



सस्य Tasya, of Him the Lord called Âditya, of the Lord the inner controller of Savitri. ये Ye, those, which. प्रांचः=Prāñchaḥ (existing in) the eastern quarters. रश्मयः Raśmayah, rays, "ra"=delight, "śam"=auspiciousness, "m"=wisdom. The forms of the Lord called Vāsudeva, etc., dwelling in the rays of the sun. ताः Tāḥ, those. एव Eva, verily. अस्य Asyah, of this, the honey-cell called Vāyu. प्राच्यः Prāchyah, eastern. मधुनाद्यः Madhunaadyah, honey-cells. "Madhu"=happiness; "na"=not, "alam"=able, i.e., not able, none can obtain this happiness except through Vāsudeva. ऋचः Rīchah, of the Rīg, the Rīks are especially used in the morning oblation. Vasus are called Rīk, because they preside over the Rīg-Veda and are like bees, makers of honey. एव Eva, indeed, मधुकृतः Madhukṛitah, the honey-makers, who manifest the happiness of the Lord or who reveal the Lord called "Madhu." ऋग्वेदः Rīgvedah, the Rīg-Veda, एव Eva, even. पुष्पं Puṣpam, flower : that which nourishes wisdom as the flower nourishes the bee. ताः Tāḥ, the words of Rīg-Veda. अमृतः Amṛitah, nectar, deathless, because they are not the production of any human being, hence Amṛitā or eternal. आपः Āpah, waters ; the best drink of the Devas (ā=best, pa=drink) the juice in the flower. ताः Tāḥ, they. वै Vai, verily. एताः Etaḥ, these. ऋचः Rīchah, the Rīks viz., the Vasus like Agni, etc. एतम् Etam, this, ऋग्वेदं Rīgvedam, the Rīg-Veda. अभ्यतपन् Abhyatapan, brooded over, drank, fully reflected upon, heated. तस्य Tasya, of him. अभितप्तस्य Abhitaptasya, being heated. यज्ञः Yağah, fame, wisdom, because His form is wisdom. तेजः Tejah, glory, bliss, his form is bliss. इन्द्रियं Indriyam, vigour, supreme lordliness, the Lord is called "Indriya" because He possesses supreme lordliness. वीर्यं Viryam, strength, He is all strength. अन्नान्नं Annadyam, health, the power to confer boon and beatitude : magnanimity, literally food-support ; He indwelling in food supports all. रसः Rasaḥ, essence, He is called "rasa" because He is essence of all. अजायत Ajayata, became manifest.

2. Of that Lord, the eastern rays are the eastern honey-cells. The Rīchas (the Vasus) are verily the bees. The Rīg Veda is the flower. The juice in the flower is the nectar. Those Rīchas (the Vasus) distilled this flower called the Rīg Veda. It being so distilled, there became manifest (the Lord possessed of) wisdom, bliss, lordliness, strength, magnanimity and power.—155.

Note.—Of that Lord in the sun, the forms Vāsudeva, etc., dwelling in the eastern Raśmi and called so, because of their (Vāsudeva, etc.) being full of delight, auspiciousness and wisdom, are the only means of attaining the Lord called sweet. Vasus verily are the bees (who manifest the sweetness of the Lord) the Rīg Veda is the flower, as it nourishes the knowledge. The words of the Rīg Veda are the eternal best drink (to be drunk by the ear). These Vasus studied closely the Rīg Veda (physical laws), and discovered therein the Supreme Brahman whose form is wisdom and bliss, supreme lordliness and power, vigour, strength, magnanimity and force.



MANTRA 3.

तद्व्यञ्जरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रो-
हितं रूपम् ॥ ३ ॥

इति प्रथमः खण्डः ॥ १ ॥

तत् Tat, that (Supreme Brahman). व्यञ्जरत् Vyakṣarat, flowed forth (the Dharma and Mokṣa for the Devas). तत् Tat, that (honey called Vāsudeva and revealed through the R̥gveda). आदित्यं Ādityam, the sun (in the orb of the sun representing the bee-hive or by the side of the solar orb, *i.e.*, by the eastern side). अभितः Abhitāḥ, towards, by the side of (*i.e.*, in the eastern rays). अश्रयत् Aśrayat, became fixed. तत् Tat, there. वै Vai, verily. एतत् Etat, this in the forms of fame, etc., called Vāsudeva and as manifested through the R̥g-Veda. यत् Yat, which. एतत् Etat, that. आदित्यस्य Ādityasya, of the sun. रोहितं Rohitam, red. रूपं Rūpam, form.

3. He (the supreme Brahman) flowed forth (Dharma and Mokṣa for the Devas); that honey (revealed through the R̥g Veda and called Vāsudeva) took its place on the (eastern) side of the solar orb. There verily He (Vāsudeva) assumed red colour and that is the red light of the sun.—156.

SECOND KHANḌA.

MANTRA 1.

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो
यजूंष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपस्तस्याभि
तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥

तद्व्यञ्जरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
शुक्रं रूपम् ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

अथ Atha, now. ये Ye, which. अस्य Asya, his. दक्षिणाः रश्मयः Dakṣiṇāḥ Raś-
mayāḥ, the southern rays. ताः Tāḥ, those. एव Eva, verily. अस्य Asya, his.
दक्षिणाः मधुनाड्यः Dakṣiṇāḥ Madhunādyāḥ, southern honey-cells. यजुर्वेदं Yajur-
veḍam, the Yajus verses or the Rudras. एव Eva, verily. मधुकृतः Madhukṛitāḥ, the
honey-makers, bees. यजुर्वेदः Yajurvedaḥ, the Yajurveda. (Saṅkarṣaṇa). एव



Eva, alone पुष्पं Puspam, flower. ताः Tah, those. अमृताः Amritāḥ, nectars. आपः Āpah, waters. तानि Tāni, those. वै Vai, verily. एतानि Etāni, these. यजूषि Yajūṣi, the Yajus verses, Rudras like Vāyu, etc., the presiding deity of the Yajur Veda. एतम् Etam, this. यजुर्वेदं Yajurvedam, the Yajur Veda. अभ्यतपन् Abhyatapan, heated, distilled, reflected over. तस्य Tasya, from that. अभितप्तस्य Abhītaptasya, being distilled. यशः Yaśaḥ, fame, wisdom. तेजः Tejah, glory, bliss. इन्द्रियं Indriyam, vigour, lordliness. वीर्यं Viryam, strength. अजायत Annādyam, food, etc., magnanimity. रसः Raśaḥ, essence. अजायत Ajayata, became manifest. तत् Tat, that. व्यक्षरत् Vyakṣarat, flowed out. तत् Tat, that. आदित्यं Ādityam, the solar orb. अभितः Abhitāḥ, by the side. अभ्यत आश्रयत, became fixed. तत् Tat, there. वै Vai, verily. एतत् Etat, this. यत् Yat, which. आदित्यस्य Ādityasya, of the sun. शुक्लरूपं Śuklamrūpam, the white form (Sankarṣaṇa).

1. Now those which are the southern rays of that Lord, they are verily His southern honey cells. The Yajus (the Rudras) are verily the bees. The Yajur Veda (Sankarṣaṇa) is verily the flower. The juice in the flower is the nectar. Those Yajus (the Rudras) distilled this flower called the Yajur Veda : it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength and magnanimity and power. He (the Supreme Brahman) flowed forth (Dharma and Mokṣa for the Devas). That honey revealed by the Yajur Veda and called Sankarṣaṇa, took its place on the southern side of the solar orb. There verily He (Sankarṣaṇa) assumed white colour and that is the white light of the sun.—157.

Note.—Of that Lord in the sun the form Sankarṣaṇa dwells in the southern rays. These are called rays or Raśmi because of their being full of delight, auspiciousness and wisdom. They are the only means of attaining the Lord called Sweet. Rudras verily are the bees who manifest the sweetness of the Lord. The Yajur Veda is the flower because it nourishes that knowledge. The words of the Yajur Veda are eternal best drink. These Rudras verily distilled the Yajur Veda and manifested thereby the supreme Brahman whose form is wisdom and bliss, glory and power, vigour and strength, health and force.

THIRD KHANDA.

MANTRA I.

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः
सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥



तानि वा एतानि सामान्येत ५ सामवेदमभ्यतप ५ स्तस्याभि-
तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य ५ रसोऽजायत ॥ २ ॥

तद्व्यचरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
कुष्ण ५ रूपम् ॥ ३ ॥

इति तृतीयः खण्डः ॥ ३ ॥

Atha, now. Ye, which. Asya, his प्रत्यंचरश्मयः Pratyāñcharaśmayah, western rays. Tāḥ, those. Eva, verily. Asya, his. प्रतीच्यो मधुनाद्यः Pratichyah madhunādyah, western honey cells. सामानि Sāmāni, the Sāman verses, the Ādityās; so-called because they are equal (sama) with the twelve months: for each month there is an Āditya. Eva, verily. Madhukṛitah, honey-makers, bees. सामवेदः Sāmavedah, the Sāmavedā (Pradyumna). Eva, alone. Puṣṣam, flower. Tāḥ, those. Amṛitah, nectars. Āpah, waters. Tāni, those. Vai, verily. Etāni, these. सामानि Sāmāni, the Sāman verses, Ādityas the presiding deity of Sāma Veda. Etam, this. सामवेदं Sāmavedam, the Sāma Veda. Abhyatapan, heated, distilled, reflected over. Tasya, from that. Abhitaptasya, being distilled. Yaśah, fame, wisdom. Tejah, glory, bliss. Indriyam, vigour, lordliness. Vṛyam, strength. Annādyam, food etc, magnanimity. Rasah, essence. Ajāyata, became manifest. Tat, that. Vyakṣarat, flowed. Tat, that. Ādityam, the solar orb. Abhitah, by the side. Aśrayat, became fixed. Tat, there. Vai, verily. Etat, this. Yat, which. Ādityasya, of the sun. कुष्णरूपं Kṛṣṇārūpaṁ, dark form (Pradyumna).

1. Now those which are the western rays of that Lord, are verily His western honey cells. The Sāmans are verily the bees. The Sāma Veda is verily the flower. The juice in the flower is the nectar. Those Sāman Verses (the devas called Ādityas) distilled this flower called Sāma Veda (Pradyumna), it being so distilled there became manifest the Lord of wisdom, bliss, lordliness, strength, magnanimity and power.

He, the Supreme Brahman, flowed forth Dharma and Mokṣa for the Devas, that honey revealed by the Sāma Veda and called Pradyumna, took its place on the western side of the solar orb. There verily He (Pradyumna) assumed dark color and that is the dark light of the sun.—158.



FOURTH KHANDA.

MANTRA I.

अथ येऽस्योदश्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथ-
र्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपःस्तस्या-
भित्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽथ्यत्तद्वा एतद्यदेतदादित्यस्य परं
कृष्णं रूपम् ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

Atha, now. Ye, which. Asya, his. उदश्चरश्मयः Udañcharaśmayah, nor-
thern rays. Taḥ, those. Eva, verily. Asya, his. उदीच्यो मधुनाड्यः Udichyah
madhunādyah, northern honey cells. अथर्वाङ्गिरसः Atharvāṅgirasah, Atharva and
Aṅgirasā verses. The Devas called Soma, &c., since they cause rain (adhara)
and are thus the essence (rasa) of the bodily organs (āṅga). Eva, verily. Ma-
dhukritaḥ, honey-makers, bees. इतिहासपुराणम् Itihāsapurāṅgam, Itihāsa and
Purāṅgam. It includes the verses of the Atharva Veda also. Eva, alone.
Puṣpam, flower. Taḥ, those. Amṛitaḥ, nectars. Āpaḥ, waters. ते Te, those.
Vai, verily. एते Ete, these. Atharvāṅgirasa, Atharva and Angirasa verses,
Devas called Soma etc. एतत् Etat, this. Itihāsapurāṅgam, the Itihāsa and
Purāṅgas. Abhyatapan, heated distilled, reflected over. Tasya, from that.
Abhitaptasya, being distilled. Yaśaḥ, fame, wisdom. Tejaḥ, glory, bliss.
Indriyam, vigour, lordliness. Viryam, strength. Annādyam, food etc., magna-
nimity. Rasaḥ, essence, power. Ajāyata, became manifest. Tat, that. Vyak-
ṣarat, flowed. Tat, that. Ādityam, the solar orb. Abhitaḥ, by the side.
Aśrayat, became fixed. Tat, there. Vai, verily. Etat, this. Yat, which.
Ādityasya, of the sun. परः Paraḥ, deep black. कृष्णं रूपं Kṛṣṇaṅrūpam, deep
black form (called Aniruddha).

1. Now those which are the northern rays of that Lord they are verily his northern honey cells. The hymns of the Atharvāṅgiras (Soma &c.) are verily the bees. The Itihāsa-Purāṅga (Aniruddha) is verily the flower. The juice in the flower is the nectar. Those Atharvāṅgiras (the devas called Somas) distilled this flower called the Itihāsa-Purāṅga, it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and



power. He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas. That honey revealed by the Atharvāṅgiras and called Aniruddha, took its place on the northern side of the solar orb. There verily He (Aniruddha) assumed extreme dark color and that is the extreme dark light of the sun.—159.

FIFTH KHANḌA.

MANTRA 1.

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या
एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपस्तस्याभितप्तस्य
यशस्तेज इन्द्रियं वीर्यमन्नाद्यश्च रसोऽजायत ॥ २ ॥

तद्व्यञ्जरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्यमध्ये
क्षोभत इव ॥ ३ ॥

ते वा एते रसानाश्च रसा वेदा हि रसास्तेषामेते रसास्तानि
वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

Atha, now. Ye, which. Asya, his. ऊर्ध्वाः रश्मयः Ūrdhvāḥ raśmayāḥ, upward rays. Tāḥ, those. Eva, verily. Asya, his. ऊर्ध्वाः मधुनाड्यः Ūrdhvāḥ Madhuna-
nādyāḥ, upwards honey cells. गुह्याः Guhyāḥ, the occult, the secret. एव Eva,
verily. आदेशाः Ādeśāḥ, teachings, doctrines; the Perfect Ones called the Rijus
the Teachers of the Secret. Madhukṛitāḥ, honey-makers, bees. ब्रह्म Brahma,
the entire Veda, the Infinite Vedas. Brahma comes from √br̥h = endless. There
is no end of the Vedas, therefore they are called Brahman or endless. एव Eva,
alone. Puṣpam, flower. Tāḥ, those. Amṛitāḥ, nectars. Āpah, water. ते Te,
those. वै Vai, verily. एते Ete, these. गुह्या आदेशाः Guhyā deśāḥ, the Teachers
of the Secret Doctrine, the Rijus. एतद् Etad, this. ब्रह्म Brahma, the entire Vedas.
Abhyatapan, heated, distilled, reflected over. Tasya, from that. Abhitaptasya,
being distilled. Yaśāḥ, fame, wisdom. Tejaḥ, glory, bliss. इन्द्रियं Indriyam,
vigour, lordliness. Viryam, strength. Annādyam, food etc., magnanimity.
Rasaḥ, essence, power. Ajāyata, became manifest. Tat, that. Vyakṣarat,
flowed out. Tat, that. Ādityam the solar orb. Abhitāḥ, by the side. Aśrayat,

became fixed. Tat, there. Vai, verily. Etat, this. यत् Yat, which. एतत् Etat, this. आदित्यस्य Âdityasya of the Âditya. मध्ये Madhye, in the middle. क्षोभते Kṣobhate, stirs. इव Iva, as if. ते Te, they, the forms like Vāsudeva &c. वै Vai, verily. रसानाम् Rasānām, of the essences, of the five essences. रसाः Rasāḥ, essences. वेदाः Vedāḥ, the Vedas. हि Hi, indeed. रसाः Rasāḥ, the best. तेषाम् Teṣām, of these (Vedas). एते Ete, these (Vāsudeva &c). रसाः Rasāḥ, the best. तानि Tāni, these. वै Vai, indeed. एतानि Etāni, these (five forms, Vāsudeva &c). अमृतानाम् Amṛitānām, to the Immortals. अमृतानि Amṛitāni, the givers of immortality. वेदाः हि Vedāḥ hi, the Vedas (the Immortals) Indeed. अमृता Amṛitāḥ, Immortals. तेषां Teṣām, of them. एतानि Etāni, these. अमृतानि Amṛitāni, the givers of immortality.

Now those which are the upward rays of that Lord they are verily His upward honey cells. The Secret Doctrines (Rijus) are verily the bees. The entire Vedas constitute the flower. The Juice in the flower is the nectar. Those Secret Doctrines (the devas called Rijus) distilled this flower called the Entire Vedas (Nârâyana), it being so distilled there became manifest the Lord possessed of wisdom, bliss, lordliness, strength, magnanimity and power. He the Supreme Brahman flowed forth Dharma and Mokṣa for the Devas. That honey revealed by the Entire Vedas and called Nârâyana took its place in the centre of the solar orb. That form which seems to stir in the centre of the sun is verily the Lord Nârâyana having the color of the rising sun.

These verily (Vāsudevas &c.) are the Essences of the essences. For the Vedas are the essences (the best) and of them Vāsudeva, etc., are the essences (best). They are the Nectars of the nectars. For the Vedas are nectars (Eternal) and of them these are the Nectars (Givers of eternity).—160.

MĀDHVAS COMMENTARY.

In the end of the last Adhyāya, it was mentioned that the Vasus, the Rudras and the Âdityas have dominion over the morning, midday and evening oblations respectively. In the present Adhyāya the Śruti describes the glory of the Lord dwelling within the Sun, and which is the object of worship. His glory was not so fully described previously as was necessary. Old commentators have taken the word "Madhu" in its literal meaning of "honey," and they say that the sun is honey as a mere poetical metaphor. The Commentator sets aside this view, and shows that in the first five Khaṇḍas in this Adhyāya, the Brahṃa Vidyā is established and he does so by quoting an authority.



It is thus written in the Sāma Saṃhitā:—The Lord Viṣṇu who dwells in the sun, is alone called by the name of Madhu. Because He is the store house (मदः धीयते अस्मिन्) of happiness.

Here the word Mada means happiness (मद + धी = मधु, mada + dhi = madhu; by Nipātana da is elided and *i* is changed to U). The word Mada generally means intoxication, but here it means happiness.

Thus having shown that Madhu is the name of the Lord, and that "Mada" means happiness, the commentary next shows how the word Mada comes to mean happiness, by giving the meanings of the very letters of this word.

The Letter A indicates exuberance or intensity, while the word "mada" derived from $\sqrt{mā}$ = 'to know' and \sqrt{tan} = 'to spread' means "the expanse of consciousness" (Jñāna tati); that which possesses the expanse of knowledge in its intensity is called Mada or that which causes expansion of consciousness.

(But how does this word mada come to mean happiness? To this the Commentary answers):—

"Jñāna-tati" means "full of wisdom," "the condition of being full with knowledge," thus it means "he who has knowledge," and consequently "he who experiences" or "that which is experienced in the highest degree" that which is experienced as the highest among all desired objects is called Mada. Now happiness is the highest object of experience in our consciousness. Therefore Mada means happiness. In fact all objects in consciousness are classified as high or low, according to the amount of happiness they confer. That which one experiences as the highest among all the objects of desires that is called Mada, and all objects of enjoyment are considered as happiness, because they conduce to the expansion of consciousness, and every such expansion is accompanied by pleasure. Thus Madhu comes to mean that which holds happiness to the highest degree.

(But the words 'Mad' happiness and 'dhi' holding, contain nothing to denote intensity. Where do you get this idea of the highest degree. To this the Commentator answers):—

The third letter U denotes intensity (for otherwise the combination of Mad + dhi = Madhi and not Madhu).

(Having thus explained the word Madhu, now the Commentary explains the words Deva Madhu).

Because He is the shelter of the Devas (the refuge of the Devas) therefore He is called Deva Madhu, or the honey of the Devas (that which Devas enjoy in the state of Mukti).

The Commentary now explains the word Âditya and shows that it does not only see the visible sun but the Lord also.

Because He is the beginning (Âdi = beginning), because He is all-pervading (ta = tata = all-pervading) and because He is all-knowing (Ya =



knowledge), therefore the Lord is called Âditya *i. e.*, the Primeval all-pervading wisdom,

The word Madhu has already been explained as the name of the Lord. It has the ordinary meaning of 'honey' also here, and thus these verses are a simile. (Therefore the commentary says):—

The Lord is like honey, *viz.* He satisfies the Devas.

As he is like honey, to complete the simile there must be a cross-beam, bee-hive, bees, flowers, etc., to make honey. This the Commentary now shows thus:—Viṣṇu is Madhu, Śrī is the cross-beam, Vāyu is the bee-hive, the Devas are the bees, and the Vedas and religious literature are the flowers. The words used to denote these things 'cross-beams' etc., have also double meaning, one the ordinary well-known meaning, and the other as applying to Śrī, Vāyu, etc. The Commentary shows this now. The phrase "dyaurevatīraschīnavamśaḥ" apparently means "the heaven is the cross beam." But an inanimate heaven and inanimate cross-beam are not meant here. Dyaу means the Shining one, and is the name Śrī).

Śrī possessing the attributes of luminosity, etc., (*dvī* = to shine) and dwelling in heaven (*dyu* = heaven), is called Dyu; and She is connected with tirovaṃśa etc. cross-beam, etc.

(Thus *dyu* means Śrī primarily but not the loka, heaven is called *dyu* in the secondary sense because Dyu or Śrī dwells there).

She is the cross-beam because she is the refuge of Vāyu. Vāyu is the bee-hive, because Madhu or Viṣṇu is specially contained or placed in him (as honey in the cells), Vāyu is also called Antarikṣa (lit. interior vision) because Hari is seen by him always within his heart.

The sky is called Antrikṣa because Vāyu dwells in it.

Vasus, etc., are the honey-makers, they are his sons and called so. The Marīchis are Rīṣis dwelling in the rays of the sun, and are called the sons.

(Thus the Rīṣis Marīchis, etc., dwelling in the solar rays are like the eggs or sons of the bees, the Devas, Vasus, Rudras, etc., are the bees, Vāyu is the bee-hive).

(The commentary now explains the word Tirovaṃśa in its another sense, and shows that literally it is a very appropriate epithet of Śrī, the spouse of Hari. The word means 'obedient,' as shown below).

Because the Goddess Ramâ has brought Hari as if under her control, by her implicit obedience, by her loving faith and devotion, therefore she is called Tirovaṃśa (Tira = obedient, vaṃśa = controlling, one who controls another by obedience and devotion). The word Tiryak means bowing down (therefore devotion and obedience). The cross-beam or rather the arched bamboo frame, from which the hive hangs is called Tirovaṃśa because by its slanting posture it controls (Vaśa = to control) the hive that hangs from it, and since it controls the hive, the cross-beam is named Tiraśchīnavamśa.

Vāyu is called the bee-hive or Apūpa. The word Apūpa literally



means that in which is the Ap or the approachable, the goal, namely the Lord God. The Vāyu is called Apūpa, because the Lord, the approachable is within him. The hive is called Apūpa because the honey, etc., is in it.

(Thus Apūpa is a compound of two words Apa meaning Āpyam the approachable, or the goal, and Upa meaning present. That in which the Āp is present is called Apu. Viṣṇu is called Āpa because he is obtained or reached by or is the goal of the released souls. The ordinary bee-hive is called Apūpa because there is present in it Āp, the liquid honey, etc. The word Āp in this connection means water and honey is called Āp or water because it is a liquid and all liquids are called water.

(The commentary now explains the word Raśmi. It generally means rays, it means also here something else. Its literal meaning is that which is delight [ra=delight and śa=auspiciousness, and ma=wisdom.] Thus the whole word Raśmi means, he whose form is wisdom, auspiciousness and delight).

The phrase dwelling in the Eastern rays means Lord Hari called Vāsudeva dwelling in the Eastern Raśmi. The word Raśmi itself means he whose form is wisdom, auspiciousness and delight (or power, knowledge and bliss).

(The word nāḍi is now explained):—

The word nāḍi means part (na=not, alam=sufficient, not whole but a part). The aṃśa or part of Lord is called Nāḍi because without these Divine Aṃśas (like Vāsudeva, Pradyumna, &c.,) no adbhikāri can reach the whole, the Aṃśin, the Supreme Lord. (One must reach Him through one of these Aṃśa forms).

(The commentary now explains the phrases: -the Riks are the bees, the Yajus are the bees, the Samāns are the bees, the Atharva-Aṅgirasas are the bees, the Gahya-Ādevas are the bees. Even with the simile of the bees, these words do not mean the works called hymns of the Rig Veda, &c., but are names of particular classes of devas.)

The Riks are the devas called Vasus, the Chief of whom is Agni, because they preside over the Rik Veda, (they have the abhimāna of the Rig Veda.) They are called Riks because they are archya or worshipped as the first, especially, (*i. e.*, in the morning the Vasus are the first worshipped). The Yajus are the name of the Rudras, the chief of whom is Indra, because Indra is the friend of Rudra. These are the devatas of sacrifice (yajña) and therefore called Yajus. The word Indra here does not mean the ordinary Indra, but it means Vāyu. He is the principal deva worshipped in the midday first of all, and Soma is drunk by him first, he alone is the chief of all the Rudras, with Śaṅkara at their head. The Samāns are the Ādityas, because they are same with the months (*i. e.*, one Āditya enjoys one month and thus the twelve months are enjoyed by twelve Ādityas). The phrase Varuṇena mukhena of Khaṇḍa VIII does not refer to the well-known Varuṇa. The word Varuṇa there means Indra called Purandara, because he is chosen (vṛiyate-elected) in every



sacrifice. This Indra is the head of this hierarchy, because he is appointed as the chief of the Âdityas, by the Lord Viṣṇu. And it is a well-known thing that Indra is the lord of the Âdityas and not Varuṇa the lord of waters. (But Viṣṇu is in the sun and rules the sun, why should not He be taken here). The lord Viṣṇu is not meant here, because the enumeration here is of the bees or worshippers, and Viṣṇu being the worshipped, cannot be brought within the category of the worshippers. The class of devas called Atharva Aṅgiras preside over the Itihâsas, Purâṇas, and the works called Atharva Aṅgirasas, with Soma as their chief. They are called Atharva Aṅgirasas, because they pour down (adhara) rain, therefore they are called Atharvas. Because they are the saps or controllers (rasas) of the bodily organs (aṅgas), therefore they are called Aṅgirasas. In other words, the whole term Atharva Aṅgira means the rain-making controller of bodily organs. (The *dh* is changed to *th* anomalously). These devas are the controllers of bodily organs, because Soma or Moon has jurisdiction over the mind, and he is the head of this hierarchy, while the subordinate devas of this class control the various prâṇas of the body. Hence they are truly aṅgarasas or function-rulers.

The phrase Guhya âdeśâ means Brahmâ and all those who are fit to hold the post of future Brahmîns, the Teachers (âdeśas) of all secret (gubhya) doctrines, because they are verily the Teachers (Gurus) of all.

(The term Guhya-Âdeśas is one word and is the name of these Teachers of the occult, who are themselves also hidden). The name by which they are known is Rijavas or the PERFECT ONES, or the STRAIGHT ONES.

(The phrase brahmaiva puṣpam is now explained):—

Brahma is the name of all the Vedas, because of their infinity, because they are endless.

(As says a Śruti:—*anantâ vai Vedâḥ*. The $\sqrt{\text{briha}}$ from which comes the word brahmin means also endlessness). (Now are explained the phrases like these Riks, &c., heated the Rig Veda, &c.)

These devas like Agni, &c. thoroughly pondered over the Rig Veda, &c. and thereby discovered or revealed the honey called the Supreme Brahman, and since they are the revealers of this honey, they are called bees or honey-makers. The Vedas are called puṣpas (flowers literally nourishers, puṣ=to nourish) because they nourish wisdom (poṣaka=nourisher). The ordinary puṣpas are so called, because they nourish the honey-makers that is the bees, with their nectar.

(The commentary now explains the phrase *tâ amritâ âpaḥ*):—

The words of the Vedas are eternal, therefore they are called immortal drink. The devas drink them, that is, enjoy them, therefore,



They are called *apa* or drink. The drinking of the Vedas consists in meditating over their meaning, in hearing them, and in reading them, and in nothing else; for they cannot be drunk like water.

(The commentary now explains the five phrases "the Vedas being heated flowed out, &c." Others have explained the words *yaśas* by 'renown;' *tejas*, 'brightness of the body;' *indriyam*, 'the full activity of all the senses;' *viryam* 'power;' and *annādyam*, 'health.' This view is set aside here).—

From the Vedas thus meditated upon by the Devas, there became manifest *yaśas* (that is) wisdom, and *tejas* (that is) bliss, and *indriyam* (that is) supreme lordliness, and *viryam* (that is) strength or power, and *annādyam* (that is) the power to confer every beatitude on another. The Lord, the Adorable Hari, called *Rasa* or essence residing in the solar orb flowed out for the Devas *Dharma* (Religion), *mokṣa* (Release), &c.

Vāsudeva is the Supreme Person (or Male) has red colour and is called *Rik*. He verily resides in the eastern red rays of the sun, being red. *Saṅkarṣaṇa* has white colour, and is the Lord of *Yajurveda*. He resides in the southern white rays of the sun, and is white in colour. *Pradyumna* has blue colour (*śyāma*) and is described as (or in) the *Sāma-veda*. He dwells in the western blue rays of the sun, and is blue in colour. *Aniruddha* is deep blue in colour and is described as (or in) *Itihāsa Purāṇa* and *Atharva-veda* and resides in the northern rays of the deep blue colour. In the middle of the solar orb dwells the *Nārāyaṇa*, in the rays that go upwards, having the colour of the rising sun; and though not really moving, He appears as if moving, surrounded by the great mass of rays. He is described by all the Vedas. Thus the five-fold Hari is the essence of all the Vedas and is the giver of eternity to the Vedas. Therefore, he is called the Nectar of Nectars, and alone the Essence of essences. So it is in *Sāma-saṁhitā*.

The worship of insentient objects cannot give *Puruṣārtha* (the highest end of man). Therefore, this *khaṇḍa* does not teach the worship of inanimate objects like the sun &c. In fact, in the concluding passage (*khaṇḍa* XI) the *Śruti* expressly says that the teaching herein given is *Brahma Vidyā* and not any lower *Vidyā*, for it says "Let the father tell this *Brahma Vidyā* to his eldest son." It further says "He who knows this *Brahma Upaniṣad* thus" &c. How can the worship of inanimate objects give *Mukti* or *Brahma-pada*. That the whole of these *khaṇḍas* relate to *Brahma Vidyā*, is further shown by the statement made in *khaṇḍa* XI where the *Śruti* says "In that place He neither rises nor sets" and "for Him there is perpetual day." These are applicable primarily to *Mukta Jivas* only. (Thus this portion of the *Upaniṣad* deals with *Brahma*



Vidyā only and not with aparā Vidyā as understood by others). Moreover to whom can primarily belong the possession of yaśas—wisdom, tejas—bliss, indriyam—lordliness, viryam—strength, annādyam—magnanimity and rasatvam—power, but to the Supreme Lord? For says a Śruti “His name is the great yaśas.”

In fact the root meaning of the word bhaga shows the possession of complete lordliness, perfect strength (Virya), perfect fame (Yaśas), Śri, wisdom (Jñāna), and perfect knowledge (Vijñāna). He who possesses these six qualities, is called Bhagavan or the Adorable Lord. Another Śruti says:—*raso vai saḥ*:—HE is a Flavour. (Taitt. Up. III Valli). Says another text:—I take refuge under him who is the essence of happiness, who is the personification of the six perfect qualities, the Supreme, residing in the heart, the Brahman, free from all evils, self-luminous, full with lordliness, dispassion, fame (wisdom), knowledge, power, and prosperity, and who is called Aham—the Great I.—(According to Mādhva this “I” means the non-discardable, the Supreme). So also another text says:—“That resplendant Inciter of light itself, Nārāyaṇa, the Puruṣa existing from the beginning.” That this Nārāyaṇa is to be meditated in the solar orb, we learn from the well-known mantra “*dheyāḥ sadā savitṛi maṇḍala*” &c.—“Nārāyaṇa residing in the middle of the solar orb should always be meditated upon.” Moreover, the attributes of lordliness, &c., applied to the Sun, in this Upaniṣad, cannot apply to any inanimate object, like the physical sun, but is appropriate with regard to the Lord alone. As says a Śruti:—“The Adorable is full of wisdom, the Adorable is full of lordliness, the Adorable is full of power.” So also Lord Bādarāyana in the Vedānta Sātras (III. 3. 1.)—“Brahman is the object of that knowledge which results from the conclusion of an enquiry into all scriptures, for the injunctions, &c., are not special.” So also:—“He has all names, all forms, may that Brahman, the Great Glory be propitious.” So also the text:—“That Goal which all the Vedas declare.” (Kath. Up.). So also the text:—“Verily all these Riks, all the Vedas, all the sounds are the names of one Being only, and that is the Prāṇa, (all are of one uniform nature, because all denote freedom from imperfections, and full of all excellent qualities). So also:—“In the Vedas, in the Rāmāyaṇa, in the Purāṇas, in the Bhārata, Viṣṇu is sung everywhere, in the beginning, middle and end.” So also:—“They call him Viṣṇu the Supreme, in whom all names are appropriate.” Moreover the Mantra and Brāhmaṇa portion of the Vedas may treat of karmas (and worship of inanimate objects) but never so the Upaniṣads. They never can teach any thing inferior to



Brahman. (Therefore, this Chhândogya Upaniṣad could not be interpreted as teaching the worship of any insentient object like the sun, and they are wrong who explain these sections as teaching the worship of the sun). As says a text:—"Viṣṇu is declared by all the Vedas, especially so by the Mantra portions of these, and more especially in the Âraṇyakas nothing else is taught but Viṣṇu. Even in the Brâhmaṇa portion of the Vedas, the primary topic is Viṣṇu alone, though as a subordinate topic the performance of Karmas is also taught in them. But in the Âraṇyakas nothing else is absolutely taught but Viṣṇu." Of course in some portions of the Âraṇyakas, the worship of Vâyu is taught, as the Sâtra âtmâ or the thread soul, but that is also done in order to bring into prominence the great superiority of Viṣṇu. "The worship of this Vâyu is taught in some places in the Âraṇyakas, because he is the highest body or the vehicle or idol through which God may be worshipped, as he manifests himself in all his glory in this Vâyu. This worship of Vâyu is taught only for the sake of teaching the better worship of the God Viṣṇu." Thus in the Brahmânḍa Purâṇa. So also in the Bhâgavata Purâṇa:—"O dear all those books which do not contain my sacred name, nor deal with my activities, such as the creation, sustenance and dissolution of the worlds, nor describes the acts done by me in my many lîlâ avatâras (incarnations), all those books are barren, let no wise man waste his time on them. Just as the hoarded wealth of a miser is the source of great misery, because of its want of right application by not being given to a proper person, so is that book which does not contain my name. Those who hear books not describing the Lord Hari, the Saviour from all sins, or who hear books dealing with bad subjects, destructive of intelligence, are verily unfortunate, for they are thrown into Darkness from which there is no coming out, and where there is no one to help them." So also (Âruṇeya Upaniṣad 2):—"Out of all the books let him read the Âraṇyakas again and again, of these let him study the Upaniṣads again and again and again." This reiteration shows that the Upaniṣads deal only with the Lord, and the censure against other reading also shows the same. Thus the Upaniṣads deal with the Lord alone. So also in the Skanda Purâṇa:—"Let him study the Adhiyajña treatises (the Brâhmaṇas or rituals), especially the Adhidaiva books (dealing with mantra portion of the Vedas), and still more especially the Adhyâtma books (the Âraṇyakas), for the Lord is described in all these three and thereby known." So also the text:—"All śrūtis enjoining karmas do so with regard to me (that is they teach my worship through those karmas), all śrūtis referring to various Devas



like Indra, &c., refer to me, the four kinds of speech have reference to me alone, all prohibitions (like let him not drink intoxicants) refer to me. I am directly the heart of all Śrutis there is nothing else to be known than myself, I know alone the purport of all the śrutis." All this shows that the worship of the Lord alone is taught everywhere.

SIXTH KHANDA.

MANTRA I.

तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा
अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव
रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

तत् Tat, that. यत् Yat, which. प्रथमं Prathamam, first. अमृतं Amṛitam, nectar, *vis.*, Vāsudeva. तन् Tat, on that. वसवः Vasavaḥ, the Vasus, the Devas holding the post of Vasus. उपजीवन्ति Upajivanti, live upon, get aparokṣa jñāna, understand with study, meditation etc. See Him by meditation : get the higher life, live the higher life. अग्निना Agni, with Agni. मुखेन Mukhena, as the mouth, *vis.*, as the chief or teacher of inferior Devas of this order. That is Agni who is one of the Vasus, teaches lower Vasus. न Na, not. वै Vai, verily. देवाः Devāḥ, the Devas अश्नन्ति Aśnanti, eat, so long as seeing the immortal Hari they are satisfied *i.e.*, get Mukti. This shows that the condition of getting direct vision (upajivana) is Vairāgya—not eating and drinking, *i.e.*, not being drawn by sensual attractions. न Na, not. पिबन्ति Pibanti, drink *vis.*, they become perfectly desireless, virakta. (Eating and drinking are illustrative of other desires also, by not eating and drinking is meant they are disgusted with all sensuous enjoyments and thus they get aparokṣa jñāna (upajivana—higher life). एतत् Etat, this. एवं Eva, verily. अमृतं, Amṛitam, nectar, the divine form of Vāsudeva. दृष्ट्वा Dṛiṣṭvā, having seen. तृप्यन्ति Tṛipyanti, become satisfied. तै Te, they. एतत् Etat, this (Vāsudeva). एवं Eva, verily. रूपं Rūpam, form. अभिसंविशन्ति Abhisamviśanti, enter into. एतस्मान् Etasmāt, this. रूपात् Rūpat, form (of Vāsudeva). उद्यन्ति Udyanti, come out.

1. The Vasus behold along with their chief Agni the first of these Nectars. Verily because these Devas neither eat nor drink, therefore they are perfectly content with looking at this Nectar (in Mukti). They enter into that Form and they rise out of that Form.—161.

Note.—That which is the first nectar (Vāsudeva) gives the higher life to the Vasus, with Agni at their head. Verily because these Vasu devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor



enter into this Glorious Form, and come out of It.

The Vasus behold with the first of these Nectars their chief Agni. Verily because these (Devas) neither eat nor drink therefore they are perfectly content with looking at this Nectar (get Mukti). They enter into that Form and they rise out of that Form.

MANTRA 2.

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखे-
नैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्मा-
द्भूपादुदेति ॥ २ ॥

सः Sah, he. Having described in the last mantra the Sāyujya Mukti of Cosmic office-holders called Vasus, this mantra describes the fruit of this knowledge with regards those who have fitted themselves to hold the post of Vasus in future worlds. यः Yaḥ, who एतन् Etat, this. एवं Evam, thus. अमृतं Amṛitam, Nectar. वेद Veda, knows. वसूनां Vasūnān, among the Vasus एव Eva, surely. एकः Ekah, one. भूत्वा Bhūtvā, being, becoming, *i. e.* becoming a ruler in the kingdom of the Vasus, and for the length of period of the Vasu's sway. अग्निना Agninā, with Agni एव Eva, surely. मुखेन Mukhena, as chief, as taught by Agni. एतन् Etat, this. एव Eva, indeed. अमृतं Amṛitam, Nectar. दृष्ट्वा Dṛiṣṭvā, having seen तृप्यति Tṛipyati, becomes satisfied. सः Sah, he. एतन् Etat, this. एव Eva, indeed. रूपं Rūpan, form. अभिसंविशन्ति Abhisamviśanti, enters into. एतस्मान् Etasmāt, from this रूपान् Rūpāt, from form. उदेति Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Vasus, with Agni as the chief, and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of It.—162.

Note.—The human Adhikāri who knows this Nectar (Vāsudeva) and how the Vasus get Mukti by the vision of the Glorious Form, becomes one of the Vasus, with Agni as his Teacher. He also gets the vision of this form, and becomes fully, and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sāyujya mukti, that is to say, he at will enters into this form, and comes out of It, whenever he likes.

MANTRA 3.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव
तावदाधिपत्यं स्वाराज्यं पर्येता ॥ ३ ॥

इति षष्ठः खण्डः ॥ ६ ॥

सः Sah, he. यावन् Yāvat, so long, 31 Ghaṭikās and two Kāṣṭhās and that length of space crossed in that time *i. e.* 12 hours 30 minutes of time and 187½° of space out of the total 24 hours of time, and 360° space. That is from 5½ A. M.



10 57 P.M. आदित्यः Ādityah, the sun. पुरस्तात् Purastāt, in the east, in the Udaya, sādri (the hill from which the sun is said to rise). उदेता Udetā, rises, rising. पश्चात् Paścāt, in the west, in the Astādri. अस्तमेता Astametā, sets, setting. The time of the Vasus is 31 Ghaṭikās and two Kaṣṭhās. The space is the whole stretch of country between the Udaya or rising point and the setting point. In any particular longitude, it would cover all countries within $93\frac{3}{4}^{\circ}$ longitude east of it and $93\frac{3}{4}^{\circ}$ longitude west of it. वसुनां Vasunām of the Vasus. एव Eva, alone. तावत् Tāvāt, so much. आधिपत्यं Ādhipatyam, sovereignty; the jurisdiction of the Vasus extends over the country between the Udayādri and the Astādri. स्वराज्यं Svārājyam, supremacy, enjoyment of all objects of desire. He who enjoys (rañjayati) or satisfies himself (sva) is called Svarāj; the state of Svarāj is called Svārājyam. पर्येता Paryetā, attains.

3. The Vasus alone have sovereignty and supremacy over all that country and time which lie between the points where (when) the sun rises in the east and sets in the west. (The knower of this Vidyā) attains (that sovereignty and supremacy).—163.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Vasus hold jurisdiction, i. e., between the Udayāgiri in the east and the Astāgiri in the west and so long as the Vasus reign therein.

SEVENTH KHANDA.

MANTRA I.

अथ यद् द्वितीयममृतं तद्रूद्रा उपजीवन्तीन्द्रेण मुखेन न वै
देवा अश्नन्ति न पिवन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेव
रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथ Atha, now. Yat, which. द्वितीयं Dvītyam, second. Amṛitam, nectar *vis.*, Saṅkarṣaṇa. Tat, on that. रुद्राः Rudrah the Rudras. Upajivanti, behold live upon, get aparokṣa jñāna, understand with study, meditation etc. See him by meditation. इन्द्रेण Indreṇa, with Indra (Vāyu). Mukhena, as the chief or teacher of inferior Devas of this order. Na, not. Vai, verily. Devāḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink *vis.*, they become perfectly desireless, virakta. Etat, this. Eva, verily. Amṛitam, nectar, Saṅkarṣaṇa. Dṛiṣṭvā, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this Saṅkarṣaṇa. Eva, verily. Rūpam, form. Abhisamviśanti, enter into. Etasmāt, from this. Rūpāt, form (of Saṅkarṣaṇa). Udyanti, come out.

1. The Rudras behold with their chief Vāyu the second of these Nectars. Verily (because) these (Devas)



neither eat nor drink, therefore they are perfectly content with looking at this Nectar. They enter into that Form and they rise out of that Form.—164.

Note.—That which is the second nectar Saṅkaraṣaṇa gives the higher life to the Rudras with Vāyu at their head. Verily because these Rudra Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

Note.—The Rudra Āditya, Soma and Sādhyā worlds lie on the other side of the Mount Meru, or in the modern phraseology, the other half of the earth (the antipodes) is covered by these four regions. If the earth were a transparent body, and we could see the motion of the sun in lower hemisphere we shall find that after sunset till midnight, the sun's motion was northerly (from south to north with an easterly bend). The midnight point would be our exact antipodes. From midnight point the sun would appear to move from west to east for three hours, for the next 1½ hour the direction of its motion would be from north to south, and for the last 45 minutes (i. e., just before sun rise) the sun would appear to move *vertically* up (a tangential motion). This is what is meant by the phrases the sun rising in the south and setting in the north, rising in the west and setting in the east, &c. These refer to the *direction* of his motion at particular hours of the night. The five directions are (1) rising in the east, setting in the west; (2) rising south, setting north; (3) rising west, setting east; (4) rising north, setting south; (5) rising up, setting down.

MANTRA 2.

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-
द्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. रुद्राणां. Rudraṇām, of the Rudras. Eva, surely. Ekah, one. Bhūtvā, being, becoming. इन्द्रेण Indreṇa, with Vāyu. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvā, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rūpam. form. Abhiṣamviśati, enters into. Etasmāt, from this. Rūpāt, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Rudras with Vāyu as the chief, and having seen this Nectar, becomes perfectly content. He enters into this form and rises again out of it.—165.

Note.—The human Adhikāri who knows this Nectar (Saṅkaraṣaṇa) and how the Rudras get Mukti by the vision of the Glorious Form, becomes one of the Rudras with Vāyu as his teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sāyujya Mukti, that is to say, he at will enters into this Form, and comes out of It, whenever he likes.



MANTRA 3.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत
उदेतोत्तरतोऽस्तमेता रुद्राणामेतावदाधिपत्यं स्वाराज्यं पर्येता ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

Sab, he. Yavat, so long, $15\frac{1}{2}$ Ghatikā and one Kaṣṭhā and that length of space crossed in that time. In other words 6 hours 15 minutes of time and $93\frac{3}{4}^0$ of space. From sunset to midnight, i.e., from $5\frac{3}{4}$ p. m. to midnight. Ādityah, the sun. Purastāt, in the east, in the Udayādri. Udetā, rises, rising. Paścāt, in the west, in the Astādri. Astametā, sets, setting. द्वि Dviḥ, twice *vīs.*, the time of the Vasus, when the sun travels from east to west, is twice as great as that of the Rudras. In other words, the time of the Rudras is *half* that of the Vasus i. e., $\frac{1}{2}$ of $12\frac{1}{2} = 6\frac{1}{4}$ hours. So also the space. तावन् Yavat, so much; दक्षिणतः dakṣiṇataḥ, from south. उदेता Udetā, rising. To the people dwelling in the north, the sun appears to rise as if from the south, and set in the north. उत्तरतः Uttarataḥ; towards north. अस्तमेता Astametā, setting. रुद्राणां Rudraṇām, of Rudras. Eva, alone, adhipatyam, sovereignty. Svarājyam, supremacy, enjoyment of all objects of desire. Paryetā, attains. The direction of the sun's motion is northerly.

3. The Vasus alone have sovereignty and supermacy over all that country and time which lie between the points where (and when) the sun rises in the east and sets in the west. This is twice of that time and space which lie between where and when the sun rises in the south and sets in the north. The knower of this vidyā attains this sovereignty and supremacy of the Rudras.—166.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Rudras hold jurisdiction, i. e., the country between the rising point in the south and the setting point in the north and the time during which the Vasus reign is twice as much as that of the Rudras, and the sun appears to move from the south and go towards the north in the Rudra-loka.

EIGHTH KHANDA.

MANTRA I.

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त
एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥



अथ Atha, now. Yat, which. तृतीयं Tṛitīyam, third. Amṛitam, Nectar *vis*, Pradyumna. Tat, on that. आदित्याः Ādityāḥ the Ādityas. Upajīvanti, behold live upon. See Him by meditation. वरुणेन Varuṇena, with Indra. Mukhena, as the mouth, *vis*, as the chief teacher of the inferior Devas of this order. Na, not. Vaj, verily. Devāḥ, the Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar, Pradyumna. Dṛiṣṭvā, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this, Pradyumna. Eva, verily. Rūpam, form. Abhisamviśanti, Enter into. Etasmāt, from this. Rūpāt, form (of Pradyumna). Udyanti, come out.

1. The Ādityas behold with their chief Indra the third of these Nectars. Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti), they enter into that Form and they rise out of that Form.—167.

Note.—That which is the third nectar (Pradyumna) is enjoyed by the Ādityas with Indra at their head. Verily because these Āditya Devas remain perfectly indifferent to all other enjoyments therefore they see this Glorious Form. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of it.

MANTRA 2.

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्ये-
तस्माद्रूपादुदेति ॥ २ ॥

Saḥ, he. Yah, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, know. आदित्यानां Ādityānām, of Ādityas. Eva, surely ekah, one. Bhūtvā, being, becoming. वरुणेन Varuṇena, with Indra. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvā, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rupam, form. Abhisamviśati, enters into. Etasmāt, from this. Rūpāt, from form. Udeti, rises.

1. He who thus knows this Nectar, becoming one of the Ādityas with Indra as their chief and having seen this Nectar, becomes perfectly content. He enters into this Form and rises again out of it.—168.

Note.—The human Adhikāri who knows this Nectar (Pradyumna) and how the Ādityas got Mukti by the vision of the Glorious Form becomes one of the Ādityas with Indra as his Teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sāyujya mukti, that is to say, he at will enters into this Form, and comes out of it, whenever he likes.



MANTRA 3.

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्य-
श्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यं स्वाराज्यं
पर्येता ॥ ३ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

Sah, he. Yavat, so long. *i. e.*, the time of the Âdityas extends over 3 hours, and their space is 45°. Three hours after midnight *i. e.*, up to 3 A. M. Âdityah, the sun. दक्षिणतः Dakṣiṇataḥ, in the south. Udetâ, rises, rising. उत्तरतः Uttarataḥ, in the north. Astametâ, sets, setting. द्विः Dviḥ, twice *viz.*, the time of the Rudras, when the sun travels from the south to the north is twice as great as that of the Âdityas. In other words, the time of the Âdityas is *half* that of the Rudras : *i. e.*, 7 Ghaṭikâs + 1½ Kaṣṭhâs. तावन् Tavât, so much. पश्चान् Paścât, from west. उदेता Udetâ, rising, to the people dwelling in that place, the sun appears to rise as if from the west and set in the east. पुरस्तान् Purastât, towards the east. अस्तमेता Astametâ, setting. आदित्यानां Âdityânâm, of Âdityas ; the time of Âdityas. Eva, alone. Âdhipatyam, sovereignty (of the Âdityas' is) over the country between the *rising point* in the south and the setting point in the *north*. Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains. The direction of the sun's motion is easterly.

3. The Rudras alone have sovereignty and supremacy over all that country and time which lie between the points where (and when) the sun rises in the south and sets in the north. This is twice of that time and space which lie between where and when the sun rises in the west and sets in the east. The knower of this Vidyâ attains the sovereignty and supremacy of the Âdityas.—169.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Âdityas hold jurisdiction, *i. e.*, the country between the south rising point and the north setting point and the time during which Rudras reign is twice as much as that of the Âdityas, and the sun's motion is from the west and towards the east here when looked at from the upper hemisphere.

NINTH KHANDA.

MANTRA 1.

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न
वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त एतदेवं
रूपमाभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥



अथ Atha, now. Yat, which. चतुर्थं Chaturtham, fourth. Amṛitam, nectar *vis.*, Aniruddha. Tat, on that. मरुतः Marutaḥ, the Maruts. Upajivanti, behold, live upon. See Him by meditation. सोमेन Somena, with Soma. Mukhena, as the mouth *vis.*, as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devāḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar, Aniruddha. Dṛiṣṭvā, having seen. Tripyanti, become satisfied. Te, they. Etat, this (Aniruddha). Eva, verily. Rūpam, form. Abhisamviśanti, enter into. Etasmāt, this Rūpāt, form (of Aniruddha). Udyanti, come out.

1. The fourth of these Nectars the Maruts behold with their chief Soma. Verily because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti) they enter into that Form and they rise out of that Form.—107.

Note.—That which is the fourth nectar (Aniruddha) is enjoyed by the Maruts, with Soma at their head. Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments. They neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रू-
पादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. मरुतां Marutaṃ, of Maruts. Eva, surely. Ekaḥ, one. Bhūtvā, being, becoming. सोमेन Somena, with Soma. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvā, having seen. Tripyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rūpam, form. Abhisamviśati, enters into. Etasmāt, from this. Rūpāt, from form. Udeti, rises

2. He who thus knows this Nectar, becoming one of the Maruts with Soma as their chief and having seen this Nectar becomes perfectly content. He enters into this Form and rises again out of It—171.

Note.—The human Adhikāri, who knows this Nectar (Aniruddha) and how the Maruts get Mukti by the vision of the Glorious Form becomes one of the Maruts with Soma as his Teacher. He also gets the vision of this form and becomes fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sāyujya mukti, that is to say, he at will enters into this Form, and comes out of It, whenever he likes,



MANTRA 3.

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्त-
रत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वराज्यं
पर्येता ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

Sah, he. Yavad, so long. The time of the Soma (Maruts) is $1\frac{1}{2}$ hour, and space $22\frac{1}{2}^{\circ}$. That is from 3 A.M. to $4\frac{1}{2}$ A.M. Âdityah, the sun. पश्चात् Paśchāt, in the west, in the Astagiri. Udetā, rises, rising. पुरस्तात् Purastāt, in the east, in the Udayagiri. Astametā, sets, setting. द्विः Dviḥ, twice, viz., the time of the Maruts. When the sun travels from the west to the east is twice as great as that of the Maruts. In other words the time of the Maruts is *half* that of the Âdityas तावन् Tāvat, so much. उत्तरतः Uttarataḥ, from the north. उदेता Udetā, rising, to the people dwelling in the north, the sun appears to rise as if from the north and set in the south. दक्षिणतः Dakṣiṇataḥ, towards the south. अस्तमेता Astametā, setting. मरुतां Marutām, of the Maruts. Eva, alone. Âdhipatyam, sovereignty (of the Maruts, extends over the country between the rising points in the west and the setting point in the east.) Svarājyam, supremacy, enjoyment of all objects of desire. Paryetā, attains.

3. The Âdityas alone have sovereignty and supremacy over all that country and time which lie between the points where and when the sun rises in the west and sets in the east. This is twice of that time and space which lie between the points where and when the sun rises in the north and sets in the south. The knower of this Vidyā attains the sovereignty and supremacy of the Maruts.—172.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Maruts hold jurisdiction i. e., between the country in the west, rising point and the east, in the setting point, and the time during which the Âdityas reign therein is twice as much as that of the Maruts, and the direction of the motion of the sun is from the north towards the south here, as appearing to a resident of the upper hemisphere.

TENTH KHANDA.

MANTRA 1.

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति त
एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ १ ॥

अथा, now. Yat, which. पञ्चमं Pañchamam, fifth. Amṛitam, nectar *vis.*, Brahman. Tat, on that. साध्याः Sādhyāḥ, Sādhyas. Upajivanti, behold, live upon. See Him by meditation. ब्रह्मणा Brahmanā, with Brahmā. Mukhena, as the mouth *vis.*, as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devāḥ, Devas. Aśvanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar. Dṛiṣṭvā, having seen. Tṛipyanti, become satisfied. Ye, they. Etat, this, Nārāyaṇa. Eva, verily. Rūpam, form. Abhisamviśanti, enter into. Etasmāt, this. Rūpāt, form of Brahman. Udyanti, come out.

1. The fifth of these Nectars, the Sādhyas behold with their chief Brahmā. Verily because (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar. (Getting Mukti) they enter into that Form and they rise out of that Form.—173.

Note.—That which is the fifth nectar (Brahman) is enjoyed by the Sādhyas, with Brahman, at their head. Verily so long as the Devas are satisfied by seeing this Glorious Form they remain perfectly indifferent to all other enjoyments, they neither eat nor drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form and come out of It.

MANTRA 2.

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येत-
स्माद्रूपादुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. साध्यानां Sādhyānām, of Sādhyas. Eva, surely. Ekaḥ, one. Bhūtvā, being, becoming. ब्रह्मणा Brahmanā, with Brahmā. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvā, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rūpam, form. Abhisamviśati, enters into. Etasmāt, from this. Rūpāt, from form. Udeti, rises.

2. He who thus knows this Nectar, becoming one of the Sādhyas with Brahmā as their chief and having seen this Nectar becomes perfectly content. He enters into this Form and rises again out of It.—174.

Note.—The human Adhikāri, who knows this Nectar (Brahmā) and how the Sādhyas get Mukti by the vision of the Glorious Form becomes one of the Sādhyas with Brahmā as his Teacher. He also gets the vision of this Form and become fully and entirely absorbed in this vision, indifferent to all worldly pleasures, and he gets Sāyujya Mukti, that is to say, he at will enters into this Form and comes out of It, whenever he likes.



स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्ताव-
 दूर्ध्वमुदेतावर्गस्तमेत साध्यानामेव तावदाधिपत्यं स्वराज्यं
 पर्येता ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

Sah, he. Yavat, so long. The time of the Sādhyas is 45 minutes in duration, and the space is $11\frac{1}{2}^{\circ}$. That is from $4\frac{1}{2}$ A.M. to $5\frac{1}{2}$ A.M. This is the famous Brāhma Muhūrta. Ādityaḥ, the sun. उत्तरतः Uttarataḥ, in the north. Udetā, rises, rising. दक्षिणतः Dakṣiṇataḥ, in the south. Astameta, sets, setting. द्विः Dviḥ, twice *viz.*, the time of the Sādhyas. When the sun travels from the north towards the south is twice as great as that of the Sādhyas. In other words, the time of the Sādhyas is *half* that of the Maruts. तावत् Tavat, so much. ऊर्ध्व Urdhve, upward. उदेता Udetā, rising. अर्वाङ् Arvaṅ, downward. अस्तमेता Astameta, setting. साध्यानां Sadhyānām, of Sādhyas. The time of Sādhyas is 1 Ghaṭikā $22\frac{1}{2}$ Mint. $\frac{1}{8}$ kāṣhā. Eva, alone. Ādhipatyam, sovereignty, the jurisdiction of the Sādhyas extends over the country between the rising point upward and the setting point downward. Svarājyam, supremacy, enjoyment of all objects of desire. Paryeta, attains.

3. The Maruts alone have sovereignty and supremacy over all that country and time which lie between the points where the sun rises in the north and sets in the south. This is twice of that which lie between the points where and when the sun rises in the Zenith and sets in the Nadir. The knower of this Vidyā attains the sovereignty and supremacy of the Sādhyas.—175.

Note.—He attains freedom of movement and enjoyment of objects throughout the whole territory over which the Sādhyas hold jurisdiction, i. e., between the country upward the rising point and downward the setting point and the time during which the Maruts reign therein, is twice as much as that of the Sādhyas and the sun's direction of motion here is vertical.

MĀDHVA'S COMMENTARY.

Khaṇḍa VI to X.

(Having in the previous part described the five forms of the Lord, the present five khāṇḍas describe the five Great Hierarchies of Beings, that see these Forms and get Mukti therein.)

The seers of the first Nectar are the Vasus with their chief Agni. So long as they see that form of the Lord Viṣṇu they do not (wish to) enjoy anything else (and this is what is meant by the phrase "they neither eat nor drink.") Verily they enter into this Form only in



Mokṣa, and at their will they come out of it again, being perfectly free. So the second Form is beheld by the Rudras, with Vāyu as their Chief, (for they are dependent on Vāyu). But Vāyu being Hiranyagarbha also has double jurisdiction. He is the refuge not only of all the Rudras, but of all the Sādhyas as well. (Thus Vāyu rules both the second and the fifth hierarchies.) Therefore to Vāyu belongs the contemplation over the Yajur Veda as well as over all the Vedas. (In his capacity as the head of the Rudras, he has Yajur Veda, or the laws of the intermediate world, under his control; in his capacity as Brahmā, the head of the Sādhyas, he has all the Vedas to ponder over, that is all the laws under him.) As Brahmā he has especially to do with all the Vedas. Even in the state of mukti (of the beings of his hierarchy) he is their refuge, for Vāyu verily is the refuge of both these classes even in mukti. The sons of Aditi (the Ādityas) are beholders of the third Nectar, with Indra as their chief. The beholders of the fourth Nectar are Marutas with Soma as their Chief. The beholders of the fifth Nectar are the Sādhyas with Brahmā as their Chief. These Sādhyas are called Rijus. The Beings called Suparna, Śeṣa, Sarasvatī, Suparnī, and Vāruṇī are included in the class of Sādhyas.

(But says an objector:—"How can Brahmā who is one of the Rijus be the head of these in their state of Mukti?" To this the answer is that in the state of Mukti Brahmā is not their head, but all are equal. The word head in this connection means "not inferior.")

In the state of Mukti all are equal to Brahmā, and each being a peer of the other, no one is inferior to any one and so Brahmā also is not inferior to any one and in this sense he is their Chief. Every one may be considered as the Chief of the other in this state. But Brahmā is the Chief of Vāk and Śeṣa, &c., in their state of Mukti even. (That is with regard to Vāk, &c., Brahmā retains his superiority even in the state of their Mukti.)

Śiva is the seer of both nectars, the second and the fifth. In his state of Śiva, he sees only one; in his state of Mukti he sees both.

(This is said in answer to the question that Rudra and Śeṣa being identical, how can Śeṣa be included in the fifth category and at the same time be second. The reply to this is that when the condition of Śeṣahood is transcended, that is in Mukti he beholds both forms. In the other state he sees only one form. Another explanation of this verse is that in the condition of Śeṣa he beholds both forms. But in the state of Śiva he sees only one form.)

(In the preceding part has been described the condition of mukti of the Devas who have already reached the status of Vasus, Rudras, &c. Now is described the result of meditation on the Lord, as Madhu, by those who have not reached that status, but have qualified themselves for it.)



Those Devas (or beings fit to become Devas) who are qualified to get the status of Vasus, Rudras, &c., belonging to these five great hierarchies, attain that status, when they are meditating perfectly and faultlessly on the Lord called Madhu. After attaining the status of Vasu, Rudra, &c., they also undoubtedly get mukti.

The Commentary now describes the territorial and temporal jurisdiction of these five classes. They are summarised here.

Class.	Territorial jurisdiction.	Temporal jurisdiction.
Vasus	... $180^{\circ} + 7\frac{1}{2}^{\circ}$... 12 hours and 30 minutes, i. e. from $5\frac{1}{2}$ A. M. to $5\frac{3}{4}$ P. M.
Rudras	... $90^{\circ} + 3\frac{1}{4}^{\circ}$... 6 hours and 15 minutes, i. e. from $5\frac{1}{4}$ P. M. to midnight.
Âdityas	... 45°	... 3 hours, i. e. from midnight up to 3 A. M.
Maruts	... $22\frac{1}{2}^{\circ}$... $1\frac{1}{2}$ hour, i. e. from 3 A. M. to $4\frac{1}{2}$ A. M.
Rijus (Sâdhyas)	... $11\frac{1}{4}^{\circ}$... 45 minutes, i. e. from $4\frac{1}{2}$ A. M. to $5\frac{1}{4}$ A. M.

The period of time and the extent travelled by the sun, when it rises in the Udayagiri and sets on the Astagiri, belong to the Vasus. They are the Lords of that time and space. Similarly the time and space occupied by the sun in his travel from the Astagiri to the midnight, when it travels from the south to the north, somewhat in an easterly direction, that time and space are under the rule of the Rudras, with Vâyu as their head. This time and space are halves of those of the Vasus, and are enjoyed by the Rudras. Similarly half of the Rudra's time and space belongs to the Âdityas, being west to east and is after midnight to 3 A. M. Next to that is the time of $1\frac{1}{2}$ hour and space under the jurisdiction of the Soma and is called Marut desa and kâla, their extent being half of those of the Âdityas, and extends from 3 A. M. to $4\frac{1}{2}$ A. M. Each of these follows one after other, beginning with the country last mentioned and ending with the next. That is, the sun takes up one country after the other in the order given above. The Marut time is half that of the Âdityas and the sun here rises from the north point and sets in the south point. In the Indrapura the sun rises on the head and sets behind the Udayagiri and the time is half that of the Marut kâla. The Lord of this time and space is Brahmâ.

The time of the Vasus is 31 gharis and a little less; half of that is of the Rudras; half of this is that of the Âdityas, half of this is that of the Maruts, and half of this is that of Brahmâ. The Vasuloka is double in extent to that of the Rudraloka, this the meaning of the phrase dvistâvat used in the Śruti and so on. The Brâhma muhurta is the well-known morning time before the sun-rise. The reason of its being so called is evident from the above. Similarly the first portion of the



night is popularly called Raudra kâla and its reason is also now evident. Similarly the time after the midnight is popularly called the Saumya-kâla it being the coldest period of the 24 hours. It is also called Mârutakâla because the wind generally blows in this period.

The day time being Agneyakâla, was sacred to the Vasus, whose chief is Agni; therefore the first ghatikâ after the sun-rise is specially set apart for the performance of the fire-sacrifice. The whole day belongs to the Vasus, as the whole night belongs to the other four. Such was the division made by Viṣṇu from old. But this is a general division; yet he gave to the Rudras and Maruts, to the Âdityas and Viśvedevas, secondary jurisdiction in the day time also, such as the midday to the Rudras, for midday oblation, the evening to the Maruts and Viśvedevas for the evening oblation. The Vasus have a general jurisdiction over the day, while Brahmâ has jurisdiction over the whole day and night. The Rudras, Âdityas and Maruts have jurisdiction on particular portions of the day and particular portions of the night. The Vasus have jurisdiction over the period of day only, in a general way, and not specially. The Rudras, &c., have rule over the midday and the evening, and in those periods, Vasus exercise only a subordinate jurisdiction under the Rudras &c., while in the morning they have supreme power, subject only to the higher rule of Vâyu (Brahmâ) for even the Agni, &c., are under Vâyu.

As the morning oblation belongs to the Vasus, so the lordship of the earth is also theirs. The lordship of the intermediate world belongs to the Rudras, and the Maruts, and of the heaven to the Âdityas. Brahmâ (and) Vâyu are (is) the lord (s) of all the worlds from heaven downwards. Indra is the lord of the Trilokî, but Hari is the OVERLORD of all.

The word Svârâjya does not mean self-rule here, but enjoyment, or self-realisation. Literally it means causing joy (rañjan) to one's self (sva).

(Sâṅkara says that the time of the sunshine in Indra world is half that of the Yama loka, that of Varuṇa double that of Yama, that of Soma double that of Varuṇa. On this the Commentator says):—

There is no proof that the time of the Yama period is double that of the Indra, that the sun stays there twice as long as in the Indra world, and that Varuṇa's time is double of this, and of the Moon's double of Varuṇa's. Nor is there any proof that the Brahmâ's time is only double that of the Moon, for the Brâhmic time extends to the (long) period of two Parârdhas. While Indra, &c., live only up to the end of a Manvantara. Nor is there any authority for the statement that the eastern region belongs to the Vasus, the southern to the Rudras, the western to the



Ādityas, and the northern to the Maruts exclusively; and that they have no jurisdiction anywhere else: for there is no proof of this, while there is proof to the contrary. For according to them Indra is the Head of Rudra hierarchy, for they take the word Indra, in khaṇḍa seven, in its ordinary meaning of Indra (and not meaning Vāyu as we have done.)

Thus Indra being the head of the Rudras has south. But they give him east also. Thus arises self-contradiction. Indra as lord of the east has half only of the time he has with the Rudras, in other words the time of Indra is double of the time of Rudra, which is absurd. Moreover according to them, Indra, Yama, Varuna and Soma are lords of east, south, west and north respectively, and the period of each succeeding is double of that of the preceding. Thus Soma's time is sixteen-fold that of the Indra. Moreover, in that theory, the Indra-puri (loka) perishes with all its inhabitants after the Indra period is over. Thus when the Rudra period commences, there exist no Indra and Indra world; similarly when the Āditya period commences, there are no Indra or Rudra, nor their worlds, and so on. (The sense is this, the Indra period for example being $\frac{1}{16}$ th of the life of Brahmā, is $6\frac{1}{4}$ years in duration, the whole life of Brahmā being taken as 100 years. When Indra dies, there remain $93\frac{3}{4}$ years still to the end of the kalpa or pralaya. Therefore, all mantras, &c., addressed to Indra in that remaining period are useless, since he no longer exists. Thus the Vedas become unauthoritative. Similarly with Rudra, &c. After $18\frac{3}{4}$ years of Brahmā's there will be no Rudra, and for $81\frac{1}{4}$ years there should be no Rudra worship. In fact, according to Śaṅkara the periods are as follows:—

Indra $6\frac{1}{4}$ years, Rudra... $12\frac{1}{2}$, Āditya...25, Maruts...50, Brahmā...100.

According to this theory, it is after the destruction of the Indra and his world, that the next period commences, and so on. Moreover in this view, the Pralaya would not commence even after the sun's rising overhead has come to an end; because in the next khaṇḍa it is mentioned that the sun exists even after its rising overhead, and there can be no Pralaya so long as the sun exists.)

According to this view, even after sun's rising overhead, there would be no dissolution, for the sun still continues to shine, as says khaṇḍa XI. "When from thence he has risen upwards, he neither rises nor sets. He is alone standing in the centre." Now when the sun remains standing in the centre, even after it has risen upwards there can be no Pralaya. Thus there are many objections to the Śaṅkara's explanation. We desist for fear of prolixity.

The Vasus have their cities in all quarters, and not only on the east and so also is the case with the Rudras and others. The particular quarters are however assigned to them, for the facility of meditation only, and not that they are confined to those quarters only.

(Another) objection (to Śaṅkara's explanation) is that Indra having ceased to exist (after $6\frac{1}{4}$ years), the Rudra period cannot commence, for the Rudras, being the family members of Indra, when Indra perishes with all his citizens, there are no Rudras left to start the Rudra period. Therefore (Śaṅkara's) explanation is not a very satisfactory one.



(Moreover the theory that the sun in some future period will rise from the west or south or north or overhead, is a theory believed by the Asuras only. The words of these khandas are no doubt a riddle, and were so understood by the Asuras, as Śaṅkara has understood them. The Commentator now relates a parable to exemplify how the Asuras misunderstood these verses.)

“The sun must rise from the east and set in the west,” this was the command given by Brahmā under the direction of Viṣṇu to the sun.

In ancient times the Daityas Hiranyaka and the Hiranyākṣa asked this boon from Brahmā, that the sun should rise from the south etc., and remain fixed in the centre, the time in each case being twice as long as the first, and that during this period the Daityas will have supremacy. Brahmā granted this boon to the two Asuras. Hearing this Indra and other Devas expostulated with Brahmā saying:—“How have you given these two boons? By your granting of this boon the Devas will verily be destroyed.” Brahmā the Grandfather of all the worlds, being thus addressed by the Devas, said:—“O Devas, I have not given the boons to the Daityas, as you have put them. Do not think that you will suffer, be free from fear. By the phrase ‘rising from the south or west or north or upwards,’ I have meant, the daily rising of the sun (and not to kalpa periods). It has no reference to the future times. The sun daily moves from south to north from evening till midnight, during 15 ½ ghatikās, during half of that, that is, during 7 ½ ghatikās from midnight forwards he moves from west to east, during half of that, that is, from 3 A. M. up to 4 ½ A. M. moves from north to south, after that during 45 minutes he rises upwards vertically and goes downwards (*i.e.*, appears down at the horizon in the east again). This is what is meant by the sun rising from the south &c. It has no reference to any future astrological period, when the sun will rise from the south, &c., for the direction of sun’s rising will be always east.”

“Admitted that this explains your meaning as to the sun’s rising in the south or west, &c., but you gave the additional boon of the time of the succeeding being double that of the preceding. How do you explain that, O Brahmā?” To this he replied).

“I have used the word *twice* in such a way that it means also that the time of the preceding is double that of the succeeding; for the word double may be applied either when the first is the double of the second or *vice versa*.”

“But the period of day is everywhere equal, namely of 24 hours, how do you say that those who live in northern and more northern latitudes have less and less of day?” To this Brahmā replies.



Though the period of day is equal everywhere, yet the amount of heat received by a locality decreases in proportion as it is situated in a more and more northerly latitude, and in this sense it is said as if the sun had risen and set there very soon, for the intervention of the hills causes the loss of light and heat to these northerly countries.

The rotundity of the earth causes the difference in the amount of the light and heat. "But even under this interpretation of the boon, the Daityas will get the better of the Devas every day during the periods just mentioned. So the Devas are no better off under the boon, for now they are liable to daily tyranny from the Daityas." To this Brahmā replied.

O Devas! My second boon to the Daityas, namely that they will have sovereignty when the sun rises from the south, &c., does not refer to this daily motion of the sun, but to the future time when there may happen the literal rising of the sun from the south &c., (so you are safe for the present).

(But that is also a calamity, though coming at an indefinite future. The boon to Daityas O Brahmā is indiscreet, for at thy will in some future time the sun will rise in the south &c. Not so, replied Brahmā).

This inviolable compact was made by me O Devas! with the sun of yore that he would *always* rise from the east and set in the west (so there is no fear of his even rising from any other quarter, and no fear, consequently of the Daityas ever getting sovereignty over the Devas.)

This compact can never be broken by anybody at any time, for any reason. Therefore be not afraid O Devas, for there is no cause of fear. Being thus addressed by Brahmā, all the Devas became free from anxiety, and every one went to his own abode.

*This very fact is mentioned also in the dialogue between Bali and Indra as told in the Mokṣa Dharma of the Mahābhārata.

The boon given by Brahmā to the Daityas was an ambiguous one. Its true meaning as above explained by Brahmā to the Devas, was a secret teaching confined to the Devas. Bali who was a Daitya did not know the true meaning of the boon and so when Indra taunts him, Bali replies that a time will come when he, Bali, will rule over Indra. For according to the story Indra found Bali in the body of a donkey eating thistle in a ruined place and Indra taunts him by saying "are you not sorry for your present plight O once mighty ruler of the daityas?" To this Bali replied that when in the future Kalpa the sun will rise from the south, then he will again reign, and his reign will be twice as long as that of Indra's. But Indra who knew the true meaning of Brahmā's boon disabuses Bali of his vain hope and says that the sun will never rise from the south, &c.

Bali knowing only the boon given by Brahmā to the two Daityas, but not knowing its real meaning as explained by Brahmā to the Devas, addressing Indra said:—O Purandara, I shall conquer thee when the sun shall rise from the south." Hearing this, Indra replied:—"This will never happen, because Brahmā has made this law that the sun will always rise from the east." Thus saying, Indra went to heaven seated on Airāvata (elephant).



ELEVENTH KHANDA.

MANTRA 1.

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये
स्थाता ॥ १ ॥

अथ Atha, now, after the description of rising and setting. After the world is dissolved *i.e.* in Pralaya. ततः Tataḥ, from that, from the solar orb. ऊर्ध्वः Ūrdhvaḥ, above *i.e.* to the Vaikuṅṭha Loka. The word gachchhati must be supplied to complete the sense. The whole sentence means: Then (at the time of Pralaya) the Lord called Āditya leaves the solar orb and goes up to Vaikuṅṭha. उदेत्य Ut+etya, having reached Vaikuṅṭha. एत्य Etya, having reached, at High (Vaikuṅṭha). न Na, not. एव Eva, indeed. उदेता Udetā, rises. न Na, not, nor. अस्तमेता Astameta, sets (in Vaikuṅṭha, he neither rises nor sets). एकलः Ekalāḥ, in one manner only. एव Eva, only. मध्ये Madhye, in the centre, in the middle (in Pralaya, because it is the middle time between a future new creation and the past period of activity.) स्थाता Sthātā, stands.

1. Then rising from that (solar orb) He goes up (to Vaikuṅṭha Loka). Having reached that high place, He neither rises nor sets, but remains in one manner, stationary in that middle period (*i.e.* throughout Pralaya)—176.

MANTRA 2.

तदेष श्लोकः न वै तत्र न निम्लोच नोदियाय कदाचन ।
देवास्तेनाहृः सत्येन मा विराधिषि ब्रह्मणेति ॥ २ ॥

तत् Tat, that, about the above statement. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. न Na, not. वै Vai, verily. तत्र Tatra, in Him, in the Lord Hari in Vaikuṅṭha. The words "There are no faults" should be supplied to complete the sentence. न Na, not. निम्लोचः Nimlochāḥ, setting. न Na, not. उदियाय Udiyāya, rising. कदाचन Kadāchana, ever, undoubtedly. देवाः Devāḥ, O devas! तेन tena, by that. अहं Aham, I (Brahmā). सत्येन Satyena, by the truth, by the fact that the Lord is free from all faults I swear. मा Mā, not. विराधिषि Virādhiṣi, may I not attain prosperity (Virādha means want of prosperity). ब्रह्मणा Brahmaṇā, through the grace of the Supreme Brahman. इति Iti, thus.

2. And on this there is this verse. (Brahmā says) "In Him, verily, there is no fault. He neither rises nor sets. O Devas! there is no doubt in it. I swear by this truth. Through the grace of the Supreme Brahman may I never get want of prosperity."—177.



MANTRA 3.

न ह वा अस्मा उदेति न निम्लोचति सकृदिवा हैवास्मै
भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

न Na, not. ह Ha, verily. वै Vai, indeed. अस्मै Asmai, to him. The released soul, mukta jiva. उदेति Udeṭi, rises. न Na, Not. निम्लोचति Nimlochati, sets. सकृत् Sakṛit, always. दिवा Divā, day. ह Ha, verily. एव Eva, indeed. अस्मै Asmai, to him. भवति Bhavati, becomes. यः Yaḥ, who (the mukta jiva). एतां Etān, this. एवं Evam, thus. ब्रह्मोपनिषदं Brahmopaniṣadam, the Brahmopaniṣada, the secret Doctrine of Brahman. वेद Veda, knows.

3. And indeed to him who knows thus this secret doctrine of Brahman, the sun never rises nor sets. For him there is perpetual day.—178.

MANTRA 4.

तद्वैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य-
स्तद्वैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

तत् Tat, that. एतत् Etat, this, viz., the knowledge of the Lord as Madhu. वै Vai, verily. ब्रह्मा Brahmā, Viṣṇu. प्रजापतये Prajāpataye, to viriñchi. उवाच Uvācha, said. प्रजापतिः Prajāpatiḥ, Viriñchi. मनवे Manave, to Svâyambhuva Manu. मनुः Manuḥ, Manu, namely Svâyambhuva. प्रजाभ्यः Prajābhyaḥ, to his descendants like Ikṣvāku, etc. तत् Tat, that. ह Ha, indeed. एतत् Etat, this, Brahman. उद्दालकाय Uddālakāya, to Uddālaka. आरुणये Āruṇaye, to Āruṇi. ज्येष्ठाय Jyēṣṭhāya, to the elder. पुत्राय Putrāya, to the son. पिता Pitā, father. ब्रह्म Brahma, Brahman. प्रोवाच Provācha, said.

4. This Madhu Vidyā Viṣṇu taught to Viriñchi, who taught it to Svâyambhuva Manu, who told it to his descendants. Because the father told this doctrine of Brahman to his eldest son Uddālaka Āruni—179.

MANTRA 5.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणय्याय
वान्तेवासिने ॥ ५ ॥

इदं Idam, this, Brahman. वाव Vāva, only. तत् Tat, therefore. ज्येष्ठाय Jyēṣṭhāya, to the eldest. पुत्राय Putrāya, to the son. पिता Pitā, father. ब्रह्म Brahma, Brahman. प्रब्रूयात् Prabrūyāt, may say. प्रणय्याय Praṇāyāya, to the beloved. वा Va, or. अन्तेवासिने Antevāsine, to the pupil. न Na, not अन्यस्मै Anyasmai, else. कस्मैचन Kasmaichana, any body.



5. Therefore the father may tell this doctrine of Brahman to his eldest son or to his beloved pupil, but not to anybody else.—180.

MANTRA 6.

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामग्निः परिगृहीतां धनस्य
पूर्णा दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

इत्येकादशः खण्डः ॥ ११ ॥

यदि Yadi, though. अपि Api, even. अस्मै Asmai, to this (the teacher of Brahman). इमं Imām, this (earth). अग्निः Adbhīḥ, by the sea. परिगृहीतां Parigrīhitām, surrounded. धनस्य Dhanasya, by wealth. पूर्णा Pūrṇām, full of. दद्यात् Dadyat, may give. एतत् Etat, this (doctrine). एव Eva, indeed. ततः Tataḥ, than that. भूयः Bhūyaḥ, worthier. इति Iti, thus. Etat eva tataḥ bhūyaḥ iti.

6. Even if he were to give to him (teacher) the whole sea-girt earth, full of treasure, yet this doctrine is greater than that in value, yea greater than that in value—181.

MADHVA'S COMMENTARY.

In the previous Khaṇḍas, it was taught how to meditate on the Lord Hari as Madhu (Honey) under the name of Āditya or the sun, as He rises daily from the East and changes the directions of his motion during the twenty-four hours. Those Khaṇḍas also showed how the Lord as sun, while setting in one place was really giving light in another place; and though in every latitude the day was really of 24 hours, yet the amount of the heat and light received was less in higher latitudes. This rising and setting of the sun lasts so long as the creation lasts: does this go on in Pralaya or Cosmic dissolution? The present Khaṇḍa answers that question and shows that in Pralaya, the Lord abandons the solar orb, and withdraws himself to a higher world called Vaikuṇṭha, where there is perpetual day.

So in the Deva Śruti.—Now the Lord Viṣṇu dwelling in the sun, is called Ālitya, because He is the first (ādi) cause; or because He draws in (ādāna) within Himself all the Devas. He goes up (abandoning) the solar orb: and reaching the Vaikuṇṭha world He neither rises nor sets. During the whole period of Pralaya, He remains alone. O Devas, there is no doubt in it. Through that True Brahman, may I never get want of prosperity! (I am telling you the truth and swear by Brahman). Thus addressed Brahmā the Four-faced, to the Devas, in days of yore.

He who knows this Secret Doctrine (Vidyā) has perpetual day (because Mukta)—because to a Released Soul dwelling in the Highest Heaven of Vaikuṇṭha, there is no rising or setting of the sun.

The Lord Viṣṇu imparted this knowledge to Viriñchi. Viriñchi told it to Manu Svâyambhuva, Manu told it to his descendants.



If one were to fill with gems the whole of this earth and its seven oceans, and were to give that to his Teacher, yet it would be but little return to the Master—for the debt to the Spiritual Teacher is hard to discharge.

The Devas only are competent to meditate on One Nectar each : Brahmâ is able to meditate on all the five Nectars, others are fit only to get a theoretical knowledge of this meditation, for they are not Adhikâris of this meditation which belongs exclusively to the Deva creation. So far the Deva Śruti.

The phrase Brahmaṇâ pareṇa mā virâdhisi means “ may I, through the grace of the Adorable Lord, never get want of increase.”

TWELFTH KHANDA.

MANTRA I.

गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा
इदं सर्वं भूतं गायति च त्रायते च ॥ १ ॥

गायत्री Gâyatri, the Lord called Gâyatri, and residing in the Gâyatri, having a female Form, and called Haya-Śirṣa or he whose head is sound. This Sound-Headed Form is the first of the six forms of the Lord. वै Vai, verily. इदं Idam, this. सर्वं Sarvam, all. भूतं Bhûtam, manifold, full, the incarnations like the Fish, &c. This is the second Form of the Lord, and is called Bhûta or the Incarnation-Form, or the Form of manifoldness. वाक् Vāk, the speech, the Lord dwelling in speech. This Form is the same as the Gâyatri Form, the Female Form and called Haya-śirṣa or the Sound-headed. वै Vai, alone. गायत्री Gâyatri. वाक् Vāk, the Speech, the Voice, the Lord called Vāk. वै Vai, alone. इदं Idam, this. सर्वं Sarvam, all. भूतं Bhûtam, creatures. All creatures are under the control of the Lord, called Vāk. गायति Gâyati, sings, the Lord sings out the Vedas, reveals them. He is the first utterer of the Vedas. त्रायते Trāyate, Saves. He saves the whole universe.

1. The Lord called Gâyatri is verily this All-Full, in whatever form (He may be). Gâyatri is Speech, because (the Lord as) Speech (controls and commands) all beings. He sings out (the Vedas) and gives salvation to all, (hence He is called Gâyatri).—182.

Note.—The Gâyatri is the first Form of the Lord. It is a female Form and is in the sun. The second Form of the Lord is that which incarnates and is called the Bhûtam or the Multiform. The third Form is Vāk or Speech—the Revelation that teaches, the Word of command. The first mantra mentions these three forms.



The names of the Lord given herein are after the object in which the Lord dwells. Or rather the object in which the Lord dwells gets that particular name, because it represents that particular aspect of the Lord. Thus the Lord has the name Prithu or Broad—the earth is called Prithivī after this name of the Lord, because of her spaciousness and expansiveness and so on.

MANTRA 2.

या वै सा गायत्री यं वाव सा येयं पृथिव्यस्याꣳ हीदꣳ
सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयन्ते ॥ २ ॥

या Ya, what. वै Vai, indeed. सा Sā, she, that. गायत्री Gayatrī, the Gayatrī. The Musician Saviour, the Lord dwelling in the Gāyatrī and called Gāyatrī. इयं Iyam, this. वाव Vāva, indeed. सा Sā, that. या Ya, which. इयं Iyam, this. पृथिवी Prīthivī, the earth. The Lord dwelling in the earth and is called Prīthivī because All-exanspive (Prīthu=broad). अस्यां Asyām, in this (Lord called Prīthivī). हि Hi, verily. इदम् Idam, this. सर्वम् Sarvam, all. भूतम् Bhūtam, living beings. प्रतिष्ठितम् Pratiṣṭhitam, established, rest. एताम् Etam, Her, this Form of the Lord called Prīthivī. एव Eva, indeed, alone. न अतिशीयन्ते Na Atiśīyante, do not go beyond, do not excel.

2. That (very Lord who is in the sun and called) Gāyatrī, is indeed (the very Lord who is in the earth and called) Prīthivī the Broad. In this (form) are all these beings established. None excels this Form.—183.

Note.—The Prīthivī is the fourth form of the Lord.

MANTRA 3.

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरम-
स्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

या Ya, what. वै Vai, indeed. सा Sā, that. पृथिवी Prīthivī, the earth, the Lord called the Broad. इयं Iyam, this. वाव Vāva, verily, indeed. सा Sā, that. यत् Yat, which, इदम् Idam, this. अस्मिन् Asmin, this (perceptible); पुरुषे Puruṣe, in the Jiva. शरीरम् Śarīram, body. The Lord called Śarīra because He is auspiciousness (Śā), delight (ra) and wisdom or motion (ira). अस्मिन् Asmin, in Him. हि Hi, indeed. इमे Ime, these. प्राणाः Prāṇāḥ, the senses, the life-breaths. प्रतिष्ठिताः Pratiṣṭhitāḥ, rest. एतद् Etad, him. एव Eva, even, indeed. न Na, not, अतिशीयन्ते Atiśīyante, go beyond.

3. That very Lord who is in the earth and called Prīthivī, is indeed the very Lord who is in this Soul and called Sarīra the Joy-bliss-wisdom. In this Form rest indeed these senses. None can excel this Form.—184.

Note.—This is the fifth form of the Lord. This is the aspect by which the Lord maintains all organised bodies: and hence He is called Śarīra or body. The word Śarīra literally means the wisdom or motion that gives rise to joy and delight—all sensations are essentially pleasureable.



MANTRA 4.

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदय-
मस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

Yat, what. Vai, indeed. Tat, that. Puruṣe, in the Jīva. Śarīram, the joy-delight-wisdom. Idam, that. Vāva, verily. Tat, that. Yat, which. Asmin, in this. अन्तः Antaḥ, inside. Puruṣe, in the Jīva. हृदयम् Hṛdayam, the heart. The Lord is called Hṛdayam also because He *knows* (ayana) or *moves* (ayana) in the hearts of all souls. Asmin, in this. Hi, indeed. Ime, these. Prāṇāḥ, senses. Pratiṣṭhitāḥ, rest. Etad, Him. Eva, even, indeed. Na, not. Atiśīyante, go beyond.

4. That very Lord who is in the Soul and called Śarīra, is indeed the very Lord who is in the innermost part of the Soul, and called the Heart. In Him rest indeed these senses. None excels this Form.—185.

Note.—This is the sixth and the inmost form of the Lord and called the Heart, i.e., the Mover of all hearts or the Knower of all hearts.

MANTRA 5.

सैषा चतुष्पदा षड्विधा गायत्री तदेतद्वचाभ्यनूक्तम् ॥ ५ ॥

सा Sā, that. एषा Eṣā, this (six-formed Gāyatrī). चतुष्पदा Chatuspādā, four-footed. षड्विधा Ṣaḍ-vidhā, six-formed. गायत्री Gāyatrī, the Lord called Gāyatrī. तत् Tat, that. एतद् Etad, this. ऋचा Ṛichā, by the Ṛik verse. अभ्यनूक्तम् Abhya-nūktam, mentioned, declared.

5. That very six-fold Gāyatrī has four feet ; and that very fact is declared by a Ṛik verse (Ṛig Veda X. 90. 3).—186.

MANTRA 6.

तावानस्य महिमा ततो ज्यायाश्च पुरुषः ॥ पादोऽस्य सर्वा
भूतानि त्रिपादस्यामृतं दिविति ॥ ६ ॥

तावान् Tāvan, such, (as has been described before, is the greatness of that Lord). अस्य Asya, of this (Puruṣa or Lord). महिमा Mahimā, greatness, glory. ततः Tataḥ, than that (greatness already described). ज्यायान् Jyāyān, greater. The Lord is greater than even what has been already described. च Cha, and. पुरुषः Puruṣaḥ, the Person, the Lord. पादः Pādah, a foot, a separated portion ; the jīvas being similar to the Lord in possessing knowledge, &c., are called pāda or portion. अस्य Asya, His, of this Puruṣa. सर्वा Sarvā, all. भूतानि Bhūtāni, beings, the souls, the Jīvas. त्रिपाद् Tripād, three feet, called Nārāyaṇa, Vāsudeva and Vaikuṅṭha. अस्य Asya, His. अमृतं Amṛitam, the Immortal ; the Essential Nature, the svarūpa or the real form of the Lord. दिवि Divi, in heaven. With



reference to the Lokas called Bhūh, Bhuvaḥ, and Svar; the heaven mentioned here alludes to a place which is one *śat* yojanas beyond the intermediate world. These worlds are called Dyu or Heavens, and consist of the Śveta dvīpa, the Anantāsana and the Vaikuṅṭha. The word तिष्ठति "rests" should be supplied to complete the sentence. इति Iti, thus (has he been described).

6. Such is His greatness, yea the Lord is even greater. All souls constitute one quarter of Him. His immortal three quarters are in Heaven.—187.

MANTRA 7.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः ॥ ७ ॥

यत् Yat, what. वै Vai, indeed, well-known. तत् Tat, that, the form of the Lord called the Gāyatrī. ब्रह्म Brahma, the all-pervading; the Supreme Brahman. इति Iti, thus. इदम् Idam, this. वाव Vāva, indeed. तत् Tat, that. यः Yaḥ, which. अयम् Ayam, this. बहिर्धा Bahirdhā, outside, in the physical heart. पुरुषात् Puruṣāt, of the Jīva-form. आकाशः Ākāśaḥ, the All-Luminous. आ Ā=all. काश Kāśa=Light.

7. That Gāyatrī-form of the Lord is indeed Brahman the All-pervading. This indeed is the All-luminous which is outside of the Soul (in the physical heart).—188.

Note:—The Śruti again describes the four feet of the Lord called Gāyatrī in a different way. This verse describes two forms. The first is the Brahma-form, i.e., the all-pervading form—existing both inside and outside the bodies. The second is the Bahir-ākāśa—the Luminous-form in the material (jāla) heart in the ether (physical), i.e., in the ethereal body.

MANTRA 8.

यो वै स बहिर्धा पुरुषादाकाशः अयं वाव स योऽयमन्तः पुरुष
आकाशः ॥ ८ ॥

यः Yaḥ, what, which is in the external heart. वै Vai, indeed. सः Saḥ, he. बहिर्धा Bahirdhā, outside, the physical heart. पुरुषात् Puruṣāt, of the Jīva. आकाशः Ākāśaḥ, the All-Luminous. अयं Ayam, this. वाव Vāva, indeed. स Sa, that. Yaḥ, which. Ayam this. अन्तर् Antar, inside, within. पुरुषे Puruṣe, in the Jīva, pervading the Jīva. आकाशः Ākāśaḥ, the all-luminous.

8. That All-luminous form who is outside the Jīva (in the external heart) is verily the All-luminous who is inside the Jīva (pervades the soul).—189.

Note:—This is the Third Form or foot of the Lord called Gāyatrī.



यो वै सोऽन्तः पुरुष आकाशरयं वाव स योऽयमन्तर्हृदय

आकाशः

Yah, who. Vai, indeed, Sah, he. Antah puruṣe, within the jiva. Ākāśah, the All-luminous. Ayam, this. Vāva, verily. Sa, he. Yah, who. Antar, within. हृदये Hṛdaye, in the heart, in the innermost recess of the Soul. आकाशः Ākāśa, the All-luminous.

9. That All-luminous form who is inside the Jīva, is verily the All-luminous who is in the heart of the Jīva.—190.

Note:—This is the Fourth Form.

तदेतत्पूर्णमप्रवर्तिः पूर्णमप्रवर्तिनींश्च श्रियं लभते य एवं वेद ॥६॥

इति द्वादशः खण्डः ॥ १२ ॥

MONTRA 9 (continued).

Yah, who. Vai, indeed. Sah, he. Antar hṛdaye, in the heart. Ākāśah, the All-luminous. तद् Tat, that. एतद् Etad, this. पूर्णम् Pūrṇam, full, infinite in time, space and attributes. अप्रवर्तिः Apravartīḥ, unchanging, self-determined, he whose activities are not determined by another. These two epithets apply to all the forms. पूर्णम् Pūrṇam, full. अप्रवर्तिनीम् Apravartinīm, unchanging, independent, self-determined, not subject to any one (except Viṣṇu). श्रियं Śriyam, happiness. The Chaturmukha Brahmā who is the real adhikārī of this Gāyatri-Vidyā gets on Mukti the real Śrī, while others get according to their stage of evolution lower happiness. लभते Labhate, obtains. य. Yah, who. एवम् Evam, thus. वेद Veda, knows.

9. That All-luminous who is in the heart, is verily the Full, the Self-determined. He who knows thus, obtains happiness, full and independent.—190.

MADHVA'S COMMENTARY.

This khanda is generally explained to be as in praise of the Gāyatri. The following words occurring in it have been taken by Śāṅkara in their surface sense, viz., Gāyatri as meaning the metre Gāyatri; bhūtam, existing thing; vāk, speech; pṛithivī, the earth; sārīra, body; hṛdayam, the heart. Śrī Mādhva shows that these words all mean the Lord. He takes up first the word bhūtam and shows that this word comes from the root √Bhū meaning "to be many" and not from √Bhū 'to be'. That thus it means "The Full" "The Infinite." In fact Bhūtam is the same word as Bhumā both meaning immensity.

In the previous khandas were taught the glory of the Lord as Āditya, and it was shown how He was the object of meditation for the Devas called Vasus, &c. Now is explained the glory of the Lord under His name of the Gāyatri and as being six-fold, for the sake of those who are devoted to the worship of the Gāyatri.

Whatever is here Bhūtam (Manifold) is really Prabhūtam (Immensity), is alone the All-Full Lord called the Gāyatri. (No one else is Full



or manifold). It comes from the $\sqrt{bhū}$, to be many. And 'many' has the sense of Fulness also.

Having explained the word bhūtam in his own words, the Commentator now quotes an authority for his interpretation of this word as well as of the other words.

As in the Sat-tattva :—“That which is Full in every way (in space, in time and in qualities), having the forms of the Fish, the Tortoise, &c., is this Lord Viṣṇu and who verily is within every one. Because the Vedas have emanated from Him (or uttered by him) He is the great singer (Gāyaka) and is the saviour (trātā) of all, hence He is called Gāyatri (the great Musician Saviour). He is the Supreme Male Vāsudeva. Bhūtam is the same as Bhūmā—both meaning Immensity: and Bhūmā is the Supreme Person because He is All-Full. He is Supreme over everything else (including Ramā even), He is the controller of all. Whatever (Form that He assumes) is verily Viṣṇu indeed in His entirety, none else is like Him.

Thus the First Form of the Lord is Gāyatri, a female form and sunlike luminous. His Second Form is the Incarnating Form such as the Fish, &c., and called Bhūtam. His Third Form is Vāk.

He the Lord Viṣṇu alone is called Vāk (the speech or the voice) because he dwells in speech. Because he is the Revealer, therefore he is called Haya-Śirṣa (the mind or sound as head) and he dwells in the Gāyatri.

Thus the third form of Hari is Vāk, and allegorically represented as Hayagrīva. Haya or Turaga, mean both 'the mind, the sound' and also 'the horse.' Haya-śirsa or Haya-grīva need not necessarily be translated as Horse-faced, as that has nothing to do with Vāk or speech but as mind-faced, or sound-faced.

He indeed (called Gāyatri) is also named Pṛithivī, and dwells in the Earth. Verily in Viṣṇu pervading the earth is established the whole world. Nothing whatsoever surpasses Him: this Hari indeed is the greatest of all. On account of His spaciousness (pṛithu) He is called Pṛithivī (the Broad): He indeed called Pṛithivī resides in the souls of all embodied creatures. The Unborn Adorable Lord is called Śarīra, because He is all joy and delight (Sari), and also wisdom (īraṇa). The Purūṣa (of mantra 3) is the Jīva, the all-pervading Lord resides in the Purūṣa or Soul. The Lord Viṣṇu thus dwelling in the Jīva gets the name of Śarīra. Because He is auspiciousness (Śam), delightful (ra) and wisdom (ira), therefore He is called Śarīra—the Wisdom-Delight-Prosperity. He dwells also in the heart of the Jīva whose essential nature is sentiency (chaitanya), as the Lord Viṣṇu moves (ayana) or knows (ayana) in the heart (hṛit). So the wise call Him Hṛidaya or the Mover-in-the-heart or the Knower-of-the-heart.



The Lord Viṣṇu dwelling in the Gāyatrī has a female Form and luminous like the sun. This is His First Form. His Second Form is the Incarnation Form, such as those of the Fish, &c., and called the Bhūta. His Third Form is that which dwells in speech and is called the Sound-faced (Haya-śiṛṣa)—it is also a female Form. The Fourth Form is that which dwells in the earth—it is yellow in colour and a female form. The Fifth Form is that which is inside the Jīva (soul) and pervades it. It is named Śarira. The Sixth Form is that which dwells in the heart and is called Hṛidaya. Thus the Lord Viṣṇu called Gāyatrī has these six forms and so He is said to be six-fold.

The Lord Viṣṇu called Gāyatrī is said to have four feet, three of which constitute His essential nature (svarūpa), and the fourth is separate. His fourth and the separated Foot includes all the souls (Jīvas), merely because they are similar to Him (and hence called a foot of the Lord). But the true feet of the Lord Viṣṇu are three existing in heaven—namely Nārāyaṇa, Vāsudeva and Vaikuṅṭha—these are the three feet or the svarūpa or the essential form of the Lord.

Note.—Nārāyaṇa resides in the Śveta dvīpa, Vāsudeva in the Anantāsana, and Vaikuṅṭha in Vaikuṅṭha. The Vaikuṅṭha world is heaven, as it is beyond the Satya Loka even, but how can you call Śvetadvīpa and Anantāsana heavens, for they are parts of the Bhūta world. To this the Commentary says:

The forms of Hari called Ananta śayana (Nārāyaṇa) and Anantāsana (Vāsudeva), reside always in vehicles made of the most rarefied mental Matter (chit-Prakṛiti), many millions of miles away from the earth, and hence those two places are also called "heaven" in the Śruti. All places which are more than myriad of miles (yojanas) away are called Dyu or heaven, when we speak of the three worlds (bhūḥ, bhuvah and svar); and therefore these two are called heavens.

Note.—If heaven be used in this peculiar sense, i. e., for any celestial body which is more than a lac of yojanas from the earth, and if in this sense Nārāyaṇa, Vāsudeva and Vaikuṅṭha exist in these heavens, what is then that world which is said to be higher than heaven? For in mantra 7 of the next khaṇḍa we find a place mentioned which is said to be higher than heaven परः दिवः? For according to your explanation every place beyond a lac of yojanas is "heaven," so nothing can be beyond heaven. To this the commentary says:—

The Lord is said to be above the Heaven when reference is made to the seven worlds.

Note.—When we intend to speak of the three worlds Bhūḥ, Bhuvah and Svar, places beyond the sky (antarikṣa) or intermediate world by a lac of yojanas or more are called heavens. In this sense Śvetadvīpa (the White Planet or Island), the Anantāsana (the endless seat) and the Vaikuṅṭha are Heavens, and the forms of the Lord existing in these places are said to be existing in heaven. When we say the Lord is "beyond heaven," we are speaking of Him as beyond the seven worlds (for heavens are included within the seven worlds).



The commentary now explains the mantras *yad vai tad brahma*, &c. (mantra 17 to 19) and shows that those verses also establish the four forms of the Lord Gāyatrī in a different way.

The Lord is the Supreme Brahman—and is declared to be all-pervading. He verily is outside the Jīva in the ether of the (physical) heart. He who is in the physical heart, is now also within the Jīva pervading it. He who thus pervades the Jīva is also within the inmost recess (heart) of the Jīva, within the spiritual heart. Thus also is described in another way the four-footedness of the Lord.

Note.—The first form is in the Brahman or the All-pervading form—that which exists both in and out of all physical bodies. It is the physical form of the Lord—the Lord as space. The second form is the Lord as in the ether of the physical heart—controlling the physical activities of all organised bodies. This is the Lord as an organised body—the Lord as in ether. The third form is in the Jīva—the Ego, the Lord as controlling all Egos or personalities. The fourth form is in the spiritual heart of the Ego—controlling all monads.

The commentary now explains the phrase *tad etat pūrṇām apravartī* (mantra 9.)

That very Lord (described before as six-formed and four-formed) is Full (infinite in time, space and qualities). He is not moved by any one but sets in motion the whole universe. That is said to be *pravartī* who is set in motion by another. The Lord Hari is self-determined (*apravartī*) because He is always Independent. Or the Lord is called *apravartī* because he has no *pravṛtti* or origin.

(According to the *tikā-kāra* the word *pravartī* if taken as an accusative form will mean that which all can use, the Lord is not such an object to be set in motion by all. If it be taken in active sense, then it means the mover. The Lord has no mover.)

Happiness, Full, Independent, and eternal is for such knower.

Note.—Happiness is called full in the sense that it is full or Perfect according to the capacity of the Freed Soul, not that it is full in the sense that the Lord is full. It is called independent because no lower being has control over him. It is certainly dependent on the Lord. This happiness belongs to the Released who knows the Lord thus : and not to non-released.

The Chaturmukha Brahmā alone is entitled to this Gāyatrī meditation (principally and) directly. For inferior beings who perform this Gāyatrī meditation there is also happiness, but it is dependent and not full—the full and independent happiness is for Brahmā alone : and not for anybody else. No doubt the happiness of Brahmā is dependent on Viṣṇu also, but it is independent of every being lower than Brahmā. The happiness of others is dependent not only on Viṣṇu, but on Brahmā also. Thus the word independent is a relative term, and means “not dependent on a being lower than itself” and depends upon the position occupied by it in the hierarchical gradation, and the capacity of the being. Thus it is in the Sat-tattva.



The commentator has explained thus this khaṇḍa in the words of the authoritative work called the *Sat Tattva*, and has shown that this chapter also deals with the Supreme Brahman. Śaṅkara however explains this khaṇḍa as applying to the poetical metre called the *Gāyatrī*. The commentator now shows the irrelevancy of that explanation: by *reductio ad absurdum* proof.

From the application of the word Brahman to *Gāyatrī*, it is concluded also that the latter can mean here the Lord, (and not the metre *Gāyatrī*. For the word Brahman in its principal meaning denotes the Lord, therefore the word *Gāyatrī* here means the Lord.)

Not only the śruti word Brahman is a direct statement that the word *Gāyatrī* here means the Lord, but by applying the well-known canons of interpretation also we conclude that this chapter refers to the Lord: and not the metre *Gāyatrī*: for there are inferential marks also to that effect.

The words Fully Independent—*puṇā pravartī*—used in mantra 9—can apply literally and principally only to the Lord; and not the metre *Gāyatrī*; moreover the *Rig Veda* mantra X. 90. 3. quoted in this chapter also shows that the topic treated herein is the Lord and not to the metre *Gāyatrī* (for even the Śaṅkaras admit that the *Puruṣa Sūkta* from which the above mantra is a quotation applies to the Lord.)

Thus having established that the *Vidyā* taught herein applies to the Lord, the commentator now shows that the explanation of the word *Bhūta* given by Śaṅkara is wrong. For Śaṅkara says:—*Bhūtam* means all the living beings animate or inanimate.

All the *Jivas* (egos—animate or inanimate) form but one foot of the Lord, for the *Sruti* says *pādasyā viśvā bhūtāni*—all beings are but a foot of Him (mantra 6).

The full reasoning is this. If the words *sarvam bhūtam* used in the first mantra meant “all being, animate and inanimate”—then there occurs tautology. For the word *bhūtam* refers to the *Gāyatrī* which is six-fold and has four feet. While mantra 6 shows that all “living beings” form but only *one* foot of the *Gāyatrī*, and are thus included in and are a portion of the six-fold *Gāyatrī*. The word *bhūtam* therefore in the first mantra cannot mean “living beings”—for then we are faced with this absurdity—at one place *bhūtam* (if translated as living beings) is equal to the *whole* of *Gāyatrī*, and in the second place it is only *one-fourth* of *Gāyatrī*. Therefore the *bhūtam* of the first mantra cannot mean “living being”—but one which would include all living beings and be over and above that.

Therefore the phrase “*bhūtam yad idam kiñcha*”—refers to the *Avatāra*-form from which come out the incarnations like the Fish, the Tortoise, &c., and the word *Bhūtam* refers to this form which is one of the six forms of the Lord called *Gāyatrī*.

The commentator now quotes an authority to show that “all living beings” constitute one separated *pāda* of the Lord.

As among the twenty-two *Avatāras* of the Lord, the *Jīva* also is mentioned, as *Ṣrīthu Avatāra* (which is a typical *Jīva*), so among the four *pādas* of the Lord, the *Jīva* constitutes one *pāda* owing to its proximity to the Lord.



Note.—Pṛithu is the ninth Avatāra, when counting twenty-two Avatāras. "In response to the prayers of the Ṛiṣis the Lord assumed the body of Pṛithu." In reply to the objection "why the Jīvas, who are *different* from the Lord enumerated in the category of the other three forms which truly belong to the Lord," the commentary goes on.

Says the Prāthamya :—

As the Time, Brahmā (the Male), the Vyakta (the Manifested matter) and the Prakṛiti (the Unmanifested Root of matter) are enumerated among the forms of the Supreme Viṣṇu along with His really supreme forms like the Fish, &c., so all the beings, though really distinct from Him, are counted among His feet. As the Brahman is said to have two forms, the Mūrta (the Material or Visible) and the Amūrta (Immaterial or Invisible), in the same sense, the beings (egos) though different from the Lord, are said to be His foot, and are counted along with His feet (or real forms).

Note.—Egos are conventionally spoken of as the foot or form of the Lord. His true forms are only the Avatāra forms like the Fish &c.

Says the objector: "But why do you labour this point? Is it not plain that the Egos (Jīvas) are one foot of the Lord in the sense that they are *identical* with the Lord? Why make them *different* from the Lord; and then search out a forced interpretation"? To this the Commentary replies :—

(There, however, are the *real* feet of the Lord) for in the Bhāgavata Purāṇa we find Him described as Tripāt, in the verse "sudarsānākhyam svāstram tu prāyukta dayitam Tripāt"—"the Three-footed Lord employed His beloved weapon called Sudarsāna." This shows that the Egos (Jīvas) are not really a foot of the Lord.

Note.—In this chapter the Lord is said Four-footed in a conventional sense only: His real forms are three, the Jīvas are not His essential forms. Had they been so, the Bhāgavata Purāṇa would not have spoken of the Lord as Tripāt (the Three-footed) but Chatuspāt.

Says an objector: "But how a thing which is really separate can be said to be a pāda or *portion* (amśa) of another?" To this the Commentary replies :—

As Suvarchalā the wife of the Sun has been described as a *part* (amśa) of the Lord, so the Jīvas (Egos) are said to be the *part* of the Lord, though they are always (whether bound or free) really distinct in substance from the Lord.

THIRTEENTH KHANḌA.

MANTRA I.

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य
प्राङ्मुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽद्गाद्यमित्यु-
पासीत् तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

तस्य Tasya, His (of the Lord called the Heart and dwelling in the citadel of the heart). ह Ha, indeed. वै Vai, verily. एतस्य Etasya, of that (of the Ākāśa—the all-luminous). हृदयस्य Hṛidayasya, of the Heart (of the Lord called the Dweller in the heart). पंच Pañcha, five (in number). देव-सुषयः Deva-suṣayah, divine gate-keepers. The gate-keepers who are Devas themselves. The word upāsyah "are to be meditated upon" should be supplied to complete the sentence. The word Deva-suṣi may also mean "the gate through which the deva has his exit and entrance." स यः Sa yah, that which. अस्य Asya, His, of the Supreme Brahman in the heart. प्राङ् सुषिः Prāñ suṣih, the east gate; *i. e.*, the gate-keeper at the east-gate. स प्राणः Sa prāṇah, (that is the Prāṇa presiding over physical breath). तत् चक्षुः Tat chakṣuḥ, that is the eye, the deity presiding over the eye. स आदित्यः Sa Ādityah, that is the sun, the deity presiding over the sun. तत् तेजस् अन्नाद्यम् इति Tat tejas annādyam iti, that is energy and food *i. e.*, the deity presiding over tejas and food. उपासीत Upāsita, let one meditate. तेजस्वी Tejasvi, energetic. अन्नादः Annādah, healthy. भवति Bhavati, becomes: gets a portion of the tejas &c., of the sun. यः Yah, who. एवम् Evam, thus. वेद Veda, knows, meditates.

1. Of this Supreme Brahman called the Heart, there are verily indeed five divine gate-keepers. He who is His eastern gate-keeper is the presiding deity of the breath, of the eye and is the sun. Let one meditate on him (as Sun) as physical energy and health. He who meditates thus becomes energetic and healthy.—191.

MANTRA 2.

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं स चन्द्रमास्त-
देतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

अथ Atha, now. Yah, who. Asya, His. दक्षिणसुषिः Dakṣiṇa-suṣih, the southern gate (keeper). Sa, he. व्यानः Vyāṇah, the Vyāna Vāyu: the presiding deity of the insentient (jaḍa) energy called Vyāna. तत् Tat, that. श्रोत्रम् Śrotram, the ear: the presiding deity of ear. स Sa, he. चन्द्रमाः Chandramāḥ, the Moon. तत् एतत् Tat etat, that this (form called the Moon). श्रीः Śrī, beauty. Cha, and. यशस् Yaśas, fame, all-spreading. Iti, thus. Upāsita, let meditate. श्रीमान् Śrīman, beautiful; artistic. यशस्वी Yaśasvi, famous. Bhavati, becomes. Yah, who. Evam, thus. Veda, meditates.

2. Now he who is His southern gate-keeper is the presiding deity of Vyāna, of the ear, and is the Moon. Let one meditate on him (as Moon possessed of) beauty and fame. He who meditates thus becomes artistic and famous.—192.



MANTRA 3.

अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक् सोऽग्निस्तदे-
तद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं
वेद ॥३॥

Atha, now. Yaḥ, who. Asya, His. प्रत्यङ् सुषिः Pratyāṅ suṣiḥ, the western gate (keeper). सः Saḥ, he. अपानः Apānaḥ, the presiding deity of Apāna. सा Sā, he. वाक् Vak, the presiding deity of the organ of Speech. सः Saḥ, he. अग्निः Agniḥ, the Fire-Deva. Tat etat, that this (form of Agni). ब्रह्मवर्चसम् Brahma-Varchasam, the energy produced from the study of the Vedas. The intellectual energy. अन्नाद्यम् Annādyam, food, health. Iti, thus. Upāsita, let one meditate. ब्रह्मवर्चस्वी Brahma-Varchasvi, possessing intellectual energy. Annaḍaḥ, healthy. Bhavati, becomes. Yaḥ, who. Evam, thus. Veda, knows, meditates.

3. Now he who is His southern gate-keeper is the presiding deity of Apāna, of the organ of speech: and is Agni. Let one meditate on him (as Agni possessed of) intellectual energy and sanity. He who meditates thus becomes intellectual and sane.—193.

MANTRA 4.

अथ योऽस्योदङ् सुषिः स समानस्तन्मनः स पर्जन्यस्त-
देतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं
वेद ॥४॥

Atha, now. Yaḥ, who. Asya, His. उदङ् सुषिः Udaṅsuṣiḥ, the northern gate (keeper). स Sa, he. समानः Samānaḥ, the presiding deity of Samāna. तत् Tat, that. मनः Manaḥ, Manas, the presiding deity of Mind. सः Saḥ, he. पर्जन्यः Parjanyaḥ, Indra. Tat etat, that this (form of Indra). कीर्तिः Kirītiḥ, renown. Cha, and. व्युष्टिः Vyūṣṭiḥ, beauty, lordliness. Cha, and. Iti, thus. Upāsita, let him meditate. Kirtimān, possessing renown. Vyūṣṭimān, possessing lordliness. Bhavati, he becomes. Yaḥ, who. Evam, thus. Veda, knows or meditates.

Now he who is His northern gate-keeper is the presiding deity of Samāna, and of wind, and he is Indra. Let one meditate on him as Indra possessed of renown and lordliness. He who meditates thus becomes renowned and lordly.—194.



MANTRA 5.

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्त-
देतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥५॥

Atha, now. Yaḥ who. Asya, His. ऊर्ध्व सुषिः Ūrdhva Śuṣiḥ, the upper gate-keeper, the central. सः Saḥ, he. उदानः Udānaḥ, the presiding deity of Udāna. स Sa, he. वायुः Vāyuḥ, the principal Vāyu. स Sa, he. Ākāśa, the presiding deity of ākāśa ; he is called ākāśa because he knows all. Tat, that. Etad, this. औजः Ojas, the presiding deity of the Odyle force, and called also ojas because of his brilliancy. महः Mahāḥ, the presiding deity of Mahar ; because he is full, therefore he is called mahat or great. Similarly the sun, the moon, Agni and Indra, are also known as Prāṇa, Vyāna, Apāna and Samāna respectively. Ojasvī, possessed of spiritual energy. Mahāsvan, possessed of fullness. Bhavati, he becomes. Yaḥ, who. Evam, thus. Veda, meditates.

5. Now he who is the central gate-keeper is the presiding deity of Udāna and the chief Vāyu and is Ākāśa. Let one meditate on him as the Principal Vāyu possessed of spiritual energy and greatness. He who meditates thus becomes spiritually energetic and great.—195.

MANTRA 6.

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य
एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले
वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषा-
न्स्वर्गस्य लोकस्य द्वारपान्वेद ॥६॥

ते Te, they. वै Vai, indeed. एत Ete, these. पञ्च Pañcha, five. ब्रह्मपुरुषाः brahma-puruṣāḥ, the servants of Brahman, of the Supreme Lord of the Heart. Are they the gate-keepers of the heart only? No, but of heaven also. स्वर्गस्य Svargasya, of the heaven, of the Viṣṇu loka ; literally sva = self ; ra = delight, ga = wisdom. The place whose essential nature is wisdom and joy. लोकस्य Lokasya, of the world. द्वारपाः Dvārapāḥ, gate-keepers. The entities called Jaya, Vijaya are the outer guards of the Viṣṇu world, these are the Inner Guards. स Saḥ, he. यः Yaḥ, who. एतान् Etān, these. एवं Evam, thus. पञ्च Pañcha, five. ब्रह्म-puruṣān, the servants of the Supreme Lord. Svargasya, of the heaven. Lokasya, of the world. Dvārapān, the gate-keepers. वेद Veda, knows. अथ Asya, his. कुले Kule, in the family. वीरः Vīraḥ hero, brave. good offspring. जायते Jāyate, is born. प्रतिपद्यते Partipadyate, enters. Svargam lokam, the world of Viṣṇu. Yaḥ, who. Etān, these. Evam, thus. Pañcha brahma-puruṣān, the five servants of the Supreme Brahman. Svargasya lokasya dvārapān, the gate-keepers of the world of heaven. Veda, knows.



6. These verily are the five servants of Brahman, the gate-keepers of the world of Pure Wisdom and Joy (also). He who knows these five servants of Brahman thus, (as) the gate-keepers (of the Heart as well as) of the world of Pure Wisdom and Joy gets a virtuous son born in his family; and himself enters that world of Pure Wisdom and Joy because he knows these five servants of Brahman, the gate-keepers of the world of Svarga.—196.

MANTRA 7.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः
पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे
ज्योतिस्तस्यैषा दृष्टिः ॥७॥

अथ Atha, now; after describing the mediation on the gate-keepers, the glory of the Lord is again described. यत् Yat, what, the three forms existing in the Śvetadvīpa, the Anantāsana and the Vaikuṅṭha, that. अतः Atah, from this, referring to div 'heaven'. परः Paraḥ, high, above. दिवः Divaḥ, heaven. ज्योतिः Jyotiḥ, light, luminous. दीप्यते Dīpyate, shines. विश्वतः Viśvataḥ, Brahma's (world). पृष्ठेषु Priṣṭheṣu, on the tops, on the backs; on the higher worlds. सर्वतः sarvataḥ, than all the worlds. पृष्ठेषु Priṣṭheṣu, on the highest places. अनुत्तमेषु Anuttameṣu, on those beyond which there are no higher worlds. उत्तमेषु Uttameṣu, in the highest (worlds.) लोकेषु Lokheṣu, in the worlds. इदं Idam, this. वाव Vāva, verily. तत् Tat, that. यत् Yat, which. इदम् Idam, same. अस्मिन् Asmin, in this. अन्तरं Antar, inside, within. पुरुषे Puruṣe, in (the heart of) man. ज्योतिः Jyotiḥ, the light. तस्य Tasya, his: of this Light within the man. एषा Eṣa, this. दृष्टिः Dṛiṣṭiḥ, direct perception: or proof.

7. Now that Light which shines above this heaven, in the worlds higher than those of Brahmā, higher than all, beyond which there are no higher worlds, (and which themselves are) the highest worlds (of their respective planes); that is verily the same light which is within (the heart of) man. And of this the direct proof is this:—197.

MANTRA 8.

यत्रैतदस्मिञ्छरीरे सस्पर्शेनोष्णिमानं विजानाति तस्यैषा
श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदश्रुतिवाग्नेरिव ज्वलत



उपशृणोति तदेदृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति
य एवं वेद य एवं वेद ॥८॥

इति त्रयोदशः खण्डः ॥१३॥

यत्र Yatra, what. एतन् Etat, this. अस्मिन् Asmin, in this. शरीरे Śāctre, in the body. स्पर्शेन Sparśeṇa, by touching (the body), through the sense of touch (of the body). उष्णिमानम् Uṣṇimānam, warmth. विजानाति Vijānāti, perceives. The Lord is in the Prāṇa and the Prāṇa causes vital warmth, and so the perception of warmth is the perception of the Lord. तस्य Tasya, of It (of the Light or the Lord within the heart). एषा Eṣā, this. श्रुतिः Śrutiḥ, praise, the sound made by the Prāṇa, the praise chant constantly sung by the Prāṇa within the man. यत्र Yatra, what. एतन् Etat, this. कर्णौ Karṇau, the two ears. अपिगृह्या Apigrihya, apprehensible, existing in. निनदम् इव Ninadam iva, like the roar of the ocean. नदयुः इव Nadathuḥ iva, like the sound of thunder. अग्नेः Agneḥ इव iva, like of the fire. प्रज्वलतः Prajvalataḥ, of the flaming, burning. उपशृणोति Upaśṛiṇoti, hears, listens. एत् Tat, that. एतन् Etat, this (the Brahman within the heart). दृष्टम् Dṛiṣṭam, seen, as if seen, inferred from visible proof. श्रुतम् Śrutam, heard, as if heard : established by praise. इति Iti, thus. Upāsita, let one meditate. चक्षुष्यः Chakṣuṣya, clairvoyant, literally the eye that travels up to Brahman, the divine sight. श्रुतः Śrutāḥ, celebrated. Bhavati, becomes, Yaḥ, who. Evam, thus. Veda, knows.

8. Namely the warmth which one perceives through touch here in the body. Of Him is this praise, which one hears as existing in the ears, namely the sound like the roar of an ocean, or that of thunder, or of the burning fire. Let one meditate on Brahman as if thus seen and heard. He who knows this thus, becomes clear-seeing and celebrated ; yea who knows this thus.—198.

MADHVA'S COMMENTARY.

In the last khanda it was mentioned that the Supreme Brahman is in the Heart and is called Hridaya, the all-luminous in the town called the Heart. Now will be described the greatness of meditating on the various gate-keepers of this city of the Heart where the Lord dwells. In the Upaniṣad text are mentioned five gates thus: the east gate, which is Prāṇa, which is the eye ; the southern gate, which is Vyāna, which is the ear ; the western gate, which is Apāna, which is the speech ; the northern gate, which is Saṁāna, which is the mind (manas) ; the upper gate, which is Udāna, which is Vāyu. *Prima facie* it would appear as if Prāṇa, Apāna, &c., eye, ear, &c., the sun, moon, &c., the east gate, the west gate, &c., were identical, that is to say the east gate was identical with Prāṇa, eye, and the sun and so on. The Commentator removes this misconception by an extract from the Sat-Tattva.

The warden of the front gate of Hari is the presiding deity (abhimāni) of the breath of (prāṇa) respiration, of the eye, and is called



also the sun, the presiding deity of energy and health. The warden of the south is the Moon, the Vyāna, the presiding deity of ear: the deity of fame and beauty. The warden of the west is the presiding deity of the speech, the Apāna, the fire, the intellectual energy, the deity of food. The warden of the north is Indra, the presiding deity of the Samāna and Manas, of glory and lordly power always.

The gate-keeper of the zenith (or the central gate) is the Chief Vāyu itself, the (presiding deity of) ākāśa. He is called ākāśa because of his all-knowing (ā=all; kāśa=to illumine, to know.) He is called Udāna because of his being high (unnati=high). He is called Ojas because of his powerfulness (ūrjita=powerful). He is called Mahāḥ because he is full. These five Persons are known as the gate-keepers or servants of the Supreme Brahman. They are the constant gate-keepers in the Heart and also in the world of Viṣṇu. They are the Inner Guards of the Vai-kuṅṭha as Jaya, Vijaya, &c., are the Outer-Guards of the Viṣṇu Loka.

Note.—In the Śruti, it is said that, he who meditates on Prāṇa gate-keeper becomes Tejasvī and Annāda, on Vyāna Śrīmān and Yaśasvī, on Apāna Brahmavarchasvī and Anuāda, on Samāna Kirtimān and Puṣṭimān, on Udāna Ojasvī and Mahasvān. *Prima facie* it would appear that the person meditating becomes equal in these attributes with the objects of meditation. The Commentator shows that the worshipper gets a portion of the attributes of these gate-keepers.

He who meditates on these gets even a share in a portion of the attributes belonging to these (gate-keepers): and also attains the Viṣṇu world, and gets good offsprings.

Note.—The phrase tripādasyāmṛitam divi has been explained in the sense that the three forms Nārāyaṇa, &c., exist in the Dyu—namely in the Svetaadvīpa, Anantāsana and Vaikuṅṭha. These very three forms are now spoken of in the seventh mantra of this Khaṇḍa as existing “above Dyu.” The Dyu there has a different meaning from the dyu here. The phrase ‘above dyu’ does not mean a world above the Vaikuṅṭha or Anantāsana or the Svetaadvīpa, but above dyu in its lower sense.

In fact the three forms of the Lord in those three worlds are identical with the form of the Lord in the Heart—the Citadel with five gates.

The Lord Viṣṇu dwelling in Vaikuṅṭha and residing above the seven worlds is indeed the same who is in all the worlds, and is also in the highest and best world of Brahmā called Viśva. He is in the non-inferior worlds as well. He one alone resides in all souls (Puruṣas). And that Viṣṇu is in Prāṇa (vital force), and Prāṇa is in Agni (vital heat). This vital heat (agni) is felt on touching a living being. This is one way of seeing Viṣṇu, namely through the vital heat which is the effect of vital energy in which dwells the Lord. This Prāṇa is constantly singing out the praise of that Viṣṇu, and this is what the wise hears always as existing in his two ears and gets divine sight; and gets Mukti through such meditation.



The wise only see the Inner Light through divine eyes and hear the Inner Music through divine audition. Ordinary people neither see this Light nor hear this music. This is the result of meditation on the vital heat and vital sound. The vital heat and sound are no doubt physical things, but meditation on them leads to the vision of the Divine Light and the hearing of the Divine Music. This last is a well-known method of Yoga, called the Śabda Yoga and is very popular now-a-days, among the sect called the Sat Sangis or Rādhā Svāmīs).

The Lord should be meditated thus as if He was perceptible and audible, because by such meditation one getting Release, sees and hears the Lord through divine sight and divine hearing. Thus it is in the Sat-Tattva.

Note.—In Mantra 2 the word Yaśas 'fame' is used, and in Mantra 4 the word Kīrti or 'renown' is employed. The commentator now shows the difference between these two.

In the Śabda Nirṇaya it is said that Yaśas means that which goes, (ya) to different directions—fame in distant places ; a pervasive attribute ; while kīrti is a visible monument of one's greatness.

(Thus the Pyramids are the Kīrti of the Pharaohs. The idea of something material and perceptible is to be found in the word Kīrti, while Yaśas has no such idea, as Arjuna is famous as a warrior.)

The phrase Sarvataḥ Priṣṭheṣu of mantra 7 literally on the backs of all, means in places which are the highest, namely in the Vaikuṅṭha, the Kṣīra Sāgara (the Ocean of Milk), and the Anantāsana &c.

The phrase Viśvataḥ Priṣṭheṣu of the same mantra means "in higher places than even the Brahma-Loka."

The word Anuttama means that from which there is nothing better, beyond which there are no superior worlds. The word Uttama means which is itself in every respect high and the best.

Says an objector :—The Vaikuṅṭha Loka alone is the highest of all worlds, why do you include the Kṣīra Sāgara and the Anantāsana which are parts of the Prākritic plane ? To this the Commentator replies :

The Anantāsana is the highest of the Pṛithivī (physical) Lokas, and consequently with respect to the earth it is the highest or Sarvataḥ Priṣṭheṣu. With regard to the Intermediate worlds (the astral) the Śveta-Dvīpa is the highest, and so, that also is called the highest or Sarvataḥ Priṣṭheṣu : and Hari dwelling there is said to be dwelling in the highest world (for it is the highest world of the Intermediate plane). Among all the heavenly (Deva) worlds, the Vaikuṅṭha is said to be the highest. So the Lord in Vaikuṅṭha is also rightly said to be dwelling in the highest place : for among the heavens the Vaikuṅṭha is the highest.



Says an objector:—The phrase *Atha yad atah paro divaḥ* (Mantra 7) has been explained as “beyond the heaven.” If the Lord is in the highest heaven *Vaikunṭha*, how can He be said to be beyond the heaven? To this the Commentator replies.

The Great Meru is said to be ‘heaven’ with regard to the Earth. The *Anantāsana* is *beyond* this Great Meru (the Land of the Earth *Devas*—the heaven on Earth): and thus the Lord in *Anantāsana* is *beyond* heaven (*i.e.*, beyond the Earthly Paradise.) The Solar Orb is the heaven of the (Intermediate Plane or) *Ākāśa* (or the Astral Plane). The *Śvetadvīpa* is *beyond* this heaven and so the Lord in *Śvetadvīpa* is *beyond* the Astral heaven. The *Indra Loka* is the heaven of the *Dyu* plane (*Deva* plane). The *Vaikunṭha* is *beyond* the *Indra Loka*, and so the Lord in *Vaikunṭha* is *beyond* this heaven also. It is in this sense that the phrase *Divāḥ* ‘beyond the heaven’ is used. (The “heaven” there means the earthly, the astral and the celestial heavens).

Admitted that *Vaikunṭha* is *Viśvataḥ Priṣṭheṣu*, because it is beyond the *Satya Loka* or the *Brahma’s* world. But how can the *Anantāsana* and the *Śvetadvīpa* be said to be beyond the *Brahma’s* world, for you have explained the word *viśvataḥ* as “of *Brahmā*.” These two worlds are not beyond *Brahma’s* world, though they are the highest regions of the physical and the Astral? To this the Commentator answers:—

With regard to the Earth, the *Brahma’s* world is in *Meru*. The *Anantāsana* is beyond *Meru* and so it is beyond the *Brahma’s* world. With regard to the Intermediate Region, the *Vaijayanta* is the world of *Brahmā*. The *Śvetadvīpa* is beyond this; and so it is beyond the *Brahma’s* world. With regard to the *Dyu* worlds, the *Satya Loka* is the world of *Brahmā*; and the *Vaikunṭha* is beyond the *Satya Loka* and therefore beyond the *Brahma’s* world. In other words, like the “heaven,” the *Brahma’s* world is also threefold. (The Physical *Brāhmīc* world is in *Meru*, the Astral *Brāhmīc* world is in *Vaijayanta*, and the Celestial *Brāhmīc* World is the *Satyaloka*).

The *Anantāsana*, the *Śvetadvīpa* and the *Vaikunṭha* being beyond the *Meru*, the *Vaijayanta* and the *Satyaloka* respectively, they are said to be “beyond the *Brahma’s* world,”—*Viśvataḥ Priṣṭheṣu*. Thus it is in the *Sat Tattva*.

The words *Ninadam iva* and *Nadathur iva* of Mantra 8 have been explained by *Śaṅkara* as “a rumbling like that of a chariot” and “a bellowing like that of the bull.” The Commentator shows that these explanations have no authority. He quotes the authority of *Sat Tattva* for his explanation.

So also: “*Nināda* is the roar of the ocean and *Nadathu* is the sound of the thunder.”

The word *Chakṣuṣya* has been explained by *Śaṅkara* as ‘conspicuous,’ while *Madhva* has explained it as “obtaining of divine vision.” He now quotes the same authority of the *Sat Tattva* for his explanation.



So also :—“ That which goes (ya) in the eye or Brahman (Chakṣus) is called Chakṣuṣya—Brahma-reaching, therefore “divine vision.” (Such a person sees Brahman, he gets Brahma-reaching gaze—Chakṣuṣya).

FOURTEENTH KHANDA.

MANTRA 1.

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीताथ खलु
क्रतुमयः पुरुषो यथा क्रतुरस्मिँह्लोके पुरुषो भवति तथेतः प्रेत्य
भवति स क्रतुं कुर्वीत ॥१॥

सर्वम् Sarvām, Full, full of all perfect qualities. खलु Khalu, verily. इदम् Idam, this, so near within the heart. ब्रह्म Brahma, the supreme Brahman (within the heart). तत् Tat, that. जलान् Jalān, the mover (aniti) on water (jala). इति Iti, thus. शान्तः Śāntaḥ, calmly, with the mind (buddhi) fixed on the Lord, with devotion. उपासीत Upāsita, let (one) meditate. अथ Atha, now, next (after such meditation). खलु Khalu, because. क्रतु Kratu, knowledge, conviction resulting from meditation. मयः Mayaḥ, full of. पुरुषः Puruṣaḥ, the man, the adhikāri, the aspirant. यथाक्रतुः Yathākratuḥ, according to (one's) conviction (faith or belief). अस्मिन् Asmin, in this. लोके Loke, in the world. पुरुषः Puruṣaḥ, the man. भवति Bhavati, is. तथा Tathā, so; इतः Itāḥ, from this (world or body). प्रेत्यः Pretyaḥ, having gone out, died : in the state of mukti. भवति Bhavati, becomes. He gets in the state of Release, the fruition according to the stage of his knowledge and faith. स Sa, he. क्रतुः Kratum, conviction, knowledge, faith in Viṣṇu according to his capacity and knowledge. कुर्वीत Kurvita, let him do.

1. This Brahman is indeed the Full. Let one meditate with devotion on Him as the Mover-on-the-water. (Such meditation leads to faith). Next because a man is a creature of faith, as is his faith in this life, so will be his condition in the next after death. So let him generate full faith (in the Lord.)—199.

MANTRA 2.

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा
सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्य-
नादरः ॥२॥

मनोमयः Manomayaḥ, full of great intelligence, omniscient. प्राणशरीरः Prāṇa śarīra, full of power ; whose body is of power. Omnipotent. भारूपः Bhārūpaḥ,



whose form is light, luminous. सत्यसंकल्पः Satya saṅkalpaḥ, whose will is true, whose will is never frustrated; saṅkalpa means the mental modification that precedes an action, the volition. True resolve. आकाशः Ākāśaḥ, the full of wisdom (kāśa = wisdom). आत्मा Ātmā, the doer, the agent of giving, &c. सर्वकर्मा Sarva karmā, the ordainer of all actions, and thus all-acting. सर्वकामः Sarva kāmāḥ, all-desires, the objects of desire are desires. सर्वगन्धः Sarva gandha, all-scents. सर्वरसः Sarva rasaḥ, all tastes. सर्वम् Sarvam, all. इदम् Idam, this. अभ्यान्तः Abhy-antaḥ, all-reaching, all-embracing, all supporting. अवाकी Avāki, silent, who never opens his mouth but to bless or who does not talk uselessly. अनारः Anāraḥ, never surprised; free from self-conceit, impartial.

2. (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's-desire, the most Sweet-scenting and Sweet-tasting, the Supporter of all this, the Silent Impartial Witness.—200.

MANTRA 3.

एष म आत्मान्तर्हृदयेऽण्णियान्त्रीहेर्वा यवाद्वा सर्षपाद्वा
श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्याया-
न्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ॥३॥

एषः Eṣaḥ, this (Lord), मे Me, my. हृदये Hṛidaye, in the heart. अन्तर Antar, within, the Inner. आत्मा Ātmā the self. अण्णियान् Aṅṅiyan, smaller than. त्रीहेः Briheḥ, a corn of rice. वा, or. यवान् Yavat, than a corn of barley. वा, or. सर्षपात् Sarṣapāt, than a mustard seed. वा or. श्यामाकान् Syāmākāt, a canary seed. Syāmāka-taṅḍulāt, than the kernel of a canary seed. वा, or. Eṣaḥ, this. Me, my: Ātmā, Self. Antar, within. Hṛidaye, the heart; ज्यायान् Jyāyān, greater. पृथिव्याः Pṛithivyāḥ, than the earth Jyāyān, greater than. अन्तरिक्षान् Antariḥṣāt, the Intermediate region. Jyāyān, greater than. दिवः Divaḥ, than the Heaven. Jyāyān, greater. एभ्यः Ebhyaḥ, than these; लोकेभ्यः Lokebhyāḥ, these worlds.

3. This my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my Self within the heart, greater than the earth, greater than the intermediate region, greater than the Heaven, greater than all these worlds.—201.

MANTRA 4.

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यान्तोऽ-
वाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसं-



भवितास्मीति यस्य स्यादद्वा न विचिकित्सास्तीति ह स्माह
शाण्डिल्यः शाण्डिल्यः ॥४॥

इति चतुर्दशः खण्डः ॥१४॥

Sarva-karmā, enjoyer of all works. Sarva-kāmāḥ, enjoyer of all desires. Sarva-gandhaḥ, enjoyer of all sweet odours. Sarva-rasaḥ, enjoyer of all sweet tastes. Sarvaṃ, all. Idam, this. Abhyātaḥ, All-reaching. Avāki, silent. Anāraḥ, Impartial. Eṣaḥ, this. Me, my. Ātmā, Self. Antar, within. Hridaye, the heart. एतत् Etat, this. ब्रह्म Brahma, Brahman. एतद् Etam, Him. इतः Itāḥ, from this body. प्रेत्य Pretya, after dying or departing. अभिसम्भविता Abhisambhavitā, I shall obtain. अस्मि Asmi, I am. इति Iti, thus. यस्य Yasya, whose. स्यात् Syāt, may have. अद्धा Addhā, faith. न Na, not. विचिकित्सा Vichikitsā, doubt. अस्ति Asti, is. इति Iti, thus. ह Ha, verily. स्म Sma, a mere expletive. आह Āha, said. शाण्डिल्यः Śaṇḍilyaḥ, Rṣi Śaṇḍilya.

4. He is the Enjoyer of all works, all desires, all sweet odours, and all tastes. He embraces all this, and is the silent Impartial (witness). This my Self within the heart is that Brahman. (Let one meditate on Him, with this idea) when departing from this body I shall reach Him. He who has this faith (verily obtains Him,) there is no doubt in it. Thus said Śaṇḍilya, thus said Śaṇḍilya.—302.

MADHWA'S COMMENTARY.

In a former chapter it was shown that the Lord within the heart was also the Lord pervading the entire universe. The same meditation is taught in the present chapter also. It shows that the Lord is both minuter than the atom, and thus pervades the Jiva which is atomic, and he is greater than the whole cosmos. In fact the Lord within the heart is infinitely big also.

In the Sad guṇa it is thus written :—The Lord Brahman is called *idam* or “this” because He is the nearest of all. (He is inside all Jivas). He is called *sarvaṃ* also, because He possesses *all* infinite qualities. That Brahman is called *Jalān* also, because that Lord Viṣṇu moves on the waters (*jala*=water; *ana*=move.) (The Vedas declare that the Lord Viṣṇu moves on the waters; as the Ṛig Veda). “Ānit arātam &c.” is the clear text of the Veda showing that the Lord *breathes*, in the waters of cosmic matter, without air. In that infinite mass of surging matter, Brahman alone breathes; hence He is called *Nārāyaṇa* (the Mover on the waters).

(The whole Mantra means :—At the time of pralaya, that One Supreme Lord breathed (*ānit* i.e. worked easily) without air. There was no air, yet He breathed. He worked (*swadhayā*) easily, happily, not for the sake of getting happiness, but He was happy to work. There existed then no one greater than Him. Tamas alone existed

then. In that time of Great Latency, Tamas namely jīvas and root-matter alone co-existed with the Lord. This Tamas was in the form of apraketam or infinitely spread out, saīlam or water. This covered all. The word Nārāyaṇa also means the same. See Manu. This chapter also teaches the meditation on the Lord in the heart.

Thus let one calmly meditate. Because a man consists of thoughts, therefore he must have right thoughts. The word kratu means definite, certain knowledge, belief or faith, and nothing else. As is the faith of a man, so is the state of his life after death. His mukti is according to his kratu or conviction. It is therefore, necessary to have right kratu or convictions, so that there may be right state of mukti. The right kratu is the firm conviction in the Lord Viṣṇu, the All-Full, and Greatest. As Viṣṇu possesses infinite wisdom, He is called Manomaya or All-Intelligence.

As His body is nothing but strength, He is called Prāṇa-śarīra "Strong-bodied." As He illumines all on all sides, He is called ākāśa (all-luminous) (Ā=all, kāśa=light). He is all odours, &c., as well as the Eternal Enjoyer of all odours &c., He who has such firm conviction in the Lord, verily reaches the Highest Person. Thus it is in the Sad Guṇa.

The words Sarva-gandha, &c., occur twice in this chapter. In the first passage it means that the Lord is all odours, &c., the nature of which is not like physical odours, &c., for the Lord is not physical; but his nature is all-intelligence. The odours consist of mind stuff, and bliss stuff, chidānanda-ātmaka. In the second passage the words sarva-gandha, &c., mean that the Lord enjoys all odours, &c.

FIFTEENTH KHAṆḌA.

MANTRA 1.

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य
स्रक्तयो द्यौरस्योत्तरं बिलं स एष कोशो वसुधानस्तस्मिन्विश्व-
मिदं श्रितम् ॥१॥

अन्तरिक्ष-उदरः Antarikṣa-udaraḥ, he in whose belly (udara) is contained the whole Intermeditate (antarikṣa) region or the astral plane. कोशः Kośaḥ, treasure-chest; but it here means the Lord, because he is ka or all-joy; and uśa or Will or the Bliss-and-Will. भूमिः Bhūmiḥ, the earth. बुध्नः Budhnaḥ, bottom, the sole of the feet. Bhūmi-budhna means he who has the earth as his foot-stool. Or the earth is under his feet. न जीर्यति Na' jiryati, does not decay, or grow old. The Lord has a body, but it never decays or grows old. दिशः Diśaḥ, the quarters. हि Hi, verily. अस्य Asya, his. स्रक्तयः Sraktayaḥ, branches or arms, hands; that is, the four quarters are contained in his four arms. The word sraktayaḥ is the nominative plural of srakti, but it is to be construed

here as locative plural, sraktiṣu, *i. e.*, in His arms. Similarly other words also in this verse which are in the nominative case are to be construed in the locative. द्यौः Dyauh, the heaven. अस्य Asya, His. उत्तरबिलम् Uttara-bilam, the upper aperture, the brahmarandhra. The cavity in the head, the seat of the soul. सः Saḥ, that. एषः Eṣaḥ, this. कोशः Kośaḥ, the Joy-Will. बहुधानः Vasudhāaḥ, the receptacle (dhāna, that in which anything is contained dhiyate) of the gods (Vasu=devas in general). सर्वम् Sarvam, the whole universe. इदम् Idam, this. श्रितम् Śritam, refuged.

1. The Lord Joy-Will has the Intermediate regions in His stomach; the Earth under the soles of His feet; and His body never grows old. The four quarters are contained within His four arms, the heavens in the cavity of His head. This Joy-Will is the receptacle of all the devas, and the whole universe is refuged in Him.—203.

MANTRA 2.

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी
 नाम प्रतीची सुभूतानामोदीची तासां वायुर्वत्सः स य एतमेवं
 वायुं दिशां वत्सं वेद न पुत्ररोद५ रोदिति सोऽहमेतमेवं वायुं
 दिशां वत्सं वेद मापुत्ररोद५ रुदम् ॥२॥

तस्य Tasya, His. प्राची Prācī, east, *i. e.*, the upper right hand. दिक् Dik, the quarter, the hand. जुहूः नाम Jubhūr nama, is called juhū, the giver (juhoti, to give) or the eater (juhoti, to eat) or the destroyer (juhoti, destroys the enemies by His chakra). सहमाना नाम Sahamānā nama, called sahamānā. Mānam means the Vedic knowledge, symbolised by the conch shell, saha means holding. दक्षिणा Dakṣiṇā, the lower right hand. राज्ञी Rājñī, nama, called Rājñī. The club is so called because, it is red, or is refulgent with glory. प्रतीची Prātichī, west, the upper left arm, as it contains the western quarter, it is called the west. सुभूता नाम Subhūta nama, called Subhūta or exceedingly (su) graceful (bhūti=kānti or grace). It means the lotus also. उदीची Udichī, the north, *i. e.*, the lower left arm. As it holds the northern quarters it is called the north. The four hands of the Lord hold the four quarters, they also hold dharma or virtue, jñāna or wisdom, vairāgya or world-weariness, and aiśvarya or lordliness. In fact the four ornaments, (the discus, the conch, the club, and the lotus), symbolise these four virtues also. They are the father of Vāyu who possesses these four attributes. तासान् Tāsām, of these. वायुः Vāyuḥ, the Christ, the lord Vāyu. वत्सः Vatsaḥ, the calf, the Child. Vāyu is the child of these four arms of the Lord, and has dharma &c. That is, from the arm called Juhū is born dharma, from Sahamānā is born Jñāna, from Rājñī is born vairāgya;



from Subhūta is born aigvarya. He who knows this gets the following reward. स Sa, he. यः Yaḥ, who. एतम् Etam, this, Vāyu possessing dharma &c. एवम् Evam, thus. वायुं Vāyum, Vāyu. दिशां वत्सम् Diśām vatsam, the child of the quarters, namely of the four arms of the Lord. The hands are called diś because they teach (deśana) virtue, wisdom, world-weariness, lordliness. वेद Veda, knows. न Na, not. पुत्र रोदम् Putra-rodam, the weeping as a son, being born as a child of some one, and as a little infant. रोदिति Roditi, weeps. i.e., he is not reborn again, but gets mukti. साḥ, that. अहम् I, Etam, this. एवम्, thus. वायुम् Vāyum, Vāyu. दिशां वत्सम्, the child of the quarters, the immaculate born. वेदा, knew. मा Mā, not. पुत्र-रोदम्, the child's cry. रुदम् Rudam, I wept. This is the speech of the goddess Rāmā.

2. His upper right arm is called the Destroyer (discus); the lower right arm is called the Wisdom-accompanied (conch); the upper left arm is called the Effulgent (gada or club); the lower left arm is called the Very-graceful (lotus). Vāyu is their child. He who knows thus Vāyu to be the child of quarters, (is not reborn and) weeps not again as a child; verily, I (Lakṣmi) knew Vāyu to be thus the child of the quarters and have never wept again as a child of any one.—204.

MANTRA 3.

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽ-
मुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽमुना
स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥३॥

अरिष्टम् Ariṣṭam, imperishable. कोशम् Kośam, the Joy-Will. प्रपद्ये Pra-
padye, I adore, I turn to, I take refuge. I have attained Him also; not through
any merit of my own, but through his grace alone. अमुना Amunā, through His
grace: amunā is repeated thrice, to show that the grace is the chief cause in
obtaining the Lord. प्राणम् Prāṇam, the Life, the Leader (praṇetā) the Savi-
our. It is the name of Vasudeva. भूः Bhūḥ, the adorer, he who adorns us
with wisdom. It is the name of Saṅkarṣaṇa. भुवः Bhuvaḥ, the Life-giver,
it is the name of Pradyumna. Prapadye, I have attained. Amunā, through His
grace. स्वर Svar, the bliss, the giver of joy and bliss, it is the name of
Aniruddha. Prapadye, I have attained through his grace.

3. I adore the Imperishable Lord of joy and will, yea I have attained Him, merely through His grace, verily through His grace, through His grace. I adore the Lord



Prâṇa (Vāsudeva), yea I have attained Him, through His grace, through His grace, through His grace. I adore the Lord Bhûḥ (Sañkarṣaṇa) and have attained Him, through His grace, through His grace, through His grace. I adore and have attained the Lord Bhuvah (Pradyumna), through His grace, through His grace, through His grace. I adore and have attained the Lord Svar (Aniruddha), through His grace, through His grace, through His grace.—205.

MANTRA 4.

स यदवोचं प्राणं प्रपद्य इति प्राणो व इदं सर्वं भूतं
यदिदं किंच तमेव तत्प्रापत्सि ॥४॥

अथ Atha, now. यत् Yat, what. अवोचम् Avocham, I have said. प्राणम् Prâṇam, Prâṇa, the Lord called Vāsudeva. प्रपद्ये Prapadye, I adore. इति Iti, thus. प्राणोḥ, life and vai, verily. इदम् Idam, this. सर्वं Sarvam, all. भूतम् Bhutam, full, element, the fountain of all incarnation, such as fish &c. यत् Yat, what. इदम् Idam, this. किंच Kiñcha, whatever. तम् Tam, Him, Vāsudeva, not different from His Avatâra. एव Eva, alone. Tat, that. प्राप्स्यथ Prâpsyatha, you will obtain.

4. When I said "I adore Prâṇa" I meant all that which is full is verily Prâṇa alone, (and because it is so, therefore) worship (O men) this Prâṇa and you will obtain Him.—206.

MANTRA 5.

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये
दिवं प्रपद्य इत्येव तदवोचम् ॥५॥

Atha, now. Yat, what. Avocham, I said. Bhûḥ Prapadye, I adore Bhû. Iti, thus. Pṛithivīm Prapadye, I adore the Lord called Pṛithivī, the great expanse. Antarikṣam Prapadye, I adore the Lord called Antarikṣa, the seer within. Divam Prapadye, I adore the Lord called Divam the sportful. Iti, thus. Evaṃ, alone. Tat, that. Avocham, I said.

5. When I said "I adore Bhû" I meant I adore the Lord who is in the earth, who is in the intermediate region, who is in heaven. This alone is what I meant.—207.

Note:—Therefore you also adore the Lord who pervades the three worlds, who bears also the names of those worlds, and is called Sañkarṣaṇa. Pṛithivī when applied to the Lord means the Expanse. Antarikṣa similarly applied means 'the seer within,' 'the Looker into the hearts of men.' Diva similarly means the Sportful One. By thus worshipping Him you will get Him.



MANTRA 6.

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य
आदित्यं प्रपद्य इत्येव तदवोचम् ॥६॥

Atha, now. Yat, what. Avocham, I said. Bhuvah, Bhuva. Prapadye, I adore. Iti, thus. Agni, the eater. Prapadye, I adore, Vāyum Prapadye. I adore Vāyu. Âdityam Prapadye, I adore Âditya. Iti, thus; Eva, alone. Tat, that. Avocham, I said.

6. When I said "I adore Bhuva" what I said is I adore the Lord who is in the fire, air, and the sun, and who is designated as Agni, Vāyu and Âditya.—208.

Note :—The words Agni, Vāyu, Âditya are also the names of the Lord. Agni means he who eats or accepts all offerings, Vāyu means he who blows (vā—to blow) and who gives life (Âyus=life, vā+āyu=vāyu, the Mover and Life-giver.) Âditya means the taker away of life. Worship the Lord Pradyumna in agni, vāyu and âditya and you will get Him.

MANTRA 7.

अथ यदवोचं स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये
सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥७॥

इति पञ्चदशः खण्डः ॥१५॥

Atha, now. Yat, when. Avocham, I said. Svar, the Lord called Svar. Prapadye, I adore. Iti, thus. Ṛig Vedam, the Lord pervading the Ṛig Veda, Prapadye, I adore Yajur Vedam, the Lord pervading the Yajur Veda. Prapadye, I adore. Sāma Veda, the Lord pervading the Sāma Veda. Prapadye, I adore. Iti, thus. Eva, alone. Avocham, I said.

7. When I said I adore Svar, what I said is, I adore the Lord pervading the Ṛig Veda, the Yajur Veda and the Sama Veda. Verily this is what I said.—209.

Note :—The word Ṛig means knowledge, and Veda means giver. Ṛig Veda means the giver of knowledge. Yajus means sacrifice, Veda means teacher. He who teaches men, by His acts, how to sacrifice their petty selves for the higher good is Yajur Veda. Sāma means equality, and Veda means teacher. He who teaches men the great lesson of equality is the Lord called Sāma-Veda. Worship the Lord Aniruddha thus and you will reach Him.

MADHWA'S COMMENTARY.

In the last chapter it was mentioned that the Lord is greater than all the worlds. Lest one should think that He is indefinite like the space and has no organised body, the present chapter shows that He has an organised body, and is Infinite in spite of such body and his arms give birth to the mighty being like Vāyu, and he should be meditated upon as possessing such a body.



It must not be said that the Lord is really formless, and figureless, and a form is given or attributed to him merely for the sake of meditation alone. The Commentator proves by quoting an authority that the Lord has a real body, and not a metaphorical body. The first word that offers any difficulty to the readers is the word koṣa, which literally means a treasure chest. But it has not that meaning here, and so it is first taken up.

The word ka means bliss; and the word usa means wish or will. Viṣṇu is called Koṣa because his nature is joy and will. The intermediate regions are contained in his belly, and the earth within the two soles of his feet. The heaven is within the cavity of his head, and the quarters are contained within his arms. This great Viṣṇu is Undecaying. The Vasus are the hosts of devas, the Lord is the receptacle of all the devas, and therefore he is called Vasudhānam. In Him is refuged the whole universe. His right upper arm contains the eastern quarters and is called Juhu, because it offers sacrifice (hu=to offer sacrifice) and because the Lord Keśava eats with this hand (hu=to eat). The lower right arm of the Lord contains the southern quarters. It is called Sahamāna, because māna means that which is essentially knowledge, and saṅkha or conch is essentially a symbol of knowledge, and it is held in the lower left arm of the Lord. Or the hand is called juhu because it destroys the daityas with the discus held in it. (Hu=to kill). His upper left arm contains the western quarters. It is called rājñi because it holds the raji or the club or mace. The lower left arm of the Lord holds the northern quarters and as it holds the lotus, it is the holder of the symbol of prosperity, and hence it is called Subhuta or very prosperous. These arms are called diś, because they teach (diś=to teach) virtue, wisdom, world-weariness, and lordliness. From these arms is born the Great Vāyu and therefore he is called the child of the diś or quarters or teaching. From the four arms of Viṣṇu representing virtue, wisdom, world-weariness and lordliness is born Vāyu. He who knows this does not get rebirth, and consequently does not weep as the child of anybody. In other words he transcends birth and death. But being released is eternally happy. Knowing Vāyu the Son of God I have become emancipated from the pangs of rebirths. I have not wept again as the child of any one. I am undying and undecaying through the grace of God alone. Thus I am from beginningless time an eternal free. Thus said Ramā of yore. I always adore the lord Viṣṇu, the Undecaying, the Supreme bliss, the heart's desire of all. I have attained this through His grace alone, and not through any power of my own. I always worship Keśava as the Leader of all and called Prāṇa (praṇetar=leader). All this appearance or avatāra such as the Fish, &c., is the manifestation of



the Lord Hari. All this avatāra is Viṣṇu undoubtedly. Therefore worship Viṣṇu in all these forms of Fish &c., for every one of them is Viṣṇu and nothing but Viṣṇu. Adore Him O men! thus said Lakṣmi to all creatures.

(The four words *prāṇa*, *bhūh*, *bhuvah*, *svar*, mean *Vāsudeva*, *Saṅkaraṇa*, *Pradyumna* and *Aniruddha*. Similarly the words *prithivī* &c., are the names of the Lord here. This the Commentator now explains :

Vāsudeva is called *prāṇa* because he leads (*praṇayeta*) his devotees to release, *Saṅkaraṇa* is called *Bhū* because he adorns (*bhūṣayeta*) them with wisdom. He is called *prithivī* because he dwells in the earth and because he expands his self (*pratha*=expansion). He is called *Antarikṣa* because he is in the Intermediate regions, and because he looks into (*iḥṣan*) the hearts (*antar*) of all. The Lord is in heaven and so he is called *dyu*; and because he is all-sporting (*div*=to play). *Pradyumna* is called *Bhuvah* because by creating he brings the world into existence (*bhāvayeta*). He is called *Agni* because as the Supreme he really eats everything that is offered in the fire. He is called *Vāyu*, because he dwells within *Vāyu* and because he moves (*vāti*=blows) and he is the life (*āyus*, life) of this universe. He is called *Āditya*, because he resides within the sun and because he withdraws (*adadāti*, takes up) all life within Himself at the time of great latency. He is called *Svar*, because he is the giver of the highest (*su*, highest) happiness (*var*, happiness) and because he is the unrivalled giver of the highest happiness. He is called *Ṛigveda*, because he teaches (*veda*, to teach) wisdom (*ṛik*, knowledge). He is called *Yajurveda*, because he teaches self-sacrifice (*yajus*=sacrifice) to all. He is called *Sāmaveda*, because he teaches equality (*sāman*, equality) to all. Thus have I described the four-fold essence of Hari. So said Devi *Indirā*, while praising the Supreme Hari as above. A female also is spoken of in the masculine gender, if she is as competent as a male person (therefore *Lakṣmi* is referred to by the masculine *sa* and not *sā* in the Śruti : *sa ya etam evam vāyum diśam vatsam veda and soham etam evam vāyum diśam vatsam veda mā putra rodam rudam*).

SIXTEENTH KHANḌA.

MANTRA I.

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि तत्प्रातः-
सवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य
वसवोऽन्वायन्ताः प्राणा वाव वसव एते हीदुः सर्वं वासयन्ति ॥१॥

Puruṣaḥ, the person competent to perform sacrifice. Vava, always, reverentially. Yajñāḥ, sacrifice. Let a man always meditate reverentially thus:—“I am the sacrifice in this worship of Viṣṇu.” Tasya, his. Yāni, which. Chaturviṃśati, twenty-four. Varṣāṇi, years. Tat, that. Prātaḥsavanam, morning libations. Chaturviṃśati, twenty-four. Akṣarāḥ, syllables. Gāyatri, Gāyatri. Gayatram, belonging to Gāyatri, or in which the Gāyatri metre is used. Prātaḥsavanam, morning libations. Tat, that. Asya, his, of the man as sacrifice. Vasavaḥ, the Devas called Vasus. Anvāyattāḥ, connected with, Lords of. Praṇaḥ, the senses. Vava, verily. Vasavaḥ, Vasus. Ete, these. Haī, indeed, verily. Idam, this. Sarvam, all. Vasayanti, make to abide. The Jīvas abide in the bodies, so long as the Prāṇas abide therein. Therefore the prāṇas are called Vasus.

1. Let a man meditate always:—“I am sacrifice.” That which is the first twenty-four years of his life is the morning libation. The Gāyatri has twenty-four syllables, the morning libation is offered with Gāyatri hymns. Of this man-sacrifice the Vasus are the lords. The prāṇas are verily the Vasus, for all these Jīvas abide in the bodies, so long as, the Prāṇas make them so to abide.—210.

MANTRA 2.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव
इदं मे प्रातःसवनं माध्यन्दिनं सवनमनुसन्तनुतेति माहं
प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह
भवति ॥ २ ॥

Tam, him. Chet, if. Etasmin, in this, in this early period of his life. Vayasi, in life. Kiñchit, anything. Upatapet, should give pain, through fever &c., should ail. Sa brūyāt, let him say. Prāṇa! Vasavaḥ! O! Prāṇas! O! Vasus! O lords of the senses. Idam, this. Me, my. Prātas savanam, morning oblation. Mādhyandina savanam, to the mid-day libation. Anusantanuta, stretch on, extend. Iti, thus. Mā, not. Aham, I. Prāṇānam, between the Prāṇas. Vasunām, between the Vasus. Madhye, between. Yajñāḥ, the sacrifice. Vilopśya, I may perish, be cut off. Iti, thus, it shows the end of the prayer. Ut ha eva tataḥ eti=udeti eva ha tataḥ. Tataḥ, from that, after such prayer, or after or from that ailment, &c. Udeti, rises up, recovers. Eva, indeed. Agadaḥ, diseaseless, healthy. Ha, verily. Bhavati, becomes.

2. If any illness pain him in this period of his life, let him pray to the Vasus thus:—O! Prāṇas! O! Vasus! unite this my morning period of life with the mid-day



period. Let me, the sacrifice be not cut off while you Prāṇas and Vasus are reigning. Then he recovers from his illness, he recovers from his illness, and becomes free from disease. —211.

MANTRA 3.

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं
चतुश्चत्वारिंशदक्षरा लिष्टुप् लैष्टुभं माध्यन्दिनं सवनं तदस्य
रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीदन् सर्वं रोदयन्ति ॥ ३ ॥

Atha, now, Yaḥ, which. Chatuṣ-chatvāriṃśat, forty-four. Varṣāni, years. Tad, that. Mādhyandinam savanam, mid-day libation. Chatuṣ-chatvāriṃśat, forty-four. Akṣarā, syllables. Triṣṭup, the Triṣṭup metre. Traiṣṭubham, offered with Triṣṭup hymns. Mādhyandinam savanam, the mid-day libation. Tad asya, that of it. Rudrā, the Rudras. Anvāyattā, connected with, lords of. Prāṇah vāva rudrāḥ, the Prāṇas are verily the Rudras. Ete hi idam sarvam, these prāṇas verily all this. Rodayanti, make them cry, cause them to cry.

3. The next forty-four years are the midday libation. The Triṣṭup has forty-four syllables, and the midday libation is offered with Triṣṭup hymns. The Rudras are the lords of this (period of the life of the consecrated man). The Prāṇas are the Rudras, for they make all this to cry when they leave the human body.—212.

MANTRA 4.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं
मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां
रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

Tam, him. Chet, if. Etasmin, in this. Vayasi, period of life. Kiñchit, any disease. Upatapet, should cause feverishness. Sa, he. Brūyat, may say. Should pray. Prāṇas, O Prāṇas! Rudras, O Rudras. Idam, this. Me, My. Mādhyandinam savanam, the midday libation. Tṛitīyam, the third, *i. e.* the evening. Savanam, libation. Anusantanuta, extend, join with. Iti, thus. Mā, not. Aham, I. Prāṇānām, between the Prāṇas, Rudrāṇām, between the Rudras. Madhye, between. Yajñah, I as the sacrifice. Vilopṣīya, may be cut off. Iti, thus. Ut ha eva, up, verily, indeed. Tataḥ, from that bed of sickness, or from the effect of that prayer. Eti, rises. Agadaḥ, free from disease. Ha, verily. Bhavati, becomes.



4. If any illness pain him in this period of his life, let him pray to the Rudras thus :—O ! Prâṇas ! O ! Rudras ! unite this my midday period of life with the evening period. Let me the Sacrifice be not cut off, while you Prâṇas and Rudras are reigning. Then he recovers from that illness. And becomes free from disease.—213.

MANTRA 5.

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायताः प्राणा वावादित्या एते हीदस्सर्वमाददते ॥ ५ ॥

Aṣṭa-chatvariṃśat, forty-eight. Tṛtīyasavanam, the third libation, the evening libation. Jagatī, the metre called Jagatī. Jāgatam, offered with Jagatī hymns. Âdityas, the Âdityas. He who makes known (adadāti=to make known objects) is called an Âditya. Âdadate, takes up, makes manifest, makes known. The rest of the words are the same as in mantras 1 and 3.

5. The next forty-eight years are the evening libation. The Jagatī has forty-eight syllables, the third libation is offered with Jagatī hymns. The Âdityas are the lords of this period of life. The Prâṇas are the Âdityas, for they manifest (or take up) all this.—214.

MANTRA 6.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं प्राणानामादित्याना मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

Âyus, the life period. Anusantanuta, extend to its full length. The rest the same as in mantras 2 and 4, except that Âdityas are substituted for Vasus &c.

6. If any illness pain him in this period of his life, let him pray to the Âdityas thus :—O ! Prâṇas ! O ! Âdityas ! stretch this my evening period of life to its full length. Let me the Sacrifice be not cut off, while ye Prâṇas and Âdityas are reigning. Then he recovers from his illness and becomes free from disease.—215.