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Reading and Comments

BY
SWAMI SHARYANANDA



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AITAREYA UPANISHAD.

INTRODUCTION.

This Upanishad is so named after its author Mahidasha Aitareya. The tradition is that he received the sacred teachings embodied in the whole of Aitareya Brahmana and Aitareya Aranyaka from his tutelary deity, Bhumi (goddess of earth). The whole of Aitareya Brahmana with its appendix Aitareya Aranyaka belongs to Rig-Veda, and the present Upanishad is the fourth, fifth and sixth chapters of the second book of the Aitareya Aranyaka. There is another Upanishad which passes by the name, Maha-aitareya Upanishad, which comprises the whole of the second and third books of Aitareya Aranyaka.

The speciality of this Upanishad lies in its explaining the *modus operandi* of creation, and the •Vedantic cosmology, clothed in a beautiful allegory, and in the first place, emphasising upon the truth that this whole universe is but an emanation from the Supreme Atman, nay, the Supreme Being is Himself appearing in the form of this visible and the invisible world. Secondly, it clearly points out the eternal truth that the individual soul is no other than the Supreme Lord Himself appearing in the individualised form. Further, it draws the attention of the aspirant of Truth

to the fact that the *Summttm bonum* of life does not lie in knowing and mastering things of the material world but in the acquisition, or better, realisation of this unity of the individual self with the Supreme Self.

In the chapters previous to this Upanishad, the Brahmana speaks of Prana as the first cause ; of course, there Prana means Hiranya-garbha or the sum-total of the universal mind. But here, in this Upanishad, the attention of the student is drawn to a still subtler truth that this universe is an emanation of the Supreme Intelligence. This process of leading the mind of a student from gross to subtle and subtler truths by association and implication, is a common method adopted in our Shastras, and is known by the name, Arundhati-darshana-nyaya. First, as the ordinary persons addicted to the pleasures of life, are seeking the joys of this world and of the other, through the performance of sacrificial rites and other observances of the Karmakanda, they can do so only by attaining the knowledge of Hiranya-garbha who is the source of all material life and prosperity. Hence in the Karmakanda, Hiranya-garbha or Prana is described, for one attached to Karma, as the origin of creation; but for him who is trying to transcend all the limitations of this life of causation, that is not the finale. Hiranya-garbha is as much a created object as any other object of this world, and so He is equally liable to change and destruction. The seeker of immortality must go beyond and quaff the waters of immortality of the transcendental Atman, and just that is described in this Upanishad.

ओं वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमा
विराविर्मएधि । वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेना
धीतेनाऽहोरात्रान्संस्थास्युतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु
तद्वक्तारमवतु । अवतुमामवतु वक्तारम् ॥ ओं शान्तिः शान्तिः
शान्तिः ॥

मे mine वाक् speech मनसि in mind प्रतिष्ठिता (भवतु) be
settled मे mine मनः mind वाचि in speech प्रतिष्ठितम् be settled
आविः O Atman मे for me आविः एधि do appear (हे वाङ् मनसे O
mind and speech) मे for me वेदस्य of the Vedas आणी
carrier स्थः become मे mine श्रुतं whatever I have heard
मा प्रहासीः do not destroy अनेन by this अधीतेन study अहोरात्रान्
day and night संस्थास्युतं conjoin ऋतं truth वदिष्यामि shall speak
सत्यं the real वदिष्यामि shall speak तत् that Brahman माम्
me अवतु protect तत् that Brahman वक्तारम् speaker, the
teacher अवतु may protect.

May my speech be fixed in the mind! May
my mind be fixed in the speech ! O self-manifested
Atman, manifest thyself before me. O my mind and
speech, ye are the supporters of the Vedas, may
ye not destroy what I have heard. By that study
of mine, I conjoin the day and the night. I shall
speak of the real, I shall speak the truth. May
that Brahman protect me ! May that Brahman
protect the teacher! May That protect me! May
That protect the teacher! Om Peace! Peace !
Peace !

CHAPTER I

आत्मा वा इदमेक एवाग्र आसीत् । नान्यत्किञ्चन मिषत् । स
ईक्षत लोकान्नु सृजा इति ॥ १ ॥

इदं this अग्रे in the beginning एकः one, alone आत्मा the
Atman वै verily आसीत् existed, was अन्यत् other किञ्चन
anything मिषत् winking, active, living न not (आसीत्
existed) सः he ईक्षत saw, thought लोकान् the worlds नु
assuredly सृजे shall create (अहं I)

In the beginning (all) this was verily the Atman
alone. Nothing else whatsoever living, existed.
He thought: '(Now) verily shall I create the worlds.'¹

[*In the beginning etc.* :—i.e., in the beginning before
the creation started, there was nothing, living or non-
living, that existed except the Atman, the primal basic
principle of all that exists, the sentient and the insen-
tient.

The Atman :—the word is used in the Vedic litera-
ture in various senses as the soul or the principle of
consciousness, the individual soul, the inner principle
of a thing, and the Reality itself. Here the Sruti uses
the word in the most comprehensive sense including all
the different connotations referred to above. The
Sruti here, as elsewhere also, clearly indicates that the
Atman is the first Principle or the first cause, it is the real
Reality which lends its colour of reality to everything
else that *appears* to us as real ; and here we find the
final solution of the much vexed dispute between Idea-
lism and Realism. Looked at from this point of view,

ideas would appear as real as an *a posteriori* object, and similarly, an external object has as much value as an *a priori* idea. The dual bifurcation of subject and object is but a phenomenon of Consciousness and has no *absolute* value. The experience of the dual reality of the relative plane has a common source and a common background, which is the Absolute Reality which holds within itself potentially both the aspects of existence, *viz.*, the Substance and Intelligence.

The worlds : — i . e., the different planes of existence where *the Jivas* or individual souls can enjoy the fruits of their *Karmas* done in the previous cycle.

NOTE :—Be it remembered here that according to the Upanishadic lore, there is no such thing as first creation ; the so-called creation is but a process of gradual expression or evolution of what lies potentially in the *Maha Karana*, the Supreme First Cause. It is but the beginning of a new cycle and nothing more. Further the Sruti, by asserting that nothing existed at the beginning of the cycle except the Atman, and that He *thought* of creation and the creation proceeded forth, tacitly indicates that this Atman is at once both the material as well as the efficient cause of the universe which is nothing but a projection and a concretisation of His thought-energy. Moreover, the Sruti bridges thereby the gulf between physics and metaphysics.

But this is according to the *Parinama Vada* or the pantheistic view of creation. The real import of the Sruti in describing the *modus operandi* of creation will be fully dealt with, at the conclusion of this Upanishad.]

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाँऽन्तरिक्षं मरीचयः । पृथिवीं मरो या अधस्तात्ता आपः ॥ २ ॥

स that (Atma) इमान् these (the following) लोकान् the worlds असृजत created अम्भः water (the celestial watery region), मरीची the region of the rays (the sky), मरः the region of the mortal (the earth), आपः the waters (nether-worlds) अदः that, परेण higher दिवं heaven; द्यौः the heaven, प्रतिष्ठा the basis अन्तरिक्षं intermediary space, the sky मरीचयः the region of the rays, पृथिवी the earth, मरः the world of the mortal याः अधस्तात् what are below (the earth) ताः those आपः the watery regions.

He created the following worlds viz., *ambhas*, *niarichi*, *mara* and *ap*. The *ambhas* is situated above the heaven, and the heaven is the support. The sky is the *Marichis*. The *mara* is the earth, and what are below the earth are the *ap* worlds.

[NOTE:—The Sruti gives here the description of the creation of the world in a very peculiar fashion and quite different from what are spoken of in other parts of the Vedic literature such as the Samhitas, Aranyakas and other Upanishads ; and therefore it needs a clear understanding.

To an orthodox Hindu, the entire body of truths contained in the Vedas is of divine revelation, and as such, there can be no scope for self-contradiction in the Vedas* So all the orthodox commentators of Vedic literature, however divergent their views might be

according to the respective schools they belonged to, are unanimous in accepting *ekavakyata* or uniformity as the supreme basic rule of exegesis so far as the Vedic literature is concerned.

Looking it from that point of view, it is but natural that commentators like Sankara, Sayana and others should take the process of creation as described in this Sruti, as a *secondary* creation following the primary, i. e., the *bhunia srishti* or the creation of the elementary principles as described elsewhere in the Vedas.

Other critical students who never care for the *ekavakyata* rule, take as usual the *prima facie* meaning of this Sruti and find in it nothing but the flight of crude Imaginings of the primitive mind. But to us it seems that the truth lies in neither of these.

All students of the Vedic literature who approach the subject with becoming reverence and traditional culture (*Garuparampara*) cannot fail to notice two things in the Vedic utterances, specialh in its *Jnana Kanda*. The first point is that to explain matters of spiritual import the Vedic Rishis, like all other ancient thinkers, use profusely figures and imageries according to the then belief of things ; and secondly, the authors never meant these figures and imageries to be taken as real facts of life or of prime value, but that they should serve *only* to illustrate some higher and subtler spiritual truths which are ordinarily very hard to be understood.

We find two kinds of views obtaining in the Vedas about the creation and the worlds (*lokas*). One is the gross and concrete conception proceeding from the plane of sense perceptions. From this stand-point, the

Vedic thinkers no doubt held the geo-centric view of the world, and the entire universe was conceived as a fourteen-storied mansion, the *chaturdasa bhuvanam*, one above the other. Our own earth, the *bhurloka*, denized by mortal man, stands in the middle of these flights of worlds. The six upper ones are called heavens and the seven lower ones are designated as *pathalas* or nether regions. The sky or the intermediary space is the next higher world to the world of man ; the next higher is the *Suvarloka*, the celestial world of the bright ones, of which the Sun, Moon, and Stars form parts; then there are higher and higher worlds up to the Seventh, the *Satyaloka* or the world of Brahma, the highest heaven. Of these seven heavens including man's world, the first three are most commonly met with in the Vedic literature as they are more intimately connected with an ordinary man's life and the progress of the soul. The names of the other heavens are incidentally mentioned in the Vedas. But the names of the *pathalas* or the nether regions are seldom met with in the principal Upanishads and Aranyakas. But they have been described in detail in the Puranas and other post-vedic literature.

From this stand-point, the higher worlds above *Suvarloka* are called or designated here in the Sruti as *ambha* or the world of celestial waters. Probably the name was suggested from the blue colour of the higher sky and also from the popular belief that rain came from the higher region. The *Suvarloka* or *dyuloka*, the shining heaven, is the next where the shining ones, the *devatas*, live ; and that is called here as the support of the

ambhaloka, as it is supposed to be immediately below the latter. The intermediary space or the sky which is just above our head is the next world through which play the rays of light, and that is why it is called *marichi* here. Our earth is called the mortal world, as every creature of this world is liable to death. The nether regions are named here as *up* or the world of water. Probably the name was 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 a changed expression of the inner reality, Brahman, which is the fundamental principle and the fundamental substance as well. Creation means nothing else but evolution of *nama and rupa*, name and form, from the unmanifested. And this evolution, although may have some pragmatic value, has no absolute reality in it, it is only a phenomenon, an aberration of experience. 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 (*chhaya*), a glory (*mahima*), a power (*Sakti*), the Maya 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 *Atman*, then the

whole universe with all its manifold layers of expression would appear as so many concentric circles around that one common centre the *Paramatman*. 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 farthest from the centre ; and the subtlest the *Brahmaloka* or *Satyaloka* as it is called sometimes, the plane of *Hiranyagarbha*, is the innermost circle. These fourteen planes range in their subtlety or grossness as they approach to, or recede away from the centre, the *Atman*.]

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽद्भ्य
एव पुरुषं समुद्घृत्यामूर्च्छयत् ॥ ३ ॥

सः he (पुनः again) ईक्षत meditated, इमे these लोकाः worlds नु assuredly (विनश्येयुः will perish) लोकपालान् the rulers of the worlds सृजे shall create इति thus, सः he अद्भ्यः from water एव surely पुरुषं Purusha समुद्घृत्य having raised अमूर्च्छयत् gave form.

He again meditated: these worlds (will perish without rulers), so I must create their rulers. Then He raised the Purusha from water and gave him form.

[From water—i.e., from the unmanifested causal condition of matter.

Purusha—the Virat Purusha]

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत् यथाऽण्डम्
मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वा-

युरक्षिणी निरभिद्यतामक्षीभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्यतां कर्णाभ्यां श्रोत्रं श्रोत्रादिशस्त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्रं निरभिद्यत शिश्रादेतो रेतस आपः ॥ ४ ॥

॥ इति प्रथमः खण्डः ॥

(सः that Atman) तं on that अभ्यतपत् brooded, अमितप्तस्य तस्य of that thus brooded on मुखं the mouth निरभिद्यत came out यथा as अण्डं in egg. मुखात् from mouth वाक् speech, वाच from speech अग्निः fire, नासिके the nostrils निरभिद्यतां came out, नासिकाभ्यां from the nostrils प्राणः the smell, प्राणात् from the smell वायुः the air. अक्षिणी the two eyes निरभिद्यतां came out, अक्षिभ्यां from the two eyes चक्षुः the sight, चक्षुषः from the sight आदित्यः the sun. कर्णौ the two ears निरभिद्यतां opened out, कर्णाभ्यां from the ears श्रोत्रं the hearing, श्रोत्रात् from the sense of hearing दिशः the quarters. त्वक् the skin निरभिद्यत came out, त्वचः from the skin लोमानि the hairs. लोमभ्यः from the hairs ओषधिवनस्पतयो the herbs and the plants. हृदयं the heart निरभिद्यत sprang forth हृदयात् from the heart. मनः the mind, मनसः from the mind चन्द्रमाः the moon. नाभिः the navel निरभिद्यत came out, नाभ्यां from the navel अपानः the *apana*, अपानात् from the *upana* मृत्युः death. शिश्रं the generative organ निरभिद्यत came out, शिश्रात् from the organ रेतः the seed, रेतसः from the seed आपः water.

Then the Atman brooded on him, and when he was thus- brooded upon there burst forth the

mouth as of an egg* From the mouth came out speech, from speech *agni*.

There came out the two nostrils, from the nostrils the smell, from the smell the air.

There sprang forth the eyes, from the eyes the sight, from the sight the sun.

There came out the two ears, from the ears hearing, from the hearing the quarters.

There came out the skin, from the skin the hairs, from the hairs the herbs and trees.

There came out the heart, from the heart the mind, from the mind the moon.

There sprang forth the navel, from the navel the *apanay* from the *apana* death.

There came out the generative organ, from the organ the seed, from the seed water.

[NOTE :— In describing this process of creation the imagery was drawn from the process of development of the embryo in an egg or the foetus in an womb. As after impregnation the morula or the life-nucleous floats in the amniotic fluid and in the fluid itself the foetus develops, and at different stages the developments of different organs and senses take place until parturition ; so here also the Virat Purusha was first imagined to have been evolved out of water and then gradually the organs, the senses and the presiding dieties of the respective senses were imagined to have been evolved. It may appear curious at first that the Sruti 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 *quicken*ing stage and then subsequently the expressions of the principle of consciousness through all these senses and organs. The appearance of consciousness or *Chaitanya* or *devata*, 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 energising principle of the organ and the intelligence controlling the energy and the organ, so three things are always distinguished in the above Sruti *i.e.*, the physical organ or the seat of the senses, the senses themselves, and the presiding deities of the senses. The presiding deities, *Abhimani-devatas*, 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 *Atma-Chaitanya* or intelligence, working differently through the different sensations. That is why we find the word *devatas* often used for the senses in the Upanishads,]

CHAPTER II,

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतन् । तमशनापि-
यासाभ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता
अन्नमदामेति ॥ १ ॥

ताः those सृष्टाः created एताः these देवताः gods अस्मिन्
in this महति great अर्णवे ocean प्रापतन् fell. तं them अशनापि-
यासाभ्यां with hunger and thirst अन्ववार्जत् got united. ताः
they एनं to Him अब्रुवन् said नः to us आयतनं dwelling place
प्रजानीहि ordain, determine (वयं we) यस्मिन् in which प्रतिष्ठिताः
being established अन्नं food अदाम shall eat.

I. Those gods, thus created, fell into this great ocean of the world. Then He united them with hunger and thirst.

They told Him: show us a place in which being established we may eat food.

[NOTE.—The gods, being created, are naturally made subject to the limitations of life, and these limitations or conditioned states of existence are spoken of here as hunger and thirst. It is instinctive with conditioned life to desire to transcend its limitations, and in this desire lies the seed of progress or retardation of the conditioned life. Even the gods, however powerful they may be, yet, compared with the infinite grandeur of the Soul, are stricken with limitations of life.

The great ocean of the world.—The world is always compared in Sanskrit literature with the ocean on account of its infinite danger and difficulty to be crossed. The Sanskrit word *samsara* means the interminable

Chain of life and death which constitute the life of this world.]

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽध्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

ताभ्यः to them गां cow आनयत् brought. ताः they अब्रुवन् said अयं this नः for us न वै is not अलम् sufficient. ताभ्यः to them अश्वं horse आनयत् brought. ताः they अब्रुवन् said अयं this नः for us न वै is not अलम् sufficient.

2. Then He brought a cow to them but they said : it is indeed not sufficient for us.

He brought them again a horse but again they said : it is not sufficient for us.

ताभ्यः पुरुषमानयत्ता अब्रुवन्सुकृतं ब्रूतेति पुरुषो वाव सुकृतं ता अब्रुवीद्यथायतनं प्रविशतेति ॥ ३ ॥

ताभ्यः to them पुरुषं man आनयत् brought. ताः they अब्रुवन् said सुकृतं well done बतः in joy. पुरुषः man. वाव verily सुकृतं well created. ताः to them अब्रुवीत् said यथायतनं to proper abode प्रविशत enter.

3. Then He brought them again man, seeing whom they exclaimed in joy: well done. And there, fore well done indeed is man.

Then he told them : do ye enter into your own proper places.

[NOTE.—In the evolution of life man comes after the appearance of animals like cows and horses, and as animals are devoid of the power of discrimination and higher intelligence, gods cannot reside in them fully.

It is only in man where life reaches its acme of glory, gods come to reside. Excepting the human body all other bodies are called *Bhogayatana*, i.e., bodies meant for sufferings or enjoyments only. Only the human body is called the *Karmayatana*, i.e., the body with which (*Carinas* can be done. So Sruti figuratively tells here that gods entered only the body of man.]

अग्निर्वारभूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदा-
दित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधि-
वनस्पतयो लोमानि भूत्वा त्वचं प्राविशश्चन्द्रमा मनो भूत्वा हृदयं प्रावि-
शन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्रं
प्राविशन् ॥ ४ ॥

अग्निः Agni वाक् भूत्वा having become speech मुखं mouth प्राविशत entered ; वायुः Vayu प्राणः smell भूत्वा having become नासिके into the nostrils प्रविशत entered ; आदित्यः Aditya चक्षुः भूत्वा having become the sight अक्षिणी into the two eyes प्राविशत entered ; दिशः the deity of the quarters श्रोत्रं भूत्वा having become the hearing कर्णौ into the two ears प्राविशत entered ; ओषधिवनस्पतयः the deity of herbs and trees लोमानि भूत्वा having become hairs त्वचं into the skin प्राविशत entered ; चन्द्रमाः Chandrama मनः भूत्वा having become the mind हृदयं the heart प्राविशत entered ; मृत्युः the god of death अपानः the Apana भूत्वा having become नाभिं the navel प्राविशत entered ; आपः the god of sapidity रेतः भूत्वा having become semen शिश्रं the generative organ प्राविशत entered.

4 Then Agni, having become speech, entered into the mouth.

Vayu, having become smell, entered into the nostrils.

Aditi, becoming sight, entered into the eyes.

The deity of the quarters, having become hearing, entered into the ears.

The deity of the herbs and trees, having become hairs, entered into the skin.

Chandrama, having become mind, entered into the heart.

The god of death, having become Apana, entered into the navel.

The god of sapidity, having become semen, entered into the generative organ.

तमशनापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवी-
देतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै
कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे भवतः॥५॥

इति द्वितीयः खण्डः ।

अशनापिपासे Hunger and thirst तं to Him अब्रूतां said
आवाभ्यां for us (आयतनं place) अभिप्रजानीहि think. (सः He, the
Atman) ते to them अब्रवीत said वां to you both एतासु these
देवतासु gods एव verily आभजामि assign एतासु of these भागिन्यौ
co-sharers करोमि make. तस्मात् Therefore यस्यै कस्यै for what-
soever देवतायै gods हविः offerings गृह्यते is taken अस्याम् of that
अशनापिपासे hunger and thirst भागिन्यौ co-sharers एव verily
भवतः become.

(Then) hunger and thirst spoke unto Him :
Assign a place for us.' He told them : 'I allocate

you to these very gods, I make you their co-sharers. And therefore, for whatsoever gods offering is taken, hunger and thirst become verily the co-sharers of that.

[Hunger and thirst become verily co-sharers - since, the gods enjoy the offerings through hunger and thirst i.e., the desire for food and drink.]

CHAPTER III.

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्ममेभ्यः सृजा इति ॥ १ ॥

सः He ईक्षत thought, इमे these लोकाः the worlds च and लोकपालाः the regent gods च also (सृष्टाः आसन् have been created), एभ्यः for these अन्नं food सृजे shall create इति thus.

He thought (again) : ' The worlds and their regent gods have been created ; (now) I should create food for them.'

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं वै तत् ॥ २ ॥

सः He अपः over the water अयतपत् brooded ताभ्यः from those अभितप्ताभ्यः thus brooded upon मूर्तिः form अजायत was born याः what वै surely साः मूर्तिः that form अजायत was created अन्नं food वै verily तत् that.

(Then) He brooded over the water, and from that thus brooded upon, came out form. And the form thus created is verily the food,

[Note.—The inner significance of the Mantra is that the will of the Atman 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 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 or 'form' is termed here as 'Food.' Further, the gross objects have been called food as they are enjoyed by the senses and their presiding *devatas*.]

तदेतदभिसृष्टं पराङ्मत्यजिघांसत्तद्वाचाऽजिघृक्षत्तन्नाशकनोद्वाचा प्रहीतुम् । स यद्वैनद्वाचाऽप्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

तत् then अभिसृष्टं having been created एतत् this (food) पराङ् having turned away अत्यजिघांसत् attempted to run away. तत् that वाचा by speech अजिघृक्षत् wanted to seize तत् that न not अशकनोत् could वाचा with speech प्रहीतुं to seize. यद् ह if सः he वाचा with speech एतत् this अप्रहैष्यत् could seize अभिव्याहृत्य having uttered the name ह एव verily अन्नं food अवप्स्यत् would have been satisfied.

Then this food, having been created, turned and attempted to run away. He tried to seize it by speech; but he could not get hold of it by speech. If he had seized it by speech, man would have verily been satisfied by mere utterance of food.

तत्प्राणेनाजिघृक्षत्तन्नाशकनोत्प्राणेन प्रहीतुं स यद्वैनत्प्राणेनाप्रहैष्यदभिप्राप्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

तच्चक्षुषाऽजिघृक्षत्तन्नाशकनोच्चक्षुषा प्रहीतुं स यद्वैनच्चक्षुषाऽप्रहैष्यत् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

तच्छ्रोत्रेणाजिघृक्षत्तन्नाशकनोच्छ्रोत्रेण प्रहीतुं स यद्वैनच्छ्रोत्रेणाप्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

तत्त्वचाऽजिघृक्षत्तन्नाशकनोत्त्वचा प्रहीतुं स यद्वैनत्त्वचाऽप्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

तन्मनसाऽजिघृक्षत्तन्नाशकनोन्मनसा प्रहीतुं स यदैनन्मनसाऽप्र-
हैष्यद्द्रथात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

तच्छिश्नेनाजिघृक्षत्तन्नाशकनोच्छिश्नेन प्रहीतुं स यदैनच्छिश्ने-
नाप्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥ ९ ॥

तत् that प्राणेन with Prana अजिघृक्षत् wanted to grasp,
तत् that न not अशकनोत् was able प्राणेन with Prana प्रहीतुं
to catch. सः he यदि if हि verily प्राणेन अप्राहैष्यत् could catch
अभिप्राप्य having breathed only अन्नम् food अत्रप्स्यत् would
have been satisfied. 4.

चक्षुषा with the eyes. दृष्ट्वा by mere sight. 5.

श्रोत्रेण with the ear. श्रुत्वा having heard only. 6.

त्वचा with the skin, the sense of touch, स्पृष्ट्वा having
touched only. 7.

मनसा with the mind, ध्यात्वा having thought only. 8.

शिश्नेन with the generative organ विसृज्य by emitting
only. 9.

4. He attempted to seize it by *prana*, but he
could not grasp it by *prana*. If he had seized it by
prana, man would have verily been satisfied by
the mere smelling of food*

5. Then he tried to seize it with the eyes, but
he could not seize it by sight. If he had seized it
by sight, man would have verily been satisfied by
the mere sight of food.

6. Then he tried to grasp it with the ear,
but he could not seize it by the ear. Had he seized

it by the ear, man would verily have been satisfied by the mere hearing of food.

7. Then he wanted to grasp it with the sense of touch, but he could not grasp it by the sense of touch. Had he grasped it by touch, man would verily have been satisfied by only touching food.

8. Then he wanted to grasp it with the mind, but he could not seize it by the mind. Had he seized it by the mind, man would have verily been satisfied by the mere thought of food.

9. Then he wanted to seize it with the generative organ, but he could not grasp it with the organ. Had he seized it by the organ, man would have been satisfied by the mere giving of food.

तदपानेनाजिघृक्षत्तदावयत् । सैवोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा
एष यद्वायुः ॥ १० ॥

अपानेन by the *apana* तत् that अजिघृक्षत् tried to grasp तत् that आवयत् seized, could eat. (तेन हेतुना therefore) सः that एष अन्नस्य of this food ग्रहः seizer, the retainer. यत् what वायुः the *vayu* यत् that वायुः the *apanavayu* एषः this वै verily अन्नायुः one who lives by food.

10. Then he tried to hold it by *apana*, and he seized it. And therefore this *apanavayu* has become the seizer of food. And verily therefore it is called as one who lives by food.

[NOTE :—*apanavayu*—The vital energy which sustains the physical body and maintains its different

activities is commonly called by the significant name *prana* ; but according to the different physical functions of that vital energy different names are given to its different aspects. These are principally called *prana*, *apana*, *samana*, *vyana*. and *udana*. *Prana* is sometimes falsely translated as breath and air, though it is one of the many meanings of the Sanskrit word, *prana* or *vayu*. By *apanavayn* is meant the vital energy that works throughout the alimentary canal and the digestive organs including the lower intestines. So its function consists in receiving, assimilating, and excreting food. Hence, of all the senses of man it is only the *apanavayu* which has been spoken of here as the 'seizer' of food.]

स ईक्षत कथं न्विदं मृते स्यादिति स ईक्षत कतरेण प्रपद्या इति ।
 स ईक्षत यदि वाचाऽभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा
 दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेना-
 भ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

सः he ईक्षत contemplated इदं thisमद् ऋते without me कथं how
 नु certainly, verily स्यात् exist. सः he ईक्षत meditated कतरेण by what way
 प्रपद्ये shall reach. स ईक्षत he thought यदि if वाचा with the speech
 अभिव्याहृतं utterance (भवेत् is made) यदि if प्राणेन with the smell
 अभिप्राणितं smelling (be done), यदि if चक्षुषा with the eyes दृष्टं
 seen (be done), यदि if श्रोत्रेण with the ear श्रुतं hearing (be performed),
 यदि if त्वचा with the skin (the sense of touch) स्पृष्टं touching (be done),
 यदि if मनसा with the mind ध्यातं thinking (be accomplished), यदि if
 अपानेन with the *apana* अभ्यपानितं the digestion and excretion (be done),
 यदि if शिश्नेन with the generative

organ विसृजं emitting (be performed), अथ then अहं I कः who!

11. He thought: 'How can all these be verily without me I'

He pondered : 'By what way should I enter into it ?'

He thought : ' If it be (sufficient) for the speech to make utterance, if smelling be done by the sense of; smell, if the seeing is done by the eyes, if the hearing is accomplished by the ears, if the feeling of touch is performed by the skin, if the thinking is accomplished by the mind, if the *apana* performs digestion and excretion, if the generative organ emits, then what am I V

[NOTE :—The inner significance of the *mantra* is that the body with the aggregate of the senses would be perfectly meaningless and incapable of proper function without an intelligent principle, the soul, to guide it from within. There is a Sanskrit adage which has been accepted as an axiomatic truth by the thinkers of ancient India. It is संहतस्य परार्थत्वात् i.e., 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 dwelling of man or any other living being quite different from the materials of composition ; so the body which is composed of the different materials must necessarily be meant for the purpose of one quite different from the composing elements. This is one of the arguments adopted by the *Sankhya* School to prove the existence of

Purusha, the pure principle of Intelligence who is dwelling in, yet quite different from, the body which is composed of the different modifications of *Prakriti* or matter.

The *Aiman* 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.]

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम
द्वास्तदेतन्नानन्दनम् । तस्य त्रय आवसथात्रयः स्वप्ना अयमावसथोऽयमाव-
सथोऽयमावसथ इति ॥ १२ ॥

सः he the Atman एतं this सीमानं the temple of the head
विदार्य having opened एतया द्वारा by that door प्रापद्यत entered.
सा एषा that विदृति *Vidriti*, torn asunder नाम is named द्वाः
door. तत् therefore एतत् it नानन्दनम् *nandanam*, the place
of bliss. तस्य his त्रयः three आवसथाः dwelling places त्रयः
three स्वप्नाः dream, sleep. अयं this आवसथः dwelling place,
अयं this आवसथः dwelling place, अयमावसथः this dwelling
place.

(Then) he entered (the body), having opened the temple of the head. Therefore that is called *Vidriti*, door. It is verily the *Nandana*. He has three dwelling places, and three sleeping states. This is his dwelling place, this is his dwelling place, this is his dwelling place.

[NOTE :—Then he entered the body &c—It is believed that there is a subtle opening in the temple of the head where the *sushumna* path ends and through which the

prana of the Yogin is supposed to depart ; and therefore it is described here as the door through which the ray of the *Paramatman* enters into the body and becomes the conditioned *jivatmau*. The cortex or the brain is the organ of the mind and the seat of consciousness. All the motor and sensory activities of man proceed from the cerebral centres, and therefore brain, or loosely speaking, the head, is the first and the last place of consciousness in the human body, and probably that is why the supposed opening in the temple is described here as the entrance of the soul into the body, and it is also the door through which the soul departs

Vidriti door—The door that has been flung open.

Nandanam—That opening in the head is called here *nandanam*—the place of bliss, as here one realizes the supreme bliss of the Brahman in the state of *samadhi*. The concentration of consciousness in the cerebral centre called *sahasrara* is what is known as the highest superconscious state or *samadhi*, in which the unconditioned beatitude of Brahman is experienced.

The three dwelling places—i.e., the eyes in the awakened state, the mind or the throat in the dreaming state, and the heart in the deep sleep state. Or, the body of the father, the womb of the mother and one's own body.

The three sleeping states—i.e., the awakened state, the dreaming state and deep sleep state. Even the awakened is included here in the sleeping state, because the experiences of the awakened state, when

compared with the reality of the Brahma consciousness, are as much unreal as those of the dreaming state. The Brahma consciousness which is absolute consciousness and therefore immutable and permanent by nature, is the true awakened state of the soul. All other states of consciousness are but dreams of *maya*.

This is dwelling place &c— The assertion is repeated here thrice, in the way of pointing out, as it were, the three aforesaid dwelling places of the Atman.]

स जातो भूतान्यभिव्यैख्यत्किमिहान्यं वावदिषदिति ।
स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिति ॥ १३ ॥

स He (God) जातः being born (in the form of *jiva*) भूतानि all beings अभिव्यैख्यत् comprehended, expressed by comprehension, इह here, in this body, किं what अन्यं other वावदिषत् could proclaim (can I proclaim) सः He एतं this पुरुषं the Purusha एव verily ततमं the most pervasive, immanent ब्रह्म Brahman अपश्यत् saw इदं this अदर्शे O, (I) have seen इति thus.

Having been born, He expressed all beings by comprehension, and thought: 'whom else can I proclaim here ?' He saw verily this Purusha as the most pervasive Brahman and (said to himself) 'O, I have seen it.'

[NOTE—Grammatically speaking, the first half of the text is very obscure, and so naturally, commentators differ in their interpretations. But as regards the true import of the mantra there need be no doubt. The

drift is that Iswara or the Atman when got individualized in *Jiva* form expressed or illumined the universe by his comprehension. The object of knowledge (ज्ञेयः) wholly depends upon the capacity of knowledge (चित्शक्तिः) of the subject for its expression (प्रकाशः), for material objects are not self-expressive (परतः प्रकाशः). Hence the relative world is wholly dependent upon the relative consciousness of the individual soul. But the dual vision of subject and object of the relative consciousness appears to be the only truth in the beginning, i.e., while Avidya still clouds the mind. Next, when the soul begins to scrutinise the nature of this object and understand the true meaning of plurality of his visions, he 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 his consciousness as its permanent content. And this transmutation, or better evolution of the individual consciousness into Brahman—consciousness is generally called *realisation of Brahman' and is indicated here by the utterance, 'I have seen it.'

Having been bom—i.e., having become *jiva* and born with the body.

And thought whom etc : — i.e., the *jiva* wanted to see what other Principles besides his own intelligent self, could there be behind this scene of plurality of the sense-universe.

He saw this Purnsha etc:—i.e., he felt it within his own consciousness, that the intelligent Principle which

constitutes his very soul and appeared so long to his mind as an individual entity, is the immanent Principle of all existing objects and is the very *being* of the universe. Thus he realised Brahman as the most all-pervasive Principle.

Purusha—the jiva is called *Purusha* because he dwells within this city, *Puri*, of a body.1

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम तमिदन्द्रं सन्तमिन्द्र
इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः । परोक्षप्रिया इव हि
देवाः ॥ १४ ॥

इति तृतीयः खण्डः ॥ ३ ॥

tasmaat therefore इदन्द्रः seen as this इदन्द्रः Idandra ह वै verily नाम (His) name. इदन्द्रं सन्तं being Idandra तं Him परोक्षेण indirectly इन्द्र Indra इति thus आचक्षते They call. हि because देवाः gods or respectable persons परोक्षप्रियाः love to be called by indirect names, इव as if. [The repetition of the last line is to indicate the end of the chapter.]

Therefore He is seen as this (Idandram). Idandram is verily His name. Though He is Indra, He is indirectly called Indra. It appears all respectable persons love to be called indirectly.

Seen as this —i.e., realised as *this* universe.

All respectable persons etc.—such as father, mother, teacher and other such persons worthy of reverence, are never called by their own name, but as pappaa, mamma, sir, professor etc., and they all like to be called thus, and not by their own names, by their inferiors.

PART SECOND

CHAPTER I.

अपक्रामन्तु गर्भिण्यः ।

पुरुषे ह वा अयमादितो गर्भो भवति । यदेतद्रितस्तदेतत्सर्वे-
भ्योऽङ्गैर्भ्यस्तेजः संभूतमात्मन्येवाऽऽत्मानं विभर्ति तद्यदा स्त्रियां
सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म ॥ १ ॥

गर्भिण्यः pregnant women अपक्रामन्तु move away. अयं
This jiva ह वा verily आदितः first पुरुषे in man गर्भः germ
यत् which एतत् this रेतः seed. तत् that एतत् this सर्वेभ्यः all
अङ्गैर्भ्यः from limbs सम्भूतं produced तेजः essence of strength,
(तत् that) आत्मानं the self, the essence of his self आत्मनि
in the self, in the body विभर्ति (he) holds. यदा when स्त्रियां
to women (तत् that) सिञ्चति is deposited अथ then एतत् this
जनयति produces अस्य its तत् that प्रथमं first जन्म birth.

Let the pregnant women move away. It first becomes as a germ in man which is called seed. That is the essence of strength produced from all the limbs (of the body). (Man) holds it in his body (the essence of his) self. When he deposits it in the woman, he causes it to be born. That is its first birth.

[NOTE:—The belief is that the *jiva* comes down from the *chzndraloka* with the light and rain and enters into food-grain, and when the latter is eaten by man, it enters into his body and is converted into his seed.

That is the essence etc.—semen is considered as the essence of man, drawn from all his limbs as it were, in as much as on it depends the very virility of man.]

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमंगं तथा । तस्मादेनां न हिनस्ति साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

स्वं of one's own अंगं limbs यथा as तथा so तत् that स्त्रियाः of that woman आत्मभूयं incorporated with the self (body). तस्मात् therefore एनां her न हिनस्ति does not cause suffering. सा she अत्र here(in her womb) गतं entered अस्य his एतं this आत्मानं self भावयति nourishes.

That (seed) gets incorporated with the body of the woman (just) as the parts of her own body, and therefore it does not cause any suffering to her. She fosters his self thus within her.

सा भावयित्री भावयितव्या भवति तं स्त्री गर्भं विभर्ति सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां संतत्या एवं संतता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

(यस्मात् because) सा she (the wife) भावयित्री the nourisher, (तस्मात् therefore) (सा अपि she also) भावयितव्या should be nourished (protected) स्त्री the woman (wife)

तं that गर्भं womb विभर्ति bears, सः he अग्रे before (the birth) एष verily कुमारं the child जन्मनः of birth अधि after भावयति exalts (by purification), सः he जन्मनः अग्रे before the birth यत् what अधिभावयति exalts, तत् that आत्मानं his self एवं verily भावयति exalts. एषां these लोकानां worlds सन्तत्यै progeny हि because इमे these लोकाः worlds एवं thus सन्तताः continuous तत् that अस्य its (jeeva's) द्वितीयं second जन्म birth.

(Because) she becomes the maintainer (of his self within her, so she also) should be maintained. The wife bears that womb. He (the father) exalts the child even before and after its birth. He exalts the son before and after the birth, by that he exalts his own self in order to perpetuate this world of progeny. Thus are these worlds of progeny perpetuated. That is its second birth.

[*He exalts etc.*—i.e., he purifies the soul of the child by the religious ceremony known as *Jata-karma-Samskavas*, which are performed both during the time of pregnancy as well as after the birth. And in as much as his son is only a re-production of his own self biologically, he exalts himself by exalting his son and grandson.

Thus are the worlds etc. :—i.e., the line of progeny is perpetuated by these Samskaras, because they make them fit to follow the Path of Dharma and thus gain strength. To live through sons and grandsons and so on, is the immortality of a householder.]

सोऽस्वायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्वाय-
मितर आत्मा कृतकृत्यो वयोगतः प्रैति स इतः प्रथन्नेव पुनर्जायते
तदस्य तृतीयं जन्म ॥ ४ ॥

अस्य his (father's) सः अयम् this आत्मा body पुण्येभ्यः
meritorious कर्मभ्यः for deeds प्रतिधीयते is appointed instead
अथ then अस्य of this (father) वयोगतः being aged अयम् इतरः
the other आत्मा body कृतकृत्यः having done all his duties
प्रैति departs, dies सः he (the father) इतः hence, from this
body प्रयत् having departed एव verily पुनः again जायते is
born अस्य his (the son's) एतत् this तृतीयं third जन्म birth.

He, this (second) self of his (the father's) is appointed for the performance of good deeds in his stead. And his other self (the father) having grown aged and performed his duties, departs (from this world). He while departing hence is born again. This is his third birth.

[*This self of his &c.*—It is said in the Brihadaranyaka Upanishad that when a man is about to die he should call his son and tell him all what he wanted to do and what he ought to have done but could not do, and then he should accost his son saying, "Thou art Brahman, thou art Yajna," meaning thereby that the son should complete all the works that he has left undone or half done. The obedient son should accept the task by saying, "Yes, I am Brahman, I am Yajna," meaning thereby that he agrees to complete the works of his father according to his behest; and the soul of the father may then depart from this world in peace. 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 the work of his.

While departing is born again—It is said in the Brihadaranyaka Upanishad that just before leaving the present body the soul manufactures a subtle body known as *Ativahika-shareera* 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 both the father and the son's lives, there are three kinds of births of a soul. 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 stand-point and appearing to be continued through procreation.

Having performed his duties—the reference here is of the three kinds of "debts" in which everyman is born, viz. the debt to the gods (*Deva rina*), debt to the fore-fathers (*Pitri rina*), and debt to the sages (*Rishi rina*), and every man must redeem himself from these three-fold debts before he can think of salvation. The

first debt is discharged by the performance of the prescribed sacrifices, the second by begetting a son and thereby perpetuating the line of the family, and the third by the study of the scriptures and dissemination of the knowledge of the same among others.

तदुक्तमृषिणा ।

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा । शतं मां पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति गर्भे एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

ऋषिणा by the seer (Vamadeva) तत् that उक्तं was declared अहं गर्भे सन् being in the womb नु verily एषाम् these देवानाम् of the gods विश्वा all जनिमानि births अन्ववेदुम् have known शतम् hundred आयसीः made of iron पुरः house (body) मा me अधः down, previously अपक्षन् held श्येनः hawk जवसा quickly निरदीयम् have rent इति thus वामदेवः the Vamadeva Rishi गर्भे in the womb शयानः एव even lying एतत् as aforesaid एवम् thus उवाच said.

It was declared by the Rishi (Vamadeva)—
"Even being in the womb have I known the births of all the gods. A hundred iron holds held me down, (but) like a hawk I have broken them by force/'thus spoke Vamadeva even while being in the womb.

[Notes—The import of the Sruti is that as the Rishi Vamadeva having realised the glory of the Atman understood the true meaning of the mystery of birth and death, and thereby released himself from their meshes, even so a soul can get emancipation from the world through the knowledge of the Atman,

Iron holds—All the bodies created by the primal Avidya are called here iron holds inasmuch as they imprison the Jiva within their folds, and they are equally difficult to be broken like strong-holds made of iron, since nothing can destroy them except the knowledge of Brahman which is so hard to get.]

स एवं विद्वानस्माच्छरीरभेदादूर्ध्वं उत्क्राम्यामुष्मिन्स्वर्गे लोके
सर्वान्कामान्वाप्त्वाऽमृतः समभवत्समभवत् ॥ ६ ॥ इति द्विती-
याध्यायस्य प्रथमः खण्डः ॥ १ ॥

एवम् thus विद्वान् the knower सः he (Vamadeva Rishi)
अस्मात् from this शरीरभेदात् destruction of the body (or
having separated from the body) ऊर्ध्वं the above उत्क्राम्य
having gone अमुष्मिन् in this स्वर्गे heavenly लोके world सर्वान्
all कामान् desires आप्त्वा having attained अमृतः immortal
समभवत् became.

So, that knower (Vamadeva) having gone above after the destruction of the body and after attaining the fulfilment of all desires in the heavenly world, became immortal.

[Note—The commentator Sankaracharya has taken here the passages of the Mantra to mean that Vamadeva actual attained *Videha Mukti* having attained the final dissolution in the Supreme Self of Brahman after the fall of his body, and thereby got *real* immortality— He interprets the passage स्वर्गे लोके of the text as स्वस्मिन् आत्मनि in his own Atman. But the language of the Mantra clearly indicates the path of *Krama Mukti*, i.e., the process of gradual emancipation. Otherwise the

particle of the text would become perfectly meaningless. Moreover to mean as one's own Atman is a forced interpretation.]

PART THIRD

CHAPTER I.

हरिः ॐ । 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 ॥ १ ॥

कः what अयम् this आत्मा Atman इति thus (is questioned) वयम् we (यम् whom) उपास्महे worship सः he आत्मा Atman कतरः of which kind येन by which वा verily रूपं form पश्यति (man) sees येन by which वा again शब्दं sound शृणोति hears येन वा by which again गन्धान् smells आजिघ्रति smells येन वा by which again वाचम् speech व्याकरोति speaks येन वा by which again स्वादु tasteful च अस्वादु distasteful च also विजानाति knows.

Who is this Atman Whom we worship? What is that Atman by Which (man) sees form, hears sound, perceives smells, utters speech and knows the tasteful and also the distasteful.

[Note—Evidently the question has been raised by seekers of the Atman in order to have a clear grasp of its real nature for proper meditation. The Atman has been described as both with attributes (*sopadhika*) and without attributes (*Nirupadhika*). Now, the question naturally occurs to a seeker whether the Atman, he is trying to meditate upon should be considered as a pure light of intelligence completely bereft of all modifications or modalities of the mind and the senses, or it should be looked upon as an energising soul of all these and not absolutely different from them. It is but natural for an ordinary indiscriminate man to lump up all his active senses, mind and consciousness, and consider all these collectively as his soul,—and this is being done by all; but a closer scrutiny reveals the fact that the true and real Atman must be permanent and unchanging in Its nature and necessarily can never have variable elements as integral parts of Its being. The mind and the senses are changeable, hence they can never be part of the immutable Atman.

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 panorama of pictures 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 pro-

duces a distinct kind of experience, yet all these experiences are harmonised and converted into knowledge by the Seer, the Atman, who stands behind aU the senses and the mind. Hence the distinct nature of the Atman, the cogniser of all the functions of the senses, as separate from the senses is self-evident.]

यदेतद्दृढं मनश्चेतत् संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टि-
धृतिर्मतिमनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति ।
सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

यत् what एतत् this हृदयं heart, intellect मनः mind च and एतत् this संज्ञानं consciousness आज्ञानं mastery विज्ञानं particular knowledge प्रज्ञानं cognition, understanding मेधा memory retention दृष्टिः perception, धृतिः perseverance मतिः meditation, reflection मनीषा self-mastery जूतिः despondency, mental depression स्मृतिः memory reproduction संकल्पः volition or (imagination) क्रतुः determination असुः life कामः desire वशः attachment इति thus एतानि these सर्वाणि all प्रज्ञानस्य of consciousness एव verily नामधेयानि names.

What is heart is the same as mind. The consciousness, command, particular knowledge, cognition, retention, perception, perseverance, reflection, self-mastery, depression, memory, imagination, determination, desire, attachment,—all these are (but different) names of the Consciousness.

[Note—Here all the different aspects of the functions of the mind are identified with the mind in general and through the mind with the Consciousness which

makes these mental variations as its contents. According to the Advaitic theory of life, they have only a relative existence and a relative value and so are not *absolutely* real, and therefore not *absolutely* distinct from the Consciousness or the Atman itself.]

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतीषीत्येतानीमानि च क्षुद्र-मिश्राणीव बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जङ्गमं च पतत्रि च यच्च स्यावरम् सर्वं तत्प्रज्ञानेन प्रज्ञाने प्रतिष्ठितं प्रज्ञानेनो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

एषः This (Brahman in the form of intelligence) ब्रह्म (the lower) Brahman एषः This इन्द्रः Indra एषः This प्रजापतिः Hiranyagarbha एषः This एते these सर्वे all देवाः the gods (एषः This) इमानि these पञ्चमहाभूतानि five great elements पृथिवी the earth वायुः the air आकाशः the ether आपः the water ज्योतीषि the light इमानि these क्षुद्रमिश्राणि multiple of small creatures इमानि these इतराणि other बीजानि of causal forms च and इतराणि च others (of the nature of effect) अण्डजानि oviparous जारुजानि viviparous, mammals स्वेदजानि insects born of the heat उद्भिज्जानि the vegetables अश्वाः horses गावः cows पुरुषाः men हस्तिनः the elephants यत्किंच whatever इदं जंगमं that which walks पतत्रि च that which flies प्राणि the living (lit. that which breathes) यत् च what again स्यावरं the immovable तत्सर्वं all those प्रज्ञानेन (प्रज्ञा+नेन) what derive their being from Intelligence or Knowledge, i.e. dependent upon Knowledge प्रज्ञाने in that Principle of Knowledge or Brahman प्रतिष्ठितं established प्रज्ञानेनः having Know-

ledge as its bases लोकः the world प्रज्ञा the Principle of Knowledge or Consciousness प्रतिष्ठा basis, support प्रज्ञानं (therefore) the Principle of Knowledge or Consciousness ब्रह्म Brahman.

It is Brahma, It is Indra, It is Hiranyagarbha; It is all the gods. It is the five great elements such as the earth, air, ether, water and light; It is again the various little creatures. It is of the seed kind and of other kinds also such as the oviparous, the viviparous, the insects born of heat and the vegetables, and also horses, cows, men, elephants; (what more) whatsoever living beings that walk and that fly, and also the immovable objects are It. All these are Knowledge-manifested, based on Knowledge. The world is Knowledge-manifested, so Knowledge is its basis; and hence Knowledge is the Brahman.

[Note—This Mantra most beautifully describes the Vedantic conception of the universe in its fundamental relation with the Supreme Reality called Brahman which is essentially of the nature of Knowledge or the Principle of Consciousness. Object *is* because it forms the content of Knowledge, and the multiplicity of object however diversified in nature and relationship within itself, is after all but 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 Princi-

ple or Brahman, The variety in the Universe, beginning from the highest gods like Brahma and Indra down to the smallest insects and even the inert clod of earth—all are but the different manifestations of the same Brahman or Absolute Knowledge. Therefore all these have been designated here as *Prajnanetra*, 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 Vedanta these modes of an object are nothing but a display of that inscrutable entity called Maya which is though separate from the Principle of Knowledge in one sense, yet has no absolute reality and absolute independent existence apart from Brahman or that Absolute Knowledge. Therefore the Sruti tells here that Brahman is *Prajna* 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*.]

स एतेन प्रज्ञेनाऽऽत्मनाऽस्माद्ल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके
सर्वान्कामानाप्त्वाऽमृतः समभवत्समभवत् ॥ ४ ॥

सः He (The knower of such Brahman) एतेन by this प्रज्ञेन of the kind of the nature of knowledge आत्मना the Atman अस्मात् from this लोकान् world उत्क्रम्य having left अमुष्मिन् in that स्वर्गे in the heaven (The Atman) लोके world

सर्वान् all कामान् desires आप्त्वा having attained अमृतः immortal। समभवत् became.

After having gone beyond this world, he by that Atman of knowledge attained that Heaven (of Brahman) where all his desires were fulfilled and attained immortality.

[Note—According to the commentator, the reference is made here to the Rishi Vamadeva who realised Brahman as Knowledge and his own Self, and attained the absolute immortality after the fall of the physical body.]

हरिः ॐ । वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमा-
विरावीर्म एधि । वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेना-
होरात्रान्संदधाम्यृतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु तद्वक्तार-
भवतु अवतु मामवतु वक्तारभवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः

Peace! Peace!! Peace!!!

End of Third Part

End of Aitareya Upanishad.

