

## **Madhu-Vidya (Nectar of the Sun): as described in the Upaniṣad**

**Dr. Bandana Das**

Assistant Professor, Dept. of Sanskrit  
Govt. General Degree College, Singur, West Bengal, India  
Email: bandanadas855@gmail.com

**Abstract:** The natural sun-light is a symbol of spiritual light. Brahman is the real Sun of the universe; and the natural sun is the phenomenal form of Brahman. The Puruṣa in the sun, whose counterpart is the Puruṣa in the right eye, was worshiped by the Vedic seers. In the *Praśnopniad* Ṛṣi Paipallāda said that the sun is the life and described the activities of sun and supreme qualities of the sun. By these activities all living non-living objects are visible. The Madhu-vidyā occupies a unique in the *Upaniṣadic* scheme of due to its supremely hidden significance and peculiarly mystic presentation. It has got two different versions; one in the *Chāndogya* and another in the *Bṛhadāraṇyaka* depict a long series of cause and effect, showing their mutual interdependence and finally lead to the Ātman which is shown to be the Supreme Source of everything else.

**Keywords:** Madhu, Upaniṣad, Sun, Brahman, Nectar

### **Introduction:**

In Vedic Literature the doctrine of God was came from nature. The Vedic seers had worshiped or adored on nature as the symbol of God for their fulfillment of desire and protect from natural hazards. In the same way, we can see in *Upaniṣads* that natural elements are also the symbol of the Supreme Power or Brahman, such as the Sun is Brahman, the Sky is Brahman, the Air is Brahman, the Fire is Brahman, and the Food is Brahman etc. So, we can say that the Vedic or *Upaniṣadic* seers were also most grateful and aware about the power of nature. In *Upaniṣads* the sun (Āditya) is regarded with greatest wonder and admiration and most important symbol of Brahman. Hence, the existence of beings and the objects of their desire depend upon the sun. Its rays dispel darkness, and the day time is generally filled with the various activities by which a civilization is created and developed. All the activities of living beings are controlled by the sun-rise and sunset. Every day the sun brings for us new life and new hope. In the same way in Bṛ. Up. Yājñanavalkya said to Janaka that sunlight helps to the man for their work :

याज्ञवल्क्ये किं ज्योतिरयं पुरुष इति । आदित्यज्योतिः सप्रादिति होवाचादित्यैनवायं ज्योतिषारते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद् याज्ञवल्क्य ॥ (Bṛ. Up. 4.3.2)

Tr.: Wherefrom, asked Janaka, one gets illumination? While working O king, it is from the sun. One sits, works, moves and return in sun-light. The king agreed, exactly, it is quite right!

That is to say, what serves as the light which a man uses in his everyday life? The question seems to imply this: Does a man use a light extraneous to his body which is mood of parts, or does sun light within this aggregate of parts serve the purpose of a light for him? In the walking state a man is helped in his movements by such light as the sun. Without light the body and senses cannot perform their functions. So, sun is the essential light for human activities. Let us quote a mantra,

where sun is described same as Real or Satya Brahman :

तद् यत् तत् सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं

दक्षिणेऽक्षन् पुरुषस्तावेतापन्योन्यस्मिन् प्रतिष्ठितो रश्मिभिरेषोऽस्मिन्

प्रतिष्ठितः प्राणैररयममुष्मिन् स यदोक्तमिष्यन् भवति शुद्धमेवेतन्मण्डलं पश्यति नैनमेते रश्मयः प्रत्यायन्ति ॥

(Br. Up. 5.5.2)

Tr.: Yonder Sun is the same a Real. The person who is there in that orb and the Person who is here in the right eye- these two depend the one upon the other. Through his rays that one depends upon this one; through his vital breaths this one upon that. When one is about to decease, he sees that orb quite clear (i.e. free from rays) : those rays come to him no more.

So, the sun uses the rays as its servants. The servants, in obedience to their master, have been helping the being dwelling in the eye. But considering those duties finished, they no longer came to him. The helpfulness between the solar being and the being who is dwelling in the right eye (i.e. the individual self) shows that they are both parts of Prajāpati.

The natural sun-light is a symbol of spiritual light. Brahman is the real Sun of the universe; and the natural sun is the phenomenal form of Brahman. The Puruṣa in the sun, whose counterpart is the Puruṣa in the right eye, was worshiped by the Vedic seers. In Praś. Up. Ṛṣi Paipallāda said that sun is the life and described the activities of sun and supreme qualities of sun. By these activities all living non-living objects are visible.

अथादित्य उदयन् यत् प्रार्थीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु  
 सन्विधते । यद्विक्षिणा यत् प्रतीर्थीं यदुदीर्थीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्  
 सर्वं प्रकाशापापि तेन सर्वान् प्राणान् रश्मिषु सन्विधते ॥ (Praś. Up. 1.6)

Tr.: Now the sun, when it rises, enters the eastern quarter and thereby enfolds the living beings of the east in its rays. And when it illuminates the southern, the western, the northern, the lower, the upper, and the intermediate quarters- when it illuminates everything it thus enfolds all living beings in its rays. Let us quote the next stanza.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।  
 तदेतद् ऋचाऽभ्युक्तम् विश्वरूपं हरिणं जातवेदसं  
 परायणं ज्योतिरेकं तपन्तम् ।  
 सहस्ररश्मिः शतधा वर्तमानः ।

प्राणः प्रजानामुदयत्येष सूर्यः \*\* (Praś. Up. 1.8)

Tr.: That sun rises every day – the sun, which is the soul of all creatures, the soul of all forms, which is life and fire. This has been described by the following Rg : (The wise know him who) is in all forms, full of rays, all-knowing, non-dual, the support of all life, the eye of all beings, the giver of heat. There rises the sun, the thousand rayed, existing in a hundred forms, and the life of all creatures. It has been stated that Prajāpati, the creator, first created the Moon and the sun. The moon has been described as food and as endowed with form, and the sun as the eater and as formless. Created beings are produced from these two. How is this done? The next manifestation of Prajāpati is the year, or time, brought into being by the moon and the sun and consisting of night and day.

#### Concept of Madhu-vidyā:

The Madhu-vidyā occupies a unique in the *Upaniṣadic* scheme of due to its supremely hidden significance and peculiarly mystic presentation. It has got two different versions; one in the *Chāndogya* and another in the *Brāhmaṇa* depict a long series of cause and effect, showing their mutual interdependence and finally

lead to the Ātman which is shown to be the Supreme Source of everything else. The two versions do not differ in their ultimate and or outcome, though the approaches seem to be different. 'Madhu' literally means 'honey'; secondarily, it signifies sweetness or delight. What brings delight or sweetness of satisfaction in us? Evidently the fruition of a work, its successful outcome or result. So Śaṅkara takes 'madhu' to mean 'effect' (madhu kāryam), (*Br.Up.2.5.1*) and he also aspects the primary sense of delight (modanan madhu iva madhu, *Chā.Up.3.1.1*) The effect of an action is enjoyed by everybody and with this enjoyment comes delight. Āditya is the sum-total of the results of the actions of all creatures (sarvaprāṇikarmaphalabhūtaḥ) and as such it nourishes and sustains everything in the universe. Āditya also intoxicates the gods with delight, because, of all sacrifices performed for the sake of the gods, the ultimate fruition is the Āditya. Thus the term 'madhu' in the sense of ultimate effect or essence as well as the source of delight rightly applies to the Sun. The imagery of the honey is then worked out in detail. The heaven is taken as the slanting pole on which hangs the sky which is imaged as the bee-hive, and the rays of the sun are taken as the whole brood of bees (*Chā.Up.3.1.1*). The rays of the Sun cause things to grow and mature and as such, are like channels for the production of the ultimate effect, which is the 'madhu'. Hence they are taken as bees and as the bees cling to the bee-hive, so the rays; too, in here in the sky, which here stands for the bee-hive. But the ultimate support for this whole honey making process is provided by the dyaus or the heaven. The sphere of action has always its basis in the domain of light, which is dyaus depicted here as the pole which supports the bee-hive in the form of the sky. The rays are all engaged in producing through this bee-hive the celestial or divine honey (devamadhu), which is the Āditya.

The *Upaniṣad*, then, goes on to show how Āditya is the store of all effects, the essence of all things and thoughts, the repository of all wisdom from which come forth, from different directions, the four great Vedas. The rays coming from the east are taken as the eastern channels of honey (prācyo madhu-nādyah). In those channels are engaged the ṛks or the *hymns as bees producing the honey. They draw the honey from the Rgveda*, (*Sāṅkarabhāṣya*) for only from the actions can there be flow of the juice of honey i. e. the result or the effect and enjoyment thereof but from mere collection of words the flow of enjoyable effects is not possible (karmaphlabhūtamadhurasanisrāvāsambhavat). Therefore from the actions enjoined in the *Rgveda* the ṛks, which are like bees, collect the essence and make the honey. The essence is here called the immortal waters because the effects of actions are really indestructible and hence immortal. The hymns, drawing the immortal essences, heat up, as it were, the *Rgveda* and this heating (abhitāpa) causes the honey to flow, which otherwise lies concealed within the flower (*Chā.Up.3.1.3*). We have seen that the real meaning of 'tapasyā' is heat and tapasyā is at the root of creation. Here also the *Upaniṣad* hints at the same things by using the word 'abhitāpa'. No drawing of the honey, no production of an effect, no realization of an end is possible without this heating. All actions prove ineffective, all efforts turnout to be barren, unless they are rightly warmed up or heated. The technique of tapping the right sources and getting thereby the flow of desired effects without any hindrance here taught in the Madhu-vidyā through the use of the word 'abhitāpa'. From the heating of the *Rgveda* flowed the following effects: fame luster, perfect sense-organs, strength, as well as food and all eatables (*Chā.Up.3.1.3*). In the other words the organs and powers of enjoyment as well as the objects of

enjoyment are all found in their fullness through this heating. The *Upaniṣads* now here ask the seeker to choose the ideal of a beggar, who has nothing to possess. On the other hand, they prompt the seeker to gain the whole wealth of the divine kingdom, attain the highest development, grow to the fullest stature. All *vidyās* teach this technique of growth through the gathering of the honey.

The effects that flow are not mere imaginary things but are actualities that become visualized. So the *Upaniṣad* goes on to say that these effects ultimately take shelter in the sun (*Chā.Up.3.1.4*). In the other words, the red form of the sun is the embodiment of the fruits of action that follow from the *Rgveda*. Every effect takes shape in a particular form or colour, which signifies its concretization and completion. The honey that was being drawn through the heating now comes out completely extracted and stands shining in front as the dazzling red form of the Āditya. Similarly the southern rays are connected with the *Yajurveda* and through a similar process of heating the honey is drawn, which here takes, the white form (śuklam rūpam, *Chā.Up.3.2*) of the Āditya. Next, the western rays become the channels for drawing the honey that is in the *Sāmaveda* and its ultimate form is found to be dark (krṣṇam rūpam *Chā.Up.3.3*). Again, the northern rays are taken to be connected with the *Atharvaveda*, from which the honey, when drawn, takes the deep dark hue, (parām Krṣṇam, *Chā.Up.3.4*). Thus from the four quarters, are drawn the essence of the four Vedas and the deeper the essence drawn, the deeper becomes its colour or representation, signified by the red, white, dark and deep dark hues. Then the *Upaniṣad* proceeds to unravel the supreme secret. The drawing of the honey is still not complete, for the Vedas do not exhaust the whole of reality. The Vedas, no doubt, cover all existence, but there is something beyond existence too and the supreme essence lies there alone. The search was so long being conducted in a downward direction along the four quarters and now that being completed, one turns upward to get hold of the higher channels of honey. The upward moving rays are the higher channels of honey here, the secret teachings or commandments are the bees, and the flower from which the honey is to be sipped or culled here is Brahman itself (*Chā.Up.3.5.1*). By means of the secret methods of disciplines prescribed- like the prayer first to unlatch, then to leave the doors ajar and lastly to throw them wide open, for a look into reality, (*Chā.Up.2.24.6,3.24.4*) this Brahman, who is here pranava, the śabda Brahman, is to be heated, which will then pour out the supreme essence. Here the essence or the honey has no particular form or colour, because it happens to be beyond all manifestation. Still it is the highest source of all manifestation and here in its bosom there is a heaving. So the honey here is recognized not by any form or colour but only by the heaving at the centre of the sun (madhye kṣbhata iva, *Chā.Up.3.5.3*). Śaṅkara reminds again that only one whose vision is calm and collected can behold this heaving (samāhitadṛṣṭer dṛṣyata). Thus, the Madhu-vidyā is essentially a science for extracting the honey or the supreme essence. The honey is the first to be drawn from all quarters by extracting the Vedas, the repository of all wisdom. What was signified by the milking of vāk (vāgdoham) in the *Udgītha* is here indicated by the heating (abhitāpa) of the Vedas, the concrete representations of vāk. The *Upaniṣadic* contemplation is mainly based on this milking and heating, the sole purpose of which is the dynamization of the whole being through the flowing current of divine energy, essence or honey. The essence must not only be drawn but made to flow especially (vyāksarat, *Chā.Up.3.1.4*) and finally take concrete shapes in the effulgent forms of Āditya. These effulgent forms are the essence of all essence

(rasānām rasah, *Chā. Up.* 3.5.4) the nectar of nectars (amṛtānām amṛtāni). The Vedas are taken as the essence of all the worlds and hence are immortal or eternal and these, being the essence of the Vedas, are naturally the Supreme essence, the highest immortality. The *Upaniṣad*, after drawing the immortal essence, says that the gods neither eat nor drink it but become satisfied only by looking at the effulgent form (*Chā. Up.* 3.6.1). In the other words, the vision itself brings complete fulfillment and satisfaction and hence, no necessity is felt for taking in the thing through any outer means. But do they merely look on? No, they plunge into this form (etad eva rūpam abhisamviśanti, *Chā. Up.* 3.6.2). By plunging in that sea of luminosity, they come out with their whole being recast shining and resplendent. Let us quote the mantras for more explanation -

असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवंशोऽन्तरिक्षमपूपो मरीचयः पुत्राः । (*Chā. Up.* 3.1.1)

Tr.: Yonder Sun is, verily, the honey of the gods. Heaven is the crossbeam. The mid-region is the hive. The (particles of) water vapours (drawn by the sun through its rays) are the eggs.

तस्य ये प्राज्ञो रश्मयस्ता एवास्य प्राच्यो मधुनाडयः । ऋच एव मधुकृत ऋग्वेद एव पुष्णं ता अमृता आपस्ता वा एता ऋचः ॥ (*Chā. Up.* 3.1.2)

एतमृग्वेदमध्यतप्सतस्याभितप्सस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ (*Chā. Up.* 3.1.3)

तद्वयक्षरंत् तदादित्यमभितोऽश्रयतद्वा एतद् यदेतदादित्यस्य रोहितं रूपम् ॥ (*Chā. Up.* 3.1.4)

Tr.: The eastern rays of the sun are the eastern honey-cells. The Rg-verses are the bees. (The ritual lay down in) the Rig-Veda is the flower. The water (of the sacrificial libations) is the nectar (of the flower).

Tr.: These Rgs heated the *Rgveda*. From it, thus heated, issued forth as its essence-fame, radiance (of the body), (Vigour of) the senses, virility, and the food that is eaten. Tr.: That (essence) flowed forth and went toward the sun and that from what is called the red colour (of the rising sun).

So, the eastern rays of the sun should be meditated on as the eastern honey-cells, the *Rgveda* verses as the bees, the sacrificial rights laid down in the *Rgveda* as the flower, and fruits of the sacrifices (invisible at that stage) as the nectar of the flower. The bees heat the nectar of flowers, as it were, and turn it into honey (madhu), likewise the soma-juice, milk etc. are heated in the sacrificial fire and become transformed into the fruits of the sacrifices, called apūrva and also amṛta. The former name suggests that these sacrifices are still in an invisible form, and the later suggests that this sacrifice gradually purify in the mind and lead it to the highest good. A man performs a sacrifice desiring certain results. He thinks that the result of sacrifice will remain in the sun in an intangible form and in the course of time because manifest as tangible fame, vigour, strength etc. Again same honey doctrine about *Yajurveda* is seen in the following mantras.

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाडयो यजूष्णेव मधुकृतो यजुर्वेद एव पुष्णं ता अमृता आपः ॥  
(*Chā. Up.* 3.2.1)

Tr.: The southern rays of the sun are the southern honey cells. The Yajus-mantras are the bees. (The ritual laid down in) the *Yajurveda* is the flower. The water (of the sacrificial liberation) is the nectar (of the flower).

तानि वा एतानि यजूष्णेतं यजुर्वेदमध्यतप्सतस्याभितप्सस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥  
(*Chā. Up.* 3.2.2)

Tr.: These Yajus-mantras heated the *Yajurveda*. Form it, thus heated, issued forth-as its essence-fame, radiance (of the body), (vigour of) the senses, and the food that is eaten.

तद्वयक्षरंत् तदादित्यमभितोऽश्रयत् तद्वा एतद् यदेतदादित्यस्य शुक्लं रूपम् ॥ (*Chā. Up.* 3.2.3)

Tr.: That (essence) flowed forth and went toward the sun. That forms what is called the white colour of the sun. Again same honey doctrine about *Sāmaveda* is seen in the following mantras.

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः सामान्येव मधुकृतः सामवेद एव पुष्टं ता अमृता आपः ॥

( *Chā. Up.* 3.3.1)

Tr.: The western rays of the sun are the western honey cells. The Sāman-mantras are the bees. The *Sāmaveda* is the flower. The water is the nectar.

तानि वा एतानि सामान्येत्तं सामवेदमभ्यतपंस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्त्राद्यं रसोऽजायत ॥

( *Chā. Up.* 3.3.2)

Tr.: The Sāman heated the *Sāma-Veda*. Form it, thus heated, issued forth- as its essence-fame, radiance, (vigour of) the senses, virility, and the food that is eaten.

तद्व्यक्षरत् तदादित्यमभितोऽश्रयत् तद्वा एतद् यदेतदादित्यस्य कृष्णं रूपम् ॥ ( *Chā. Up.* 3.3.3)

Tr.: That flowed forth and went toward the sun. That forms what is called the dark colour of the sun.

Again same honey doctrine about *Atharvaveda* is seen in the following mantras.

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्टं ता अमृता आपः ॥ ( *Chā. Up.* 3.4.1)

Tr.: The northern rays of the sun are the northern honey cells. The (verses of) *Atharvāngirasa* are the bees. The *Itihāsa-purāṇa* is the flower. The water is the nectar.

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपंस्तस्याभित्पत्तस्य यशस्तेज इन्द्रियं वीर्यमन्त्राद्यं रसोऽजायत ॥ ( *Chā. Up.* 3.4.2)

Tr.: These very hymns of the *Atharvāngirasa* heated the *Itihāsa-purāṇa*. From it, thus heated, issued forth-as its essence – fame, radiance, (vigor of) the senses, virility and the food that is

eaten.

तद्व्यक्षरत् तदादित्यमभितोऽश्रयत् तद्वा एतद् यदेतदादित्यस्य परं कृष्णं रूपम् ॥ ( *Chā. Up.* 3.4.3)

Tr.: That flowed forth and went toward the sun. That forms what is called the extremely dark colour of the sun.

अथ योऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेशा मधुकृतो ब्रह्मैव पुष्टं ता अमृता आपः ॥ ( *Chā. Up.* 3.5.1)

Tr.: Now, the upward rays of the sun are the honey-cells above. The secret teaching (of the *Upaniṣads*) are the bees. Brāhmaṇ (om) is the flower. The water is the nectar.

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपंस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्त्राद्यं रसोऽजायत ॥ ( *Chā. Up.* 3.5.2)

Tr.: These secret teaching (as the bees) heated Brāhmaṇ (Om). From It, thus heated, issued forth-as its essence – fame radiance, (vigour of) the senses, virility, and the food that is eaten.

तद्व्यक्षरत् तदादित्यमभितोऽश्रयत् तद्वा एतद् यदेतदादित्यस्य मध्ये क्षोभत इव ॥ ( *Chā. Up.* 3.5.3)

Tr.: That flowed forth and went towards the sun. That forms what appears to stir in the center of the sun. The Vedic sacrifices are eulogized:

ते वा एते रसानां रसा वेदा हि रसास्तेषामेते रसास्तानि वा

एतान्यमृतामृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ( *Chā. Up.* 3.5.4)

Tr.: These (different colour in the sun) are the essences of the essences; for the Vedas are the essences and these (colours) are, again, their essences. These are the nectars of the nectars; for the Vedas are the nectars (i.e. immortal), and of them

these (colours in the sun) are the nectars. Again in the following mantras we can see the meditation on the Vasus who live in the red colour of the sun which is seen in the early morning.

**Effects of the Madhu-Vidyā:**

तद् यत् प्रथमममृतं तद् वसव उपजीवन्त्यग्निना मुखेन न वै देवा  
 अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृष्णन्ति । (Chā. Up. 3.6.1)

Tr.: On the first of these nectars the Vasus lie, with Agni (fire) at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखेनैतदेवामृतं  
 दृष्ट्वा तृष्णन्ति स एतदेव रूपमभिसंविशत्येतस्माद्बूपादुदेति । (Chā. Up. 3.6.3)

Tr.: He who thus knows this nectar becomes one of the vasus, with Agni (fire) at their head; he is satisfied by merely looking at the nectar. He retires in to that (red) colour and again rises up from that colour)

स यावदादित्यः पुरस्तादुदेता पश्यादस्तमेता वसूनामेव तावदाधिपत्यं स्वाराज्यं पर्येता ॥ (Chā. Up. 3.6.4)

Tr.: As long as the sun rises in the east and sets in the west, so long does he, like the Vasus, enjoy ruler ship and sovereignty. Whoever knows that the bees in the shape of Rgs produce honey from the flower in the shape of the sacrificial actions laid down in the Rgveda that the nectar lies in the red colour in the rising sun which will be enjoyed by Vasus, that the knower of all these becomes one with the Vasus with Agni as their head and that the Vasus becomes satisfied by merely looking at the nectar, rising when the occasion for enjoyment arise and returning when the opportunity lapse- whoever knows all these, enjoy all these like Vasus. In the following mantra we can see the that the meditation on the Rudras, who lives in the white colour (second nectar of the sun).

अथ यदितीयममृतं तद्बूद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति  
 न पिवन्त्येतदेवामृतं दृष्ट्वा तृष्णन्ति ॥ (Chā. Up. 3.7.1)

Tr.: Now the second mentioned nectar is enjoyed by the Rudras with Indra at their head. Verily the Devas neither eat nor drink (of the same), they (only) gratify themselves by its sight)

स य एवदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा  
 तृष्णन्ति स एतदेव रूपमभिसंविशत्येतस्माद्बूपादुदेति ॥ (Chā. Up. 3.7.3)

Tr.: He, who knoweth the nectar thus, becoming one of the Rudras and reflecting on the same with Indra before him, enjoyeth content. That appearances doth pacify him, and thereby is he excited.<sup>83</sup>

स यावदादित्यः पुरस्तादुदेता पश्यादस्तमेता द्विस्तावदक्षिणत  
 उदेतोत्तरतोऽस्तमेता रुद्राणामेतावदाधिपत्यं स्वाराज्यं पर्येता ॥ (Chā. Up. 3.7.4)

Tr.: He obtaineth the dominion of the Rudras, which extends from the rising of the sun in the south to its setting in the north, - a period double that within which it riseth in the east and setteth in the west.

Again same doctrine about Ādiyas, who live in the black colour of the Sun (third nectar).

अथ यत् तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा  
 अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृष्णन्ति ॥ (Chā. Up. 3.8.1)

Tr.: Now, the third nectar is enjoyed by the Ādiyas with Varuna at their head. Verily the devas neither eat nor drink (of the same), they (only) gratify themselves by its sight.)

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं  
 दृष्ट्वा तृष्णन्ति स एतदेव रूपमभिसंविशत्येतस्माद्बूपादुदेति ॥ (Chā. Up. 3.8.3)

Tr.: He, who knoweth the nectar thus becoming one of the Ādiyas, with Varuṇ before him, enjoyeth content. That appearance of the sun doth sooth him, and thereby is he excited.

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता

पुरस्तादस्तमेतादित्यानामेव तावदाधिपत्यं स्वाराज्यं पर्येता ॥ (Chā. Up. 3.8.4)

Tr.: He obtaineth the entire dominion of the Ādityas, which extends from the rising of the sun behind to its setting before – a period double that within which it riseth in the south and sets in the north.

Again in the following mantras we find that the meditation on Marutas who live in the fourth nectar which is the very black colour of the sun.

अथ यच्चतुर्थमृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा

अशनन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ (Chā. Up. 3.9.1)

Tr.: Now the forth nectar is enjoyed by the Maruts with Soma at their head. Verily, the Devas neither eat nor drink (of the same), they (only) gratify themselves by its sight.

स य एतदेवमृतं वेद मरुतामेवैको भूत्वा सोमेनेव मुखेनैतदेवामृतं

दृष्ट्वा तृप्यति स एतदेव रूपमभिरांविशत्येतस्माद्बूपादुदेति ॥ (Chā. Up. 3.9.3)

Tr.: He, who knoweth the nectar thus, becoming one of the Marutas, and reflecting on that nectar with Soma before him, enjoyeth content. He is soothed by that appearance of the sun, and by it is he excited.

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता

दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वाराज्यं पर्येता ॥ (Chā. Up. 3.9.4)

Tr.: He obtaineth the entire dominion of the Maruts, which extends from the rising of the sun in the north to its setting in the south, a period double that within which it riseth behind and setteth before. Here again the mantra describes the meditation on sādhyas who live in the five nectar of the sun.

अथ यत् पञ्चमृतं तत् साध्या उपजीवन्ति ब्रह्मणा मुखेन न

वै देवा अशनन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ (Chā. Up. 3.10.1)

Tr.: Now, the fifth nectar is enjoyed by the Sādhyas with Brāhmaṇ (om) at their head. Verily the Devas neither eat nor drink (of the same) they (only) gratify themselves by its sight.

स य एतदेवमृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं

दृष्ट्वा तृप्यन्ति स एतदेव रूपमभिरांविशत्येतस्माद्बूपादुदेति ॥ (Chā. Up. 3.10.3)

Tr.: “He, who knoweth the nectar thus, becoming one of the Sādhyas and reflecting on that nectar with Brahman before him, enjoyeth content. Verily he is soothed by that appearance (of the sun), and by it is he excised.

न ह वा अस्मा उदेति न निम्लोचति सकृदिवा हैवास्मै भवति य एतामेवं बह्योपनिषदं वेदः ॥

(Chā. Up. 3.11.3)

Tr.: For him there is neither rising nor setting of the sun – for him there is one eternal day, who possesseth this knowledge of Brahman.

#### Conclusion:

In reality the Sun does not rise or set when the inhabitants of a particular world first see the sun, the sun is then set to rise for that one when the sun disappears from their eyes, it is then said to set for that world. Its visibility and non-visibility to the people are described as the rising and setting of the sun.

Āditya is the sum-total of the results of the actions of all creatures (sarvaprāṇikarmaphalabhbūtaḥ) and as such it nourishes and sustains everything in the universe. Āditya also intoxicates the gods with delight, because, of all sacrifices performed for the sake of the gods, the ultimate fruition is the Āditya. Thus the

term ‘madhu’ in the sense of ultimate effect or essence as well as the source of delight rightly applies to the Sun.

Thus, the Madhu-vidyā is essentially a science for extracting the honey or the supreme essence. The honey is the first to be drawn from all quarters by extracting the Vedas, the repository of all wisdom. What was signified by the milking of vāk (vāgdoham) in the Udgītha is here indicated by the heating (abhitāpa) of the Vedas, the concrete representations of vāk. The Upaniṣadic contemplation is mainly based on this milking and heating, the sole purpose of which is the dynamization of the whole being through the flowing current of divine energy, essence or honey. The essence must not only be drawn but made to flow especially (vyākṣarat, *Chā.Up.3.1.4*) and finally take concrete shapes in the effulgent forms of Āditya. These effulgent forms are the essence of all essence (rasānām rasah, *Chā.Up.3.5.4*) the nectar of nectars (amṛtānām amṛtāni). The Vedas are taken as the essence of all the worlds and hence are immortal or eternal and these, being the essence of the Vedas, are naturally the Supreme essence, the highest immortality.

#### **Abbreviations**

Chā.Up: *Chāndyogyopaniṣad*

Praś. Up: *Praśnopaniṣad*

Bṛ. Up: *Bṛhadāraṇyakopaniṣad*

#### **Bibliography**

- Chakraborty, Haripada (ed.), 2003: *The Light of the Upaniṣads*, Sarada Publishing House, Delhi.
- Nikhilananda Swami (Tr.),2008: *The Upanishads Vol.-II*, Advaita Ashrama, Publication Deptt., 5, Delhi Entali Road, Kolkata-14.
- Nikhilananda Swami (Tr.),2008: *The Upanishads Vol.-III*, Advaita Ashrama, Publication Deptt., 5, Delhi Entali Road, Kolkata-14.
- Nikhilananda Swami (Tr.),2008: *The Upanishads Vol.-IV*, Advaita Ashrama, Publication Deptt., 5, Delhi Entali Road, Kolkata-14.
- Shastri, Govinda, (ed.) 1994: *Ten Upaniṣads with Śaṅkarabhāṣya*, Motilal Banarasidass Publishers Pvt. Ltd, Delhi.
- Witz, Klaus G., 1998 : *The Supreme Wisdom Of The Upaniṣad*, Motilal Banarasidass Publishing Private Limited.