

The famous *Upanishads* are a group of stories about the creation of the universe and all the creatures within it. Each story centers on one being, the Creator, assuming a variety of different forms. Connected with this Creator are the five senses of nature: sight, sound, speech, mind and breath, along with the sense of self. These stories explain how the universe came into existence through the Creator, soon followed by the Earth and all its occupants: the plants, the animals, and Man. Food is a necessity of life, just as Man is a necessity to keep the Earth alive and thriving; therefore, the necessity our world needs to stay alive is a development from what Man needs to stay alive, Man developed from Food.

In the first *Upanishad*, one of the many forms the Creator assumes is that of a sacrificial horse, which is the reason horses are sacrificed and offered as gifts to the gods. In the beginning, there is Death, and Death sends demons to provoke each part the Creator split himself into: mind, breath and speech. Mind is provoked first. The demons request for Mind to sing the High Chant, and when Mind does so, the demons make an attempt to convert it to Evil. However, when this fails, the demons travel to Breath and Speech, again requesting for the High Chant to be sung. Both Breath and Speech are also invulnerable to the conversion of Evil.

“Then the gods told mind: ‘Sing the High Chant for us.’ Mind said, ‘Very well,’ and sang the High Chant for them. It procured for them by that singing whatever useful there is in the mind; it keeps for itself whatever is pleasant in what it thinks. The demons thought: with this as their Udgatr, they are sure to overcome us.’ So they rushed at it and riddled it with evil. That evil is the disagreeable things a person thinks—they are that very evil” (Brhadaranyaka Upanishad, p. 10).

The Creator of Good and everything he split himself into cannot be converted to evil-doing. Another one of the many forms the Creator assumes is that of a heavenly man, and this man splits himself into two human beings: a husband and a wife. The husband and wife, in turn, also change shape, becoming a male and a female of each animal on Earth, reproducing multiple times so Earth is laden with more than one of each animal. The world of all things is known as Brahman, and within Brahman are three more worlds: the world of men, the world of ancestors, and the world of gods. Brahman's breath, known as Wind, is the center of all universal activity, and Wind can never die or disappear.

Like the first *Upanishad*, the second *Upanishad* also explains the world's creation, only this time, it begins with the origin of Space. From Space emerge Air, Fire, Water, Earth, all plants, all food and finally Man. Man is developed from Food, and from Man is the essence of Self. In turn, from Self emerges Breath, and everything on Earth is originated from this Man's burning up, his heat creating all living creatures.

“From this very self (*atman*) did space come into being; from space, air; from air, fire; from fire, the waters; from the waters, the earth; from the earth, plants; from plants, food; and from food, man. Now, a man here is formed from the essence of food” (Taittiriya Upanishad, p. 185).

The heavenly man stands for everything plus its opposite, and an Earth filled with wealth is owned by Bliss, a youth who understands that both he within Man and he within the Sun are identical. Also like the first story, there is Brahman, and from Brahman comes food, lifebreath, mind, sight, hearing and speech. From these five senses, all life exists. Man prepares food, and such food is available for everyone at the exact time Man chooses to prepare it. Food is based on food because the food and the food-eater each assume different forms. For example, the food is water while the food-eater is fire, the

food is the Earth while the food-eater becomes Space, or the food is the lifebreath while the food-eater becomes the body.

“The lifebreath is food, and the body is the food-eater. The body is based on the lifebreath, and the lifebreath, on the body. Thus, this food is based on food. When someone knows this food that is based on food—he will become firmly established; he will become a man who has food, who eats food; he will become a big man on account of his offspring, livestock, and the lustre of sacred knowledge; he will become a big man on account of his fame” (Taittiriya Upanishad, p. 191).

All of these elements are based directly on food, so therefore food is based on food.

This story views Brahman as God, and all parts of God originate into humans and animals. Since humans and animals are both creations of God, God has placed a small part of himself within each of these creatures. Humans have part of God within them because they were made in God’s image. Breath, speech, sight, hearing and mind are the five senses of life, formed from the splitting of Brahman’s body and soul into five different parts. The wind is the divine breath that never vanishes, made up as part of the air in which all creatures breathe.

“The wind holds the same position among the deities as the central breath does among the vital functions, for the other deities disappear, but not the wind. The wind is the only deity that does not set” (Brhadaranyaka Upanishad, p. 22).

The air that humans and animals thrive on to survive does not vanish even after such creatures are no longer around to breathe it; instead it is saved for the generations after the first because Brahman meant for it to be shared. Brahman has no shortage of new life to give because Brahman is everlasting. Breath is the human soul after the body dies, leaving the body in death to move about in the next world because the soul, like Brahman, is immortal.

“People do not see him, for he is incomplete as he comes to be called breath when he is breathing, speech when he is speaking, sight when he is seeing, hearing when he is hearing, and mind when he is thinking. These are only the names of his various activities.

A man who considers him to be any one of these does not understand him, for he is incomplete within any one of these” (Brhadaranyaka Upanishad, p. 15).

The soul is a fragment of Brahman, the part of humans that never dies. It becomes a part of Brahman’s world in the afterlife, because as each human being dies and a new one is born, Brahman is taking back the part it originally gave out, thus regenerating it to give out more life in years to come. The five parts of Brahman are used in human beings’ daily activity, in the way they act, behave, and live, and to live, they need the five senses.

Listed in the stories, Brahman is nothing without a world of wealth and offspring. Humans need some form of wealth to live on, buying the necessities they need daily, such as food and clothing. In addition, they also need offspring to keep their population from dying out. The body does not live forever like the soul does; unless the human population increases, the earth will have no humans or animals living on it because everything would be gone. God’s work is useless without anything present to enjoy it or appreciate it. The Earth was created for the sole purpose of those who live and breathe, meant to be treasured for future generations long after the first generation has passed on. People need money to survive, and the Earth needs living creatures to survive; therefore the Earth needs both wealth and offspring to survive.

“That is the full extent of desire; one does not get anything more, even if one desires it. So even today when one is single, one has the desire: ‘I wish I had a wife so I could father offspring. I wish I had wealth so I could perform rites.’ As long as someone has not obtained either of these, he considers himself to be utterly incomplete” (Brhadaranyaka Upanishad, p. 17).

The world’s creation is meant to thrive, to last generations, to be admired and appreciated, and to increase in population by one’s children’s children. Without the five senses or the hidden traits that make humans what they are (love, bliss, joy, anger, jealousy), humans would not be humans but empty things without souls, mechanical

robots without emotion. Without a soul, humans would be purposeless, for it is the soul that causes them to exist and keep the planet alive.

Because Man is known to have been developed from Food, and Food is a necessity of life, then the source of the planet's survival has been developed from itself. In other words, Earth needs both Man and Food to stay alive. Both food and the food-eater assume the forms of body and breath, fire and water, and earth and space. Without food, Man cannot live life to the fullest, and without Man, Earth cannot thrive and be enjoyed for generations to come, because each generation is the offspring of Man. In the end, Man, developed from the essence of Food, needs food to feed both himself and his offspring; therefore, food needs food to live.