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ภาคผนวก

ภาคผนวก

บทที่ 2

1. เจริงอรรถที่ 5: Ibid., p. 682-683. ; **Manifest**, well-fix, **moving**, verily, in the secret place (of the heart) such is the great support. In it is centred all this which moves, **breathes and winks....What is luminous, what is subtler than the subtle, in which are centred all the worlds and those that dwell in them, that is the imperishable Brahman....** O beloved, know that **Imperishable Brahman** as the target.
2. เจริงอรรถที่ 6: Ibid., p. 685. ; In the highest golden sheath is **Brahman without stain, without parts; Pure is it, the light of tights.** That is what the knowers of self know.
3. เจริงอรรถที่ 7: Ibid., p. 928. ; **Him who is without beginning, middle or end**, who is one, all-pervading, **who is wisdom and bliss,....the highest lord, the ruler....**
4. เจริงอรรถที่ 8: Ibid., p. 232. ; He said: 'That, O Gargi, the knower of Brahman, call the Imperishable. **It is neither gross nor fine, neither short nor long, neither glowing red (like fire) nor adhesive (like water). (It is) neither shadow nor darkness, neither air nor space, unattached, without taste, without smell, without eyes, without ears, without voice, without mind, without radiance, without breath, without a mouth, without measure, having no within and no without. It eats nothing and no one eats it.**
5. เจริงอรรถที่ 9: Ibid., p. 698. ; (**Turiya is**) **not that which cognises the internal (objects), not that which cognizes the external (objects) not what cognises both of them, not a mass of cognition, not cognitive, not non-cognitive. (It is) unseen, incapable of being spoken of, ungraspable**, the essence of the knowledge of the one self, that into which the world is resolved, **the peaceful**, the benign, **the non-dual,....**
6. เจริงอรรถที่ 10: Ibid., p. 746,748. ; The one God hidden in all being, all-pervading, the inner self of all being, the witness, the knower, the only one, **devoid of qualities., To him who is without parts ,without activity, tranquil, irreproachable, without blemish,....**
7. เจริงอรรถที่ 11: Ibid., p. 672. ; **That which is ungraspable, without family, without caste, without sight or hearing, without hands or feet, eternal,....**

8. เจริงอรรณที่ 12: Ibid., p. 680. ; **Devine and formless is the person.** He is without and within, **unborn, without breath and without mind,** pure and higher than highest immutable.
9. เจริงอรรณที่ 14: Ibid., p. 192-193. ; **Verily, there are two form of Brahman, the formed and the formless, the mortal and the immortal, the unmoving and the moving, the actual (existent) and the true (being).**
10. เจริงอรรณที่ 15: Ibid., p. 272. ; **'That self is, indeed, Brahman , consisting of (or identified with) the understanding, mind, life, sight, hearing, earth, water, air, ether, light and no light, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness and all things.**
11. เจริงอรรณที่ 16: Ibid., p. 618. ; **Sitting, he moves far; lying he goes everywhere,.....**
12. เจริงอรรณที่ 17: Ibid., P. 817. ; **There are, assuredly, two forms of Brahman, the formed and the formless. Now that which is formed is unreal ; that which is the formless is the real ; that is Brahman,....**
13. เจริงอรรณที่ 19: Ibid., p. 833. ; **'There are, verily, two Brahman to be meditated upon, sound and non-sound. By sound alone is the non-sound revealed. Now here the sound is aum Moving upward by it one comes to ascend in the non-sound. So (one says) this is way, this is immortality, this is complete union and also tranquility.**
14. เจริงอรรณที่ 20: Ibid., p. 575-576. ; **Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.**
15. เจริงอรรณที่ 21: Ibid., p. 769-770.**The Brahman shines forth, indeed, when the fire burns ; likewise this dies when it burns not. Its light goes to the sun alone and it vital breath to the wind ; this Brahman shines forth, indeed, when the sun is seen ; likewise this dies when (the sun) is not seen Its light go to the moon ; its vital breath to the wind ; this Brahman shines forth, indeed, when the lightning lightens ; likewise this dies when it lightens not, its light go to the regions of space and its vital breath to the wind. All these divinities, verily, having entered into wind, though they die in the wind do not perish (altogether). There form, indeed, they come forth again. This, with reference to the divinities : now with reference to the self.**

16. **เชิงอรรถที่ 22:** Ibid., p. 928. ; **He is Brahmā (the creator) ; he is Śiva (the judge), he is Indra, he is the imperishable, supreme, the lord of himself. He is Viṣṇu (the preserver), he is life, he is time, he is fire, he is the moon.**
17. **เชิงอรรถที่ 23:** Ibid., p. 755-756. ; **Having entered on this path of the gods, he comes to the world of Agni, then to the world of Vāyu, then to the world of Varuṇa, then to the world of Indra, then to the world of Prajā-pati, then to the world of Brahmā,.....**
18. **เชิงอรรถที่ 28:** Ibid., p. 201-205. ; **This earth is (like) honey for all creatures, and all creatures are (like) honey for this earth. This shining, immortal person who is in this earth and with reference to oneself, this shining, immortal person who is in the body, he, indeed, is just this self. This is immortal, this is Brahman, This is all,.....This is water,....This is fire,This is air,....This is sun,....These quarters,....This moon,....This lightning,....This cloud,....This space,....This law,....This truth,....This mankind,....This self,....This self, verily, is the lord of all being, the king of all being. As all the spokes are held together in the hub and felly of a wheel, just so, in this self, all being, all god, all worlds, all breathing creatures, all these selves are held together.**
19. **เชิงอรรถที่ 29:** Ibid., p. 390. ; **Verily, this whole world is Brahman,....He who consists of mine, whose body is life, whose form is light, whose conception is truth, whose soul is space, containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, being without speech and without concern.**
20. **เชิงอรรถที่ 30:** Ibid., p. 408-411. ; **‘And let me declare to you a quarter of Brahman,’ ‘Tell me, Revered Sir.’ To him, it then said, ‘The east is one quarter, the west is one quarter, the south is one quarter, and the north is one quarter. This, verily, my dear, is Brahman’s fourquartered foot named the Shining,.... ‘Let let me declare to you a quarter of Brahman,’ ‘Tell me, Revered Sir.’ To him, it then said, ‘ The earth is one quarter, the atmosphere is one quarter, the sky is one quarter, the ocean is one quarter, This, verily, me dear, is Brahman’s fourquartered foot, named the Endless,.... ‘Let let me declare to you, my dear, a quarter of Brahman,’ ‘Tell me, Revered Sir.’ To him, it then said, ‘Fire is one quarter, the sun is one quarter, the moon is one quarter and the lightning is one quarter’. This, verily, my dear, is Brahman’s quartered foot named the**

- Luminous,.... 'Let let me declare to you, my dear, a quarter of Brahman,' 'Tell me, Revered Sir.' To him, it then said, 'Breath is one quarter, the eye is one quarter, the ear is one quarter, and the mind is one quarter. This, verily, my dear, is the fourquartered foot of Brahman named Possessing a support.**
21. เจริญธรรมที่ 32: Ibid., p. 548-549.;**verily, is the essence of existence.** For, truly, on getting the essence, **one becomes blissful.** For who, indeed, could live, who breath, if there were not is bliss in space? This, **verily, is it that bestows bliss. For truly, when one finds fearlessness as support in Him who is invisible, bodiless, undefined, without support, then has he reached fearlessness.**
22. เจริญธรรมที่ 34: Ibid., p. 683-684.; **The syllable *aum* is a bow : one's self, indeed, is the arrow. Brahman is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one with target),.... Meditate on *aum* as the self. May you be successful in crossing over to the farther shore of darkness.**
23. เจริญธรรมที่ 35: Ibid., p. 695.; ***Aum*, this syllable is all this. An explanation of that (is the following). All that is the past, the present and the future, all this is only the syllable *aum*. And whatever else there is beyond the threefold time, that too is only the syllable *aum*.**
24. เจริญธรรมที่ 36: Ibid., p. 535.; ***Aum* is Brahman. *Aum* is this all. *Aum*, this, verily, is compliance. On uttering, 'recite,' they recite. With *aum*, they sing the *sāman* chants. With *aum*, *Śom*, they recite the prayers....**
25. เจริญธรรมที่ 39: Ibid., p. 744.; **He is The beginning, the source of the causes which unite (the soul with the body). He is to be seen as beyond the three kinds of time (past, present and future)....**
26. เจริญธรรมที่ 45: Ibid., p. 724.; **The God who is in fire, who is in water, who has entered into the whole world (the God), who is in plants, who is in tree,....**
27. เจริญธรรมที่ 46: Ibid., p. 731-732.; **He who is one....That indeed is Agni (fire), that is Āditya (the sun), that is vāyu (the wind) and that is the moon. That, indeed, is the pure. That is Brahmā. That is prajā-pati (the lord of creation)...., You are woman. You are man. You**

- are the youth and the maiden too. You, as an old man, totter along with a staff. Being born you become facing in every direction.
28. เจริงอรรดที่ 47: Ibid., p. 746. ; **The one God hidden in all being, all-pervading, the inner self of all being, the ordainer of all deeds, who dwells in all being, the witness, the knower,....**
29. เจริงอรรดที่ 49: Ibid., p. 725.;**who rules with his ruling power, who rules all the worlds with his ruling powers,...**
30. เจริงอรรดที่ 50: Ibid., p. 731.; He who is one, without any colour, **by the manifold exercise of his power distributes many colours in his hidden purpose and into whom in the beginning and at the end the universe is gathered,....**
31. เจริงอรรดที่ 51: Ibid., p. 746.; **The one controller of the many, inactive,....**
32. เจริงอรรดที่ 52: Ibid., p. 671,673.; **Brahmā arose as the first among the gods, the maker of the universe, the protector of the world., By contemplative power Brahman expands. From that food is produced. From food, life (thence) mind, (thence) the reals (the five elements) ;....**
33. เจริงอรรดที่ 53: Ibid., p. 738.; **In the imperishable, infinite highest Brahman are the two, knowledge and ignorance, placed hidden. Ignorance is perishable while knowledge is immortal.**
34. เจริงอรรดที่ 54: Ibid., p. 747.; **He...., the knower of all,.... the knower,.... the knower of everything....**
35. เจริงอรรดที่ 55: Ibid., p. 684.; **He who is all-knowing, all wise,....**
36. เจริงอรรดที่ 56: Ibid., p. 724.; **He, indeed, is the God who pervades all regions,....**
37. เจริงอรรดที่ 68: Ibid., p. 151.; **There was nothing whatsoever here in the beginning. By death indeed was this covered, or by hunger, for hunger is death. He created the mind, thinking 'let me have a self' (mind). Then he move about, worshipping. From him, thus worshipping, water was produced. 'verily,' he thought, 'while I was worshipping water appeared, therefore water is called *arka* (fire). Water surely comes to one who thus knows the reason why water is called *arka* (fire).'**

38. เซึ่งอรรณที่ 71: Ibid., p.152.; **He divided himself threefold (fire is one-third), the sun one-third and the air one-third. He also is life divided threefold, the eastern direction is this head and his arms are that and that (the left and the right sides). Likewise the western direction is his tail and his two hip-bones are that and that. The southern and the northern direction are his sides. The sky is the back, the atmosphere the belly. This (earth) is the chest. Thus he stands firm in the waters.**
39. เซึ่งอรรณที่ 74: Ibid., p. 399.; **....In the beginning this (world) was non-existent. It became existent. It grew. It turned into an egg. It lay for the period of a year. It burst open. Then came out of the egg-shell, two parts, one of silver, the other of gold.**
- That which was the silver is this earth; that which was of gold is the sky. What was the outer membrane is the mountains; that which was the inner membrane is the mist with the clouds. What were the veins were the rivers. What was the fluid within is the ocean.**
40. เซึ่งอรรณที่ 75: Ibid., p. 726.; **....who of old gave birth to the golden germ (Hiranyagarbha), may He endow us with clear understanding.**
41. เซึ่งอรรณที่ 77: Ibid., p. 515.; **The self, verily, was (all) this, one only, in the beginning. ... He thought, 'let me now create the worlds'.**
42. เซึ่งอรรณที่ 78: Ibid., p. 671.; **Brahmā arose as the first among the gods, the maker of the universe, the protector of the world. He taught the knowledge of Brahman, the foundation of all knowledges, to Atharvan, his eldest son.**
43. เซึ่งอรรณที่ 80: Ibid., p. 667.; **He created life; from life, faith, ether, air, light, water, earth, sense organ, mind and food; from food, vital vigour, austerity, hymns, works, worlds and in the worlds name.**
44. เซึ่งอรรณที่ 82: Ibid., p. 819.; **Now (in the beginning) this (world) was, verily, unuttered. When he, the Real, the lord of creation, performed austerity, he uttered (the words) *bhūh, bhuvah, svah*. This, indeed, is Prajā-pati's very gross form, this world-form. Its head is the sky, the navel is the atmosphere, the feet are the earth, the eye is the sun, for a person's great material world depends on the eye, for with the eye he measure all things. Verily, the eye is the real for station in the eye a person move about among all**

objects. Therefore one should reverence *bhūh, bhuvah svaḥ*, for this Prajā-pati, the self of all, the eye of all, becomes revered, as it were. For thus has it been said, 'Verily this is the all-supporting form of Prajā-pati, for in it all this (world) is hidden, and it is hidden in this whole (world). Therefore, this is what one should reverence'.

45. เจริญธรรมที่ 83: Ibid., p. 863.; (He) discoursed on that: what was there then? To him (Subāla) he (Brahmā) said: it was not existent, not non-existent, neither existent and non-existent. From that emerged darkness, from darkness the subtle elements, from the subtle elements ether, from ether air, from air fire, from fire water, from water earth; then there come into being the egg; that (egg) after incubation for a year split in two, the lower one being the earth and the upper one being the sky; in the middle (between the two parts) there come into being the divine person, the person with a thousand heads, a thousand eyes, a thousand feet and a thousand arms. This (person) created death the foremost of all being, the three-eyed, three-headed and three-footed Khaṇḍaparaśu. Of him Brahmā become afraid. He got hold of Brahmā alone. He (Brahmā) created seven son out of his mind. These (seven) created in their turn, out of their minds, seven sons filled with truth. These are, verily, the Prajā-pati. Out of his (the devine person's) mouth came forth the Brāhmaṇas, out of his arms were made the Rājanyas (the Kṣatriyas), out of his (two) thighs the Vaiśyas were produced and from his feet come forth the Śūdras.

From his mind came the moon, and from his eyes came the sun and from his ear come forth air and the vital principle. From his heart sprang forth all this.

46. เจริญธรรมที่ 85: Arthur Coke Barn, *The Ordinances of Manu* (Kegan Paul, Trench. Trübner, & Co., ltd, 1981), p. 1-3.;He who can be apprehended by the suprasensual, (who is) subtile, undiscrete, eternal, who consists of all element, incomprehensible, he verily became manifest of himself.

Wishing to produce different being from his own body, he having desired, first created water alone; in that he cast seed.

That became a golden egg, like in splendour to the thousand-rayed (sun); in that was born spontaneously Brahma, the grand parent of all the worlds.

That Lord having dwelt in that egg for a year, spontaneously, by his own meditation, split that egg in two.

And with those two shares he formed the heaven and earth, the middle the sky and the eight regions, and the perpetual place of water.

47. **เชิงอรรถที่ 89: Ibid., p. 570.; (The spirit) is unmoving, one, swifter than the mind. The sense do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the all-pervading air supports the activities of beings.**
48. **เชิงอรรถที่ 90: Ibid., p. 571.; It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.**
49. **เชิงอรรถที่ 97: Ibid., p. 618.; Sitting, he moves far; lying he go everywhere. Who, save myself, is fit to know that god who rejoices and rejoices not?**
50. **เชิงอรรถที่ 99: Ibid., p. 272.; ‘That self is, indeed, Brahman , consisting of (or identified with) the understanding, mind, life, sight, hearing, earth, water, air, ether, light and no light, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness and all things.**
51. **เชิงอรรถที่ 100: Ibid., p. 744.; He is the beginning, the source of the causes which unite (the soul with the body). He is to be seen as beyond the three kinds of time (past, present and future), and as without parts....**
52. **เชิงอรรถที่ 101: Ibid., p. 634.; The person of the size of a thumb resides in the middle of the body.**
- NAG Publishers, The twelve Principal upaniṣads, p. 80. ; The soul (Puruṣa) which in the measure of a thumb dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge the wise (does not desire to conceal) the soul. This is that.**
53. **เชิงอรรถที่ 102: Ibid., p. 740.; He is of the measure of a thumb, of appearance like the sun, endowed with thought and self-sense, but with only the qualities of understanding and the self he seems to be of the size of the point of a goad.**

54. เจริงอรรณที่ 103: Ibid., p. 850-851.;**Having meditated on him who is of the measure of a thumb within the span (of the heart) in the body, who is smaller than the small, then one goes to the supreme condition. For in that all desires are contained.**
55. เจริงอรรณที่ 105: Ibid., p. 573.; **He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil.**
56. เจริงอรรณที่ 106: Ibid., p. 680.; **Divine and formless is the person. He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.**
57. เจริงอรรณที่ 107: Ibid., p. 853.; **He is pure within, clean, void, tranquil, breathless, selfless, endless.**
58. เจริงอรรณที่ 108 : Ibid., p. 192-193.; **Verily, there are two forms of Brahman, the formed and the formless,.... This is the formed Brahman, whatever is different from the air and the atmosphere. This is mortal, This is unmoving, this is actual. The essence of this formed, this mortal, this unmoving,....Now the formless is the air and the atmosphere. This immortal, this is the moving and this is the true. The essence of this unformed, this immortal, this moving,....Now the formless is the breath and the space which is within the self.**
59. เจริงอรรณที่ 109: Ibid., p. 817.; **There are, assuredly, two forms of Brahman, the formed and the formless. Now that which is formed is unreal; that is the light. That which is the light is the sun.**

บทที่ 3

1. เจริงอรรณที่ 23: Ibid., p. 165-168.; **He knew, I indeed am this creation for I produced all this Therefore he became the creation. He who knows this as such comes to be in that creation of his.Then he rubbed back and forth and produced fire from its source,....When they (the people) say 'sacrifice to him,' 'sacrifice to the other one,' all this is his creation indeed and he himself is all the god. And now whatever is moist, that he produced from semen, and that is Soma. This whole (world) is just food and the eater of food. Soma is food and fire is the eater of food. This is the highest creation of**

Brahmā,....Verily, he who knows this becomes (a creator) in this highest creation.At that time this (universe) was undifferentiated. It became differentiated by name and form....He (the self) entered in here even to the tips of the nails, as a razor is (hidden) in the razor-case, or as fire in the fire source.Brahman, indeed, was this in the beginning. It knew itself only as 'I am Brahman.' Therefore it became all. Whoever among the gods became awakened to this, he, indeed, became that. It is the same in the case of seers, same in the case of man. This is so even now. Whoever knows thus, 'I am Brahman,' becomes this all.

2. **เชิงอรรถที่ 24: Ibid., p. 170.; He created further an excellent form, justice. This is the power of the Kṣatriya class, viz. justice. Therefore there is nothing higher than justice. Verily, that which is justice is truth. Therefore a man who speaks justice that he speaks the truth.**
3. **เชิงอรรถที่ 25: Ibid., p. 171.; So these (four orders were created) the Brāhmaṇa, the Kṣatriya, the Vaiśya and the Śūdra. Among the gods that Brahmā existed as Fire, among men as Brāhmaṇa, as a Kṣatriya by means of the (divine) Kṣatriya, as a Vaiśya by means of the (divine) Vaiśya, as a Śūdra by means of the (divine) Śūdra.**
4. **เชิงอรรถที่ 26: Ibid., p. 221.; Brahman that is immediately present and directly perceived, that is the self in all things. 'This is your self which is in all things.' 'Which is within all things, 'It is that which transcends hunger and thirst, sorrow and delusion, old age and death.**
5. **เชิงอรรถที่ 27: Ibid., p. 272.; 'That self is, indeed, Brahman , consisting of (or identified with) the understanding, mind, life, sight, hearing, earth, water, air, ether, light and no light, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness and all things. This is what is meant by saying, (it) consists of this (what is perceived), consists of that (what is inferred). According as one acts, according as one behaves, so does he become.**
6. **เชิงอรรถที่ 28: Ibid., p. 232.; He said: 'That, O Gargi, the knower of Brahman, call the Imperishable. It is neither gross nor fine, neither short nor long, neither glowing red (like fire) nor adhesive (like water). (It is) neither shadow nor darkness, neither air nor**

space, unattached, without taste, without smell, without eyes, without ears, without voice, without mind, without radiance, without breath, without a mouth, without measure, having no within and no without. It eats nothing and no one eats it.

7. เจริงอรรณที่ 29: Ibid., p. 289.; **That is full, this is full. From fullness fullness proceeds. If we take away the fullness of fullness, even fullness then remains.**
8. เจริงอรรณที่ 30: Ibid., p. 391.; **He who consists of mind, whose body is life, whose form is light, whose conception is truth, whose soul is space, containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, being without speech and without concern.**
9. เจริงอรรณที่ 31: Ibid., p. 523.; **'Who is this one?' 'We worship him as the self.' 'Which one is the self?' 'He by whom one sees, or by whom one articulates or by whom one smells odours, or by whom one articulates speech or by whom one discriminates the sweet and the unsweet.'....He is Brahmā, he is Indra; he is prajā-pati, he is all this gods; and these five great elements, namely, earth, air ether, water, light; these things and these which are mingled of the fire, as it were, the seeds of one sort and another; those born from an egg, and those born from a womb, and those born from sweat, and those born from sprout; horses, cows, persons and elephants, whatever breathing thing there is here, whether moving or flying or what is stationary. All this is guided by intelligence, is established in intelligence. The world is guided by intelligence. The support is intelligence. Brahmā is intelligence.**
10. เจริงอรรณที่ 32: Ibid., p. 535.; ***Aum* is Brahman. *Aum* is this all. *Aum*, this, verily, is compliance. On uttering, 'recite,' they recite. With *aum*, they sing the *sāman* chants. With *aum*, *śom*, they recite the prayers. With *aum* the Advaryu priest utters the response. With *aum* does the Brahmā (priest) utter the introductory eulogy. With *aum*, one assents to the offering to fire. With *aum*, a Brāhmaṇa begins to recite, may I obtain Brahman;....**
11. เจริงอรรณที่ 33: Ibid., p. 548.; **He (the supreme soul) desired. Let me become many, let me be born. He performed austerity. Having performed austerity he created all this, whatever is here. Having created it, into it, indeed, he entered. Having entered it, he**

became both the actual and the beyond, the defined and the undefined, both the founded and the non-founded, the intelligence and the non-intelligence, the true and the non-true. As the real, he became whatever there is here. That is what they call the real.

As to that, there is also this verse.

12. **เชิงอรรถที่ 34: Ibid., p. 731-732.; He who is one, without any colour, by the manifold exercise of his power distributes many colours in his hidden purpose and into whom in the beginning and at end the universe is gathered, may He endow us with a clear understanding.**

That indeed is Agni (fire), that is Āditya (the sun), that is Vāyu (the wind) and that is the moon. That, indeed, is the pure. That is Brahmā. That is the water. That is Prajā-pati (the lord of creation).

You are woman. You are man. You are the youth and the maiden too. You, as an old man, totter along with a staff. Being born you become facing in every direction.

You are the dark-blue bird, you are the green (parrot) with red eyes. You are (the cloud) with the lightning in its womb. You are the seasons and the seas. Having no beginning you abide through omnipresence. (You) from whom all worlds are born.

13. **เชิงอรรถที่ 35: Ibid., p. 634.; Whatever is here, that (is) there. Whatever is there, that, too, is here. Whoever perceives anything like manyness here goes from death to death.**
14. **เชิงอรรถที่ 36: Ibid., p. 672-673.; That which is ungraspable, without family, without caste, without sight or hearing, without hands or feet, eternal, all-pervading, omnipresent, exceedingly subtle, that is the Undecaying which the wise perceive as the source of beings.**
15. **เชิงอรรถที่ 37: Ibid., p.673.; By contemplative power Brahman expands. From that food is produced. From food, life (thence) mind, (thence) the real (the five elements); (thence) the world; (thence the rituals) in the rituals, immortality.**
16. **เชิงอรรถที่ 38: Ibid., p. 680.; Divine and formless is the person. He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.**

From him are born life, mind, all the sense-organs (also) ether, air, light, water and earth, the supporter of all.

Fire is His head, His eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas; air is His life and His heart the world. Out of his feet the earth (is born); indeed He is the self of all beings.

บทที่ 4

1. เจริงอรรณที่ 2: Ibid., p. 460.; **These rivers, my dear, flow the eastern toward the east, the western toward the west. They go just from sea to sea. They become the sea itself. Just as these rivers while there do not know 'I am this one,' 'I am that one.'**
2. เจริงอรรณที่ 3: Ibid., p. 461.; **Of this mighty tree, my dear, if someone should strike at the root it would bleed but still live; if someone should strike at the middle, it would bleed but still live. If someone should strike at the top, it would bleed but still live. Being pervaded by its living self, it stands firm, drinking in its moisture (which nourishes it) and rejoicing.**
3. เจริงอรรณที่ 4: Ibid., p. 459.; **Just as, my dear, the bee prepare honey by collecting the essences (juices) of different trees and reducing them into one essence.**

And as these (juices) possess no discrimination (so that they might say) 'I am the essence of that tree,' even so, indeed, my dear, all these creatures though they reach Being do not know that they have reached the Being.

4. เจริงอรรณที่ 6: Ibid., p. 462.; **'Bring hither a fruit of that nyagrodha tree.' 'Here it is, Venerable Sir.' 'Break it.' It is broken, Venerable Sir.' 'What do you see there?' 'These extremely fine seeds, Venerable Sir.' 'Of these, please break one.' It is broken, Venerable Sir.' 'What do you see there?' 'Nothing at all, Venerable Sir.'**

Then he said to him, 'My dear, that subtle essence which you do not perceive, verily, my dear, from that very essence this great nyagrodha tree exists. Believe me, my dear.

That is which the subtle essence, this whole world has for its self. That is true. That is the self. That are thou Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

5. **เชิงอรรถที่ 8:** Ibid., p. 816.; **He (the self) bears himself in two ways, as he who is breath and he who is the Sun. Therefore, two, verily, are these paths, inward and outward. They both turn back in a day and night. Yonder sun, verily, is the outer self ; the inner self is breath. Hence the course of the inner self is measured (inferred from) by the course of the outer self. For thus has it been said, 'Now, whoever is a knower, who has free (himself) from evil, the overseer of the senses, pure-minded, firmly established in that, locking away (from outward objects) is even he (the self) Likewise, the course of the outer self is measured by the course of the inner self. For thus has it been said, 'Now that golden person who is within the Sun, who looks on this earth from his golden place is even he who has entered into the lotus of the heart and eats food.'**
6. **เชิงอรรถที่ 9:** Ibid., p. 825-826.; **This, verily, is the highest form of self, namely, food, for truly this life consists of food. If one dose not eat, he becomes a non-thinker, a non-hearer, a non-toucher, a non-seer, a non-speaker, a non-smeller, a non-tester, and he let go his vital breaths. For thus it has been said, 'If, indeed, one eats, he becomes full of life, he becomes a thinker, he becomes a hearer, he becomes a toucher, he becomes a speaker, he becomes a tester, he becomes a smeller, he becomes s seer.' For thus has it been said: 'From food, verily, are creatures, whatsoever dwell on earth, are produced; moreover, by food, verily, they live and again into it they finally pass.'**
7. **เชิงอรรถที่ 10:** Ibid., p. 197-198.; **Then he said: 'Verily, not for the sake of the husband is the husband dear but a husband is dear for the sake of the Self. Verily, not for the sake of the wife is the wife dear but a wife is dear for the sake of the Self. Verily, not for the sake of the sons are the sons dear but the sons are dear for the sake of the Self. Verily, not for the sake of wealth is wealth dear but wealth is dear for the sake of the Self. Verily, not for the sake of Brahminhood is brahminhood dear but brahminhood is dear for the sake of the Self. Verily, not for the sake of kṣatriyahood is kṣatriyahood dear but kṣatriyahood is dear for the sake of the Self. Verily, not for the sake of the worlds are the worlds dear but the worlds are dear for the sake of the Self. Verily, not for the sake of the gods are the gods dear but the gods are dear for the sake of the Self. Verily, not for the sake of the beings are the beings dear but the beings are dear for the sake of the Self. Verily, not for the sake of all is all dear but all is dear for the sake of the Self.**

'The Brāhmaṇa ignores one who knows him as different from the Self. The Kṣatriya ignores one who knows him as different from the Self. The worlds ignore one who knows him as different from the Self. The gods ignore one who knows him as different from the Self. The beings ignore one who knows him as different from the Self. All ignores one who knows him as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these god, these beings and this all are this Self.

8. **เชิงอรรถที่ 11: Ibid., p. 501.; The self which is free from evil, free from old age, free from death, free from grief, free from hunger and thirst,...**
9. **เชิงอรรถที่ 16: Ibid., p. 624.; He who has no understanding, whose mind is always unrestrained, his sense are out of control, as wicked horses are for a charioteer.**

He, however, who has understanding, whose mind is always restrained, his sense are under control, as good horses are for a charioteer.

He, however, who has no understanding, who has no control over his mind (and is) ever impure, reaches not that gold but comes back into mundane life.

He, however, who has understanding, who has control over his mind and (is) ever pure, reaches that gold from which he is not born again.

He who has the understanding for the driver of the chariot and controls the rein of his mind, he reaches the end of the journey, that supreme abode of the all-pervading.

10. **เชิงอรรถที่ 31: Ibid., p. 727.; I know the Supreme Person of sunlike colour (luster) beyond the darkness. Only by knowing Him does one pass over death. There is no other path for going there.**
11. **เชิงอรรถที่ 38: Ibid., p. 800-801.; He, who is reputed as standing aloof amidst qualities, like those of vigorous chastity, he indeed, is pure, clean, void, tranquil, breathless, mindless, endless, undecaying, steadfast, eternal, unborn, independent. He abides in his own greatness. By him this body is set up as possessing intelligence or in other words, this one, verily, is its driver.....**
12. **เชิงอรรถที่ 39: Ibid., p. 801.; Verily, that subtile, ungraspable, invisible one, called the person, dwells here (in the body) with a part (of himself), with previous awareness (volition) even as the man who is fast asleep awakes of his own awareness (volition). Now, assuredly that part of him, which is entirely intelligent in every person is the spirit**

(knower of the body) which has the marks of conception, determination and self-love, Prajā-pati called Viśva. By him as intelligence is his body set up as possessed of intelligence, or in other words this very one is its mover.....

13. เจริญธรรมที่ 40: Ibid., p. 802-803.; Verily, in the beginning Prajā-pati (the lord of (creatures) stood alone. He had no happiness, being alone. Then, meditating on himself, he created numerous offspring. He saw them to be like a stone, without understanding, without life, standing like a post. He had no happiness. He then thought to himself, 'Let me enter within in order to awaken (enlighten) them.' He made himself like wind and sought to enter into him. Being one, he could not do it. He divided himself fivefold and is called prāṇa, apāna samāna udāna vyāna (five kinds of breath). That breath which rises upwards that, assuredly, is the prāṇa (breath). Now that which moves downwards, that, assuredly, is the apāna (breath). Now that, verily, by which these two are supported, that, assuredly, is the vyāna (breath). Now that which carries unto the apāna breath gross elements of food and distributes the subtle (elements) in each limb, that, assuredly, is called samāna (breath). It is a higher form of the vyāna (breath) and between them is the production of the udāna (breath). That which brings up or carries down what has been drunk and eaten is the udāna (breath).....He , verily, having divided himself fivefold is hidden in a secret place, he who consists of mind, whose body is life, whose form is light, whose conception is truth, whose soul is space. Verily, not having attained his purpose, he thought to himself from within the heart here, 'Let me enjoy objects,'
14. เจริญธรรมที่ 42: Ibid., p. 804.; Verily, this self, the seers declare, wanders here on earth in every body (from body to body) unaffected, as it seems, by the light or the dark fruits of action. On account of this unmanifestness, subtilty, imperceptibility, ungraspability, freedom from self-sense, (the self) is unabiding and a doer only in seeming, truly is not a doer, he is abiding. Verily, he is pure, steadfast, unswerving, stainless, unagitated, free from desire, remains fixed like a spectator and abiding in his own self. As an enjoyer of righteous work he covers himself with a veil made of qualities, but he remains fixed, yea, he remains fixed.



ประวัติผู้เขียนวิทยานิพนธ์

นางสาวลลิตา ธีรวัฒนกุล เกิดเมื่อวันที่ 19 กุมภาพันธ์ พ.ศ. 2524 สำเร็จการศึกษาระดับปริญญาตรีจากคณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยสงขลานครินทร์ (วิทยาเขตปัตตานี) สาขาวิชาเอกศาสนา สาขาวิชาโทปรัชญา เมื่อปีการศึกษา 2545 และได้เข้าต่อศึกษาในระดับมหาบัณฑิต สาขาวิชาปรัชญา ภาควิชาปรัชญา คณะอักษรศาสตร์ จุฬาลงกรณ์มหาวิทยาลัยในปีการศึกษา 2546 โดยได้รับทุนโครงการพัฒนาอาจารย์ ของสำนักงานคณะกรรมการการอุดมศึกษา (สกอ.)