

VAJRASŪCIKA-UPANIṢAD.
DENIAL OF THE NATURAL AND THE
„VERTICALIZATION” OF RELIGIOUS EXPERIENCE

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Abstract. *Vajrasūcika-Upaniṣad is a more recent text, belonging to the line of the Sāma-Veda.*

The text demolishes all the religious claims of any phenomenal condition, arguing that spiritual pre-eminence is reached only through the direct realization of the ultimate reality (Brahman) as own-identity (ātman). The last paragraph of the text offers a presentation of this ultimate reality and of the condition reached by the one who gets dissolved into it.

Keywords: *Indian religion, Brahmanism, Vajrasūcika, Upaniṣad, caste-system, Brahman, liberated one.*

Vajrasūcika-Upaniṣad is a late text, belonging to the line of the Sāma-Veda.

The dual approach to life and the denial of the natural

Vajrasūcika-Upaniṣad is a very suggestive embodiment of a type of religious thinking frequent all over the world during the last three millenia; according to this religious trend, the highest realisation of a human being was the mystical/religious „leap” towards the transcendental. This approach of human life is to be found, to some extent, in all the great religions of the world, which all exhort the escape from the world as the utmost task of the humans. The value of human life was not to found in the consumption of some limited human tendencies but those religions proposed a much higher meaning, identified with the

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escape towards an absolute level of being. The way for achieving this „salvation” from the world was the religious practice, under its multiple forms: the individual ascetic practice, the compliance to a divine plan and to some divine injunctions or the total submission to a „saviour”. In all these cases, religious practice opposes the natural, involving even a denial of the natural and a focusing upon an alleged soteriological level of being, transcending the natural. This soteriological sphere was envisaged in various ways: as a personal God and his „kingdom” or as an impersonal principle, an impersonal level of reality which should be targeted by the devotee. Whatever it was, the important thing was that the soteriological level was situated beyond the natural, usually considering as opposing the salvific divine, as „sinful” or illusory.

All these soteriological approaches rested upon a sheer dichotomy between the sacred and the profane; in spite of its ontologic monism, religiously, a sharp delimitation was drawn between the common, profane experience and the sacred experience, consisting of the realization of the absolute. Common worldly experience was deprived of all religious meaning, only its transcending being soteriologically meaningful. This approach is opposed to the contemporary naturalism, which considers the Universe as an aspect of reality, as genuinely real, and not as something hindering the reality. Hence, the naturalist approaches can consider common experience, profane life focused upon the Universe as an expression of reality, as genuine. In opposition to naturalism, *Vajras-cika-f fr€z' ru=* through its mystical and transcendental approach, denies all religious meaning to all human affairs and extol the leap beyond, to the transcendental.

Denying the religious meaning of any human condition and the leap towards the transcendental as the sole religious accomplishments

One by one, the text denies all religious or soteriological meaning to all human realizations and conditions, claiming that only the direct intuition of the ultimate reality (Brahman), its realization as one's own self (*tman*), can lead to an elevated spiritual condition. This problem is raised in the context of a discussion regarding a classic issue of Indian culture, namely the

caste system and the condition of „Br hmaMa” (the sacerdotal condition, involving religious superiority).

Vajras-cika-f fr€z' ru avails of the method of *reductio-ad-absurdum* in order to prove its thesis. The text denies the religious meaning of any natural human element and condition (in the paragraphs 3-8).

Consequently, in paragraph 9, the condition of „Br hmaMa” is defined only through its relation to the transcendental sphere into which the devotee gets merged and which is assumed as his own identity by the one who becomes „one] with the non-dual 9ru%ztD€r: Self 94†~r€:, which is devoid 9yD€r: of birth 9{4†z:, qualities 9x^Mr: or deeds 9|...z€4:, which is devoid 9...ryz†r: of all 9†r...%r: faults 9u, 'r:, such as the six fluctuations 9-...~D:, the six states 9sy4%r: and others, whose own-nature 9†%r...-fr: is reality 9†r†€r:, knowledge 9{ 4€r:, bliss 94€r€ur: and infinity 9r€r€†r:, [which exists] by itself 9†%r€r~:, which is without determinations 9€z...%z|r}fr:, which is the foundation 94uy4...r: of the entire 9rov'r: thinking 9|r}fr:, which is [everywhere] present 9%r...†r~4€r: through being fixed 9~z†%r: inside 9r€†r...€r: all 9rov'r: beings 9sy-†r:, which is both inside 9r€†r...: and outside 9sryz†:, just as the space 94|40r:, which is the enchaining 9r€^†€-†r: [of everything], whose own-nature 9†%r-sy4%r: is indestructibility 9r|yrM;r: and bliss 94€r€ur:, who is not to be known 9rf...r~v€r:, who can be known 9%vu€r: only 9v|r: by being experienced 9r€^sy4%r:, which becomes manifest 94sy4†r~4€r: through direct perception 9rf...r, |'r†4:, just as a fruit of malaka in [your own] hand 9|r...r†r}r:.”

(tm namadvit yal
j tiguMakriy h nal
'a; rmi'a; bh vety disarvado' arahital
satyajñ n nand nantasvar pal
svaya
nirvikalpamaœe' akalp dh ramaœe' abh t ntary mitvena
vartam namantaryahiœc k œavad
anusy tamakhaM; nandasvabh vama-prameya
anubhavaikavedyamaparok' atay
bh sam nal
karatal malakavats k' taparok' kltya - 9).

This accomplishment involves a radical negative positioning towards all human experiences, the liberated one being „devoid 9...ryztr: of existence 9sy4%r:, enmity 9~4tr...fr:, thirst 9tl'M4:, hope 9404:, illusion 9~,yr:, acts 9%dt: with his consciousness 9tvtrt: untouched 9rttrl tfl'"r: by deceit 9ur~syr:, by ego-making 9ryrl |4...r: and by others”
(*k mar g dido'arahitaB oam diguMasal panno bh va m tsarya tl'M o moh dirahitaB dambh haJk r dibhirasal spl'"acet vartate - 9*).

The attempt to reconcile with the Vedic tradition

Nevertheless, on the other side, the novel and anti-clerical mood of *Vajras cika-f fr€z' rulis* a bit compromised when, in the end, the text claims that the truth of its statements is endorsed by revelations (*oruti*), traditions (*smlti*), by the *Pur4Ma-s* and by history (*itih sa*). The author of *Vajras cika-f fr€z' rul* doesn't dare to utterly speak against the Vedic tradition, so he tries to cover the element of novelty of his thinking through a false statement („thus claim 9rsyzf...4fr: the revelations 9o...^tz:, the tradition 9t~ltz:, the *Pur4Ma-s* and history 9tzy4tr:” – *iti orutismtipur Metih s n mabhipr yaB - 9*). Although the ideas put forward by him derail from the tradition, the high authority of his ancestors prevent him from displaying his utter dissent and prompt him to claim that he is rather one of their faithful followers.

The text was translated from Radhakrishnan's Sanskrit edition (1954, 933-938), which is also reproduces in the present article, in *devan garl* script and with some small corrections. Radhakrishnan's edition doesn't include the initial invocation but, since it appears in most editions of the text, we have supplemented it to our edition. The text edited by Radhakrishnan is in Latin transliteration.

We also consulted the Sanskrit editions of Mah deva stri, 1921, 416-422; N r yaMa R ma, 1948, 260-261 and the English translations of Narayanasvami, 1914, 110-112; Radhakrishnan, 1954, 933-938.

1gR[cRd~TZ\RIfaR_Z"RU1

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलामोन्द्रियाणे
च ॥ सर्वोणे सर्वे ब्रह्मोपानेषद माहं ब्रह्म निराकुर्यो मा मा ब्रह्म
निराकरोदानेराकरणमस्त्वनिराकरण मेस्तु तदात्माने निरते य
उपानेषत्सु धमोस्ते माये सन्तु ते माये सन्तु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Aum!

May my limbs 9rJxr:, my voice 9%4t:, my breaths 9f...4Mr:,
my eyes 9tr|'^t:, my ears 9o..., t...r: be strong 9 >fErz: and, also,
may [my] faculties 9zEu...zEr: [be] strong 9sr)r:!

All 9tr...%Mz: and everything 9tr...%r: are established in
Brahman 9s...ry~r1^frEz' rur:.

May I not be driven away 9Ez...> >|l: from Brahman and may
Brahman not drive me away 9Ez...> >|l:!

May there be 9rt: no separation 9Ez...4|r...rMr:, may there be
9rt: no separation 9Ez... |r...rMr: between me [and Brahman]!

May those virtues 9uyr...~r: from the Upani'ads, which are
also in the one who rejoices 9Ez...rt: in the Self 94t~rE:, may them
be 9rt: also in me! May them be 9rt: also in me!

Aum! Peace 9o4Ez:!! Peace! Peace!

वज्रसूचे प्रवक्ष्यामि ज्ञान अज्ञानभेदनम् ।

दूषणं ज्ञानहीनाना भूषणं ज्ञानचक्षुषाम् ॥१॥

1. I will expose 9f...r>%rt: the knowledge 9{ 4Er: pure as the
diamond 9%r{...rt-tz:, which destroys 9syvurEr: the ignorance
9r{ 4Er:, which blames 9u-'rMr: the insufficient 9yDeEr:
knowledge 9{ 4Er:, which embellishes 9sy-'rMr: [those who
have] the eye of knowledge 9{ 4Ertr|'^t:.

ब्राह्मणक्षात्रेयवैश्यशूद्रा इति चत्वारो वर्णोः तेषां वर्णोना ब्राह्मण एव
प्रधान इति वेदवचनानुरूप स्मृतीभिरेप्युक्तम् ।

तत्र चोद्यमांस्ते को वा ब्राह्मणो नाम किं जीवः किं देहः किं
जातेः किं ज्ञानं किं कर्म किं धार्मिकं इति ॥२॥

2. *Br hmaMa*, *K'atriya*, *Vai ya* and *-dra* – these are the four castes १%r...Mr.:¹. *Br hmaMa* is the main १f...ruy4€r:² of these castes १%r...Mr.:. This is according १r€^...-fr: to the statements १%rtr€r: of the Veda and it is also asserted १^|tr: by the tradition १†~|z:.³

Here १†r†...r:⁴, the [question] raised १t, u€r: [in this respect] is १r†:: „Who is the one named १€4~r€: *Br hmaMa* ”?

Is he the soul १{0%r:?

Is he the body १uvyr:?

Is he the one by birth १{4z:?

Is he the knowledge १{ 4€r:?

Is he the Karma?

Is he the religious one १uy4...~z|r:⁵?”

तत्र प्रथमो ब्राह्मण इति तन्न |

जीवस्यैकरूपत्वात् एकस्यापे कमेवशादनेकदेहसभवात् सवेशरोराणा
जीवस्यैकरूपत्वाच्च | तस्मान् ब्राह्मण इति ॥ ॥

3. Here १†r†...r:, firstly १f...r†yr~r:, [it was claimed] that the soul १{0%r: is the *Br hmaMa*.

It is not so, since the soul १{0%r: has a single १v|r: nature १...-fr: in countless १r€v|r: past १r††r: or [still] unborn १r€4xr†r: bodies १uvyr:, since, although one १v|r:, due to the determination १%ror: of Karma, [the same soul] appears १†r~syr%r: in countless

¹ „*VarMa*” - literally, „color”.

² „*Pradh4na*” – literally, „fundamental”.

³ The Brahmanic system of the castes, in Muller, 1859, 207-208; Hodgkinson, 2006, 203-207; the hereditary character of the castes, in the classic texts, in Hodgkinson, 2006, 207-209; the castes, in modern India, in Bloomfield, 1908, 5-7; a naturalist approach to the castes and their classification on psychological grounds, in Leidecker, 1933, 185-187.

⁴ „*Tatra*” - literally, „there”.

⁵ „*Dh4rmika*” - literally, „the one characterized by the religious/moral law”.

9r€v|r: bodies 9uvyr: and in all 9†r...%r: [these] bodies 9or...D...r: the soul 9{0%r: has a single nature 9v|r...-fr†%r:.⁶

Therefore, the soul 9{0%r: is not the *Br hmaMa*.

ताहे दे ब्राह्मण इति तन्न | आचाण्डालादे पयेन्ताना
मनुष्याणा पञ्चभौतिकत्वे देहस्यैकरूपत्वात्
जरामरणधर्मोदिसाम्यदशेनात् ब्राह्मणस् श्वेतवणेः क्षात्रेयो
रक्तवणेः वैश्यः पीतवणेः शूद्रः कृष्णवणे इति नियमाभावात् |
पित्रादेदहने पुत्रादीना ब्रह्महत्यादिदोषसंभवाच्च | तस्मान्
ब्राह्मण इति || ||

4. After that 9†r...yz:, [it was claimed] that the body 9uvyr: is the S...4y~rMr.

It is not so, due to the single nature 9v|r...-fr†%r: of the bodies 9uvyr: of men 9~r€~'€r:⁷, including 9fr...€r€†r: including the out-castes 9t4M;4}r:⁸, which, [all of them] consist of five elements 9fr trlsyr^†z|r†%r:, due to the view 9ur...or€r: that [all men], equally 9†4~€r:, [are characterized by] diseases 9{r...4:, death 9~r...rMr:, virtues 9uyr...~r:, vices 9ruyr...~r: and others, due to the non-existence 9rsy4%r: of such a regularity 9€z€r~r: that a *Br hmaMa* should be of white 9o%v†r: color 9%r...Mr:, a *K'atriya* – of red 9...r|†r: color 9%r...Mr:, a *Vai ya* – of yellow 9fD†r: color 9%r...Mr: and a *-dra* – of black 9|l'Mr: color 9%r...Mr:, due to the fact that, at the cremation 9uryr€r: of the father 9fz†l: and of others, the guilt 9u,'r: of having killed 9yr†€r: a *Br hmaMa* and others are passed 9†rl syr%r:⁹ onto the son 9f^†...r: and onto others.

⁶ In Brahmanism, the word „jīva” (usually translated by „soul”) refers to the subtle body (jJx), to the support of Karmic traces, to the vehicle of transmigration. This support, without being eternal, still does not perish along with the physical body, but it is preserved along the whole chain of reincarnations. According to the Karmic imprints, this support assumes a particular body as his own identity. Being the impersonal vehicle of transmigration, the soul (j va) cannot account for the released condition.

⁷ The Sanskrit text edited by Radhakrishnan, 1954, 935, has here „4caM; al4di paryant4n4m manu0y4M4m”; we changed it into „4c4M; 4l4di paryant4n4m manu'y4M4m”.

⁸ The condition of „C M; la”, in Garbe, 1892, 56-57.

⁹ „Sambhava” - literally, „become”, „take place”.

Therefore, the body 9uvyr: is not the *Br hmaMa*.

ताहे जातेर् ब्राह्मण इति तन्न | तत्र
जात्यन्तरजन्तुष्वनेकजातेसभवात् महषयो सान्ते |
ऋष्यशृङ्ग मृग्याः कौशिकः जाम्बूको जाम्बूकात् वाल्मीको
वाल्मीकात् व्यासः कैवतेकन्यायाम् शशपृष्ठात् वासेष्ठ
उवेश्याम् अगस्त्यः इति श्रुतत्वात् | जात्या
विनाप्य ज्ञानप्राप्तेपादे सान्ते | तस्मान् जातेर्
ब्राह्मण इति || ||

5. After that 9{r...yz:, [it was claimed] that a *Br hmaMa* is [as such] by birth 9{4{z:?

It is not so. There are 9r†: many 9sry^: great seers 9~ryr...':z: which were born 9{r~syr%r:1 through countless 9r€v|r: [types of] births 9{4{z:, being born 9{4{z: from different 9r€{r...r: living beings 9{r€{^: . [It was] revealed 9o...^†r†%r: that m'ya IJga was born 9{4{r: from a gazelle 9~lx€4:10, Kau ika – from grass 9|^or:, J4mbuka – from a fox 9{r~s^|r:, V4lmika – from an anthill 9%4}~z|r:, Vy4sa – from Kaivarta's daughter 9|r€€4:11, Gautama – from the back 9fl'"yr: of a hare 9oror:, Vasi'"ha – from a nymph 9~...%r00:, Agastya – from a jar 9|r}ror:. Among them, inspite 9%€4fz: of [their] descendancy 9{4{€r:, there are 9r†: many 9sry^: seers 9l'z: which, [reaching] the heights 9rx...r:, have attained 9f...r†zf4uz†r: the knowledge 9{ 4€r:.

Therefore, the *Br hmaMa* is not [as such] by birth 9{4{z: .

ताहे ज्ञान ब्राह्मण इति तन्न | क्षात्रेयादयोऽहि
परमाथेदशेनोऽभिज्ञा सान्ते | तस्मात्तन् ज्ञान ब्राह्मण
इति || ||

¹⁰ „Mlgy4” – uncommon form of „mlga”, which has a much broader meaning than „gazelle”, referring to any animal whose chasing requires a lot of run. The word „mlga” derives from the stem „mlg” - „to hunt”, „to chase”, „to seek after”, „to examine”.

¹¹ According to the Brahmanic mythology, Kaivarta was a fisherman, born from a *K'atriya* father and a prostitute mother. Nevertheless, there are many other accounts of his birth (Monier-Williams, 1997, 311).

6. After that ११r...yz:, [it was claimed] that a S...4y~rMr is the knowledge १{ 4€r:.

It is not so. There are १r†: many १sryˆ: *K'atriya* and others which have seen १ur...or€r: and have understood १rsyz{ 4: the supreme truth १fr...r~4...†yr:.

Therefore, the *Br hmaMa* is not the knowledge १{ 4€r:.¹²

ताहे कमे ब्राह्मण इति तन्न | सर्वेषा¹³ प्राणेना
प्रारब्धसाञ्चितागामिकमेसाधम्येदशेनात्कमोभिप्रोरेताः सन्तो ज
क्रियाः कुर्वन्तीति | तस्मान् कमे ब्राह्मण इति || ||

7. After that ११r...yz:, [it was claimed] that a *Br hmaMa* [is determined] by his Karma.

It is not so, since it was seen १ur...or€r: that Karma already begun १f...4...rsuyr:, the accumulated one १†r †z†r: and the coming one १4x4~z€: are of the same nature १†4uyr...~€r: in case of all १†r...%r: living beings १f...4Mz€:. The holly १†r€†r: men १{r€r: perform १||: actions १||z€4: being motivated १rsyzf...v...z†r: by Karma.¹⁴

Therefore, a *Br hmaMa* [is not determined] by Karma.

¹² The words „*jñ na*” („knowledge”) and „*param rtha*” („absolute/supreme truth”) are most likely to refer to the empirical forms of empirical knowledge and truth and not to the transcendental intuition. This last form of knowledge, aiming the absolute, is the one exhorted in the last paragraph of the text.

¹³ Radhakrishnan, 1954, 936 has „*sarve04m*” instead of „*sarve' 4m*”.

¹⁴ Karma is the energy that fuels the transmigration and, therefore, it cannot account for the liberated condition, for the condition of „*Br hmaMa*”. Karma and Karmic retribution, in Veda and in later Brahmanism, in Bloomfield, 1908, 252-257; Milner, 1993, 304-306, 311; the caste as the result of Karmic retribution, in Leidecker, 1933.

The three types of Karma distinguished in the classic forms of Brahmanism are: the „commenced” Karma (*pr rabdhakarma*) – the Karmic energy already in the process of consumption through being experienced, the energy that has already been materialized as the body and the actual experiences; the „collected/gathered/accumulated” Karma (*sañcitakarma*) – the Karmic traces gathered from the past; and the Karma „to come” (*g mikarma*) – the Karmic traces that are to be imprinted by the future experiences and that would ensure the continuity of the transmigration (Nedu, 2002, 43-44; *Tatva-bodha*, in Nedu, 2002, 162-163; *Aparok' nubh ti*, 89-97, in Nedu, 2002, 203-206).

ताहे धामेको ब्राह्मण ईते तन्न | क्षत्रियादः हिरण्यदातारो
सन्ति | तस्मान् धामेको ब्राह्मण ईते || ||

8. After that 9r...yz:, [it was claimed] that the religious one 9uy4...~z|r: is the *Br hmaMa*.

It is not so. There are 9r†: many 9sry^: *K'atriya* and others that offer gold 9yz...rM€ru4†l:.

Therefore, the *Br hmaMa* is not the religious one 9uy4...~z|r:.

ताहे ८ ब्रह्मण | काश्चिदात्मानमद्वावेतीय
जातेगुणाक्रियाहीन षड्भूमेषड्भावेत्यादेसवेदोषाहेत
सत्यज्ञानानन्दानन्तस्वरूप स्वय
निवेकल्पमशेषकल्पाधारमशेषभूतान्तयोमेत्वेन
वतेमानमन्तर्योहेश्चाकाशवदनुस्यूतमखण्डानन्दस्वभावमप्रमेय
अनुभवैकवेद्यमपरोक्षत
करतलामलकवत्साक्षातपरोक्षीकृत कृताथेतया कामरागादेदोषाहेतः
शमादेगुणसपन्नो मात्सये तृष्णाशा मोहादेराहेतः
दम्भाहङ्कारादीभिरसस्पृष्टचेता वतेते एवमुक्तलक्ष
ब्राह्मण ईते श्रुतेस्मृतेपुराणेतेहासानामाभिप्रायः अन्यथा
ब्राह्मणत्वासीद्धेनोस्त्येव | साच्चिदानन्दमात्मानमद्वावेतीय ब्रह्म
भावयोदेत्युपनिषत् ||' ||

9. Then 9r...yz:, who is the one named 9€4~r€: „*Br hmaMa*”?

He is whoever 9|r0tz†: [became one] with the non-dual 9ru%z†D€r: Self 94†~r€:, which is devoid 9yD€r: of birth 9(4†z:, qualities 9x^Mr: or deeds 9|...z€4:, which is devoid 9...ryz†r: of all 9†r...%r: faults 9u, 'r:, such as the six fluctuations 9-...~D:¹⁵, the six

¹⁵ „ *rmD*” - literally, „wave”. The word refers to the passionate and volitional „waves”, to the unrest that troubles all the living beings. Brahmanic texts don't fully agree upon which are, precisely, these six „waves”. At times, they were identified as hunger, thirst, suffering, confusion, old age and death (see

states 9sy4%r: and others, whose own-nature 9t%r...-fr: is reality 9trt[Er:, knowledge 9{ 4Er:, bliss 94ErEur: and infinity 9rErErtr:, [which exists] by itself 9t%rEr~:, which is without determinations 9Ez...%z|r}fr:, which is the foundation 94uy4...r: of the entire 9rov'r:¹⁶ thinking 9|r}fr:¹⁷, which is [everywhere] present 9%r...tr~4Er: through being fixed 9~z%r: inside 9rErtr...Er:¹⁸ all 9rov'r: beings 9sy-tr:, which is both inside 9rErtr...: and outside 9sryzt:, just as the space 94|4or:, which is the enchaining 9rEr~t[Er-tr:¹⁹ [of everything], whose own-nature 9t%rsy4%r: is indestructibility 9r|yrm;r: and bliss 94ErEur:, who is not to be known 9rf...r~v[Er:²⁰, who can be known 9%wu[Er: only 9v|r:²¹ by being experienced 9rEr~syr%r:, which becomes manifest

Narayanasvami, 1914, 111; Radhakrishnan, 1954, 938). Other authors identified them with the sensations of cold and heat (associated to the body), with greed and confusion (associated to the mind) and with hunger and thirst (associated to the life processes) (Monier-Williams, 1997, 222).

¹⁶ „Aoe'a" - literally, „with no exception/without anything left" (a-oe'a).

¹⁷ „Kalpa" - a derivate of the stem „klp", which has a very broad meaning, referring to any kind of mental act, to any kind of awareness, but, particularly, to those involving conceptual construction.

¹⁸ „Antary mitvena" - a slightly intriguing compound, through the not so easy to justify presence of an „ " between its two other members - „antarya" and „()-mitvena". A possible explanation is that the second member of the compound could be „ -mitvena" (a derivate of the compound root „ -mi") and not simply „mitvena" (a derivate of the simple root „mi"). Although „ -mi" is a rare, even uncommon, root, the simple form „mitva" is neither a frequently used word, so, in both cases, we would deal with a bit uncommon words.

¹⁹ „Anusy-ta" - literally, „interwoven", „mutual penetration"; a derivate of the very rare root „anu-siv", which, as such, couldn't be found in any modern dictionary. It consists of the stem „siv" - „to weave", „to sew" and the preverb „anu" - „after".

The meaning of the word „anusy-ta" is of „being interwoven", as the threads of a cloth are interwoven. This view of the Universe as ultimately an interweaving of entities is rarely met with in early Brahmanism. Nevertheless, this view is a classic theme of Buddhism (as stated by the theory of the dependent origination - *pratītyasamutpāda*) and of some late Hindu schools.

²⁰ „Aprameya" - this highly technical word is a derivate of the root „pra-m4", its meaning being „to measure", „to evaluate". Its philosophical sense is „to know correctly/in valid ways". Brahmanic epistemology constructed its terms of „rightly acquired/valid knowledge" (*pram4*) and of „valid means of knowing" (*pram4Ma*) using this root, „pra-m4".

Consequently, the word „aprameya" states the impossibility that a particular entity might represent the object of the human valid means of knowing.

²¹ „Eka" - literally, „one".

94sy4tr~4€r: through direct perception 9rfr..., |'r†4:²², just as a fruit of malaka in [your own] hand 9|r...r†r}r:.

Realizing 9|†€r: it through direct 9†4|'4†: perception 9rfr..., |'†:²³, through the accomplishment of the goal 9|†4...†yr†4:, [he becomes] devoid 9...ryz†r: of desire 9|4~r:, passion 9...4xr: and other faults 9u,'r:, [he is] accomplishing 9†r~fr€€r: qualities 9x^Mr: such as calm 9o4~r: and others, [becomes] devoid 9...ryz†r: of existence 9sy4%r:, enmity 9~4††r...€r:, thirst 9†l'M4:²⁴, hope 94o4:, illusion 9~,yr:, acts 9%†: with his consciousness 9tv†r†: untouched 9†r†l†fl'"r: by deceit 9ur~syr:, by ego-making 9ryrl |4...r: and by others.

The one having the characteristics 9}r|'rMr: thus stated 9^†r:, that himself 9v%r: is the *Br hmaMa*; thus claim 9rsyzf...4€r: the revelations 9o...^†z:, the tradition 9†~†z:, the *Pur4Ma-s*²⁵ and history 9†zy4†r:²⁶. Truly, there is 9††: np other way 9r€€r†y4: to accomplish 9†zuuyz: the condition of *Br hmaMa* 9s...4y~rMr†%r:.

Brahman should be considered 9sy-:²⁷ as existence 9†r†:, consciousness 9†z†:, bliss 94€r€ur:, as the Self 94†~r€: without a second 9ru%z††€r:! Brahman should be considered 9sy-: as the Self 94†~r€: without a second 9ru%z††€r:! This is the sacred teaching 9^fr€z'ru:.

²² „Aparok'at4" - literally, „non-invisibility" (*a-parok'at4*). The word refers to the direct character, not mediated by anything, of the realization of Brahman. The direct character of the knowledge of Brahman which, as such, is similar to sensation, in Leidecker, 1954, 232-235. The connection between „*Br hmaMa*" and „Brahman", in Bercea, 1993, 11-12. A discussion upon the novel mystical approaches of the condition of „*Br hmaMa*", in Heesterman, 1995, 652-653.

²³ „Aparok'†" – probably the Nominative of an uncommon „*aparok'in*" - „the non-invisible", namely „the perceptible one". Whatever is the real grammatical form aimed by the author of the text, its meaning is quite clear.

²⁴ „†l'M4" - literally, „thirst".

²⁵ The *Pur4Ma-s* (literally, in Sanskrit, „*pur4Ma*" means „old", „ancient") are a corpus of writings dealing with the mythic history of the world.

²⁶ Indian philosophy hasn't generally stated this, but here, the text claims the opposite since tradition has always been, in India, an important authority as it regards accepted knowledge.

²⁷ „*Bh vayet*" – the Optative-Cauzative of the stem „*bh*" – „to be". Literally, it would mean „to be made to be".

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