

ऐतरीय उपनिषद् *Aitareya Upaniṣad*

Chapter 2

The *upaniṣad* introduced *paramātmā* as the *jagat kāraṇam*. Then the creation from this *paramātmā* was elaborately discussed. The *loka śṛṣṭi*, *lokapāla śṛṣṭi*, *śarīra śṛṣṭi*, *indriya śṛṣṭi*, *anna śṛṣṭi*, all these were elaborately described. Then finally *jīva* came. *Paramātmā* did not create *jīva* unlike the other creations. So when we talk about *jīva śṛṣṭi* alone, we have to be careful. *Paramātmā* did not create *jīva*, *paramātmā* himself entered the *śarīra* and *indriya* as *cidābhāsa*, as the reflected consciousness or *pratibimba caitanya*. This very manifestation of *paramātmā* in the individual created equipment, is called *jīvātmā*. Thus *paramātmā* set the stage and entered the stage as an actor himself.

Having talked about the creation of the world as well as the manifestation as *jīvātmā*, the *upaniṣad* indicated that this *jīvātmā* goes through *saṁsāra*. Even though *paramātmā* in his original nature is *asaṁsāri*, but when he manifests in the equipment as *jīvātmā*, now becomes *saṁsāri*. The *upaniṣad* did not discuss the *saṁsāra* problem. It only hinted by using the expression *ayam āvasatha*, *ayam āvasatha*, *ayam āvasatha*. This *upaniṣad* is unique in that this word is used only in this *upaniṣad*. We do not see this word *āvasatha* in any other *upaniṣad*. *Ayam āvasatha*, *ayam āvasatha*, *ayam āvasatha* indicates *jīvātmā* enters one abode and before he gets settled he gets transferred to a different place. Do you think the third *āvasatha* is the final abode? No! The *upaniṣad* stops with the third because he comes back to the first one. It is a cycle.

The three abodes are, *pitṛ śarīra*, *mātr śarīra* and *sva śarīra*. After living for some years, there is *maraṇam*, death. After death there is the travel to go to

pitṛ loka and then to come back again to an abode in another *pitṛ śārīra*. *Muṇḍakopaniṣad* talks about the stages, how the *jīva* comes to this world from *pitṛ loka*, *tasmādagñiḥ samidho yasya sūryaḥ, somāt parjanya oṣadhyāḥ pṛthivyām, pumān retaḥ siñcati yoṣitāyām, bahviḥ prajāḥ puruṣāt samprasūtāḥ*. In fact this *Muṇḍakopaniṣad mantra* alone is elaborated here. From *pitṛ loka* he comes down to *parjanya*, the cloud. From there the *jīva* comes to *oṣadhi*, the plant kingdom and from the plants to *pitṛ śārīra*, from *pitṛ śārīra* to *mātr śārīra*. Thus five stages are mentioned. So even after death, it is not going to be the end of *jīvātmā*, after going to *pitṛ loka*, he comes back to another *pitṛ śārīra*, *mātr śārīra* and *sva śārīra*. Thus this cycle continues. Remember, the body need not always be a human body. So these three *āvasatha*-s, abodes indicate *saṁsāra*, repeated transmigration. This *saṁsāra* that was indicated by the word *āvasatha* will be elaborated in this second chapter. This is the lead into this chapter.

Why should there be a description of *saṁsāra*? We are all experiencing that in excruciating detail! *Śaṅkarācārya* in his commentary says it is for *vairāgya siddhyartham*, for getting dispassion. *Mokṣa varṇana* is to create interest in knowing the Reality, but *saṁsāra varṇana* is to create disgust with everything that is the not-Self, that is not Real. With this intent the *upaniṣad* begins the 2nd chapter. With this background, let us read the *mantra*.

पुरुषे ह वा अयमादितः, गर्भो भवति ।

यदेतद्रेतः, तदेतत् सर्वेभ्योऽङ्गेभ्यः

तेजः सम्भूतम्, आत्मन्येवात्मानं बिभर्ति ।

तद्यदा स्त्रियां सिञ्चति, अथैनत् जनयति, तदस्य प्रथमं जन्म ॥१॥

puruṣe ha vā ayamāditaḥ, garbho bhavati

yadetadretaḥ, tadetat sarvebhyo'ṅgebhyaḥ

tejaḥ saṁbhūtam, ātmanyevātmānaṁ bibharti

tadyadā striyām siñcati, atainat janayati, tadasya prathamam janma (1)

Here the *upaniṣad* is going to talk about *garbha vāsa* etc., and therefore there

is a warning to expectant mothers, if they are in the class. The *upaniṣad* says, *apakrāmantu garbhaṇyaḥ*, may the pregnant women please leave now. Let them not listen to the 2nd chapter because we are going to talk about birth, dispassion and so on. This clearly shows that in those days women were studying the scriptures. There are so many people, who without any knowledge claim that women should not study *veda-s*, *upaniṣad* etc., that they are not qualified to do so. Otherwise why should there be a statement like this made here? So it is said, *garbhaṇyaḥ apakrāmantu*, it is not that it is wrong to listen, but they may be disturbed. They will be asked to return after the disturbing discussion is over. After this instruction, the *upaniṣad* starts the topic.

Ayaṁ puruṣaḥ, puruṣe āditaḥ garbhaḥ bhavati, *ayaṁ* refers to *jīvātmā* that was discussed in the previous chapter. Who is this *jīvātmā*? The *paramātmā* that has come down as *cidābhāsa*, in the form of reflected consciousness, that is called *jīvātmā* here. This *jīvātmā* goes to his first abode, and what is its first abode? *Puruṣe*, in a male human body. Here the human birth is taken into account. So *jīvātmā* first dwells in the body of the father. Here *puruṣaḥ*, male indicates the father. *Āditaḥ*, in the beginning, *ayaṁ*, this *jīvātmā*, *bhavati*, dwells, *puruṣe*, in the body of the father. This is the earthly sojourn, the worldly travel begins with the father. Remember, even before coming to the father's body, *jīvātmā* had existed in *pitṛ loka*, then he came into *parjanya*, the cloud and all that sequence we had seen in *Muṇḍakopaniṣad*. Here, in this *upaniṣad*, we start with entering the father's body as *garbhaḥ*, as the seed.

The seed is called, *yadetad retaḥ*, this seed form of *jīvātmā* that is present in the father's body, in the male body, is called *retaḥ*. Biologically it is called the sperm. It is present as the sperm in the form of a seed for the manifestation as *jīvātmā* later. It is called the seed because it will be the cause from which the next manifestation is going to come. What is this *retaḥ*? *Tadetad sarvebhyaḥ aṅgebhyaḥ sambhūtaṁ tejaḥ*, this sperm that is in the body of the male father is nothing but the *tejaḥ*, the power, *vīryam*, the *śakti*. This power is drawn,

saṁbhūtam, collected, gathered from *sarvebhyaḥ aṅgebhyaḥ*, from every limb of the father, the male. The essence, the power from every limb of the father is taken together and collected and in a capsule form is stored in a DNA code in the sperm. The genetic science was already there in *veda*-s. All features of the future manifestation for the body, the physical, emotional, intellectual features are codified and stored in the *retas*. That is why there usually is a striking resemblance of the child to its father.

What does the father do? *Ātmanyeva ātmānam bibharti*, this sperm is the essence of the male body. The sperm is as good as the father himself. It being the image of the father, the sperm is talked about as the very self of the father. It is a very unique, beautiful concept. That concept is that the child is talked about as the father himself. *Ātmā vai putra nāmāti*, son is the very image of the father because from every limb of the father, the essence, the energy was taken and the sperm is formed. The father's body is the material cause for the sperm. Therefore the sperm is as good as the father. So the father is sustaining himself in the form of the sperm and therefore the father's body is called the *prathama āvasathaḥ*. This is first rented house of the *jīvātmā*.

Thereafter, this *jīvātmā* cannot permanently remain in the male body. It is later transferred to the wife, *tat yadā striyām siñcati*. *Tat*, that sperm, *yadā*, when, *striyām siñcati*, is transferred to the female womb, *ata*, then, *enat janayati*, the father gives birth to *jīvātmā*. We only talk about the woman as giving birth, but according to scriptures father also gives birth because he is bringing out the sperm and transferring it to the woman. The mother transfers the child from the womb to the world but the father transfers the sperm from himself to the mother. So both are giving birth. This is the logic of the *upaniṣad*. This transference of the sperm is called first birth. So the *upaniṣad* says, *tat asya prathamam janma*, *tat*, that transference from the first abode to the second is called *prathamam janma*, the first birth, *asya*, of this *jīvātmā*. Now the sperm has found the second abode in the mother's womb.

तत् स्त्रिया आत्मभूतं गच्छति । यथा स्वमङ्गं तथा ।

तस्मादेनं न हिनस्ति, सास्य एतमात्मानम्, अत्रगतं भावयति ॥२॥

tat striyā ātmabhūtaṁ gacchati. yathā svamaṅgaṁ tathā

tasmādenaṁ na hinasyati, sāsya etamātmanam, atragataṁ bhāvayati (2)

So the woman's body is, *dvitīya āvasathaḥ*, the second abode of this *jīvātmā*. The woman's body prepares itself for the growth of this *jīvātmā*. It gets itself ready to welcome this *jīvātmā*. It is a wonderful natural process. *Tat*, that sperm that has been transferred from the father's body to the mother's womb, does not act as a foreign particle, but *striyā ātmabhūtaṁ gacchati*, becomes an integral part of the woman. This is another beauty of nature. Our body has a wonderful immune system. The moment any foreign body enters the system, the immunity kicks in. The body rejects any foreign body. If something gets into our eyes, immediately, the eyes begin to tear and get that particle out. Similarly any food poisoning, stomach rejects the food and you vomit. This also is problem in transplanting organs. The body rejects the transplanted organ and medical science had to advance so much before organ transplant have become successful. Even today doctors have to extremely careful in treating such cases.

The beauty is when the sperm is transferred into the mother's womb, it does not become a foreign body and the mother's body does not reject it, but welcomes it. It becomes, *striyā ātmabhūtaṁ gacchati*, becomes an integral part of the woman. It is as if it is another limb. The body begins to send food to the sperm, provides nutrition. The fetus begins to develop and it gets a strong immunity also. So the *upaniṣad* says, *yathā svamaṅgaṁ tathā*, just as her own natural limb, so will be this fetus. *Tasmāt*, therefore, *enaṁ na hinasyati*, this *jīvātmā* does not harm the mother.

With what attitude does the mother take the *jīvātmā*? The mother also, lovingly protects the *jīvātmā*. How does she do that? Looking at the *jīvātmā* as her husband! It is from the husband the sperm was transferred and it is as

if he himself is there. So as much love and care she has for her husband, she has for the fetus. So it is said, *sā*, she, that mother, *asya*, his, husband's image is *etam ātmanam*, this fetus in the womb, *atragatam*, is present here, in the womb, *bhāvayati*, protects. The mother protects, takes care with this attitude. She leads a disciplined life even forgoing certain pleasures for the sake of the child. She protects the child as if it is the father, that is her husband. What does the husband do? He also reciprocates because the wife is taking care of him. So the husband also helps her. How does the husband play his role?

सा भावयित्री, भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति ।

सः अग्रे एव कुमारं जन्मनः अग्रे अधिभावयति ।

सः यत्कुमारं जन्मनः, अग्रे अधिभावयति, आत्मानमेव

तद्भावयति, एषां लोकानां सन्तत्या ।

एवं संतता हीमे लोकाः, तदस्य द्वितीयं जन्म ॥३॥

sā bhāvayitrī, bhāvayitavyā bhavati. tam strī garbham bibharti

saḥ agre eva kumāraṁ, janmanaḥ agre adhibhāvayati

saḥ yatkumāraṁ, janmanaḥ agre adhibhāvayati, ātmānameva

tadbhāvayati, eṣāṁ lokānāṁ santatyā

evam saṁtatā hīme lokāḥ, tadasya dvitīyaṁ janma (3)

Sā bhāvayitrī, she is the protector of the husband who is in the form of the fetus in the womb. Here we are not talking about the wife protecting the husband directly as the husband. The wife is protecting the husband who is in the form of the fetus in the womb. Therefore the husband should also reciprocate, the *upaniṣad* says, *bhāvayitavyā bhavati*, she should be protected by the husband. Since she is protecting the husband, she should also be protected by the husband. This only is symbolized in our *saṁskāra*-s as the *sīmanta unnayana karma*. In that ritual the husband combs the hair of the pregnant wife in which he parts the hair of the wife. What does it mean? He is doing even personal services to the wife, taking care of her, protecting her and so on. It indicates he will take care every minute detail of her needs. Therefore in this world, the help should be mutual. A relationship in which

one party does all the help and the other only takes the help will not survive. This is the mutual help between husband and wife.

Now the next stage is husband and wife together should take care of the child so that later the child will be able to take care of the parent. First is the mutual help between the husband and wife. Next is the mutual help between the parent and the child. How do the parents help the child? *Tam strī garbham bibharti*, this is the mother's service to the child. What does the mother do? *Strī tam garbham bibharti*, she bears that child in the womb during the pregnancy. What is the role of the father? *Saḥ*, he, the father, *agre eva kumāram janmanaḥ agre adhi*, please note that the word *agre* occurs twice. First *agre* means before, the second *agre* means during, and the word *adhi* means after. So before, during and after, *janmanaḥ*, birth, *saḥ*, he, the father, *kumāram bhāvayati*, protects the child. So the father protects the child before, during and after the birth of the child.

It is not only medical, physical protection, help, but also the rituals. Our scriptures talk about spiritual protection, religious protection as well. This is in the form of *saṁskāra*. Constant scriptural reading, *veda adhyayanam* should be done in the house, so the child in the house is influenced by the religious, spiritual *vāsanā*-s. You are all familiar with the story of *Prahlāda*, how he, even though born in an *asura* family, he had wonderful wisdom because he heard the scriptures from Sage *Nārada* when he was in his mother's womb. Here it is talked about in terms of *saṁskāra*. *Sīmanta unnayana karma* is before birth, *mantra prokṣaṇa* is during the birth and after birth is *jātakarma*. He does all these rituals.

Then the *upaniṣad* says, when the parents are thus maintaining the *jīvātmā*, they should not feel that they are doing a great service because it is their own image that they are protecting. That is protecting themselves only. So the *upaniṣad* says, *saḥ yat*, by whatever *saṁskāra*-s, *kumāram bhāvayati*, he protects the child before, during and after birth, *ātmānam eva tad bhāvayati*,

he really protects himself only. Why? *Eṣāṁ lokānāṁ santatyē*, the child helps in the perpetuation of the lineage. The child helps in the propagation of the *santati*, lineage. In this manner alone, *evam sanītatā hi ime lokāḥ*, in this way only this family dynasty is maintained, not in any other manner. *Kula vṛddhi* is *dharma vṛddhi*, as it is said in *Gītā*. When the child comes out of the womb, that becomes, *tadasya dvitīyaṁ janma*, that is the second birth of the *jīvātmā*.

The child is none other than the father himself. The father and the mother are the material cause, the *upādhāna kāraṇam* for the child's body. Every limb of the child's body is made up of the flesh and blood of the father and the mother. That is why we call a child as *tanujaḥ*, *tanayaḥ*. The son is called *tanujaḥ*, because *tanu* means body, *jaḥ* indicates that which is born. So *tanujaḥ* or *tanayaḥ* means that which is born out of the body, of the father and mother. Therefore the son or the daughter is the image or the very self of the father. That is why during the *nāmakaraṇa* ceremony, the father has to address the child. He tells the child, the child does not understand, yet he says *angāt angāt sambhavati*, O child, you have been made out of every limb of mine, every cell of mine has gone into the constitution of your body. Not only has my body has contributed to your body, *hṛdayāt adhijāyate*, you are born out of my heart. My mind also has contributed to your mind, all that has gone into your personality. *Tasmāt*, therefore, O son, *ātma vai putra nāmāsi*, you are myself. So I am you and you are me! I have to give you a different name and so I am doing this *nāmakaraṇa*. Even though you have a different form or name, you are none other than me. The *nāmakaraṇa* ceremony itself is very *vedāntic*. You are me, myself.

So the protection of the child is the protecting of myself. This is the first benefit. Secondly by the protection of the child, the father gets another advantage, that in the later ages, the son also will reciprocate. The son has a debt to pay back to his parents. The child is there because of the grace of the parents. The third benefit is, *eṣāṁ lokānāṁ santatyā, kula vṛtti, paramparā*

vr̥tti can take place. So when I am bringing up a child, not only should I be contributing to his physical growth, I should contribute to his spiritual, *dhārmic* growth also. I give all the *kula dharma*, the traditional wisdom because in the old days, even the profession was *paramparā prāptam*. The potter passed on his skills to his son. A musician trained his son or daughter. Like that profession and skills were passed on from generation to generation. Protection of *kula dharma* is the protection of morals, culture. Continuing,

सोऽस्यायमात्मा, पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।

अथास्यायमितर आत्मा, कृतकृत्यो वयोगतः प्रैति ।

स इतः प्रयन्नेव पुनर्जायते, तदस्य तृतीयं जन्म ॥४॥

so'syāyamātmā puṇyebhyaḥ karmabhyaḥ pratidhīyate

athāsyāyamitara ātmā kṛkṛtyo vayogataḥ praiti

sa itaḥ prayanneva punarjāyate tadasya tṛtīyaṁ janma (4)

Now this *jīvātmā* that is in the third *āvasatha*, abode that is in its own body, in the form of a child, this child is growing under the protection of the parents. What do the parents do? They bring up the child well and after sometime when the child has grown up enough, when it can take up responsibilities, what do the parents do? The *upaniṣad* says, *saḥ asya ayam ātmā puṇyebhyaḥ karmabhyaḥ pratidhīyate*, the charge is handed over. *Ayam ātmā*, this child, this *jīvātmā* that is in the third abode, *pratidhīyate*, is appointed in the place of the father, he is handing over the charges, handing over the responsibilities, to the child when he is grown up. What is the purpose of handing over the charge? *Puṇyebhyaḥ karmabhyaḥ*, for the continuation of *puṇyakarma* that the father has been doing. This child is called *asya ātmā*, who is the image of the father. This *jīvātmā*, the child that is the very image of the father, the very mold of the father, the self of the father, this child is appointed in the place of the father. This is what is said that the child should be sent at the age of 7 or 8 to *gurukula* and he studies for 10 or 12 years, undergoes spiritual and secular education and training, and then comes back, he is married and settled. Then the father gives complete responsibilities to the son so that the father can now

turn from materialism to spirituality. Till now he was a householder and had to take to materialistic pursuits predominantly to provide for the family and society. Spirituality was not his primary focus in life. After handing over the responsibilities to the son, the father can now take to *vānaprastha* or *samnyāsa āśrama*.

Atha, then, *asya*, of this son, *ayam itara ātmā*, this other self, i.e. the father, *kṛkṛtyaḥ*, is now the one who has done what all needs to be as a householder. Please be careful in reading these lines. One self is, *pitr rūpa*, the son who is given the responsibilities of the family and society, and the other self is, *itara ātmā* is the father who had completed all his duties and satisfied all his responsibilities. Then what happens to that father? *Vayogataḥ*, he has become old, *angam galitaṁ palitaṁ muṇḍam, daśanavihīnam jātaṁ tuṇḍam, vṛddho yāti grhitvā daṇḍam*, this is what happens to him. That is OK, but does he do or not do? *Tadapi na muñcati āśāpiṇḍam*, is he still hanging on, what is the son doing, what is the daughter-in-law doing? He still interferes in everyone's affairs? Hopefully he stops doing that. Eventually, *praiti*, dies away, meaning he leaves this body and takes up another body to continue the journey as described before.

So far the *upaniśad* has been talking about the abodes of the child. Getting into the third abode of his own body and growing and taking on the duties and responsibilities from his father. Now the *upaniśad* shifts the attention to this son finishing his responsibilities also then talks about his *punarjanma*. So far the son has had three abodes and two births, the first birth when he was transferred from father to the mother, and the second birth coming out of the mother's womb. Now the *punarjanma* is his third birth. *Tat*, that is, *asya tṛtīyaṁ janma*, his third birth. The third birth is the so called *punarjanma*. With this the *upaniśad* has clearly explained the cycle of births and the three *āvasatha*-s, abodes in each cycle. Now it wants to come back to Self-knowledge.

The *jīva* goes from one abode to another, for repeated births. How many births? No body can say, we can only say, *aneka*, countless. In those births, we do not know what *punya*-s that *jīva* did and as a result gets the rare human birth in which he can realize and put an end to this endless cycle. Finally when he realizes, how does he look back, that is now described in the next *mantra*.

तदुक्तम ऋषिणा -

गर्भे नु सन्नन्वेषाम्, अवेदमहं, देवानां जनिमानि विश्वा ।

शतं मा पुर आयसीः, अरक्षन्नधः श्येनो जवसा, निरदीयमिति ।

गर्भ एवैतत्, शयानो वामदेव एवमुवाच ॥५॥

taduktam ṛṣiṇā -

garbhe nu sannanveśāṁ, avedamaham, devānāṁ janimāni viśvā

śataṁ mā pura āyasīḥ, arakṣannadhaḥ śyeno jvasā, niradīyamiti

garbhe evaitat, śayāno vāmadeva evamuvāca (5)

The essence of this *mantra* is, how a *jñāni* looks back into the cycle of *saṁsāra*, the cycle of the three abodes after breaking the cycle. We do have several instances of such *mantra*-s. In *taittirīya* we had, *iti triśaṅkor vedānu vacanam, aharm vṛkṣasya rerivā, kīrtiḥ pṛṣankireriva*, and we have the words of *Taittirīya Ṛṣi*, *etat sāmagāyannāste*, singing the glory of *ātmā*, he moves about. Here another *ṛṣi*, *Vāmadevaḥ* is mentioned. This *Vāmadeva* uttered these words after getting the knowledge, after breaking the cycle of *saṁsāra*. From where did he get the knowledge? That is the unique glory of *Vāmadeva*. He did not get the wisdom after coming to earth, *garbhe eva*, even while he was in the womb, he became enlightened there itself and *garbhe śayānaḥ*, lying down, dwelling in the womb of his mother, *Vāmadeva* declared, I am *brahman*. I have broken the cycle. Also the story of *Prahlāda*, you all know how he got the knowledge from Sage *Nārada* when he was in his mother's womb.

You many wonder how *Vāmadeva* and *Prahlāda* did *śravaṇa*, *manana* and

nididhyāsana to gain *ātma jñāna* lying in mother's womb. It is not that they did all that there, they were already a *jñāni* in a previous birth, but due to some minor obstacle, problem, they had to be born again as *yoga braṣṭa* (refer to *Gītā*, chapter 6). Once that obstacle is removed in birth, they immediately recognize the old wisdom. *Garbhe eva śayānaḥ, taduktam ṛṣiṇā*, what did he declare? *Garbhe nu san anu avedam aham eśāṁ devānāṁ janimāni*, I came to know the *janma*, the creation of *viśvā janimāni*, all these creations, *eśāṁ devānāṁ*, here in this context, *deva* stands for *indriya*-s. I have understood the creation of countless number of physical bodies, and countless number of subtle bodies very well. He has understood that the birth belongs to only the physical and subtle bodies alone. The *janma*, birth does not belong to *aham*, the *ātmā*.

We have to read this sentence very carefully. *Śarīrāṇāṁ janma avedam*, I knew the birth of the bodies. This is one of reading. There is another way also. *Śarīrāṇāṁ eva janma iti avedam*, I understood that the birth belongs to the bodies only. The cycle of birth and death does not belong to me, the *ātmā*. That belongs to the bodies only, *vāsāṁsi jīrṇāni yathā vihāya, navani gṛṇāti naroparāṇi*, it is only a dress change. Who am I? *Na jāyate mṛyate vā kadācit nāyam bhūtvā bhavitā vā na bhūyaḥ*, never birth or death for me, or having been in the past not being now and so on. I know that I am ever unborn and also deathless. I also know that only bodies have birth and death.

Where did I get and have all this understanding? *Garbhe nu san*, remaining in the womb, I understood this reality. Not only that, I found that all these physical bodies were like cages for me, limiting, obstructing my freedom. I was in jail! Every body, is like a prison. The bodies just restrict my infinitude. I get identified with the body and because of such identification, I have the notions of so many limitations, spatial, temporal and so on. These limitations are all because of the body identification. That is why in deep sleep when the body identification is not there, I do not have such limitations either. So the body is nothing but a prison restraining me, limiting me.

What is our crime that sent us to this prison? Ignorance! We are such hardened criminals that we are not freed even after serving time in one prison, we continually go from one prison! *Śataṁ puraḥ*, I have been in 100's of bodies. I am such a criminal that I needed to be jailed in a maximum security prison, *āyasīḥ*, iron fences are there in that prison. 100's of such iron jails, *arākṣan*, have imprisoned me. Those prisons have limited my free movement, it has not allowed me to enjoy my innate freedom. That freedom is not new to me, that is my own, but the body has not allowed me enjoy my own freedom. When? *Adhaḥ*, before, prior to my gaining the knowledge.

Now he is free. He has served his time for the crime. He has removed his ignorance through knowledge. Therefore he says, now I am released. Before gaining the knowledge, I was restrained in the prison of my body. Now what have I done? *Śyenaḥ javasā niradīyam*, *śyenaḥ iva*, like a bird, *śyenaḥ* is a hawk, *javasā niradīyam*, forcibly escaped. Just like a bird that escaped from its cage, in the same way, I, the *jīvātmā*, has escaped from the cage of the body and the body identification and all its limitations. The bird uses its force and for me what is the force that freed me? *Śaṅkarācārya*, in his commentary says, *ātma jñāna kṛta dehena*, the power, the force that I have is *ātma jñāna balam*. *Ātmana vindate vīryam*, *vidyayā vindate amṛtam*, *nāyamātmā balahinena labhyaḥ*, as long as I was ignorant, I was weak, but with knowledge I gained the strength, with the power of knowledge I have broken the cage of bodily limitations and I have freed myself! *Iti vāmadeva evam uvāca*, *Vāmadeva Ṛṣi* has said this. With this the *jñānam* is also pointed out. Then the chapter concludes by talking about *jñāna phala*, fruits of this knowledge in the last *mantra* of this chapter. What is the result of this knowledge?

स एवं विद्वानस्मात् शरीरभेदात्, ऊर्ध्व उत्क्रम्य, अमुष्मिन् स्वर्ग लोके,
सर्वान् कामानाप्त्वा, अमृतः समभवत् समभवत् ॥६॥ (यथा स्थानं गर्भिण्यः)

sa evaṁ vidvānasmāt śarīrabhedāt, ūrdhva utkramya, amuṣmin svarga loke,
sarvān kāmānāptvā, amṛtaḥ samabhavat samabhavat (6) (*yathā sthānam*
garbhīṇyaḥ)

Saḥ evaṁ vidvān, he who knows thus, here *vidvān* is not just a learned person or a scholar, so the *upaniṣad* is specific, *evam*, knows in this way, as explained above, i.e. one who knows that the birth and death is only for the bodies and not for *aham*, the Self. What does he get? *Sarvān kāmān āptvā*, attains all his desires, meaning all objects of desire. This is the result of the knowledge, fulfillment of desires. We have seen in *Taittirīya upaniṣad* also. Do you remember? *Satyam jñānāmanantaṁ brahma, yo vedanihitam guhāyām parame vyoman, so'snute sarvān kāmān saha*, he attains everything. That does not mean that he will possess all the objects of the world. He fulfills all his desires, as it were. He is completely satisfied, content in himself. He experiences *pūrṇatvam*, he enjoys fullness. He becomes *trīptaḥ, santuṣṭaḥ*, he revels in himself.

We can even interpret this statement in the sense that he possesses all desires. Now he knows he is *Brahman* and as such he is the *adhiṣṭhāna* of the whole universe. I support everything, everything belongs to me. *Brahmaṇā sarvān kāmān aśnute*, as *Brahman* everything belongs to me. Or alternately there is contentment. That is a wonderful *phalam*. He enjoys this result while living. This is *jīvanmukti*. As long his *prārabdha* sustains his body, he enjoy this. Thereafter what happens is said here. *Asmāt śarīrabhedāt*, here *bheda* is *nāśa*, so after the destroying the body, so after his physical body drops, *ūrdhva utkramya*, he goes to a higher plane of *Brahman*. His *jīvātmā* merges into *paramātmā*. So *ūrdhva* only indicates qualitative. Then *Amuṣmin svarga loke amṛtaḥ samabhavat*, having merged with *paramātmā*, *amṛtaḥ samabhavat*, he becomes immortal. Deathless means he is birth-less also. Please note that *svarga loka* does not mean the heavens. Here it means *Brahman* itself. *Svarga* is *ānanda hetuḥ*, *Brahman* is also *ānanda hetuḥ*, therefore *svarga* means *Brahman* only. In *Kenopaniṣad* also we have seen this usage, *svarge loke pratitiṣṭati, pratitiṣṭati*. We cannot take the meaning of heavens because that will be inconsistent with the statement *amṛtaḥ samabhavat*. Again *jīvātmā* merging into *paramātmā* is in the meaning of understanding. When the pot is

broken, the pot space merges into the total space without any movement. Similarly when the body falls, *jīvātmā* merges in *paramātmā* without any movement. This merger after the fall of the body is called *videhamukti*. So the *jīvanmukta* becomes *videhamukta*.

With that the second chapter was concluded and then the pregnant women who were requested to leave during the second chapter are, *yathā sthānam garbhīṇyaḥ*, welcomed back. In the *samsāra varṇanam* of the second chapter there was criticism of *garbha vāsa* and the pregnant women were asked to leave so that they do not get disturbed with such criticism. So when the discussion is over they are asked to come back. Now we enter into the third chapter. The essence of the second chapter is *vairāgyārtham*, *samsāra varṇanam*, *ātma jñānam* and *jñāna phalam*. The repetition *amṛtaḥ samabhavat* emphasizes the *jñāna phalam* and it also indicates that the chapter is concluded.