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1909

THE

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SACRED BOOKS OF THE HINDUS

AS-000567

Translated by various Sanskrit Scholars

EDITED BY

MAJOR B. D. BASU, I.M.S.

(Retired)

PUBLISHED BY

THE PANINI OFFICE, BHUVANESHWARI ASRAMA, BAHADURGANGA

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# CHHANDOGYA UPANISAD

WITH THE COMMENTARY OF ŚRĪ MADHVĀCHĀRYA

CALLED ALSO

## ANANDATIRTHA

VOL. III

THE UPANISADS—PART II

TRANSLATED BY

SRISA CHANDRA VASU

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DEDICATED,  
TO  
Mrs. ANNIE BESANT  
PRESIDENT, THEOSOPHICAL SOCIETY.



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## INTRODUCTION.

This Upaniṣad forms part of a Brāhmaṇa called Chhândogya Brāhmaṇa or the Ritual of the chanters (ga) of the Hymns (chhandas). Rājendra Lāla Mitra was the first discoverer of this Brāhmaṇa and he describes it thus :—

“Manuscripts of the work are easily available but as yet we have seen no commentary attached to the Brāhmaṇa portion of any of them. According to general acceptance, the work embraces ten chapters, of which the first two are reckoned to be the Brāhmaṇa, and the rest is known under the name of Chhândogya Upaniṣad. In their arrangement and style the two portions differ greatly, and judged by them they appear to be productions of very different ages, though both are evidently relics of pretty remote antiquity. Of the two chapters of the Chhândogya Brāhmaṇa, the first includes eight suktas (hymns) on the ceremony of marriage, and the rites necessary to be observed at the birth of a child. The first Sukta is intended to be recited when offering an oblation to Agni on the occasion of a marriage, and its object is to pray for prosperity in behalf of the married couple. The second prays for long life, kind relatives, and numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves to each other. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell, the bridegroom addresses his bride. ‘Whatever is thy heart the same shall be mine, and this my heart shall be thine.’ The fourth and the fifth invoke Agni, Vāyu, Chandramas and Sūrya to bless the couple and ensure healthful progeny. The sixth is a mantra for offering an oblation on the birth of a child and the seventh and the eighth are prayers for its being healthy, wealthy and powerful not weak, poor and a mute, and to ensure a profusion of wealth and milch cows.

“The first Sukta of the second chapter is addressed to the Earth, Agni and Indra, with a prayer for wealth, health and prosperity; the second, third, fourth, fifth and sixth are mantras for offering oblations to cattle, the manes, Sūrya and divers *dii minores*. The seventh is a curse upon worms, insects, flies and other nuisances, and the last, the concluding mantra of the marriage ceremony, in which a general blessing is invoked for all concerned.”

The Upaniṣad consists of the remaining part of the Brāhmaṇa, and has thus eight Adhyāyas out of the whole ten. The first Adhyāya of the



Upaniṣad or the third Adhyāya of the Brāhmaṇa contains thirteen Khaṇḍas or sections. The Khaṇḍa first opens with the description of the Supreme God, called Udgītha, the Most High. It then describes the coming out from Him of the great hierarchy of the Seven, namely, Ramā, Vāyu, Vāk, Rudra, Soma, Varuṇa and Prithivī, presiding respectively over the seven planes of the Universe. Though for purposes of salvation, the knowledge of the Most High and love for Him are the essential requisites, yet unless one knows this cosmic gradation of the Devatās, his idea of God would always be limited and not complete. Vāyu plays a most important part in the system of Madhva. He is the great Saviour of humanity, nay of gods even. The high conception of this Great Person of the Hindu Trinity (consisting of Udgītha the Most High, Ramā and Vāyu) will be understood by a close study of this section. The great difference between this Hindu conception of the Trinity and that of the modern Christianity is this that while the latter makes all the Three Persons equal, Madhva insists on the fact that Ramā and Vāyu, though supremely high, are still inferior to the Most High.

Another point which Madhva brings out more clearly is that names like Brahmā, &c., are applied not only to spirits of the good, but to those of evils also, not only to the Devas but to the Asuras also. The creation of the universe from the primary dyad, Vāk and Prāṇa, is similar to that mentioned in the Praśna Upaniṣad where Rayi occupies the same position as Vāk or Sarasvatī or Rīk does in this Upaniṣad. The word Om is the most secret and holy name of the Lord. Its every letter has a mystic meaning. One must worship the Lord in this Om and through Vāyu or Chief Prāṇa. Thus Vāyu occupies in Madhva's theology a somewhat analogous position as that of Christ among the Christians. It is this which has made some persons think that Madhva is indebted to Christianity for this doctrine. But to an impartial reader of the Upaniṣads, it would be clear, that the idea of Prāṇa being the first born of God, the great Saviour, and Meditator, did not originate with Madhva, but is fairly deducible from the texts of the Upaniṣad. One may as well blame the Upaniṣad of having borrowed from Milton the story of the war in heaven, between angels of obedience and of pride, as blame Madhva of having borrowed his doctrines of grace, and salvation through Vāyu, from Christianity. The war between Devas and Asuras has always been a favourite topic of description with the Hindu theologians. The second Khaṇḍa of the Upaniṣad mentions this war, and shows how the Devas were constantly routed from all their strongholds, until they took refuge in the Lord and his Beloved Son, Vāyu. Another point which Madhva



brings out clearly is the kabalistic explanation of various names. The ancient theory of words is that all words are primarily the names of God and mean God. It is only in their secondary sense that they have come to be the names of Devas and other beings and objects. This theory, (which remained merely a theory in the hands of ancient grammarians like Pātañjali, etc.) has been worked fully by Madhva. He shows throughout the book, how various names denote the attributes of the Lord, when analysed into their constituent parts into letters and syllables. The most striking feature to an occultist and mystic, however, is the description of Svarûpa Deha, as given by Madhva. This highest body of the Jîva is made of Prâna. This is the body referred to in the Yoga Sûtras, where the author says that in the state of Samâdhi one remains in his Svarûpa Deha. This is the body of Christ of the Christian mystic, the body that never perishes and which is so poetically described in Mantra 9 of Khaṇḍa II of this Adhyâya. One who has fully understood this Prâna will never fall into the mistake made by the modern Christians about the nature of Christ or by some neo-theosophists who think that Christ is an individual soul which animated the body of Master Maitreya, a disciple of the Lord Buddha. However high this Lord Maitreya may be, he cannot be identified with Christ or Prâna, the Word that was in the beginning and from which the whole world was created. The Prâna alone is the Christ of the gnostics and the mystics. It is no limited personality which constitutes Prâna, but a mysterious entity, the Beloved Son of God, the Saviour of men and angels.

The sacred syllable Om is also called Udgîtha, its proper pronunciation is the keynote to the acquisition of all occult powers.

The Third Khaṇḍa describes the cosmological aspect of this great Prâna and his five forms.

The fourth Khaṇḍa is a parable and shows how Durgâ, the destroyer of ignorance, forced the Devas, by constantly driving them away from every kind of objective worship, into the interior realm of subjective worship, and thus attaining mukti. Durgâ, in this aspect, as the frightener of Devas, may not look very amiable; but it is her constant hammering on the recalcitrant soul that makes the Jîva turn from outside to inside.

The Khaṇḍa fifth shows the meditation on Om, either as a single syllable or as consisting of many syllables and their different results.

Khaṇḍas 6 and 7 deal with the same meditation on the Lord, both in the sun and in the eye, cosmological and psychological. Madhva, of course, is a believer in a Personal God, and, as such, the description of the Golden Person in the sun, offers no difficulties to him. Max Muller



makes a slight mistake in translating the word *Punḍarīka Kapyāsa* by "blue lotus"; it does not mean blue lotus, but 'red lotus.' The word *Kapyāsa* is not such a bad comparison after all, as has been made out by Śaṅkara's followers. The meaning given to it by Madhva is more reasonable and less objectionable than the translation "the seat of the monkey." This *Khaṇḍa* also shows that *Vāyu*, the Great *Prāṇa*, is the real *Udgāta*, the Great Singer. It is his song that has built the worlds and universes, gross and subtle.

The 8th and 9th *Khaṇḍas* again deal with the hierarchy. The words which are generally translated as tone, breath, food, water, heaven, earth, are explained by Madhva as names of the heads of these hierarchies. Madhva is more consistent here than the older commentators. Even they have all taken the term *Ākāśa* which stands at the end of the above list, not to mean 'ether,' but something totally different; namely, the Supreme Brahman. If the last term of the order means Supreme Brāhman, why should the other terms, which are also names of physical objects, *sui generis* with them, not mean *Devas* of different grades?

The 10th and 11th *Khaṇḍas* describe the story of a famine stricken vagrant, but Seer, called *Usaṣṭi* and how he discomfited the proud priests of the king.

The 12th *Khaṇḍa* describes the so-called canine *Udgītha* or the *Udgītha* of the dogs. The dogs are ancient names of guardians of humanity and messengers that carry the dead. The description of the two dogs of *Yama* as given in the *R̥g Veda* shows this. But the word *Śvan*, which means dog, has been taken here in its etymological sense of breath or the breathing one. I have the authority of *Sāyana* for this, where in explaining this word in a Vedic Mantra, he interprets it as the name of *Vāyu*. If Christ can be called the sheep of God or the lamb of God, there is nothing incongruous in calling *Vāyu*, the hound of God.

The 13th Chapter deals with the so-called 13 *stobha* syllables, "sounds used in the musical recitation of the *Sāman* hymns, probably to fill out the intervals in the music, for which there were no words in the hymns. These syllables are marked in the manuscripts of the *Sāma Veda*, but their exact character and purpose are not quite clear." The 13 sounds are identified with the 13 names of the Lord and Madhva finds scope for his ingenuity in explaining how the very letters of these syllables denote the various names and attributes of the Lord.



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## INTRODUCTION.

The second Adhyāya of the Chhândogya takes a step forward. It gives an additional attribute of God:—God is not only Impartial or same to all, but He is good to all. He is not only Sāma, but He is Sādhu. Nature is not only Sāma or uniform, (for no intelligent person can deny the uniformity of Nature), but it is benevolent also, a fact which many deny. But the thinking portion of mankind are coming to the conclusion that Nature is good as well.

Next the Upaniṣad teaches a method of meditating on the Lord as Good, and Harmonious. The Lord has five aspects, called Pradyumna, Vāsudeva, Nārāyaṇa, Saṅkaraṇa, and Aniruddha. These five forms pervade the whole universe, animate and inanimate. The following table will show the five-fold pervasion of the Lord:—

Pradyumna.	Vāsudeva.	Nārāyaṇa.	Aniruddha.	Saṅkaraṇa.
1 Earth	... Fire	... Sky	... Sun	... Heaven.
2 Heaven	... Sun	... Sky	... Fire	... Earth.
3 Wind	... Clouds	... Raining	... Thunder	... Ceasing to rain.
4 Clouds	... Rains	... River east	... River west	... Ocean.
5 Spring	... Summer	... Rains	... Autumn	... Winter.
6 Goats	... Sheep	... Cows	... Horses	... Man.
7 Smell	... Speech	... Eye	... Ear	... Mind.

Then follows the seven-fold meditation:—

Pradyumna.	Vāsudeva.	Vārāha.	Nārāyaṇa.	Aniruddha.	Nṛsimha.	Saṅkaraṇa.
Hin	... Para	... Ā	... Ut	... Prati	... Upa	... Ni
Presunrise	Sun risen...	Sangave	... Mid-day	... Postmeridian	Afternoon	Sunset
Animals	... Men	... Birds	... Devas	... Germs	... Wildbeasts	Pitṛis

Then follow other kinds of meditations based on this idea of seven-foldness. In mantra 2 of khaṇḍa 21 occurs the famous formula "Let him meditate as sarvam asmi." The words sarvam asmi plainly mean "I am everything." But Madhva shows that 'Sarvam' and 'asmi' are both names of the Lord. One must meditate that the Lord is sarvam or Full, and asmi or the "I AM." The full discussion on this point will be found at pages 142 to 154. In these pages, Madhva advances his reasons for holding that the Chhândogya Upaniṣad nowhere teaches that the jīva can become God, and to any impartial reader, not already steeped in the Māyāvāda of Śaṅkara, they would be found to be very cogent reasons indeed.

The third adhyāya teaches that the Lord is not only Sāma and Sādhu, but He is the Friend of man. As the Logos of the sun, He reveals all truths to mankind. The four Vedas and the fifth, the Secret Doctrine come



out from His five aspects, already mentioned before. The mystery of colour is also revealed here, in the various colours of the Lord. The orthodox followers of Śaṅkara take this as teaching the worship of the physical sun. Madhva combats this wrong notion. He shows that the worship of no inanimate object can give mukti. No Christian missionary could have written more strongly against idolatry, than Madhva does at pages 187 to 190. This adhyāya is called madhu vidyā or the Lord as sweet. The Lord is not only just (Sāma), or good (Sādhu), but most sweet or Madhu or beautiful. Justice, goodness and beauty combine in Him. This beauty of the Lord appears in various aspects, to the various kinds of devas and men. Next is taught the Gāyatri meditation on the Lord. He is not only in the sun, but in the soul of man. He is not only the ruler of the cosmos, by dwelling in the sun; but of the microcosmos also, by being in the heart of man. As he is five-fold in the sun, so is he five-fold in the heart of man also. The five Nāḍis, called by various names, are the seats of the five forms of the Lord. The citadel of the heart has five gate-keepers Vyāna, Apāna, Samāna, Udāna, and Prāṇa.

In khaṇḍa fourteenth, we have another famous formula *sarvam khalu idam brahma*, which does not mean that "all this is verily Brahman," but "this Brahman is verily the Full." This khaṇḍa also teaches the meditation on Brahman in the heart.

The rest of the Adhyāya is an allegory of the life of man as a sacrifice. In khaṇḍa seventeenth we find a reference to one Kṛiṣṇa, Devakiputra, mentioned as the disciple of the Ṛiṣi Ghora of the clan of Aṅgira. One is strongly tempted to say that this is a reference to the great teacher of the Bhāgavadgītā, the Avatāra Śrī Kṛiṣṇa. But Madhva is against this view. According to him, the reference to Kṛiṣṇa Devakiputra is not a reference to the Avatāra, but to a Ṛiṣi of that name. His reasons are given at page 242.

The fourth Adhyāya commences with the story of a king called Janaśruti and of a holy sage, suffering from itches, called Raikva of the car. The king was very probably of a Śūdra caste, and ignorant of the rules of discipleship. He expected to be taught the Brahnavidyā by offering gifts to the sage. The Ṛiṣi repudiates all these gifts, and when the king serves him like an ordinary disciple, he is taught the mystery of the great dissolution or Pralaya. Everything enters into the Vāyu, when the great dissolution sets in. In verse eighth of the third khaṇḍa, we find again a reference to the perfect number ten. The teaching of the Brahnavidyā to a Śūdra shows that when this Upaniṣad was composed, there was not



that illiberality of view, which disfigures the modern Hinduism. This is strengthened by the story of Satyakâma Jâbâla also, to be found in this Adhyâya. He was a foundling brought up by a maid servant called Jabâlâ. Naturally he does not know whether he is a twice-born or a Śûdra. His foster-mother Jabâlâ was very likely a Śûdrâ woman. This boy was anxious to learn the Brahma-vidyâ. He goes to the Rîṣi Hârîdrumata of the clan of Gautama, and says "I wish to dwell with you, as a Brahma-chârin Sir, So I have come to you, Sir." The Rîṣi said to him: "Of what family art thou, my friend?" He replied: "I do not know, Sir, of what family I am: I asked my mother, and she answered: 'In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee. Therefore, I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma.' I am therefore Satyakama Jabâlâ, Sir." He then said to him "A person undeserving of Brahma-knowledge is never capable of such speech. Child! Bring the sacred fuel. I shall initiate thee, since thou did not swerve from truth." This shows that the only test of the fitness of a person to be initiated was, not his birth, but his fearless speaking of the truth, under circumstances where there are temptations to the contrary.

Satyakâma is initiated and is taught by the devas themselves. In his turn Satyakâma became a great teacher and others came to learn from him. One of them was Upakosala Kâmalâyana. The method adopted by Satyakâma to develop the intuition of his pupil was the same which he had followed under his teacher Hârîdrumata Gautama, namely, silence. A curious side-light is also thrown on the social customs of Ancient India by this story. Under the Śaṅkara system no one is entitled to Brahma-vidyâ, unless he embraces the Sannyâsa Âśrama or monasticism; nor is any one authorised to teach it, unless he is a monk. But Satyakâma is a married man and leads a house holder's life. While Janaśruti is also a householder.

In khaṇḍa eleventh, occurs another famous formula *so ham asmi, sa eva aham asmi*. The Advaitins translate it as "I am he," "he verily I am." But Madhva explains it in its true meaning. *Aham* and *asmi* are well-known names of God. The modern Hindus have forgotten these names, and great credit is due to Madhva for discovering them. "I am that I am" is the name of God still among the Parsees and the Jews—*ahmi yad ahmi—Jehovah*.

In khaṇḍa fifteenth is taught the enigmatical doctrine that the person seen in the eye is the Lord. This teaching is a stumbling block



to Virochana, as we shall find later on in Adhyâya eighth. Upakosala, however, does not fall into the same error into which the Asura king Virochana, fell, when Prajâpati taught him this doctrine of the eye.

It is in this adhyâya also that we find the famous description of the two paths :—the path of the Gods and the path of the Fathers.

In khaṇḍa 17 Madhva explains the word *Āśva* as applied to God. The word in this connection does not mean "horse" but "wisdom." *Turagânana* or *hayagrîva* or *āśvânana* would not mean horse-faced or horse-necked, as my friend Dr. Schrader in the *Theosophist* would have me translate, but it would mean Intelligence-faced, or he who has wisdom for his face. It is from the mouth of this wisdom-faced Lord, that all the Vedas, &c., have come out. Madhva would certainly be scandalised, if he heard that his favourite deity was called horse-faced.

*Note.*—The words *Āśva* and *Turaga* mean etymologically "fast moving" and are primarily the names of mind or intelligence, and it is secondarily only that they are applied to horse. In fact, the ordinary Dictionary also gives the same meaning to these words. In any other place, than Madhva's commentary, one would have translated *Turagânana* as horse-faced, but with Madhva it is impossible to do so. As I had undertaken to translate Madhva, I could not follow the ordinary course. Hari is no doubt called *Hayagrîva* horse-necked, and is represented in ordinary mythology, as having the head of a horse, but the question is, would Madhva, who like his nineteenth century re-incarnation *Swâmi Dayâ Nanda Saraswati*, was interpreting the Vedas and Upaniṣads in a strictly monotheistic sense, have tolerated the mythology of the Śâktas who give the following story of how Hari happened to get the head of a horse. The Devas, defeated by the Asuras, went to ask the aid of Hari. They found him resting on his bow and fast asleep, and did not know how to awaken him. When some one suggested that if the bow-string was cut, the spring of the bow would awaken the God. Hari, who was seated in a sitting posture, with his head reclined on his bow, did not interfere with the plan of the Devas. The string was cut, but the spring of the bow was so violent, that the head of Hari was separated from his trunk, and was thrown away to a great distance. The Devas were aghast at this mishap, and with the help of the Śakti, they placed the head of a horse on the trunk of Hari, and thus Hari came to have a horse face. This story is one pre-eminently of the school of Śakti worshippers, who thus glorify Śakti, at the expense of Hari. Śrî Madhva as a devout Vaiṣṇava would hardly have endorsed this view of the Śâktas. It was therefore thought best not to bring in this controversy. As an example how Madhva takes these ordinary names, in an extraordinary sense, I may refer to the word *Hanumāna*. *Hanumāna*, the monkey hero of the *Râmâyana* story is a well-known character in Hindu mythology. There is not a single Hindu who is not acquainted with his name. Literally the word *Hanu* means "high cheek bone," "the chin." *Hanumān* thus means he whose chin is very prominent. But Madhva has given an extraordinary meaning to this word even. He takes the word *Hanu* to mean wisdom, and *Hanumān* to mean 'wise,' 'he who possesses wisdom.' Would it have been proper to translate *Hanumān* as thick-chinned? Similarly the word *Bhîma* has been taken in a different sense by Madhva. For all these reasons it was not thought proper to translate words like *Turagânana* at all.



The fifth Adhyāya of the Upaniṣad enters into the discussion of Prāṇa, and shows that Vāyu is the best of all the Devas or senses. It starts with the allegory of the quarrel among the senses or rather among the Devas of the senses, and shows how the supremacy belongs to Prāṇa (the Christ principle in man). This knowledge of Prāṇa is so miraculous, that if this is known fully, then a man can make leaves and branches to sprout out of a dry stick.

In the third khaṇḍa of this Adhyāya we find the legend of Śvetaketu going to Pravāhana's court and his coming away from that place discomfited. The king asked him five questions :—

- (1) Knowest thou that path on which the creatures go from this world ;
- (2) Knowest thou by what path they return ;
- (3) Knowest thou the cause of the divergence of the two paths ;
- (4) Knowest thou how that world never becomes full ;
- (5) Knowest thou how in the fifth libation the water gets the name of man.

Śvetaketu could not answer any one of these questions, and going back to his father, blamed him for not teaching him the secret of man's life after death, and the method of reincarnation. Now Gautama himself did not know this secret, so he goes to the king and asks him to teach this science. The king says "O Gautama this science has never been known to any Brāhmaṇa before thee," and the king then teaches him the Panchāgni Vidyā—the five forms of the Lord presiding over the reincarnation cycle of man. This story incidentally shows that the Brahma Vidyā at first belonged to the Kṣatriya race, and not to the Brāhmaṇas. The Brāhmaṇas learnt it from the Kṣatriyas, and were not revealers of it in ancient India. It may also be mentioned that Gautama's knowledge of God was not of a very limited nature. The teaching which he gives to his son in the sixth Adhyāya shows that he had a very high conception of the Deity. But that conception was not the highest as is shown by the fact that with all his knowledge, as displayed in the sixth Adhyāya, he had to go to Pravāhana to learn the mystery of the five fires. From this it may also be inferred that the *Tattvamasi* of the sixth Adhyāya is not the highest revelation of the Vedānta. The interpretation of Madhva, therefore, gets more strength from this consideration also. Gautama taught his son Śvetaketu the famous secret of the Self and the Jīvātma, and showed him that the soul of man was different from God, and that the highest duty of man was to worship God while recognising this difference. But the method of the soul's reincarnation, and the various worlds to which it sojourns after death, are not known to Gautama. The fifth Adhyāya, therefore, chronologically comes after the sixth, though it is placed before



it, in the text. In this Adhyāya also we find a story, which again illustrates that this Brahma Vidyā was not known to the Brāhmaṇas at first, but to the Kṣatriyas. Five Brāhmaṇa scholars held a discussion as regards who is the Self, who is Brahman. They went to Uddālaka to have their doubts removed. Uddālaka himself did not know the truth. And so they all go to king Aśvapati, for being taught. This legend also proves the great-heartedness of the Brāhmaṇa's of ancient India, who did not think it beneath their dignity to learn even from a Kṣatriya. The king Aśvapati teaches them the mystery of the Lord Vaiśvānara. And he teaches them further the five aspects of Prāṇa, namely the Prāṇa, the Apāna, the Vyāna, the Samāna, and the Udāna.

The whole of the fifth adhyāya may be summarised as a chapter teaching about the God in man and the Christ in man. As the previous Adhyāyas taught the God in the world and Christ in the world, so the present adhyāya teaches the God in man and the Christ in man. The eight Adhyāya's of this Upaniṣad may be broadly divided into two parts, the first four teach generally the God and the Christ in the cosmoś. The remaining four Adhyāyas teach the same as in the microcosmos or man.

The sixth Adhyāya is the famous chapter in which occurs the great formula Tattvamasi. It is a discourse between Śvetaketu and his father, as already mentioned before. This teaching given by the father, to his son Śvetaketu precedes in time the teaching given to the father himself by Pravāhana. Śvetaketu on his return from his Teacher (Guru), is full of conceit at the learning he has acquired, and his father removes this pride, by teaching him that the human soul is separate from God and infinitely inferior to Him, and therefore no man, truly learned, can ever have any pride and conceit. He also teaches him the triad of colours red, white and black; Śrī, Vāyu and Śiva. Śrī Madhva, of course, does not take the phrase Tattvamasi, but atattvamasi. The formula is not "*thou art that,*" but "*thou art not that.*" Gramatically there is nothing incongruous in this. Sa Ātmā Tattvamasi may be split up either into Saḥ, ātmā, Tat, tvam, asi; or saḥ, ātmā, atat, tvam, asi. Both are valid. Madhva takes the second reading, and his reasons would be found fully stated at pages 437 to 452.

The seventh adhyāya is a discourse between Nārada and Sanatkumāra. This chapter deals with the hierarchy of the Dēvas, and in it occurs the well-known passage in which Nārada enumerates all the sciences known to him. When asked by Sanatkumāra what has he read Nārada replies:—



I know, Sir, the Rigveda, the Yajurveda, the Sāmaveda, and the Atharvaveda, the fourth, the Itihāsa-purāṇa, which is a fifth book among the Vedas ; the science of ancestors the science of numbers, the science of Devatās, the science of treasure finding, the undivided original Veda and its twenty four branches, the superhuman Deva science, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas) all this I know."

Sanatkumāra then teaches him the inter-relation of all these sciences, and how those correlation of sciences can be understood properly only then, when one has understood the gradation of the various Devas who rule the universe.

The hierachy of Devas begins with Puṣkara the lowest and ends with the chief Vāyu the highest. The words Nāma, Vāk, Manas, Saṅkalpa, Chitta, Dhyānam, Vijnāna, Balam, Annam, Apaḥ, Tejas, Ākaśa, Smara, Āsā and Prāṇa are explained by Madhva as the names of the hierarchies. Whether these names are to be taken in their literal sense, or as standing for the names of certain Devas, it is clear that the Upaniṣads do distinctly teach, in unequivocal terms, the existence of these hierarchies. Thus in the Taittiriya Upaniṣad we find a description of the various grades of Devas and the various degrees of Ānanda which they enjoy.

Then Madhva enters into a discussion as to the rationale of symbol worship. The great danger in symbol worship is that the idol itself is taken to be the God ; and instead of worshipping the God, in the idol, the man ends by worshipping the idol as God. The apologists of idol worship say that they take the idol as help to meditation. But Madhva says :—" When one thing is meditated upon as something else, such meditation cannot be productive of salvation. There is not only want of the attainment of salvation, but there is a positive danger in such meditation. Just as there is danger in paying Royal Honors to a mere servant of the king ; the person who thinks the servant of the king to be the king, and by such thinking pays all Royal Honors to him, incurs the displeasure of the king, and is destroyed by him, because the servant is under the control of the king. Therefore he who meditates upon Nāma and the rest, as if they were Brahman, is thrown by Brahman along with these Devas, namely Nāma and the rest, into hell, called blind darkness. Therefore let no one meditate upon these as Brahman." Further on he says let no one meditate or worship any insentient object, or in an unworthy way or in an untruthful way. For by such worship there is great disaster to the worshipper.

The apologists of idol worship say that inanimate objects and herbs, &c., have some power of doing good to man ; for as medicines they are of



great utility. Madhva meets this objection by saying that even the medicinal effects of these objects are not dependent upon the objects themselves, but upon the spirit in those objects. The strict uncompromising monotheism of Madhva requires that all effects are produced primarily by the Lord Himself, and secondarily by his agents—the Angels, Men, Animals, and Plants. He sums it up thus:—

“The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings, the sentient beings get their sentience from the Devas, the Devas get their power from the Supreme Prāṇa (the Christ), while the chief Prāṇa gets his power from the Supreme Viṣṇu always. This is the law and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity, without the direct agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore, the Unseen things must be judged by the analogy of the Seen. As when we find some grains scattered near an anthill, we infer that the ants must have thrown them there, and they did not come there of themselves though, we do not see the ants. Thus we infer from known examples, that the insentient is always under the control or direction of the sentient.”

The eighth Adhyāya sums up the whole teaching of the Upaniṣad. It shows that the Lord within the heart of man is the same Lord who is in the heart of the universe. It gives the story of Indra and Virochana, how both these went to Prajāpati to learn Brahma Vidya. Prajāpati taught them in parables, which tested the intuition of these two. Indra came out successful, Virochana, who was not yet ripe to receive this teaching, misunderstood it. He thought that Prajāpati was teaching the Māyā Vāda, namely that Jīva is the highest entity and that human soul was the God. This Māyā Vāda doctrine was taught by Virochana to the Asuras, who believe consequently that human soul is identical with God and that there is no other God than man himself. This is a mistake made not only by Virochana, but by the modern Vedāntins also; they have fallen into the same error as Virochana and think that man is identical with God.

But the whole teaching of this Upaniṣad shows that man is different from God, the difference is not conventional, due to time, space, or causality, but inherent in the very nature of things. Even in Mukti, the man is different from God, and there can be no greater proof of this than this last chapter of the Upaniṣad. In this Adhyāya, we find the description given of the state Mukti and contrary to all Advaita expectations, it describes Mukti as a state of happiness in which man retains his separate consciousness. Even Max Müller had to admit the curious nature of this inexplicable fact. He tries to explain it in this way:—

“These are pleasures which seem hardly compatible with the state of perfect peace which the Self is supposed to have attained. The passage may be interpolated, or put



in on purpose to show that the self enjoys such pleasures as an inward spectator only, without identifying himself with either pleasure or pain. He sees them, as he says afterwards, with his divine eye."

The question remains do the Upaniṣads teach Advaita, as taught by Śaṅkara. The oldest commentary on the Upaniṣads that we have got is the *Brahma Sūtras*, of Bādarāyaṇa. And if we can definitely settle the meaning of Bādarāyaṇa as found in the *Sūtras*, we can have at least one firm ground for maintaining the view that in the opinion of Bādarāyaṇa the Upaniṣads do not teach the doctrine of illusion and identity of soul with God. On this point a critical scholar like Dr. Thibaut may be relied upon better than perhaps sectarians like Madhva. Says the learned Doctor:—

"In enquiring whether the Upaniṣads maintain the *Māyā* doctrine or not, we must proceed with the same caution as regards other parts of the system, i. e., we must refrain from using unhesitatingly, and without careful consideration of the merits of each individual case, the teaching direct or inferred of any one passage, to the end of determining the drift of the teaching of other passages. We may admit that some passages (notably of the *Brihadāranyaka*), contain at any rate the germ of the later developed *Māyā* doctrine, and thus render it quite intelligible that a system like Śaṅkara's should evolve itself, among others, out of the Upaniṣads, but that affords no valid reason for interpreting *Māyā* into other texts which give a very satisfactory sense without that doctrine, or are even clearly repugnant to it. This remark applies in the very first place to all the accounts of the creation of the physical universe. There, if anywhere, the illusional character of the world should have been hinted at, at least, had that theory been held by the authors of those accounts; but not a word to that effect is met with anywhere. The most important of these accounts—the one given in the sixth chapter of the *Chhândogya Upaniṣad*—forms no exception. There is absolutely no reason to assume that the "sending forth" of the elements from the primitive *SAT*, which is there described at length, was by the writer of that passage meant to represent a *vivarta* rather than a *pariṇāma*, that the process of the origination of the physical universe has to be conceived as anything else but a *real* manifestation of *real* powers, hidden in the primeval Self. The introductory words addressed to Śvetaketu by Uddālaka, which are generally appealed to as intimating the *unreal* character of the evolution about to be described, do not, if viewed *impartially*, intimate any such thing. For what is capable of being proved, and manifestly mean to be proved by the illustrative instances of the lump of clay and the nugget of gold, through which there are known all things made of clay and gold? Merely that this whole world has Brahman for its causal substance, just as clay is the causal matter of earthen pot, and gold of every golden ornament, but not that the process through which any causal substance becomes an effect is an unreal one. We, including Uddālaka, may surely say that all earthen pots are in reality nothing but earth, the earthen pot being merely a special modification (*Vikāra*) of clay which has a name of its own; without thereby committing ourselves to the doctrine that the change of form which a lump of clay undergoes when being fashioned into a pot, is not real but a mere baseless illusion."\*

The learned Doctor then gives an exhaustive analysis of the *Brahma Sūtras* according to the views of Śaṅkara as well as Rāmānuja and then puts the following question:—

\* The italics in the above are ours.



"Which of the two modes of interpretation represents the true meaning, of the Sûtras." And he gives an unequivocal reply to this, namely, that the interpretation of Râmânuja is more in accordance with what the author of the Sûtras meant. Thus Bâdayâyana does not give any evidence in the Sûtras that he held the doctrine of Mâyâ, the principle of illusion, by the association with which the highest Brahman is said to create the universe. The author of the Sûtras not only does not believe in Mâyâ, but believes that the individual soul is *different* from Brahman and is not identical with it, either in the state of release or bondage. Bâdarâyana in the last book of His Sûtras, describes the state of the individual soul who has attained release, and his idea of Mukti is the same as we find in the last chapter of the Chhândogya Upaniṣad. On this point the learned doctor refutes the view of Śaṅkara, who holds that the last book of the Sûtra does not describe the state of the Mukta soul, but only of the soul who has acquired inferior knowledge. The whole passage is worth quoting :—

"If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sûtras, I must give it as my opinion that they do not set forth the distinction of a higher and a lower knowledge of Brahman; that they do not acknowledge the distinction of Brahman and Īśvara in Śaṅkara's sense; that they do not hold the doctrine of the unreality of the world; and that they do not proclaim the absolute identity of the individual and highest Self."

Thus the Sûtras of Bâdarâyana, which may be taken to be the oldest commentary on the Upaniṣads, do not teach this doctrine of Advaita. Is it then likely that the Upaniṣads teach that doctrine, when the greatest interpreter of these does not find that doctrine in them? "The Sûtras as well as the latter commentaries claim, in the first place, to be nothing more than systematisation of the Upaniṣads." It is, therefore, probable that the Upaniṣads do not teach the Advaita of Śaṅkara. The explanation of the Chhândogya, therefore, as given by Madhva, from the theistic point of view, deserves a calm hearing. One must approach the study of the Upaniṣads without any preconceived bias, in favour of any particular theory.

No doubt, Śrī Madhva, now and then, gives very forced interpretations of certain Upaniṣad passages. But what one has to consider is whether Śrī Madhva has given a consistent explanation of the Upaniṣad as a whole, and not whether his explanation of certain words and passages are forced and unscientific. Before closing this introduction, I may mention a point on which perhaps Madhva is unique, namely, his claim that he is an incarnation of Vāyu. The Vāyu, called also Prāṇa, is the highest being next



to God. He is called "the beloved son of God," the "servant of God," "the mediator between God and man," "the saviour." The functions assigned by Śrī Madhva to Vāyu correspond very closely to the Christ principle of the Christian theology. I have, therefore, not hesitated in translating Vāyu and Prāṇa by Christ. Some may think that Madhva's idea of Vāyu is not the same as the Christian idea of Christ. No one can expect exact similarities in such cases, but the approach is still remarkable. But more remarkable than this, is the claim of Madhva that he is an incarnation of Vāyu. Other authors have been more modest, and left it to their disciples to deify them, but Madhva, like Jesus, boldly lays claim to be the incarnation of Vāyu, the son of God. Those who believe in the doctrine of reincarnation, will find no difficulty in accepting this view. Mrs. Besant has declared that Jesus was reborn in India as Rāmānuja. May it not be that Śrī Madhva, the greatest Vaiṣṇava reformer, in the direct line of whose disciples we may count Rāmānanda, Kabir, Nānak, Tūsi Dāss, and the great Chaitanya of Bengal, was himself the incarnation of what he claims himself to be, namely, of Vāyu or Christ? May it not be that the modern Hindus are really Christians in its better and truer sense, and need not be ashamed to call themselves Vaiṣṇavas, the worshippers of one True God and Christians or adorers of His beloved Son.

BAREILLY :

14th July 1910. }

S. C. V.



CSL



## CHHĀNDOGYA UPANIṢAD.

## FIRST ADHYĀYA.

## FIRST KHANDA.

*Peace chant.*

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च ॥  
 सर्वाणि सर्वं ब्रह्मोपनिषद् माहं ब्रह्मनिराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्व-  
 निराकरणमस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥  
 ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ Om, Om. आप्यायन्तु Āpyāyantu, let (them) increase, grow or be perfect.  
 मम Mama, My. अङ्गानि Aṅgāni, limbs, members. वाक् Vāk, speech. प्राणः  
 Prāṇah, breath, sense of smell. चक्षुः Chakṣuḥ, eye श्रोत्रम् Śrotam, ear. अथ  
 Atha, and then, another reading is अथः Yaśas, fame. बलम् Balam, strength,  
 bodily vigour, the organ that concentrates the ojas or odyle force. इन्द्रियाणि  
 Indriyāṇi, the senses च Cha, and, yea. सर्वाणि Sarvaṇi, all. सर्वम् Sarvam, all.  
 ब्रह्म Brahma, Brahman, the Sacred learning, the Vedas उपनिषदम् Upaniṣadam,  
 The Upaniṣad, secret doctrine. मा Mā, not. अहम् Aham, I. ब्रह्म Brahma, Brahman,  
 the Vedas. निराकुर्याम् Nirākuryām, should cut off, मा Mā, me. ब्रह्म Brahma,  
 Brahman, the Sacred lore, the Vedas. मा Mā, not. निराकरोत् Nirākaroṭ, cut off,  
 leave off. अनिराकरणम् Anirākaraṇam, no break in studies, not cutting off, non-  
 removal, अस्तु Astu, let there be. अनिराकरणम् Anirākaraṇam, no break in  
 studies, non-removal, not cutting off. अस्तु Astu, let there be. तद् Tad,  
 (in) that. आत्मनि Ātmani, in the self. निरते Nirate, (in me who is) delighted (in).  
 ये Ye, which. उपनिषत्सु Upaniṣatsu, in the Upaniṣads. धर्माः Dharmāḥ, virtues  
 and duties. ते Te, those. मयि Mayi, in me. सन्तु Santu, let (those) be. ते मयि  
 सन्तु Te mayi santu, let them be in me ॐ शान्तिः Om Śāntiḥ, peace.

Om! May all my bodily organs and senses, those of speech, smell, sight, hearing  
 and vigour grow in perfection. May the Vedas and the Upaniṣads be my all in all. May  
 I not abandon the study of the sacred lore, may not the sacred lore abandon me. Let  
 there never be any break in my studies, let there never be any break in my studies.  
 Let all the virtues of the Upaniṣads repose in me, repose in me whose sole delight is  
 That Self.—(Pāraskara Gṛhya-Sūtra, III. 16. 1 partly).



## MADHYA'S SALUTATION.

I meditate upon that Hari, whose bliss is pure, infinite, and unmixed with evil, whose knowledge (Jñāna Śakti) is infinite and great (and all-embracing), whose light (flame) of thought is steady (not capable of being distracted from its one-pointed concentration), who is Almighty in His Lordly energy and enjoyment, (whose Icbhā and Kṛiyā Śaktis are supreme); who is All-powerful (whose Bala Śakti is also infinite): Whose Divine Form is higher than that of Brahmā and of the rest, and who is the essence (Ātman) of all other forms. He is the Creator, the Preserver and the Destroyer. He is the Ruler of the Eternals. He is the Light of knowledge. He is the Liberator from ignorance, darkness and non-release (bondage, Samsāra). He is Unborn and Eternal. I worship that Hari alone.

*Note.*—The first line of this śloka has been explained in several different ways by the Commentator Vedeśa Bhikṣu. This verse is a summary of the Udgītha Uṣānā taught in the Chhāndogya Upaniṣad. The Om meaning 'full of all qualities' is expressed by the first epithet of this śloka, atyudrikta-vidoṣa-sat-sukha. The word sat-sukha is explained also in various ways, e. g., pure pleasure, or best pleasure, or unending eternal pleasure. Or sat may be a part of vidoṣa, i. e., vidoṣa-sat meaning which is free from evil. A pleasure is said to be free from doṣa or taint when it is not conditioned by beginning, &c., beginningless, changeless, endless joy. That knowledge is great which knows everything relating to one's own and other selves. The word sarva or 'all' qualifies 'lordly-energy,' 'enjoyment' and 'power.' This 'pleasure'—अ; knowledge and thought—म; lordly energy and enjoyment—उ; Power (bala)—न.

The Goddess Ramā praised Ramāpati (Hari) with the verses (of this Upaniṣad) that came out of the mouth of Hayagrīva (Hari). Him whose qualities are all-extensive (declared in all the Vedas and Upaniṣads) and who sleeps on the couch formed by the snake (when the world is dissolved at the time of Pralaya).

*Note.*—Thus the Chief Rīṣi of this Upaniṣad is Hayagrīva, the Subordinate Rīṣi is Ramā, the Devatā is the Śeṣa-śāyin, the Lord sleeping on the couch of the snake of Eternity.

## MANTRA I.

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योप-

व्याख्यानम् ॥ १ ॥

ओम् Om, The Lord designated Om. इति Iti, thus. एतद् Etad, this. अक्षरम् Akṣaram: this word generally is understood to mean a letter or syllable. It also means indestructible or imperishable, but it has a third meaning when we analyse it as अक्ष+र the dweller in the senses. The अक्ष or eye being typical of all senses, and र means sporting or dwelling; that is, अक्षेषु इन्द्रियेषु रमयान् अक्षरम्; therefore, the word अक्षर means the nearest of all. Or akṣa means imperishable, and ra means joy, and so akṣara=eternal and blissful. उद्गीथम् Udgītham;

the Lord is called Udgītha, because He is उद् Ud, the highest of all; because He is गी Gīh, sung of, praised of by all; and थ Tha, because He is everywhere (स्थान). The whole word (उद्गीथ) Udgītha thus means the highest Lord, praised in all scriptures and who is all-pervading. उच्चत्वात् उत गीतत्वात् गीः सर्वस्थानत्वात् स्थः Uchchatwāt, Utgitatwāt, gītatvāt Gīh Sarva, Sthānatwāt, Sthah, उपासीत Upāsīta, let him meditate; ओम् Om; इति Iti, thus; हि Hi, because. उद्गायति Udgāyati, sings out, that is, that Udgātri priest sings out by uttering the syllable Om; therefore, the Om is the name of the Lord; तस्य Tasya, of His, that is, of the Lord who is called here by the names of Akṣara and Udgīthā; उपव्याख्यानम् Upavyakhyānam, full explanation.

1. Om is the Lord, the nearest (or the eternal joy), the Udgītha, i.e., the Highest, the most Adorable, and the All-pervading. He must be meditated upon: Him the Udgātri sings out as Om. About Him is (this whole book) the explanation.—1.

MADHVA'S COMMENTARY.

Om is the name of the Lord and He is called akṣara, because He is the nearest of all, (as dwelling in the senses). He is called Udgītha, because He is high or ut, because He is sung or Gīta, and because He is all-pervading or Tha. The Lord must be meditated upon as such.

Thus it is said in the Mahāsaṃhitā:—

The Goddess Ramā praised the Lord Ramāpati, with the verses which were first chanted by Hayagrīva, and which commence with the word 'Om,' (in this Chhāndogya Upaniṣad) and which are sung by the singers of the Sāma Veda.

The meaning of this ओम् is thus given in the Samanvaya:—

Let a person meditate upon the Lord as bearing the name Om, fully understanding its meaning and attributes. He is called Om, because He pervades all (ओम्), because He protects all (अवन) and because the three letters अ, उ म a, u, and मा denote supremely excellent (अधिक अ), supremely high (उ=उच्च) and supremely wise (मान-मा=ज्ञान): because अ means bliss or आनन्द; उ, means power or ओजस् and म means supporter or protector (भरण).

Note.—Thus आम् has a triple significance, and denotes the threefold attribute of the Lord. First, He is All-pervading, All-protecting and All-knowing. Secondly, He is supremely, excellently, High and Wise. Thirdly, He is All-bliss, All-mighty and All-supporting.

The Indestructible Supreme Person should always be meditated upon as Om; because the whole universe is woven (ओतम्) or contained in Him; and because He is supremely excellent (अति=अ); and because He is supremely high (उच्च-उ) and possessed of infinite attributes (न-गुण).



Regarding this Om, the Udgātri sings out his hymns of the Sāma-Veda clearly by uttering Om; because Om is the name of Viṣṇu and the explanation of Om is the highest of all explanations (books).

The letter अ A, denotes supremely excellent, the letter उ U denotes supremely high, and the letter म Ma means explained or expressed in all the Vedas. (Thus briefly ओम् Om means the excellent, the high and the revealed. The glory and the greatness of this Om we shall explain further on).

## MANTRA २.

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषधयो  
रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः  
साम रसः साम्न उद्गीथो रसः स एष रसानां रसतमः परमः  
परार्द्धोऽष्टमो यदुद्गीथः ॥ २ ॥

एषाम् Eṣām, of these, *i. e.*, of all creatures. भूतानाम् Bhūtanām, of beings such as Ribhu and others when compared with the Earth-deity. पृथिवी Pṛithivī, the earth, *i. e.*, the presiding deity of the earth. रसः Rasaḥ, essence; *i. e.*, the higher in all respects and qualities. पृथिव्याः Pṛithivyāḥ, than the (deity of the) earth. आपः Āpāḥ, water, *i. e.*, Varuṇa, the presiding deity of water, (is higher). रसः Rasaḥ, essence, sap. अपाम् Apām, than the waters (Varuṇa); ओषधयः Ośadhayaḥ, plants; *i. e.*, the deity presiding over the plants, namely Soma. रसः Rasaḥ, essence, higher. ओषधीनाम् Ośadhīnām, of the plants, *i. e.*, higher than Soma. पुरुषः Puruṣaḥ, the Lord (of humanity), *i. e.*, Rudraḥ. रसः Rasaḥ, essence. पुरुषस्य Puruṣasya, than Rudra; वाक्: the (deity of) speech, *i. e.*, Saraswati. रसः Rasaḥ, essence, sap. वाचः Vāchaḥ, than speech. ऋक् Rik, the (goddess called) Rik. रसः Rasaḥ, essence, sap. ऋचः Rīchaḥ, of Rik. सामरसः Sāma rasaḥ, the deity of Sāma, *i. e.*, Vayu presiding over breath, the chief Praṇa, or higher. साम्नः Sāmnaḥ, of Sāman. उद्गीथः रसः Udgīthaḥ r. Narāyaṇa Himself, is essence or higher. सः Saḥ, He, the Udgītha. एषः Eṣaḥ, this Narāyaṇa. रसानाम् Rasānām, among the Great Ones, like the Earth, &c. रसतमः Rasatamaḥ, the best, the highest, the quintessence. परमः Paramaḥ, the highest. परार्द्ध्यः Parārdhyaḥ, higher than the highest, *i. e.*, पर highest. ऋद्धिः attributes, namely possessing the highest qualities, *i. e.*, the Udgītha is not only higher than the Sāman but He is higher than Rāmā also. Another meaning of परार्द्ध्यः is पर highest and अर्द्ध्यः place. He who deserves the highest place परार्द्धी is the name of श्री Śrī or Rāmā. (रामा) परार्द्ध्यः is the genitive of परार्द्धी परम-परार्द्ध्यः would mean higher than परार्द्धी or श्री Śrī. अष्टमः Aṣṭamaḥ, the eighth, *i. e.*, the Udgītha which is the 8th in order beginning with the earth, अः who; Madhva's reading is yaḥ, *i. e.*, in the masculine gender and not यत्. उद्गीथः Udgīthaḥ, the Udgītha, Lord Narāyaṇa.



2. Higher than all beings (like R̥ibhu, &c.) is the presiding deity of the earth, higher than Earth devatā is Varuṇa, higher than Varuṇa is Soma, higher than Soma is Saraswatī, higher than Saraswatī is the goddess called R̥ik, higher than R̥ik is the chief Prāṇa, higher than the Prāṇa is Nārāyaṇa himself. That Udgītha is higher than all the highest, higher than even Ramā and is the eighth.—2.

Note.—Nārāyaṇa whose name is Om has been said in the last verse to be the highest of all; to understand clearly this it became necessary to know the gradation of deities, hence this verse.

Note.—This part of the verse shows that Nārāyaṇa is not only higher than the Sāman; but that His greatness is not comparative, like others but absolute and infinite. In fact there is a vast difference between the greatness of God and of any other Being how high soever. In that sense the words paramaḥ parārdhyaḥ would mean supremely great, infinitely high. But parārdhyaḥ has also another meaning which has been given above, *i. e.*, "than the goddess Parārdhī or Ramā."

If in the above enumeration the speech (Vāk) and the R̥ik be taken as identical, then we have the following gradation :—

Earth (P̥r̥ithivī)	higher than Bhūtas	beings)	<i>i. e.</i> ,	the Earth is rasa or high.	
Varuṇa (water)	" "	Earth	" "	<i>i. e.</i> , Is rasa-tara or higher.	
Soma (plants)	" "	Varuṇa	" "	<i>i. e.</i> , Is rasa-tama or highest.	
Rudra (Puruṣa)	" "	Soma	" "	<i>i. e.</i> , Is Parama-rasa-tama higher than highest.	
Vāk (including R̥ik)	" "	Rudra	" "	<i>i. e.</i> , Parama-para-rasa-tama, above the higher than the highest.	
Sāman	" "	" "	Vāk	" "	<i>i. e.</i> , Parama-parārdha-rasatama over-above-the higher than the highest.
Ramā	" "	" "	Sāman	" "	<i>i. e.</i> , Parama-parārdha-rasatama even-over-above-the higher than the highest.
Udgītha	" "	" "	Ramā	" "	<i>i. e.</i> , Parama-parārdhya-rasa-tama infinitely high.

If, however, the R̥ik and Vāk be taken separately, then the R̥ik will be Parama parārdha-rasa-tama; the Sāman will be Parama-parārdha-rasa-tama; Ramā will be Parama-parārdhī-rasa-tama; and Udgītha will be Parama-parārdhya-rasatama.

MADHYA'S COMMENTARY.

This mantra shows in detail, how this Udgītha is the highest (parama), by giving the gradation (of the Devatas). (The Lord is not only the last in this series of gradations but infinitely high, and therefore, the word parama is used). "Those who know the gradation of the Devatas, and who understand the supremacy (infinitude) of Viṣṇu, are known as ekāntinaḥ (monotheists?) and masters of the knowledge of the divine hierarchy. Let those be alone called Ekāntins who know God to be one and the



highest. (What is the necessity of knowing the hierarchy of Devatās, and calling such knowers also Ekântins? To this the commentator replies by giving the definition of the word Ekântin). Since in the above gradation by stating that "this is higher than that," the Lord Hari stands at the end (anta) of the series, and since He is *one* (eka) therefore, the Ekântins (eka and anta) are said to be those who know the Lord to be verily One alone, and as standing at the end of the above series of gradations "this is greater than that? (Hence the knowledge of the series or gradation is necessary to entitle a person to the name of Ekântin. The word Ekânta is thus the name of Hari, for He as one stands at the end of the above series. Those who possess the knowledge of this Ekânta are designated as Ekântins.)

Admitted that in order to be called an Ekântin, it is necessary to have knowledge of the gradation of the Devas : but what is the advantage if one becomes an Ekântin? To this the commentator answers.

Those who know thus the gradation of the Devas and whose sole refuge is always the Lord Ekânta—the one Lord of the Hierarchy—enter (in Release) into the supreme God Nârâyaṇa the painless.

But the word Ekântin means generally the exclusive worshipper or devotee of one God and who does not worship any other, how do you give this meaning to it? To this the commentator says that it is not merely the knowledge of gradation that gives mukti, but the *worship* of the Supreme God after getting such knowledge is the cause of Mukti.

Let the Bhâgavatas, thus knowing Hari as the highest and coming at the end, worship Hari always, and worship *also* Lakṣmi and others in their due order.

This shows though the word ekântin means, in some places, the worshipper of One, to the exclusion of others, for strict ekântin would not worship even Lakṣmi, &c., yet an enlightened Bhâgavata would worship minor deities also, knowing all the while that the God is one and Infinitely higher than any deity. If so, what becomes of the command tarhi pūjayet na anya devatāḥ, 'let him not worship any other deity?' To this the commentator says.

Let them not offer any sacrifice to any Devatâ with the idea that they (the Devatās) are independent of the Lord : or that they deserve any independent worship.

Admitted that the Devatas may be worshipped as subsidiary agents of the Lord : but how do you reconcile it with the following text :—"The Manus and Mânavas are to be worshipped and never the Devatās under the divisions of castes of Brâhmanas, Kṣatriyas, Vaiśyas and Śûdras. This text would show that Manus and sons of Manu like the Rishis, Marichî, &c., divided under different castes of Brâhmana, &c., are to be worshipped and not Devatās. To this the Commentator says :—

The Bhâgavatas worship the Sages called sons of Manu and the Beings called Manu, mentioned in the Śrutis as possessing various castes



like Brāhmaṇas, &c., and they do not worship the others. They worship the Manus and Sages, because they are the fathers of humanity, its teachers, and visible personifications of all attributes of Bhāgavatas. (Compare S. B. H. Muṇḍaka, p. 6)

*Note.*—The castes mentioned in the Śruti refer to Brahmā, &c. The Beings called there Manus are Brahmā, &c., and the sons of Manu are really sons of Brahmā, i.e., the sages like Marīchi, &c. The castes refer to them. Thus the above text teaches the worship of Devatās, for it teaches the worship of Manu, and Manu = Brahmā; and Mānavas does not mean "men" but sons of Manu, i.e., sons of Brahmā, i.e., Rīṣis like Marīchi, &c. As has been said "the devas like Brahmā and the rest are called Manus because they possess intelligence or Manas in a very high degree, and these Devas are divided into four classes, according as they are Brhāmaṇas, Kṣatriyas, &c., their sons called Marīchi, &c., are called Mānavas because they are sons of Manu or Brahmā." Even these Rīṣis are not worshipped as Devas, but because they are fathers and teachers of humanity. The lower Devas should never be worshipped.

The degraded non-Devas should never be worshipped, though they bear the names of Brahmā, &c. They are called Devas, because they are poor and miserable.

The word Deva as applied to them is derived from the root  $\sqrt{द}$  from which the word *dina* is also derived, namely from  $\sqrt{दि}$  'to be poor, to perish.' The word Deva is a generic term and is applied both to Asuras and Suras while the word Manu is confined to Devas only, in the better sense of that word; and, therefore, in the above verse, the word Manu is used and not the well-known word Deva. But what is the specific sphere of these two words, Devas as Suras, and Devas as Asuras? To this the Commentator replies.

The Vedic Devas (Suras) called Brahmā and the rest accept oblations then only, when they are offered to them with *devout* spirit, while the lower Devas take them when they are not so offered.

Since both Suras and Asuras have got the names of Brahmā, &c., how is it that an oblation offered with the Mantra Brahmādibhyaḥ Svāhā will go to the Deva Brahmā and not to the asura Brahmā? The reaching of the offering to the Deva Brahmā takes place then only, when the sacrificer offers it in the spirit of a Bhāgavata, namely, when he knows the gradation of the Devas, and realises that Viṣṇu is the highest of all; if he does not do so, the asura Brahmā and the others take such offering.

An objection is raised: it is not proper to say that the means of attaining Mokṣa are the knowledge of the gradation of the Devas and their mutual differences, and ekāntitva, i.e., knowledge of the Lord by realising Him to be the only refuge. Because both the gradation and ekāntitva may exist in a person and yet the man may be far from Mokṣa. To this the Commentator says:—

By the knowledge of the deva gradation, by ekāntitva and by faultlessness alone, the Mokṣa is insured as a rule, the other (two) means are mere vexation (or waste of energy).

The 'other means' refer to the knowledge of gradation and ekāntitva. The only unfailing means of insuring mokṣa is achchhidratva—faultlessness in action, want of defectiveness in the performance of religious ceremonies and duties. This word appears to be a technical term of the Mādhyas. Vidarbana—vexation 'or' 'deception' means, that they alone are not the means of Mokṣa. Thus having described one means of getting



Mokṣa, namely achchhidratva (combined with the knowledge of gradation and ekāntatva) the Commentator mentions a second means of attaining release :—

The highest devotion (bhakti) to Viṣṇu is verily a (specific) cause for the attainment of release.

Not only the bhakti to Viṣṇu is the cause of Mokṣa but bhakti to the immediate devotees of Viṣṇu, such as, Ramā, &c., is also a cause.

So also devotion to his devotees, like Ramā and the rest, in due order, after Viṣṇu, is also a cause of mokṣa.

The Commentator now mentions a third means of acquiring mokṣa :—

The third cause in the attainment of Mokṣa is Vairāgya (dispassion) also. There is no other (fourth) means of getting Mokṣa :—

The word 'third' shows that Vairāgya is not equal to the other two—namely, Jñāna (knowledge) and bhakti (devotion), or it may show that Vairāgya is a means of getting the other two. The three means, therefore, are the Jñāna, Bhakti, and Vairāgya. If these be the only means of getting mokṣa, why do the Śāstras enjoin the performance of sacrifices, &c.? To this the Commentator replies :—

Everything other than these (three, namely, things like sacrifices, &c.) is ordained (by the scriptures) verily as a means for the sake of attaining these (three).

If the sacrifices, &c., be the means of getting Jñāna, Bhakti and Vairāgya, and thus a means of getting mokṣa, what is the necessity of the other three? The Commentator shows that Jñāna, &c., are the causes of mokṣa, and not sacrifices unaccompanied by these :—

One may even perform all (sacrifices), but if he is devoid of these (three or any of them) verily he goes to the lower darkness (or to the nether world and darkness).

This shows that a performer of mere sacrifices, who abandons the other three, far from getting mokṣa, goes to Lower Regions of Darkness. But a person may not perform sacrifices, but if he has any one of the other three, he will get Release.

But he who is firmly established in this (Jñāna, &c.) is verily even a Released Eternal though he may have abandoned the other (sacrifices, &c.)

This applies to Jñāna-Yogins like Sanaka and the rest. Human beings should perform sacrifices also.

Therefore I shall tell the gradation of the Devas, (in the order) as mentioned in the Śruti.

The force of 'therefore' is, because the knowledge of gradation is a cause of mukti, 'therefore, &c.'

The Earth is always higher, in all attributes, than all Elements (bhūta).

The elements refer to the Elemental Devas called Ribhu, &c. Because "the Ribhus merge in the Earth-Deva"—says a Śruti.

The word *rasa* (translated in the above as *vara* or 'higher') is synonymous with *sāra* (essence) and *vara* (better). All three denote the same idea.

Higher than the Earth is *Varuṇa*; higher than *Varuṇa* is *Soma*, the *Devatā* of plants; higher than that, is *Man*, namely, *Rudra*, because he is the *Devatā* of virility (the generative organ); higher than *Rudra* is *Sarasvatī*, the goddess of speech; higher than speech, *Ṛik* (the goddess of *Ṛik*); higher than the goddess of *Ṛik* is *Vāyu*, called also *Sāman*. He is called *Sāman*, because he is *same* in all beings, and because he is the presiding deity of all *Sāman* Hymns; higher than *Vāyu* is *Viṣṇu*. He is higher than the highest, from eternity.

The sentence "Sa Eṣa Rasānām Rasatamaḥ paramaḥ parārdhyo' ṣṭamo ya Udgithaḥ" is divided into three parts, namely, 1. *sa eṣa rasānām rasatamaḥ*, 2. *sa eṣa paramaḥ*, 3. *sa eṣa parārdhyaḥ*.

The Commentator now explains these three. He takes up the first, namely, *Rasānām Rasatamaḥ* and explains it thus:—

*Vāyu*, who is higher than the highest (*Sarasvatī*) is itself inferior to *Sri-tattva*, who is called *parama*; and *Viṣṇu* is higher than this *Śrī* herself. He is all-pervading. He is called the *parārdhya*, because he is accompanied by (or possesses) *parārdhi* (*Śrī*). Thus we find in the *Sāra-nirṇaya*.

The whole of the above is a quotation from the *Sāra-nirṇaya*.

A doubt is here raised. The combination of *para* *Ridhi* will be *parardhi*, and not *parārdhi*; and the secondary derivative from *parardhi*, would be *parardhya*, and not *parārdhya*; how is then *parārdhya* obtained from *parardhi*? To this the Commentator answers:—

The force of long *Ā* in *parārdhya* is to denote superlative degree or *Atisāya*. In *parārdhya*, the meaning of the *para* is *parama* or highest. He who has the attribute of having the highest *Ridhi* is called *paramardhiguṇa*. It is a *Bahuvrīhi* compound. He who possesses *parārdhi* is called *parārdhya*.

He who possesses the quality of *paramardhi* in the highest degree is called *paramaḥ parārdhyaḥ*.

The second sentence is *Sa eṣa paramaḥ*, and it means 'he is the highest.' The word 'highest' here is not a separate attribute of *Viṣṇu* but qualifies *piddhi*. The meaning of *parama* is 'in the highest degree.'

An objection is raised that in *paramaḥ parārdhyaḥ* the word *paramaḥ* cannot be an attribute of *Riddhi*, for if it were so, the form would be *parama-parārdhyaḥ*. But the *paramaḥ* has the sign of case-affix after it. To this, it is replied, that this is no valid objection, because we have such examples in other places also. *Vedeśa Bhikṣu* then gives two such illustrations.

Or the sentence *Sa eṣa*, &c., may be taken as one sentence, and not three as above; and in that case, its meaning would be what the Commentator next gives:—

*Uttamebhyo'py ati-paramottamotamaḥ rasānām rasatamaḥ paramaḥ parārdhyaḥ*.



Out of the Best Ones, He is the Best of the best amongst the very High (most excellent) Ones. This is the meaning of the phrase 'of the essences the best essence, the highest, the top-most.'

The meaning of rasānām is uttamebhyaḥ api, 'even among the Best Ones;' the meaning of rasatamaḥ paramaḥ parārdhyaḥ is ati parāmottamottamaḥ, 'the Best of the best among the Very High Ones.'

He who is higher (ati paramaḥ) than the best ones (uttamebhyaḥ) is called uttamebhyo'py ati paramaḥ. He who is higher (uttama) than him, is called uttamebhyo'pyati parāmottama. He who is higher (uttama) than him even, is called uttamebhyo'py ati-paramottamottamottamaḥ; i. e., the Best of the best among the Very High Ones. This Being is called the rasānām rasatamaḥ paramaḥ parārdhyaḥ.

Out of the Best Ones, He is the Best of the best among the Very High Ones.

An objection is raised again. The word rasānām is in the genitive plural, how do you explain it by uttamebhyaḥ, a word in the ablative plural. Moreover, each of the words, rasatamaḥ, paramaḥ and parārdhyaḥ, appears to be a separate adjective, qualifying one and the same word, why do you explain them as ati parāmottamottamaḥ—"the best among the best among the very high." To this the commentator replies by saying that the word सत्त्वान् in the ablative is understood after रसानाम् i. e., "Out of the objects of greatness (rasa)." (It is thus that the genitive is explained by an ablative):—

The sense is that out of all the best (rasa) entities even, He is the supremely High (Parārdhya) the highest entity. Therefore, he is called the Best of the Best among the Very High Ones.

(The words रसतमः परमः परार्द्ध्यः are not separate adjectives, but one, namely परम परार्द्ध्यः रसतमः = प्रतिपरमोत्तमोत्तमः "The Best of the Best among the Very High Ones.")

Another objection is raised again. If the sentence स एव रसानाम् &c., be taken as three sentences, as has been done before, and if each of these be an attribute of the Lord, then the mention of three attributes is superfluous, as all of them denote one idea of greatness. One of them would have sufficed. To this the Commentator replies:—

The superiority of the Lord is not like (or similar) to the superiority of Prāṇas, &c., over the Elements, &c. On the contrary, there is a vast difference. To indicate this (unique superiority of the Lord over every other being), the multitude of epithets, like rasānām rasatamaḥ, (Paramaḥ, parārdhyaḥ) have been used (in the Śruti).

Having given the sense meaning of the phrases parama parārdhya rasatama, the Commentator now gives their literal meanings.

The Earth-deva possesses superiority (rasatva) over the Elements; Varuṇa is higher in superiority to Her (rasa-tara-tvam); Soma is highest in superiority (rasa-tama-tvam); Rudra has extremely highest superiority (parama-rasa-tamatvam); Vâk has higher than extremely highest superiority (paramardha-rasa-tamatvam), Prāṇa has greater than the higher than the extremely highest superiority (parama-parardha-rasa-tamatvam).



(If Prāṇa is परमपराद्धसतम greater-than-the-higher-than the extremely highest superior—then the Lord God being above Prāṇa should be called परम पराद्धसतम parama-parārdha-rasātama. The long आ in parārdha would show this comparative superiority. But He would not be called parama-parārdhya-rasatamaḥ, which shows a degree higher still. To this the Commentator replies.)

But this Lord is not (immediately) higher than Prāṇa, and therefore He is not called parama-parārdha-rasatamaḥ. Because higher than Prāṇa is Ramā who is called param-parārdha-rasatamaḥ. The Lord is higher even than Ramā who herself is the essence (rasa) of Prāṇa Himself : therefore the Lord is called Parama-parārdhya-rasatamaḥ.

But how do you show from the words param-parārdhya-rasatamaḥ (which is an epithet of the Lord) that He is higher than Ramā called parama-parārdha-rasatamaḥ. For there is nothing in the above epithet to show a comparative for अ is nowhere a sign of comparison. To this the Commentator says that the letter अ ya in the above is a sign indirectly of the comparative degree.

He who is known through the medium of Parārdha (Śrītattva) is called Parārdhya (and) therefore Parārdhya is higher than Parārdha, because He is infinitely higher than even this Ramā who herself has an infinity of attributes.

The अ 'to know' takes the affix क with the force of accusative. परार्ध + वा = परार्धव "known through-Parārdha." अ therefore is a noun here meaning 'known.' The अ of व is elided anomalously. Let it be so : but how the name Parārdhya is exclusively applied to the Lord alone? It may be applied to Brahmā, &c., also, for they are also known through the Parārdha. To this the answer is that He is infinitely higher than this, namely His own Śrī Tattva. This Śrī tattva possessing an infinity of attributes is surpassed even by the Lord. But the quality of being known through this innumerable invisible Parārdha belongs to the multitudes of Jīvas also : why are they not called Parārdhya ? To this the answer is that it is applied to the Lord alone who is supremely higher than Śrī tattva.

An objector says. In counting from the Elements upwards through earth, &c., we find that Vāk will be parama-para-rasātama ; the Rik will be parama-parārdha-rasātama, and the Lord known through this Parārdha or Prāṇa will be parama-parārdhya-rasatamaḥ. This would establish, no doubt, the superiority of the Lord over Prāṇa : but not over Ramā who does not come anywhere in the above gradation. To this the reply is that the above explanation was given by taking Vāk and Rik as identical and as not two separate classes. But if Rik (as Sarasvatī) be taken as separate from Vāk even then the superiority of the Lord over Ramā would be established. Therefore, the Commentator says :—

If Rik (Sarasvatī) be taken as separate from and higher than Vāk, even then also counting from the elements (bhūta), Prāṇa would be only parama-parārdha-rasātama ; and not parama-parārdhya-rasātama. (In the case when Parārdha is applied to Ramā, we derive it thus). She who is in every way superior (riddham) to the high (para) is parārdha. In this case the word parārdhya would denote the Lord. For he who is known through the innumerable attributes of this Śrītattva (called

Parârdha) is designated here as Parârdhyam, namely the Lord. (In the other case, Prâṇa is only Parama-parârdha-rasatama and not parama-parârdhi-rasatama). For she who is higher than Parârdha (Prâṇa) is called Parârdhi (the force of इ is to denote superiority, because it denotes lordliness ईशत्व). Thus Parârdhi is the name of Sri. He who is known through the innumerable attributes of this Parârdhi is called Parârdhyam. Thus the Lord called Parârdhyam is even higher than Sri. Thus is explained the phrase "rasânâm rasatamaḥ paramaḥ parârdhyaḥ."

MANTRA 3.

कतमा कतमर्कतमत्कतमत्साम कतमः कतम उद्गीथ इति  
विमृष्टं भवति वागेवर्क प्राणः सामोमित्येतदक्षरमुद्गीथः ॥३॥

कतमा कतमा Katamâ Katamâ, what, what (fem.); ऋक् Rik, the Rik ; कतमन् कतमन् Katamat Katamat, what, what (neut.) : साम Sâma, the Sâman ; कतमः कतमः Katamaḥ Katamaḥ, what (masc.) ; उद्गीथः Udgithaḥ, Udgithaḥ. इति Iti, thus. विमृष्टं भवति Vimṛṣṭam bhavati, is questioned, is specially enquired into or is deliberated upon. वाक् Vāk, speech, namely the Goddess Saraswati, the presiding deity of all the Vedas. The same who has been mentioned as higher than Puruṣa and Rudra. But the Speech here is to be distinguished from the Speech there, in its functions. Saraswati has many forms: one of which is as the presiding deity of all the Vedas, where she has no connection with Prâṇa. The other form is the presiding deity of Rik, where she has connection with Prâṇa. All inspirations come from Saraswati. As a general inspirer of all scriptures, she is speech of the lower order, as the special inspirer of Rik, which she does in combination with Prâṇa, she is speech of the higher order. Just as Ramâ has also two aspects: first as the Essence of the Vedas, second as consort of the Lord. Similarly, Vāk as the consort of Prâṇa has a higher aspect, than the same Vāk who is not acting as the consort of Prâṇa. एव Eva, alone. ऋक् Rik, the presiding deity of Rik. प्राणः Prâṇaḥ, the chief Prâṇa. साम Sâma, Sâman; because he is same (सम) in all creatures, and because he is the presiding deity of the Sâma Veda. ओम् Om, the highest. इति Iti, alone. एतन् Etat, this. अक्षरम् Akṣaram, the nearest, the Imperishable and Blissful. उद्गीथः Udgithaḥ Udgitha, Nârayaṇa : the loudly sung.

3. Who is then Rik? Who is Sâman? Who is Udgitha? This is the subject for consideration. The Rik indeed is Speech, the Sâman is Prâṇa, the Udgitha is the Imperishable, Joyful, Highest alone.—3.

Note.—The deities like Ribhu, Earth, Varuṇa, Soma and Rudra are well known as deities of Elements, Earth, Water, plants and animals (men), and no doubt can arise about them: so no question has been put regarding these. But the highest three, the Great



Trinity, the Lord, the Speech and the Breath are not so well known. Therefore this question is asked here.

## MADHVA'S COMMENTARY.

The Prithivī as the deva of the earth, and Sōma and Varuṇa as the Devas of plants and waters, and Rudra as the Deva of the generative organ (animals) are all known deities ; (and therefore, require no further elucidation. But not so the rest. Therefore) the Rik, &c., alone are here taken into consideration, by asking ' What is Rik, &c. '

But the Rik and Sāman and Udgītha are also well known terms. Why should they be specifically mentioned here ? To this the Commentator says :—

Moreover a knowledge of these (Rik, &c.) produces specific fruit (hence they alone are considered here and not the others).

An old objection, however, remains unanswered, namely, though the knowledge of Prithivī, &c., devas does not conduce to any specific result, yet, as the essential nature of these Devas is not well-known, it would have been better had the Śruti given a detailed description of these Devas of the Earth, water, plants and animals also.

Another objection is, because the knowledge of Rik, &c., produces specific fruit, therefore, they are mentioned here, so does the knowledge of Vāk also produce specific fruit. Why is it not mentioned here ? To this the Commentator answers :—

But Vāk being well-known as Sarasvatī, (is not mentioned here.)

On this reasoning, Rik &c. also should not be considered here, for they are also well-known. To this the Commentator answers :—

Vāk and Rik are, moreover, identical so Vāk has not been separately enquired into here.

The identity of Vāk and Rik is mentioned in the Śruti Vag evā Rik. Therefore, the consideration of Rik includes the consideration of Vāk also.

The old objection still remains that though Vāk and Rik be identical, yet as they are different aspects of the same entity, they ought to have been separately described.

Another objection is raised now. It is not proper to identify Vāk with Rik : for it is said in the Śruti " Rik is higher than Vāk." How can a thing which is higher than another be identical with it ? One cannot be higher than his own self. To which the Commentator answers :—

Vāk is called Rik when she is specifically (and highly) united with Prāṇa. (As the consort of Prāṇa, Vāk or Sarasvatī gets the designation of Rik.)

This is shown from the etymology of rik. It comes from the  $\sqrt{\text{rik}}$  to go. Rik literally means ' gone, ' motion ' combination, ' for motion produces union or combination. Vāk can appropriately unite with Prāṇa only. And as such union of Vāk with Prāṇa, gives to Vāk, a higher aspect, it is called the ' specific high union. ' Thus the root meaning of rik itself shows this combination. Thus the Commentator says :—

From the explanation of the very word rik derived from the root  $\sqrt{\text{rik}}$  ri ' to go, ' we find that rikṭva means ' union, (marriage) ' ? (Hence Vāk when married is called Rik ; when single she is Vāk.)



Similarly, the word Sarasvatī also denotes Rik. It is derived from √स् sṛi, to 'move', hence Sarasvatī means possessing sara or motion; or sarga, 'creation, she, who has the abhimāna (conceit) of creation, or the goddess presiding over creation is called Sarasvatī.'

Vāk is called Sarasvatī because she presides over creation (sarga). The same Vāk is called Sarasvatī when not in this specific union with Prāṇa (and thus in her married state as Rik, she is said to be higher than her former single state of Vāk). Thus the same Vāk becomes inferior in her single state, to herself when she is in union with Prāṇa. Thus one and the same Vāk becomes different and has two aspects, first as not in union with Prāṇa, second as united with him.

An objection is raised if Vāk and Rik are identical, then it is not proper to say that Rik is higher than Vāk. If they are separate, then it is not proper to say 'that which is Vāk is verily Rik.' This objection is also answered by the above considerations; by which Vāk is shown to have a two-fold aspect, as single and married.

Having explained the unity of Vāk, and the union of Vāk with Prāṇa the commentator now shows the identity of Prāṇa and Sāman.

Therefore the Śruti says, 'Vāk is verily Rik and Prāṇa is verily Sāman.'

The phrase 'Om ity etad akṣaram udgīthaḥ' is not to be explained as 'this syllable Om is called Udgītha.' Its proper explanation is what the commentator now gives:--

The word akṣaram is a compound of two words Akṣa and Ra. Akṣa means imperishable and Ra means bliss; therefore, the whole word Akṣara means 'he whose essential nature is bliss and imperishableness.' Or it may mean, 'He who takes delight in Akṣa or senses, i.e., He who is present in the activity of all senses.' Therefore, it means the nearest. Akṣara, therefore, is the name of Lord Viṣṇu.

He is called Om because he is highest (for Om is equal to Uchcha). The word 'iti' in the above Śruti has the meaning of excluding all other ideas. Therefore, 'Om iti' means 'the only Highest.' Thus he is verily alone the highest. The meaning of the word etad 'this' in the above Śruti means, 'this Lord who always dwells in the heart.' He is called Udgītha because he is always sung as the Highest, He is the Lord, the Puruṣottam.

## MANTRĀ 4.

तद्वा एतन्मिथुनम् यद्वाक् च प्राणश्चर्कं च साम च तदे-  
तन्मिथुनमोमित्येतस्मिन्नक्षरे संसृज्यते ॥ ४ ॥

तद् Tat, that. वै Vai, verily. एतन् Etat, this. मिथुनम् Mithunam, couple, यद् Yad, what. वाक् vāk, vāk. च Cha, and. प्राणः Prāṇaḥ, Prāṇa. च Cha, and. ऋक् Rik, Rik. साम Sāma, Sāman. तन् Tat, that. एतन् Etat, this. मिथुनं Mithunam, couple. ओम् Om, Om. इति Iti, this. एतस्मिन् Etasmin, in this. अक्षरे Akṣare, in the imperishable. संसृज्यते Samsrījyate, become united: are supported in the state of Mukti.



4. Now Vāk and Prāṇa form one couple, and Ṛik and Sāman another. Those couples are joined or become united in the Imperishable Om (when they are in a state of Sāyujya Mukti).—4.

## MADHVA'S COMMENTARY.

Vāk and Prāṇa even are a couple (and so also Ṛik and Sāman constitute a couple). They become united in the Lord Janārdana in the state of Sāyujya Mukti.

But in the state of Mukti all get united in the Lord: what is the peculiarity about this couple? To this the Commentator answers:—

But all other (Jivās) get union in the state of Release in the Lord, only through the grace of this couple (Vāk and Prāṇa—the Word and the Life—), after them; (and) through their mediation only; while Prāṇa alone gets direct union with the Lord Hari.

The Sāyujya Mukti obtained by Prāṇa is immediate and direct, without the intervention of any other being; the same obtained by others is indirect and mediate, always through the grace of Prāṇa through Vāk.

An objection is raised. The Lord called Udgītha has been described as higher than Sarasvatī and Prāṇa, who are named here as Ṛik and Sāman. How is this? Their greatness is proclaimed in Śrutis; while here they are made to occupy a subordinate position. To this it is replied that this is no valid objection. The Lord is greater even in comparison to them, for the Lord is their refuge also, though they are Released Ones. Thus Mantra 4 declares that such a high couple, as the Word and the Life, is supported by the Lord, though they are eternal Muktas.

## MANTRA 5.

यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य  
कामम् । आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षर-  
मुद्गीथमुपास्ते ॥ ५ ॥

यदा Yada, when. वै Vai, verily. मिथुनौ Mithunau, those two couples, Vāk and Prāṇa. समागच्छतः Samāgacchataḥ, come together, viz., are united in the Udgītha, the Lord. आपयतः Āpayataḥ, fulfil, attain. तौ Tau, these two. अन्योन्यस्य Anyonyasya, of each other. कामम् Kāmam, desires. आपयिता Āpayitā, fulfiller. कामानाम् Kāmānām, of desires. भवति Bhavati, becomes. यः Yaḥ, who; the adbhikārī एतत् Etat, this (couple called Vāk-Prāṇa). एवम् Evam, thus (namely, that even in the state of Mukti they are supported by the Lord). विद्वान् Vidvān, knowing. अक्षरम् Akṣaram, the Imperishable. उद्गीथम् Udgītham, Udgītham, i.e. Nārāyaṇa. उपास्ते Upāste, meditates.

5. When verily these couples are united in the Lord, then they fulfil each other's desires. He verily becomes a fulfiller of desires; who knowing thus, meditates on the Imperishable Udgītha, i.e., Nārāyaṇa as the Most High.—5.



तद्वा एतदनुज्ञाचरं यद्धि किञ्चानुजानात्योमित्येव तदाहैषा  
एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं  
विद्वानचरमुद्गीथमुपास्ते ॥ ६ ॥

तत् Tat, that Om. वै Vai, indeed. एतत् Etat, this. अनुज्ञा Anujñā, benediction, blessing. अक्षरम् Akṣaram, word. यत् Yat, when. हि Hi, because. किञ्च Kiñcha, some, any. अनुजानाति Anujanāti, gives benediction. ओम् Om, Om. इति Iti, thus. एव Eva, only. तदा Tadā, then. ह Ha, verily. एषः Eṣaḥ, this. Madhva says (एषो एव). एव Eva, only. सद्भिः Samṛddhiḥ, gratification, prosperity. यत् Yat, which (here ought to be या because it qualifies अनुज्ञा). अनुज्ञा Anujñā, blessing. समर्धयिता Samardhayitā, gratifier. कामानाम् Kāmānam, of desires. भवति Bhavati, becomes. : याḥ, who. एतत् Etat, this. एवम् Evam, thus. विद्वान् Vidvān, knowing उद्गीथम् Udgītham, udgītha, i.e., Nārāyaṇa. उपास्ते Upāste, meditates upon.

6. That Om, verily, is a word of benediction ; when any one blesses another, he says "Om, may Nârâyana do as thou sayest." Now this (Om of blessing) also denotes gratification ("May Lord gratify your desires.") He, who knowing this, meditates on the Imperishable Udgītha Om, becomes indeed a person whose blessings fulfil the desires of others and whose own desires also are gratified.—6.

MADHVA'S COMMENTARY.

In mantra 6 it is said that Om is a word of benediction and people use it in blessing. That mantra appears abruptly and *prima facie* looks irrelevant. The Commentator shows its relevancy now :—

Therefore by uttering "Om," these people always give benediction, (because Om is the name of Hari).

Let Om be a word of benediction, why should that be a reason to call it a name of the Lord? To this the Commentator replies :—

For it is said that Om used as a benedictive term means "may the Lord Keśava do even so: as thou hast said," and the ancients used this word Om with this denotation (of blessing). (Hence Om is a designation of the Lord.)

But how is it that the moderns do not use the word Om, with this denotation "may Lord bless you?" To this the Commentator answers :—

But the ignorant people use Om to give their own permission (or blessing) and say Om is a term of giving permission.

The Commentator now explains the phrase "eṣaḥ eva samṛddhi, &c."—"this blessing denotes gratification."



This word "Om" means (also) Full, because gratification is verily called Om, i.e., fulfilment.

But how Om comes to denote gratification? Says the Commentator:

Or because "may this thy desire become gratified by Hari" was the form of ancient benediction, when the word Om was uttered; therefore, Om has come to mean God and gratification given by Hari.

Note.—Thus Om, primarily used for benediction, has come to mean God and Gratification given by Hari.

Om would simply mean "gratification," "prosperity." How do you make it "gratification given by Hari?" This the Commentator next explains:

Or (the word Om used as) a benediction may mean "may Hari be the giver of gratification to you."

Note.—This commentary comes just after the commentary on mantra 3, and before that of mantra 4. No satisfactory reason is given by Vedaśā Bṛikṣu for this break in the order, though he mentions it and says "The order of Śruti text is broken for the sake of facility of considering connected topics together."

Thus Om used as benedictive particle meant either (1) May Lord Keśava cause that to come to pass which thou hast spoken (2) Or may Hari fulfil all thy desires.

#### MANTRA 7.

तेनेयं त्रयीं विद्या वर्तते ओमित्याश्रावयत्योमिति शशस-  
त्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन तेनोभौ  
कुरुतो यश्चैतदेवं वेद यश्च न वेद ॥ ७ ॥

तेन Tena, by Him, viz., Viṣṇu called Om. इयं Iyam, this. त्रयी Trayī, three-fold, (Rik, Yajus and Sāman). विद्या Vidyā, science. वर्तते Vartate, proceeds, is revealed, promulgated. That is, Om is the concentrated essence of the three Vedas. All the mantras of those Vedas are but explanation or expansion of Om. ओम् Om, Om. इति Iti, this. आश्रावयति Āśrāvayati, gives an order. The Adhvaryu priest by uttering Om gives the command to other priests. Or recites the āśrāva mantras. शंसति Śānsati, recites. The Hotri priest reads the Śānsana mantras. उद्गायति Udgayati, sings. The Udgātri priest, uttering Om, reads the Udgāna mantras. एतस्य Etasya, of this, (Lord God). अक्षरस्य Akṣarasya, Viṣṇu named Om. Imperishable and blissful. अपचित्यै Apachityai, for the worship of (God) or glorification. महिम्ना Mahimnā, by the greatness, by the Full; रसेन Rasena, by the essence, by the supremely excellent; तेन Tena, by Him (Om). By the command or direction of this Lord called Om. उभौ Ubhau, both, he who knows God and he who does not know God. कुरुतः Kurutaḥ, perform, worship. यश्च Yaś cha, and he who. एतन् Etat, this nature of the Lord. एवम् Evam, thus, (as described above). वेद Veda, knows. यश्च Yaś cha, and he who; न Na, not. वेद Veda, knows.

7. Through that Lord Viṣṇu called Om is revealed the three-fold sciences; uttering Om, the Adhvaryu priest recites the Āśrāvāna mantra, uttering Om, the Hotri priest



recites the Saṁśana mantras; uttering Om, the Udgātri priest recites the Udgāna mantras; all for the glory of that Imperishable ever blissful Beloved; and for the sake of worship of that Viṣṇu. By the command of that Full and Supremely High Lord called Om, perform ye both His worship, whether ye understand Him thus or ye do not.—7.

MADHVA'S COMMENTARY.

From that Viṣṇu alone proceeds this three-fold knowledge. (Thus all the meanings of the Vedas are concentrated in Om). By first uttering Om, all (Āsrāvana, &c.) mantras are recited as an explanation of Om: (all these Mantras of the three Vedas are as if, an expansion and explanation of the Highest mantra Om.) All mantras indeed from eternity are for the sake of the worship of Viṣṇu alone, named Om (and of no one else). Therefore, as commanded by Viṣṇu Almighty, the Supreme (lit. Essence), perform both, ye wise and ignorant, all works, whether ye know Him thus or do not know Him so.

MANTRA 8.

नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयो-  
पनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्या-  
ख्यानं भवति ।

नाना Nānā, different, contradictory. तु Tu, but, specifically. विद्या Vidyā, knowledge. च Cha, and. अविद्या Avidyā, ignorance. यत् Yat, which, whatever work. एव Eva, even, alone, indeed. विद्यया Vidyayā, with knowledge, with full knowledge. करोति Karoti, performs. श्रद्धया Śraddhaya, with faith. उपनिषदा Upaniṣada, according to one's ability, appropriately, with propriety, secretly, by concentration (Yoga). तत् Tat, that (work). एव Eva, alone. वीर्यवत्तरम् Viryavattaram, more powerful, (means to the acquirement of the unending fruit, *viz.*, Mukti); and after Mukti, such works increase the bliss (of Release). इति Iti, this. खलु Khalu, certainly. एतस्य Etasya, of this (Lord). एव Eva, verily. अक्षरस्य Akṣarasya, Imperishable, Blissful, Beloved. उपव्याख्यानम् Upavyākhyānam, explanation of Upa; Upa=nearest, standing in front. *i. e.*, Om, the ever-present. भवति Bhavati, is.

8. But the knowledge and ignorance are different (and opposed to each other). The man who worships the Lord, with knowledge, faith and propriety (to the utmost of his capacity, in secret), verily, his worship alone is



conducive to endless reward, (not so the worship of the ignorant, whose reward is limited). This is the full explanation of this Ever-present Imperishable Om.—8.

MANTRA 8.—(continued).

अथ ह्य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत तस्येतरेः  
प्राणैरुपव्याख्यानं भवति ॥ ८ ॥

प्रथमस्य प्रथमः खण्डः ॥ १ ॥

अथ Atha, now (after having described the meditation on the Lord named Om, we shall mention the *place* where He is to be meditated). हृ Ha, a mere expletive यः Yaḥ, that. एव Eva, alone. अयं Ayam, this (well-known) मुख्य प्राणः Mukhya Prāṇaḥ, the Chief Prāṇa. त Tam, there ; in Him, the Chief Prāṇa. उद्गीथं Udgītham, the Lord. उपासीत Upasīta, let one meditate, worship. तस्य Tasya, of Him, (the Chief Prāṇa). इतरेः Itaraiḥ, by the others (the lower prāṇas, such as the breath in the nose, &c. उपव्याख्यानम् Upavyākhyānam, full explanation. भवति Bhavati, becomes.

8. Let one worship the Lord Udgītha, even in Him who is this Chief Prāṇa ; for thus through Him, the other (lower prāṇas) become fully known.—8.

Note.—This portion is not found in ordinary Upaniṣad texts. Vedesa Bhikṣu says "This is according to the recension of some teachers."

MADHYA'S COMMENTARY.

There is no Release for the ignorant, verily it is for the wise alone. (The word) Upaniṣad means 'according to one's capacity, appropriate to one ;' (and Vidyā means) complete knowledge. The word aksara means the Lord Viṣṇu. The word upa means that which is in His presence, i. e., the word Om. The word upa-vyākhyā, thus means an explanation of upa or Om (the ever-presence of the Lord). Thus the great Śruti declares. This is in Tātīrya.

By taking Vāk as separate from Rik, four grades have been mentioned, namely : 1. Parārdham, 2. Parārdham, 3. Parārdhi, 4. Parārdhyam. The meanings of these words not being well-known, the Commentator explains them :—

Parārdham is higher than Parama (highest) : Parārdham is higher even than Parārdham ; Parārdhi is higher than Parārdham ; higher than Parārdhi is Parārdhyam.

[The Commentator now quotes an authority for the explanation of these words that he has given.]

Says Śabda Nirṇaya :—Vāyu is called Parārdha, because it is above that who is higher than Parama (the highest). The Goddess Śrī is called Parārdhint ; the Lord Hari is Himself the Parārdhya.



CSL

## FIRST ADHYĀYA.

## SECOND KHANDA.

## MANTRA 1.

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा  
उद्गीथमाजङ्घुरनेनैनानभिभविष्याम इति ॥ १ ॥

देवासुराः Devāsuraḥ, Devas and Asuras. ह Ha वै Vai, once indeed. यत्र Yatra, when. संयेतिरे Saṅyētire, struggled together. उभये Uvaye, both. प्राजापत्याः Prajāpatyah, the race of Prajāpati. तत् Tat, then. ह Ha, verily. देवाः Devāḥ, the Devas. उद्गीथम् Udgitham, Om called Viṣṇu. आजङ्घार Ājabāra, took; or भाजङ्घुः ajabruḥ, forced (Him); made (Him) fulfil desires. अनेन Aneṇa, with it, *i.e.*, the worship of Viṣṇu. एनान् Enān, these Asuras. अभिभविष्यामः Abhibhaviṣyāmaḥ, we shall conquer, we shall defeat.

1. When the Devas and Asuras fought together (for their inheritance, because both were the children of Kāśyapa Prajāpati) then the Devas took shelter under Viṣṇu (Udgitha) thinking they would defeat the Asuras with His help.—9.

Note.—The Asuras were more numerous than the Devas and Śankara had also given them the boon of invincibility.

But the Devas did not know the best method of worshipping Viṣṇu. They began to worship Him in their various organs of senses such as those of smell, hearing, sight, etc., till they found by experience and repeated failure, that the best and only true method of meditating on Viṣṇu was in the Chief Prāṇa.

## MANTRA 2.

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तद्देवासुराः  
पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च  
पाप्मना ह्येष विद्धः ॥ २ ॥

ते Te, they, *i.e.*, Devas. नासिक्यम् Nāsikyam, in the nose; the accusative case everywhere is to be taken as if it was a locative case. प्राणम् Prāṇam, Prāṇa, breath, *i.e.*, the son of the Chief Prāṇa, who presides over the air in nose, *i.e.*, the faculty of smelling, or breath. उद्गीथम् Udgitham, The Lord Viṣṇu. उपासांचक्रे Upāsāncakre, meditated on. तम् Tam, it. असुराः Asuraḥ, Asuras. पाप्मना Pāpmanā, with evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmāt, therefore तेन Tena, by that. उभयम् Ubhayam, both. जिघ्रति Jighrati, smells, *i.e.*, the Jīva smells. सुरभि Surabhi, good smelling. दुर्गन्धि Durgandhi, bad smelling. च Cha,



and पाप्मना Pāpmana, with evil. हि Hi, because. एषः Eṣaḥ, this breath in the nose. विद्धः Viddhaḥ, was pierced.

2. They meditated on Viṣṇu in the lower Vāyu, the presiding deity of the scent in the nose. But the Asuras tainted him with evil. Therefore, the Jīva smells, both what is fragrant and what is fœtid. For the lower Vāyu was tainted by evil.—10.

MANTRA 3.

अथ ह वाचमुद्गीथमुपासांचक्रिरे ताश्हासुराः पाप्मना  
विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा  
विद्धा ॥ ३ ॥

अथ Atha, then. ह Ha, verily. वाचम् Vācham, in the goddess Agni presiding over the speech उद्गीथम् Udgītham, Viṣṇu. उपासांचक्रिरे Upāsāṃchakrīre, meditated on. तास् Tam, her. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with evil. विविधुः Vividhub, pierced. तस्मात् Tasmāt, therefore. तेन Tena, with that speech. उभयम् Ubhayam, both. वदति Vadati, speaks. सत्यं Satyam, truth. च Cha, and. अनृतम् Anṛitam, falsehood. पाप्मना Pāpmanā, with evil. हि Hi, as एषा Eṣā, the goddess Agni. विद्धा Viddhā, was pierced.

3. Then the Devas meditated on Viṣṇu in Agni, the presiding deity of the speech, in the mouth. But the Asuras tainted her with evil. Therefore, the Jīva speaks both what is true and what is false. Because Agni was tainted with evil.—11.

MANTRA 4.

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्भासुराः पाप्मना विविधु-  
स्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्वि-  
द्धम् ॥ ४ ॥

अथ Atha, then. ह Ha, verily. चक्षुः Chakṣuḥ, in the god Sūrya presiding over the eyes. उद्गीथम् Udgītham, Viṣṇu. उपासांचक्रिरे Upāsāṃchakrīre, meditated on. तत् Tat, the eye, i. e., the god Sūrya, the presiding deity of the eyes. ह Ha, verily. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with evil. विविधुः Vividhub, pierced. तस्मात् Tasmāt, therefore. तेन Tena, with that eye. उभयम् Ubhayam, both. पश्यति Paśyati, sees, i. e., the Jīva sees. दर्शनीयम् Darśanīyam, beautiful, sightly. च Cha, and. अदर्शनीयम् Adarśanīyam, ugly, unsightly. पाप्मना Pāpmanā, with the evil. हि Hi, because. एतत् Etat, this. विद्धम् Viddham, was pierced.



4. Then they meditated on Viṣṇu in the Sūrya, the presiding deity of the sight in the eye. But the Asuras tainted him with evil. Therefore the Jīva sees both what is beautiful and what is ugly. Because Sūrya was tainted by evil.—12.

## MANTRA 5.

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्दासुराः पाप्मना  
विविधुस्तस्मात्तनोभयः शृणोति श्रवणीयं चाश्रवणीयं च  
पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ Atha, now. ह Ha, verily. श्रोत्रम् Śrotram, in the god Soma, the presiding deity of the ear. उद्गीथम् Udgitham, Viṣṇu. उपासांचक्रिरे Upasāṃchakrīre, meditated on. तत् Tat, that, *i. e.*, the god Soma. ह Ha, verily. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmāt, therefore. तेन Tena, by that, *i. e.*, by the ear. उभयं Ubhayam, both. शृणोति Śṛṇoti, hears, *i. e.*, the Jīva hears. श्रवणीयम् Śravaṇīyam, melodious. अश्रवणीयम् Aśravaṇīyam, discordant. च Cha, and. पाप्मना Pāpmanā, with evil. हि Hi, because. एतत् Etat, this Soma. विद्धम् Viddham, was pierced.

5. Then they meditated on Viṣṇu in Soma, the presiding deity of the hearing in the ear. But the Asuras tainted him with evil. Therefore the Jīva hears both what is melodious and what is discordant. Because Soma was tainted by evil.—13.

## MANTRA 6.

अथ ह मन उद्गीथमुपासांचक्रिरे तद्दासुराः पाप्मना  
विविधुस्तस्मात्तेनोभयः संकल्पयते संकल्पनीयं चासंकल्पनीयं च  
पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

अथ Atha, now. ह Ha, verily. मनः Manah, in the mind, *i. e.*, the Rudra, Śeṣa, and Garuḍa, the presiding deities of the mind. उद्गीथम् Udgitham, the Udgitham, *i. e.*, Viṣṇu. उपासांचक्रिरे Upasāṃchakrīre, meditated on. तत् Tat, that, *i. e.*, those Devas. ह Ha, verily. असुराः Asurāḥ, the Asuras. पाप्मना Pāpmanā, with the evil. विविधुः Vividhuḥ, pierced. तस्मात् Tasmāt, therefore. उभयं Ubhayam, both. संकल्पयते Saṅkalpayate, conceives, thinks. संकल्पनीयं Saṅkalpanīyam, good thought. असंकल्पनीयम् Asaṅkalpanīyam, bad thought. च Cha, and. पाप्मना Pāpmanā, with evil. हि Hi, because. एतत् Etat, this manas, *i. e.*, the presiding deities of the mind. विद्धम् Viddham, was pierced.



6. Then they meditated on Rudra, Śeṣa and Garuḍa, the presiding deities of the mind in the brain. But the Asuras tainted them with evil. Therefore the Jīva conceives both what is good thought and what is bad thought. Because they were tainted by evil.—14.

MANTRA 7.

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे त-  
हासुरा ऋत्वा विध्वंसुर्यथाश्मानमाखणमृत्वा विध्वंसेतेवम्  
॥ ७ ॥

अथ Atha, then. ह Ha, verily. यः Yah, who. एव Eva, indeed. मुख्यः Mukhyaḥ, Chief. प्राणः Prāṇaḥ, Vāyu. तम् Tam, in him (Literally it means "him" but here it is construed in the Locative, i.e., in him, in the Chief Prāṇa). उद्गीथं Udgītham, Viṣṇu. उपासांचक्रिरे Upasañchakrīre, meditated on. तम् Tam, him. ह Ha, verily. असुराः Asurāḥ, the Asuras. ऋत्वा Ritvā, having come. विध्वंसुः Vidhvāṁsuh, pierced, when they pierced the Chief Prāṇa they were themselves pierced. यथा Yathā, like. अश्मानं Aśmānam, stone. आखणम् Ākhaṇam, hard, solid. ऋत्वा Ritvā, having approached. विध्वंसेत Vidhvāṁseta, may be destroyed. एवं Evam, thus.

7. Now the Devas meditated on the Udgītha Viṣṇu, in him the Chief Prāna (what is called Sāman). But the Asuras having approached him, attempted to pierce him with evil. When they did so, they themselves were pierced; just as a pot of clay striking against a hard stone is itself broken into pieces.—15.

MANTRA 8.

यथाश्मानमाखणमृत्वा विध्वंसते एव ह वै स विध्वंसते  
य एवं विदि पापं कामयते यश्चैनमभिदासति स एषोऽश्मा-  
खणः ॥ ८ ॥

यथा Yathā, like. अश्मानम् Aśmānam, stone. आखणम् Ākhaṇam, solid. ऋत्वा Ritvā, having approached. विध्वंसते Vidhvāṁsate, is destroyed. एवं Evam, thus. ह Ha, verily. एव Eva, certainly. सः Sah, he. विध्वंसते Vidhvāṁsate, is destroyed. यः Yah, who. एवंविदि Evamvidi, against the person who knows it. पापम् Pāpam, evil. कामयते Kāmāyate, wishes. यः Yah, he who. च Cha, and. एनम् Enam, the person knowing (how to perform) meditation on Chief Prāṇa. अभिदासति Abhidāsati, persecutes, wishes to give (pain). सः Sah, he, the Chief Breath. एषः Eṣaḥ, this. अश्माखणः Aśmākhaṇaḥ, solid stone.



8. Thus, as a pot of clay is broken to pieces when striking against a solid stone, will he be destroyed who wishes evil to one who knows this, or who wishes to give (pain) to him ; for the Chief Prāṇa is a solid stone (rampart round His worshipper).—16

## MADHVA'S COMMENTARY.

In the first verse of the first Khaṇḍa, it has been said that the Lord Viṣṇu should be meditated upon. But all can not worship Viṣṇu in the abstract or through Om, for they have not the capacity for it. They require a concrete symbol. Hence the symbolic worship of God. But the worship of God through ordinary symbols is not so efficacious as through the highest. But what is that highest symbol ? This the Upaniṣad says is Vāyu, the Chief Prāṇa, and therefore says the Commentator :—

Vāyu alone is the highest symbol (pratimā) of Viṣṇu called Udgītha.

Therefore, when, with the knowledge that Vāyu is highest of all beings, one worships the Lord (in the sanctuary of Vāyu) realising that He, the Lord, is superior even to Vāyu, then the Lord grants the highest fruit (Release). This is shown in the present Khaṇḍa by the Revealer of the Śruti (Veda Puruṣa). For, says the Lord Himself (“The Sun, the Fire, the Brāhmaṇa, the Cow, the Vaiṣṇava, the Jivatman and all living beings are the best symbols to worship me in : but the highest is Vāyu, worship with the knowledge that Vāyu is the highest.” (Bhāgavata Purāṇa ?))

Were Vāyu not the highest symbol of Viṣṇu, why would then the knowledge that Vāyu is the highest be the best worship of Viṣṇu ? This the Commentator shows by quoting an authority :—

Thinking that “Vāyu is higher than the entire universe, and Viṣṇu is higher than even such Vāyu, and that if Viṣṇu be worshipped in Vāyu (as a symbol), then He would be highly pleased,” thus thinking, all the Devas worshipped the Lord Janārdana in Prāṇa the Sinless, in order to get victory over the Daityas. The Asuras pierced (tainted) with sin all the Devas, namely, the Deva of Breath in the nose, who is the son of Vāyu, the Deva of Speech called even Agni, the Deva of Hearing called Soma, the Deva of Sight called Sūrya ; the Deva of Emotions and Desire (manas) called Rudra ; the Deva of Will (ahamkāra) called Śeṣa, and the Deva of Thought (Chitta) called Garuḍa. Since all of those were tainted with sin by the Asuras, so none of them is sinless ; and they became sinful. But when the Devas worshipped (or meditated) on Viṣṇu named as Udgītha in the highest Vāyu, within the body, and in the sun, then the Asuras attacked this Chief Vāyu also. But when they attacked the Chief Prāṇa, they themselves became scattered. As a ball of clay is broken



into pieces when thrown against a solid stone, so the Asuras were scattered when they attacked Prāṇa the most beloved (object or) symbol of Viṣṇu.

Therefore, let one worship Viṣṇu, the best and the highest of all Devas, as a radiant image, higher than even Vāyu. Let him worship the Lord in the illustrious symbol of Vāyu who is the most powerful and wise among all created beings, and as residing in a sinless body and in the sun.

By worshipping him, the Devas and the Ṛisis obtained their respective (titles and) names, such as Indra (the powerful), Bṛihaspati (the Lord of Speech), Śambhu (the auspicious), and other names and titles; yea by singing the praises of the Lord, through Prāṇa, they obtained all these names (and titles).

But Indra, etc., are the names of these Devas (and Ṛisis), how do you say they got the names by worshipping God through his beloved son, the Prāṇa? To this we reply these are not their original names, but they are the names of the Chief Prāṇa and of Viṣṇu; and by worshipping Him they have got these names.

These were, and are originally words denoting various names of Prāṇa and all mean Prāṇa; and they also denote primarily the name of Viṣṇu. Thus we find in Pradhyaṇa.

An objection is raised that the word Ajahruḥ (I. 3. 1.) means "took possession forcibly," and it appears that the Devas took possession of Viṣṇu called Udgītha by violence, and forced Him to fulfil their desires. This objection has no force. The Devas did not force Viṣṇu; for a being who is coerced, has always his mind unfavourably inclined towards those who use force; and it is a well-known thing that unless the mind is at peace, no good fruit can result or grace shown. Therefore, the above word does not mean "forcible possession," but means "caused him to give them their desires, to fulfil their wishes," through 'worship,' and therefore the Commentator says:—

They made Viṣṇu, the Supreme, called Udgītha to fulfil their desires quickly by means of prayers (the moving of the will of another through prayers is not called using force.)

But if Viṣṇu be not worshipped in the sanctuary of Vāyu, will He not give reward to His worshipper? To this the Commentator replies:—

Still he becomes well pleased when worshipped in the Prāṇa alone. So also it is said:—"As all the Asuras were scattered when they fell upon (the rampart of Prāṇa), so becomes broken and scattered he who plans harm to the worshipper of Prāṇa and wishes to give him pain, &c. Undoubtedly by knowing him (the Chief Prāṇa) alone, one will attain Release, from the wordly bondage (Saṃsāra).

If the knowledge of Prāṇa leads to Mukti, it contradicts the saying 'the knowledge of God alone is the cause of Mukti.' To this the Commentator answers:—

The knower of Prāṇa (inevitably) comes to know at last the Lord Viṣṇu, as a matter of course.



The sense of the whole passage is that first the Chief Prāṇa should be known, and at the end Viṣṇu also must be known, for salvation depends upon the combined knowledge of God and His Beloved Son, Prāṇa. The commentator next explains the phrase Vyādātī eva antataḥ of mantra 7.

The syllable *vi* denotes Viṣṇu, because he is the most excellent (*viśiṣṭa*) of all in every respect. The knower of Prāṇa knows Him even afterwards (*i. e.*, after the knowledge of Prāṇa), through his grace.

But is it an invariable rule that the knower of Prāṇa should also know Viṣṇu? Is it not conceivable that one may know the Life and not know the God—know the Son and not the Father? To this the commentator answers that there must be some confusion of ideas as to what is meant by *knowing* Prāṇa. He, therefore, describes that knowledge.

Only those are said to *know* Prāṇa who know that Lord Viṣṇu is higher than Prāṇa, and that all the Jivas are even lower than Prāṇa. They only know Prāṇa and none else who-so-ever. (In short, the knowledge of Prāṇa presupposes a knowledge of Viṣṇu, for it means, to realise that Prāṇa is lower than God and higher than all creatures.) Such a knowledge inevitably leads to the knowledge of God.

The word त्वं 'him' in verse 7 is in the accusative case, and literally it would mean "He who worships him, the Chief Prāṇa as Udgītha" (a meaning, by the by, given to it by Śāṅkara and others). But such a meaning would be evidently wrong for Prāṇa is not Udgītha. He is two degrees lower than Udgītha. This word त्वं, therefore, must be construed in the locative, *i. e.*, "in Him" तस्मिन् 'He who worships the Udgītha in Him, the Chief Prāṇa.' Therefore the commentator says:—

The word त्वं 'him' in the accusative case has been explained (by us) in the locative (in our above explanation, when the Devas meditated on the Lord in the Chief Prāṇa). It is on the analogy of the explanation given of the words in the nominatives by locatives, as the words Prāṇaḥ in Prāṇa Udgīthaḥ, &c., and nāma in nāma Brahma, &c., which are in the nominative case, have been elsewhere explained as words in the locative case. Therefore, in the sentence prāṇam udgītham, &c., the word prāṇam though in the accusative case has been construed as if in the locative.

## MANTRA 9.

नैवेतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येव तेन  
यदश्नाति यत्पिबति तेनेतरान् प्राणानवत्येतमु एवान्ततोवि-  
चोत्क्रामति व्याददात्येवान्तत इति ॥ ९ ॥

न Na, not. एव Eva, certainly. एतेन Etena, by this Chief Prāṇa. सुरभि Surabhi, fragrant, good smelling. दुर्गन्धि Durgandhi, fetid, bad smelling. विजानाति Vijānāti, knows, distinguishes. अपहतपाप्मा Apahatāpāma, free from



evil हि Hi, because. एषः Eṣaḥ, he. तेन Tena, therefore. यत् Yat, which. अश्नाति Aśnāti, eats. यत् Yat, which. पिबति Pibati, drinks. तेन Tena, through that. इतरान् Itaran, others. प्राणान् Prāṇān, devas presiding over the organs. अवति Avati, supports. एतम् Etam, this (Chief Prāṇa). उ U even=api, also, moreover. एव Eva, certainly. अन्ततः Antataḥ, next, at the end, after the knowledge of Prāṇa. विद्या Vidyā, knowing. उत्क्रामति Utkrāmati, becomes free from the world. व्याददाति Vyādadāti, fully knows Viṣṇu. Vi=the highest, therefore. Viṣṇu; adadāti=knows, understands. एव Eva, certainly. अन्ततः Antataḥ, at the end, finally. इति Iti, thus.

9. Verily through this (Svarūpa deha made of Prāṇa) one smells neither the good nor the bad smells (but only fragrant smells); because this (Prāṇa) is free from sin. Therefore, whatever he eats, whatever he drinks; through that he supports the lower Prāṇas. Moreover knowing this (Prāṇa, one) finally comes to know Viṣṇu also, and then he crosses over (the ocean of Samsāra); for finally he understands the Most High undoubtedly.—17.

*Note.*—This verse shows the difference between the Mukhya Prāṇa and Nāsikya Prāṇa—the Chief Prāṇa and the vital breath. Or it shows the effect of Mukhya Prāṇa's being free from sin. Because this Chief Prāṇa is untouched by sin; therefore, through Him alone, through the last final vehicle called the Svarūpa deha (auric egg?) of which this Chief Prāṇa is the presiding deity, one does not smell good scent nor bad scent, that is to say, that the Prāṇic body, of which Svarūpa deha is made, scents *only* the fragrant smells and not bad smells. Such is the constitution of this highest vehicle that no discordant vibrations can enter through it. The smell is taken here as illustrative of all other vibrations. In this Svarūpa deha one is incapable of telling a falsehood. Thus this Mukhya Prāṇa is the chief and best of all the Devas.

Another reason of its being the best of all the Devas is that impelled by this Chief Prāṇa, whatever the Jīva eats or drinks, all that goes to nourish the other inferior Prāṇas, the Devas of the senses.

The third reason for the superiority of this Chief Prāṇa is that on knowing this Mukhya Prāṇa one gets certainly release from the bondage of Samsāra. All scriptures say so. There is no conflict on this point; and finally, he comes to know the Lord Viṣṇu Himself and realises that He is the most High and thus gets salvation.

MANTRA 10.

तद्गङ्गाङ्गिरा उद्गीथमुपासांचक्रे एवाङ्गिरसं मन्यतेऽङ्गानां  
यद्रसः ॥ १० ॥

तम् Tam, in him, in the Chief Prāṇa. ह Ha, verily. गङ्गिराः Aṅgīrah, the Ṛṣi named Aṅgīrah. उद्गीथम् Udgītham, Viṣṇu. उपासांचक्रे Upasāñchakre, meditated on, worshipped. एतम् Etam, this Chief Prāṇa. उ-U, only. एव Eva, certainly. आङ्गिरसम् Aṅgīrasam, Aṅgīrasa. मन्यन्ते Manyante, hold it. The wise



hold so. अंगानां Aṅgānām, of organs, senses ; members, or subordinates such as Ribhu, &c., up to Sarasvatī. यत् Yat, because. रसः Rasaḥ, essence, controller, director, chief. तेन Tena, therefore.

10. In this (Chief Prāṇa) the Ṛṣi Aṅgirā worshipped the (Lord Viṣṇu called the) Udgītha. This Chief Prāṇa is also verily held (by the wise) to be Aṅgirasam ; because He is the Controller of all the senses (and Chief of all subordinate members of the hierarchy from Ribhu up to Sarasvatī.)

—18.

Note.—It has already been said that the Devas accomplished their end and gained victory over the Asuras by worshipping the Lord in the Chief Prāṇa. Now this verse shows that even the Ṛṣis got their names and titles by worshipping this Chief Prāṇa.

The Ṛṣi called Aṅgirā, worshipped the Lord, in the Chief Prāṇa. Therefore, that Ṛṣi got the designation of Aṅgirā. But Aṅgirā is the original and well-known name of the Ṛṣi ; why do you say that the Ṛṣi got this name, by worshipping the Lord in the Prāṇa ? Aṅgirā was not originally the name of any Ṛṣi. It etymologically means the Controller (Rasa) of all organs (aṅgas), i. e., Prāṇa, on whom depends the activity of all organs. Or chief (rasa) of all subordinate (aṅga), entities, from Ribhu up to Sarasvatī. Thus the Chief Prāṇa is the real Aṅgīrasa, the Controller of bodily organs, and the Head of the Hierarchy.

MANTRA 11.

तेन तश्च बृहस्पतिरुद्गीथमुपासांचक्र एतमु एव बृहस्पतिं  
मन्यन्ते वाग्धि बृहती तस्या एष पतिः ॥ ११ ॥

तम् Tam, in Him, in the Chief Prāṇa. इ Ha, verily. बृहस्पतिः Bṛihaspatiḥ, Bṛihaspati. उद्गीथं Udgītham, The Lord Viṣṇu called Udgītha. उपासांचक्रे Upāsānchakre, meditated on, worshipped. एतम् Etam, Him, the Chief Prāṇa. उ U, also. एव Eva, certainly. बृहस्पतिम् Bṛihaspatim, Bṛihaspati. मन्यन्ते Manyante, hold it. The wise think. वाक् Vāk, the goddess Sarasvatī, the presiding deity of speech. हि Hi, because. बृहती Brihatī, this word is a feminine of बृहत् and means 'full,' Sarasvatī is called Bṛihatī because she is full of all feminine qualities. तस्याः Tasyāḥ, of her, of Sarasvatī. एषः Eṣaḥ, He, the Chief Prāṇa ; पतिः Patih, Lord.

11. In this (Chief Prāṇa) the Deva Bṛihaspati worshipped the (Lord Viṣṇu called the) Udgītha. This (Chief Prāṇa) is also verily held (by the wise) to be Bṛihaspati ; because Vāk is (called) Bṛihatī, and this Chief Prāṇa is her Lord.—19.

MANTRA 12.

तेन तश्चायास्य उद्गीथमुपासांचक्र एतमु एवायास्यं  
मन्यन्त आस्याद्यदयते ॥ १२ ॥



तम् Tam, in Him, in the Chief Prāṇa; ह Ha, verily. अयास्यः Ayāsyah the Ṛṣi called Ayāsyā. उद्गीथं Udgītham, the Lord Viṣṇu called Udgītha. उपासांचक्रे Upāsāṁchakre, meditated on, worshipped. एतम् Etam, Him. उ U, also. एव Eva, certainly. अयास्यम् Ayāsyam, Ayāsyā. मन्यन्ते Manyante, they hold. आस्यात् Āsyāt, from the mouth; the lung. यत् Yat, because. अयते Ayate, comes out; goes; *i. e.*, entering the mouth, regulates it; comes in and goes out as inspired and expired breath. तेन Tena, therefore

12. In this Chief Prāṇa, the Ṛṣi Ayāsyā worshipped the Lord Viṣṇu as Udgītha. The wise hold him to be also Ayāsyā; because by entering the lung, He regulates the respiration, therefore (He is called Ayāsyā).—20.

MANTRA 13.

तेन तद् ह वको दाल्भ्यो विदांचकार ॥ सह नैमिषीयाना-  
मुद्राता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

तम् Tam, Him, the Chief Prāṇa. ह Ha, verily, because वकः Bakaḥ, the Ṛṣi called Vaka. दाल्भ्यः Dālbhyaḥ, the son of Dalbha. विदांचकार Vidāñchākara, knew; Another reading. सः Saḥ, he. ह Ha, verily, therefore. नैमिषीयानाम् Naimiṣīyānām, of Naimiṣīya-sacrificers. उद्गाता Udgātā, singer. बभूव Babbhūva, was, became. सः Saḥ he. ह Ha, verily. सः Sma, an expletive denoting wonder. एभ्यः Ebhyaḥ, to those Ṛṣis. कामान् Kāmān, desired objects, wishes. आगायति Āgāyati, sings to obtain for them.

13. Because Baka the son of Dalbha knew Him, therefore he became the Udgātā of the Naimiṣīya-sacrificers, and lo! he obtains for them all their wishes by (the mere magic of his) singing.—21.

Note.—In every practical magic (Yajña) the mighty Vāyu should be invoked as the real Udgātā—but if He cannot be had, then one who knows Him must be engaged. For such a person alone can make the magical rite successful and procure the wishes of his clients.

MANTRA 14.

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गी-  
थमुपास्त इत्यध्यात्मम् ॥ १४ ॥

प्रथमस्य द्वितीयः खण्डः ॥ २ ॥

आगाता Āgātā, singer; the procurer; the bringer; or by singing can procure. ह Ha, indeed. वै Vai, verily. कामानाम् Kāmānām, of desires, or wishes. भवति Bhavati, becomes. यः Yaḥ, who. एतत् Etat, this. एवम् Evam,



thus. विद्वान् Vidvān, knowing. अक्षरम् Akṣaram, imperishable and blissful, the nearest and dearest, the pupil of the eye. उद्गीथे Udgītham, the Lord. उपास्ते Upāste, meditates on, worships. इति Iti, thus. अध्यात्मं Adhyātman, the physiological teaching; the relation of Prāṇa with the body; and meditation in the body.

14. He who knows the Chief Prāṇa thus and meditates on the Imperishable Udgītha *i. e.*, Nârâyana, obtains all wishes by singing. So far the psychological teaching about Prāṇa and Udgītha.—22.

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## FIRST ADHYĀYA.

### THIRD KHANDA.

#### MANTRA 1.

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा  
एष प्रजाभ्य उद्गायति उद्यस्तमोभयमपहन्त्यपहन्ता ह वै  
भयस्य तमसो भवति य एवं वेद ॥ १ ॥

अथ Atha, now, *i.e.*, after teaching the meditation of Udgitha in Chief Prāṇa. अधिदैवतम् Adhidaivatam, the cosmological; the worship of Udgitha in the Chief Vāyu, is now being taught. यः Yaḥ, He. एव Eva, certainly. असौ Asau, that who is in aditya (आदित्ये, or Sūrya is the Chief Prāṇa. तपति Tapati, shines. तम् Tam, in Him. उद्गीथं Udgitham, the Udgitha, God Om. उपासीत Upā-sita, let him meditate. उद्यन् Udyan, rising. एषः Eṣaḥ, this Chief Prāṇa, in the sun. प्रजाभ्यः Prajābhyah, for the sake of all creatures. उद्गायति Udgāyati, sings out. उद्यन् Udyan, rising. तमः Tamah, darkness, *i.e.*, ignorance. भयम् Bhayam, fear (from darkness, *i.e.*, ignorance). अपहन्ति Apahanti, destroys. अपहन्ता Apahantā, destroyer. ह Ha, indeed. वै Vai, verily. भयस्य Bhayasya, of fear. तमसः Tamasah, of (fear produced from) ignorance. भवति Bhavati, becomes. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows.

1. Now the Cosmological. Let one meditate upon Udgitha, as in the Chief Prāṇa, in yonder (sun) who shines thus. This (Prāṇa in the sun) rising sings out, for the sake of all creatures, and he rising destroys darkness (of ignorance) and fear (produced from the same). He becomes indeed a destroyer of darkness (of ignorance and fear) who knows Him thus.—23.

#### MANTRA 2.

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इती-  
ममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिमममुं  
चोद्गीथमुपासीत ॥ २ ॥

समानः Samānah, equal, same. उ U, indeed. एव Eva, verily. अयं Ayam, this the (Chief Prāṇa in the body). च Cha, and. असौ Asau, that the (Chief Prāṇa in the sun). च Cha, and. उष्णः Uṣṇah, hot. अयं Ayam, this (the Chief



Prâṇa in the body). उष्णः Uṣṇah, hot. असौ Asau, that (the Chief Prâṇa in the sun). स्वरः Svarah, devoted to Viṣṇu. स्व means Viṣṇu. It is a name of the Lord because He is svatantra (self dependent), and र रा means रत rata, devoted. Svara is the name of the Chief Prâṇa, because he is devoted to Viṣṇu. इति Iti, thus. इमम् Imam, this (the chief Prâṇa in the body). आचक्षते Âchakṣate, say (the people). प्रत्यास्वरः Pratyâsvarah, it is a compound of (प्रत्या+स्वरः) Pratyâ+svarah; while pratyâ itself is a compound of prati+â (प्रति+आ) Every one seeing the sun, says "the sun is fully (â) in my direction (मां प्रति मां प्रति)." Thus "pratyâ" would mean the sun, i. e., the Chief Prâṇa in the sun, and "svara" also has the same meaning as Prâṇa, "Pratyâsvara" means the Chief Prâṇa in the sun. This is an appositional compound. अमुम् Amum, that, (the Solar Prâṇa). आचक्षते Âchakṣate, say (the people). तस्मात् Tasmât, therefore (because the Adhyâtma and Adhidaiva Vâyus are identical). वै Vai, indeed. एतम् Etam, this (Udgîtha or Lord Hari). इमम् Imam, in this (in the Chief Prâṇa in the body). अमुम् Amum, in that (in the Chief Prâṇa in the sun). Here the two accusative cases are used for the locative cases. उपासीत Upâsita, let him meditate, worship.

2. This (Chief Prâṇa in the body), and that (Chief Prâṇa in the sun) are indeed equal or same. This (Chief Prâṇa in the body) is hot, and that (Chief Prâṇa in the sun) is also hot. The Chief Prâṇa in the body is called Svara, i. e., the Lord-devoted; and the Chief Prâṇa in the sun is also called the Pratyâsvara or devoted to the Lord in the sun. Therefore (the Chief Vâyu in the body and the Chief Vâyu in the sun being the same) let one worship this (Udgîtha, Lord) both in this (bodily) and in that (the solar Prâṇa).—24.

Note.—This shows that there is no difference in the Adhyâtma and the Âdhidaivic aspects of the Chief Prâṇa. The Lord must be worshipped in both these forms.

## MANTRA 3.

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो  
यदपानिति सो अपानोऽथ यः प्राणापानयोः सन्धिः स व्यानो  
यो व्यानः सा वाक् तस्मादप्राणन्नपानन्वाचमभिव्याहरति ॥३॥

अथ Atha खलु Khalu, Or (in the alternative) indeed. व्यानं Vyānam, in the principle Prâṇa, in His aspect of Vyāna. The Vyāna is also an external symbol of the Lord. एव Eva, alone. उद्गीथम् Udgîtham, on Viṣṇu called Udgîtha. उपासीत Upâsita, let one meditate. In order to prove the specific greatness of Vyāna as a vehicle of the Lord, the Śruti describes the other two aspects of the



Chief Prāṇa, *i. e.*, Prāṇa and Apāna. यत् Yat, who. प्राणिति Prāṇiti, carries upwards functions in the upper part of the body, or presiding over the sensory organs. सः Saḥ, he. प्राणः Prāṇah, is prāṇa-aspect of the Chief Prāṇa. This is the name of Śeṣa. यत् Yat, who. अपानिति Apāniti, carries downwards presides over the lower functions of the body, *i. e.*, excretory functions, is Apāna; the deity called Vindra. अथ Atha, now. यः Yaḥ, who. प्राणापानयोः Prāṇāpānayoh, of Prāṇa and Apāna. सन्धिः Sandhiḥ, union; the maker of union, who brings about the union. सः Saḥ, he. व्यानः Vyānaḥ, is called Vyāna. यः Yaḥ, who. व्यानः Vyānaḥ, Vyāna (or principle Prāṇa-aspect called Vyāna). सा Sā, she. वाक् Vāk, speech, he is inside speech named Vāk, and producer of speech. In fact, Viṣṇu dwelling in Vyāna is the producer of speech. Vyāna in-dwelt by Viṣṇu is the real promoter of speech. The Śruti next shows how Vyāna is producer of speech, तस्मात् Tasmāt, therefore. अप्राणन् Aprāṇan, without functioning of Prāṇa, without the help of Śeṣa; when Śeṣa does not function or is not active. अनपानन् Anapānan, when Vindra is not active, or without the help of Vindra वाचं Vācham, speech. अभिव्याहरति Abhivyāharati, one utters. Thus neither Prāṇa or Apāna is the maker of speech but Vyāna alone. \*

3. Or let him indeed meditate on the Lord as dwelling in the Vyāna (aspect of Prāṇa). He who presides over the sensory organs is Prāṇa or Śeṣa; He who presides over the excretory functions is Apāna. He who brings about the union of Prāṇa and Apāna is Vyāna. That which is Vyāna is also speech: therefore, when Prāṇa and Apāna cease to function, then one utters speech.—25.

MANTRA 4.

या वाक्सर्कस्मादप्राणन्नपानन्नृचमभिव्याहरति यर्कत्साम  
तस्मादप्राणन्नपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्रा-  
णन्नपानन्नुद्गायति ॥ ४ ॥

या Yā, who. वाक् Vāk, speech, *vis.*, Vyāna as inciter or promoter of speech: and called speech, and is inside Vāk. सा Sā, she. ऋक् Ṛik, is Ṛik, *vis.*, Vyāna is the promoter of Ṛik, dwelling in Ṛik, and called Ṛik. Here also Viṣṇu must be taken as the real worker inside the Vyāna. तस्मात् Tasmāt, therefore. अप्राणन् Aprāṇan, without functioning of Prāṇa. अनपानन् Anapānan, without functioning of Apāna. ऋचम् Ṛicham, the Ṛik. अभिव्याहरति Abhivyāharati, one utters. यः Yaḥ, who. ऋक् Ṛik, Ṛik. तत् Tat, that. साम Sāma, is Sāman; तस्मात् Tasmāt, therefore. अप्राणन् Aprāṇan, without the functioning or help of Śeṣa, without functioning of Prāṇa. अनपानन् Anapānan, without the functioning or help of Vindra. साम Sāma, the Sāman. गायति Gāyati, one sings. यत् Yat, who. साम Sāma, is Sāman, *vis.*, Viṣṇu who through Vyāna is the promoter of Sāman, and



therefore, called Sāman. सः Sah, He, Viṣṇu. उद्गीयः Udgīyah. It is a subdivision of Sāman, a kind of Sāman. तस्मान् Tasmāt, therefore. अप्राणन् Aprāṇan, without functioning of Prāṇa. अनपानन् Anapānan, without functioning of Apāna. उद्गायति Udgāyati, sings out.

4. He who is (the promoter of) speech is also (the promoter of) Rik. Therefore, when Prāṇa and Apāna cease to function, then one utters Rik. He who is the promoter of Rik is also the promoter of Sāman. Therefore, when Prāṇa and Apāna cease to function, then one sings out the Sāman. He who is the promoter of Sāman, is also the promoter of Udgītha. Therefore, when Prāṇa and Apāna cease to function, then one sings out Udgītha.—26.

Note.—Though in the former part, Vāk, Rik, Sāma, and Udgītha were said to be typical of lower Sarasvatī, higher Sarasvatī, Prāṇa and the Supreme-Self, yet that meaning, not being appropriate here, Vāk means here the Vedas in general, Rik means the Rik Veda, Sāma means the Sāma Veda, and Udgītha means that portion of the Sāma Veda, which is called Udgītha Veda or special deities of these Vedas.

## MANTRA 5.

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाज्ञेः  
सरणं दृढस्य धनुष अयमनमप्राणन्नपानस्तानि करोत्येतस्य  
हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

अतः Atah, from the above-mentioned works of speaking, &c. यदि Yāni, which. अन्यानि Anyāni, other. वीर्यवन्ति Vīryavanti, requiring strength. कर्माणि Karmaṇi, works. यथा Yathā, as. अग्नेः Agneḥ, of fire. मन्थनम् Manthanam, production by rubbing. आज्ञेः Ājñeḥ, of the race, of the goal; of the battle. सरणं Saraṇam, running, going or marching. दृढस्य Dṛiḍhasya, of a strong. धनुषः Dhanuṣaḥ of a bow. अयमनम् Āyamanam, stringing, curving, stretching. अप्राणन् Aprāṇan, without Prāṇa function. अनपानन् Anapānan, without Apāna function. तानि Tāni, them. करोति Karoti, he does. एतस्य Etasya, of this. हेतोः Hetoh, of reason. व्यानम् Vyānam, in the Vyāna. उद्गीथम् Udgītham, Lord Viṣṇu called Udgītha. उपासीत Upāsita, let one meditate upon.

5. Other works requiring strength, than those (mentioned above), such as ignition of fire by rubbing, marching to a battle, or stretching a strong bow, are performed through Vyāna, when Prāṇa and Apāna cease to function. Therefore, let a man meditate on the blessed Lord Viṣṇu in Vyāna.—27.



## MANTRA 6.

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अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन  
 ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं यमन्ने हीदम्  
 सर्वम् स्थितम् ॥ ६ ॥

अथ खलू Athakhalu, or indeed. उद्गीयाक्षराणि Udgithākṣarāṇi, the syllables of the word Udgitha, the forms of the Lord dwelling in the Devatas denoted by the various syllables of the Udgitha. उपासीत Upāsita, let one meditate. उद्गीयः Udgithaḥ, the Ud, the Gi, the Tha. इति Iti, thus. प्राणः Prāṇaḥ, the Chief Prāṇa. एव Eva, even. उन् Ut, is ut, *i. e.*, the syllable "ut" denotes the Chief Prāṇa. प्राणेन Prāṇena, through Prāṇa. हि Hi, because. उत्तिष्ठति Uttiṣṭhati, arises, this world originates from Prāṇa. वाक् Vak, the goddess Sarasvatī. गीः Giḥ, is Gi the syllable "gi" denotes Sarasvatī. वाचः Vācaḥ, words, speeches. हि Hi, because. गिरः Girāḥ, are called gir. इति Iti, thus. आचक्षते Āchakṣate, say (the learned or wise) अन्नम् Annam, food, *vis.*, the four-faced Brahmā presiding over food. यम् Yam, the syllable thā. अन्ने Anne, in food, *i. e.*, in Brahmā हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all. स्थितम् Sṭhitam, subsists.

6. Or indeed let him meditate on the various forms of the Lord as existing in the deities denoted by the syllables of the word Udgitha; *i. e.*, ut-gi-tha. Prāṇa verily is "ut" because this world originates (uttiṣṭhati) from Prāṇa. Sarasvatī is "gi," because the learned call speech gir. Brahmā, the presiding deity of food, is "tha" because in Brahmā, this whole universe subsists (sthitā).—28

## MANTRA 7.

द्यौरिवोदन्तरिचं गीः पृथिवी यमादित्य एवोद्वायुर्गीरग्निस्थम्  
 सामवेद एवोद्यजुर्वेदो गीः ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो  
 वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्ष-  
 राण्युपास्त उद्गीथ इति ॥ ७ ॥

द्यौः Dyauh, the heaven. The Deva loka. एव Eva, verily. उन् Ut, is ut. अन्तरिक्षम् Antarikṣam, the sky, the firmament, the Pitṛi loka. गीः Giḥ, gi. पृथिवी Pṛithivī, the earth, the Physical plane. यम् Yam, thā. आदित्यः Ādityaḥ, the sun. एव Eva, verily. उन् Ut, ut. वायुः Vāyuḥ, the air. एव Eva, verily. गीः Giḥ, gi. अग्निः Agniḥ, the fire. एव Eva, verily. यम् Yam, thā. सामवेदः Sāma Vedāḥ, the Sama Veda. एव Eva, verily. उन् Ut, ut. यजुर्वेदः Yajur Vedāḥ, the Yajur Veda. गीः Giḥ, gi. ऋग्वेदः Rik Vedāḥ, the Rik Veda. यम् Yam, thā. दुग्धे Dugdhe, milks out, *vis.*, gives the reward. The Lord as Vak or speech gives the



reward to the worshipper. अस्मै Asmai, to him, *i. e.*, the worshipper. वाग्दोहं Vāgdoham, the milk of speech, *vis.*, mokṣa, the reward of speech or the knowledge of the Lord. यः Yah, who. वाचः Vācaḥ, of speech. दोहः Dohah, milk. अन्नवान् Annavan, rich in food. अन्नदः Annadah, able to eat food. भवति Bhavati, is, becomes. यः Yah, who. एतानि Etāni, these. एवम् Evam, thus. विद्वान् Vidvān, knowing. उद्गीयान्तराणि Udgithāksarāṇi, the syllables of Udgitha. उपास्ते Upāste, meditates on. उद्गीयः Udgitha, Udgitha. Ut-gi-tha. इति Iti, thus.

7. The Lord dwelling in heaven is ut, in the sky is gī, and on the earth is tha. He dwelling in the sun is ut, in the air is gī, and in the fire is tha. He dwelling in the Sâma Veda is ut, in the Yajur Veda is gī, and in the Rik Veda is tha. The Lord gives to him Release, which is the milk of speech, who thus meditates on Him. He becomes rich in food, able to eat food, *i. e.*, healthy; who knowing these thus, meditates on ut-gī-tha, the three syllables of Udgitha.—29.

Note.—By heaven, etc., is to be understood here, the Lord dwelling in the deities who preside over heaven, etc.

## MANTRA 8.

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना  
स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

अथ खलु Atha Khalu, or indeed. आशीः समृद्धिः Āśīḥ-samṛiddhiḥ. (आशिषः समृद्धिः) fulfilment of desires. He who is the cause of the fulfilment of desires. उपसरणानि Upasarāṇāni, those which give the desired object, the various forms of the Lord subsisting in the Sâma and other Vedas. उपासीत Upāsīta, let one meditate. येन साम्ना Yena-sāmnā, by what particular Sâma Veda. स्तोष्यन् Stōṣyan, praising. स्यात् Syāt, may be. तद् Tat, that. साम Sâma, the Sâma. उपधावेत् Upadhāvet, take up, *i. e.*, knowing Hari as the highest and residing in the Sâma Veda; let him take up the particular hymn of the Sâma Veda with which he wishes to sing the praises of the Lord.

8. Next let him meditate on the various forms of the Lord as existing in the Sâma Veda and which give all desires and fulfil all prayers. Let him take up that particular Sâma, with the hymn of which he wants to praise the Lord.—30.

## MANTRA 9.

यस्यामृचि तामृचं यदार्षेयं तमृचिं यां देवतामभिष्टोष्य-  
न्स्यात्तां देवतामुपधावेत् ॥ ९ ॥



यस्यां Yasyām, in which. ऋचि R̥ichi, in the R̥ik. तम् Tam, that. ऋचम् R̥icham, R̥ik. यत् Yat, what. आर्षेयं Ār̥seyam, the R̥iṣi who saw it first. तम् Tam, that. ऋषि R̥iṣim, the seer. याम् Yām, what. देवताम् Devatām, devatā, the topic of a hymn, the chief subject matter of a hymn. अभिष्टोष्यन् Abhiṣṭoṣyan, praising fully. स्यात् Syāt, may be. ताम् Tām, that. देवताम् Devatām, the devatā, the topic. उपधावेत् Upadhāvet, let know fully.

9. Let him thoroughly know the particular R̥ik in which that Sāma occurs, the particular R̥iṣi by whom it was composed, the particular Devatā whom he is going to praise.—31.

MANTRA 10.

येन छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन  
स्तोष्यमाणः स्यात्तस्तोममुपधावेत् ॥ १० ॥

येन Yena, by which. छन्दसा Chhandasā, by metre such as Gayatri, Anustup, Pankti, etc. स्तोष्यन् Stosyan, praising. स्यात् Syāt, may be. तत् Tat, that. छन्दः Chhandah, metre. उपधावेत् Upadhāvet, let him fully know. येन Yena, by which. स्तोमेन Stomena, tune : the particular music or tune. स्तोष्यमाणः Stosyamāṇah Syāt, is going to praise. तं स्तोमम् Tam Stomam, that tune. उपधावेत् Upadhāvet, let him know fully.

10. Let him know fully the metre in which he is going to praise. Let him know fully the tune in which he is going to sing.—32.

MANTRA 11.

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

याम् Yam, what. दिशम् Diśam, quarter, *i. e.*, presiding deity of the quarter. अभिष्टोष्यन् स्यात् Abhiṣṭoṣyan Syāt, is going to praise. ताम् Tam, that. दिशं Diśam, direction, quarter, *i. e.*, the presiding deity of the quarter. उपधावेत् Upadhāvet, let him fully know.

11. Let him fully know the particular deity of the quarter whom he is going to praise.—33.

Note—This teaches the worship of various deities and not of one Lord. Lest one should think that the Upaniṣad teaches polytheism, the next mantra shows that in worshipping these subsidiary deities, one must never forget that the Lord is the Highest Deity and the Best of all; and that honour is paid to these deities, merely as the agent, of the Lord.



आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्या-  
शो ह यदस्मै स कामः समृद्धयेत यत्कामः स्तुवीतेति ॥ १२ ॥

प्रथमस्य तृतीयः खण्डः ॥ ३ ॥

आत्मानम् *Ātmanam*, the Supreme-Self, the Lord. अन्ततः *Antatah*, as the highest, *i. e.*, Ultimate. उपसृत्य *Upasṛitya*, having known. स्तुवीत *Stuvita*, let him praise (the inferior deities). कामम् *Kāmam*, the desired objects. ध्यायन् *Dhyāyan*, reflecting, meditating. अप्रमत्तः *Apramattah*, free from heedlessness, making no mistakes. अभ्याशः *Abhyāśah*, quickly. ह *Ha*, verily. यत् *Yat*, because. अस्मै *Asmai*, to him. सः *Sah*, that. कामः *Kamah*, desire. समृद्धयेत *Samṛiddhyeta*, is fulfilled. यत्कामः *Yatkamah*, the man having that as his desire, with a strong desire. स्तुवीत इति *Stuvita Iti*, let him praise.

12. Let him praise the inferior deities, knowing that the Supreme-Self is the Highest or the Ultimate. Let him meditate on the desired object, without heedlessness; because the desires of such a worshipper become quickly fulfilled. So let him praise with a strong desire.—34.

*Note.*—The method of getting any desire fulfilled is laid down in this verse. It consists, firstly, in thinking strongly of that desire without heedlessness. Secondly, in praising that particular deity who has jurisdiction over that desired object. Thirdly, knowing that all the lower devatās are agents of the Lord and that he alone brings about the fulfilment of all desires. Fourthly, he must praise as a “*yatkama*” with a strong desire.

#### MADHVA'S COMMENTARY.

It has already been mentioned before that the worship of the Lord in the vehicle of *Prāṇa* is the best. It consists in realising that He is the Highest of all, and that the *Prāṇa* is the highest vehicle. Such worship was called *Adhyātmic* or appertaining to the soul; in other words, seeing the God in the soul. Now the *Śruti* describes the worship of God in nature, or *Ādhidaivic* worship of the Lord.

The *Śruti* passage “That yonder sun which shines let him meditate on the *Udgītha* in it” has been explained by former commentators as enjoining the worship of the *Udgītha*, in the sun and that the sun is a self-luminous body. The Commentator shows that the sun is not a self-luminous mass, but that it owes its light to the Chief *Prāṇa* (cosmic electricity?):—

It is *Prāṇa*, that residing in the sun, constantly gives out light and heat and not the latter, (the physical sun). As (when the fire enters) the wood (the latter) gives out heat and light, so does the sun, (when the *Prāṇa* enters it).

If it is the *Prāṇa* that really shines, and not the sun; then why is it said, that it rises and sets? The *Prāṇa* in the sun is a constant quantity, it never sets. To this the Commentator says:—

The *Prāṇa* (*Vāyu*) residing in the solar orb, is above all rising or setting, it is only with regard to *Prajās* or creatures (dwelling on



earth) that it is said to rise or set. It is for their sake that the Chief Prāṇa sings out the praises of the Lord Janārdana.

The Commentator now explains Mantra 2.

The Vāyu (Prāṇa) who is in the sun, is verily the same who is in the body of all living beings; for it is the presence of life (Prāṇa) in the body that gives it its vital heat; (and when the life departs, the body becomes cold,) so the heat of the sun also must be due to the presence of the Prāṇa in it. Therefore, let one worship the Lord Janārdana, called Udgītha, both in the Prāṇa here (within the body) and in the Prāṇa there (in the solar orb) and nowhere else in order to accomplish all his desires and to obtain Release.

Now the Commentator explains the words Svāra and Pratyāsvara of the same mantra.

The Lord Keśava is called Sva, because He is independent (svatantra), he who is devoted (rati) to the Lord, i.e., the Chief Prāṇa, is called Svāra or Lord-devoted. Thus svāra means Vāyu. It is the name of the Prāṇa in the body of living beings. While Pratyāsvara is the name of the Prāṇa in the sun, because it (its ray) is parallel (prati) to every one, for every one says or rather thinks that the sun is towards him (prati).

[The Commentator now explains the Mantra 3 words "He who brings about the union of Prāṇa and Apāna is Vyāna." What are these Prāṇa and Apāna? Are they different aspects of the same Prāṇa or different from it? Since Vyāna is said to be higher than these, both Prāṇa and Apāna, so the latter two cannot be the same as the Chief Prāṇa. The Commentator explains the pentad of lower prāṇa]:—

The pentad of Prāṇa (Apāna, Vyāna, Samāna, Udāna) is three-fold. The First or the Chief Pentad consists of the Chief Prāṇa, the Chief Apāna, the Chief Vyāna, the Chief Samāna and the Chief Udāna. This highest Pentad is only another aspect of the Chief Prāṇa. The second Pentad is called the Garuḍa Pentad, while the lowest Pentad is that which is known as Prāṇa, &c., and which are the sons of the Chief Prāṇa, &c. This is one division. But there is another division which is four-fold and not three-fold like this. It consists of (1) Prāṇa and Apāna, (2) Śeṣa and Vīndra; (3) Udāna and Samāna, and (4) Rudra and Indra, higher than this four-fold Pentad is the Vyāna Vāyu. Therefore, let one meditate on the Supreme Lord Hari called Udgītha in this Vyāna Vāyu. Because Viṣṇu residing in Vyāna is the same which resides in Vāk, Rik and Sāma always. That one alone is also in Udgītha (a division of the Sāma Veda) therefore all that action, namely, singing of the Sāma song by reciting loudly the hymns is the action of Vyāna. The Lord called Udgītha dwells in the Pentad of Vyāna (namely Vāk, Rik,

Sāma, Udgītha and Vyāna). (The Lord dwells in the four, namely, Vāk, Ṛik, Sāma, and Udgītha; in fact he is in the Vyāna, which pervades these four; because Vyāna has Viṣṇu within him and it pervades Vāk, etc., therefore, Viṣṇu pervades Vāk, etc.).

[The Commentator now explains the words of Mantra 5, "therefore the works which require strength are performed through Vyāna."]

Since it performs all works of strength (vīrya) it is called Vyāna. (They are performed really by the Lord dwelling in Vyāna alone). Therefore, let one always worship Viṣṇu residing in Vyāna (and nobody else.)

[The question arises, are the forms of the Lord, as dwelling in these Vyāna, etc., different, or not different; if they are different, then the saying that "the Lord is one alone in all these," is contradicted; if the form is not different, then the saying that "the names and forms are different" is contradicted. If the Lord is different, in different bodies, in some his glory being less, in others great; then the Lord would be liable to modification. If he is the same in every body, then His effects ought to be the same, every where. This dilemma, the Commentator answers thus:—]

The Lord is verily one and identical, in all times and in all objects; he is unlimited (Nirviśeṣa or does not possess any specific viśeṣa energy) and His glory never increases and decreases, with the objects in which He may be. Still owing to the differences in His activities, He gets different names and forms, though He Himself is not different and is one in His Full lordliness everywhere. He on account of his infinite power produces different results in different bodies, without himself undergoing any change. The Lord is verily devoid of any particular power (Aviśeṣa) because he is All-power; and therefore, He produces always the effects of particular forces, though Himself remains unmodified and uncontaminated by pleasure and pain.

[The Commentator now explains the words "the Lord milks for him the milk of speech" of Mantra 7—.]

He who knows Hari to be one, though dwelling in the letters of Udgītha, or in the vehicles of Prāṇa, etc., or in the causes of the fulfilment of desires, yea even in everything, verily obtains all desires.

The syllable Ut is the name of Prāṇa, etc., the syllable giḥ is Vāk, etc., the syllable tha is food, etc., therefore, Hari is said to dwell in all these and consequently in Udgītha.

[The Commentator now explains the words "having known the Highest Self let him praise" of Mantra 12]:—

The word Ātmānam of this Mantra means the Supreme-Self. The word Antataḥ means as the Highest. Thus knowing Him everywhere, let one worship minor Devas (if he likes).



CSL

## FIRST ADHYĀYA.

## FOURTH KHANDA.

## MANTRA 1.

ॐमित्येतदक्षरमुद्रीथमुपासीतोमिति बुद्धायति तस्योपव्या-  
ख्यानम् ॥ १ ॥

ओम् Om, the Lord. इति Iti, thus. एतन् Etat, this. अक्षरं Akṣaram, Imperishable. उद्गीथं Udgītham, Nārāyaṇa. उपासीत Upāsita, let meditate. ओम् Om, Lord. इति Iti, thus. हि Hi, for. उद्गायति Udgāyati, sings. तस्य Tasya, of him. उपव्याख्यानम् Upavyākhyānam, full explanation.

Note.—This is exactly the same as the first mantra of the Khanda First. For fuller word-meaning, see page 2.

1. Om is the Lord, the Imperishable, the Udgītha, He must be meditated upon. Him the Udgātri sings out as Om. About Him is this full explanation.—35.

## MANTRA 2.

देवा वै मृत्योर्विभ्यतस्त्रयीं वियां प्राविशस्ते छन्दोभिरा-  
च्छादयन्त्यदेभिराच्छादयस्त्वच्छन्दसां छन्दस्त्वम् ॥ २ ॥

देवाः Devāḥ, the Devās. वै Vai, verily. मृत्योः Mṛtyoḥ, from death; from Durgā, the goddess of death (Māraṇāt Mṛtyuḥ Itiuktā Durgā) Mṛtyuḥ is called Durgā because she destroys all ignorance. विभ्यतः Vibhyataḥ, being afraid. त्रयीं Trayim, the three-fold Vedas. प्राविशन् Prāvīṣan, entered into fully, i.e., the devas being afraid of Durgā, without meditating on the Lord Viṣṇu, in the deity presiding over the three-fold knowledge, (three Vedas). ते Te, they. (Devas). छन्दोभिः Chhandobhiḥ, with metrical hymns, by means of the meditations on the Lord in Vedic hymns. आच्छादयन् Āchchhādayan, covered (themselves); they covered themselves with the armour of the Chhandas. यन् Yat, because. एभिः Ebhiḥ, with these (hymns). आच्छादयन् Āchchhādayan, covered themselves. तत् Tat, therefore. छन्दसाम् Chhandasām, of the Chhandas. छन्दस्त्वम् Chhandastvam, i.e., therefore the hymns are called Chhandas.

2. The Devās verily being afraid of the Goddess Durgā, entered into the three Vedas. They covered themselves with the metrical hymns (as if with an armour). Because they covered themselves with these (hymns), therefore the hymns are called Chhandas.—36.



## MANTRA 3.

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं प्रर्यपश्य-  
दृचि साम्नि यजुषि । ते नु वित्त्वोर्ध्वा ऋचः साम्नो यजुषः  
स्वरमेव प्राविशन् ॥ ३ ॥

तान् Tan, Devās concealed within the three Vidyās. उ U, also. तत्र Tatra, there. मृत्युः Mrityuh, Durgā, the goddess of death. यथा Yathā, as. मत्स्ये Matsyam, fish. उदके Udake, in the water. परिपश्येत् Paripaśyēt, might observe (the fish catcher). एवं Evam, thus. पर्यपश्यत् Paryapaśyat, observed. Durgā, the goddess of death is the nominative of it. ऋचि Rīchi, in the Rīk. साम्नि Sāmnī, in the Sāman. यजुषि Yajusī, in the Yajur Veda. ते Te, they, *i.e.*, Devās. (Knowing that Durgā has found them out). नु Nu, even. वित्त्वा Vittvā, knowing or seeing. ऊर्ध्वाः Ūrdhvāḥ, superior; qualifies Devāḥ. The phrase ūrdhvāḥ Devāḥ means 'the intelligent Devas'—“the Devas because they were intelligent, found out so.” They were not like fish who does not know its catcher. ऋचः Rīchāḥ, from the Rīk. साम्नः Sāmnāḥ, from the Sāman. यजुषः Yajusāḥ, from the Yajur Veda. स्वरम् Svaram, in the Chief Vāyu named Svara. (Sva = Lord; ra = devoted); and meditated therein on the Lord called Svara, the Independent (Sva = self, ra = relying; delighting). एव Eva, indeed. प्राविशन् Prāvīṣān, entered: worshipped or meditated on.

3. As the bird, called the fish-catcher, might observe a fish in water, so Durgā, the goddess of death, observed the Devās (covered with the metrical hymns, *i.e.*) in the Rīk, Yajus, and Sāman. As the Devās were intelligent, so they knew that the goddess of death had found them out, so they leaving (the worship of Hari in the presiding deities of) the Rīk, Yajus, and Sāman, worshipped the Lord called Svara, the Independent, in the Chief Vāyu called Svara or the Lord-devoted.—37.

## MANTRA 4.

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येव५ सामैवं यजुरेष  
उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता  
अभया अभवन् ॥ ४ ॥

यदा Yadā, when. वै Vai, verily. ऋचं Rīcham, the Rīk. आप्नोति Āpnoti, gets (learns), recites. When the people recite the Rīk they add Om to those hymns. ओम् Om, Om. इति Iti, thus. एव Eva, verily. अतिस्वरति Atisvarati,

pronounces. Adds or prefixes Om to the Ṛik-mantra. एवं Evam, thus. साम Sāma, the Sāma Veda. He adds Om to the Sāman song. एवं Evam, thus. यजुः Yajus, the Yajur Veda. The hymns of the Ṛik, Yajus or Sāman have no protective efficacy unless preceded by the syllable Om. Therefore the japa of every mantra is with Om in the beginning. एवः Esaḥ, this. उ U, alone. स्वरः Svarah, the self-dependent, the Independent. यत् Yat, because. एतत् Etat, this (the nearest of all) and therefore called Etat 'this' or 'nearest.' अक्षरम् Akṣaram, the Imperishable. एतद् Etad, this (nearest). अमृतम् Amritam, the Immortal. अभयम् Abhayam, free from fear, (fearless); or Giver of fearlessness. तत् Tat, that Lord. प्रविश्य Praviśya, (lit.) having entered (taking refuge under). देवाः Devāḥ, the devās. अमृताः Amṛitāḥ, Immortal. अभवत् Abhavan, became.

4. Therefore when one learns a Ṛik (stanza) he prefixes an Om (to it in reciting it), so (when he sings) a Sāman hymn, (he chants out Om first), and so (when he utters) a Yajus formula, (he pronounces first Om). This is the Independent. Because He is the Nearest, the Imperishable, the Immortal, and the Giver of freedom from fear. The Devās by entering into (and worshipping) that (Lord) became Immortal, *i.e.*, released.—38.

MANTRA 5.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरं स्वरममृतमभयं  
प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

चतुर्थः खण्डः ॥ ४ ॥

सः Saḥ, he. यः Yaḥ, who. एतत् Etat, this, *i.e.*, the Lord called Om. एवं Evam, thus, *i.e.*, He is the giver of Immortality to the Devās. विद्वान् Vidvān, knowing. अक्षरं Akṣaram, the Imperishable; this is the name of Viṣṇu. प्रणौति Praṇauti, praises with praṇava (Om). एतत् Etat, this. एव Eva, only. अक्षरम् Akṣaram, Viṣṇu. स्वरं Svaram, the Lord called Svara—the Independent, the Delighter in (one's) own self. अभयम् Abhayam, free from fear. प्रविशति Praviśati, enters, *i.e.*, takes refuge under. तत् Tat, that; *viz.*, the Lord. प्रविश्य Praviśya, having entered. यत् Yat, as. अमृताः Amṛitāḥ, immortal. देवाः Devāḥ, the Devās. तत् Tat, so. It is equal to tathā, as correlated to yat, yathā. अमृतः Amṛitah, immortal. भवति Bhavati, becomes.

5. He who knowing this Lord thus (as the giver of immortality to the Devās) meditates on the Imperishable with praṇava, and takes refuge under the Self-dependent, the Immortal and the Giver of freedom from fear, becomes free from death, just as the Devas became Immortal.—39.



## MADHVA'S COMMENTARY.

(It was not mentioned before what was the fruit of worshipping the sacred syllable Om which is the symbol of Lord in Vāyu. The ṛuti now mentions that by such worship one gets release from the bondage of the saṁsāra and a story is being related to that effect.)

In Mantra 3 it is said the Devās entered Svara. This word Svara requires explanation and the Commentator therefore says:—

Svara is the name of Viṣṇu because He takes delight (rati) in Himself (Sva). Vāyu is called Svara because He is devoted to Sva or Viṣṇu. Viṣṇu is called Sva because He is Independent. Svara also means Vāyu. Thus both Viṣṇu and Vāyu are called Svara:—Viṣṇu because He alone is independent; and Vāyu, because He is devoted to Sva or the Lord.

Admitted that both Viṣṇu and Vāyu have the names of Svara, but it does not follow that in Mantra 3 the entering of the Devās into Svara refers to their entrance into Vāyu and Viṣṇu. For it is said there, that by entering into it, the Devās became immortal. This is wrong because in deep sleep (Suśṛpti) and in dissolution of the universe (Pralaya) all beings enter into Svara (God) and ought to become immortal. But we do not see so. The Commentator explains the sentence "the Devās became immortal" of the Mantra 4 thus:—

In the Svara called the Vāyu the Devās worshipped the Svara called Viṣṇu, whose another name is Om. By such worship of the Svara, in the Svara, the Devās obtained immortality, namely, Mukti or salvation, which is absence of death and the fear of death.

In the Mantra 2, it is said the Devās were afraid of mṛityu or death. The old commentators have explained the word mṛityu as Yama, but this is wrong, because all devās are immortal and so have no fear of Yama.

Therefore the Commentator explains the word mṛityu:—

The Goddess Durgā is called mṛityu because She causes death.

Through fear of this Goddess the Devās worshipped Om and obtained the highest immortality, i. e., Lord Viṣṇu himself. Thus in Sandhyāna.

The word Urdhvāḥ, in Mantra 3, has been explained wrongly by old commentators. It really means Superior, Best; and does not mean risen above.

The fish does not know or recognise its catcher, but the Devās knew that Durgā was their enemy and consequently, the Devās were certainly superior to fish: hence Urdhvāḥ is an epithet of the Devās meaning they were possessed of great intelligence. In other words, Urdhvāḥ Devāḥ mean "the intelligent (lofty) Devās."



## FIRST ADHYĀYA.

## FIFTH KHANDA.

## MANTRA 1.

अथ खलु य उद्गीथः सः प्रणवो यः प्रणवः स उद्गीथ  
इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति

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अथ खलु Atha khalu, now indeed: this indicates the beginning of a mantra यः Yah, who. उद्गीथः Udgithah, Viṣṇu called Om. सः Sah, he. प्रणवः Praṇavaḥ, the praṇava. यः Yah, who. प्रणवः Praṇavaḥ, the Praṇava. सः Sah, He. उद्गीथः Udgithah, the Udgitha called Viṣṇu, *i. e.*, the Udgitha is called Praṇava and the Praṇava is called Udgitha, there being no distinction between Praṇava and Udgitha. Because the followers of the Rik Veda chiefly use Praṇava and the followers of Sama Veda chiefly use Udgitha. Both words are intended for Viṣṇu. इति Iti, thus. It indicates the end of the mantra. The quotation ends here. The Śruti next gives the etymological meaning of these two words, Praṇava and Udgitha. असौ Asau, this वै Vai, verily. आदित्यः Âdityah, the sun called Âditya, next the Chief Vayu presiding over the sun; and lastly, the Lord Hari who is inside that Chief Vayu. उद्गीथः Udgithah is Udgitha, *i. e.*, Hari who is inside that Chief Vayu in the sun is Udgitha, because He is sung as the most High. एषः Eṣah, He who is inside the Chief Vayu, the presiding deity over the sun, प्रणवः Praṇavaḥ is called also Praṇava because He is superior (pra) to all; because He is Leader (na) of all, and Goal (va) of all. Therefore though Udgitha was the name given to the Lord in His aspect as dwelling in man, He should be worshiped under that name as dwelling in the Solar Praṇa also. ओम् Om, Om called Viṣṇu इति Iti, thus. हि Hi, because. एषः Eṣah, Viṣṇu who is inside the Chief Vayu, the presiding deity of the sun. स्वरन् Svaran, sounding, reciting. The Lord moves through the universe reciting His own name Om, in order to teach others to do the same. एति Eti, moves.

1. "Now indeed" (says a Mantra) "He who is Udgitha is (also) Praṇava, He who is Praṇava is (also) Udgitha." This Lord residing in the Solar Praṇa is verily Udgitha and He also is Praṇava. He goes sounding Om (to teach all creatures His Ineffable Name.)—40.

Note.—The meditation (worship) on Praṇava and Udgitha has been mentioned already. But lest one should think that these two are different, the Śruti now declares their identity, by quoting a Mantra "Yah Udgitha sa Praṇavaḥ, Yah Praṇavaḥ sa Udgitha." The