

## AITAREYA UPANISHAD

### First Chapter—(First Section)

When this universe did not exist, then at first 'atma' merely existed. There was not even a flicker. Atma viewed and reflected, perceived all in detail in the thought process as to how to create various features of creation—(1)

After reflection he created these regions. He created four lokas—regions—'ambhas', mareechee 'mara', and 'aapas'. Beyond and upto 'dyuloka'—heaven, whatever are the lokas, are ambhas loka; below that in the cosmos the bright lokas

आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किंचन मिषत् स ईक्षत लोकान्नु  
सृजा इति ॥ १ ॥

**aatmaa vaa idam-eka evaagra aaseen-anyat-kinchana mishat sa eekkshata lokaannu srijaa iti—(1)**

**aatmaa vai**—atma alone (master, God creator of the world); **idam**—this; **ekah eva**—alone, solely, only; **agrey**—before (from creation of universe); **aaseet**—was; **na**—never; **anyat**—another; **kinchan**—whatever; **mishat**—function of the eye (animate); **sah**—he (God); **eekshat**—saw, reflected in mind; **lokaan**—to the worlds—regions (physique of living creatures and earth etc); **nu**—definitely; **srijai**—create, make; **iti**—he reflected—(1)

स इमाल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः  
प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात्ता आपः ॥ २ ॥

**sa imman lokaan asrijat. ambho mareechee maram aapo ado ambhah paarena divam. dyouh pratishtaa antariksham mareechayah. prithivee maro yaa adhastaattaa aapah—(2)**

**sah**—he; **imaan**—these; **lokaan**—(four) to lokas; **asrijat**—created; **ambhah**—ambhas (loka); **mareecheeh**—mareechi (loka); **maram**—mara (loka); **aapah**—ap (loka); **adah**—this (further assigned); **ambhah**—is ambhas (loka); **parena**—

like sun, moon, planets etc.—these are ‘mareechee’—lokas; this earth where animate beings take birth and die, this is ‘martya-loka’—mara-loka; whatever is below the earth, that is ‘aapas’—loka—(2)

He reflected again and thought that, however, these lokas have been created, how will these be protected? Therefore let me create ‘lokpaals’, and brought out ‘purusha’ from ‘jala’. ‘jal’ does not mean water, but rather the subtle form of the panch-mahabhoots five elements, due to which creation is possible—is called ‘jala’. ‘Purusha’ was brought out from ‘jala’—here ‘purusha’ means ‘viraat purusha’, that purusha which has been called ‘hiranya-garbha’ everywhere. From ‘jala’ to ‘purusha’ meaning from natural subtle elements to viraat purusha—to hiranyagarbha—he was tempered after creating. Just as raw iron after heating is

beyond, further; **divam**—of dyu loka; **dyouh**—dyu loka; **pratishthaa**—(of this ambhas loka) is the commencement limit, (parena divam dyouh pratishthaa—ambhas loka is heaven and beyond that); **antariksham**—(the basis of brightness of sun-moon-stars) cosmos; **mareechayah**—is mareechi loka; **prithivee**—earth (name of loka); **marah**—is mara (world of mortals); **yaah**—which; **adhastaat**—(from this earth) is below (that); **aapah**—is ap loka—(2)

स ईक्षतेमे नु लोका लोकपालान् सृजा इति। सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ॥ ३ ॥

sa eeksha temey nu lokaa loka paalaannu srijaa iti. so adbhya eva purusham samudhritya amoorchchhayat—(3)

**sah**—he (God); **eekshat**—(again) thought; **imey nu**—these however; **lokaah**—loka—(have been made, created); **lok paalaannu**—(these) to also protectors of lokas (protectors, revered persons); **srijai**—I create, make; **iti**—this (reflected); **sah**—he; **adbhyah eva**—from the jalas (subtle elements); **purusham**—to purusha (hiranyagarbha or viraat-purusha);

tempered in water so that it may become tough, baked and well made, similarly 'viraatpurusha' initially was in a tender state, and it was necessary to temper him—mature him—(3)

Brahm tempered and matured viraat-purusha. Till now viraat-purusha was in a uncarved form, though the shape was of a human but its openings of the mouth, nose, eyes, ears etc. were closed. Due to tempering its mouth opened, just as an egg opens up. From the mouth of the viraat-purusha appeared the power of speech, and with the skill of that great purusha appeared the diety of speech 'agni'. The nostrils opened up and life-force appeared from the nostrils and from the praan of that eminent purusha appeared 'vaayu' the god of praan. The eye balls of the eyes opened, from them appeared the power of sight—and from the eyes appeared 'aaditya'—the god of eyes. The ears cleared and from the ears came the hearing energy and the god of hearing 'space'—(directions) appeared.

The skin uncovered and from it came pores and soft hair and from soft hair appeared herbs and vegetation. The heart bared and from the heart appeared mind, and from

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**samud-dhritya**—to lift, to hold, to create; **amoorchchha-yat**—tempered (free of fault), made comprehensive—(3)

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डम्। मुखाद्वाग्वा-  
चोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी  
निरभिद्येतामक्षीभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं  
श्रोत्राद्दिशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं  
निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः  
शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥ ४ ॥

**tam-abhya-taptasyaabhi-taptasya mukham**  
**nirabhidyata yathaandam. mukhaad-vaag-vaacho-agni-**  
**naasikay nirabhidyetaam naasikaabhyaam-praanah**  
**praanaad-vaayu-rakshinee nirabhidyetaam-**  
**aksheebhyaam chakshush-chakshusha. aadityah karnau**

the mind appeared the 'moon'—god of mind. The navel opened and from the navel appeared 'apaan', from apaan came the god of apaan 'death'. The penis uncovered and from that the strength of procreation appeared, and from energy of procreation came its god 'jala'—'jala' is the basis of procreation. In this manner creating four lokas, these eight lok-paals-guardians, that is eight basic elements of brahmaand

**nirbhidyetaam karnaabhyaam shrotram shrotraad-dishah-twak-nirabhidyate twacho lomaani lomabhya oshadhi-vanaspatayo hridayam nirbhidyata hridayaanmano manas-chandramaa naabhi-nirabhidyate naabhyaam-apaano. apaanaan-mrityuh shishnam nirabhidyata shishnaadreto retasa aapah—(4)**

**tam**—to that (purusha-hiranyagarbha); **abhyatapat**—heated, tempered, matured; **tasya**—of his' (hiranyagarbha); **abhitaptasya**—which had matured; **mukham**—mouth; **nirabhidyata**—split, opened, created; **yathaa andam**—like an egg; **mukhaad**—from the mouth; **vaag**—speech; **vaachah**—from speech; **agnih**—agni (were born); **naasikay**—nostrils; **nirabhidyetaam**—split, were formed; **naasikaabhyaam**—from nose; **praanah**—praan, (breathing in-out); **praanaad**—from praan; **vaayuh**—vaayu (was born); **akshinee**—eyes; **nirabhidyetaam**—split open, made; **akshibhyaam**—from eyes; **chakshuh**—power of vision; **chakshushah**—from the power of sight; **aadityah**—the sun (was born); **karnou**—both ears (round lumps); **nirabhidyetaam**—split, were created; **karnaabhyaam**—from ears; **shrotram**—power to hearing; **shrotraad**—from power to hear; **dishah**—directions (space); **twak**—skin; **nirabhidyata**—split, made; **twachah**—from skin; **lomaani**—soft hair; **lomabhya**—from hair; **oshadhi vanaspatayah**—herbs and trees (grew); **hridayam**—heart; **nirabhidyata**—split, created; **hridayaat**—from the heart; **manah**—the mind (the power to reflect, think); **manasah**—from the power to think; **chandramaah**—the moon (were created); **naabhih**—

were created from viraat-purusha, namely—agni, vaayu, aaditya, dishaa, vanaspati, chandramaa, mrityu and jala—(4)

### First Chapter—(Second Part)

These eight gods—‘agni’, ‘vaayu’ etc. eight guardians—as if descended upon this extensive sea of the universe, they indeed appeared from the body of viraat-purusha, but could not find a proper abode for themselves. Hunger and thirst was also added to them after appearance. Now these gods as if agitated spoke to their creator—tell us our proper place where we can stay and eat and drink—(1)

navel; **nirabhidyata**—split, made; **naabhyaah**—from the navel; **apaanah**—apaan; **apaanaat**—from apaan; **mrityuh**—death; **shishnam**—penis; **nirabhidyata**—split, was created; **shishnaat**—from the penis; **retah**—seminal fluid; **retasah**—from seminal fluid; **aapah**—jala—(4)

ता एता देवताः सृष्टा अस्मिन्महत्त्यर्णवे प्रापतंस्तमशनायापिपासाभ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

**taa etaa devataah srishtaa asmin-mahatyar-nave praapatan-tamashnaayaa-pipaasaabhyaam-anva-vaarjat taa. enam-abruvan-naayataanam nah prajaa-neehi yasmin pratishthitaa annam-adaameti**—(1)

**taah**—those; **etaah**—these; **devataah**—gods; **srishtaah**—after being created; **asmin**—this; **mahati**—large, extensive; **arnave**—in the sea; ocean of mundane existence; **praapatan**—fell; **tam**—to that (ocean of mundane existence); **ashnaayaa pipaasaabhyaam**—from hunger and thirst; **anva vaarjat**—combined; **taah**—they (the born gods agni etc.); **enam**—to him (creator); **abruvam**—said; **aayatnam**—home, place, shelter, base; **nah**—to us; **prajaaneehi**—tell; **yasmin**—in which; **pratishthitaah**—depending on (to stay); **annam**—to food grain (for satisfying hunger and thirst); **adaam**—may consume; **iti**—this (spoke)—(1)

The creator ordained a cow for them and spoke to the gods, make this your destination! They said, this abode will not be enough. Bringing a horse, he said—how would this be? They said, this too will not be adequate for us—(2)

Then he created 'purusha' (a human being) for them. They exclaimed aha! This is well made, no doubt 'purusha' is a beautiful creation of the Ordainer, it is an eminent work.

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

taabhyo gaamaanayattaa abruvaannavai no-ayam-alam-iti. taabhyo-ashva-maanayattaa abruvannavai no-ayam-alam-iti—(2)

taabhyah—for them; gaam—to cow (ox); aanayat—brought after having made; taah—those gods; abruvan—said; na vai—certainly not; nah—for us; ayam—this (ox); alam—enough, adequate; iti—this (spoke); taabhyah—for those gods; ashvam—horse; aanayat—brought; taah abruvan na vai nah ayam alam iti—(then again) they said that this horse will not be adequate for us—(2)

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् । ता  
अब्रवीद्यथाऽऽयतनं प्रविशतेति ॥ ३ ॥

taabhyah purusham-aanayattaa abruvan sukritam bateti purusho vaava sukritam. taa abraveet yathaa-aayatnam pravishateti—(3)

taabhyah—for them; purusham—to the primary being (living atma, human being); aanayat—brought; taah abruvan—those gods said; sukritam—did well, create, produced; bat—considerable; iti—this (said); purushah—human being; vaa va—just; sukritam—(of god) su (best) kriti (creation) is; taah—to those gods; abraveet—(God) spoke; yathaa aayatnam—according to own place of shelter (extent, resting place), in accordance to own abode; pravishat—enter, take shelter; iti—this (spoke)—(3)

The Ordainer told them to enter their respective places—(3)

Agni in the capacity speech entered the mouth; vaayu in the capacity of praan entered the nostrils; aaditya in the capacity of sight entered the eyes; dishaa in the capacity power to hear entered the ears; herbs and flora in the capacity of 'loma' (soft hair) entered the skin; chandrama in the capacity of mind entered the heart; death entered the navel in the

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशद-  
दित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधि-  
वनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्  
मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिशनं प्राविशन् ॥ ४ ॥

agnir-vaag-bhootwaa mukham praavishad-vaayuh  
praano bhootwaa naasike praavishad-aaditya-chakshur-  
bhootwaa-akshinee praavishad dishah shrotram  
bhootwaa karnou praavishan-oshadhi-vanaspatayo  
lomaani bhootwaa twa cham praavishan-chandramaa  
mano bhootwaa hridayam praavishat-mrityu-apaano  
bhootwaa naabhim praavishat-aapo reto bhootwaa  
shishnam pravishan—(4)

agnih—agni; vaak—speech; bhootwaa—becoming;  
mukham—in mouth; pravishat—entered; vaayuh praanah  
bhootwaa naasikay praavishat—vayu becoming praan  
entered the nostrils (inhale-exhale or power to breathe);  
aadityah chakshuh bhootwa akshinee praavishat—the  
sun becoming the power of sight (in the shape of eye) entered  
the eye balls; dishah shrotram bhootwaa karnou  
praavishan—direction (course, region) becoming the power  
of hearing entered the ears; oshadhi vanaspatayah lomaani  
bhootwaa twacham praavishan—herbs and vegetation in  
tender pure form entered the skin; chandramaa manah  
bhootwaa hridayam praavishat—the moon becoming the  
form of power to carefully reflect entered the heart; mrityuh  
apaanah bhootwaa naabhim praavishat—death became  
apaan and entered the navel; aapah reto bhootwaa

capacity of apaan; jala in the capacity of seminal fluid entered the area of procreation—(4)

Hunger—thirst spoke to the Ordainer, you have indeed created us, please tell us our destination. The Creator said, I will attach you with these gods, I will make you their partner. That is why whichever god is offered oblations, in that hunger—thirst are also participants. Hunger and thirst are pacified through oblation of agni, through oxygen of air, through rasa of aaditya, through bounds (limits) of course (direction), through manure of herbs, of moon through the light of the sun, of death through decline and of water through vapour—(5)

**shishnam praavishan**—the jalas becoming seminal fluid entered the organ of procreation—(4)

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदे-तास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविरृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ॥ ५ ॥

**tam-ashnaayaa pipaase abrootaam-aavaabhyaam-abhiprajaaneehiti. tey abraveet-etaasveva vaam devataasu-aabhajaami-etaasu bhaaginyou karomeeti. tasmaadyasyai kasyai cha devataayai havir-grihyate bhaaginyaa-vevaasyaam-ashnaayaa-pipaase bhavatah**—(5)

**tam**—to him (creator); **ashnaayaa-pipaase**—hunger and thirst; **abrotaam**—spoke; **aavaabhyaam**—for both of us also; **abhiprajaaneehi**—tell us (proper shelter—status—position); **iti**—this (spoke); **tey**—to both of them (hunger—thirst); **abraveet**—told; **etaasu**—these; **eva**—particularly; **vaam**—to both of you; **devataasu**—in the gods (agni etc.); **aabhajaami**—am obliging, stay in them; **etaasu**—only in them; **bhaginyou**—co-sharers; **karomi**—I direct; **iti**—this (spoke); **tasmaad**—with that reason, therefore; **yasyai kasyai cha**—whichever; **devataayai**—for the god; **havih**—to be used material; **grihyate**—is taken; **bhaaginyou**—co-sharer; **eva**—alone; **asyaam**—in this god; **ashnaayaa-pipaase**—hunger-thirst; **bhavatah**—happens—(5)



(The Creator created a human shaped viraat-purusha at first. He was uncast, same as a craftsman before making a statue makes its uncarved form. From the mouth of this uncast viraat-purusha were created agni, praan from nostrils, aaditya from the eye etc. After this, that is after the creation of viraat-purusha, this six feet high purusha was created as an image (replica) form of viraat purusha. Agni had indeed appeared from the mouth of viraat-purusha but the mouth of this human appeared from that agni of viraat-purusha; praan originated from the nose of viraat-purusha, but the nose of this purusha originated from that praan of viraat-purusha; the sun appeared from the eye of viraat purusha, but the eye of this purusha appeared from that aaditya of viraat-purusha. The sense of this tale is that the proportion of our eye which is with the sun, is the same what the sun has with the eye of viraat-purusha. What is the existence of our eye in front of the sun, similarly what existence does the sun have in front of the eye of that viraat-purusha? That is the scale of the eye of that viraat-purusha! If we imagine to relate agni, vaayu aaditya etc. of the shape of purusha in the same proportion to viraat purusha—how vast would be his mouth, nose, eyes? Aaditya (sun) is not the eye of that viraat purusha, aaditya is made out of his eye. Then indeed how huge would be his eye. Viraat purusha has been imagined in this topic keeping the same proportion in front for all gods.

Initially four lokas ‘ambhas-mareechi-mara-aapas’—these four lokaas were created, what does this mean? In the sky above ‘ambha’ meaning water and water alone—resembling blue is seen. This is called ‘ambhas’. In this sky resembling blue (water), shining sun-moon-stars are visible. Just as the because of glare of desert mirage is an illusion, similarly because the sun-moon-stars shine, they are called ‘mareechee’. Below this is ‘mar’ loka—this is the loka of those who live and die—martya loka—this is the third loka. Below this is all water—jala, or the blue sky which instead of being

called 'ambhas' is called 'aapas' loka. Aapas also means water. Thus 'ambhas, mareechee, mara, aapas'—these are the four lokas which are visible).

### First Chapter—(Third part)

The maker of the universe contemplated again, examined his composition—lokas, lokpaals were created, purusha (human being) was made as a dwelling of lokpaals (world-guardians), all the gods agni, vaayu etc. got established in purusha, made hunger and thirst as co-sharers in them. For the peace of hunger and thirst and the satisfaction of these gods, he created 'anna'—material to be consumed—(1)

The work of creation is with 'jala'. Earlier also 'purusha' was brought out from 'jala', now again the jalas were tempered for the function of creation. With tempering of the rasa-essential part of jala different types of embodiments

स ईक्षतेमे नु लोकाश्च लोकपालाश्चात्रमेभ्यः सृजा इति ॥ १ ॥

sa eekshat imey nu lokaashcha lokapaalaashcha-  
annamebhyah srijaa iti—(1)

sah—he (creator); eekshat—saw, contemplated; imey nu—these; lokaah—loka; cha—and; lokapaalaah—guardians of the universe (I have created); annam—anna, material to be consumed; ebhyah—for them; srijai—I make, create; iti—this (thought about this matter)—(1)

सोऽपोऽभ्यतपत् ताभ्योऽभितप्ताभ्यो मूर्तिरजायत या वै सा मूर्तिरजायतान्नं वै तत् ॥ २ ॥

so aapo abhyatapat taabhyo-abhi-taptaabhyo  
moorti-rajayata yaa vai saa moorti-rajaayataannam vai  
tat—(2)

sah—he (ordainer); apah—to jalas; abhyatapat—tempered; taabhyah—from them (jalas); abhitaptaabhyah—being tempered; moortih—dense material, object (visible earth of five elements); ajaayata—originated; yaa vai saa—

originated. With the tempering of jalas, the material form that emerged, that very one is 'anna'—(2)

(Wherever there is mention of creation, and development in the Upanishads, there is always mention of 'tapa'. Tapa is essential for any creation—development)

When anna was born, then it ran far away from gods. At that time the gods tried to take on (check) anna from 'vaani'—speech (voice), but could not catch it even with 'vaani'. Had they been able to take anna in their grip with vaani, then mere pronouncing anna through speech could have calmed (quenched) hunger and thirst—(3)

that which; **moortih**—(earth—form) dense object; **ajaayata**—was born; **annam**—(to this loka and guardians of the universe) is the material to be used; **vai**—certainly; **tat**—that anna (is desirable)—(2)

तदेतत्सृष्टं पराङ्मत्यजिघांसत् तद्वाचाऽजिघृक्षत्तन्नाशक्नोद्वाचा ग्रहीतुम् । स यद्वैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

**tadetat-srishtam paraangatya-jighaamsat tad - vaachaa-ajighrikshat-tannashaknot-vaachaa graheetum. sa yaddhainat-vaachaa agra-haishyat-abhi vyaahritya haivaanna-matrapasyata**—(3)

**tat**—indeed; **etat**—this; **srishtam**—created (anna); **paraanga**—towards the outer side (in the direction contrary to the lokpaals); **atyajinghaasat**—desired of running away, ran away; **tad**—to him; **vaachaa**—from speech; **ajighrikshat**—(the gods) wanted to grasp, wanted to catch; **tad**—to him; **na**—not; **ashaknot**—were successful (the gods); **vaachaa**—from speech; **graheetum**—for grasping; **sah**—he; **yad ha**—who; **enat**—to this (anna); **vaachaa**—from speech; **agrahaishyat**—could catch (then); **abhivyaahritya**—calling it towards himself (by mere speaking); **ha eva**—alone; **annam**—to anna; **atrapasyat**—be satisfied (would quench hunger and thirst)—(3)

Then they tried to check anna with praan, but could not catch with praan as well. Had they caught with praan, then mere smelling of anna would be enough to end hunger (apetite)–(4)

Thereafter they attempted to obtain anna with 'eye' but were not able to obtain it with eye as well. If they could obtain with eye then mere looking at anna would be enough to satisfy–(5)

तत्प्राणेनाजिघृक्षत् तन्नाशक्नोत्प्राणेन ग्रहीतुम् ।

स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

tat-praanena-jighrikshat tannaa-shaknot-praanena graheetum. sa yaddhainat-praanena-agrahaishyat-abhipraanya haivaannam-atrapasyat–(4)

tat—to that (anna); praanena—with breathing in and out; ajighri-kshat—wanted to hold; tat—to him; na—not; ashaknot—successful; praanena—with praan; graheetum—for holding; sah—he (who consumes); yad ha—if; enat—to this (anna); praanena—from breathing in and out; agrahaishyat—(then) could hold; abhipraanya—(towards anna) breathing in and out; ha eva—alone; annam—to anna; atrapasyat—would be contended–(4)

तच्चक्षुषाऽजिघृक्षत् तन्नाशक्नोच्चक्षुषा ग्रहीतुम् ।

स यद्धैनच्चक्षुषाऽग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

tacchakshushaa-ajighrikshat-tanna-saknocchakshushaa graheetum. sa yaddhai nacch chakshushaa agrahaishyad drishtwaa haivaanna matrapasyat–(5)

tat—to that (anna); chakshushaa—with sight; ajighrikshat—wanted to catch; tat—to him; na ashaknot chakshushaa graheetum—was not suitable of siezing with the eye; sah—he; yad ha—if; enat—to this (anna); chakshushaa—with eye sight; agrahai-shyat—could catch (then); drishtwaa—having looked; ha eva—merely; annam—to anna; atrapasyat—would be contended–(5)

They attempted to held anna with the power of hearing, but with the sense of hearing also they could not hold it. If they were able to grasp with the sense of hearing then a human being would contended just hearing the word 'anna'—(6)

They desired to grasp anna from skin, but even from skin they were not able to grasp. If they could grasp from skin then mere touching anna would bring contentment—(7)

They tried to accept anna with the mind, but even with

तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम्। स यद्धैनच्छ्रोत्रेणा-  
ग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

tacchhro trenaa jighrikshat tannaa shakno  
cchhrotrena graheetum. sa yaddhaina cchhrotrenaa  
grahaishya cchhrutwaa haivaanna matrapasyat—(6)

tat—to that (anna); shotrena—with power of hearing; ajighrikshat—wanted to clasp; tat na ashaknot shrotrena graheetum—could not clasp it with the power of hearing; sah yad ha enat—if he could to this (anna); shrotrena—with the power of hearing; agrahaishyat—(then) could catch; shrutwaa—after hearing; ha eva—merely; annam—to anna; atrapasyat—would be satisfied—(6)

तत्त्वचाऽजिघृक्षत् तन्नाशक्नोत्त्वचा ग्रहीतुम्। स यद्धैनत्त्वचाऽ-  
ग्रहैष्यत्स्पर्शत्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

tattwachaa ajighrikshat tannaa shaknot twachaa  
graheetum. sa yaddhai natwachaa agrahaishyat  
sprishtwaa haivaannam attrapasyat—(7)

tat—to that (anna); twachaa—with skin; ajighrikshat—wanted to hold; tat—to that (anna); na—not; ashaknot—was capable; twachaa—with sense of touch; graheetum—for holding; sah—that (community of gods); yad ha—if; enat—to this (anna); twachaa—with skin; agrahaishyat—could accept, could catch (then); sprishtwaa—after touch; ha eva—merely; annam—to anna; atrapasyat—would be contended—(7)

तन्मनसाऽजिघृक्षत् तन्नाशक्नोन्मनसा ग्रहीतुम्। स यद्धैनन्मनसाऽ-  
ग्रहैष्यद्भ्यात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

mind they were not able to accept it. Had they been successful in accepting with mind, then mere thought of anna would quench hunger and thirst—(8)

They tried to comprehend anna with the organ of procreation, but with that also they were not able to comprehend. If they could comprehend with that then giving up anna would bring satisfaction—(9)

Then the gods desired to hold anna with 'apaan', it caught hold of it. Apan-vayu remains in the lower area of the navel.

**tanmanasaa ajighrikshat tanna shaknon manasaa graheetum. sa yaddhai nanmanasaa agrahaishyat dyaatwaa haivaannam atrapasyat—(8)**

**tat**—to that (anna); **manasaa**—with the power of reflection; **ajighrikshat**—desired to acquire; **tat na ashaknot manasaa graheetum**—was unsuccessful in grasping it (catching) with mind; **sah**—they (the community of gods-consumers); **yad ha enat**—if to this (anna); **manasaa**—with mind; **agrahaishyat**—could hold, could take (then); **dhyaatwaa**—while meditating, reflecting; **ha eva**—definitely; **annam**—to anna; **atrapasyat**—would be contended—(8)

तच्छिश्नेनाजिघृक्षन्नाशक्नोच्छिश्नेन ग्रहीतुम् । स यद्धैनच्छिश्नेना-  
ग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥ ९ ॥

**tacchishnenaajighrikshat-tanna-shakno cchishnena graheetum. sa yaddhai-nacchishnenaagrahaishyad visrija haivaanna matrapasyat—(9)**

**tat**—to that (anna); **shishnena**—with the organ of procreation; **ajighrikshat**—desired to hold; **tat na ashaknot shishnena graheetum**—could not hold it with the organ of procreation; **sah**—he; **yad ha**—who; **enat**—to it; **shishnena**—with the genital; **agrahaishyat**—could hold (then); **visrija**—could give up; **ha eva**—merely; **annam**—to anna, **atrapasyat**—would be contended—(9)

तदपानेनाजिघृक्षत् तदावयत् । सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष  
यद्वायुः ॥ १० ॥

If it stays in an even state only then anna can be checked. The life force which wanders in the stomach and intestines is apaan. Its deterioration invites laxity in the digestive system. This apaan vaayu is the vaayu which grasps anna. This vaayu is as if annaayu, the life span of anna or age depending on anna. Vaayu means—‘vaa+aayuh’, on whose presence a living being will remain alive, its absence will perish a living being, but the writers of the Upanishads say this is ‘aa+aayuh’, is like ‘annaayuh’, that is ‘anna+aayuh’, age depends on anna, without anna there is no ‘aayu’—span of life—(10)

The creator created lokas, guardians of lokas, purusha (humans) and anna. His thinking was complete. Now the turn came for jeevaatmaa. It contemplated. Without me how would this physical body of purusha exist? Now it thought,

**tad-apaanena-ajighrikshat tadaavayat. saisho-annasya graho yad-vaayuh-annaayurvaa esha yad-vaayuh—(10)**

**tad**—to that (anna); **apaanena**—with apaan named praan distinction (which wanders in the stomach and intestines; **ajighrikshat**—wanted to catch; **tad**—it or to that; **aavayat**—came in grip; **sah eshah**—that this (apaan); **annasya**—of anna; **grahah**—is the one which holds; **yad**—which; **vaayuh**—is vaayu; **annaayuh**—(this) is the life span of anna or is the one whose life span depends on anna; **vai**—with certainty; **eshah**—this; **yad**—that which; **vaayuh**—is vaayu—(10)

स ईक्षत कथं त्विदं 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 ॥ ११ ॥

sa eekshata katham nvidam madrite syaaditi sa eekshata katarena prapadyaa iti. sa eekshata yadi vaachaabhi-vyaahritam yadi praanenaabhi-praanitam yadi chakshushaa drishtam yadi shrotrena shrutam yadi twachaa sprishtam yadi manasaa dhyaatam

through which means (path) should I enter this body? It said, the speech appears to be talking in the body, praan seems to be moving, the eyes seem to be looking, the ears seem to be hearing, the skin is touching, the mind is meditating, apaan and the reproductive organ seem to be working themselves, but is all this being done without me? If not, then who am I, where is my place?—(11)

Thinking as such, jeevaatmaa split-opened the skull in two parts which is the limit of the body—where the body ends,

**yadyapaanena-abhyaapaanitam yadi shishnena visrishtam-atha ko-aham-iti—(11)**

**sah**—that (jeevaatmaa); **EEKSHAT**—contemplated; **katham nu**—how; **IDAM**—this (body); **MADRITE**—without me; **SYAAD**—can exist; **ITI**—this (thought) (then); **sah**—that (jeevaatmaa); **EEKSHAT**—contemplated; **KATARENA**—through what, with what means; **PRAPADYAI**—(to this body) I may attain, may enter; **ITI**—this (thought); **sah EEEKSHAT**—it thought; **yadi**—if; **VAAACHAA**—by means of speech; **ABHIVYAAHRITAM**—speaking; **yadi**—if; **PRAANENA**—with praan or from (ghraan) nose; **ABHIPRAANITAM**—breathing in and out; **yadi CHAKSHUSHAADRISHTAM**—if looking by means of eyes; **yadi SHROTRENA SHRUTAM**—if hearing through ear; **yadi TWACHAA SPRISHTAM**—if touching through skin; **yadi MANASAA DHYAATAM**—if contemplation by mind; **yadi APAANENA**—if from apaan vaayu (praan-distinction); **ABHYAPAANITAM**—to emit; **yadi SHISHNENA VISRISHTAM**—if by the procreative organ (of seminal fluid) letting out (is possible then); **KAHAHAM**—what and who am I in this body (what is my power or position?); **ITI**—this (also began to think)—(11)

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

sa etam eva seemaanam vidaaryai tayaa dwaaraa praapadyata. saishaa vidritirnaam dwaastade-



and entered the body. That is why this opening is called 'vidriti'. Vidriti means splitting-tearing, both these skulls are separate, are split. When the jeevaatmaa stays in this place in the body, then it is in perfect bliss-paramanand—therefore this position is called 'naandan'. The residing of jeevaatmaa in the 'naandan' position during life and at the time of death the exit of jeevaatmaa coming in 'naandan' position and exiting from the path of 'vidriti'—this is the aim of a yogi (an ascetic). (Taittiriya 1-6, Prashna 3-7, Chhaandogya 8-6). The authors of the Upanishads declare that when jeevaatmaa is with in the body then it stays in three places. Jeeva with low reflections stay in lower places, jeeva with moderate (mediocre) reflections in mid places, jeeva with lofty reflections stay in supreme place—naandan place. While sermonising the rishi explained with a finger that this is the supreme place, this is the mid place and this is the lower place. Staying in these three places, jeeva creates three stages in the body. These stages are awake, dream and deep sleep. But here the rishi has called these stages as sleep stage. Jeeva, till

**tannaanandanam. tasya traya aavasathaastrayah swapnaa ayam-aavasatho-ayam-aavasatho-ayam-aavasatha iti—(12)**

**sah**—it; **etam eva**—just this; **seemaanam**—(where the hair end or the limit of combination of skulls) to the brahm opening; **vidaarya**—split open; **etayaa**—this; **dwaaraa**—from the enterance, path; **praapadyata**—reached, entered the body; **saa eshaa**—just that this (limit—brahm opening); **vidritih**—vidriti; **naam**—named; **dwaah**—is the opening, path; **tad etat**—that this only; **naandanam**—is provider of rapture, bestower of bliss; **tasya**—of that (jeevaatmaa entered in body); **trayah**—three (three births of jeevaatmaa mentioned ahead); **aavasathaah**—are places to stay—abodes; **trayah**—just three; **swapnaah**—are places of sleep (place of rest); **ayam**—this (first situated in the form of vigour—seminal fluid); **aavasathah**—is abode; **ayam**—this (second-birth in the form

it does not meet brahm, while staying in these three stages, is as good as asleep—(12)

When jeevaatmaa leaves the sleep stage, and looks at all elements, then thinks who else should I converse with, everywhere viraat-purusha, everywhere the expansion of brahm and brahm alone is felt. He sights brahm everywhere and exclaims 'idam+adarsham—I have sighted him—meaning, brahm is visible here just in front, where is he far away?—(13)

'Idam+adarsham' means—'have sighted this'. Here adding 'da+ra' of 'adarsham' with 'idam' becomes 'idam+da+ra', hence it is called 'idandra'. In fact the word is 'idandra', omitting 'da' in between makes it 'indra'. The gods

of child); **aavasathah**—is abode; **ayam**—(third-rebirth after death); **aavasathah**—is place of shelter; **iti**—as such—(12)

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति ।

स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिती ३ ॥ १३ ॥

**sa jaato bhootaanyabhi-vyaikhyat kimi-haanyam vaava dishat-iti. sa etam-eva purusham brahm tatamam apashyat-idam-adarsham iti**—(13)

**sah**—it; **jaatah**—being born (after being created); **bhootaani**—of elements (animate and inanimate living beings and five elements); **abhivyaikhyat**—saw towards, understood; **kim**—what, who, whom; **iha**—here; **anyam**—to another; **vaavadishat**—is speaking; (kim iha anyam vaavadishad—here in this body who else is somewhat speaking, is present, or here now who should I converse with); **iti**—like this (saw); **sah**—that (jeevaatmaa); **etam eva**—this alone; **purusham**—defused in cause and effect form in the abode of nature; **brahm**—to brahm; **tatman**—one (supreme) amongst of all of them (present in the evident body), or to the omnipresent; **apashyat**—sighted, understood (and said that); **idam**—to him; **adarsham**—(I) have sighted; **iti**—this—(13)

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

use the word 'indra' in place of 'idandra' since they prefer using mystical language, they have a liking for what is not evident—(14)

(Anna is the base of a human being's body, anna is held and grasped by apaan vaayu, after clarifying this the rishi in his own style has sermonised that maintaining and holding the body is not with eye, nose, ear etc. but with jeevaatmaa. As long as jeevaatmaa is asleep till that time it is unaware of anything; when it is awake, when its visions of knowledge open up, then it begins to see and proclaims—I have sighted him—in body and brahmaand (macrocosm).

The taantriks (who practice mysticism) derive a meaning of this topic that the sleeping jeeva is awakened with the awakening of the kundalini (in hathayoga). It has three locations—moolaadhaar (one of the six ganglions in the human body), heart, and brahm-randhra. The awakened kundalini proceeding from below upwards reaches brahm randhra in the end which is called 'naandan' place here. Reaching there atma sights brahm incarnate, therefore it is said in context of the thirteenth (shloka)—'I have sighted this

**tasmaad-idandro naama idandro ha vai naama tamidandram santam-indra ityaachakshate parokshena. paroksha priyaa ivahi devaah parokshapriyaa ivahi devaah—(14)**

**tasmaat**—(speaking after seeing that brahm) due to; **idandrah**—(this jeevaatmaa) idandra; **naama**—named; **idandrah ha vai naam**—(of jeevaatmaa) indandra would be the name; **tam**—that; **idandram**—to idandra; **santam**—to the form, to that which exists; **indrah iti**—with this (name) indra; **aachakshate**—is known; **parokshena**—in unknown form; **hi**—because; **parokshapriyaah**—not visible, who like objects which are not evident; **iva**—accept, know; **devaah**—are learned and wise; **paroksha priyaa iva hi devaah**—the learned are always interested and curious about unknown objects—(14)

(Him)'. There is a description of incarnate sight of brahm in various places in the Upanishads—'twaameva pratyaksham brahm vadishyaami'—'I will say you are perceptible brahm'. In the Gita also in the 7th chapter creation is called perceptible brahm).

## Second Chapter

In this chapter the mention of fertilisation has been incidental therefore the rishi while sermonising on this speaks in the beginning that expectant women should get up. After they leave the rishi begins his sermon—

It is said that a woman conceives, but in fact right from the beginning it is the man who preserves this. It is the seminal fluid which effects conception. This seminal fluid is the essential element of the energy of each limb of man. Because conception is effected with this energy of a man's body,

पुरुषे ह वा अयमादितो गर्भो भवति । यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गे-  
भ्यस्तेजः संभूतमात्मन्येवात्मानं बिभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति  
तदस्य प्रथमं जन्म ॥ १ ॥

**purusha ha vaa ayam-aadito garbho bhavati. yad-  
etadretas-tadetat-sarvebhyo-angebhyastejah  
sambhootamaat-manye-vaatmaanam bibharti tadyadaa  
striyaam sinchatyathai-nat-janayati tadasya prathamam  
janma—(1)**

**purushe**—in purusha (multitude of living beings); **ha vai**—merely; **ayam**—this; **aaditah**—from the beginning, the very first; **garbhah**—the womb (place of nurture of the new born); **bhavati**—is, becomes; **yad etad**—that this; **retah**—is the seminal fluid; **tad etat**—that this (seminal fluid); **sarvebhyah**—all; **angebhyah**—from the limbs (emerges); **tejah**—lustre (energy); **sambhootam**—accummulated, created; **aatmani**—in oneself; **eva**—alone; **aatmaanam**—to oneself, to ones own identity; **bibharti**—preserves, nurtures; **tad**—then, to it; **yadaa**—when; **striyaam**—in a woman

therefore it would be correct to say that man by protecting seminal fluid preserves himself. When he sows it in a woman, then it is as if he nurtures himself, he gives birth to himself. Thus man gives birth to himself, this is his first birth—(1)

That seminal fluid becomes her own exactly as ones own body. Though being a fluid of diverse character but becoming her own it does not trouble a woman. Keeping mans atma (self) safely within her she fosters it—(2)

Because she as if rears us, therefore it is our duty to rear and protect her. A woman maintains and preserves purusha

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(womb); **sinchati**—(man) sows, sprinkles, scatters; **atha**—then; **enat**—to himself; **janayati**—produces; **tad**—this; **asya**—his; **prathamam**—first; **janma**—(is) birth—(1)

तत् स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा ।

तस्मादेनां न हिनस्ति साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

**tat striyaa aatmabhooyam gachchhati yathaa swamangam tathaa. tasmaadenaam na hinasti saa-asyai-tam-aatmaanam-attra gatam bhaavayati**—(2)

**tat**—that (sown seminal fluid); **striyaah**—of a woman; **aatmabhooyam**—to her own self; **gachchhati**—becomes; (striyaah aatmabhooyam gachchhati—becomes an integral part of a woman); **yathaa**—like; **swayam**—own; **angam**—body, part; **tathaa**—in fact; **tasmaat**—with that very reason; **enaani**—to her (woman); **na**—never; **hinasti**—attacks, harms; **saa**—that (woman); **asya**—of this (man); **etam**—this; **aatmaanam**—to identity, image; **attra**—here, in this (womb); **bhaavayati**—(carefully) protects, rears—(2)

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

**saa bhaavyitree bhaavyitavyaa bhavati tam stree garbham bibharti so agram eva kumaaram janmano-**

(a human soul) in the womb. After birth man protects the infant, he fosters him, protects him under his care. This caring, this fostering is as if ones own caring and fostering. In this way he develops his offspring in the family lineage, he in fact extends himself, this is how there is an extension of society. Therefore the child who is born as an infant, is in fact the birth of man himself. The giving away of (veerya) seminal fluid is his first, and being born in the identity of an infant is man's own second birth—(3)

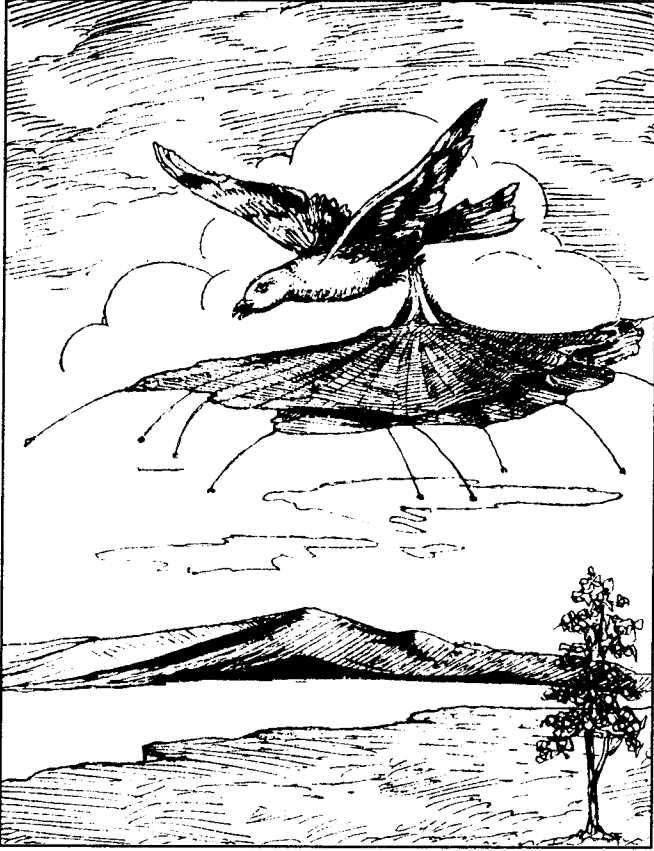
Man's atma stays in the world representing his virtuous deeds in the form of an infant. That is, his virtuous deeds in

**agre-adhibhaavayati sa yat kumaaram janmano-agre-adhibhaavayati-aatmaana-meva tad-bhaavyat-yeshaam lokaanaam santatyaa evam santataa heemey lokaastadasya dwiteeyam janma—(3)**

**saa**—she; **bhaaviyitree**—(her own lustre and character) who protects; **bhaavyitavyaa**—(by man) worthy of protection; **bhavati**—becomes; (because) **tam**—to him (purusha) alone; **stree**—woman; **garbham**—to womb (in); **bibharti**—cares and fosters; **sah**—he (purusha); **agre eva**—(from birth) before hand (in foetus form protecting the woman fosters the future infant); **kumaaram**—to (the born) child; **janmanah agre**—after birth (afterwards); **adhibhaavayati**—fosters; **sah**—he (purusha); **yat**—who; **kumaaram janmanah agre adhi bhaavayati**—who takes care of the infant after birth (he infact); **aatmaanam eva**—to (of) his own self; **tat**—in that time; **bhaavyati**—cares; **eshaam**—these; **lokaanaam**—of family-lineage; **santatyai**—for expansion, for moving ahead, for not letting it perish; **evam**—in this manner; **santataah**—(with family line) extensive; **hi**—precisely; **imey**—these; **lokaah**—human society; **tad asya**—of his (this embodied jeevaatmaa) **dwiteeyam**—second; **janma**—birth (is)—(3)

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयतेऽथास्याऽयमितर आत्मा कृतकृत्यो वयोगतः प्रैति स इतः प्रयत्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

the shape of his son carry on. His other atma, that is this gross body, leaves the world being old and contented. Leaving



*Just as a hawk sets free from a net-trap, in that manner  
I may free from the bond of life-death*

**so-asyaayam-aatmaa punyebhyah karmabhyah  
pratidheeyate-athaasyaa-ayamitara aatmaa krit-krityo  
vayogatah praiti sa itah prayanneva punarjaayate  
tadasya triteeyam janma—(4)**

**sah**—he (in the identity of an infant); **asya**—of him (father); **ayam**—this; **aatmaa**—atma, identity; **punyebhyah**—virtuous (auspicious); **karmabhyah**—for the deeds (to

this world he is born again, this is his third birth—(4)

Rishi Vaamdeva has rightly said—When I was in the womb, I had at that very time perceived all the births of the divine. I was kept in hundreds of bodies like steel. Just as a hawk is bound in a net (trap) below, and swiftly flies away in the sky breaking all joints; similarly I set free of hundreds of

perform); **pratidheeyate**—is established, is appointed as representative (who can look after ahead, maintain); **atha**—and; **asya**—his; **ayam**—this; **itarah**—second; **aatmaa**—atma, (itarah aatmaa—atma of own self); **kritkritiya**—successful, who completes all dutiful deeds; **vayogatah**—being old (reaching full age); **praiti**—dies; **sah**—he; **itah**—from here, from this (world); **prayan**—while departing, while leaving the body; **eva**—just; **punah**—again; **jaayate**—takes birth; **tad asya triteeyam janma**—this is his third birth—(4)

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

**tad-uktam-rishinaa. garbhe nu sannan-veshaam-vedamaham devaanaam janimaani vishwaa. shatam maa pura aayasee-rarakshannadhah shyeno javasaa niradeeyamiti garbha evai-tachchhayaano vaamdeva evam-uvaacha**—(5)

**tad**—that (just the matter); **uktam**—has been spoken; **rishinaa**—by rishi (Vaamdev); **garbhey**—in the womb; **nu**—however; **san**—while staying; **eshaam**—these; **anuavedam**—perceived; **aham**—I have; **devaanaam**—of the divine, of the senses; **janimaani**—to births, to origin; **vishwaa**—all; **shatam**—hundreds; **maa**—to me; **purah**—towns; **aayaseeh**—made of steel, very tough; **arakshan**—protected, saved (stopped); **adhah**—below; **shyenaah**—hawk (like a); **javasaa**—with speed, with force; **niradeeyam**—tore apart, broke away; **iti**—this (spoke); **garbhey eva**—just in the womb; **etat**—this (matter); **shayaanah**—while asleep; **vaamdevah**—rishi



body-like bonds similar to steel. Vaamdev said this remaining in the womb—(5)

Thus Vaamdev-rishi pierced the body, reaching above became immortal achieving all desires in heaven—(6)

### Third Chapter

After mentioning the connected account of conception, the rishi said—now expectant women can be seated in proper places and listen to the sermon.

Who is this 'atma' that we revere, and which is that atma with which this man sights form—appearance, hears sound,

Vaamdev; **evam**—as such; **uvaach**—had spoken—(5)

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्लाप्नुतः समभवत् समभवत् ॥ ६ ॥

**sa evam vidwaan-asmaad-shareera-bhedaa-doordhwam utkramyaa-mushmin swarge lokey sarvaan kaamaanaaptwaa-amritah sambhavat sambhavat**—(6)

**sah**—he (Vaamdev rishi); **evam**—thus; **vidwaan**—who understood; **asmaad**—this; **shareer-bhedaat**—from perish of the body (from the bond of body); **utkramyaa**—arising, crossing; **amushmin**—this; **swargey**—peaceful; **lokey**—in the world, in the state; **sarvaan**—all; **kaamaan**—to desires; **aaptwaa**—obtaining, getting; **amritah**—eternal, entitled to deliverance; **sambhavat**—became—(6)

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 ॥

**ko-ayam-aatmeti vayam upaasmahe katarah sa aatmaa yena vaa roopam pashyati yena vaa shabdam shrinooti yena vaa gandhaan-jighrati yena vaa vaacham vyaakaroti yena vaa swaadu chaa swaadu cha vijaanaati**—(1)

**kah**—who, which; **ayam**—this; **aatmaa**—(worthy of reverence) atma (is); **iti**—as such; **vyam**—we; **upaasmahe**—

smells fragrance, conducts speech and with which he is aware of tasty and contaminated objects—(1)

He answers this query—this that is ‘emotion’ and ‘reason’ and along with them this entire knowledge, carrying to orders (disposition towards God), distinctive knowledge, superior knowledge, aptitude in wisdom, power to observe, perseverance, reflection, common sense, inspiration, to

(of which) we should revere; **katarah**—(amongst the two atmas) which one; **sah**—that; **aatmaa**—atma (is); **yena**—with which; **vaa**—he; **pashyati**—perceives; **yena vaa**—or with which; **shrinhoti**—hears; **yena vaa**—or with which; **shrinoti**—listens; **yena vaa**—or with which; **gandhaan**—to fragrance; **aajighrati**—smells; **yena vaa**—or with which; **vaacham**—to speech; **vyaakaroti**—expresses (speaks); **yena vaa**—or with which; **swaadu cha**—and tasty; **aswaadu cha**—and not tasty (to substances); **vijaanaati**—is aware, knows—(1)

यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानां विज्ञानं प्रज्ञानं मेधा  
दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः ऋतुरसुः कामो वश इति  
सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

**yad-etat-hridayam manashchaitat. sajyaanam-  
ajyaanam vijyaanam prajyaanam medhaa drishtir-  
dhritir-matir-maneeshaa jootih smritih sankalpah kratu-  
rasuh kaamo vasha iti sarvaan ye-vaitaani prajyaanasya  
naamdheyaani bhavanti**—(2)

**yad**—whatever; **etat**—this; **hridayam**—heart (predominantly consisting of emotion); **manah**—mind (predominantly consisting of thought); **cha**—and; **etat**—this; **sanjyaanam**—entire knowledge; **ajyaanam**—to permit, disposition towards God; **vijyaanam**—distinctive (rational) knowledge, knowledge of skills etc.; **prajyaanam**—superior knowledge; **medhaa**—aptitude in wisdom; **drishtih**—power to observe—perceive; **dhritih**—perseverance; **matih**—reflection; **maneeshaa**—common sense; **jootih**—impetuosity, haste, inspiration; **smritih**—to recollect; **sankalpah**—resolve;

recollect, resolve, diligence, life force, to desire for future, to keep under control—all these are synonyms of ‘superior knowledge’. These are the virtues and qualities of jeevaatmaa. Due to jeevaatmaa not only image, taste, smell is perceived, but also functions which have been mentioned here, are also due to jeevaatmaa—(2)

After talking about ‘jeevaatmaa’, let us now talk about ‘God’. He is brahm, he is indra, he is prajaapati. He who? Whose description we are now going to mention—He. All these divine gods, these five elements, earth, air, space, water and light, these small living creatures, these complex tiny **kratuh**—diligence, conscientious; **asuh**—life energy, or removing deficiency; **kaamah**—desires for future; **vashah**—(to self or to others) keep under control, desire to enjoy pleasures received; **iti**—these; **sarvaani**—all; **eva**—are merely; **etaani**—these; **prajyaanasya**—are of superior knowledge; **naamdheyaani**—names, titles; **bhavanti**—are—(2)

एष ब्रह्मैष इन्द्र एष प्रजापतिरते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जंगमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

esha brahmaisha indra esha prajaapatir-ete sarve devaa imaani cha panch mahaabhootaani prithivee vaayuraakaash aapo jyoteenshi etaani-imaani cha kshudra mishraaneeva. bheejaanee-taraani chetaraani chaanda jaani cha, jaarujaani cha sweda jaani chod bhijjaani chaashwaa gaavah purushaa hastino yat-kin chedam praani jangamam cha patatri cha yachcha sthaavaram sarvam tat-prajyaa-netram prajyaaney pratishthitam prajyaanetro lokah prajyaa pratishthaa prajyaanam brahm—(3)

**eshah**—this (revered atma) just brahm; **brahmaa**—brahmaa (creator of the universe); **esha indrah**—this indra,

creatures and animals, these grains, these egg-born creatures, such born with a membrane cover, which germinate, which sprout, these horses, cows, humans, elephants—whatever is this world of living creatures, immovable, which have motion, which fly—all these are ‘eyes of wisdom’, as if wisdom is visible in all, this universe is not moving blindly, it is moving with wisdom, it is moving towards a goal with open eyes, this universe is established in cognizance and stationed in cognizance (faculty of perception—knowledge). Entire worlds are ‘eyes of wisdom’, established in wisdom. This prajyaan—

God; **eshah prajaapatih**—this prajaapati; **etey sarvey devaah**—all these divine gods; **imaani cha**—and these; **panch**—five; **mahaabhootaani**—elements; **prithivee**—earth (1); **vaayu**—air (2); **aakaashah**—space (3); **aapah**—water (4);  **jyoteeshim**—light (5); **etaani**—these (five); **imaani cha**—and these; **kshudra mishraani iva**—somewhat mixed among themselves (objects); **beejaani**—seeds; **itaraani**—another; **cha**—and; **itaraani**—another, different; **cha**—and; **andajaani**—born from an egg (birdss, fish, tortoise—serpents etc); **cha**—and; **jaarujaani**—born with a membrane cover (humans—cows etc.); **swedajaani**—born with the combination of heat—humidity (tiny objects like louse—centipede etc.); **cha**—and; **udbhijjaani**—which germinate (which sprout—trees, vegetation etc.); **cha**—and; **ashwaah**—horses; **gaavah**—cows; **purushaah**—humans; **hastinah**—elephants; **yat kim cha**—and whatever else; **idam**—this; **praani**—living being (who breathes); **jangamam**—moving, animate; **cha**—and; **patatri**—which flies; **cha**—and; **yat cha**—and which; **sthaavaram**—that remain still, stationary (mountains etc); **sarvam tat**—all these; **prajyaa-netram**—inspired with knowledge, wisdom; **prajyaaney**—on wisdom; **pratishthitam**—depend; **prajyaanetraah**—inspired by wisdom (whose eye is wisdom—the one who leads); **lokah**—(this) universe; **prajyaa**—wisdom, the power of mind, understanding alone; **pratishthaa**—shelter; **prajyaanam**—wisdom; **brahm**—leading, is supreme;

faculty of perception and knowledge is brahm, just that is indra, just that is prajaapati. That atma we worship, just that He is this—(3)

(The universe is established in 'prajyaan'—perception, knowledge—meaning that creation of the universe depends on reflection, discretion, caution, care—It is not conjectural or random).

A devotee with devotion to this wise atma departs from this earth fulfilling all desires in heaven becomes immortal, becomes immortal—(4)

In conclusion of the sermon, the rishi says—my speech may establish in mind, my mind may establish in speech. With

(prajyaanam brahm—the guide to wisdom, is the pre-eminent teacher, brahm, he alone is worthy of reverence)—(3)

स एतेन प्रज्ञेनात्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके  
सर्वान्कामान्प्राप्नुवतः समभवत् समभवत् । इत्योम् ॥ ४ ॥

**sa etena prajyena-aatmanaa-asmaat-lokaat-utkramyaa-mushmin swarge lokey sarvaan-kaamaan-aaptwaa-amritah samabhavat samabhavat-ityom—(4)**

**sa**—that (devotee); **etena**—this; **prajyena**—omniscient; **aatmanaa**—by means of God (worshipping Him); **asmaat lokaat**—from this (earth) world or from this human birth; **utkramyaa**—rising above, departing it; **amushmin**—that; **swargey**—peaceful; **lokey**—in the world; (swarge lokey—peaceful world, in the ultimate abode of release from rebirth); **sarvaan**—all; **kaamaan**—to desires; **aaptwaa**—getting fulfilled; **amritah**—immortal (free from the bind of birth and death); **sambhavat**—have become; **sambhavat**—have become; **iti om**—this Upanishad ends—(4)

वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि । वेदस्य  
म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाऽहोरात्रान्संदधाम्यृतं वदिष्यामि  
सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

one identity of mind and speech, my inner spirit may continuously develop. I may attain Veda. What I have said may not easily vanish. I may study this day and night. I may speak with objectivity, I may speak the truth, protect me. Take care of me—the counsellor, protect me and my teacher. Om shantih shantih shantih.

**vaangmey manasi pratishtithaa mano mey vaachi pratishtitham-aaviraa-veerma edhi. vedasya ma aaneesthah shrutam mey maa prahaasee-ranena-adheetena-ahoraatraan-sandadhaam-ritam vadishyaami satyam vadishyaami tanmaamavatu tad-vaktaara-mav-twavatu maam-avatu vaktaaram avatu vaktaaram. om shaantih shaantih shaantih.**

**vaang**—speech; **mey**—mine, my; **manasi**—in reflecting, in knowledge; **pratishtithaa**—became fixed; **manah**—mind; **mey**—my; **vaachi**—in speech, be established; **aaviraa**—clear evident; **aaveeh**—protection; **mey**—to me; **edhi**—(come upon) let it; **vedasya**—of veda, of knowledge; **mey**—my; **aaneesthah**—be settled in subtle foremost part (foremost wisdom); **shrutam**—knowledge heard; **mey**—to me; **maa**—never; **prahaaseeh**—leave; **anena**—this; **adheetena**—from academic study; **ahoraatraan**—to days-nights; **sandadhaami**—may I join, make one; **ritam**—real talk; **vadishyaami**—will speak; **satyam**—truth; **vadishyaami**—will speak; **tad**—that (study); **mam**—my; **avatu**—may take care; **tad**—that (teaching); **vaktaaram**—to counsellor (of); **avatu**—may take care; **avatumaam**—may protect me; **avatu vaktaaram**—may safeguard the missionary; **avatu vaktaaram**—may protect the counsellor; **om shaantih shaantih shaantih**—O God protector of all we may attain spiritual, material, divine peace in all three periods and also physical, mental and spiritual tranquility.