

“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)

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 tuh

†mah hah BAH rah tah

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!