

(of all selves) to One; though it may be asked, How can there be only One, the same in many, entering into all, but never itself divided up";<sup>3</sup> or by Hermes who says that "He who does all these things is One," and speaks of Him as "bodiless and having many bodies, or rather present in all bodies."<sup>4</sup>

The "Lord" of whom Śaṅkarācārya speaks is, of course, the Supreme and Solar Self, Ātman, Brahma, Indra, "of all beings Overlord, of all beings King," whose omniformity is timeless and whose omnipresence enables us to understand that He must be omniscient (*sarvānubhūh*, BU II.5.15, 19, cf. IV.4.22 and AĀ XIII); Death, the Person in the Sun, Indra and Breath of Life, "One as he is Person there, and many as he is in his children here," and at whose departure "we" die (ŚB X.5.2.13, 16); the Solar Self of all that is in motion or at rest (RV I.1.15.1); our Immortal Self and Inner Controller "other than whom there is no seer, hearer, thinker or knower" (BU III.7.23, III.8.11); the solar Indra of whom it is said that whoever speaks, hears, thinks, etc., does so by his ray (JUB I.28, 29); Brahma, of whom it is said that our powers "are merely the names of his acts" (BU I.4.7, cf. I.5.21); the Self, from whom all action stems (BU I.6.3; BG III.15); the Self that knows everything (MU VI.7).<sup>5</sup>

Whether as Sūrya, Savitī, Ātman, Brahma, Agni, Prajāpati, Indra, Vāyu or *madhyama* Prāṇa—*yādrg eva dadrśe tādrg ucyate* (RV V.44.6)<sup>6</sup>—this Lord, from within the heart here,<sup>7</sup> is our mover, driver and actuator (*tri-*

<sup>3</sup> Plotinus, IV.9.4, 5 (condensed); cf. I.1, *passim*. In our Self, the spiritual Self of all beings, all these selves and their doings are one simple act of being; hence it is not the separated selves and acts, but rather the Real Agent that one should seek to know (BU I.4.7, Kauṣ. Up. III.8, Hermes, *Lib.* XI.2.12A). "Thou hast seen the ket-tles of thought a-boiling; consider also the fire!" (*Mañjanāvī* V.2902).

<sup>4</sup> Hermes, *Lib.* V.10A (cf. BU I.5.21), and XI.2.12A (cf. KU II.22).

<sup>5</sup> In "Recollection, Indian and Platonic" [the preceding essay in this volume—*Ed.*], we have shown that timeless omnipresence and providential omniscience are inter-dependent and inseparable notions. The related thesis of the present article is that the omnipresent omniscient is "the only transmigrant," and that in the last analysis this "transmigration" is nothing but his knowledge of himself expressed in terms of a duration. If there were really "others," or any discontinuity within the unity, each "other" or "part" would not be omnipresent to the rest, and the concept of an omniscience would be inconceivable.

<sup>6</sup> "He is given names that correspond exactly to the forms in which He is apprehended." Cf. "All names are names of Him, who has no name, for that he is their common Father," Hermes, *Lib.* V.10A.

<sup>7</sup> "Who takes up his stand in every heart" (*hrīdi sarvasya adhiṣṭhan*, BG XIII.17); "Questi nei cor mortali è per motore, questi la terra in se stringe ed aduna," Dante, *Paradiso* I.116—*stringe*, as in ŚB VIII.7.3.10, etc.

## On the One and Only Transmigrant

Man is born once; I have been born many times.

Rūmi

Bei Gotte werden nur die Götter angenommen.

Angelus Silesius

Liberation is for the Gods, not for men.

Gebhard-Lestrangle

Ātmey evopāṣṭā, atra hy ete sarva ekaṃ bhavanti

BU I.4.7

N'atthi koṇi satto yo imamaṃha kya anyam kayam saṅkamati

Mil 72, cf. 46.

### I

Śaṅkarācārya's dictum, "Verily, there is no other transmigrant but the Lord" (*satyam, neśvarād anyah saṃsārī*, BrSBh I.1.5),<sup>1</sup> startling as it may appear to be at first sight, for it denies the reincarnation of individual essences, is amply supported by the older, and even the oldest texts, and is by no means an exclusively Indian doctrine. For it is not an individual soul that Plato means when he says: "The soul of man is immortal, and at one time comes to an end, which is called dying away, and at another is born again, but never perishes . . . and having been born many times has acquired the knowledge of all and everything";<sup>2</sup> or that Plotinus means when he says: "There is really nothing strange in that reduction

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<sup>1</sup> Cf. T.A.G. Rao, *Elements of Hindu Iconography*, II (Madras, 1914-1916), p. 495, "When Īśvara absorbs in himself, he is known as the Puruṣa, and as Saṃsārī when he has manifested himself." Cf. n. 66.

<sup>2</sup> *Meno* 81bc, where this is cited as the doctrine of learned priests and priestesses, and is approved by Socrates. Of the same sort is Agni's omniscience as Jātavedas, "Knower of Births," and the Buddha's, whose *abhiññā* extends to all "former abodes." He who is "where every where and every when is focused" (Dante) cannot but have knowledge of every thing.

*tah*,<sup>8</sup> *codayitr*,<sup>9</sup> *kārayitr*,<sup>10</sup>) and whole source of the evanescent consciousness (*cetana* = *samjñāna*)<sup>11</sup> that begins with our birth and ends with our death (MU II.6b, III.3).<sup>12</sup> We do nothing of ourselves and are merely his vehicles, and instruments (as for Philo, *passim*).

This "higher" (*para*) Brahma is that "One, the Great Self, who takes up his stand in womb after womb (*yo yonim yonim adhiṣṭhātī*)<sup>13</sup> *ekah . . . mahātma*) . . . as the omniform Lord of the Breaths (*viśvarūpaḥ* . . .

<sup>8</sup> Cf. the "potter's wheel"; cf. Mund. Up. II.2.6; BU II.5.15; Plotinus, VI.5.5; Isa. 64:8, etc.

<sup>9</sup> Of the "chariot," cf. RV VI.75.6; KU III.3 ff.; J VI.252; Plato, *Laws* 898c, "Soul is the driver of all things." In MU II.6, the driver's "reins" or "rays" (*vāṁmayah*) are the intelligential powers (*buddhindriyāni*) by which the equine powers of sensation (*karmendriyāni*) are governed. Similarly, Hermes, *Lit.* x.22b, "The energies of God are, as it were, His rays," and XVI.7, "His reins are (His rays)." Cf. Boethius, *De consolatione philosophiae* IV.11, "Hic regum sceptrum dominus tenet, Orbisque habenas temperat, Et volucrum curram stabilis regit, Rerum coruscus arbiter"; *Math-nawī* I.3268, 3273, 3575-3576. "Under the theory of presence by powers, souls are described as rays" (Plotinus, VI.4.3). This is "the living doctrine that ascribes to God the totality of all powers," and to be distinguished from "the pierced and cloven doctrine that is conscious of a man's own mind at work" (Philo, *Legum allegoriae*, I.93, 94).

<sup>10</sup> Of the "elemental self" (*bhūtātman*) as "agent" (*kartr*) of the Inner Man. "He is blind indeed who sees only the active self" (*kartāram ātmānam kevala tu yah paśyati . . . na sa paśyati*, BG XVII.16), whereas "He sees indeed, who sees the Overlord who is the same in all beings, imperishable in those that perish . . . the Overlord who, although present in the body, neither acts nor is contaminated by action" (*na karoti na lipyate*, BG XIII.27, 31).

<sup>11</sup> "The dead know not anything" (Eccl. 9:5). *Na pretya samjñāsti* (BU II.4.12); *saññā, bhikkhave, loke lokadharmo*, S III.140, cf. Sn 779, 1071, and M I.260. The Self is indestructible (BU IV.5.14; BG IV.13), but "consciousness" in terms of subject and object is a contingency, and loses its meaning "where everything has become just the Self" (BU II.4.14), "actively Itself when it is not intelligizing" (Plotinus, IV.4.2).

<sup>12</sup> "Spirit (*rūh*), concealing its glory and pinions and plumes, says to the body, 'O dunghill, who art thou? Through my beams (cf. n. 9) thou hast come to life for a day or two. . . The beams of the spirit are speech and eye and ear'" (*Mathnawī* I.3267-3273).

<sup>13</sup> The body being the domain or garden (*ārāma*, BU IV.3.14) or platform (*adhishṭhānam*, CU VIII.12.1) of the unseen, incorporeal, and impassible Self. *Adhiṣṭhā* (sometimes *avasthā*, *āruḥ*) is regularly employed in connection with the "mounting" of the psycho-physical vehicle (*ratha*) by the Spirit (*ātman*), e.g., AV X.8.1, (Brahma) *śarvaṁ . . . adhiṣṭhātī*; AA III.3.8.5b, *prāna adhiṣṭhātī (devatatham)*; KU II.22, *śarīresv avasthānam . . . ātmānam*; BG XIII.17, *hrdī . . . adhiṣṭhan*. At the same time *adhishṭhā* implies administration, management, as in Prāna Up. III.0: similarly *anusṭhā* in KU V.1.

*prānādhipaḥ*)<sup>14</sup> he wanders about (*samcarati* = *samsarati*)<sup>15</sup> by his own actions, the fruition of which he enjoys (*upabhokṣṭr*),<sup>16</sup> and, being associated with conceptuality and the notion 'I am,' is known as the 'lower' (*apara*) . . . Neither male nor female nor neuter, whatever body he as-

<sup>14</sup> Not, as understood by Deussen and Hume, the "individual soul," which is not a "Lord" but a compound of the Breaths or Beings that are the subjects (*svāh*) of the Great Being or Breath from which they arise and into which they return (JUB IV.7; MU III.3, *bhūtāgana*). It would be an aninomy to describe the composite individual soul, subject to persuasion, as a sovereign power. "The Lord of the Breaths," who is "the Leader of the Breaths and of the body" (*prānākāraṇetr*, Mund. Up. II.2.8) is much rather *the* Being and Breath that is "Lord of all (*prānāḥ . . . bhūtāḥ sāvasy-eśvarāḥ*, AV XI.4.1.10)," the "Lord of the gods (powers of the soul) who enters the womb and is 'born again' (*yonim āiti sa u jāyate punah, sa devānām adhipatir babhūva*," AV XIII.2.25) or "Lord of Beings" (*bhūtānām adhipatīḥ*, AV IV.8.1; TS VI.1.11.4; MU V.2), i.e., the imperial Breath on whose behalf the "other Breaths" function as ministers (Prāna Up. III.4), and the Brahma whom all things hail as king (BU IV.3.37). The "Lord of the Breaths" (*prānādhipaḥ*) is *the* Breath whose superiority to all the other Breaths (*prānāḥ* = *devāḥ, bhūtāni*) is again and again insisted upon in the contests of the Breaths for supremacy (Brāhmaṇas and Upaniṣads, *passim*), and other than the subjected elemental self (*bhūtātman*) that is a host of beings (*bhūtagana*, MU III.3). The Lord of the Breaths, "neither male nor female," is the Breath thus described in AA II.3.8.5, in whom all the gods (Breaths or powers of the soul) are unified (AA II; Kaus. Up. III.3; cf. BU I.4.7), the Breath that mounts the bodily vehicle and is regularly identified with the Sun, Brahma, Ārman, Vāmadeva, Indra, etc. This Lord of the Breaths is likewise the Inner Person (*antahparusa* = *antarātman* of Svet. Up. III.13; KU V.9-13, VI.17) who wanders (*carati*) from body to body overcome by the fruits of the actions that determine the aughty or naughty wombs in which the elemental self alone suffers (MU III.1-3).

When at death this Self recollects itself (BU IV.4.3, VI.1.13, etc.)—*ōmos eis ēv āva-rpēxi āprostātros toū sōmatros* (Plotinus IV.9.2)—then "we" are no more (BU II.4.12, IV.4.3; CU VIII.9.1, etc.), "we who in our junction with our bodies are composites and have qualities shall not exist, but shall be brought into the regeneration by which, becoming joined to immaterial things, we shall become incomposite and without qualities" (Philo, *De cherubim* 113 ff.; cf. Plato, *Phaedo* 78c ff.).

<sup>15</sup> Cf. nn. 26, 40.

<sup>16</sup> *Upabhokṣṭr* = *bhokṣṭr* in KU III.4 (Ārman) and MU II.6 (Prajāpati). This fruition does not necessarily involve a subjection: insofar as it remains a spectator (*abhi-cākasīti*, RV I.164.20; *prekṣada*, MU II.7; Pāli *upekṣakaḥ*), or in other words disinterestedly enjoys only the flavor of life (*aḥāmo . . . rasena tṛptah*, AV X.8.44), the governing and immortal Self of the self, or Inner Self (*amṛto śyātma, antarātman*), remains immune (KU V.13; MU III.2, etc.). As Experient (*bhokṣṭr*) this immanent Person (*puruso 'nasthah*) is himself without qualities (*nirguna*), while the elemental self (*bhūtātman*) with its three qualities (*triguna*)—i.e., the individual soul—is his "food" (*annam*, MU VI.10). The contemplative Experient is both the Giver-of-being and a Mighty Lord (*bhokṣṭā ca prabhur eva ca . . . bhokṣṭā mahesvarah*, BG IX.24, 13, 22); the All-soul that "suffers no hurt whatever by furnishing the body with the power to existence" (Plotinus, IV.8.2; cf. KU V.1 and BG XIII.32).

sumes, therewith he is connected (*yujyate*):<sup>17</sup> through the delusions of concept, touch, and sight, there is birth and growth of the Self by the rain of food and drink;<sup>18</sup> the embodied Self (*dehi*)<sup>19</sup> assumes functional forms in their stations in regular order (*karmāṅgāny anukramena dehi sthāneṣu rūpāny abhisampadyate*)<sup>20</sup> . . . and because of conjunction with

For, as Meister Eckhart says, "With the love with which God leaves Himself, He loves all creatures, not as creatures but more: creatures as God. . . . God tastes (Skr. *bhūṅkte*) himself in all things. . . . Men as creatures taste as all creatures in measures and quantities, as wine and bread and meat. But my inner man tastes not as a creature, but more: as a gift of God. But my innermost man does not taste it as a gift of God, but more: as eternity" (Pfeiffer ed., 180).

<sup>17</sup> *Yujyate*, like *samyoga* below, as in BG 1.26, where every birth is said to depend upon a "connection" or "yoking" (*samyoga*) of the Knower of the Field with the Field. Conversely, *asamyoga*, "liberation," "unyoking," MU 6.21.

<sup>18</sup> "The nourishment of 'sense-perception' which he (the author of Gen. 2:5) figuratively calls 'rain'" (Philo, *Legum allegoriae*, 1.48). Here with reference to the falcon-brought Soma, and the "Shower of Wealth (*vasor dhārā*)." "Touch," because "all experience is contact-born" (BG 5.21); cf. Coomaraswamy, "Note on the Stickfast Motif," 1944.

<sup>19</sup> The embodied Self (*dehi*) of BG 11.18 ff., and quick or vibrant (*vipascit*) Self of KU 11.18, 19, that never becomes anyone, but passes over from body to body, and is not slain when the body is slain, unborn though it can be thought of as continually born and continually dying. This is precisely the doctrine of the immortal Soul, which Plato cites as that of learned priests and priestesses: "They say that the soul of man is immortal, and at one time ends, which they call 'dying away,' and at another is born again, but never perishes" (*Meno* 81a). The embodied Self (*dehi*, *paramātmā* . . . *śarīrasthah*) is to be distinguished from the elemental self (*bhūtātman*, *bhūtagāna*, MU 3.2, 3). The former is the unperishing (*avināśyat*) Self of CU 8.15-3 and BG 13.27, the latter arises out of the elements and perishes (*vināśyati*) with them (BU 11.4.12).

<sup>20</sup> These words describe the entry of the Self into any one body and its extension therein in the form of the Intelligences (Breaths, powers of the soul) that work through the doors of the senses, as in MU 11.6, etc. *Karmāṅgāni*, "corresponding to the variety of actions to be performed," as in BU 1.5.21, "I am going to speak," began the Voice," etc. The powers of speaking, seeing, thinking, etc., "are just the names of His acts" (BU 1.4.7)—not "ours" (BG 3.27). "Stupefied by the notion of an 'I' that acts," the self believes that 'I am the actor': similarly, countless Buddhists texts: cf. Philo, *Legum allegoriae*. 1.78, "I deem nothing so shameful as to suppose that 'I' know and 'I' perceive. My own intellect the author of its own intelligizing, how could that be?" *Anukramena*, like *yathāyatanam* in Kauś. Up. 11.3 and Ait. Up. 11.3, and *yathākramena* in MU 6.26, "As rays from Sun, so from him (irradiant Brahman, Fire of Life) his Breaths and the rest come forth continually here in the world in due order (*tasya prānādāyo vai punar eva tasmad abhyucaranīha yathākramena*)."  
*Sthāneṣu*, "in their places," as in Praśna Up. 11.2, *sthānam*. *Rūpāni*, "forms," i.e., "Prajāpati's breath-forms" (*prānarūpā*, Sāyana on RV 1.9.16, and as in BU 1.5.21, where the Breaths are the "forms" of the median Breath and called after him; similarly in Praśna Up. 11.12).

the qualities, both his own and of action, he seems to be 'another' (*tesām samyogahetur aparō*)<sup>21</sup> 'pi *dr̥ṣṭah*, Svet. Up. 5.1-13, condensed).

This transmigrating "Lord of the Breaths" is the Breath (*prāna*), "the most excellent (*vasiṣṭha*, BU 6.1, 14),"<sup>22</sup> Brahma, Prajāpati, he who divides himself five- and manifold to support and sustain the body, to awaken his children, to fill these worlds (Praśna Up. 11.3; MU 11.6, 6.26), remaining nevertheless undivided in things divided (BG 13.16, 13.20). To him as Prajāpati it is said, "Tis thou, thyself, that art counterborn (*prajīyase*),<sup>23</sup> to thee all thy children (*prajāḥ* = *rasmayah*, *prānāḥ*, *devāḥ*, *bhūtāni*) bring tribute (*balim haranti*),<sup>24</sup> O Breath" (Praśna Up.

<sup>21</sup> *Apara*, "lower" or "other" as in MU 11.2 (Ātman), and to be contrasted with *para* (Brahma) in verse 1 = *para* (Ātman) of Praśna Up. 11.7. For the "one essence and two natures" of Brahma see BU 11.3, Praśna Up. 5.2, MU 6.3, 22, 23 and 11.1.8, *dvaitībhāva*. This is the doctrine of Hermes, viz. that to say that "God is both One and All does not mean that the One is two, but that the two are One" (*Lib.* 16.3). Similarly Plotinus, 11.4.10, "The ordering-and-governing-principle (τὸ κοσμοῦν = Plato, *Phaedo* 97c, ὁ διοκομῶν τε καὶ παντῶν αἰτίος) is twofold, one that we call Demiurge and one the Soul of All (τὸ πᾶντος ψυχή); we speak of Zeus sometimes as Demiurge (Creator) and sometimes as the Leader of all (ἡγεμῶν τοῦ παντός); which is as much as to say that we speak of Varuṇa sometimes as such and sometimes as Mitra or Savitr (*neti*, RV 5.50.1 = *prānāśarīraneti*, Mund. Up. 11.2.8 = *ātmano 'imā netānīrīkhyah*, MU 6.7), of Brahma as *parāpara*, *devirūpa* and *dvaitībhāva*, of Agni as Indrāgni, and of Prajāpati as *parimitāparimita*, *nirukṭānī-rukṭa*, etc., in the same way imputing two contrasted natures to one and same essence. And just as in one of these natures the deity is immortal and impassible and in the other mortal and passible, so in the one he is without needs and in the other has ends to be attained. At the same time, in him these are not two, but one simple essence; the distinction is "logical but not real." So Nicholas of Cusa speaks of the "wall of Paradise" that conceals God from our sight as constituted of the "coincidence of opposites" and of its gate as guarded by "the highest spirit of reason, who bars the way until he has been overcome" (*De visione Dei* 19, xi)—as in JUB 1.5.

<sup>22</sup> Implying Agni who as the "Fire of Life" is the "Breath of Life," cf. Heraclitus, fr. 20, and Coomaraswamy, "Measures of Fire" [in this volume—ED.].

<sup>23</sup> BU 11.1.8 *prajīrūpo 'smaj jāyase*; cf. Svet. Up. 11.16, 5.11. The Self is the Father of the Breath and consubstantial (MU 6.1); like the human father and son, in accordance with the normal doctrine that the father himself is reborn in his progeny (RV 5.4.10, 6.70.3; BD 7.50; AB 7.13; AĀ 11.5; BG 11.7, 8, etc.), the only Indian doctrine of rebirth on earth. It is a character that is thus reborn; it is in his "other self" that the father departs at death; and we are often reminded (*SB pasam*) that the dead have departed "once for all." The heredity of vocation is connected with the traditional (for it is not only Indian) doctrine of progenitive rebirth. In the same way *in divinis*, the Father is reborn as the Son; cf. the Christian *Alma redemptoris Mater* . . . *tu quae genuisti tuum sanctum genitorem*.

<sup>24</sup> Cf. AV 8.7.38, 39, 8.15, 11.4.19; SB 6.1.1.7; JUB 14.23.7, 14.24.1-7; BU 6.1.1.3; Kauś. Up. 11.1. The various names by which the recipient and the tributaries are referred to in these contexts all imply the Breath and the Breaths, i.e., God and gods under various aspects. Hence "All these gods are *in me*" (JUB 1.14.2; SB 11.3.2.3;

11.7). By this Prajapati this body of ours is set up in possession of consciousness (*cetanāvat*), he as its driver passing on from body to body (*pratisāriṣeṣu carati*), unovercome by the bright and dark fruit of his acts, or rather those acts of which he, as our Inner Man (*antaḥ puruṣa*),<sup>25</sup> is the actuator (*kārayitr*) and spectator (*prekṣaka*) rather than the doer (MU 11.6-11.3). This Prajapati is likewise "the divine Breath who, whether or not transmigrating (*saṃcaranś cā*),<sup>26</sup> is neither injured nor distressed, and whom all beings serve," and with respect to whom it is further said that "however his children may suffer, that pertains to them alone, good only goes to him, evil does not reach the gods" (BU 1.5.20).

Thus this One, spoken of by many names, is everywhere born and reborn. "Unseen, Prajapati moves in the womb (*carati garbhe antaḥ*) and is multifariously born" (*bahudhā vi jāyate*, AV x.8.13, cf. Muṇḍ. Up. 11.2.6); "The Person expires"<sup>27</sup> and suspires in the womb, and then is he

AĀ 11.1.5, etc.). The *prajā* of AV x1.4.19 (like Praśna Up. 11.7) are not "human beings" (Whitney), but the "rays" by which "we" are ensouled and energized (JUB 1.28, 29), the *Viśvedevāḥ* (TS 14.3.1.26). These rays are withdrawn at our death (BU v.5.2; AĀ 11.2.4, etc.), viz. when Death himself, the Breath, withdraws his "feet" from our heart and "we" are cut off (SB x.5.2.13); for the Breaths cannot live without him (BU vi.1.1.13 = CU v.1.12). It is true that we are children of the Sun in the sense that our life depends upon him who is our real Father (JUB 11.10.4; SB vii.3.2.12, etc.), but we are naturally sons of our own fathers, and until we have acquired a second self or Self, born of the sacrifice (JB 1.17, etc., cf. John 3:3) we do not "really become the immortal children of Prajapati" (SB v.2.1.11, 14), his natural sons (SB ix.3.3.14), or himself (SB iv.6.1.5). "That art thou" is always true, but only potentially for us, for so long as we are "this man, So-and-so." We are ensouled and quickened by the rays of the Sun, the Breaths, the All-Gods, but it can only be said of the perfected that they *are* those rays of the Sun (SB 1.9.3.10, cf. RV 1.109.7), his sons (JUB 11.9.10).

<sup>25</sup> The *puruṣo 'ntasthaḥ* of MU vi.10; *puruṣaḥ sarvasu puruṣa puriṣayaḥ* of BU 11.5.18; *sarveṣāṃ bhūteṣāṃ antaḥpuruṣaḥ* of AĀ 11.2.4, described as the unseen seer, etc., and as "unbowed" (*anata*), i.e., *anabhibhūta* as in MU 11.7; Vāmadeva *garbhe . . . śayānaḥ* of AĀ 11.5; Agni *a yaḥ puram narmniṣm adidet . . . śatatmā* of RV 1.149.3. For the distinction of this Inner Man from our outer man (the elemental self, *bhūtātman*) cf. 11 Cor. 4:16, "Is qui foris est noster homo corruptitur tamen is qui intus est renovatur de die in diem," like MU 11.2. Undoubtedly John 1:14 should be understood to read "And the Word was made flesh, and dwelt in us" (*ἔν ἡμῶν*) rather than "amongst us," by which "amongst" the Incarnation would be considered only historically.

<sup>26</sup> I.e., whether immanent or transcendent; whether he "wanders in the Field, together with his acts (*ḥṣetre saṃcarati . . . svaḥkarmabhīḥ*, Svet. Up. v.3, 7)," or remains aloof.

<sup>27</sup> The descent into the blind darkness of the womb, into hell (*niraya*, MU 11.4); from which one comes into being again, being saved from that first death by the

born again when thou, O Breath, givest life" (AV x1.4.14, cf. JUB 11.8.10-11.1); "Thou alone, O Sun, art born about the whole world" (*eḥo viśvam pari bhūma jāyase*, AV x11.2.3);<sup>28</sup> "One God indwelling the mind, of old was he born and is even now in the womb" (AV x.8.28 = JUB 11.10.12). Similar texts could be cited at greater length, but it will suffice for the present to observe the emphasis laid upon the fact that it is always *One* that is diversely and recurrently born: He, that is, who is "undivided in, though *as it were* divided by his presence in divided beings" (BG x11.16 and xviii.20), being "One as he is in himself, and many as he is in his children" (SB x.5.2.16), who are not Beings independently, but Beings by participation.<sup>29</sup>

All this is also the oldest Saṃhitā doctrine, where it is the Sun or Fire that enters into the womb and transmigrates:<sup>30</sup> thus RV x.72.9, where Aditi "bears Mārtāṇḍa unto repeated birth and death (*prajāyai mṛtyave vat punaḥ*)"; viii.43.9, "Thou, O Agni, being in the womb, art born again (*garbhe san jāyase punaḥ*)"; x.5.1, where Agni is "of many births (*bhūri-ianmā*)"; 11.1.20, where as Jātavedas he is "set down in birth after birth (*janmañ-janman nihitaḥ*)," i.e., as Sāyana adds, "in all these human beings." As Jātavedas he is omniscient of births (1.70.1, 1.189.1, vi.15.3), and necessarily so because, as SB ix.5.1.68 paraphrases, "he finds birth again and again (*jātam jātam vindate*)."<sup>31</sup> In the same way "filling the (three) light-realms of this,<sup>32</sup> the mobile and immobile, he cometh manifoldly into being, the Sire in these wombs" (*purutrā yad abhavat, sūr ahaibhyo garbhebhyaḥ*, RV 1.146.1, 5), "yet in one semblance manifold, as giver-of-being to all thy people"<sup>33</sup> (*viśo viśvā anu prabhuh*, RV viii.11.8)."

Sun (JUB 11.9.1, 11.10.4). Cf. St. Bernard, *prius moritur nascitur* (*De grad. humilitatis* 30). AV *apānati* = JUB *mriyate*.

<sup>28</sup> Who as the sacrificial Person "was poured out upon the earth from East to West" (*aty aricyata pascād bhūmin attho purah*, RV x.90.5).

<sup>29</sup> "Et inspexi cetera infra te, et vidi nec omnino esse nec omnino non esse: esse quidem, quoniam abs te sunt, non esse autem, quoniam id quod es non sunt" (St. Augustine, *Confessions* vii.11). This "is and is not" is essentially the Buddhist doctrine of *satto*, "existence."

<sup>30</sup> Throughout the present article and elsewhere we are careful to distinguish transmigration from reincarnation; the former implying a transition from one state of being to another, the latter to the transmission or renewal of a former state of being. Cf. n. 23, and Coomaraswamy, "Measures of Fire."

<sup>31</sup> I.e., as Prajapati divides himself to fill these worlds.

<sup>32</sup> *Viśaḥ*, i.e., *Viśvedevāḥ*, Maruts, *prāṇaḥ*, *prāṇagnayaḥ* directly and hence to *prāṇinaḥ*, "living beings," indirectly. *Viśvam tvayā dhārayate jāyamanam . . . prajāḥ*

