

*sarvendriyāni sampratiṣṭhāpya, ahimsan sarva-bhūtany anyatra tīrthebhyah, sa khalv evaṃ vartayan yāvad āyusam brahma-lokam abhisampadyate, na ca punar āvartate, na ca punar āvartate.*

1. This Brahmā told to *Prajā-pati*, *Prajā-pati* to Manu, Manu to mankind. He who has learned the Veda from the family of a teacher according to rule, in the time left over from doing work for the teacher, he, who after having come back again, settles down in a home of his own, continues the study of what he has learnt and has virtuous sons, he who concentrates all his senses in the self, who practises non-hatred to all creatures except at holy places, he who behaves thus throughout his life reaches the Brahma-world, does not return hither again, yea, he does not return hither again.

*dhārmikā*: virtuous sons and pupils;  
*puṭrān śiṣyāms ca dharma-yuktān*. Ś. *anyatra tīrthebhyah*: except at holy places. Ś. makes out that even travelling as a mendicant causes pain, but a mendicant is allowed to beg for alms at sacred places. *bhikṣā-nimittam aṣanādināpi paraṇidā syāt*.

## AITAREYA UPANIṢAD

The *Aitareya Upaniṣad* belongs to the *Rg Veda* and the Upaniṣad proper consists of three chapters. This is part of the *Aitareya Āraṇyaka*, and the Upaniṣad begins with the Fourth Chapter of the second *Āraṇyaka*, and comprises Chapters IV, V and VI. The preceding parts deal with sacrificial ceremonies like the *mahāvratā* and their interpretations. It is the purpose of the Upaniṣad to lead the mind of the sacrificer away from the outer ceremonial to its inner meaning. All true sacrifice is inward. Ś points out that there are three classes of men who wish to acquire wisdom. The highest consists of those who have turned away from the world, whose minds are freed and collected, who are eager for freedom. For these the Upaniṣad (*Aitareya Āraṇyaka* II. 4-6) is intended. There are others who wish to become free gradually by attaining to the world of *Hiranya-garbha*. For them the knowledge and worship of *prāṇa*, life-breath is intended. (*Aitareya Āraṇyaka* II. 1-3). There are still others who care only for worldly possessions. For them the meditative worship of the *Samhitā* is intended. (*Aitareya Āraṇyaka* III).<sup>1</sup>

<sup>1</sup> See Ś on *Aitareya Āraṇyaka* III. 1. 1.

## INVOCATION

I. *vān me manasi pratiṣṭhitā, mano me vāci pratiṣṭhitam; āvir āvir ma edhi: vedasya ma ānīsthah. śrutam me mā prahāsīh. anenādhitēnāhorātrān samdadhāmy, rtaṁ vadisyāmi. satyam vadisyāmi: tan mām avatu, tad vaktāram avatu, avatu mām, avatu vaktāram, avatu vaktāram. Aum, śāntih, śāntih, śāntih.*

I. My speech is well established in my mind. My mind is well established in my speech. O Thou manifest one, be manifest for me. Be a nail for my Veda. Do not let go my learning. By this that has been studied, I maintain days and nights. I will speak of the right. I will speak of the true. May that protect me. May that protect the speaker. Let that protect me. Let that protect the speaker. Let that protect the speaker. *Aum*, peace, peace, peace.

*be a nail:* let the spirit of the Scriptures be constantly present.

## CHAPTER I

### Section I

## THE CREATION OF THE COSMIC PERSON

I. *ātmā vā idam eka evāgra āsīt, nānyat kiñ cana miṣat. sa aikṣata lokān nu sṛjā iti.*

I. The self, verily, was (all) this, one only, in the beginning. Nothing else whatsoever winked. He thought, 'let me now create the worlds.'

See B.U. I. 4. I.

*idam:* (all) this, the manifested universe.

*one only:* Everything is derived from ātman to which there is no second.

'Nothing else whatsoever winked.' This is by way of refutation of the Sāṃkhya dualism. The non-being of matter which is assumed for explaining creation is not external to the Supreme.

2. *sa imāml lokān asṛjata, ambho marīcīr maram apo'do'mbhah pareṇa divam; dyauh pratiṣṭhā, antarikṣam marīcayah, pṛthivī maro ya adhastāt tā āpah.*

2. He created these worlds, water, light rays, death and the waters. This water is above the heaven. The heaven is its support. The light rays are the atmosphere. Death is the earth. What are beneath, they are the waters.

Earth is called *mara* or death, because all beings on earth die. *mriyante asmin bhūtāni.*

'Although the worlds are composed of the five elements, still from the preponderance of water, they are called by names meaning water such as *ambhas*, etc.' Ś.

3. *sa iṅsata ime nu lokā, loka-pālān nu sṛjā iti; so'dbhya eva puruṣam samuddhṛtyāmūrchayat.*

3. He thought, 'Here then are the worlds. Let me now create the guardians of the worlds.' From the waters themselves, he drew forth the person and gave him a shape.

4. *tam abhyatapat. tasyābhitaptasya mukham nirabhidayata yathāṅdam: mukhād vāg, vāco gñir nāsike nirabhidyetām, nāsikābhyām prāṇah, prāṇād vāyuh, akṣiṇī nirabhidyetām, akṣibhyām cakṣuh, cakṣuṣa ādityah, karnau nirabhidyetām, karnābhyām śrotram, śrotrād dīśah, tvān nirabhidayata, tvaco lomāni, lomabhyā ośadhi-vanaspatayah, hṛdayam nirabhidayata hṛdayān manah,*

*manasas caṅdrāmāḥ, nābhīr nirabhidvata, nābhyā apānaḥ, apānān mṛtyuḥ, śiśnam nirabhidvata, śiśnad retaḥ, retasa āpah.*

4. He brooded over him. Of him who has thus been brooded over, the mouth was separated out, like an egg. From the mouth speech, from speech fire. The nostrils were separated out: from the nostrils breath, from breath air. The eyes were separated out: from the eyes sight, from sight the sun. The ears were separated out: from the ears hearing and from hearing the quarters of space. The skin was separated out: from the skin the hairs, from the hairs plants and trees. The heart was separated out: from the heart the mind and from the mind, the moon. The navel was separated out: from the navel, the outbreath, from the outbreath death. The generative organ was separated out: from it semen, from semen water.

*like an egg:* as is the case with an egg when it is hatched: *yathā pakṣīnaḥ aṅgam nirbhidyate evam. Ś.*

### Section 2

#### THE COSMIC POWERS IN THE HUMAN PERSON

1. *tā etā devatāḥ sṛṣṭā asmin mahaty arṇave prāpatan tam aśanāyā-pīpāsābhyām anuvārjāt; tā enam abruvann, āyatanam naḥ prajānīhi yasmin pratiṣṭhitā annam adām eti.*

1. These divinities thus created fell into this great ocean. (The self) subjected that (person) to hunger and thirst. They said to him (the creator), 'Find out for us an abode, wherein established we may eat food.'

*arṇave:* in the ocean: *saṁsāra* is generally compared to an ocean. *saṁsārārṇave, saṁsāra-samudre. Ś.*  
*prāpatan:* fell, *patitavatyah. Ś.*

2. *tābhyo gām ānayat tā abruvan, na vai no'yam alam iti. tābhyo 'śvam ānayat tā abruvan, na vai no'yam alam iti.*

2. For them, he brought a cow. They said, 'Indeed this is not enough for us.' For them he brought a horse. They said, 'Indeed this is not enough for us.'

*gām:* *gavākrītiṣiṣṭam piṇḍam. Ś.*

3. *tābhyah puruṣam ānayat tā abruvan, sukṛtam bateti. puruṣo vā va sukṛtam, tā abravīd, yathāyatanam praviśateti.*

3. For them he brought a person. They said, 'Well done indeed.' A person verily is (what is) well done. He said to them, 'enter into your respective abodes.'

4. *agnir vāg bhūtvā mukham praviśad, vāyuh prāno bhūtvā nāsike praviśad, ādityas cakṣur bhūtvākṣiṇi praviśad, diśah srotram bhūtvā karnau praviśann, ośadhi-vanaspatayo lomāni bhūtvā tvacam praviśamś caṅdrāmā mano bhūtvā hṛdayam praviśan, mṛtyur apāno bhūtvā nābhīm praviśad, āpo reto bhūtvā śiśnam praviśan.*

4. Fire, becoming speech, entered the mouth. Air becoming breath, entered the nostrils. The sun, becoming sight, entered the eyes. The quarters of space, becoming hearing, entered the ears. Plants and trees, becoming hairs, entered the skin. The moon, becoming the mind, entered the heart. Death, becoming the outbreath, entered the navel: water becoming semen entered the generative organ.

5. *tam aśanāyā-pīpāse abrūtām āvābhyām abhiprajānīhīti. te abravūt, etāsu eva vām devatāsvābhajāmy, etāsu bhāginyau Karo-mīti: tasmād yasyai kasyai ca devatāyai havir gṛhyate bhāginyā vevāsyām aśanāyā-pīpāse bhavataḥ.*

5. To him (the creator), hunger and thirst said, 'For us (also) find out an abode.' He said to them, 'I assign you a place in these divinities and make you sharers with them. Therefore to whatever divinity an offering is made, hunger and thirst become partakers in it.'

### Section 3

#### THE CREATION OF FOOD AND THE INABILITY OF VARIOUS PERSONAL FUNCTIONS TO GET AT IT

1. *sa ikṣataime nu lokās ca loka-pālās cānam ebhyaḥ sṛjā iti.*

1. He thought, 'Here are the worlds and the guardians of the worlds. Let me create food for them.'

2. *so'po'bhyatapat: tābhyo'bhīlaptābhyo mūrtir ajāyata, yā vai sāmūrtir ajāyatānam vai tat.*

2. He brooded over the waters and from the waters so brooded over issued a form. That whichever was produced as that form is, verily, food.

3. *tad enad abhisrṣtam parāntyajighāmsat: tad vācājighrṣat tan nāsaknod vācā grahītum; sa yad hainad vācāgrahaiṣyad abhivryāhṛtya haivānnam atrapṣyat.*

3. This, so created wished to flee away. (The person) sought to seize it with speech. He was not able to take hold of it by speech. If, indeed, he had taken hold of it by speech, even with speech, one would have had the satisfaction of food.

By merely talking of food, one will not be satisfied.  
*ajighrṣat*: sought to seize, *grahītum aicchat*. Ś.  
*atrapṣyat*: would have had satisfaction. *trpṣo'bhaviṣyat*. Ś.

4. *tat prānenājighrṣat, tan nāsaknot prānena grahītum; sa yad hainat prānenāgrahaiṣyad abhiprānya haivānnam atrapṣyat.*

4. (The person) sought to seize it with breath. He was not able to take hold of it by breath. If, indeed, he had taken hold of it by breath, even with breath one would have had the satisfaction of food.

By merely breathing toward food, no satisfaction of the appetite is possible.

5. *tac cakṣusājighrṣat, tan nāsaknoc cakṣuṣā grahītum, sa yad hainac cakṣusāgrahaiṣyad drṣtvā haivānnam atrapṣyat.*

5. (The person) sought to seize it with sight. He was not able to take hold of it by sight. If, indeed, he had taken hold of it by sight, even with the sight (of food) one would have had the satisfaction of food.

6. *tac chrotrenājighrṣat, tan nāsaknoc chrotreṇa grahītum; sa yad hainac chrotrenāgrahaiṣyac chrutvā haivānnam atrapṣyat.*

6. (The person) sought to seize it with hearing. He was not able to take hold of it by hearing. If indeed, he had taken hold of it by hearing, even with the hearing (of food), one would have had the satisfaction of food.

7. *tat tvacājighrṣat, tan nāsaknot tvacā grahītum; sa yad hainat tvacāgrahaiṣyat sprṣtvā haivānnam atrapṣyat.*

7. (The person) sought to seize it by the skin. He was not able to take hold of it by the skin. If, indeed, he had taken hold of it by the skin, even with the skin (i.e. by touching food) one would have had the satisfaction of food.

8. *tan manasājighrṣat, tan nāsaknot manasā grahītum; sa yad hainat manasāgrahaiṣyat dhyātvā haivānnam atrapṣyat.*

8. (The person) sought to seize it by the mind. He was not

able to take hold of it by the mind. If, indeed, he had taken hold of it by the mind, even with the mind (i.e. by thinking of food), one would have had the satisfaction of food.

9. *tac chiśnenājighrṣat, tan nāsaknoc chiśnena grahītum; sa yad hainac chiśnenāgrahaiṣyad viśrjya haivānnam atrapṣyat.*

9. (The person) sought to see it by the generative organ. He was not able to take hold of it by the generative organ. If, indeed, he had taken hold of it by the generative organ, even by emission one would have had the satisfaction of food.

10. *tad apānenājighrṣat, tad āvayat, saiṣo'nnasya graho yad vāyur annāyur vā eṣa yad vāyuh.*

10. Then, the person, sought to seize it by the out-breath. He got it. The grasper of food is what air is. This one living on food, is, verily, what air is.

*annāyuh*: *anna-bandhano anna-jivano vai prasiddhaḥ*. Ś.

#### THE ENTRANCE OF THE SELF INTO THE BODY

II. *sa īkṣata: katham nvidam mad rte syād iti. sa īkṣata, katarena prapadyā iti. sa īkṣata, yadi vācābhivryāhṛtam; yadi prānenābhiprāṇitam, yadi cakṣuṣā drṣtam, yadi śrotreṇa śrutam, yadi tvacā sprṣtam, yadi manasā dhyātam, yady apānenābhyapānitam, yadi śiśnena viśrṣtam, atha ko'ham iti.*

11. He thought, How can this food exist without me? He thought, through what (way) shall I enter it? He thought (again), If speaking is through speech, if breathing is through breath, if seeing is through the eyes, hearing is through the ears, if touching is through the skin, if meditation is through the mind, if breathing out is through the outbreath, if emission is through the generative organ, then who am I?

Speech, etc., are effects and serve a master. The body is like a city and there must be a lord of the city: *kārya-kāraṇa-saṃghāta-lakṣaṇam puram*. It is for the enjoyer, *svāmy-artham*. So the enjoyer must enter the body. So the question is raised, 'through what way shall I enter it?' 'The forepart of the foot and the crown of the head are the two ways of entrance into this body, the collection of several parts. By which of these two ways shall I enter this city, this bundle of causes and effects?' Ś.

12. *sa etam eva sīmānam vidāryaitayā dvārā prāpadyata, saiṣa vidṛtir nāma dvāḥ, tad etan nāndanam; tasya traya āva-*

sathās trayāḥ svapnāḥ, ayam āvasatho'yam āvasatho'yam āvasatha iti.

12. After opening that very end (of the head), by that way he entered. This is the opening known as *viḍṛti*. This is the pleasing. For that, there are three abodes; three kinds of dreams as: this is the abode; this is the abode; this is the abode.

*śiman*: the very end (of the head), the saggital suture. This is the highest centre of spiritual consciousness, called the *sahasrā*, the thousand-petalled lotus. It is said to be situated in the centre of the brain:

sa sraṣṭeśvara etam eva mūrḍhasīmānam keśa-vibhāgāvasānam vidārya cchīdrām kṛtvā etayā dvārā mārgēna imam lokam kārya-kāraṇa-samghālam prāpadyata praviveśa. Ś.

three kinds of dreams: Reference is to the three conditions of waking, dream and deep sleep of the *Māṇḍūkya U*. The ordinary condition of waking is said to be a dream as distinguished from the state of enlightenment.

Ś explains that the right eye is the abode during the waking state: the inner mind (*antar-manas*) during dream and the space of the heart (*hṛdayākāśa*) during profound sleep. He offers an alternative interpretation. The three abodes are the body of one's father, the womb of one's mother and one's own body.

13. sa jāto bhūtany abhivyaikhyat kim ihānyam vāvadiṣad iti, sa etam eva puruṣam brahmā tātamam apaśyat, idam ādarśam iti.

13. He, being born, perceived the created beings, what else here would one desire to speak? He perceived this very person *Brahman* all-pervading, 'I have seen this,' he said.

*tātamam*: all-pervading, *takāreṇaikena luptena tātatamam*, *vyāptatāmam paripūrṇam ākāśavat*. Ś.

14. tasmād idandro nāmedandro ha vai nāma tam idandram santam indra ity ācakṣate parokṣeṇa, parokṣa-priyā iva hi devāḥ.

14. Therefore his name is *Idandra*. Indeed, *Idandra* is the name. Of him who is *Idandra*, they speak indirectly (cryptically) as *Indra*. Gods appear indeed to be fond of the cryptic.

*idandra*: the perceiver of this.

*indra*: is a word denoting an object beyond the range of vision.

## CHAPTER II

## THREE BIRTHS OF THE SELF

1. *puruṣe ha vā ayam ādito garbho bhavati, yad etad retas tad etat sarvebhyo'ṅgebhyas tejah sambhūtam, ātmany evātmanam vibharti, tad yathā striyām siṅcaty athainaj janayati, tad asya prathamam janma.*

1. In a person, indeed, this one first becomes an embryo. That which is semen is the vigour come together from all the limbs. In the self, indeed, one bears a self. When he sheds this in a woman, he then gives it birth. That is its first birth.

2. *tat striyā ātmabhūyam gacchati, yathā svam aṅgam tathā, tasmād enām na hinasti, sāsyaitam ātmanam atra gatam bhāvayati.*

2. It becomes one with the woman, just as a limb of her own. Therefore it does not hurt her. She nourishes this self of his that has come into her.

*bhāvayati*: nourishes, *vardhayati*, *paripālayati* Ś.

3. *sā bhāvayatṛī bhāvayitavyā bhavati, tam strī garbham vibharti, so'gra eva kumāram janmano'gre'dhi bhāvayati, sa yat kumāram janmano'gre'dhibhāvayaty ātmanam eva tad bhāvayaty eṣām lokānām samtatya evam samtatā hīme lokāḥ, tad asya dvitīyam janma.*

3. She, being the nourisher, should be nourished. The woman bears him as an embryo. He nourishes the child before birth and after the birth. While he nourishes the child before birth and after the birth, he thus nourishes his own self, for the continuation of these worlds; for thus are these worlds continued. This is one's second birth.

*agre*: before (birth), *prāg janmanah*. Ś.

*adhi*: after (birth), *ūrdhvam janmanah*. Ś.

*ātmanam*: his own self. The father is said to be born as the son. *pitur ātmaiva hi putra-rūpeṇa jāyate*. Ś.

4. *so'syāyam ātmā punyebhyaḥ karmabhyah pratidhīyate, athāsyāyam itara ātmā kṛta-kṛtyo vayo-gataḥ praiti, sa itaḥ prayann eva punar jāyate, tad asya tṛtīyam janma. tad uktam ṛṣinā.*

4. He (the son) who is one self of his (father) is made his substitute for (performing) pious deeds. Then the other self of

his (father's) having accomplished his work, having reached his age, departs. So departing hence, he is, indeed, born again. That is his third birth. That has been stated by the seer.

*ṣrayann eva*: departing, *śarīram parityajann eva*. Ś.

5. *garbhe nu sann anveṣām avedam aham devānām janmāni viśvā,*  
*śatam mā pura āyasīr arakṣann aghaḥ śyeno jvasā nira-*  
*dīyam*

*iti, garbha evaitac chayāno vāma-deva evam uvāca.*

5. 'While I was in the womb, I knew all the births of the gods. A hundred strongholds made of steel guarded me. I burst out of it, with the swiftness of a hawk.' Vāma-deva spoke this verse even when he was lying in the womb.

6. *sa evaṁ vidvān asmāc charīra-bhedād ūrdhva utkramy-*  
*ānuṣmīn svarge loke sarvān kāmān āptvāmṛtaḥ samabhavat,*  
*samabhavat.*

6. He, knowing thus and springing upward, when the body is dissolved, enjoyed all desires in that world of heaven and became immortal, yea, became (immortal).

## CHAPTER III

1. *ko'yam ātmeti vayam upāsmāhe, katarah sa ātmā, yena vā paśyati, yena vā śṛnoti, yena vā gandhān ājighrati, yena vā vācām vyākaroṭi, yena vā svādu cāśvādu ca vijānāti.*

1. 'Who is this one?' 'We worship him as the self.' 'Which one is the self?' 'He by whom one sees, or by whom one hears, or by whom one smells odours, or by whom one articulates speech or by whom one discriminates the sweet and the unsweet.'

Another reading will give 'Who is he whom we worship as the self? Which one is the self? He by whom . . .'

2. *yad etad hrdayam manaś caitat, samjñānam ājñānam vijñānam prajñānam medhā dṛṣṭir dhṛtir matir manīṣā jūtiḥ smṛtiḥ saṁkalpaḥ kratuḥ asuḥ kāmo vaśa iti sarvāny evaitāni prajñānasya nāma-dheyāni bhavanti.*

2. That which is heart, this mind, that is consciousness, perception, discrimination, intelligence, wisdom, insight, steadfastness, thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, control, all these, indeed, are names of intelligence.

Here we find a classification of various mental functions, the different kinds of perception, conception, intuition as well as feeling and will.

3. *eṣa brahmaiṣa indra, eṣa prajā-patir ete sarve devā imāni ca pañca mahābhūtāni, pṛthivī vāyur ākāśa āpo jyotiḥsūty etānīmāni ca kṣudra-mīśrāṇīva, bījānītarāni cetarāni cāṇḍajāni ca jārujāni ca svedajāni codbhijjāni cāśvā gāvah puruṣā hastino yat kiñ cedam prāni jaṅgamam ca patatri ca yac ca sthāvaram, sarvaṁ tat prajā-netram prajāne pratiṣṭhitam, prajā-netro lokah prajā pratiṣṭhā, prajānam brahma.*

3. He is Brahmā, he is Indra; he is *Prajā-pati*, he is all these gods; and these five great elements, namely, earth, air, ether, water, light; these things and these which are mingled of the fire, as it were, the seeds of one sort and another; those born from an egg, and those born from a womb, and those born from sweat, and those born from a sprout; horses, cows, persons and elephants, whatever breathing thing there is here, whether moving or flying or what is stationary. All this is guided by intelligence, is established in intelligence. The world is guided by intelligence. The support is intelligence. Brahmā is intelligence.

*brahma: hiranya-garbhah prāṇah prajñātmā. Ś.  
prajā-patiḥ: yah prathamajah śarīri.*

Intelligence is said to be the basis of all existence and the final reality. We see here the anticipations of the Buddhist Vijñānavāda.

4. *sa etena prajñenātmanāsmāl lokād ukramyāmuṣmin svarge  
loke sarvān kāmān āptvāmṛtaḥ samabhavat, samabhavat.*

4. He, with this intelligent self, soared upward from this world and having enjoyed all desires in that world of heaven became immortal, yea became (immortal).

*he:* the sage Vāma-deva.

### TAITTIRĪYA UPANIṢAD

The *Taittirīya Upaniṣad* belongs to the Taittirīya school of the *Yajur Veda*. It is divided into three sections called *Vallis*. The first is the *Sikṣā Valli*. *Sikṣā* is the first of the six *Vedāṅgas* (limbs or auxiliaries of the *Veda*); it is the science of phonetics and pronunciation. The second is the *Brahmānanda Valli* and the third is the *Bhṛgu Valli*. These two deal with the knowledge of the Supreme Self, *paramātma-jñāna*.