

On 'Anadyamāno yad anannam atti' Chāndogya Upaniṣad 4.3.7

M. A. Mehendale

H. Lüders¹ has very extensively dealt with the Saṁvargavidyā of the Ch. Up. 4.1-3. There he has compared the Upaniṣad text with the parallel version from the Jaiminīya Upaniṣad Br. 3. 1-2. In his discussion of the relationship between the two passages Lüders came to the conclusion that the teaching presented in the Ch. Up. is later than the one in the Jaim. Up. Br. He has also argued that, in all probability, the Upaniṣad version is directly based on the Brāhmaṇa version. However, in spite of this direct relationship, there are certain differences between the two texts. Lüders has given satisfactory explanations of almost all these differences.

In one respect, however, Lüders felt puzzled. In the text of the Jaim. Up. Br., while replying to what the Brāhmaṇa, who begged food, had to say about the identity of the highest god², Abhipratārin Kākṣaseni said that he knew of a god³ who was even higher than the one known to the Brāhmaṇa since the god known to him (Abhipratārin) swallowed the god known to the Brāhmaṇa. This is expressed in the Jaim. Up. Br. as *anadyamāno yad adantam atti* 'Who (i.e. the Vāta), while not being himself eaten, eats the eater' (i.e. the Prāṇa)⁴.

In the parallel passage of the Ch. Up., however, the above line⁵ appears as *anadyamāno yad anannam atti* 'Who while not being himself eaten, eats what is not food.'⁶ Lüders says that it is difficult to find the reason for the change of *adantam* (Jaim. Up. Br.) to *anannam* (Ch. Up.)⁷ It seems, however, possible to suggest a solution to the difficulty. In the Jaim. Up. Br. the expression used to denote Prāṇa, 'individual breath,' is *adantam*, 'the one that eats'. This is an indirect way of referring to Prāṇa. It is very likely that, in a different version of the Jaim. Up. Br., now lost to us⁸, Prāṇa was directly

referred to by the word *anantam* 'one that breathes'. The last quarter of the stanza in that lost version, accordingly, could have read *anādyamāno yad anantam atti* 'himself not being eaten, he (Vāta) eats the one that breathes (Prāṇa).' Our Ch. Up. stanza was based on this presumably lost version of the Jaim. Up. Br. and not on the one which we now possess. The word *anantam* of this version understandably, was changed to *anannam*. The change was not the result of a phonetic change (*nt > nn*), but, in all likelihood, was the result of a mistake committed by a copyist somewhere in the manuscript tradition. The change of *nt* to *nn* is quite conceivable in the Devanāgarī writing.

Annotations :

1. *Philologica Indica* (Göttingen, 1940), pp. 361-390 (Zu den Upaniṣads. I. Die Saṁvargavidyā).
2. This, according to the Brāhmaṇa, was Prāṇa.
3. This, according to Abhipratārin, was Vāta.
4. Vāta is said to eat up Prāṇa, because the individual *prāṇa* enters Vāta after the death of a person. Cf. Lüders., *Phil. Ind.*, p. 383.
5. Which, in the Ch. Up., is put in the mouth of Śaunaka Kāpeya and not of Abhipratārin Kākṣaseni.
6. For the explanation of *anannam*, see Lüders, pp. 388-389.
7. "Schwerer ist es, für die Änderung vom *adantam* zur *anannam* einen Grund zu finden"., *Phil. Ind.*, pp. 385-386.
8. Lüders refers to this possibility when he says "... da ein grosser Teil der vedischen Literatur verloren gegangen ist...." *Phil. Ind.*, p. 383.

