Upaniṣad Series

AITAREYOPANISAD

Including original passages, literal word by word translation, English rendering of each passage, copious notes, and an Introduction containing a summary of the Aitareya Āraṇyaka

BY

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INTRODUCTION

THE Aitareyopaniṣad, also called Bahvṛcopaniṣad, belongs to the Ṛgveda and is part of the Aitareyāraṇyaka which, according to modern scholars, originated in the Kuru-pāñcāla country more than 2600 years ago. The Brāhmaṇa and the Āraṇyaka known by the same title Aitareya are attributed to Mahidāsa Aitareya, who, on the authority of Chāndogyopaniṣad III. 16. 7, lived to the age of 116. Madhvācārya mentions that Aitareya was an incarnation of Nārāyaṇa and son of Viśāla. According to a tradition recorded by Sāyaṇācārya Mahidāsa was the son of a woman called Itarā. Mahidāsa's father had sons by other wives also, who were favoured with a larger share of his love than Mahidāsa. In a sacrificial assembly Mahidāsa was denied the privilege of sitting in the lap of his father. Itarā noticed this sad plight of her son and prayed to her tutelary deity, Goddess Earth. In response to her prayer the Goddess appeared in a divine form, placed Mahidāsa in a celestial seat and imparted to him unrivalled wisdom. Thus enlightened, Aitareya later revealed that part of the Veda known by his name. From the trend of the story and the suggested sense of the terms Itarā and Dāsa some have come to the conclusion that Aitareya was not a twice-born by

caste and that he was raised to the status of a great sage by his own austerity and divine grace.

The Aitareyāraṇyaka consists of five Books or Āraṇyakas and in all of them some exalted philosophical and spiritual thoughts are revealed. The first Āraṇyaka, in five chapters, besides giving the etymology of Mahāvrata, describes also the Śastras or hymns of morning, midday, and evening Savanas or libations, of the Mahāvrata rite of the Gavāmayana-sattra, set forth in Aitareyabrāhmaṇa I. 38 and IV. 14. The material found here connected with the ceremony is allegorical, and so gives the truly āraṇyaka character to the work; for the main characteristic of an Āraṇyaka is that it supplies with the esoteric meaning of the great Vedic rituals. In course of time ritual and meditation became independent, and the Āraṇyaka then stood only for the spiritual forms of worship which the Vānaprasthas used to perform. The more essentially spiritual part of the Āraṇyakas embody the meditations and realizations of sages who kept no connection with the religious ceremonies performed in the domestic fires. This spiritual nature of this Āraṇyaka is evident at the beginning itself of the work where Gāyatrī and Mahāvrata day are identified with Brahman—ब्रह्म वै गायत्री ब्रह्मैतदहः । The sage who revealed the Ṛgvedic hymn X. 27 is identified with Brahman, for he has realized Brahman—तदु वासुकं, ब्रह्म वै वसुको, ब्रह्मैतदहः ब्रह्मणैवतदहर्ब्रह्म प्रतिपद्यते । The Upaniṣad enlarges the idea of Brahman hinted in the first Āraṇyaka.

The second and the third Āraṇyakas are together designated Mahā-Aitareyopaniṣad. The third Āraṇyaka

is separately known as Saṁhitopaniṣad. Some, like Upaniṣad-Brahmayogin, have commented on the whole of the second Āraṇyaka as Aitareyopaniṣad. But S'rī S'aṇkarācārya takes the latter six chapters of that Āraṇyaka alone (called the Ātmaṣaṭka, as they deal with the Ātman), as the Upaniṣad proper. In the preceding chapters of the second Āraṇyaka, Prāṇa or Hiraṇyagarbha is taught as the First Cause of the universe. The ritual and meditations in connection with Prāṇavidyā are set forth at length. A brief account of this earlier part is given as it contains germs of great philosophic thought.

The second Araṇyaka opens with the sublime passage एष पन्था एतत् कर्मैतत् ब्रह्मैतत्सत्यं, तस्मान्न प्रमाद्येत् तन्नातीयात्। Self-knowledge alone leads to the bliss of immortality; and the way to attain Self-knowledge is by performing the scripture-ordainded duties without any attachment to the fruits thereof; and doing them as a dedication to the Divine. This alone is reality, this alone is truth; and therefore a discerning man should not neglect Self-knowledge and the means helpful to it. The ancients did not go astray from this path, those who did, perished—न ह्यत्यायत् पूर्वे येऽत्यायन् ते पराबभूवुः। To those who profess the sacrificial religion, Uktha superficially means only a S'astra, or mere praise-chant in prose; but esoterically, according to Aitareya, it stands for the universe and man, Matter and Spirit, 'Anna' and 'Annāda'. One who practises the combination of retualistic work and meditation reflects 'I am Uktha'—अहमुक्थमस्मि—the Reality consisting of Spirit and Matter. The same

Puruṣa or Cosmic Intelligence, designated as Prajāpati, and on whom the aspirant meditates is also the Hiraṇmaya Puruṣa—the innermost essence of the visible universe. Human personality is centered in action; and that personality is the sphere in which Brahman dwells as the witness—तदिदं कर्म कृतमयं पुरुषो ब्रह्मणो लोकः । In the next step, Uktha is extolled as conscious and unconscious Energy animating the body, and is equated with Brahman or Prāṇa. Brahman or Life entered man from the fore-part of his feet—प्रपदाभ्यां प्रपद्यत ब्रह्मेमं पुरुषम् . It proceeded higher up to the thigh, stomach, heart, and head, and finally ramified into sight, hearing, mind, speech, and vital breaths. So some sages meditate on Brahman in the stomach or in the heart, the former as the seat of Brahman as Vais'vānara—उदरं ब्रह्मेति शार्कराक्ष्या उपासते, हृदयं ब्रह्मेत्यारुणयः । Here as in Bṛhadāraṇyaka, VI. 2, Chān. V. 1, Kauṣ. II. 12. 14 & III. 2, and Pras'na II. 1, the rivalry of the senses and Prāṇa for superiority is described. The superiority of Prāṇa is proved; and the powers of the senses declare: त्वमुक्थमसि त्वमिदं सर्वमसि तव वयं स्मः त्वमस्माकमसि—त्वमस्माकं तवस्मसि Ṛg. VIII. 92. 32 —'Thou art Uktha, thou art all this, we are thine thou art ours'.

In the next section Prāṇa designated as Uktha is lauded by equating it with the day, the morning, the evening, and 'sat,' or the true. Prāṇa or conscious and unconscious Life Energy is stated to be at the root of speech and designations, on which the knowledge of the whole universe rests. This truth is stated in an oft-quoted passage: तस्य वाक् तन्तिर्नामानि दामानि तस्येदं वाचा तन्त्या

नामभिर्दामभिः सर्वं सितं सर्वं ह्रीदं नामनी३ सर्वं वाचाभिवदति । Thus Prāṇa is the source of all Veda, knowledge. Here again Prāṇa is up-graded as the Absolute Being Brahman in Its relation with the universe. Prāṇa is Spirit immanent in the universe. The whole universe is present as Vāk or as Idea in Brahman before it was manifested. All this is encompassed by Prāṇa. This shining space is supported by Prāṇa as Bṛhatī; and one should know that just as the shining space is supported by Prāṇa, so also all beings down to an ant are sustained by Prāṇa—सर्वं ह्रीदं प्राणेनावृतं ; सोऽयमाकाशः प्राणेन बृहत्या विष्टब्धस्तद्यथाऽयमाकाशः प्राणेन बृहत्या विष्टब्ध एवं सर्वाणि भूतान्यापिपीलिकाभ्यः प्राणेन बृहत्या विष्टब्धानीत्येवं विद्यात् । The metre Bṛhatī consisting of 36 syllables is the most important metre; and also that term denotes what is possessed of supreme magnitude. Hence Prāṇa is identified with Bṛhatī and extolled as the all-pervading guardian who sustains the entire spacial realm including sentient and insentient beings.

In the sixth section of the Āraṇyaka powers of the Puruṣa are described. Prāṇa is the Cosmic Life and Puruṣa is the cosmic personality; the terms are interchanged in the section hinting that they both are the same Divine Principle embodied in the universe. The various faculties serve the Puruṣa or Prāṇa just as vassals attend upon their suzarane or sons their parents. The descriptions are meant for visualizing the supreme Divine Reality as a cosmic person for purpose of meditation and worship. The various Vibhūtis and glories of Prāṇa identified with the Person are described only to give the necessary idea for such meditation.

Through Jñāna and Karma, intellegence and activity, Puruṣa has brought forth all creation. Now, water is supposed to be the first substance out of which the whole universe is created; but at once it is asserted that Puruṣa is the father and the elements, water and the rest, are like children born out of him. तदिदमाप एव, इदं वै मूलम्; अदस्तूलम्, अयं पिता एते पुत्राः, यत्र ह क्व च पुत्रस्य तत् पितुः यत्र वा पितुः तद्वा पुत्रस्य। Mahidāsa Aitareya who understood this unity of father and son said, 'I know Me as extending from me to the Devas and the Devas extending down to and uniting in Me.' This all-comprising glory of waters, or Prājapati, or Puruṣa, belongs to Prāṇa who is the All. He is in water; he is Life; he is existence and non-existence. The Devas worshipped him as existence and therefore they became great; the demons worshipped him as non-existence and so they were defeated. He is death and immortality.—स एषोऽप्सु, स एष प्राणः स एष भूतिश्चाभूतिश्च, तं भूतिरिति देवा उपासाञ्चक्रिरे, ते बभूवुः...अभूतिरित्यसुराः ते ह पराबभूवुः... स एष मृत्युश्चैवामृतं च. The immortal Prāṇa and mortal dwell together in food; all mortal forms are indwelt by him: this Deity is immortal. Prāṇa and body, the two, go in two directions; they separate themselves, they increase the one but not the other—the body is increased not the Prāṇa—this Deity is immortal.—अमर्त्यो मर्त्येना सयोनिः इति; एतेन हीदं सर्वं सयोनिः मर्त्यानि हीमानि शरीराणि३ अमृतैषा देवता; ता शश्वन्ता विषूचीना वि यन्ता नि अन्यं चिक्युः न नि चिक्युरन्यमिति निचिन्वन्ति हैवेमानि शरीराणि३ अमृतैषा देवता। In glorifying the greatness of Prāṇa the Āraṇyaka now goes on to equate Prāṇa

with the Sun who has entered the world as Puruṣa—एष इमं लोकमभ्यार्चत् पुरुषरूपेण य एष तपति प्राणो वाव तदभ्यार्चत् प्राणो ह्येष य एष तपति । The same Prāṇa is supposed to have become the greatest of the Vedic Ṛṣis—S'atarcins, Madhyamas, Gṛtsamada, Vis'vāmitra, Vāmadeva, Atri, Bhāradvāja, and Vasiṣṭha. Prāṇa is all this—Saidam sarvam ; he is Pragāthas, Pāvamānīs, Kṣudrasūktas, and Mahāsūktas, Sūktas, Ṛks, half-Ṛks, Pāda, and syllable. Esoterically Prāṇa is in all beings, in all places, has entered all creatures, and Prāṇa pours forth all gifts to all beings. One should meditate that all Vedic verses, all the Vedas, all sounds, are but one word, Prāṇa—सर्वं ऋचः सर्वे देवाः सर्वे घोषाः एकैव व्याहृतिः, प्राण एव प्राण ऋच इत्येव विद्यात् । Then a beautiful anecdote follows, how Vis'vāmitra went to Indra, who pleased by Vis'vāmitra's recital granted a boon. Availing of the boon Vis'vāmitra interrogates Indra, 'May I know you ?' Indra made the reply. I am Prāṇa, O Ṛṣi, you are Prāṇa. All creatures are Prāṇa. He that radiates light and heat is Prāṇa. In this form of Prāṇa I pervade all quarters . . . I am he that shines—तमिन्द्र उवाच ऋषे प्रियं वै मे धामोपागा वरं ते ददामीति ; स होवाच त्वामेवविजानीयाम् इति; तमिन्द्र उवाच, प्राणो वा अहमस्म्यृषे प्राणस्त्वं प्राणः सर्वाणि भूतानि ; प्राणो ह्येष य एष तपति ; स एतेन रूपेण सर्वा दिशो विष्टोऽस्मि । Again in the next section Prāṇa is extolled as having become the thousand verses known as the Niṣkaivalyas'astra sung in the Mahāvrata rite. The thousand verses in Bṛhatī metre consisting of 36000 syllables correspond to the total days of human life, making up the nights by consonants and days by vowels.

The number thousand is often taken to stand for a limitless number, or an all-inclusive number, and hence Bṛhatī is fancied here to be the total Reality designated and magnified as Prāṇa in the whole Āraṇyaka. And here the highest teaching of the Upaniṣad is foreshadowed by stating, 'Beyond Prāṇa who has become the thousand Bṛhatis, is what is Intelligence, Divinity, Absolute Spirit; he who knows this joins and becomes one with Him.' Thus what 'I' am that He is, what He is that 'I' am. The Ṛgveda I. 115. 1 also declares: 'The sun is the self of all that moves and stands still'— तस्य वा एतस्य बृहतीसहस्रस्य सम्पन्नस्य परस्तात् प्रज्ञामयो देवतामयो ब्रह्ममयो अमृतमयः सम्भूय देवता अप्येति य एवं वेद। तदुक्तमृषिणा सूर्य आत्मा जगतस्तस्थुषश्च।

The third chapter of the second Āraṇyaka is a description of Ātman as Uktha or praise-chant. From the five-fold Uktha (i.e., Prāṇa) the whole universe has sprung up and subsist in the relation of Anna and Annāda, Matter and Spirit. In the first stage Ātman is taken as the mere body and gradually the term is employed to indicate higher levels of truth underlying the conception of Ātman. This is beautifully set forth in the passage: तस्य य आत्मानमाविस्तरां वेदाश्नुते ह आविर्भूय; य ओषधिवनस्पतयो यच्च किञ्च प्राणभृत् स आत्मानमाविस्तरां वेद; ओषधिवनस्पतिषु हि रसो दृश्यते, चित्तं प्राणभृत्सु; प्राणभृत्सु त्वेवाविस्तरामात्मा; तेषु हि रसोऽपि दृश्यते न चित्तमितरेषु। पुरुषेष्वेवाविस्तरामात्मा, स हि प्रज्ञानेन सम्पन्नम्, अतो विज्ञानं वदति विज्ञानं पश्यति वेद श्वस्तनं वेद लोकालोकौ मर्त्येनामृतमीप्सत्येवं सम्पन्नः। अथेतरेषां पशूनामशनापिपासे एवाभिज्ञानं, न विज्ञातं वदन्ति न विज्ञातं पश्यन्ति न विदुः श्वस्तनं न लोकालोकौ त एतावन्तो भवन्ति यथा

प्रज्ञं हि संभवाः ।—He who realizes the Ātman with greater and greater clarity obtains the fullest manifestation of his true being. He recognizes the Ātman more and more clearly in herbs, trees, and animals. Sap only is found in herbs and trees, but in animals Consciousness is noticed. In animals the Ātman becomes more and more clear, because in them both sap and thought are observed, while in others only sap is seen, and not thought. The Ātman is manifest in man to a greater degree. For man is most endowed with intelligence. He speaks what he has known, he sees what he has known. He knows tomorrow; he knows his environments and what is far away. As he possesses this gift of intelligence he seeks for the Immortal with his mortal instruments. The only knowledge which the animals possess consists in hunger and thirst. They do not say what they have known, nor do they see what they have known. They know not tomorrow, they know not their environment nor what is beyond. They go so far, for their experiences are according to the measure of their intelligence! This significant passage has been paraphrased several times in later literature—in Manu, Mahabharata, Bhāgavata and other works. Man alone is therefore capable of higher thought and noble activity. He is potential Infinity. So the next section states that man is an ocean and that he is above all the worlds. Whatever he attains he desires to be beyond it. If he gains the sky-world he desires to be beyond it; if he were to gain yonder world, he desires to go beyond it—स एष पुरुषः समुद्रः, सर्वं लोकमति यत् ह किञ्च अश्नुते अत्येनं मन्यते यदि अन्तरिक्षलोकं अश्नुते अत्येनं

मन्यते यद्यमुं लोकं अश्नुवीते अत्येवैनं मन्यते । The desire to reach farther and farther is a sign that there is the possibility for him to achieve fulfilment when he regains his perfection in the Infinite. In the remaining part, the Mahāvrata sacrifice is praised to attract persons to its performance. The Bṛhatī verses connected with the ceremony are again lauded as the Self and others as but mere limbs—एष वै कृत्स्न आत्मा यद् बृहती; सोऽयमात्मा सर्वतः शरीरैः परिवृतः तद्यथायमात्मा सर्वतः शरीरै परिवृत एवमेव बृहती सर्वतः छन्दोभिः परिवृता; मध्यं ह्येषामङ्गानामात्मा मध्यं छन्दसां बृहती । The great chant mahaduktha is extolled as the highest development of speech—स वा एष वाचः परमो विकारो यदेतन्महदुक्थम् । By the way, the S'ruti emphasizes also the great value of veracity in speech : अथैतन्मूलं वाचो यदनृतं तद्यथा वृक्ष-आविर्मूलः शुष्यति स उद्वर्तते एवमेवानृतं वदन्नाविर्मूलमात्मानं करोति स शुष्यति स उद्वर्तते तस्मादनृतं न वदेत् दयेत त्वेनेन—The untrue is the root of a speech, and as a tree with root exposed withers up and perishes, so a man who speaks untruth exposes his root, withers up, and perishes (cf. Pras'na II. 7.) The whole section concludes by stating that Prāṇa which has been identified with the thousand Bṛhatīs is Glory, is Indra, is the Lord of creatures. Thus the conception of one Supreme Divine Being who has become everything was arrived at by Mahidāsa Aitareya. The sage declared, 'He who knows it as Indra, as the Lord of creatures, is liberated from this world shaking off all ties'. The summation comes off in a few verses. The seeds in the mother and father unite as Agni and Sūrya, and the body is created, made of the fivefold

elements. One is not to despise this body. Because in it the undying Prāṇa resides; the harnessed steeds of the senses draw it to and fro; in it is joined the Prāṇa of the Prāṇa or Brahman; in it all gods are combined in one: यदक्षरं पञ्चविधं समेति युजो युक्ता अभि यत् संवहन्ति। सत्यस्य सत्यमनु यत्र युज्यते तत्र देवा सर्वे एकं भवन्ति॥ That truth sages have realized after rejecting what is affirmed and denied by language, going beyond what is agreeable and disagreeable. Casting aside by this wisdom all evil the wise one attains to the Highest. That One is neither called 'woman' nor 'man' nor by the name of the many. That Brahman is denoted by 'Aḥ'. Thus up to this point the method of worshipping the Lord of the universe through meditation and ritual has been described with several details glorifying the Lord as Prāṇa or Life which has become all and which is all. Chapters 4 to 6 of the second Āraṇyaka form the body of the present book.

The third Āraṇyaka is styled Saṁhitopaniṣad just like part of the first chapter of the Taittirīyopaniṣad. But the resemblances in the treatment of Saṁhitā as a pattern for meditation in both the places do not go far. It is stated here that the sage Māṇḍūkeya held that the earth should be looked upon as the prior form and heaven as the posterior form, air being considered as the principle which unites; but another authority, Mākṣavya, held that ether was the uniting principle; for air and ether are not independent. Agastya viewed ether and air to be alike though independent. This is the meditation on the Cosmic Forces taught here.

The teachings of S'ākalya on Saṁhitā comes next. According to him the earth is the prior form, heaven the posterior form, rain the union and rain-cloud the uniter. S'ākalya taught also that the Puruṣa may be considered as having two divisions like an egg. The middle space between the upper half and lower half of it is the place where Prāṇa is supposed to be located, just as the middle space between earth and sky contains air. The similarity between the individual personality and cosmic personality is graphically described as a theme for reflection in this wise: Sun in the sky corresponds to the eye in the head, lightning in heaven to mind in the heart regions, and fire on the earth to seed in the generative organ. The declaration of the fruit of this meditation is the same as that of the Saṁhitā in the Taittirīyopaniṣad: namely, children, cattle, fame, glory and heaven.

The next section introduces the various forms of Saṁhitā known as Saṁhitāpāṭha, Padapāṭha, and Kramapāṭha under the names Nirbhuja, Pratṛṇṇa and Ubhayamantareṇa. The text now says that one should use only auspicious words to a Brāhmaṇa; when a Brāhmaṇa accumulates unusual wealth, one may rebuke him. Even in such circumstance, says S'ūravīra Māṇḍūkeya, no one should say ill to a Brāhmaṇa. Here is a beautiful revelation of the high ideal of renunciation for which the Brāhmaṇa was esteemed so highly in ancient India.

The eminence and potency of Prāṇa compared to the cross-beam of a house through a metaphor is described

then. There is also a reference to the mystic significance of the former and latter syllables and the middle space obtaining in the Nirbhuja recitation. We get also a passing reference to accent and moræ. According to Hrasva Maṇḍūkeya a knowledge of the principle of Saṁhitā is helpful in knowing the former and latter syllables, the inter-space that effects the union, and in distinguishing where there is accent and mātra, and where they do not fall. पूर्वमेवाक्षरं पूर्वरूपं ; उत्तरमुत्तररूपं ; योऽवकाशः पूर्वरूपोत्तरूपे अन्तरेण येन सन्धि विवर्तयति येन स्वरा स्वरं विजानाति, येन मात्रा मात्रां विभजते, सा संहिता । III. 1. 5. His son by the wife (प्रातिबोधी) Prātibodhi held that when one pronounces the syllables, as they are neither separating entirely nor uniting absolutely, the mātrā (mora) between the prior and posterior forms indicates the Saṁhitā or union, and that this is known as Sāma or a sliding. This knowledge is praised as producing results such as children, cattle, and glory. Tārukṣya sets forth a different Saṁhitā. Here the union is effected by Bṛhat and Rathantara Sāmans representing Prāṇa and Vāk respectively. To get this secret knowledge he tended the cows of his teacher one year. Kauṇṭharavya saw a gradual union of speech, Prāṇa, wind, All-gods, heavenly world : and Brahma—वाक् प्राणेन संहिता इति कौण्ठरवः, प्राणः पवमानेन पवमानः विश्वैर् देवैः विश्वे देवाः स्वर्गेण लोकेन, स्वर्गो लोको ब्रह्मणा, सा एषा अवरपरा संहिता ॥ III. 1. 6. This Saṁhitā reaches up to heaven and one who knows it will be among Devas for all time. The teacher Pañcālacaṇḍa considered speech itself as the Saṁhitā. वाचा वै वेदाः

सन्धीयते, वाचा छन्दांसि, वाचा मित्राणि सन्दधति, वाचा सर्वाणि भूतानि, अथो वागेव इदम् सर्वम् इति III. 1. 6. By speech the Vedas are strung, by speech the metres are made, by speech friends are united, by speech all beings (establish their intra-subjective knowledge and relation) and hence all this is speech. When one recites or talks, breath (Prāṇa) enters speech and speech swallows Prāṇa. When one entertains no idea or is in deep sleep, then also speech dissolves in breath, Prāṇa swallows speech. तद् यत्र एतद् अधीते वा भाषते वा वाचि तदा प्राणो भवति, वाक् तदा प्राणं रेहळि। अथ यत्र तूष्णीं वा भवति स्वपिति वा प्राणे तदा वाग् भवति। प्राणः तदा वाचं रेहळि; तावन्योन्यं रीहळः। वाग्वै माता प्राणः पुत्रः। III. 1. 6. This passage is very significant for the psychological and ontological ideas it reveals. The practice of Prāṇāyāma advocated in Yoga books for the control of mind has this underlying principle. Prāṇa and citta, breath and mind, are so intimately connected that the one follows the course the other takes. Vāk or speech comprising of Sūkṣmā, Parā, Paśyantī, and Vaikharī covers the entire gamut of the mind; and here it is therefore an equivalent of mind. Ontologically Prāṇa and Vāk stand for the unconscious and conscious forces that are working in the universe which are synthesized in a higher unity. The passage declares with true insight that when one is engaged in a conscious activity as study or talk or recollection accompanied by concentration, breath becomes soft and harmonious and united with that activity; again when one is in deep sleep or entirely absorbed, Prāṇa alone functions and

the modifications of the mind are stopped. This mutual absorption of one by the other points to a higher unitary principle from which both emerge. This is substantiated by citing Ṛgveda, X. 119. 4. 'The speedy one enters the sky, sees the whole world, with mature mind I see him near at hand (within); the mother absorbs him and he the mother'. This section closes with a reference to the Prajāpatisaṁhitā in which the wife is the prior form, husband the posterior form, son the union, and begetting the act of union. This is the Saṁhitā of Aditi, for Aditi (the undivided) is all—father, mother, child, and begetting. Thus the first chapter introduces the various Saṁhitās to habituate the aspirant to thinking together and to help him to discover a subtler truth from gross facts through reflection.

The second chapter concludes the Saṁhitopaniṣad and the third Āraṇyaka. A teacher, Sthavira S'ākalya, declared that Prāṇa is the ridge-pole of the house known as the body. As the other beams rest on the main beam of the house, the eye, the ear, the mind, the speech, the senses, and the whole self depend on Prāṇa—तद्यथा शाला-वंशे सर्वेऽन्ये वंशाः समाहिताः स्युरेवमस्मिन् प्राणे चक्षुः श्रोत्रं मनो वाग् इन्द्रियाणि शरीरं सर्व आत्मा समाहितः III. 2. 1. Here Prāṇa is the Spiritual Energy of man which sustains all other members and their functions. Next the symbolism of the Alphabet and the year are brought in. Of the entire personality or Ātman, Prāṇa is the sibilants, the bones the mutes, the marrow the vowels, and flesh and blood, the fourth part. This is taught by Hrasva Māṇḍūkeya. S'ākalya holds on to number three divided

into 360 parts. This number is taken to make up the number of the days in a year, another 360 making up the nights. The self is there symbolically identified with the year constituted of 360 days and 360 nights. Here again a psychological conception of the self as consisting of sight, hearing, metre, mind, and speech is interesting among theological speculations—स एष अहः संमानः चक्षुर्मयः श्रोत्रमयः छन्दोमयः मनोमयः वाङ्मय आत्मा III, 2, 1. The sage Kauṇṭharavya sets forth another symbolism picturing the self as consisting of syllables. The insight of Bādhva given next to the above symbolism is significant as we find there very advanced philosophical views. He says: There are four persons, the person of the body, the person of the metres, the person of the Veda, and the great person. The passage in the original runs: चत्वारः पुरुषा इति बाध्वः, शरीरपुरुषः, छन्दःपुरुषः, वेदपुरुषः, महापुरूष इति। शरीरपुरुष इति यमवोचाम स य एवायं दैहिक आत्मा, तस्य योऽयमशरीरः प्रज्ञात्मा स रसः। छन्दः पुरुष इति यं अवोचाम अक्षर-समाम्नाय एव तस्यैतस्याकारो रसः। वेदपुरुष इति यं अवोचाम येन वेदान् वेद ऋग्वेदं यजुर्वेदं सामवेदं; तस्यैतस्य ब्रह्मा रसः। तस्मात् ब्रह्माणं ब्रह्मिष्ठं कुर्वीत यो यज्ञस्योल्बणं पश्येत। महापुरुष इति यं अवोचाम संवत्सर एव प्रध्वंसयन्नन्यानि भूतानि ऐक्ष्या भावयन् अन्यानि, तस्य एतस्य असावादित्यो रसः। स यश्चायं अशरीरः प्रज्ञात्मा यश्चासावादित्ये एकमेतदि-ति विद्यात्। तस्मात् पुरुषं पुरुषं प्रत्यादित्यो भवति। तदप्येतदृषिणोक्तम्—

चित्रं देवानामुदगादनीकम् चक्षुर्मित्रस्य वरुणस्याग्नेः।
आ प्रा द्यावापृथिवी अन्तरिक्षम् सूर्य आत्मा जगतस्तस्थुषश्च ॥ इति।

एतां अनुविधं संहितां सन्धीयमानां मन्ये इति ह स्माह बाध्वः एतं हि एव बह्वृचा महत्युक्थे मीमांसन्ते, एतं अग्नौ अध्वर्यवः, एतं महाव्रते छन्दोगाः,

एतं अस्याम्, एतं दिवि, एतं वायौ, एतं आकाशे, एतं अप्सु, एतं ओषधीषु, एतं वनस्पतिषु, एतं चन्द्रमसि, एतं नक्षत्रेषु, एतं सर्वेषु भूतेषु, एतं एव ब्रह्मेत्याचक्षते। स एष संवत्सरसम्मानः चक्षुर्मयः श्रोत्रमयः छन्दोमयः मनोमयः वाङ्मयः आत्मा। स य एवं एतं संवत्सरसम्मानं चक्षुर्मयं श्रोत्रमयं छन्दोमयं मनोमयं वाङ्मयं आत्मानं परस्मै शंसति दुग्धदोहा अस्य वेदा भवन्ति; न तस्यानूक्के भागोऽस्ति, न वेद सुकृतस्य पन्थानं इति। तदप्येतदृषिणोक्तम्।

यस्तित्याज सखिविदं सखायं न तस्य वाच्यपि भागो अस्ति।
यदीं शृणोत्यलकं शृणोति नहि प्रवेद सुकृतस्य पन्थाम्॥ इति।

न तस्यानूक्के भागोऽस्ति, न वेद सुकृतस्य पन्थानमित्येतत् तदुक्तं भवति। तस्मात् एवं विद्वान् न परस्मै अग्निं चिनुयात्; न परस्मै महाव्रतेन स्तुवीत; न परस्मा एतदहः शंसेत् कामं पित्रे वाचार्याय वा शंसेदात्मन एवास्य तत् कृतं भवति॥

In substance this passage adumbrates the same doctrine of the various selfs as we find in the Taittirīyopaniṣad, but not so fully. What has been designated as the S'ārīra-puruṣa or the person of the body—corresponding to the Annamayakoṣa—is the corporeal self. Its essence is the incorporeal conscious self. What has been designated as Chandaḥ-puruṣa or the person of the metres is nothing but the assemblage of syllables; and its essence is the letter 'a' (cf. Gītā, X. 33). What has been designated as Veda-puruṣa or the person of the Veda is that by which the Ṛg, Yajus, and Sāma Vedas are known; and its essence is Brahman. Therefore one should appoint as the superintending priest (Brahmā) of a scrifice one who is surpassingly versed in the Vedic knowledge so that he may discern the flaws in the

sacrifice. What is designated as the Mahā-puruṣa or the great person is the year which causes certain entities to perish and others to flourish by integration. Its essence is the sun. This identification of the essential being of man with the year standing for time or duration is noteworthy. During the Upaniṣadic period time was conceived as the Cause of the universe by some thinkers. The cosmic Being or Prajāpati is sometimes spoken of as Time. In fact Reality as *becoming* is Kāla and so the Viṣṇupurāṇa asserts 'Kālasvarūpī bhagavān'—the Lord manifests as Time. The Śākta conception of the Deity as Kālī is only a feminine symbolization of the dynamic aspect of Reality which goes back to the Upaniṣadic conception under discussion.

The Sun is the essence of the year because he is the measure and condition of appraising time. But time is both external and internal, subjective and objective. Hence it is the Principle that is undivided and uniting. It is identical with the Mahāpuruṣa and the Principle in the Sun. One is therefore advised to know that He who is the incorporate Prajñātmā and He who is in the Sun are the same. The Supernal Sun becomes individualized in each person. This is what is expressed in the Ṛk (I. 115. 1) 'The worshipful face of the Devas has arisen, the eye of Mitra, Varuṇa, and Agni; It has filled heaven and earth and the sky. The sun is the Self of moving and stationary beings'. The Bahvṛcas who study the Ṛgveda enquire of Him only in the great hymn; the Adhvaryus who engage themselves in the sacrificial acts set forth in the Yajurveda think about

Him and Him alone in the Fire: the Chandogas who recite the Sāman songs consider Him only in the Mahāvrata ceremony. They see Him in this earth, in heaven, in the air, in the ether, in the waters, in the plants, in trees, in the moon, in the constellations, in all beings. They call Him Brahman. He is the self consisting of sight, hearing, metre, mind, and speech and compared to the year numerically. A person who has thus realized Brahman in all that exists does not act as a priest and recite for others. To him the study of the Veda is no source of enjoyment of earthly joys. He has no part in what his teacher has taught him regarding sacrifices and the rest. He does not care for the path of 'good deeds'. Ṛgveda X, 71, 6 has a verse to this purpose: He who forsakes the friend who knows his friends has no part in speech. What he hears, he hears to no purpose; he knows not the path of 'good deeds'. So a man who has realized the truth should not kindle the fire for another by acting as an Adhvaryu, Hotā, or Udgātā. He should not sing the Sāmans of the Mahāvrata for another, nor recite the Śastras of that day for another. He may however recite for a father or a teacher, for that is done for oneself.

Here the Āraṇyaka introduces rather abruptly some omens of death as in Bṛhadāranyaka V. 5. 2 and elsewhere. When the sun appears like the moon, sky like red Mañjiṣṭhā (madder), the wind is not retained, and the head smells like a raven's nest, a man should know that his life is approaching its end—सम्परेतोस्यात्मा न

चिरमिव जीविष्यतीति विद्यात्। He is then advised to do what he must do and finish—स यत् करणीयं मन्येत तत् कुर्वीत यदन्ति यच्च दूरके—and recite the following verses from the Ṛgveda (i.e. IX. 67. 21-27; VIII. 6. 30; IX. 113. 6-11; and I. 50. 10). The other omens of death mentioned here are: sun appearing pierced and looking like the nave of a cart-wheel; one's own shadow being pierced; sight of one's own image in a mirror or in water with a crooked head or no head; pupils of the eye are seen crooked or inverted; threads appearing in group when the eyes are covered and when looked are not seen so; the usual sound of a burning fire or a moving chariot is noticed when the ears are covered and when listened to it is not perceived; fire appearing blue like the neck of a peacock; lightning seen in cloudless sky; seeing no lightning in a cloudy sky where it actually takes place; bright rays as it were in a great cloud; seeing the ground as though burning; oneself being slain by a black man with black teeth or by a boar, or oneself being assaulted by a monkey; oneself carried off swiftly by the wind; spitting out the gold one has swallowed; eating honey; chewing stalks; carrying a single red lotus; driving with a team of asses or boars and wearing a wreath of red flowers; driving a black cow with black calf towards the south. All these dreams prognosticate death. One having a dream of any of these is enjoined to fast the following day, cook Pāyasm, and offer the oblation repeating each verse of the Rātrisūkta (Ṛgveda X. 127.16), and partake of it himself, feeding with other food Brāhmaṇas.

After this digression on prognostications the most important passage of the Upaniṣad is suddenly introduced: स यः अतः (=अस्मात् देहेंद्रियादिसङ्घाताद् विलक्षणः) अश्रुतः अगतः अमतः अनतः अदृष्टः अविज्ञातः अनादिष्टः श्रोता मन्ता द्रष्टा आदेष्टा बोद्धा विज्ञाता प्रज्ञाता सर्वेषां भूतानामन्तरपुरुषः सः मे आत्मा इति विद्यात्। One should know that the Puruṣa within all beings who is different from body and mind, who is not heard, not reached, not thought, not subdued, not seen, not understood, not classified, but who hears, thinks, sees, classifies, sounds, understands, and knows, is one's own Self. This is the true conception of the Ātman established in Vedānta by passages such as Bṛh., III. 7. 13, 8. 11; Kauṣ., I. 8; Praś., IV. 6 Kena IV. 18 and Nṛsim. I. II.

Then comes the secret doctrine of the 'whole speech'—a section in which the earth, fire, Ṛgveda, eye, and Prāṇa are taught to be considered as sparśas (mutes); middle space, air, Yajurveda, ear, and Apāna are to be considered as Ūṣman (sibilants); and sky, sun, Sāmaveda, mind, and Vyāna are to be considered as svaras (vowels). This aggregate meditation based on the alphabet is followed by a highly poetic passage in which the human body is likened to a lute, a counterpart of the divine lute. अथ खलु इयं दैवी वीणा भवति, तदनुकृतिरसौ मानुषी वीणा भवति। यथास्य शिरः एवममुष्याः शिरः; यथास्याः उदरं एवं अमुष्याः; अन्भणं यथास्यै जिह्वा एवं अमुष्यै; वादनं यथास्याः तन्त्रय एवामुष्याः; अङ्गुल्यो यथास्याः स्वरा एवं अमुष्याः स्वराः; यथा अस्या स्पर्शाः एवं अमुष्याः स्पर्शाः; यथाह्येवायं शब्दवती तथ्यवती एवं असौ शब्दवती तथ्यवती; यथा ह्येवेयं लोमशेन चर्मणा पिहिता भवति एवं असौ लोमशेन चर्मणा पिहिता।

लोमशेन ह स्म वै चर्मणा पुरा वीणा अपिदधाति । स यो ह एतां दैवीं वीणां वेद श्रुतवदनो भवति भूमिप्रा अस्य कीर्तिर्भवति । यत्र क्व चार्या वाचो भाषन्ते विदुरेनं तत्र ॥—'The human lute is an imitation of the divine lute. Just as the human lute has a head, so that has a head; just as this has a stomach, so that has a cavity; just as this has a tongue, so that has a tongue; just as this has fingers, so that has strings; just as this has vowels, so that has tones; just as this has consonants, so that has touches; just as this produces sound and is firmly strung, so that produces sound and is firmly strung; just as this is covered with a hairy skin, so that is covered with a hairy skin—in ancient times they covered the lute with a hairy skin. He who knows this divine lute is listened to when he speaks, the earth is filled with his fame, and wherever the learned speak in assemblies there he will be known.'

Here a Mantra is given to be repeated when one's recitation or speech does not give pleasure to an audience. The text runs: ओष्ठापिधानाः न कुली दन्तैः परिवृता पविः। सर्वस्यै वाच ईशाना चारुमामिह वादयेत् ।

This teaching is praised as the essence of speech. Now in the last section of this Āraṇyaka a new allegorical interpretation of Saṁhitā is given connected with the letters 'ṇ' and 'ṣ', and the views of Kṛṣṇahārita, Hrasva Māṇḍūkeya, and Sthavira S'ākalya are cited as authority. The Book closes with a significant passage registering a philosophic view of the Kāvaṣeya seers: एतद् ह स्म वै तद् विद्वांसः आहुः ऋषयः कावषेयाः—किमर्था वयमध्येष्यामहे, किमर्था वयं यक्ष्यामहे, वाचि हि प्राणं जुहुमः प्राणे वाचं; यो ह्येव

प्रभव: स एव अप्यय:—'To what end shall we study the Vedas? To what end shall we sacrifice? For we sacrifice Prāṇa in Vāk and Vāk in Prāṇa. For what is the beginning that is the end. The passage suggests a purely spiritual form of worship comprising of still contemplation without any external worship and sacrifice. The whole doctrine of the Saṁhitās is deemed secret and it is not to be imparted to he who is not a resident pupil, who has not lived with the teacher for one year, and who is not to become a teacher—ता एता: संहिता: न अनन्तेवासिने प्रब्रूयात् न असंवत्सरवासिने न अप्रवक्त्रे इत्याचार्या आचार्या: ॥

The fourth Āraṇyaka consists solely of a group of verses called mahānāmnī studied in the forest, the philosophical importance of which is not as high as the other parts as has been noticed. Their use is set forth by Āśvalāyana in the Sūtra VII. 12. 10. In the fifth Āraṇyaka is described the Niṣkaivalya Śastra, the great chant used in the Mahāvrata Ceremony during the Mādhyndina-savana (mid-day libation). This Book written in Sūtra style forms a sort of a complement to the first Āraṇyaka.

Śrī Śaṅkarācārya takes the whole Āraṇyaka, excepting chapters IV-VI of the second Āraṇyaka, as dealing with religious rituals and meditations. That they teach very little of Paramātman is amply clear from the summary we have given above. Śrī Saṅkara is quite clear on the point that the Upaniṣad teaches only Brahman or the second-less spiritual reality. Even the highest worship of the Cosmic Reality lauded as Prāṇa, Hiraṇyagarbha, and Prajāpati will lead only

to the Deity; it cannot give Brahman-realization or Ātmajñāna. The Ātmaṣaṭka deals with this, employing the familiar method known as Adhyāropa and Apavāda. Up to the penultimate passage of the first chapter of the Upaniṣad superimposition of the universe on Reality is described and the rest of the book is devoted to the annulment of this superimposed view. The main purpose of the Upaniṣad is to impart the knowledge: 1. Ātman alone is the substance of this universe; 2. In reality there is nothing except Ātman; 3. Ātman is Prajñāna or Pure consciousness, the essential Self of man; 4. Prajñāna or Ātman has become everything from Indra and Prajāpati down to the grossest creation; 5. One who possesses a deep and direct realization of this second-less Ātman attains immortality. This is Brahmavidyā. It may be shown that the recognized cannons of interpretation confirm this. They are—उपक्रमः, उपसंहारः, अभ्यासः, अपूर्वता, फलम्, अर्थवाद, and उपपत्तिः, i.e. agreement between the opening and conclusion, emphasis by repetition, novelty, a realizable value, recommendation through praise, and reasonableness. The Ātman taught in the opening sentence is equated with Prajñāna Brahman in conclusion, clearly indicating that Ātman alone is the theme of the whole tract. That that Brahman-Ātman reality is everything is re-iterated in the passages आत्मा वा इदमेक एवाग्र आसीत्; स एतमेव पुरुषं ब्रह्म ततमपश्यत्; सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति; एषब्रह्मा . . ., etc. The novelty of the teachings consists in the fact that the knowledge taught is original to the Upaniṣads.

The reward to be realized is immortality. The entry of the Ātman into the world and the body created by Him are only arthavāda to emphasize the unity of Ātman; they are not statements of historical facts. The last test of reasonableness is asserted when the states of the self are analysed in the passage तस्य त्रय आवसथा: etc. Thus this short Upaniṣad teaches concisely the core of Brahmavidyā to all seekers after freedom from Saṁsāra and attainment of immortal Bliss.

NOTE ON TRANSLITERATION

IN this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग् respectively and never ए, इ, ऐ and ज् or other values which they have in English; t and d are always used for त् and द् only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter* c *alone represents* च्. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g. kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values; hence ch here is छ् and sh स्ह्. The vowel ऋ is represented by ṛ because ri, legitimate for रि only, is out of place, and the singular ṛi is an altogther objectionable distortion. The *tialde* over n represents ञ्, ण्. Accent mark over s gives श्, ś; dots above m and n give anusvāra (ं), ṁ and ङ्, ṅ, respectively. Dots below h and r give visarga (ः), ḥ, and ऋ, ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ṣ, ṇ, ṭ, and ḍ; and macrons over a, i, u and ṛ give ā, ī, ū, ṝ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ au, ं ṁ, ः ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् ś, ष् ṣ, स् s, ह् h.

AITAREYOPANISAD

शान्तपाठः

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठित-
माविरावीर्म एधि । वेदस्य म आणी स्थः श्रुतं मे मा प्रहा-
सीरनेनाधीतेनाहोरात्रान् सन्दधामि । ऋतं वदिष्यामि ।
सत्यं वदिष्यामि । तन्मामवतु तद्वक्तारमवतु । अवतु मा-
मवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

(For translation see the last section of the book.)

CHAPTER ONE: SECTION ONE

हरिः ॐ ॥ आत्मा वा इदमेक एवाग्र आसीन्नान्य-
त्किञ्चन मिषत्; स ईक्षत लोकान्नु सृजा इति । स इमां-
ल्लोकानसृजत—अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं,
द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः। पृथिवी मरो, या अधस्तात्ता
आपः । स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ।

सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत्। तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत, यथाण्डं; मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतां, नासिकाभ्यां प्राणः। प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां, कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्निरभिद्यत, त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो, हृदयं निरभिद्यत, हृदयान्मनो, मनसश्चन्द्रमा, नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत, शिश्नाद्रेतो रेतस आपः॥ इति ऐतरेयोपनिषदि प्रथमेऽध्याये प्रथमः खण्डः॥

अग्रे in the beginning **वै** verily **इदम्** (all) this **आत्मा** Atman **एकः** one **एव** alone **आसीत्** was. **अन्यत्** other **किंचन** anything **मिषत्** acting as a rival **न** not (**आसीत्** was). **सः** He **ईक्षत** thought—**लोकान्** worlds **नु सृजै** let me create **इति** thus. **सः** He **इमान्** these **लोकान्** worlds **असृजत** created—**अम्भः** (the super-celestial region of) waters, **मरीचीः** (the heavens with the) celestial lights, **मरम्** the earth of mortals, **आपः** (the subterranean region of) waters; **अदः** that **अम्भः** waters **परेण** above **दिवम्** heavens; **द्यौः** sky (**तस्य** its) **प्रतिष्ठा** support; **अन्तरिक्षम्** the middle region **मरीचयः** the region of lights; **पृथिवी** the earth **मरः** the world of mortals **याः** which **अधस्तात्** below **ताः** those **आपः** watery region.

सः He **ईक्षत** thought—**इमे** these **नु** indeed **लोकाः** (are) the worlds; **लोकपालान्** guardians of the worlds **नु**

सृजै इति let me create. **सः** He **अद्भ्यः** from out of the waters **एव** itself **पुरुषम्** the person **समुद्धृत्य** having raised **अमूर्च्छयत्** fashioned. **तम्** over him **अभ्यतपत्** He brooded. **तस्य** of him **अभितप्तस्य** thus brooded over **मुखम्** mouth **निरभिद्यत** burst forth, proceeded **यथा** just as **अण्डम्** an egg (**निर्भिद्यते** bursts open): **मुखात्** from the mouth **वाक्** speech, **वाचः** from speech **अग्निः** fire. **नासिके** nostrils **निरभिद्येताम्** burst forth. **नासिकाभ्यम्** from the nostrils **प्राणः** power of smell, breath, **प्राणात्** from the breath **वायुः** air. **अक्षिणी** eyes **निरभिद्येताम्** burst forth. **अक्षिभ्याम्** from the eyes **चक्षुः** sight, **चक्षुषः** from sight **आदित्यः** the sun. **कर्णौ** ears **निरभिद्येताम्** burst forth. **कर्णाभ्याम्** from the ears **श्रोत्रम्** hearing, **श्रोत्रात्** from hearing **दिशः** the quarters. **त्वक्** skin **निरभिद्यत** burst forth. **त्वचः** from the skin **लोमानि** hairs, **लोमभ्यः** from hairs **ओषधि-वनस्पतयः** herbs and trees. **हृदयम्** the heart **निरभिद्यत** burst forth. **हृदयात्** from the heart **मनः** mind, **मनसः** from the mind **चन्द्रमाः** the moon. **नाभिः** the naval **निरभिद्यत** burst forth. **नाभ्याः** from the naval **अपानः** down-breathing **अपानात्** from down-breathing **मृत्युः** death. **शिश्नम्** the generative organ **निरभिद्यत** burst forth, from the generative organ **रेतः** seed, **रेतसः** from seed **आपः** water.

In[1] the beginning verily, all this was Ātman[2] alone. There was nothing else existing as a rival. He (that Ātman) thought (to Himself): Let me create the worlds. Thus he created[3]

these worlds, Ambhas, Marīcī, Maram, and Āpaḥ. That Ambhas is above the heavens supported by it. Marīcī is the middle region. This earth is the Mara. The Region of Waters below the earth is the Āpaḥ.

He (the Ātman) thought: These indeed are the worlds (I have created). Let me now create the guardians of these worlds. He then raised the Puruṣa[4] from the waters (i.e., five elements) and fashioned him. The Ātman brooded on the Puruṣa, and when he was thus brooded over there burst forth[5] the mouth as an egg does. From the mouth proceeded speech, and from speech fire. The two nostrils burst forth; and from the nostrils proceeded the power of smell, and from the power of smell air. Eyes burst forth; from the eyes proceeded sight, and from sight the sun. Ears burst forth; from the ears proceeded hearing, and from hearing the quarters. Skin burst forth; from the skin proceeded hairs, and from hairs, herbs and trees. The heart burst forth; from the heart proceeded mind, and from mind the moon. The navel burst forth; from the navel proceeded the down-breathing, and from down-breathing death. The

generative organ burst forth, from the generative organ seed, and from seed water.

[NOTES—1. *In the beginning etc.*—According to the Veda there is no such thing as first creation. So beginning refers to the start of a new cycle only. By asserting that nothing existed in the beginning except Ātman and that the creation was willed by Him, the scripture indicates that Pramātman alone is the material and efficient causes of the universe which is only a projection or concretization of the thought-energy of Ātman. The gulf between physics and metaphysics, matter and spirit, insentience and intelligence, is also thus bridged. *Vide* our Notes on *Tait.* II. 7. 1.

2. *Ātman*—Stands for Paramātman, the Ātman-Brahman Reality, the basic Principle of all that *is*, both living and non-living. यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह। यच्चास्य सन्ततो भाव: तस्मादात्मेति गीयते ॥ That which comprehends everything, that which grasps objects and enjoys them, and that which pervades everything is Ātman. In ancient works the term Ātman is used to denote the Principle of Consciousness in man, self, intellect, mind, senses, internal essence, nature of an object, and ultimate Reality. Viṣṇupurāna V. 18. 55 says: भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवान्। आत्मा च परमात्मा च त्वमेकः पञ्चधा स्थित: ॥ The highest denotation of Ātman is 'Being, Intelligence, Infinitude,'—the Ultimate Reality, which is the basis, substance, and substratum of all else that appear as the multiplex universe. The bifurcation of existence into the dual aspects of subject and object is only a phenomena of the Ātman and that has no absolute value. Hence,

in the view of Śaṅkarācārya the passages that follow describing creation are to be understood only in a secondary sense, Arthavāda. It is here made clear that the Absolute Reality or Ātman holds within itself potentially both the aspects of existence—Substance and Intelligence. We therefore find here a solution for the quarrel between Idealism and Realism.

3. *He created etc.*—Some take this description of creation as that of Bhūtasṛṣṭi while others take it as mere flight of imagination. Through figures and imageries here as in other parts of the Vedas, the Ṛṣis present a concrete picture of creation from the level of sense-perception. The division of the universe into fourteen worlds often found in the Purāṇas has its beginning in the four-fold division mentioned here. The higher worlds above Suvarloka are called here Ambhas (the world of celestial waters) probably from the fact that the higher sky is as blue as the deep sea and also because of the popular belief that rain comes from the higher region. Dyuloka, the abode of gods, which comes immediately below, is called here the support of the Ambhao-loka. The intermediate space, which is just above our head, is the next world through which rays of light pass and that is why it is called Marīcī here. Our earth is called Maram, the mortal world, because every creature of this world is liable to death. The nether regions are named here as Ap or the world of water. Probably the name is suggested by the old belief that the waters of the ocean descend up to the nadir and pervade the entire nether worlds. But all these are based upon the crude popular beliefs of the time.

But the higher view of the Vedas regarding creation and the worlds is, in the first place, that there has been no creation; the manifestation of the visible is but an expression of the inner Reality. Creation is nothing but the evolution of Nāma and Rūpa, name and form, from the Unmanifested. And this evolution, although it may have some pragmatic value, has no absolute reality; it is only a phenomenon, a reading of Reality. How could the absolute Brahman, one without a second, indivisible and infinite in nature, mutate into the gross physical world? The whole thing is a false reading of the Reality. Matter itself is but a shadow (chāyā), a glory (mahimā), a power (Śakti), the Mayā of the Supreme Being. Creation and the physical world are true only so far as man's physical life is concerned. But if things can be seen from the standpoint of the inner core of reality, which is called in the Vedanta the Ātman, then the whole universe with all its manifold layers of expression would appear as so many concentric circles around that one common centre, the Paramātman. All the fourteen worlds mentioned above are but so many planes of consciousness, each with the varied contents of its own. The grossest world is the outermost circle, receded farthermost from the centre; and the subtlest, the Brahmaloka, or Satyaloka as it is called sometimes, the plane of Hiraṇyagarbha, is the innermost circle. These fourteen planes range in their subtlety or grossness as they approach to or recede away from the centre, the Ātman.

4. *Puruṣa*—Here stands for the Virāṭ-ātman, the aggregate Being—पूर्णमनेन पुरुषेण सर्वगतत्वात् जगदिति पुरुषः or पूः शरीरं बुद्धिर्वा तत्रासौ विषयोपलम्भनार्थं सीदतीति पुरुषः। from

these two etymological explanations the word means both, the Spirit dwelling in the individual being as well as the Spirit in the totality of beings. The creation of the Universe animated by Spirit is what is suggested here. Īśvara is Paramātman viewed as the material and efficient cause of the Universe; He is the Lord and ruler of the Universe. He manifested Himself as Virāṭ or the omnific Being out of waters, i.e., out of the constituent elements of the universe. 'Waters' here is a synecdoche for all the five elements. The Taittirīyāraṇyaka I. 23. 1 says—आपो वा इदमासन्त्सलिलमेव स प्रजापतिरेकः पुष्करपर्णे समभवत् —Water alone was this Universe at first; in it on a lotus the Lord of the Universe arose. The water element is preponderent in man, and hence man is supposed to have been created from it.

5. *Burst forth etc.*—The word 'Abhyatapat' in the text is from the root 'tap' which in Vedic Sanskrit means 'to create by will'. This idea of 'tapas' is found in Muṇḍaka I. I. 9 etc. The process of creation is here described on the analogy of the development of the embryo in the egg, or the foetus in the womb. After impregnation the life-nucleus (morula) floats in the amnionic fluid where the foetus develops; in the process of its growth various organs and faculties express themselves till parturition takes place. What happens in the case of the microcosm of man is supposed to take place in the Macrocosm of the Virāṭpuruṣa. He too has evolved out of the waters, his organs, senses, and the presiding deities of the senses, developing in the same order as that of the child in the womb. It may appear curious at first that the text should have described the evolving of the senses from the sense-organs

and the presiding deities from the senses themselves ; but the point becomes perfectly clear when we take note of the process of the evolution of the foetus itself. In its evolution first appears the organ and then gradually the power of utilising the organ which is generally called the *quickening* stage ; and subsequently the expressions of the principle of consciousness through all these senses and organs. The appearance of consciousness or ' caitanya ' or ' devatā,' as it is figuratively described in the Vedas, completes the embryonic condition of life and brings it out to the world of expression. As in every organic being we notice the three factors, viz., the organ, the energizing principle of the organ, and the intelligence controlling the energy and the organ, so three things are always distinguished in the above text i.e., the physical organ, or the seat of the senses, tho senses themselves, and the presiding deities of the senses. The presiding deities, Abhimānidevatās, should not be taken in the sense that they are so many spirits or angels controlling the different organs of man ; but they should be understood in the Vedantic sense of the different expression of the same Ātma-caitanya or Intelligence, working differently through the different sensations. That is why we find the word Devatās often used for the senses in the Upaniṣads.]

CHAPTER ONE : SECTION TWO

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतंस्तमशनापिपासाभ्यामन्ववार्जत्। ता एनमब्रुवन्नायतनं नः प्रजानीहि,

यस्मिन् प्रतिष्ठिता अन्नमदामेति । ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति; पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति । अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वा अक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् । तमशनापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे भवतः ॥ इति ऐतरेयोपनिषदि प्रथमाध्याये द्वितीयः खण्डः ॥

सृष्टाः created **ताः** referred to before **एताः** these **देवताः** gods or guardians of the world **अस्मिन्** in this **महति** mighty **अर्णवे** in the ocean **प्रापतन्** fell. (**सः** He) **तम्** him, the Virāṭ Puruṣa, the unitary individual shaped out of water **अशनापिपासाभ्याम्** through hunger and thirst **अन्ववार्जत्** caused to yield, inclined. **ताः** they, gods **एनम्** to him the Lord and Creator **अब्रुवन्** said—**नः** to us

आयतनम् a place प्रजानीहि show, permit यस्मिन् in which प्रतिष्ठिताः being established अन्नम् food अदाम we shall eat, इति thus. ताभ्यः to them गाम् (a form of) a cow's body आनयत् (He) brought. ताः they अब्रुवन् said,—अयम् this one न वै not at all नः for us अलम् sufficient. ताभ्यः to them अश्वम् (a form of) a horse's body आनयत् (He) brought. ताः they अब्रुवन् said—अयम् this one न वै not at all नः for us अलम् sufficient. ताभ्यः to them पुरुषम् (a form similar to that of Virāṭ in the shape of) a man आनयत् (He) brought. ताः they अब्रुवन् said— सुकृतम् really God-made or well created बत ah ! इति thus.

पुरुषः man वाव indeed सुकृतम् God-made or well-made. (सः He) ताः to them अब्रवीत् said—यथायतनम् according to the places प्रविशत (you) enter इति thus. अग्निः fire वाक् speech भूत्वा having become मुखम् mouth प्राविशत् entered. वायुः air प्राणः breath भूत्वा having become नासिके the two nostrils प्राविशत् entered. आदित्यः the sun चक्षुः sight भूत्वा having become अक्षिणी eyes प्राविशत् entered. दिशः the quarters श्रोत्रम् hearing भूत्वा having become कर्णौ ears प्राविशत् entered. ओषधिवनस्पतयः herbs and trees लोमानि hairs भूत्वा having become त्वचम् the skin प्राविशत् entered. चन्द्रमाः the moon मनः mind भूत्वा having become हृदयम् heart प्राविशत् entered. मृत्युः death अपानः down-breathing भूत्वा having become नाभिम् naval प्राविशत् entered. आपः waters रेतः seed भूत्वा having become शिश्नम् the generative organ प्राविशन् entered. तम् to him अशनापिपासे hunger and thirst

आवाभ्याम् for us आयतनम् a place अभिप्रजानीहि assign इति thus अब्रूताम् said. सः he ते to them अब्रवीत् said—एतासु these देवतासु in the deities एव alone वाम् you two आभजामि (I) assign; एतासु in these भागिन्यौ sharers करोमि I make इति thus. तस्मात् therefore यस्यै कस्यै च to whatsoever देवतायै god हविः oblation गृह्यते is given अशनापिपासे hunger and thirst अस्याम् in that भागिन्यौ sharers एव verily भवतः become.

These gods, the guardians of the universe, thus created, fell into this mighty ocean[1] of existence. He, the Creator, subjected the Virāṭ or aggregate body to hunger and thirst. The gods spoke to Him: Grant[2] us a place where we can establish ourselves and eat food. He brought the form of a cow's body for them. They said: This, indeed, is not sufficient for us. He brought the form of a horse's body for them. They said: Indeed this too is not sufficient for us. He brought for them the form of a man. Seeing that they exclaimed in joy: 'Well done.'[3] And therefore man is indeed well-done. He said to them: Do enter[4] according to your places. Then fire, having turned to speech, entered the mouth. Air, having become scent, entered the nostrils; sun, having become sight, entered the eyes.

The deities of the quarters, having become hearing, entered the ears. The deities of the plants and trees, having become hairs, entered the skin. The moon, having become mind, entered the heart. The god of death, having become down-breathing, entered into navel. The god of waters, having become seed, entered the generative organ. Hunger and thirst said to Him : Assign a place for us. He told them : To these deities[5] I assign you, and I make you sharers in them. Therefore to whatsoever god an offering is made, hunger and thirst become partners in it.

[NOTES—1. *Ocean of existence*—Our mundane life, the interminable round of birth and death, is often figuratively called an ocean in the religious books of India. The water in this ocean, says S'rī S'aṅkara, is nothing but sorrow resulting from unfulfilled desires ; and the sorrow has its root in ignorance. The beginningless, endless, shoreless sea of Saṁsāra is infested with huge crocodiles in the shape of tormenting diseases, old age, and death. One may get a momentary relief in this ocean when one is in contact with objects that afford a spell of pleasure. But mighty waves of innumerable pangs soon engulf him when the tempestuous winds of desire for sense enjoyments blow over this sea. Everywhere we hear shrieks and pitiable cries of those plunged in the infernal regions. Yet this ocean carries on its bosom

the ship of wisdom well-stored with such excellent traits as truth, righteousness, charity, sympathy, non-violence, tranquillity, detachment, courage and the rest. The company of holy men and renunciation form the chartered route in this blue waters pointing to the shore beyond, viz., liberation or Mokṣa.

2. *Grant us etc.*—As creatures even the gods were subjected to the conditions of life such as hunger and thirst. For the Creator first subjected His own Virāṭ or aggregate form to hunger and thirst, and as a consequence His own emanations like Fire and Sun were also troubled by hunger and thirst. What is in the cause is found in the effect also. Life, from the smallest worm to the highest god, demands Bhogya, Bhogasthāna, and Bhogopakaraṇa—objects of enjoyment, locus of enjoyment, and means of enjoyment. Hence the guardian deities as soon as they were created, oppressed by hunger and thirst, demanded a locus, from where they could enjoy food and drink. The gods or cosmic deities—Fire, Air and the rest—are but the various categories indwelt by the Spirit; they themselves function in man as the impelling power behind the senses. The same gods or deities are thus macrocosmic and microcosmic. From this it is clear that there was already the cosmic body of the Virāṭ wherefrom the gods originated. But residing in it as microcosmic deities Fire and the like could not enjoy food first, for that aggregate body was too vast and nothing fell out of it forming the object of enjoyment, that being all-inclusive. Hence the gods prayed to the Creator to make for them individual bodies. The reference here to the form of the 'cow' and the 'horse' points to Vyaṣṭi-sṛṣṭi or creation of individual creatures.

In the evolution of life man comes after the quadrupeds —cows, horses, etc.—devoid of higher intelligence and discrimination. These forms are therefore unfit for the residence of gods. All bodies except that of man are meant only for enjoyment or suffering ; the human body has, in addition, the fitness to elevate the soul tenanting it to higher levels of existence ; hence man is the masterpiece of creation, his body alone being the Karmāyatana. Bhāgavata XI. 9. 28 says: Having created with the help of His own unborn Magic Power bodies of trees, reptiles, quadrupeds, birds, insects, and fish, the Creator was not satisfied ; He then created Puruṣa endowed with intellegence capable of realizing the Divine Reality, and He was delighted—सृष्ट्वा पुराणि विविधान्यजयात्मशक्त्या वृक्षान् सरीसृप पशून् खगदंशमत्स्यान् । तैस्तैरतुष्टहृदयः पुरुषं विधाय ब्रह्मावलोकधिषणं मुदमाप देवः ॥ For reason why man is the crown of creation *Vide Supra*, pages 10 and 11.

3. *Well-done*—The original term 'Sukṛta' means well-fashioned i.e. the best of all created forms. It may also be taken as 'Svakṛta' or made by Himself i.e. made by the Creator Himself to His full satisfaction. This suggests the idea that man is created in the image of God. Hence the human form is the root of all good deeds and noble aspiration.

4. *Do enter etc.*—In the previous section (page 32) it was declared that from the Virāṭ-puruṣa came forth various faculties and their corresponding deities. The Virāṭ-puruṣa's mouth, nostrils, sight, ears, skin, heart, navel, and generative organ gave rise to the guardian deities Fire, Air, Sun, Quarters, Herbs and Trees, Moon, Apāna, and waters. Each one of these stand for the

cosmic deity behind the phenomenon noted above; thus Herbs and Trees stand for the deities behind herbs and trees; by 'Quarters' the deities of the quarters are meant; Apāna stands for the deity Death, and Water stands for that aspect of Prajāpati presiding over water and the other four elements. Now, here, in this section we get the description how these regents of the universe representing the Virāṭ-puruṣa entered the created individual. Fire, the presiding deity of the mouth with the power of speech entered mouth; this means that the microcosmic Puruṣa is capable of speech because he is endowed with the organ of speech, the power of articulation, and the deity of speech impelling behind. To know the relation between the seat of a sense, its functioning, and the deity behind, it is necessary to bear in mind the maxim 'samghātasya parārthatvāt', to wit 'an aggregate whole, an organ or an organism, has its existence because of something else for whose sake it exists.' The senses are instruments made of subtle material and their operation cannot take place unless we posit something for which they operate. The deities are therefore the powers that wield and work the senses. These three factors are sometimes called Adhyātma, Adhidaiva, and Adhibhūta. *Vide* Bhāgavata III. 6. 6-25. As soon as the seat of the organ appeared, the function and the power behind impelling the function, also manifested through the organ. In each case we are to understand the seat of the sense, the sense-organ, and the presiding deity clearly and distinctly as their seats and functions cannot be interchanged. That is why it is said that each entered 'his own abode'. The relation between the deity and the sense is not one of cause and effect but one of co-existence, and each one

of the deities work for the sake of the conscious Being who is the indweller and master of the body.

5. *To this deities etc.*—Hunger and thirst are abstract notions; and enjoyment of food is possible only when they appear associated with a tangible body of a living being. Therefore a site was assigned to them in Fire and other gods dwelling in the mouth etc. as well as outside; and they are invoked when offerings are made. By stating that hunger and thirst are made sharers in the deities and not in the Puruṣa it is suggested that the true nature of Puruṣa as Ātman is beyond the taint of Saṁsāra such as hunger and thirst. In fact the entanglement of Puruṣa in the S'aṁsāra is not really true.]

CHAPTER ONE: SECTION THREE

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति। सोऽपोऽभ्यतपत्; ताभ्योऽभितप्ताभ्यो मूर्तिरजायत। या वै सा मूर्तिरजायतान्नं वै तत्। तदेतदभिसृष्टं पराङ्त्यजिघांसत्। तद्वाचाजिघृक्षत्, तन्नाशक्नोद्वाचा ग्रहीतुम्। स यद्धैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत्। तत् प्राणेनाजिघृक्षत्, तन्नाशक्नोत् प्राणेन ग्रहीतुम्। स यद्धैनत् प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत्। तच्चक्षुषाजिघृक्षत्, तन्नाशक्नोच्चक्षुषा ग्रहीतुम्। स यद्धैनच्चक्षुषाग्रहैष्यद् दृष्ट्वा

हैवान्नमत्रप्स्यत्। तच्छ्रोत्रेणाजिघृक्षत्, तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम्। स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत्। तत्त्वचाजिघृक्षत्, तन्नाशक्नोत्त्वचा ग्रहीतुम्। स यद्धैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत्। तन्मनसाजिघृक्षत्, तन्नाशक्नोन्मनसा ग्रहीतुम्। स यद्धैनन्मनसाग्रहैष्यद्, ध्यात्वा हैवान्नमत्रप्स्यत्। तच्छिश्नेनाजिघृक्षत्, तन्नाशक्नोच्छिश्नेन ग्रहीतुम्। स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत्। तदपानेनाजिघृक्षत्, तदावयत्। सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः।

स ईक्षत कथं न्विदं मदृते स्यादिति। स ईक्षत कतरेण प्रपद्या इति। स ईक्षत यदि वाचाभिव्याहृतं, यदि प्राणेनाभिप्राणितं, यदि चक्षुषा दृष्टं, यदि श्रोत्रेण श्रुतं, यदि त्वचा स्पृष्टं, यदि मनसा ध्यातं, यद्यपानेनाभ्यपानितं, यदि शिश्नेन विसृष्टमथ कोऽहमिति। स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत। सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम्।

तस्य त्रय आवसथाः त्रयः स्वप्नाः। अयमावसथोऽयमावसथोऽयमावसथ इति। स जातो भूतान्यभिव्यैरुत्, किमिहान्यं वावदि(ष)ष्यादिति। स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिती ३। तस्मादिदन्द्रो नामेदन्द्रो ह वै

नाम। तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण। परोक्षप्रिया इव हि देवाः, परोक्षप्रिया इव हि देवाः॥ इति ऐतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः॥

सः He, Īśvara, **ईक्षत** thought—**इमे** these **नु** indeed **लोकाः** the worlds **च** and **लोकपालाः** the guardians of the world **च** and. **एभ्यः** for these **अन्नम्** food **सृजै** let me create **इति** thus. **सः** He **अपः** waters (i.e. five elements) **अभ्यतपत्** (he) brooded over, created by will: **अभितप्ताभ्यः** brooded over **ताभ्यः** from those **मूर्तिः** form **अजायत** sprang up, **या** which **वै** verily **सा** that well known **मूर्तिः** form **अजायत** sprang up, **अन्नम्** food **वै** verily **तत्** that. **तत्** that referred to above **एतत्** this **अभिसृष्टम्** created **अन्नम्** food **पराक्** turning back **अत्यजिघांसत्** desired to run away. **तत्** that (food) **वाचा** by speech **अजिघृक्षत्** (he) sought to seize: **तत्** that **वाचा** by speech **ग्रहीतुम्** to seize **न अशक्नोत्** (he) was not able. **सः** He, the first enjoyer **यत्** if **ह** indeed **वाचा** with speech **एनत्** this **अग्रहैष्यत्** were able to seize **अन्नम्** food **अभिव्याहृत्य** by uttering the name **ह** verily **एव** merely **अत्रप्स्यत्** (he) had been satisfied. **तत्** that **प्राणेन** with breath **अजिघृक्षत्** (he) sought to seize. **तत्** that **प्राणेन** with breath **ग्रहीतुम्** to seize **न अशक्नोत्** (he) was not able. **सः** He **यत्** if **ह** indeed **प्राणेन** with speech **एनत्** this **अग्रहैष्यत्** were able to seize **अन्नम्** food **अभिप्राण्य** having attained **ह** verily **एव** merely **अत्रप्स्यत्** (he) would have been satisfied. **तत्** that **चक्षुषा** with sight **अजिघृक्षत्** (he) sought to seize. **तत्** that **चक्षुषा** with sight **ग्रहीतुम्**

to seize न अशक्नोत् (he) was not able. सः He यत् if ह verily चक्षुषा with sight अग्रहैष्यत् were able to seize, अन्नम् food दृष्ट्वा having seen ह verily एव merely अन्नप्स्यत् (he) would have been satisfied. तत् that श्रोत्रेण with hearing अजिघृक्षत् (he) sought to seize. तत् that श्रोत्रेण with hearing ग्रहीतुम् to seize न अशक्नोत् was not able. सः He यत् if ह verily एनत् this श्रोत्रेण with hearing अग्रहैष्यत् were able to seize, अन्नम् food श्रुत्वा by hearing ह indeed एव merely अन्नप्स्यत् would have been satisfied. तत् that त्वचा with skin अजिघृक्षत् (he) sought to seize, तत् that त्वचा with skin ग्रहीतुम् to seize न अशक्नोत् (he) was not able. सः He यत् if ह verily एनत् this त्वचा with skin अग्रहैष्यत् were able to seize, अन्नम् food स्पृष्ट्वा having touched ह verily एव merely अन्नप्स्यत् (he) would have been satisfied. तत् that मनसा by the mind अजिघृक्षत् (he) sought to seize. तत् that मनसा by the mind ग्रहीतुम् to seize न अशकनोत् (he) was not able. सः He यत् if ह verily मनसा by the mind अग्रहैष्यत् were able to seize, अन्नम् food ध्यात्वा thinking about ह verily एव merely अन्नप्स्यत् (he) would have been satisfied. तत् that शिश्नेन with the generative organ अजिघृक्षत् (he) sought to to seize. तत् that शिश्नेन with the generative organ ग्रहीतुम् to size न अशक्नोत् (he) was not able. सः he यत् if ह verily शिश्नेन with the generative organ अग्रहैष्यत् were able to seize, अन्नम् food विसृज्य by giving ह verily एव merely अन्नप्स्यत् (he) would have been satisfied. तत् that अपानेन with the down-breathing अजिघृक्षत् (he)

sought to seize; **तत्** then **आवयत्** seized. **सः** that **एषः** this **अन्नस्य** of food **ग्रहः** seizer **यत्** which (is called) **वायुः** air (Apāna). **एषः** this **यत्** which **वायुः** vāyu **अन्नायुः** living by food **वै** verily.

सः He **ईक्षत** thought: **मत्** me **ऋते** without **कथम् नु** how possibly **इदम्** this **स्यात्** will be **इति** thus. **सः** He **ईक्षत** thought: **कतरेण** by which (way) **प्रपद्यै** shall I reach **इति** thus. **सः** He **ईक्षत** thought: **यदि** if **वाचा** by speech **अभिव्याहृतम्** uttered, **यदि** if **प्राणेन** with breath **अभिप्राणितम्** breathed, **यदि** if **चक्षुषा** with sight **दृष्टम्** seen, **यदि** if **श्रोत्रेण** with hearing **श्रुतम्** heard, **यदि** if **त्वचा** with skin **स्पृष्टम्** touched, **यदि** if **मनसा** with mind **ध्यातम्** is meditated, **यदि** if **अपानेन** with down-breathing **अभ्यपानितम्** digested, **यदि** if **शिश्नेन** with the generative organ **विसृष्टम्** emitted, **अथ** then **कः** who **अहम्** I (am) **इति** thus. **सः** He **एतम्** this **एव** alone **सीमानम्** suture **विदार्य** having split open **एतया** by this **द्वारा** by the door **प्रापद्यत** entered. **सा** **एषा** this well known **विदृतिः** opening **नाम** named **दोः** door; **तत्** **एतत्** this well-known **नान्दनम्** place of happiness.

तस्य of him **त्रयः** three **आवसथाः** places of dwelling—**स्वप्नाः** sleeps **त्रयः** three; **अयम्** this **आवसथः** dwelling-place, **अयम्** this **आवसथः** dwelling-place, **अयम्** this **आवसथः** dwelling-place. **सः** He **जातः** being born **भूतानि** beings **अभिव्यैक्ष्यत्** comprehended—**इह** here **किम्** what **अन्यम्** other **वावदिषत्** can I proclaim **इति** thus. **सः** He **एतम्** this **पुरुषम्** Person **एव** only **ततमम्** most pervasive **ब्रह्म** Brahman **अपश्यत्** saw—**इदम्** this **अदर्शम्** I have

seen इति thus. तस्मात् therefore इदन्द्रः seen as this इ वै verily नाम name इदन्द्रः Idandra. इदन्द्रम् Idandra सन्तम् being तम् him परोक्षेण indirectly इन्द्रः Indra इति thus आचक्षते (they) call. हि for देवाः gods परोक्षप्रियाः mystery-loving इव as it were.

He,[1] the Creator, thought: There are these worlds and their guardian deities; let me create food[2] for them. He brooded over the waters; and from the waters thus brooded over sprang up the form, or organic matter. And now the form thus born was verily the created food. The food that was thus projected, out of fear attempted to run away. He, the first embodied being, sought to seize it by speech[3] (as he did not know others who ate food or their way of eating); but he could not seize it with speech. Were he able to seize it with speech, later man created by him would have verily been satisfied by merely uttering the name of food. He sought to seize it by breath, but he could not seize it by breath. Were he able to seize it by breath, man would have verily been satisfied by the mere scent of food. He sought to seize it by sight, but he could not seize it by the eye. Were he able to seize it by the eye, man would

have verily been satisfied merely by the sight of food. He sought to seize it by the ear. He could not seize it by the ear. Were he able to seize it by the ear, man would verily have been satisfied by merely hearing about food. He sought to seize it by the skin, but he could not seize it by the skin. Were he able to seize it by the skin, man would have been satisfied by merely touching food. He sought to seize it by the mind, but he could not seize it by the mind. Were he able to seize it by the mind, man would have verily been satisfied by merely thinking about food. He sought to seize it with the generative organ, but he could not seize it with the generative organ. Were he able to seize it by the generative organ, man would have verily been satisfied by merely assimilating and ejecting food. He sought to seize it by the Apāna and he seized it. Therefore it is the Apāna that seizes the food; and verily Vāyu or the Apāna is the chief cause in supporting life by food.

He, the Creator, thought: How[4] can this (aggregate of body, senses, etc.,) remain without me? He thought: By[5] which of the two ways (i.e., feet and head) shall I enter the

organism ? He thought : If the speech names, if scent smells, if the eye sees, if the ear hears, if the skin feels, if the mind thinks, if the Apāna digests, and if the generative organ emits, what then am I ? Having slit open the suture of the skull, He, indeed, entered the body by that door. That door is called Vidṛti, the place of joy. It is the Nāndana.

For[6] him there are three seats and three dreams. This dwelling place, and this, and this. Thus[7] born, He named all things and thought if He could name anything beside Himself. He perceived this very Being, Brahman, over-spreading all, and with wonder He cried ' Oh surely I[8] have seen it '. Therefore Idandra is his name. For surely Idandra[9] is his name and they call him who is known as Idandra by his mysterious name Indra. Indeed, the gods love mystery. Indeed, the gods love mystery.

[NOTES—1. *He, the Creator, thought*—S'vet. Up. VI. 16 describes Īs'vara as the cause of release from transmigration as well as the cause of bondage to the wheel of birth and death—संसारमोक्षस्थितिबन्धहेतुः । Hence it is natural that he attached to the gods hunger and thirst and also without their request thought of creating food for them. To question the act of the Almighty

would be to deny His omnipotence and freedom, and to judge Him from the standard of the creature.

2. *Food for them*—The inner significance of the passage is that the will of Parames'vara for further creation made it possible for the causal and subtle matter to evolve into gross forms. The seed evolves into a tree, and what makes it possible to evolve is the same Divine Will which is called in common parlance the Law of Nature. And it is this gross form of matter which sustains the subtle existence as it were: we cannot understand or conceive the causal without the help of the gross, the subtle depending upon the gross for its cognition. Hence the gross 'form' is termed here 'Food.' Further, the gross objects have been called food as they are enjoyed by the senses and their presiding devatās.

3. *Speech etc.*—We get here a hint of an important psychological fact that it is through insight, trial, and error the functional activity of each organ was acquired. That Apāna, the air coursing down the hollow of the mouth, alone catches food and supports life was found out only after trying with speech, scent, eye, ear, touch, mind, and begetting organ. It is not possible to swallow food without the help of Apāna breath drawn in through the mouth. Hence the breath Apāna is called Annāyuḥ (i.e., annadvāreṇa āyuṣyahetuḥ), *i.e.*, the chief cause in supporting life through food. Life lasts only as long as the Prāṇa is in the body. The Apāna is the vital energy that works throughout the alimentary canal and the digestive organs including the lower intestines, receiving, digesting, and excreting food. Hence it alone is the true seizer of food.

4. *How can this remain etc.*—The inner significance of the passage is that the body with the aggregate of the senses would be perfectly meaningless and incapable of proper functioning without the intelligent principle, the soul, to guide it from within. A combination of different elements must necessarily be for an entity quite different from all the composing elements. As for instance, a house built by different composing materials is meant for the man or any other living being quite different from the materials composing it; so the body which is composed of the different materials must necessarily be meant for the purpose of an entitiy quite different from the composing elements. This is one of the arguments adopted by the Sāṅkhya School to prove the existence of Puruṣa, the pure principle of Intelligence who is dwelling in, yet quite different from, the body, which is composed of the different modifications of Prakṛti or Matter. The Ātman is signified here as a monarch residing in the palace of this body and for whose purpose the different functionaries, the senses, are performing their respective duties.

5. *By which of the two ways.*—In the Aitareyāraṇyaka (see page 6) it is stated that Prāṇa entered the body by the fore part of the feet. Ātman as the active-principle or Kriyāśakti (= Prāṇa) entered the body by the tipe of the feet; the part of the body below the neck is therefore more flexible and helpful for locomotion. But Prāṇa is only a lower expression of Ātman, a mere servant bound to obey the behests of the Ātman. Hence the place where Prāṇa entered the body is not fit for Ātman, the Overlord, to enter. He therefore entered the body through the crown, the suture in the head

called Brahmarandhra, as Jñānaśakti or Knowledge-Principle. This door-way by which a ray of the Paramātman entered the body in essence and became the Jīva is called Vidṛti or 'cut'; it is distinct from the other openings like eye, ear, etc., which are the passage for Fire, Air, etc., the powers of the guardian deities who are but the servants of the Ātman. Hence they cannot afford the greatest opening of joy. This door is intended for Paramātman alone and hence it is the door of bliss—Nāndanam dvāḥ, i.e., the happy gate; for the soul passing through it at death attains progressive Liberation or Kramamukti, by gaining Brahmaloka. According to modern researches the cortex or the brain is supposed to be the organ of the mind and the seat of consciousness. All the motor and sensory activities of man proceed from the cerebral centres; therefore brain is the first and last place of consciousness in the human body. Probably that is the reason why the head and the suture at the crown are so important in the view of the Upaniṣadic seers.

6. *For him there are three seats etc.*—The Creator who has entered the body as Jīvātman has three places of residence: in the state of waking the region of the sense of sight, i.e., the right eye, in the state of dream the inward organ, and in deep sleep the ether of the heart. Or these three places of dwelling may be the father's body, the mother's body and one's own body as will be specified in the next section. From the passage in *Brahmopaniṣad*—नेत्रस्थं जागरं विद्यात् कण्ठे स्वप्नं विनिर्दिशेत्। सुषुप्तं हृदयस्थं च तुरीयं मूर्ध्नि संस्थितम्—paraphrasing the first meaning it is clear that the brain, the neck, and the heart are the three centres of consciousness. The three

dreams are sleeping, waking, and dreaming states. Deep sleep and dream visions are both called Svapna in Sanskrit. Here even the ordinary waking experience is subsumed under the term Svapna because there does not arise the consciousness of the ultimate Reality in the ordinary Jiva before illumination, and because the world spectacle is as illusory as the dream universe; for one experiences a dream when Reality is screened from him and an unreal something is presented in its place. This is exactly what happens in dream, *vide* Māṇḍūkyakārikā II. The Brahmic Consciousnes alone, which is absolute, immutable and permanent, is the truly awakened state of the soul.

7. *Thus born etc.*—The Paramātman created the universe with no other material than Himself; He then ordered the regent gods presiding over the elements, the sensory and motor activities, the internal and external faculties, hunger and thirst acting as motive forces for pushing up the creatures in the ladder of evolution, food for all living things, and man-form as the most suitable abode of Ātman; finally individuating Himself as Jīva He entered the body as a prince enters his own city. But the Jīva forgets his original nature in the universal dream of Ignorance conjured up by Māyā. After subjecting himself to the severe impact of threefold sorrows in the ocean of transimgration when the Jīva awakens to the truth that he is essentially Paramātman, he perceives everything from the elements upward to Brahmā identical with Himself and ejaculates what else besides the Ātman there is for him to name? Thus the above passage adumbrates the stage of Self-illumination which the individual soul attains under the benign

influence of the Guru, Scripture, and spiritual discipline. The illumined soul after examining the creatures separately whether they have svataḥ-sattā, or independent being, finally concludes that there is nothing different from the true Self. The passage is translated also: 'He looked through all beings to see whether any one wished to proclaim another Self' 'Whom else but Him can I here affirm to exist?' It clearly indicates the principle of Apavāda or denial of a dual entity and the assertion of the one Paramātman.

8. *I have seen it*—The drift of this passage is that Īśvara or Ātman when got individualized as Jīva expressed or illumined the universe by his comprehension. The object of knowledge (ज्ञेयः) wholly depends upon the capacity of knowledge (चिच्छक्तिः) of the subject for its expression (प्रकाशः); for material objects are not self-expressive (स्वतः प्रकाशः). Hence the relative world is wholly dependent upon the relative consciousness of the individual soul. But the dual cognition of subject and object based on relative consciousness appears to be the only truth in the beginning, *i.e.*, while Avidyā still clouds the mind. Next, when the soul begins to scrutinize the nature of this object and understands the true meaning of the plurality of its visions, it feels Brahman as the only first Principle in the form of a logical necessity. Subsequently what appeared to him first as a mere logical necessity slowly dawns upon the consciousness as its permanent content. And this transmutation, or better evolution, of the individual consciousness into Brahman consciousness, is generally called 'realization of Brahman' and is indicated here by the utterance, 'I have

seen it.' The Jīva wants to see what other Principles besides his own intelligent self could there be behind this scene of plurality of the sense-universe. As a result of Self-realization the Jīva feels within his own consciousness, that the intelligent Principle which constitutes his very soul and has appeared so long to his mind as an individual entity, is the immanent Principle of all existing objects and is the very *be-ing* of the universe. Thus it is that he realizes Brahman as the most all-pervasive Principle.

9. *Idamdra*—Here is an etymological method of impressing a philosophical truth. The Gītā calls the Paramātman as Upadraṣṭā. The Jīva who has realized his own Ātman as the Self-luminous, universal, inner principle is called Idam + dra i.e. this-seeing. On the strength of the Upaniṣadic maxim 'Brahma-veda Brahmaiva bhavati'—a knower of the Divine is the Divine Itself—such a Jīva who has realized his ultimate nature and Brahma are equally called Idamdra. By syncupating the syllable 'dam' the same word Idamdra becomes Indra, the well-known designation of the Absolute Divinity. S'rī S'aṅkara points out that Gods love to be referred to indirectly, that is to say, to be behind the veil, because they are worthy of great adoration. There is the custom in highly cultured society not to call a father or teacher by the direct name, but through some veiled honorific expression. That Gods love mystery is indicated also in Ait-Brāhmaṇa 3. 43. 1, Bṛhadāraṇyaka, IV. 2. 2, and S'atapatha VI. 1. 1. 2 ; VII. 5. 1. 22.

CHAPTER TWO: SECTION ONE

[अपक्रामत(न्तु) गर्भिण्यः] पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः। तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः सम्भूतमात्मन्येवात्मानं बिभर्ति; तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति; तदस्य प्रथमं जन्म। तत् स्त्रिया आत्मभूयं गच्छति, यथा स्वमङ्गं तथा; तस्मादेनां न हिनस्ति; सास्यैतमात्मानमत्र गतं भावयति। सा भावयित्री भावयितव्या भवति। तं स्त्री गर्भं बिभर्ति; सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति। स यत् कुमारं जन्मनोऽग्रेऽधि भावयति, आत्मानमेव तद्भावयति, एषां लोकानां सन्तत्या एवं सन्तता ह्येमे लोकास्तदस्यद्वितीयं मन्म। सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते। अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति; स इतः प्रयन्नेव पुनर्जायते; तदस्य तृतीयं जन्म। तदुक्तमृषिणा—गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति; गर्भ एवैतच्छयानो वामदेव एवमुवाच। स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके

सर्वान् कामानाप्त्वाऽमृतः समभवदमृतः समभवत्॥ [यथा-स्थानं गर्भिण्यः]। इति ऐतरेयोपनिषदि द्वितीयाध्याये प्रथमः खण्डः॥

(**गर्भिण्यः** pregnant women **अपक्रामन्तु** should withdraw.) **अयम्** this (transmigratory soul) **आदितः** at first **पुरुषे** in man **ह** indeed **वै** verily **यत् एतत्** this well-known **रेतः** semen **गर्भः** germ **भवति** is. **सर्वेभ्यः** from all **अङ्गेभ्यः** from limbs **सम्भूतम्** gathered **तत्** referred to above **एतत्** this **तेजः** essence, strength **आत्मानम्** self **आत्मनि** in the self **एव** itself **बिभर्ति** bears. **यदा** when **एनत्** this (seed) **स्त्रियाम्** in the women **सिञ्चति** deposits **अथ** then **एनत्** this seed **जनयति** causes it to be born. **अस्य** his **तत्** that **प्रथमम्** first **जन्म** birth. **तत्** that (deposited seed) **स्त्रियाः** of the woman **आत्मभूयम्** like her own self **गच्छति** becomes **यथा** just as **स्वम्** own **अङ्गम्** limb **तथा** so. **तस्मात्** therefore **एनाम्** her **न हिनस्ति** does not hurt. **सा** she **अत्र** in the womb **गतम्** existing **अस्य** of him (i.e., of the husband) **एतम्** this **आत्मानम्** the self **भावयति** nourishes. **सा** she **भावयित्री** as nourisher **भावयितव्या** to be nourished **भवति** is. **तम्** that **गर्भम्** the germ (**अग्रे** before birth) **स्त्री** women **बिभर्ति** nourishes. **अग्रे** before **जन्मनः** of birth **अधि** after **एव** also **कुमारम्** the child **भावयति** nourishes. **सः** he (father) **कुमारम्** child **जन्मनः** of birth **अधि** after **अग्रे** just after birth **यत्** that **भावयति** nourishes **तत्** thereby **एषाम्** these **लोकानाम्** worlds **सन्तत्यै** for unbroken continuity **आत्मानम्** his own self

भावयति nourishes. **हि** for **एवम्** thus **हि** indeed **इमे** these **लोकाः** worlds of progeny **सन्तताः** perpetuated. **तत्** that (birth from the mother's womb) **अस्य** his **द्वितीयम्** second **जन्म** birth. **अस्य** his (father's) **अयम्** this **आत्मा** self (in the form of the son) **पुण्येभ्यः** meritorious **कर्मभ्यः** for deeds **प्रतिधीयते** is appointed instead. **अथ** then **अस्य** his **इतरः** the other **अयम्** this **आत्मा** self (in the form of the father) **कृतकृत्यः** having discharged all duties satisfactorily **वयोगतः** decrepit with age **प्रैति** departs. **सः** he (father) **इतः** from this (body) **प्रयन् एव** as he depart (without delay) **पुनः** again **जायते** is born. **अस्य** his **तत्** that **तृतीयम्** third **जन्म** birth. **तत्** on that **ऋषिणा** by the sage (Vāmadeva) **उक्तम्** stated; **अहम्** I **गर्भे** in the womb **नु** indeed **सन्** lying **एषाम्** these **देवानाम्** of gods **विश्वा** all **जनिमानि** births **अनु अवेदम्** have thoroughly known. **शतम्** a hundred (many) **आयसीः** iron-made **पुरः** citadels, bodies **मा** me **अधः** down, previously **अरक्षन्** held. (**अथ** then) **श्येनः** hawk (**इव** like) **जवसा** quickly **निरदीयम्** rent **इति** thus. **एवम्** thus **इति एतत्** this narrated account **वामदेवः** sage Vāmadeva **गर्भे** in the womb **एव** itself **शयानः** lying **उवाच** declared. **एवम्** as stated above **विद्वान्** knowing **सः** he, Vāmadeva **अस्मात्** from this **शरीरभेदात्** the destruction of the body **ऊर्ध्वः** after, High (becoming one with Paramātman) **उत्क्रम्य** having stepped forth (from transmigratory existence) **सर्वान्** all **कामान्** objects of desire **आप्त्वा** having attained **अमुष्मिन्** in this **स्वर्गे लोके** heavenly world **अमृतः** immortal **समभवत्** became.

[The pregnant[1] women should move away from the place.] In man[2] the soul that has entered the transmigratory cycle becomes at first that germ which is called the seed. That seed is the essence gathered from all the limbs (of the male parent). Man holds this essence of his self in his own body. When he casts the seed in woman he procreates it, and that is his first birth. That seed is now transformed into her very self as it were. As is her own limb so is that seed now, and therefore it does not hurt her. She protects this self he has given her. She, as the protector of it, has to be protected. The mother bears the child in her womb and the father bestows his cherishing care before[3] it is born, when it is born, and afterwards. That child whom he has nourished with care at birth and afterwards is in truth his own self, whom he has cherished so that this world of progeny may last without break. So, indeed, is this world of progeny continued without break. Thus born the soul has its second birth. Now that son who is the father's very self is appointed in his stead to continue the holy deeds of the father. Then,[4] this, his other self, having

done his duty in full and having attained old age, departs, and departing[5] hence is born again. That is the third of his births.

Referring to the Highest Reality there is the following Vedic verse (Ṛg. IV. 27. 1) seen by the sage Vāmadeva : ' Ah ! Dwelling[6] inside the womb I understood all the births of all the gods. A hundred bodies as strong as steel restrained me, but like a hawk I broke them by force and came out swiftly '. While yet in the womb Vāmadeva declared thus. Emerging thus from the body, enlightened with this supreme knowledge, and having enjoyed all delights in the abode[7] of bliss he became immortal, verily he became immortal. [The pregnant women may now re-assemble].

[NOTES—1. *The Pregnant women etc.*—This sentence is something like a stage direction. In some editions of the text it is omitted. It must have been the vogue in Vedic society to instruct women to withdraw from the assembly when that part of the Veda dealing with such delicate matter as the process of gestation was being studied or discussed. Indirectly it also supplies the hint that women enjoyed equal privileges with men in attending Vedic assemblies in those hoary days when the Vedic civilization was fresh and vigorous.

2. *In man etc.*—Pre-natal, natal, and post-natal condition of a transmigrating Jīva is described in this section. Chānd. V. 10. 5, Brahmasūtras III. 1. 22, Gītā 8. 25, etc. describe the course of the life of a pious man doing the holy deeds laid down in the scriptures. Through the Dhūmamārga such a soul goes to the region of the Moon, the realm of the manes or heaven, and after the sojourn there returns to the earth establishing some connection with rain which raises the crop of edible herbs. In a subtle form the Jīva enters through the channel of food into a man capable of generation and first gets his lodgment in his vital fluid. This is the conception of the Jīva in man, who becomes a father. When he connects that seed with his wife at the time she is fit to conceive he is delivered of the seed embedding the Jīva. This transference into the womb is the first birth of a Jīva. The vital germ now becoming part and parcel of the mother, does not hurt her as an abcess does. As a pregnant woman the mother knows that it is her husband's self, with which a new Jīva has established connection by finding a position in that seed, that has entered her body; and so she nourishes and protects the foetus with all care. In fact, the Śruti here lays down as a rule the duty of every mother to take all care about the child she has in the womb. Śri Śaṅkara therefore clearly emphasizes the central principle at the foundation of the social unit, namely the family, on which the social well-being of all humanity rests: नह्युपकारप्रत्युपकारमन्तरेण लोके कस्यचित् केनचित् सम्बन्ध उपपद्यते— No relationship of any kind is intelligible in society without mutual obligation. Because the woman takes the utmost protecting care of what is in essence the very

self of her husband he ought to take care of her too very well. Here we get a clear and exalted ideal of wedded love lifted high above the realm of passion and craving. Again the statement of the S'ruti that it is the father's self only that is born as son, even though in fact it is another Jīva which has got connected with him through nutrition that is actually born, wisely paves the way for the first parent's unfaltering interest in the welfare of the offspring. Thus by propagating the progeny the continuity of the species is established. Being born as the very self of the father the son steps into his place to perform the holy deeds enjoined in the scriptures; he is a true representative of his father in his social relations. The son being born of the father is conceived as another self of the latter, and similarly the father also should be looked upon as another self of the son. So the son can very well be a proxy to his father for the continuance of his work. The Entrusting Rite—Sampratti-karma—set out in Bṛhadāraṇyaka I. v. 17 gives the status and sanction to this transferring of father's religious responsibility to the son. This too is an act of great social significance. All this obligation, however, is not for the purpose of obtaining one's Liberation, for which they are in no way helpful.

3. *Before it is born etc.*—By requiring the wife to go through the Sīmanta ceremony, by auspicious rites for easy delivery, and after nativity by the birth ritual or Jāta-karma.

4. *Then, this, his other self etc.*—According to S'ruti man's congenital obligations are three. Taittirīyasaṁhitā VI. 3. 10 says: जायमानो वै ब्राह्मणः त्रिभिः ऋणवाँ जायते; ब्रह्मचर्येण ऋषिभ्यः यज्ञेन देवेभ्यः प्रजया पितृभ्य इति। Bṛhadāraṇyaka

I. 5. 6: अथ त्रयो वाव लोकाः मनुष्यलोकः पितृलोको देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन, कर्मणा पितृलोकः, विद्यया देवलोकः, देवलोको वै लोकानां श्रेष्ठः तस्मद्विद्यां प्रशंसन्ति। In these passages the S'ruti clearly stresses that a Brahmaṇa's debt to the sages and gods is discharged by the study of Veda and worship of gods, undergoing the discipline of a celebate student; the debt to Gods by the performance of Yajñas, and to the Pitṛs by procreation. When one has fulfilled all these conditions all his debts are paid. But in respect of life-long celebates who do not procreate, the debt to Pitṛs is paid off by Vidyāvams'a or succession of students and the like. Bodhāyana Gṛhya Pariś'iṣta I. 2. 3 states: प्रजा पितृभ्य इति—अथास्यप्रजा भवन्ति यानुत्पादयते यानुपनयते यान् याजयते इति सवास्यैषा प्रजा भवति सर्वाऽस्यैषा प्रजा भवति, इति प्रजा व्याख्याता—In connection with the scriptural statement 'In order to pay off one's debt to Pitṛs, progeny' we are to understand that all are equally one's progeny—those whom one procreates, those whom one accepts as disciples after Upanayana, and those whom one guides and instructs in the performance of sacrifices. Hence default of a son is no bar to the discharge of one's debt to the Pitṛs.

5. *Departing hence etc.*—It is said in the Bṛhadāraṇyaka that just before leaving the present body the soul manufactures a subtle body known as Ātivāhika-s'arīra out of the subtle elements of the present physical body, and having accepted this subtle body the soul leaves the gross one. It remains in this body until the next physical re-incarnation. So the acceptance or entrance into this subtle body of the soul of the father is spoken of here as the third birth of the son, inasmuch

as the son's soul is not looked upon here as radically distinct from that of the father. So, on the whole, including the events of the lives of both the father and the son, there are three kinds of births of a soul. The son also having shifted the obligations to his son is born again when he departs from this world. Be it noted here that this identification of the father's soul with the son's and *vice-versa* is not to be taken as a strictly philosophical truth, but is based upon a rather loose conception of life looked at from the physical standpoint and appearing to be continued through procreation.

6. *Dwelling inside the womb etc.*—After summarizing in a brief and pregnant way the entire course of transmigratory existence, the S'ruti suggests in this verse that a qualified Jīva should realize, the true nature of the Ātman as laid down in the scriptures—whether it be in the womb of the mother or in the four well-known stations of life. With that realization he is emancipated from the cycle of birth and death and he attains the ultimate goal of life. Through the effect of self-purification, discrimination, and reflection conducted in several past lives the sage Vāmadeva was suddenly illumined while he was in the womb; and he realized that even gods like Agni undergo several births and that Ātman alone is beyond all change of birth and death. He broke through his body created by Ignorance and as impenetrable as steel, with the strength engendered by the power of self-knowledge, destroyed the seed of Samsāra, and at the death of the body became Brahman.

7. *The abode of bliss*—Svargaloka here means the infinite felicity of Self-realization or return to one's own original transcendental nature. There is no taint

whatsoever of sense pleasures in the liberated state; yet it is described as the 'abode of bliss' because the joys of the world are but an infinitesimal fraction of the joy of Brahman. The joy of the Jivanmukta who has become the Paramātman is therefore figuratively stated to be Svarga here. The passage may also, without doing violence to the context, be construed to propound the process of gradual emancipation or Kramamukti.

CHAPTER THREE: SECTION ONE

कोऽयमात्मेति वयमुपास्महे? कतरः स आत्मा येन वा (रूपं) पश्यति, येन वा(शब्दं) शृणोति, येन वा गन्धानाजिघ्रति, येन वा वाचं व्याकरोति, येन वा स्वादु चास्वादु च विजानाति? यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश इति—सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति । एष ब्रह्मैष इन्द्र, एष प्रजापतिरेते सर्वे देवा, इमानि च पञ्चमहाभूतानि—पृथिवी वायुराकाश आपो ज्योतीꣳषीत्येतानि, इमानि च क्षुद्रमिश्राणीव बीजानि, इतराणि चेतराणि चाण्डजानि च जारुजानि च, स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो, यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं; सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः, प्रज्ञा प्रतिष्ठा, प्रज्ञानं ब्रह्म । स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाऽप्त्वामृतः समभवदमृतः समभवत् ॥ इति ऐतरेयोषनिषदि तृतीयाध्याये प्रथमः खण्डः ॥

वयम् we (seekers after Brahman) **अयम्** this **आत्मा** Self **इति** thus (**यम्** whom) **उपास्महे** meditate on (**सः** he) **कः** who? **सः** that **आत्मा** Self **कतरः** which of the two (i.e., Higher Brahman or Lower Brahman)? **येन** by whom **वा** or, **रूपम्** form **पश्यति** (man) sees; **येन** by whom **वा** or **शब्दम्** sound **शृणोति** hears: **येन** by whom **वा** or **गन्धान्** scents **आजिघ्रति** smells; **येन** by whom **वा** or **वाचम्** speech **व्याकरोति** articulates; **येन** by whom **वा** or **स्वादु** sweet **च** and **अस्वादु** sour **च** and **विजानाति** discriminates? **यत्** what (is described in the Veda) **हृदयम्** heart or intellect **मनः** mind **च** and (**तत्** that) **एतत्** (is) this. **संज्ञानम्** consciousness or perception **आज्ञानम्** direction or injunction **विज्ञानम्** wisdom, understanding **प्रज्ञानम्** intelligence, knowledge **मेधा** retentive power **दृष्टिः** vision, insight **धृतिः** firmness, perseverance **मतिः** thinking, power of reflection **मनीषा** considering, freedom of thought **जूतिः** mental depression, intrepidity **स्मृतिः** memory **सङ्कल्पः** recollection, imagination **क्रतुः** will, determination **असुः** breath, vitality **कामः** desire, attachment **वशः** ambition, love **इति** thus **एतानि** these **सर्वाणि** all **प्रज्ञानस्य** of knowledge, consciousness **एव** only **नामधेयानि** names **भवन्ति** are. **एषः** this (Consciousness) **ब्रह्मा** (is) Hiraṇyagarbha **एषः** this **इन्द्रः** the chief of Gods, **एषः** this **प्रजापतिः** cosmic person, Progenitor, **एते** these **सर्वे** all **देवाः** gods. **इमानि** these **च** and—**पृथिवी** earth **वायुः** air **आकाशः** ether **आपः** water **ज्योतींषि** fires **इति** thus—**एतानि** these **पञ्च** five **महाभूतानि** great elements; **इमानि** these **क्षुद्रमिश्राणि** of various kinds from the

smallest living organizms **इव** as it were **च** and **बीजानि** seeds, parents **इतराणि** others **च** and **इतराणि** and still others **च** and **अण्डजानि** born from eggs **च** and **जारुजानि** born from womb **च** and **स्वेदजानि** born of heat **च** and **उद्भिज्जानि** born of shoots **च** and **अश्वाः** horses **गावः** cows **पुरुषाः** men **हस्तिनः** elephants **यत् किं च** whatever, all **इदम्** this **प्राणि** that breaths **जङ्गमम्** that walks **पतत्रि** that flies **च** and **यत्** which **च** and **स्थावरम्** what is immovable **तत्** that **सर्वम्** all **प्रज्ञानेत्रम्** guided by consciousness, **प्रज्ञाने** in Consciousness **प्रतिष्ठितम्** rests, is based. **लोकः** all the world **प्रज्ञानेत्रः** (is) lead by Consciousness, **प्रज्ञा** Consciousness **प्रतिष्ठा** is the support; **(अत** therefore) **प्रज्ञानम्** consciousness **ब्रह्म** (is) Brahman. **एतेन** by this **प्रज्ञेन** of the nature of Consciousness **आत्मना** by the Self **अस्मात्** from this **लोकात्** world **उत्क्रम्य** having risen above **सर्वान्** all **कामान्** desires **आप्त्वा** having attained **स्वर्गे** in Bliss **लोके** world **सः** he **अमृतः** immortal **समभवत्** became.

Who[1] is he whom we meditate upon as Ātman? Which[2] of the two (i.e. Parabrahman or Aparabrahman) is He? That indeed is the Ātman by which a living being sees form, hears sounds, smells scents, articulates speech, and discriminates what is sweet and what is not. That[3] which is the heart and the mind is the same as that. Perception, direction,

understanding, knowledge, retentive power, vision, firmness, power of reflection, freedom of thinking, mental depression, memory, recollection, determination, vitality, desire, love —all these are but names[4] of Prajñāna or Consciousness. This[5] is Brahmā, Prajāpati, and all the gods, the five great elements : earth, air, ether, water, light ; all these and those of various kinds mixed with the smallest organizms, the seeds of its own kind, those born of eggs, of womb, of heat, and of shoots ; horses and cows, men and elephant, and all the rest of living beings—those that walk and those that fly, and objects which do not move. All that is guided by Consciousness or Prajñā. The[6] whole world is founded on Prajñā and therefore Prajñāna is Brahman. He[7] who has realized the Ātman thus having transcended this world and having obtained all delights in the world of Bliss gains immortality, verily he gains immortality.

[NOTES—1. *Who is he whom we meditate upon etc.* —Evidently the question has been raised by seekers of the Ātman in order to have a clear grasp of Its real nature for proper meditation. The Ātman has been described as both with attributes (Sopādhika) and

without attributes (Nirupādhika). Now, the question naturally occurs to a seeker, whether the Ātman he is trying to meditate upon should be considered as pure Intelligence completely bereft of all modifications or modalities of the mind and the senses, or whether it should be looked upon as an energizing soul of all these and not absolutely different from them. It is but natural for an ordinary indiscriminating mind to lump up all the active senses, mind, and consciousness, and consider all these collectively as the soul,—and this is being done by all; but a closer scrutiny reveals the fact that the true and real Ātman must be permanent and unchanging in Its nature and necessarily It can never have variable elements as integral parts in Its being. The mind and the senses are changeable, hence they can never be part of the immutable Ātman.

Each sense carries its own peculiar sensation and produces a particular kind of cognition, yet cognition in general forms the very being of the cogniser who gathers all these cognitions separately from the different senses, and arranges them in his panoramic picture of the external world. For instance the nature of the eyes is to produce visual sensation or visual knowledge; the nature of the ears is to carry sound sensations and produce sound-knowledge; and so on with the other senses; but although each sensation produces a distinct kind of experience, yet all these experiences are harmonized and converted into knowledge by the Seer, the Ātman, who stands behind all the senses and the mind. Hence the distinct nature of the Ātman, the cognizer of all the functions of the senses, as separate from the senses is self-evident.

2. *Which of the two etc.*—Specific reference has been made previously on page 6 and on page 54 that two Brahmans entered the body from opposite directions and that both of them became selves of the body. Of these two selves who is fit to be meditated upon? In the body both are cognized—that which serves as an instrument of cognition through various functional activities and that which remains single and makes knowledge possible. Prāṇa or Hiraṇyagarbha functions in the body as a cause or instrument, being the sum total of all the senses. The other, namely the witnessing consciousness, alone is the ground of all modes of cognitions and hence that alone is the object of meditation. Cf Praśna. 2. 6, Kena. 1. 2, and Bṛh. IV. 4. 18.

3. *That which is the heart and the mind etc.*—Heart and mind are one here and stand for the internal sense or Antaḥkaraṇa of which the other senses are aspects; as activation it is Prāṇa and as intellection mind. The internal organ called mind or heart brings within its compass the functions of all sense organs. Prāṇa is Prajñā and Prajñā is Prāṇa. Cf. Bṛhad. I. 5. 3; Chānd. III. 18; VII. 15. Prāṇa is the basis of all senses because it is identical with the internal organ as shown above. Hence Prāṇa too is a sense organ. When Pure Intelligence is reflected in the Internal organ identified with Prāṇa all organic functions as well as sensory, mental, and volitional activities proceed. Hence Prāṇa-Brahman that entered through the tip of the feet, being only the channel of knowing, plays only a subordinate part and Ātman the Knower or Witness for whose sake the various modes of the mind are intended alone is the fit object of worship. Those mental modes

are limiting factors of Brahman-Ātman Reality which is Pure Consciousness.

4. *But names of Prajñāna.*—Not in a direct sense but figuratively only. For it is by superimposing Ātma-caitanya on the mental modes that those acquire their revealing character. The one Prajñā or Intelligence is the invariable concomitant of all notions and it is this Prajñā that forms Ātman, pure and rid of all ascriptions.

5. *This is Brahmā etc.*—This passage beautifully describes the Vedantic conception of the universe in its fundamental relation with the Supreme Reality called Brahman or the Principle of Consciousness. Objects exist because they form the content of Knowledge, and the multiplicity of objects however diversified in nature and relationship within itself, is after all only the content of one indivisible, simple principle—Knowledge. Hence the objective reality derives its value only from Knowledge. Hence it is but right that the Vedantic metaphysics should posit knowledge in its absolute form as the First Principle or Brahman. The variety in the Universe—beginning from the highest gods like Brahmā and Indra down to the smallest insects and even the inert clod of earth—is but the manifestation of the same Brahman or Absolute Knowledge. Therefore all these have been designated here as Prajñanetra, i.e., what is manifested or expressed by Knowledge. It is to be noted here that the object is split up into two aspects, one its manifestation or cognition and the other its modes or characteristics, and the perception or consciousness of its *reality* belongs to the first aspect and its individuality or separateness to the second. Now

according to the Vedānta these modes of an object are nothing but a display of Māyā, which though separate from the Principle of Knowledge in one sense, yet has no absolute reality and independent existence. Therefore the S'ruti tells here that Brahman is Prajñā or the Absolute Knowledge and all living and non-living entities, the whole of the subjective and the objective universe, are *in a way* Its modes and wholly dependent upon It.

6. *The whole world etc.*—The whole creation from Hiraṇyagarbha to the smallest atom is but an emanation of that Supreme Reality. The whole universe is entirely dependent on Brahman for its manifestation. The infinite variety of objects and notions are but mere names of Brahman and in themselves have no reality. The clause प्रज्ञानं ब्रह्म is the Mahāvākya or the Major Text of the Ṛgveda. Other Mahāvākyas are अहं ब्रह्मास्मि (Yajurveda) तत् त्वमसि (Sāmaveda) and अयमात्मा ब्रह्म (Atharvaveda).

7. *He who has etc.*—Any aspirant of Brahmavidyā like Vamadeva who realizes that his own self bereft of all impurities is no other than Paramātman attains to Immortal Bliss. See page 67 note 6 and 7.

CHAPTER FOUR: SECTION ONE

ॐ वाङ् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठित-माविरावीर्म एधि; वेदस्य म आणी स्थः; श्रुतं मे मा प्रहासी रनेनाधीतेनाहोरात्रान् सन्दधामि; ऋतं वदिष्यामि, सत्यं वदिष्यामि; तन्मामवतु तद्वक्तारमवतु; अवतुमामवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ इति ऐतरेयो-पनिषदि चतुर्थोऽध्याये प्रथमः खण्डः ॥ समाप्ता चेयमुपनिषत् ॥

मे my **वाक्** speech **मनसि** on mind **प्रतिष्ठिता** fixed (**भवतु** may it be). **मे** my **मनः** mind **वाचि** in speech **प्रतिष्ठितम्** fixed (**भवतु** may it be). **आविः** O Self-manifesting Brahman, **मे** to me **आवीः** be revealed **एधि** be thou. **मे** my **वेदस्य** of the holy wisdom **आणी** efficient to bring **स्थः** (you two, that is, mind and speech) are: **मे** my **श्रुतम्** the Veda that has been learned (**मा** me) **मा** not **प्रहासीः** forsake; **अनेन** by this **अधीतेन** learning **अहोरात्रान्** day and night **सन्दधामि** may I unite, may I behold; **ऋतम्** the real **वदिष्यामि** I shall proclaim; **सत्यम्** the true **वदिष्यामि** I shall proclaim; **तत्** That (Divinity) **माम्** me **अवतु** protect; **तत्** That **वक्तारम्** preceptor **अवतु** protect.

May [1] my speech rest on mind; may my mind rest on speech. O self-manifest Brahman, be

Thou revealed to me. Ye mind and speech, enable me to grasp the truth that the Vedas teach. May not my Vedic lore forsake me. By[2] that learning I join day and night. I shall think the truth; I shall speak the truth. May That protect me. May That protect the teacher. Protect me. Protect the teacher. Om Peace, Peace, Peace.

[NOTES—This peace invocation is chanted at the commencement as well as the conclusion of the study of this and other Upaniṣads belonging to the Ṛgveda. The word 'tat' in the last clause stands for Brahman (cf. Gītā, XVII. 23). The disciple earnestly prays to Brahman to ward off all the three kinds of hindrances in the pursuit of Brahmavidyā.

1. *May my speech etc.*—Complete concord of thought and word is what is prayed for. Śrī Rāmakṛṣṇa repeatedly stressed that the best religious practice is to make thought and word correspond. This clause may also mean: 'May my speech be founded on understanding and my mind be attentive to my utterance'. This is the best way to attain deepest concentration in and best result from Vedic study.

2. *By that learning etc.*—The importance of spiritual study in educating the mind can never be over-estimated. The Taittirīyāraṇyaka II. 11, 12 lays down as follows: One should go out to a lone place from where one's house-top is not visible, and after proper self-purification one should perform one's Brahmayajña or Vedic study. If a person is incapable of departing from the house, he

may do it, whether it be day or night, silently at home in the village itself. Even in the lone place, out of doors, one may do silent repetition, on feeling weakness. If he is overpowered by sleep or lassitude he should repeat aloud. If he cannot repeat the holy word seated, let him pace about and do it, or let him do it lying down or seating himself at ease. But on no score he should omit Svādhyāya. Thereby he becomes a holy, illumined ascetic.—ग्रामे मनसा स्वाध्यायमधीयीत, दिवा नक्तं वा; इति ह स्माह शौच आङ्गेयः। उतारण्येऽबल उत वाचोत तिष्ठन्नुत व्रजन्नुतासीन उत शयानोऽधीयीतैव स्वाध्यायं तपस्वी पुण्यो भवति य एवं विद्वान् स्वाध्यायमधीते। The Śatapatha Brāhmaṇa II. 5. 7. says: प्रिये स्वाध्यायप्रवचने भवतः, युक्तमना भवत्यपराधीनोऽहरहरर्थान् साधयते, सुखं स्वपिति, परमचिकित्सक आत्मनो, भवतीन्द्रियसंयमश्चैकारामता च, प्रज्ञावृद्धिर्यशो लोकपक्तिः, प्रज्ञा वर्धमाना चतुरो धर्मान् ब्राह्मणमभिनिष्पादयति ब्राह्मण्यं प्रतिरूपचर्यां यशो लोकपक्तिं, लोकः पच्यमानश्चतुर्भिर्धर्मैर्ब्राह्मणं भुनक्त्यर्चया च दानेन चाज्येयतया चावध्यतयाच॥— 'The study and teaching of the Veda are a source of pleasure to him, he becomes undistracted in mind, and independent of others, and day by day he acquires wealth. He sleeps peacefully; he is the best physician for himself. He acquires restraint of the senses and he delights in solitude and concentration. His intelligence grows, and he gets fame and capacity to perfect other people. The growing intelligence gives rise to four duties attaching to the Brāhmaṇa—true Brahminhood, a befitting deportment, fame, and the perfecting of the people; and the people that are being perfected by him guard the Brāhmaṇa by four duties—by showing him respect, and liberality, and granting him security against oppression and capital punishment. ये ह वै के च श्रमा इमे द्यावापृथिवी

अन्तरेण स्वाध्यायो हैव तेषां परमता काष्ठा य एवं विद्वान् स्वाध्यायमधीते तस्मात् स्वाध्यायोऽध्येतव्यः ।—'And, truly whatever may be the toils here between heaven and earth, the study of the scriptures is their last stage, their goal for him, who knowing this, studies his lessons: therefore one's daily lessons should be studied.' यदि ह वा अप्यभ्यक्तः अलङ्कृतः सुहितः सुखे शयने शयानः स्वाध्यायमधीत आ हैव स नखाग्रेभ्यस्तप्यते . . . And verily if he studies his lessons, even though lying on a soft couch, anointed, adored and completely satisfied he is burned with the holy fire up to the very tip of his nails, whosoever thus studies his lesson . . . यन्ति वा आपः एत्यादित्यः एति चन्द्रमा यन्ति नक्षत्राणि यथा ह वा एता देवता नेयुर्नैर्क्युरेवꣳहैव तदहर्ब्राह्मणो भवति यदहः स्वाध्यायं नाधीते; तस्मात्स्वाध्यायोऽध्येतव्यः ॥ 'Moving, indeed, are the waters, moving is the sun, moving the moon, and moving the stars; and verily, as if these deities did not move and act, even so will the Brāhmaṇa be on that day on which he does not study his lessons: therefore one's daily lessons should be studied'. From these Vedic citations the significance of the prayer to unite day and night by Vedic study becomes amply clear.]

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