

MACROCOSM AND MICROCOSM

AITAREYA UPANISHAD

I

ATMA, verily, Universal Self, alone was this in the beginning, nor was aught else with opening and closing eyes.

He beholding said: Let me now put forth worlds.

He put forth these worlds: the Great Deep, the Rays, the Mortal, the Waters. The Great Deep is the Heaven beyond the heavens, the Foundation; the Rays are the mid-world; the Mortal is the world; the Waters are beneath.

He beholding said: Here are worlds for me; let me now put forth Guardians of the worlds.

From the Waters, verily, drawing forth Purusha, the Heavenly Man, He moulded him.

He brooded over him with fervour. Of him, brooded over with fervour, the face was formed, as it were an egg. From the mouth, the voice; from the voice, the Fire-lord. The two nostrils were formed; from the two nostrils the breath; from the breath, the Wind-lord. The two eyes were formed; from the two eyes, vision; from vision, the Sun-lord. The two ears were formed; from the two ears, hearing; from hearing, the Spaces. The skin, with the power of touch, was formed; from the skin, the hairs; from the hairs, the plants and the lords of the forest. The heart was formed; from the heart, the mind; from the mind, the Lunar Lord. The navel was formed; from the navel, the downward-breath; from the downward-breath, Death. The procreative power was formed; from the procreative power, the seed; from the seed, the Waters.

II

They, these Bright Powers, thus put forth, fell forward into the tossing ocean. He visited it with hunger and thirst. To Him they said: Prepare for us an abode, wherein established we may eat the food.

To them He brought a cow. They said: This, verily, is not enough for us!

To them He brought a horse. They said: This, verily, is not enough for us!

To them He brought man. They said: Well done, in truth! For man is a thing well made.

He said to them: Enter ye according to your abodes!

The Fire-lord, becoming voice, entered the mouth. The Wind-lord, becoming breath, entered the two nostrils. The Sun-lord, becoming vision, entered the two eyes. Space, becoming hearing, entered the two ears. The

plants and the lords of the forest, becoming hairs, entered the skin. The Lunar Lord, becoming mind, entered the heart. Death, becoming the downward-breath, entered the navel. The Waters, becoming the seed, entered the procreative power.

To Him hunger and thirst said: Make provision for us two!

To those two He said: Among these Bright Powers, verily, I give you two a place; I make you partakers among them!

Therefore, to whichever of the Bright Powers an offering is made, hunger and thirst are partakers in it.

III

He beholding said: Here now are worlds and Guardians of the worlds. Let me put forth food for them!

He brooded with fervour upon the Waters. From the Waters, brooded upon with fervour, form was born. The form which was born, that, verily, is food.

Then this, put forth, sought to retreat and escape. He sought to grasp it by voice. He was not able to grasp it by voice. If he had grasped it by voice, uttering food, verily, he would be satisfied.

He tried to grasp it by breath. He was not able to grasp it by breath. If he had grasped it by breath, breathing upon food, verily, he would be satisfied.

He tried to grasp it by vision. He was not able to grasp it by vision. If he had grasped it by vision, seeing food, verily, he would be satisfied.

He tried to grasp it by hearing. He was not able to grasp it by hearing. If he had grasped it by hearing, hearing food, verily, he would be satisfied.

He tried to grasp it by touch. He was not able to grasp it by touch. If he had grasped it by touch, touching food, verily, he would be satisfied.

He tried to grasp it by mind. He was not able to grasp it by mind. If he had grasped it by mind, thinking of food, verily, he would be satisfied.

He tried to grasp it by procreative power. He was not able to grasp it by procreative power. If he had grasped it by procreative power, putting forth food, verily, he would be satisfied.

He tried to grasp it by the downward-breath. He consumed it. He, verily, who grasps food, is the Wind-lord.

He, the Self, beholding said: How may this be now, without me? By which do I enter?

He beholding said: If by voice it be uttered, if by breath it be breathed, if by vision it be seen, if by touch it be touched, if by mind it be thought, if by the downward-breath it be breathed downward, if by the procreative power it be put forth, who am I?

He, opening the head, verily, at the parting of the hair, entered by this door. This is the door, the opening, by name. This is the cause of joy.

Of this, there are three abodes, three dreams. This is an abode. This is an abode. This is an abode.

He, thus entered into birth, considered beings: What being, verily, would wish to speak of any other?

He beheld this man as the essence of the Eternal. I have seen the Eternal! said He. Therefore, His name is I-have-seen. I-have-seen, verily, is His name. He who is I-have-seen, Idan-dra, they call the Lord, Indra, in a mystery; for lovers of mystery, as it were, are the Bright Powers; lovers of mystery, as it were, are the Bright Powers.

IV

In the man, verily, is this germ from the beginning. This is the seed, the fiery energy, brought into being from all the members. He bears a self within himself. When this is conceived in the woman, he engenders it. This is his first birth.

This becomes a part of the woman's own being, a member of herself. Therefore, this injures her not.

She nourishes this self, thus entering her. As nourisher, she is to be nourished. He, in the beginning, from birth onward, provides nourishment for the young child.

As from birth onward he provides nourishment for the young child, so he provides nourishment for himself, for the continuity of these worlds. For these worlds are thus continued. This is his second birth.

This, as his self, takes his place for holy works. As his other self, having done what should be done, completing his life-span, he goes forth. Going forth verily, from this world, he is born again. This is his third birth.

Thus by a Seer it was declared:

Being yet in the germ, I already knew all the births of these Bright Powers.

A hundred dwellings as of iron have guarded me. Downward like a falcon swiftly I descended.

While yet resting in the germ, verily, Vamadeva spoke thus.

He who has gained this knowledge, ascending after the parting from the body, in that heavenly world gaining all desires, has become immortal. He has become immortal.

V

Who is this Self to whom we draw near? Which of the two is the Self?

He, whereby, verily, he beholds form; whereby, verily, he hears sound; whereby, verily, he smells odours; whereby, verily, he utters speech; whereby, verily, he discerns what is sweet and what is not sweet.

That which is the heart and the mind, is consciousness, spiritual perception, discernment, understanding, wisdom, vision, firmness, thought, knowledge, energy, memory, imagination, will, life, desire, power; these are all names of spiritual perception.

This is the Eternal, this is the Ruler, this is the Lord of beings, this is all the Bright Powers, the five great elements, earth, air, ether, the waters, the lights, and those which are mingled of the fine elements; these and these seeds, the egg-born, the womb-born, the sweat-born, the fission-born; horses, cows, men, elephants; whatever possesses the breath of life, whatever moves, or flies, or remains stable.

All this is guided by spiritual perception; in spiritual perception it is established. The world is guided by spiritual perception. Spiritual perception is the foundation. Spiritual perception is the Eternal.

He, through this spiritual perception, through the Self, ascending from this world, in that heavenly world gaining all desires, has become immortal. He has become immortal.

C. J.