnyanic senses.

In a Yagnam three things are essential, viz: ghee, wood, and rice; the first is the Past, the second is the Present, and the third is the Future, symbolizing, that when the Mind wants to focus itself upon its Real essence, the three phases of Time must forever vanish out of sight, as ghee, wood, and rice disappear in natural fire.

Moreover, in a Yagnam a sanctified spot is also necessary. In concentration the Mind is always disturbed by the permutations of the seven principles mentioned in the Anuvaka, viz: the five elements and Ahnkara and Buddhi. But if these seven principles themselves were to fence in the Holy Spot of Dhyan, there would be no encroachment from any outsider. We must practically realize here the proverb to set a thief to catch a thief.

Suppose a man sleeps in a dark room alone. At dead of night he gets up and is unable to find the way out. He goes one way and then another, but always dashes his head against the sur-

rounding walls. Tired of finding his way, all of a sudden he remembers that he has some matches in his pocket. He ignites one and comes himself out. The match which aided him in his work goes itself out. In the same manner when the senses guide the mind they themselves become one with it; nay, THEY BECOME MIND ITSELF.

The practice of concentration is to be acquired only through a right Guru.

DIVERGENCE OF MIND—MUKTI AND BHUKTI.

ANUVAKA 4.—Antakaranam, lording it over the senses, resolved upon a Yagnam. From that Yagnam came out Mulaprakriti [Mahadahnkara]. Then Mulaprakriti emanated as Hiranyagarbha, Vishnu, Siva (creative, preservative, and destructive powers). From Hiranyagarbha emanated all the things (such as beasts, birds, etc.) that are useful for Yagnam. From Yagnam came the *Rig*, the *Sam*, the *Yajur*, and the *Athar Van Vedas*, and the poetical measures [or Chandas].

[Remarks.—In the preceding Anuvaka the senses are represented as performing a Yagnam with a view to drive out from the mind its egoity to let it concentrate upon its own Essence. In this, the Mind rising above the senses prepares a Yagnam which is the cause of creation. The former leads to Mukti (salvation); the latter, to Bhukti (worldly enjoyments). The inference at which we arrive here is that as soon as the impure Mind gets an ascendancy over the physical senses it launches us into the mazes of births and deaths].

SAGUNA WORSHIP.

ANUVAKAS 5 AND 6.—From the mouth of Hiranyagarbha came the Brahmins. From his arms, the Kshtryas. The Vysyas from his thigh. From his leg, the Sudras. The moon shot forth from his mind. The sun, from his eyes. From his face, Indra and Agni. Vayu [wind] hissed out from his breath. From his navel expanded the Akasa. From his head [Brahmarahndra] came out Primal Effulgence. The earth came from below his legs. From his ears proceed the cardinal points [SPACE]. And in this way he evolved the endless Universe.

[Remarks:—In these Anuvakas Brahmâ is described as having brought to light the phenomenal world from within without. When, therefore, in Saguna worship the mind is fixed upon such a Brahmâ who is the container of All, it is not in a position to wander about in an aimless manner. Whatever it wants is obtainable in Brahmâ, and to be Brahmâ it identifies itself with Brahmâ.

WHO IS HIRANYAGARBHA?

ANUVAKA 7.—This Hiranyagarbha, playing merrily about in all phenomena in his emanations of the gross and subtle worlds, is equally present in the merest atom and the largest globe. Bereft of Darkness, this Primordial Force is eternally bright and glorious. One who realizes within himself such a Hiranyagarbha in this Incarnation, from whom are descended Indra and the Devas, human beings, and worlds animate and inanimate, is destined to reach, by the favor of a gracious Guru, a goal beyond the mad whirlpool of Life and Death.

[Remarks:—Unless one comes across a Guru who has solved the riddle of life from his worthy predecessors, he cannot expect to cross the stormy sea of life. Fortified with such a Guru, salvation comes to the deserving chela in this incarnation].

PART II.—INVOLUTION.

BECOMING ONE WITH NARAYANA.

ANUVAKA 1.—Narayana, the Maha Vishnu, came out from the waters. Visvakarma [Siva, the Destroyer] who had drawn in his strength from Paramatma *through* Maya gave his impetus to Brahmâ and Vishnu to create and preserve the Universe.

Whoever through a right Guru masters the true nature of this tripartite function of the Original Root becomes the same with the Great One.

FINAL EMANCIPATION.

ANUVAKA 2.—Whoever has acquired a general dislike for the fleeting things of the world [Viragya] can fathom the depth of this Trinity by a true Guru,—for Brahmâ, Vishnu, and Siva are themselves trying their best to quench their individualities in the causeless Cause of causes.

Pray I, therefore, to that Paramatma, the causeless Cause of Brahmâ, Vishnu, and Mahéswara, all the deities and the entire creation, to give me a Guru who can secure me the blessings of this world and salvation in the next.

[NOTE.—The entire *Purusha Sukta* is epitomized in *Bhagavad-Gîtâ*, VIII, 21 and 22.]

“ This is that Life named the Unmanifest,
The Infinite! the All! the Uttermost.
Thither arriving none return. That Life
Is mine, and I am there! And, Prince! by faith
Which wanders not, there is a way to come
Thither. I, the Purusha, I who spread
The Universe around me—in whom dwell
All living things—may so be reached and seen!”