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Notes and Excerpts by Schopenhauer
Related to
Volumes 1 – 9 of the Asiatic Researches

By Urs App (Kyoto)

In the second volume of Arthur Hübser's edition of Schopenhauer's unpublished materials ("Manuscript Remains"),¹ only two pages are devoted to the notes and remarks by the young philosopher about the first and foremost journal of Asiatic studies of the time, the Asiatic Researches.² This journal was then by far the most reliable European source on Asia. Already in 1811, at age 23, Schopenhauer had been introduced to this journal through references by Arnold Heeren (1760-1842), a professor at the University of Göttingen whose lecture on ethnography he followed with marked interest.³ Young Schopenhauer's notes from this lecture course contain several references to the Asiatic Researches. As Arthur Hübser noted, this "proves nothing" as such references could have been the professor's remarks rather than Schopenhauer's own.⁴ However, Hübser also pointed out that Schopenhauer seemed rather interested in Heeren's course and missed only two lectures.⁵ Nevertheless, the only remark about Asia that Hübser reported from Schopenhauer's Heeren-related notes is the underlined statement "They [the Japanese] have monogamy. Unmarried girls are not bound to chastity."⁶

Great was therefore my surprise when, with the kind help of the current curator

² HN2, p. 395–397.
³ Unlike the thinker's interest in his so-called "India teacher" Friedrich Majer (see Rudolf Merkel, "Schopenhauer Indien-Lehrer", Jahrbuch der Schopenhauer-Gesellschaft 32 (1995/98): 158–81), Schopenhauer's appreciation of Heeren endured; five years after these lectures, Schopenhauer borrowed Heeren's "Zusätze zu seinen Ideen" from the library in Dresden (between August 11 and 15 of 1816; see Jacob Muhlthaler, Die Mystik bei Schopenhauer. Berlin: Alexander Deutcke Verlag, 1910, p. 72). See also HN2, pp. VIII, XIII–XIV, and 435.
⁴ HN2, p. 435. One wonders, though, what terrible thing it could prove ...
⁵ HN2, pp. XIII–XIV. See also HN2, p. VIII.
⁶ HN2, p. XIV. Hübser's reference to "p. 57a" corresponds to p. 111 of case III in the Schopenhauer Archive in Frankfurt.
of the Schopenhauer archive, Mr. Jochen Stollberg, I discovered almost fifty pages of tightly written notes about Asia from the ethnography course! The remark about the unmarried girls in Japan, for instance, forms part of three full pages of notes about Japan and is found on the same page as the following remark:

Die uralte Landesreligion ist die des Sinto. Ihr Oberhaupt ist der Dairo. Ausserdem hat auch die Religion des Buddha⁠¹ Eingang gefunden. Es soll auch philosophisch religiöse Sekten geben.

Translated into English, this reads:

The very old national creed is that of Sinto. Its highest representative is the Dairo.

Additionally, the religion of the Buddha [note in margin: "which is dominant with the Burmese"] has also gained acceptance. Philosophico-religious sects also appear to exist.⁠²

Schopenhauer’s early notes about Asia will be analyzed in a future contribution; however, in the present context this discovery may help accounting for my subsequent suspicion that other Asia-related notes by Schopenhauer might have suffered a similar fate. That suspicion was amply justified, as the same icy Frankfurt January morning yielded another basket full of fruit from Schopenhauer’s early study of Asia that had, with the exception of some fragments, escaped inclusion in Hübscher’s edition of the Manuscript Remains: 45 pages of neatly written notes by Schopenhauer related to volume 1 to 9 of the Asiatic Researches.⁠³ These notes are located in case 29, pages 205-250, of the Manuscript Remains in Berlin and of their copies in Frankfurt. Hübscher had described their content as follows:

Asiatic Researches. Manuscript remains, box XXIX, notebook 9. 6 sheets, cut to quarto format and bound in a blue envelope (watermark first D & C Blauw, later until the end a Bourbon lily and J Whatman). Excerpts from vols. I – IX of the journal, accompanied by notes in the margins, and partly parallel statements from other volumes of the Asiatic Researches and from the Oupnekhat. The excerpts are several times (1815–1817) cited in early manuscripts (cf. vol. I, no. 411 and 666) or used; one citation is also found in the notebook “Against Kant”, p. 411.36-412.5). As the records of the public library at Dresden show (cf. D XVI, p. 121-122), Schopenhauer has borrowed volumes 1, 2, 4, 5, 6, 7, 8, 9, and 10 in succession between November of 1815 and May of 1816; the excerpts belong to this period. A reference to the Asiatic Researches in the notes from Heeren’s ethnography lecture of 1811 (Manuscript Remains, vol. III, sheet 8,3⁴) could be [Schopenhauer’s] own addition or Heeren’s remark and thus proves nothing. The excerpts document no more than careful study of these volumes. Marginal notes of Schopenhauer that are remarkable beyond this point of view are in our edition reproduced together with the [journal’s] text to which they are related.⁵

The reader of Schopenhauer’s notes to vols. 1-9 of the Asiatic Researches, which are presented in their entirety below, may come to the conclusion — especially in view of their critical timing during the formative stage of Schopenhauer’s philosophy — that Schopenhauer’s excerpts and notes on the Asiatic Researches ought not to be dismissed as simple study records but are as a whole remarkable enough to warrant unselective reproduction. The problem with selection lies, as other Schopenhauer researchers have noted in their respective fields of interest, in the editor’s understanding, choice, and documentation of what is “remarkable” and what is not. In the present case one may for example ask why heavily underlined and marked-up passages (such as the important text on “Brahme” in HN XXIX, p. 217) or Schopenhauer’s interesting notes on the subject of Buddhism from vol. 6 of the Asiatic Researches were simply omitted. If value judgments are required of researchers, they are entitled to make them themselves on the basis of uncensored information. This state of affairs points, among other things, to the need for a truly comprehensive, well-conceived electronic edition of the entire Schopenhauer corpus, including those highly interesting notes in the margins of his extant books that so far have barely been mentioned.⁶

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¹ Schopenhauer’s note in the left margin reads: “welche bei den Birmanen herrscht.” (“which is dominant with the Burmese”)

² References to Indian thought and to Buddhism in these lecture notes show, if indeed further proof was needed, that the tirelessly repeated notion about Schopenhauer’s “late acquaintance with India” and his “even later knowledge of Buddhism” (Arthur Hübscher, Denker gegen den Strom. Schopenhauer: Gestern – Heute – Morgen, Bonn: Bouvier Verlag Hermann Grundmann, 1973, p. 50) is entirely without foundation.

³ Hübscher mentioned only excerpts and remarks by Schopenhauer to the following volumes of the Asiatic Researches:

1. A single excerpt with a note by Schopenhauer related to Asiatic Researches (abbreviated in the following by AR) volume 4, p. 161 (HNB, 395)
2. A margin note by Schopenhauer related to AR 7, p. 251 (HNB, 395)
3. Nine excerpts with notes by Schopenhauer related according to Hübscher to AR 8, p. 472 (HNB, 396-397)

⁴ I have found two references to the Asiatic Researches in the margins of Schopenhauer’s Asia-related ethnography lecture notes: HN III, p. 74 (reference to AR 4, p. 371 in the context of the castes); and HN III, p. 88 (reference to “Asiatic researches” without volume or page in the context of ancient Indian monuments).

⁵ HN2, pp. 435-436.


⁷ The most flagrant example is probably the book that influenced the philosopher most deeply among all extant ones in the Schopenhauer Archive: A.-H. Asquith-Duperron’s Latin translation of the Čupanet kṣat. Who would guess from the description in HN5, 338 — numerous lines, translations of words and passages, indications of sources and references, titles of columns and remarks in the margins, mostly in ink and for the most part from early times starting with 1816, partly from later times”) and only two cited remarks — that these two magnificent volumes literally teem with traces of Schopenhauer’s interest, so much so that
Schopenhauer’s Notes to Asiatick Researches, vol. 1
Borrowed from Dresden from 1815/6/17 to 1815/9/21

p 223. Maya: the word is explained by some Hindoo Scholars “the first Inclination of the Godhead to diversify himself by creating worlds”. She is regarded to be the mother of universal nature & of all the inferior Gods; as a Kashmirin informed me, when I asked him, why Cama or Love was represented as her son: but the word Maya or delusion has a more subtle & reconcile sense in the Vedanta philosophy, where it signifies the system of perceptions.

p 243. The Vedanta, unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of supreme Goodness was left a moment to itself, imagine that the Deity is ever present to its work, and constantly supports a series of perceptions, which, in one sense, they call illusory: though they cannot but admit the reality of all created forms, as well as the happiness of creatures can be affected by them. 4HN XXXIX p. 206-

p 410. The Hindu system of music has, I believe, been formed on truer principles than our own. Jones.

p 424. The six philosophical schools, whose principles are explained in the Dharma Sutra — &c. — Jones.

p 425. Jones nimmt an dass Odin (!) Buddha u. Fo’ derselbe sei. Ibid. We may fix the time of Buddha or the ninth great incarnation of Vishnu 1014 a. C. n.

426 Rama was a descendant from the Sun: the Persians, whose Incas boasted of the same descent stilled their greatest festival Ramasya.

429 The Vedas, as far as we can judge, from that compendium of them, which is called the Upanishat. — &c. —

430 The philosopher whose works are said to include a system of the universe, founded on the principle of attraction & the central position of the Sun, is named Yavan Acharya, because he had travelled, we are told, into Irania. 4HN XXXIX p. 207. If this be true, he might have been one of those who conversed with Pythagoras. This at least is undeniable, that a book in Sanscrit bears the title of Yavana Jatacs, which may signify the Javan sect. Nor is it improbable, that

1 English translation: “Jones assumes that Odin (!), Buddha, and Fo are the same person.” Editor’s note: Fo is the reading for the Chinese character 菩, signifying Buddha. At this time, the word “Buddhism” and its cousins were not yet in common use, and confusion reigned about the connections between various “heathen” cults of Asia. See also Schopenhauer’s notes to vol. 6.
The little treatise in 4 chapters, ascribed to Vyasa \( \dagger \), is the only philosophical Sāstra the text of which I have perused, with a Brāhmin of the Vedanta school; it is extremely obscure, & though composed in sentences eloquently modulated, has more resemblance to a table of contents, or an accurate summary, than to a regular systematical tract: but all its obscurity has been cleared by Sanākara, whose commentary on the Vedanta not only elucidates every word of the text, but exhibits a perspicuous account of all other Indian schools, from that of Cāpurple to those of the more modern heretics.

The oldest head of a sect, whose entire work is preserved, was (according to some authors) Cāpurple, a sage who invented the Śanākhyā of numeral philosophy \( \dagger \); which Cāneha himself appears to impugn in his conversation with Arjuna. His doctrines were enforced & illustrated, with some additions by Patanjali, who has also left us a fine comment on the grammatical rules of Panini, which are more obscure without a gloss, than the darkest oracle.

The next founder, I believe, of a philosophical school, was Gotama, if indeed he was not the most ancient of all. A sage of his name, whose very existence cannot be supposed different from him, is often mentioned in the Vedas itself. To his rational doctrines those of Caṇḍā were in general conformable, & the philosophy of them both is usually called Nyāya, or logical: a title aptly bestowed; for it seems to be a system of Metaphysics & logic, better accommodated than any other anciently known in India, to the natural reason \( \dagger \)

\( \dagger \) (Deutsch: \( \ddagger \) alter Puranas, Sammler der Vedas, \( \ddagger \) Unterricht der Vedanta-Philosophie, von ihm ein hocherblassender Brahmarishi.

 Vyasa & Sanākara

Cāpurple &

Patanjali

Gotama &

Caṇḍā

\( \dagger \) also nicht im eigentlichen Hindostan.

1 English translation: "The poet of two old puranas, collector of the Vedas and originator of the Vedanta philosophy; more detailed information about him and his tractate further on."
Nyaya Sastra, I can only assert that I have frequently seen perfect syllogisms in the philosophical writing of the Brahmans, & have often heard them used in their verbal controversies.

Whatever might have been the merit or age of Gotama, yet the most celebrated Indian school is that, with which I began, founded by Vyasa, & supported in most respects by his pupil Jaimini, whose dissent on a few points is mention’d by his master with respectful moderation: their several systems are frequently distinguished by the name of the first & the second Mimamsa, a word which, like Nyaya, denotes the operations & conclusions of reason but the tract of Vyasa has in general the name of Vedanta for, the scope of the Vedas, on the texts of which, as they were understood by the philosopher who collected them, their doctrines are principally grounded. The fundamental tenet of the Vedanta school, to which a more modern age the incomparable Sancara was a firm & illustrious adherent, consisted not in denying the existence of matter, but in correcting the popular notion of it, & in contending that it has no existence independent of mental perception; that existence & perceptibility are convertible terms; that external appearances & sensations are illusory, & would vanish into nothing if the divine energy, which alone sustains them were suspended for a moment. —

But the Brahmins of this province follow almost universally the system of Gotama.

The pupils of Buddha have an opinion diametrically opposite to the Nyaya. Metaphysics of the Vedanta: they are charged with denying the existence of pure spirit, & with believing nothing absolutely & really to exist but material substance. This accusation ought only to have been made on incontestable proofs, especially by the orthodox Brahmins, who, as Buddha dissented from their ancestors in regard to bloody sacrifices, which the Veda certainly prescribes, may not unjustly be suspected of maligicity. I have only read a few pages of a Sastra which begins like other Hindu books with the word Q’m, which we know to be a symbol of the devine attributes; then follows, indeed, a mysterious hymn to the Goddess of Nature by the name Arya, but with several other titles which the Brahmins constantly bestow on their Devi. Now the Brahmins, who have no idea that such a personage exists as Devi, or the Goddess, & only mean to express allegorically the power of God exerted in creating, preserving & renovating the universe, we cannot with justice infer that the dissenters admit no Deity but visible Nature. — Jones.

Schopenhauer’s Notes to Asiatick Researches, vol. 5
Borrowed in Dresden from 18163/14 until 18164/13

p V. Jones in his preface to the ordinances of Menu, according to the Gloss of Cullaca, carries the highest age of the Vaisn Veda, 1580 years a.C., which is 9 years before the birth of Moses, & 90 before Moses departed from Egypt. Cullaca produced on the Vedas the most perfect & luminous commentary that ever was composed on any author, ancient or modern, European or Asiatic, & it is this work to which the learned generally apply. —

p 147: Swayambhuva is the first Menu & the first of men, the first male: his help meet Prioris. Adina, the mother of the world: she is Iysa or like I, the female energy of nature: she is a form, or descended from I —

Swayambhuva is Brahna in human shape, or the first Brahna: for Brahna is man individually & also collectively mankind. Hence Brahna is said to be born & to die every day, as there are men springing to life & dying every day. — Collectively he dies every 100 years, this being the utmost limit of life in the Callyag, according to the Puranas: at the end of the world Brahna or mankind is said to die also, at the end of 100 divine years.

From the beginning to the end of things, there will be 5 Calpas. We are now in the middle of the 4th Calpa: 50 years of Brahna being elapsed, & of the remainder the first Calpa is begun.

p 322. Valmik & Vyasa lived in the year 2830, of the Creation. The war of Mahabarat was at the time of Vyasa, who wrote the epic poem Mahabarata.

p 349. The Gayatri (chief-prayer).

We meditate on the adorable light of the resplendent generator which governs our intellects; which is water, lustre, savour, immortal faculty of thought, Brahme, earth, sky, & heaven.

Commentary to it, or reflections with which the text should be inaudibly recited:

"On that enfulgent power, which is Brahme himself, & is called the light of the radiant sun, do I meditate: governed by the mysterious light which resides within me, for the purpose of thought; that very light is the earth, the subtle ether & all which exists within the created sphere; it is the threefold world containing all which is fixed or moveable; it exists internally in my heart, externally in the orb of the Sun, being one & the same with that enfulgent power. I myself am an irradiated manifestation of the supreme Brahme.

1 English translation: "which commentator of Vyasa was mentioned above".

2 English translation: "In volume 6, p. 136, Buddha and Gotama are seen as the same person. Cf also vol. 6, p. 447 about the period of Buddha-Gotama".

1 Editor’s note: Related information is found on p. 247 of AR 5 rather than p. 147.
p 179. The Burma (i.e. disciples of Gotama or Buddha) writers allude, that in death the soul perishes with the body, after whose dissolution out of the same materials an other being arises, which, according to the good or bad actions of the former life, becomes either a man or an animal or a Nat or a Rupa &ca.

p 180. This doctrine of transmigration prevents not the belief in ghosts or apparitions of the dead.

The Sect of Gotama esteem the belief of a divine being, who created the universe, to be highly impious.

p 204. Die Brahmen haben denselben Thierkreis als wir, den auch die Griechen u. die Chaldäer geglaut haben. Ob aber die Brahmen, wie sie selbst behaupten, od. die Chaldäer ihn erfunen haben ist strittig.1

p 255. The religion of the Burman exhibits a nation considerably advanced from the rudeness of the savage nature & in all the actions of life much under the influence of religious opinions, & yet ignorant of a supreme Being the creator & preserver of the Universe. The system of morals however recommended by these fables, is perhaps as good as that held forth by any of the religious doctrines prevailing among mankind.

p 258. Godamas followers are, strictly speaking, Atheists, as they suppose every thing to arise from fate: their gods are merely men, who by their virtue acquire supreme happiness.

Jones supposes Buddha to have been the same with Sesostris, king of Egypt, "who by conquest spread a new system of religion & philosophy, from the Nile to the Ganges, about 1000 years a. c. n."

p 261. I allow it to be a probable opinion, though not perfectly establish'd, that Fo & Buddha (Gotama) are the same god. — I must entirely dissent from Mr Chambers, when he supposes Buddha to be the same with the Woden of the Scandinavians. <en XXX p. 220>

Shakda Muni

p 269-263. Ueber die Religion der Chinesen. Der Gott Shaka der Chinesen ist wahrscheinlich Buddha.4

Shakda Muni

1. English translation: "The Brahmanas have the same animal zodiac as we do and that also the Greeks and Chaldeans believed in. However, whether the Brahmanas invented it, as they assert, or whether the Chaldeans invented it, is a subject of debate."
2. English translation: "This is the teaching of the Buddha."
3. English: "pp. 256 ff. in more detail about Buddha."
4. English: "About the religion of the Chinese. The god Shaka of the Chinese is probably Buddha."
5. English translation: "About transmigration."
6. English: "The gods who have appeared in this present world & have obtained Nibbana are 4, of whom the latter is Godama."
7. English: "Chezy in his paper on Indian Literature in the Magasin encyclopédique, March 1815, calls the 4 Vedas as follows: Rich, Yajyouch, Samsan, Atharvans. — Colebrooke writes: Rich, Yajjush, Yajsan, Atharvans. —"
8. English: "Prometheus known to the Indians."
9. English: "Buddha as avatar."
p 202. Every Purana treats of 5 subjects: the creation of the universe, its progress, & the renovation of the worlds; the genealogy of gods & heroes; chronology, according to a fabulous system; & heroic history, containing the achievements of demi-gods & heroes.

The Puranas may therefore be compared to the Grecian Theogonies. Colebrooke. *A N XXIX p 222.*

p 233 Mantra signifies a prayer used at religious ceremonies.

p 251 Eine Stelle aus den Vedas die gebetet wird nach einer Mahnzeit der Priester bei der Todtenfeier.

1. The embodied spirit which has a thousand heads, a thousand eyes, a thousand feet, stands in the human breast, while he totally pervades the earth. 2. That being is this universe, & all that has been, or will be: he is that which grows by nourishment, & he is the food of the universe. 3. Such is his greatness, & therefore is he the most excellent embodied spirit: the elements of the universe are one portion of him; & 3 portions of him are immortality in heaven. 4. That fourfold being rose above (this world); & the single portion of him which remains in this universe, which consists of what does & what does not taste (the reward of good & bad actions) again he pervaded the universe. 5. From him sprang Viraj, from whom *A N XXX p 222* (the first) man was produced: & he, being successively reproduced, populated the earth. 6. From that single portion, summated the universal sacrifice, was the holy oblation of butter & curds produced; & this did frame all creation, wild & domestic, which are governed by instinct. 7. From that universal sacrifice were produced the strains of the Rich & Sāman: from him the sacred metres sprang; from him did the Yajush proceed. 8. From him were produced horses & all beasts, that have 2 rows of teeth; from him sprang cows, from him proceeded goats & sheep. 9. Him the gods, the demi-gods, named Śadāya, & the holy sages, immolated as a victim on sacred grass, & thus performed a solemn act of religion.

10. Into how many portions *A N XXX p 222* did they divide this being, whom they immolated? What did his mouth become? what are his arms, his thighs & his feet now called? 11. His mouth became a priest; his arm was made a soldier; his thigh was transformed into a husbandman; from his feet sprang the servile man. 12. The moon was produced from his mind; the sun sprang from his eye; air & breath proceeded from his ear, & fire rose from his mouth. 13. The subtle element rose from his navel; the sky from his head, the earth from his feet, & space from his ear: thus did he frame worlds. 14. In that solemn sacrifice, which the Gods performed with him as a victim, spring was the butter, summer the fuel & sulphur the weather the oblation.

15. Seven were the masts (surrounding the altar) thrice 7 were the *A N XXX p 222* logs of holy fuel, at that sacrifice, which the Gods performed, immolating this being as the victim. 16. By that sacrifice the gods worshipped this victim: such were primeval duties, & thus did they obtain heaven, where former gods & demi-gods abide.

p 256 Legal suicide was formerly common among the Hindus, & is not now very rare; although instances of men burning themselves have not perhaps lately occurred so often as their drowning themselves in holy rivers. The blind father & mother of the young anchorite, whom Desanatha slew by mistake, burnt themselves with the corpse of their son. The scholiast of Sugandhavasah, in which poem, as well as in Ramayana, this story is beautifully told, quotes a text of law, to prove that suicide is in such instances legal. — Instances *A N XXX p 222* are not uncommon, when persons afflicted with loathsome & incurable diseases have caused themselves to be buried alive. — Among the lowest tribes of the inhabitants of Berar & Gondwana suicide is not frequently vowed by such persons in return for boons solicited from idols; & to fulfill this vow, the successful votary throws himself from a precipice named Caleharwara. The annual fair held near that spot at the beginning of spring, usually witnesses 8 or 10 victims of that superstition.

p 397 Abbandung über die Buddhisten auf Ceilon, mit einer Liste ihrer Buëcher.

1 English translation: "Article about Buddha and his teaching." Note by the editor: Schopenhauer here refers to Captain Maclay’s *On Singhala, or Ceylon, and the Doctrines of Buddhoda, from the Books of the Singhaldas*. *Asiatic Researches* 1, pp. 32–56.

2 English translation: "A passage from the Vedas that is prayed after a meal of the priests at the funeral."

3 English: "Rhode, über Religion u. Philosophie der Indier, vol. 2, p. 405, provides translation of this prayer, of which he asserts that it is offered at every daily bath, as seems to follow from a paper by Colebrocke in Asiatic rea. vol. 5, about the religious ceremonies of the Hindu. He indicates that it is in verse and is sung. It is a proclamation of faith, a credo."

† Vergleichige Seiten
3 als vorhergen
Begriff: Brahman is mens. A manus.
The names of the respective authors of each passage are preserved in the Anucramani, or explanatory table of contents, which has been handed down with the Veda itself, & of which the authority is unquestioned. *SN XXIX p. 231.*

The numerous names of deities invoked in the Vedas, are all resolvable in different titles of 3 deities. The Nighantu or glossary of the Vedas concludes with 3 lists of names of deities: the first comprising such as are deemed synonymous with fire; the 2d with air; the 3d with the Sun.

Passage out of the Nighantu: "The deities are only 3, whose places are the earth, the intermediate region & heaven: namely fire, air & the Sun. They are pronounced to be the deities of the mysterious names † severally: & Prapajapi the Lord of Creatures is the deity of them collectively. The syllable Om intends every deity: it belongs to Parameshari, him, who dwells in the supreme abode: to Brahma, the vast one; to Deva, god; to Adhistama, the superintending soul. Other deities, belonging to the several regions, are portions of the 3 Gods: for they are variously named & described, on account of their several operations: *SN XXIX p. 211* but in fact their is only one deity the great soul, Mahat Aims. He is called the Sun, for he is the soul of all beings: & that is declared by the sage "the Sun is the Soul of what moves & of that which is fixed". Other deities are portions of him: & that is expressly declared by the Sage: "The wise call fire Indra, Mitra & Varuna &ca."

Every line of the Vedas is replete with allusions to Mythology, but not a mythology which avowedly extols deified heroes, as in the Puranas: but one which personifies the elements & planets; & which peoples heaven & the region below with various orders of beings. I observe however in many places the groundwork of Legend, families in mythological poems. But I do not remark any thing that corresponds with the favorite legends of those sects, which worship either the Linga, or Sacti, or else Rama or Krishna. *SN XXIX p. 233*

Anu is the unconscious volition, which occasions an act necessary to the support of life, as breathing &ca.

472 The term Upanishad is in dictionaries made equivalent to Rehekaya, which signifies mystery.† This last term is in fact frequently employed by Menu & other ancient authors, where the commentators understand Upanishad to be meant. But neither the etymology, nor the acceptation of the word has any direct connection with the idea of concealment, secrecy or mystery. Its proper meaning

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† English translation: "Thus Anquetil: Secretum tegendum". Editor's note: Secretum tegendum (the secret to be safeguarded) is A.-H. Anquetil-Duperron's Latin rendering of the term "Upanishad".

† Dakor. Anquetil: Secretum tegendum.
according to Saṃcara, Sayana, & all the commentators, is divine science or the knowledge of god; & according to the same authorities, it is equally applicable to theology itself & to a book in which this science is taught. Its derivation is from the verb saad (shad-ir) to destroy, to move, or to weary, preceded by the prepositions upa near, & mi continually, or nis certainly. <84-XXXI, 223>

p 473 The whole of the Indian theology is profoundly founded on the Upanishads: it is expressly so affirmed in the Vedanta Sātras, v 3. Those which have been before described (in this essay) have been shown to be extracts from the Vedas. The rest are also considered as appertaining to the Indian Scripture: it does not however appear whether they are detached essays, or have been extracted from a Brāhmaṇa of the Atharva-Veda.

In the best copies of the 52 Upanishads the first 15 are stated to have been taken from the AtharvaVeda. The remaining 37 appear to be various Sātram, mostly to that of the Paiñpaladis, but some from other Vedas.

p 474 The Mundaca & Prasna are the 2 first Upanishads of the Atharvana, & of great importance: each of them has 6 sections. The 9 succeeding Upanishads are of inferior importance. Then follows the Munducya, consisting of 4 parts, each constituting a distinct Upanishad. <84-XXXI, 223> This obscure treatise comprises the most important doctrines of the Vedanta.

p 488 I think it probable, that the Vedas were composed by Dwagravavas, the person who is said to have collected them, & who is thence summoned Vyasa, or the compiler. (Colebrooke.)

p 494 Liable to suspicion of being spurious are the remaining detached Upanishads of the Atharvavāyā Veda, which are not received in the best collection of 52 theological tracts belonging to the AtharvaVeda; & even some of those which are there inserted, particularly 2: one entitled Rama Tapana, consisting of 2 parts Purva & Utara; & the other called Gopala Tapana, also comprising 2 parts, of which one is named Chrina Upanishad. The suspicion on these latter is chiefly grounded on the opinion, that the sects which now worship Rama & Chrina as incarnations of Vishnu, are comparatively new. I have not found in any other part of <84-XXXI, 223> the Vedas the least trace of such a worship. The real doctrine of the whole Indian scripture is the unity of the deity, in whom the universe is comprehended: & the seeming polytheism which it exhibits, offers the elements, & the stars & planets as gods. The 3 principal manifestations of the divinity, with other personified attributes & energies, & most of the other Gods of the Hindu mythology, are indeed mentioned, or at least indicated, in the Vedas. But the worship of deified heroes is no part of that system: nor are the incarnations of the deities suggested in any other portion of the text, which I have seen.

According to the notions which I entertain of the real history of the Hindu religion, the worship of Rama & Chrina by the Vaisnavas, & that of Mahadeva & Savani by the Sāivas & Sācchās have been generally introduced since the persecution of the Baudhāyas & Jainas. The institutions of the Vedas are anterior to Buddha's <84-XXXI, 226> whose Theology seems to have been borrowed from the system of Capi, & whose most conspicuous practical doctrine is stated to have been the unlawfulness of Killing animals, which in his opinion were to frequently slain for the purpose of eating their flesh, under the pretence of performing a sacrifice of Yajnas. The overthrow of the sect of Buddha in India has not effected the full revival of the religious system inculcated in the Vedas. Most of what is there taught is now obsolete; & in its stead new orders of religious devotees have been instituted, & new forms of religious ceremonies have been established. Rituals founded on the Puranas, & observances borrowed from a worse source the Tantras, have, in great measure, antiquated the institutions of the Vedas. The adoration of Rama & Chrina has succeeded to that of the elements & planets. If this opinion be well founded it follows, that the Upanishads in question have been probably composed in later times, since the introduction of the worship of Rama & Gopala. <84-XXXI, 227>

Colebrooke's Abhandlung: p 377–497 dieses Bandes, aus der mehrere Stellen auf dem vorigen Bogen stehn, enthält mehrere Auszüge aus den Vedas, davon ich das Vorzüglichste herstelle.¹

p 421 Aitareya Upanishad; from Rig Veda.

§ 4. Originally this universe was indeed Soul only: nothing else whatsoever existed, active or inactive. He thought: "I will create worlds." Thus he created these various worlds; water, light, mortal beings & the waters. That "water" is the region above heaven, which heaven uplifts; the atmosphere comprises light; & the regions below are "the waters."

He thought: "These are indeed worlds. I will create guardians of worlds." Thus he drew from the waters, & framed an embodied being. He viewed him, & of that being, so contemplated, the mouth opened as an egg: from the mouth speech issued, from speech fire proceeded. The nostrils spread; from the nostrils breath passed; from breath, air was propagated. <84-XXXI, 226> The eyes opened: from the eyes a glance sprung; from that glance the sun was produced.

¹ English translation: "Colebrooke's treatise (margin note: 'as the Vedas') p 377–497 of this volume, of which several passages are found on the preceding sheet, contains several excerpts from the Vedas, of which I put the most excellent here."

² English translation: "Dependance of the object from the subject"
The ears dilated: from the ears came heartening: & from that the regions of space. The skin expanded; from the skin hair rose; from that grew herbs & trees. The breast opened; from the breast mind issued: & from mind, the moon. The navel burst; from the navel came deglutition; from that, death. The generative organ burst; thence flowed productive seed: whence waters drew their origin.

These deities being thus framed, fell into this vast ocean: & to Him they came with thirst & hunger: & Him they thus addressed: “Grant us a smaller size, wherein abiding we may eat food”. He offered to them the form of a cow: they said: “That is not sufficient for us.” He exhibited to them the form of a horse: they say: “Neither is that sufficient for us”. He showed them the human form: they exclaimed: “Well done, ah, wonderful!” Therefore man alone is pronounced to be “well formed”. <i>SN XXIX p. 239</i>

He bade them occupy their respective places. Fire becoming speech, entered the mouth. Air becoming breath, proceeded to the nostrils. The sun becoming sight, penetrated the eyes. Space became hearing & occupied the ears. Herbs & trees became hair & filled the skin. The moon becoming mind, entered the breast. Death becoming deglutition penetrated the navel; & water became productive seed & occupied the generative organ.

Hunger & thirst addressed him, saying: “Assign us our places”. He replied: “You I distribute among these deities: & I make you participant with them.” Therefore is it that to whatever deity an oblation is offered, hunger & thirst participate with them.

He reflected: “These are worlds, & regents of worlds: for them I will frame food”. He viewed the waters: from waters, thus contemplated, form issued; & food is form, which was so produced. <i>SN XXIX p. 240</i> Being thus framed, it turn’d away & sought to flee. The primeval man endeavoured to seize it by speech; but could not attain it by his voice: had he by his voice taken it, hunger would be satisfied by naming food.

Even so he attempted by

<table>
<thead>
<tr>
<th>breathing; a glance; hearing; touch; thinking; the generative organ;</th>
<th>in vain; else hunger would be satisfied by</th>
</tr>
</thead>
<tbody>
<tr>
<td>smelling food seeing food hearing food touching food meditating on food</td>
<td>emission.</td>
</tr>
</tbody>
</table>

Lastly he endeavoured to catch it by deglutition, & thus he did swallow it: that air, which is so drawn in, seizes food; & that very air is the band of life.

He (<i>the universal soul</i>) reflected: “how can this body exist without me?” He considered by which extremity he should penetrate. He thought: “if without me speech discourse, breath inhale & sight view; if hearing hear, skin feel & mind meditate; if deglutition swallow & the organ of generation perform its functions; then who am I?”

Parting the suture, He penetrated by <i>SN XXIX p. 241</i> this route. That opening is called the suture (viditti) & is the road to beatitude.

Of that soul the places of recreation are 3, & the modes of sleep as many: the right eye, the throat & the heart.

Thus born (as the animating spirit) he discriminated the elements, remarking: “what else but him can I here affirm to exist”. And he contemplated this thinking person (<i>Purusha</i>), the vast expanse (Brahme, or the great one), exclaiming: “It have I seen”. Therefore is he named <i>it-seeing</i> (Iadam-drā): <i>it-seeing</i> is indeed his name: & him, being <i>it-seeing</i>, they call by a remote appellation <i>Indra</i>. For the Gods delight in concealment of their name & privacy.

§ 5 This living principle is first, in man, a fetus, or productive seed, which is the essence drawn from all the members of his body: thus the man nourishes himself within himself. But when he emits it into woman, he procreates that fetus: & such is its first birth. <i>SN XXIX p. 242</i> It becomes identified with the woman; & being such, as is her own body, it does not destroy her. She cherishes her own self, thus received within her; & as nurturing him, she ought to be cherished by him.†† The woman nourishes that fetus: but he previously cherishes the child, & further does so after its birth. Since he supports the child before & after birth, he cherishes himself: & that, for the perpetual succession of persons; for thus are these persons perpetuated. Such is his second birth.

This second self becomes his representative for holy acts of religion: & that other self, having fulfilled its obligations, & completed its period of life deceases. Departing hence, he is born again (in some other shape) & such is his third birth.

This was declared by the holy sage: “Within the womb I have recognized all the successive births of these deities. A hundred bodies, like iron chains, hold me down: yet, like a falcon, I swiftly rise.” Thus spoke Yamadeya, reposing in the womb: & possessing this intuitive <i>SN XXIX p. 243</i> knowledge, he rose, after bursting that corporeal confinement: & ascending to the blissful region of heaven, <i>Swarga</i> he attained every wish & became immortal. He became immortal.

¹ English translation: “The macrocosm requires the microcosm.”
² English translation: “Dependence of the subject from the object.”
³ English translation: “Humidity is the condition for all life.”

¹¹ English translation: “Only for the subject of cognition the world exists.”
§ 6 What is this soul? that we may worship him. Which is the soul? is it that by which man sees? by which he hears? by which he smells odours? by which he utters speech? by which he discriminates a pleasant or unpleasant taste? Is it the heart (or understanding) or the mind (or will)? Is it sensation? or power? or discrimination? or comprehension? perception? retention? attention? application? taste (or pain)? or memory? assent? determination? animal action? wish? desire?

All those are only various names of apprehension. But this soul, consisting in the faculty of apprehension is Brahman; he is Indra; he is (Prajapati) the Lord of creatures: these gods are he, & so are the 5 primary elements, earth, air, the ethereal fluid, water & light. These & the same joined with 'infinite' minute objects & other seeds of existence & again other beings produced from eggs, & born in wombs, or originating in hot moisture, or springing from plants, whether horses, or kine, or men, or elephants, whatever lives, or walks, or flies, or whatever is immovable (as herbs & trees) all that is the eye of intelligence (Matsuryi). On intellect every thing is founded: the world is the eye of intellect; & intellect is its foundation. Intelligence is (Brahma) the great one.

By this (intuitively) intelligent Soul, that sage ascended from the present world to the blissful region of heaven: & obtaining all his wishes became immortal. He became immortal.

folgt ein Gebet.1

p 439. At the beginning of Vrihadaranyak Upanishad.

Nothing existed in this world before the production of mind: this universe was encircled by death eager to devour: for death is the devourer. He framed mind, being desirous to become himself endowed with a soul. Conf. Cuspechhat, Vol. I. P 101. 413/XXX p. 245.

Out of an Upanishad of the YajurVedha the 4th article of the 3rd lecture of the Vridharaanyak is the following description of Vrischikha.

This variety of forms was, before the production of body, soul, bearing a human shape. Next, looking around, that primeval being saw none but himself: & he first said: "I am I". Therefore his name was "I": & thence even now, a man, when called first answers: "It is I", & then declares any other name, which appertains to him.

Since he, being anterior to all this (which seeks supremacy) did consume by fire all sinful (obstacles to his own supremacy) therefore does the man, who knows (this truth) overcome him, who seeks to be before him.

He felt dread: & therefore man fears, when alone. But he reflected: "Since nothing exists besides myself, why should I fear?" Thus his terror departed from him: for why should he dread, since terror must be of another.

He felt not delight: & therefore man delights not, when alone. He wished the existence of another: & instantly he became such as is man & woman in mutual embrace. He caused this his own self to fall in twain, & thus became a husband & a wife. Therefore this body so separated, as it were an imperfect moiety of himself: for so the Yajnavalaky has pronounced it. This body therefore is completed by woman. He approached her, & thence were human beings produced.

She reflected doubtingly: "how can he be, having produced me from himself, (incostly) approach me? I will now assume a disguise." She became a cow, & the other became a bull, & approached her, & the issue were kind. She was changed into a mare, & he into a stallion: one was turned into a female ass, & the other into a male one: thus did he again approach her, & the one hoofed kind was the offspring. She became a female goat, & he a male one: she was an ewe, & he a ram: thus he approached her, & goats & sheep were the progeny. In this manner did he create every existing pair whatsoever, even to the ants & minutest insects.

Out of the 2d Taitiriyaca Upanishad.

YajurVedha.

That, whence all beings are produced: that, by which they live, when born: that, towards which they tend; & that, into which they pass: do thou seek, for that is Brahman.

He thought deeply, & having thus meditated, he knew Ananda (or felicity) to be Brahman: for all these beings are indeed produced from pleasure; when born they live by joy; they tend towards happiness; they pass into felicity.

Out of the AtharvaVedha: the Mundaca Upanishad. 1st section.

Two sorts of science must be distinguished: the supreme science & another. This other is the Rig-Veda, the Yajur Veda, Sama Veda, Atharva Veda, the rules of accentuation, the rites of religion, grammar, prosody, astronomy, also the Jivatm & Purana & logic, & the system of moral duties. 413/XXX p. 245.

1 English translation: "The will to live is the source and the essence of things."
But the supreme science is that, by which this unperishable (nature) is apprehended: invisible (or imperceptible, as it is that nature); not to be seized, nor to be deduced: devoid of colour; destitute of eyes & ears: without hands or feet; yet ever variously prevailing all: minute unalterable, & contemplated by the wise for the source of beings.

— As the spider spins, & gathers back (its thread); as plants sprout on the earth; as hairs grow on a living person: so is this universe here produced from the unperishable nature. By contemplation, the vast one germinates; from him food, (or body) is produced; & thence successively breath, mind, real (elements), words, & immortality, arising from (good) deeds. The omniscient is profound contemplation, consisting in the knowledge of him, who knows all: & from that, the (manifested) vast one, as well as names, forms, food, proceed: & this is truth. [HN XXIX p. 249]

p 538. The Singalese put Gautama Buddha’s death, 542 a.C.n.: & it may be esteemed deserving credit.

Schopenhauer’s Notes to Asiatick Researches, vol. 9

Borrowed in Dresden from 1816/5/14 until 1816/5/20

p 88. Dharma Raja, the subordinate Menu of his Calpa, was really the Minos of the Greeks: & Krishna or Radhamohan was Rhadamanthus: Minos lived 1320 a.C.n.

p 244-322. Mehrere ausführliche Berichte über die heretische Sekt des Indien.

p 289. The followers of the Vedas, according to the Theology explained in the Vedanta, considering the human soul as a portion of the divine & universal mind, believe, that it is capable of perfect union with the divine essence: & the writers of the Vedanta not only affirm, that this union & identity are attained through a knowledge, as by them taught; but have hinted that by such means the particular soul becomes God, even to the actual attainment of supremacy.

Vrihad Aranyaka Upanishad.
Colebrooke. [HN XXIX, p. 250]

1 English translation: “Mythical presentation of my teaching that the torturer and the tortured are only different in appearance, through the principium individualisationis; in themselves they are one.”
2 English translation: “Information about the Greeks of India, arranged.”
3 Editor’s note: I have so far failed to decipher this word. In several other cases, Mr. Jochen Stollberg, the curator of the Schopenhauer Archive, has been of great help. The editor of these notes thus expresses his heartfelt gratitude to Mr. Stollberg.