

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.

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 Sādhyas and gods.

3

The Upanishads: Karma and Reincarnation, c. 800–400 B.C.E.

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?

* OO PAH nee shahdz

Source: *Bṛihad Aranyaka*, IV:4:5–6, in *The Thirteen Principal Upanishads*, ed. and trans. B. E. Hume (Bombay: Oxford University Press, 1954), 140–41. *Chandogya*, VI:10:7, in Hume,

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.

But people say: “A person is made not of acts, but of desires only.” In 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*).

4

The Upanishads: Brahman and Atman, c. 800–400 B.C.E.

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?

Source: *Chandogya Upanishad*, in *The Upanishads*, trans. Juan Mascaro (Harmondsworth)