

The Aitereya Upanishad

Chapter I

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

1. In the beginning the Spirit was One and all this (universe) was the Spirit; there was nought else that saw. The Spirit thought, "Lo, I will make me worlds from out my being."

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठान्तरिक्षं मरीचयः पृथिवी मरो या अधस्तात् ता आपः ॥ २ ॥

2. These were the worlds he made; Ambhah, of the ethereal waters, Marichih of light, Mara, of death and mortal things, Apah, of the lower waters. Beyond the shining firmament are the ethereal waters and the firmament is their base and resting-place; Space is the world of light; the earth is the world mortal; and below the earth are the lower waters.

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

3. The Spirit thought, "Lo, these are the worlds; and now will I make me guardians for my worlds." Therefore he gathered the Purusha out of the waters and gave Him shape and substance.

तमभ्यतपत् तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डम् । मुखाद्वाग् वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत शिश्नादेतो रेतस आपः ॥ ४ ॥

4. Yea, the Spirit brooded over Him and of Him thus brooded over the mouth broke forth, as when an egg is hatched and breaketh; from the mouth brake Speech and of Speech fire was born. The nostrils brake forth and from the nostrils Breath and of Breath air was born. The eyes brake forth and from the eyes Sight and of Sight the Sun was born. The ears brake forth and from the ears Hearing and of Hearing the regions were born. The skin brake forth and from the skin hairs and from the hairs herbs of healing and all trees and plants were born. The heart brake forth and from the heart Mind and of Mind the moon was born. The navel brake forth and from the navel Apana and of Apana Death was born. The organ of pleasure brake forth and from the organ seed and of seed the waters were born.

Chapter II

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतन् । तमशनायापिपासा -
भ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता
अन्नमदामेति ॥ १ ॥

1. These were the Gods that He created; they fell into this great Ocean, and Hunger and Thirst leaped upon them. Then they said to Him, "Command unto us an habitation that we may dwell secure and eat of food."

ताभ्यो गामानयत् ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्
ता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

2. He brought unto them the cow, but they said, "Verily, it is not sufficient for us." He brought unto them the horse, but they said, "Verily, it is not enough for us."

ताभ्यः पुरुषमानयत् ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् ।
ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

3. He brought unto them Man, and they said, "O well fashioned truly! Man indeed is well and beautifully made." Then

the Spirit said unto them, “Enter ye in each according to his habitation.”

अग्निर्वाग्भूत्वा मुखं प्राविशद् वायुः प्राणो भूत्वा नासिके प्राविश-
दादित्यश्चक्षुर्भूत्वाक्षिणी प्राविशद् दिशः श्रोत्रं भूत्वा कर्णौ प्राविश-
न्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशश्चन्द्रमा मनो भूत्वा
हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिशं
प्राविशन् ॥ ४ ॥

4. Fire became Speech and entered into the mouth; Air became Breath and entered into the nostrils; the Sun became Sight and entered into the eyes; the Quarters became Hearing and entered into the ears; Herbs of healing and the plants and trees became Hairs and entered into the skin; the Moon became Mind and entered into the heart; Death became Apana, the lower breathing, and entered into the navel; the Waters became Seed and entered into the organ.

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति ते अब्रवीदेता-
स्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै
च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ॥ ५ ॥

5. Then Hunger and Thirst said unto the Spirit, “Unto us too command an habitation.” But He said unto them, “Even among these gods do I apportion you; lo! I have made you sharers in their godhead.” Therefore to whatever god the oblation is offered, Hunger and Thirst surely have their share in the offering.

Chapter III

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥ १ ॥

1. The Spirit thought, “These verily are my worlds and their guardians; and now will I make me food for these.”

सोऽपोऽभ्यतपत् ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिर-
जायतान्नं वै तत् ॥ २ ॥

2. The Spirit brooded in might upon the waters and from the waters brooded mightily over Form was born. Lo, all this that was born as form, is no other than Food.

तदेनत्सृष्टं पराङ्गत्यजिघांसत् तद्वाचाजिघृक्षत् तन्नाशक्रोद्धाचा ग्रहीतुं स यद्वैनद् वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

3. Food being created fled back from his grasp. By speech He would have seized it, but He could not seize it by speech. Had He seized it by speech, then would a man be satisfied by merely speaking food.

तत्प्राणेनाजिघृक्षत् तन्नाशक्रोत्प्राणेन ग्रहीतुं स यद्वैनत् प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

4. By the breath He would have seized it, but He could not seize it by the breath. Had He seized it by the breath, then would a man be satisfied by merely breathing food.

तच्चक्षुषाजिघृक्षत् तन्नाशक्रोच्चक्षुषा ग्रहीतुं स यद्वैनच्चक्षुषाग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

5. By the eye He would have seized it, but He could not seize it by the eye. Had He seized it by the eye, then would a man be satisfied by merely seeing food.

तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्रोच्छ्रोत्रेण ग्रहीतुं स यद्वैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

6. By the ear He would have seized it, but He could not seize it by the ear. Had He seized it by the ear, then would a man be satisfied by merely hearing food.

तत्त्वचाजिघृक्षत् तन्नाशक्रोत्त्वचा ग्रहीतुं स यद्वैनत्त्वचाग्रहैष्यत् स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

7. By the skin He would have seized it, but He could not seize it by the skin. Had He seized it by the skin, then would a man be satisfied by merely touching food.

तन्मनसाजिघृक्षत् तन्नाशक्रोन्मनसा ग्रहीतुं स यद्वैनन्मनसाग्रहैष्यद्
ध्यात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

8. By the mind He would have seized it, but He could not seize it by the mind. Had He seized it by the mind, then would a man be satisfied by merely thinking food.

तच्छिन्नेनाजिघृक्षत् तन्नाशक्रोच्छिन्नेन ग्रहीतुं स यद्वैनच्छिन्नेना-
ग्रहैष्यद् विसृज्य हैवान्नमत्रप्स्यत् ॥ ९ ॥

9. By the organ He would have seized it, but He could not seize it by the organ. Had He seized it by the organ, then would a man be satisfied by merely emitting food.

तदपानेनाजिघृक्षत् तदावयत् सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष
यद्वायुः ॥ १० ॥

10. By the Apana He would have seized it, and it was seized. Lo this is the seizer of food which is also Breath of the Life, and therefore all that is Breath hath its life in food.

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स
ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि
श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं
यदि शिञ्जेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

11. The Spirit thought, "Without Me how should all this be?" and He thought, "By what way shall I enter in?" He thought also, "If utterance is by Speech, if breathing is by the Breath, if sight is by the Eye, if hearing is by the Ear, if thought is by the Mind, if the lower workings are by Apana, if emission is by the organ, who then am I?"

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

12. It was this bound that He cleft, it was by this door that He entered in. 'Tis this that is called the gate of the cleaving; this is the door of His coming and here is the place of His delight.

He hath three mansions in His city, three dreams wherein He dwelleth, and of each in turn He saith, “Lo, this is my habitation” and “This is my habitation” and “This is my habitation.”

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति । स एतमेव पुरुषं
ब्रह्म ततममपश्यत् । इदमदर्शमिती३ ॥ १३ ॥

13. Now when He was born, He thought and spoke only of Nature and her creations; in this world of matter of what else should He speak or reason? Thereafter He beheld that Being who is the Brahman and the last Essence. He said, “Yea, this is He; verily, I have beheld Him.”

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

14. Therefore is He Idandra; for Idandra is the true name of Him. But though He is Idandra, they call Him Indra because of the veil of the Unrevelation; for the gods love the veil of the Unrevelation, yea, verily, the gods love the Unrevelation.

Chapter IV

पुरुषे ह वा अयमादितो गर्भो भवति यदेतद् रेतः । तदेतत् सर्वेभ्यो
ऽङ्गेभ्यस्तेजः संभूतमात्मन्येवात्मानं विभर्ति तद्यदा स्त्रियां सिञ्च -
त्यथैनज्जनयति तदस्य प्रथमं जन्म ॥ १ ॥

1. In the male first the unborn child becometh. This which is seed is the force and heat of him that from all parts of the creature draweth together for becoming; therefore he beareth himself in himself, and when he casteth it into the woman, 'tis himself he begetteth. And this is the first birth of the Spirit.

तत् स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न
हिनस्ति । सास्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

2. It becometh one self with the woman, therefore it doeth her no hurt and she cherisheth this self of her husband that hath got into her womb.

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं विभर्ति । सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽग्रेऽधिभावय-
त्यात्मानमेव तद् भावयत्येषां लोकानां संतत्या एवं संतता हीमे
लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

3. She the cherisher must be cherished. So the woman beareth the unborn child and the man cherisheth the boy even from the beginning ere it is born. And whereas he cherisheth the boy ere it is born, 'tis verily himself that he cherisheth for the continuance of these worlds and their peoples; for 'tis even thus the thread of these worlds spinneth on unbroken. And this is the second birth of the Spirit.

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

4. Lo this is the spirit and self of him and he maketh it his vicegerent for the works of righteousness. Now this his other self when it hath done the works it came to do and hath reached its age, lo! it goeth hence, and even as it departeth, it is born again. And this is the third birth of the Spirit.

तदुक्तमृषिणा —

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।

शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति ।

गर्भ एवैतच्छ्रयानो वामदेव एवमुवाच ॥ ५ ॥

5. Therefore it was said by the sage Vamadeva: "I, Vamadeva, being yet in the womb, knew all the births of these gods and their causes. In a hundred cities of iron they held me down and kept me; I broke through them all with might & violence, like a hawk I soared up into my heavens." While yet he lay in the womb, thus said Vamadeva.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानास्वामृतः समभवत्समभवत् ॥ ६ ॥

6. And because he knew this, therefore when the strings of the body were snapped asunder, lo he soared forth into yonder world of Paradise & there having possessed all desires, put death behind him, yea, he put death behind him.

Chapter V

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा । येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वाद् च स्वाद् च विजानाति ॥ १ ॥

1. Who is this Spirit that we may adore Him? and which of all these is the Spirit? by whom one seeth or by whom one heareth or by whom one smelleth all kinds of perfume or by whom one uttereth clearness of speech or by whom one knoweth the sweet and bitter.

यदेतद्भूदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृति - र्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति । सर्वा - प्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

2. This which is the heart, is mind also. Concept and will and analysis and wisdom and intellect and vision and continuity of purpose and feeling and understanding, pain and memory and volition and operation of thought and vitality and desire and passion, all these, yea all, are but names of the Eternal Wisdom.

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

3. This creating Brahma; this ruling Indra; this Prajapati Father of his peoples; all these Gods and these five elemental substances, even earth, air, ether, water and the shining principles; and these great creatures and those small; and seeds of either sort; and things egg-born and things sweat-born and things born of the womb and plants that sprout; and horses and cattle and men and elephants; yea, whatsoever thing here breatheth and all that moveth and everything that hath wings and whatso moveth not; by Wisdom all these are guided and have their firm abiding in Wisdom. For Wisdom is the eye of the world, Wisdom is the sure foundation, Wisdom is Brahman Eternal.

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्
कामानास्वामृतः समभवत्समभवत् ॥ ४ ॥

4. By the strength of the wise and seeing Self the sage having soared up from this world ascended into his other world of Paradise; and there having possessed desire, put death behind him, yea, he put death behind him.