



MANTRA 4.

अथ यत्रोपाकृते प्रातरनुवाकेन पुरा परिधानीयाया ब्रह्मा
व्यपवदत्युभे एव वर्तनी सःस्कुर्वन्ति न हीयतेऽन्यतरा ॥४॥

अथ Atha, now, then : therefore. यत्र Yatra, when. Upakṛite prātar un-
vāke, the Prātaranuvāka ceremony having commenced. Purā Paridhānīyāyah,
before (the silent recitation) of the Paridhānīya Riks. Brahmā, the Brahmā
priest. न Na, not. व्यपवदति Vyapavadati, utters speech. उभे Ubhe, oth. एव Eva,
indeed. वर्तनी, the feet. संस्कुर्वन्ति Samskurvanti, they (the priest) make perfect.
न Na, not. हीयते Hiyate, is injured. अन्यतरा, Anyatarā, the other.

4. Therefore, when after the Prātaranuvāka ceremony
has commenced, and before the silent recitation of the Pari-
dhānīyā Riks, the Brahmā priest does not speak, then the
priests make perfect both the feet, and neither of them is
injured.—300.

MANTRA 5.

स यथोभयपाद्भ्रजनूथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रति-
तिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनु
प्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

इति षोडशः खण्डः ॥ १६ ॥

स Sa, he. यथा Yathā, as. उभयपाद् Ubhayapāt, a person with two feet
whole. भ्रजन् Vrajan, walking. रथः Rathah, a carriage. वा Va, or. उभाभ्याम्
चक्राभ्याम् Ubhābhyam Chakrābhyam, by both wheels. Vartamānah, going.
प्रतितिष्ठति Pratitiṣṭhati, gets on, is firmly established. Evam, thus. Asya, his.
Yajñah, the sacrifice. Pratiṣṭhati, gets on. Yajñam Pratiṣṭhantam, the sacri-
fice, getting on. Yajamānah, the sacrificer. Anu, consequently. Pratiṣṭhati,
gets on. Sah, he. Iṣṭvā, having sacrificed. श्रेयान् Śreyān, holier, better.
Bhavati, becomes.

5. As a man walking on two legs or a carriage mo-
ving on two wheels stands firm, so his sacrifice stands firm,
and the sacrifice being well inaugurated, the sacrificer gets
on; yes, having sacrificed, he becomes better.—301.

MADHVA'S COMMENTARY.

The knowledge about the Apra Brahman,—the Christ—has been taught in the
previous Khāṇḍas beginning with "Vāyu is verily the Destroyer, &c."—"Prāṇa is Brah-
man." The present Khāṇḍa also deals with the same subject, and describes another
method (vidyā) of meditation on the Vāyu.



Now Yajña is a word which means generally "the rites, &c., performed in a sacrifice." In other words it means ordinarily a sacrifice. But the very first mantra of this Khanda gives another meaning of this word. Yajña means the purifier also: not only a sacrifice but a sacrificer. Yajña thus is the name of Vāyu—the Redeemer, the Sacrifice. The Commentator shows this.

The Vāyu (the Christ) is the presiding deity of sacrifice, and is named also the sacrifice, and dwells in sacrifice.

It is in sacrifice and service that the Christ dwells. He is called the Priya bhṛitya or the "beloved servant" of God.

The word Yajña when meaning the purifier is derived from √ jña, "to be pure." यज् + ञ = यज्ञ ॥ यज् is the present participle of √ या, to move. He who moving (यज्) purifies (Jña)—He who by his passing purifies. The Commentator shows this as the Great Passion.

Because he purifies by his passing, he is called Yajña, which is derived from the root jña 'to be pure'; and yan "passing," "moving along." Hence the Vāyu is called Yajña or the Purifier-by-moving.

He has two feet, which have their foot-stools in the speech and the mind (of the holy). His right foot rests in the mind, and the priest called Brahmā (constantly) worships this foot. His left foot rests in the speech, and the three other priests, the Hotṛi, &c., worship it.

(Brahmā priest worships the foot resting in mind: therefore his prayer is mental, and not uttered. In a sacrifice, he sits silent and mentally enacts the whole sacrifice. He must not speak).

Therefore from the commencement of the matin chant (Prātar anuvāka) till the final recitation of Āraṭi (Paridhāniya) (he must keep silence, and worship silently). If Brahmā utters speech (during this period) he causes the loss of one foot of sacrifice. The Vāyu is the sacrifice, and his symbolical sacrificial feet are the mind and the speech. Therefore, let Brahmā become a muni (silent sage), meditating on the Vāyu and the Lord Hari.

The external sacrifice being a symbol of the Vāyu, if the Brahmā priest speaks, he injures, as if it were, a foot of the Vāyu: makes the Vāyu lame—makes the sacrifice imperfect. In an act of sacrifice—any occult rite—every priest must perform strictly to the latter the duty appertaining to his office. The duty of the Brahmā priest is that of a Silent Watcher; he must not speak, otherwise he imperils the whole ceremony.

SEVENTEENTH KHANḌA.

MANTRA 1.

प्रजापतिर्लोकानभ्यतपत्तेषा तप्यमानानां रसान्प्रावृहदग्निं
पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥



प्रजापतिः Prajâpatiḥ, the Lord of creatures, the Lord Viṣṇu. लोकाः Lokāḥ, the worlds, the physical, the astral and the mental : and the devas presiding over them. अभ्यतपन् Abhyatapat, brooded over. He cogitated "are these the essence, or the essence is something more subtle than these Devas." तेषाम् Teṣām, of them (the worlds). तप्यमानानाम् Tapyamānānam, so brooded over. रसान् Rasān, essences, something more refined प्राबृहत् Prābṛihat, he squeezed out, distilled. Knew as the final conclusion. अग्निम् Agnim, the Fire. पृथिव्या Pṛithivyā, from the earth or the Physical Plane Deva : from the goddess of earth. वायुम् Vāyum, the lower Vāyu, the breath in the nose. अन्तरिक्षात् Antarikṣāt, from the intermediate plane. आदित्यं Âdityam, the sun. दिवः Divaḥ, from the Heaven.

1. The Lord of creatures brooded over the world-lords, and from them thus brooded on He extracted their essences, Agni from the (goodness of) earth, Vāyu from the (god of the) intermediate plane and Âditya from the (god of) the heaven plane.—302.

MANTRA 2.

स एतास्त्रिषो देवता अभ्यतपत्तासां तप्यमानानाम् रसान्
प्राबृहद्दग्नेर्भृचो वायोर्यजूषि सामान्यादित्यात् ॥ २ ॥

सः Sah, He, the Lord called Prajâpati. एताः Etāḥ, these. तिस्रः Tisraḥ, three. देवताः Devatāḥ, the shining ones. अभ्यतपन् Abhyatapat, brooded over, distilled. तासां Tasām, of them. तप्यमानानाम् Tapyamānānam, being brooded on. रसान् Rasān, the essences ; Prābṛihat, extracted, squeezed out. अग्नेः Agneḥ, from Agni. भृचः Rīchah, the laws of the physical plane, the Rīk laws. Brahmā, the Lord of the Rīks. वायोः Vāyoḥ, from Vāyu ; यजूषि Yajuṣi, the Yajuṣ laws, the laws of the astral plane. शिवाः Śiva, the Lord of the Yajuṣ. आदित्यात् Âdityāt, from Âditya. सामानि Sāmāni, the Sāman laws, the laws of the worlds of harmony, i. e., of the five higher planes beginning with Svar or heaven. वायु (the Christ) the Lord of the higher planes.

2. He brooded over these three devatas, and from them thus brooded on, He extracted their essences :—(Brahmā the Lord of) the Rīks from Agni, (Śiva the Lord of) the Yajuṣas from the (lower) Vāyu, and (the Chief Vāyu the Lord of) the Sāmans from Âditya.—303.

MANTRA 3.

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्
प्राबृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः खरिति सामभ्यः ॥३॥



सः Saḥ, He. एताम् Etām, these. त्रयीम् विद्याम् Trayim vidyām, the lords of the three Vedas. अभ्यतपत, brooded over. तस्यै तप्यमानायां रसान् प्राब्रूत, from them brooded on, he extracted the essence. भूः इति Bhūḥ iti, Bhūḥ thus. The Boar called Bhūḥ. ऋभ्यः Ṛighbhyaḥ, from (Brahmā the Lord of) the Ṛiks. भुवः इति Bhuvaḥ iti, Bhuvaḥ thus. The Man-Lion called Bhuvaḥ. यजुर्भ्यः Yajurbhyaḥ, from (Śiva the Lord of) the Yajuṣas. स्वर इति Svar iti, Śvaḥ thus. Kapila called Svar. सामभ्यः Sāmabhyaḥ, from (Vāyu the Lord of) the Sāmans.

3. He brooded over the deities of the threefold knowledge, and from them thus brooded on, he extracted their essences, Bhūḥ from (the lord of) the Ṛiks, Bhuvaḥ from (the lord of) the Yajuṣas, and Svar from (the lord of) the Sāmans.—304.

MANTRA 4.

तद्यदृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादचामेव तद्रसेनर्चा वीर्येणर्चा यज्ञस्य विरिष्टं संदधाति ॥ ४ ॥

तत् Tat, therefore. यत् Yat, if. ऋक्तः Riktaḥ, through the Rik : on account of the Rik. रिष्येत् Riṣyet, is injured. If the sacrifice is injured. भूः स्वाहा इति Bhūḥ svāhā iti, "Bhūḥ Svāhā." गार्हपत्ये Gārhapatyē, in the Gārhapatya fire. जुहुयात् Juhuyāt, let him (Brahmā) offer. The Brahmā priest should offer a libation to the Lord in the Gārhapatya fire, with the words Bhūḥ Svāhā, meditating on the Boar manifestation. ऋचाम् Ṛichām, (of the Four-faced Brahmā the Lord) of the Ṛiks. एव Eva, even. तत् Tat, then. रसेन rasena, from the essence. ऋचाम् Ṛichām, from the Ṛiks. वीर्येण Vīryeṇa, from the powerful (Boar) : from the grace of the Boar. ऋचाम् यज्ञस्य Ṛichām Yajñasya, of the Ṛiks of the sacrifice. विरिष्टम् Viriṣṭim, injury. संदधाति Saṁdadhāti, he (Brahmā priest) cures.

4. Therefore if the sacrifice is defective from the Rik side, let the Brahmā priest offer a libation in the Gārhapatya fire, saying, Bhūḥ Svāhā. Thus he cures through the essence of (Brahmā the Lord of) the Ṛiks, and through the grace (of the Boar the Overlord of) the Ṛiks, any defect in the sacrifice on account of the Ṛiks.—305.

MANTRA 5.

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टं संदधाति ॥ ५ ॥

अथ Atha, now. Yadi, if. यजुष्टः Yajuṣṭaḥ, through the Yajus. Riṣyeta, is injured. भुवः स्वाहा Bhuvaḥ svāhā. Iti, thus. दक्षिणाग्नौ Dakṣiṇāgnau, in the Dakṣiṇa fire. जुहुयात् Juhuyāt, let him offer a libation. यजुषाम् एव तन्न रसेन Yajuṣām eva tat rasena,



then even through the essence of Śiva the Lord of the Yajus laws. यजुषाम् वीर्येण Yajusām Viryeṇa, through the grace of (the Man-Lion the Over-lord) of Yajus. यजुषाम् Yajusām, of the Yajus. यज्ञस्य Yajñasya, of the sacrifice. Viriṣṭim Sandadhāti, he cures the defect.

5. Therefore if the sacrifice is defective from the Yajus side, let him offer a libation in the Dakṣiṇa fire, saying, Bhuvaḥ Svāhā. Thus he cures through the essence of (Śiva the Lord of) the Yajus, and through the grace of (the Man-Lion the Over-lord of) the Yajus, (any) defect in the sacrifice on account of the Yajus.—306.

MANTRA 6.

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टं संदधाति ॥६॥

Atha, now. Yadi, if. सामतः Sāmataḥ, on account of the Sāman. Riṣyeta, is injured स्वः स्वाहा Svaḥ Svāhā, iti thus. आहवनीये Āhavanīye, in the Āhavanīya fire. Juhuyāt, let him offer a libation. साम्नाम् एव तद्रसेन Sāmnam eva tad rasena, through the essence of Vāyu the Lord of the Sāmans. साम्नाम् वीर्येण Sāmnam Viryeṇa, through the grace of Kapila the Over-lord of Sāmans. Sāmnam Yajñasya viriṣṭim sandadhāti, he cures the defect of the sacrifice arising from the Sāman.

6. Now if the sacrifice is defective from the side of the Sāman, let him offer a libation in the Āhavanīya fire, saying Svaḥ Svāhā. Thus he cures through the essence of (Vāyu the lord of) the Sāmans, and through the grace of (Kapila the Over-lord of) the Sāmans (any) defect in the sacrifice on account of the Sāmans.—307.

Note.—The Kapila mentioned here is an incarnation of Viṣṇu, and should not be confounded with the founder of the atheistic Sāṅkhya. The Lord as Kapila showed out the type of the highest Man; the Lord as Nṛsiṃha (Man-Lion) showed out the type of the highest astral entity, and he as Varāha (the Boar) is the type of the highest animal or the physical type. Bhūḥ, Bhuvaḥ and Svaḥ represent the three planes, as well as typify the highest types of organised beings peculiar to those planes.

MANTRA 7.

तद्यथा लवणेन सुवर्णं संदध्यात्सुवर्णेन रजतं रजतेन त्रपु त्रपुणा सीसं सीसेन लोहं लोहेन दारु दारु चर्मणा ॥७॥

तत् Tat, that. यथा Yathā, as. लवणेन Lavaṇena, with the salt, with the borax. सुवर्णम् Suvarṇam, the gold. संदध्यात् Saṅdadhyaṭ, (a goldsmith) may cure. सुवर्णेन



Suvarṇena, with gold. रजतं Rajatam, the silver. Rajatena, with silver. त्रपु Trapu, tin. Trapuṇa, with tin. सीसं Sisam, the lead. Sisena, with lead. लोहं Loham, the iron. Lohena, with the iron. दारु Dāruḥ, the wood. दारु Dāruḥ, the wood. चर्मणा Charmaṇā, with leather.

7. As (the goldsmith) cures (softens, or removes the impurities of) gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron, or also by means of leather.—308.

MANTRA 8.

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टं संदधाति भेषजकृतो ह वा एष यज्ञो यत्नैर्विद्वद्भा भवति ॥ ८ ॥

एवं Evam, thus. एषाम् Eṣām, of these. लोकानाम् Lokānām, of the worlds, the physical, astral &c. आसाम् Āsām, of those. देवतानाम् Devatānām, of the Devas, Agni &c. अस्याः Asyaḥ, of this. त्रय्याः Trayyaḥ, of the threefold. विद्यायाः Vidya-yāḥ, of the knowledge, *i. e.*, Brahmā, Śiva and Vayu. वीर्येण Viryēṇa, by the Powerful, by the Best having the names of Bṛh̄h̄ &c., by the Lord, by the grace of the Lord : of the Almighty. यज्ञस्य विरिष्टिं संदधाति Yajñasya Viriṣṭim Sandadhāti, (The Brahmā priest) cures the defect of the sacrifice. भेषजकृतः Bheṣaja Kṛitaḥ, performed by a physician, well-done. ह वै Ha vai, indeed. Eṣa Yajñaḥ yatra evam-vid Brahmā bhavati, this sacrifice, where there is a Brahmā priest who knows thus.

8. Thus does (the Brahmā priest) cure the defect of the sacrifice by means of these World-lords, by these Devatās, by means of the Lords of the threefold knowledge, and by the grace of the Almighty. That sacrifice is well-done where there is a Brahmā priest who knows thus.—309.

MANTRA 9 AND 10.

एष ह वा उदक्प्रवणो यज्ञो यत्नैर्विद्वद्भा भवत्येवंविदं ह वा एषा ब्रह्माणमनु गाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

मानवो ब्रह्मैवैक ऋत्विक्कुरूनश्चाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानं सर्वांश्चर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥

इति सप्तदशः खण्डः ॥ १७ ॥ इति चतुर्थः प्रपाठकः ॥ ४ ॥



एव Eṣah, this. हु वै Ha vai, indeed. उदक् प्रवणः Udak-pravaṇah, inclined towards the north, going towards the higher world; carrying the sacrifice to the udak or the higher planes. यज्ञः Yajñah, the sacrifice. Yatra, where. Evam vit, thus knowing. Brahmā, the Brahmā priest. Bhavati, is. Evam-vidam about, thus knowing. Ha vai, indeed. Eṣa gāthā, this gāthā, Brahmāṇam, the Brahmā priest. Anu, regarding. यतः यतः Yataḥ, Yataḥ, from what what, from whatsoever place, owing to the defect of the sacrifice. आवर्तते Āvartate, falls back. तत् तत् Tat, tat, there there, thither. गच्छति Gachchhati, goes (through the help of Brahmā priest). मानवः Mānavah, the man, the devotee, the sacrificer. ब्रह्मा Brahmā, the Brahmā priest. एव Eva, alone. एक Eka, one. ऋत्विक् Ritvik, the priest. कुरुन् Kurūn, the performers, the sacrificer and the other priests. अथा Aśva, the quick-witted. आशु Quick, plus वा Va, wit. Āśu + vā = aśva, quick-witted. अभिरक्षति Abhirakṣati, thoroughly protects. एवंविद् Evam vid, thus knowing. इ वै Ha vai, verily, indeed. ब्रह्मा Brahmā, the Brahmā priest. यज्ञे Yajñam, the sacrifice. यजमानम् Yajamānam, the sacrificer. सर्वान् च ऋत्विजः Sarvān cha ṛitvijah, and all the priests. अभिरक्षति Abhirakṣati, protects. तस्मात् Tasmāt, therefore. Evam-vidam eva, thus knowing alone. Brahmāṇam, the Brahmā. कुर्वीत Kurvīta, appoint. न Na, not. अनेवंविद्म् An-evam-vidam, not thus knowing.

9 & 10. That sacrifice verily is upward carrying in which there is a Brahmā priest who knows thus. And with regard to such a Brahmā priest there is the following Gāthā :—

“From wherever it falls back, thither (through the help of such Brahmā) goes the man. The Brahmā alone is the One priest. He the quick-witted saves all the other performers (of sacrifice).”

A Brahmā priest who knows this saves the sacrifice, the sacrificer and all the other priests. Therefore, let a man make him who knows this his Brahmā priest, not one who does not know it, who does not know it.—310, 311.

MADHVA'S COMMENTARY.

If the sacrificial priests Brahmā &c. break the rule of their office, thus if the Brahmā speaks, during the performance of the sacrifice, or the Hotṛi &c. fail to recite Mantras, or recite them wrongly, the sacrifice is imperfect. To complete it, the Vyāhṛiti Homa is enjoined as a penance. This is done by offering oblations in the fire, reciting the Mantras Om Bhūḥ Svāhā, Om Bhuvah Svāhā, Om Svaḥ Svāhā. The present Khaṇḍa glorifies these Vyāhṛities, and shows why they are so efficacious.

Thus it is in the same:—“The essences of the three worlds (the Earth, the Intermediate Region, and the Heaven), are the Fire (Agni Deva), the Lower Vāyu (the Deva of Passion &c.), and the Sun (the Deva of Mind).



“Brahmā the presiding deity of the Rig Veda (the physical sciences) is said to be the essence of Agni; while Hara (Śiva) the presiding deity of the Yajur Veda (the science of the Astral plane) is the essence of the Lower Vāyu; while the chief Vāyu the presiding deity of the Sāma Veda (the science of the mental Plane and Harmony) is said to be the essence of Sūrya. The essence of Brahmā is Bhūḥ and (the Lord Viṣṇu as) the Varāha Incarnation; the essence of Śiva is Bhuvah (the Lord Viṣṇu as) the Siṃha Incarnation; the Essence of Vāyu is Svaḥ (the Lord Viṣṇu as) the Kapila Incarnation.

(In fact Bhūḥ, Bhuvah and Svaḥ are the names of the three incarnations of the Lord—namely the Boar, the Man-Lion and Kapila.)

“The Brahmā priest, knowing thus (that the three Vyāḥṛitis Bhūḥ etc. are the names of the Lord) should protect from injury all the priests by offering oblations in the fire with the Vyāḥṛitis, because (they are the names of the Lord). Let every Brahmā priest be thus knowing.” Thus it is in the same (book already quoted).

The phrase *udak pravāṇaḥ* in mantra 9 means “inclined upwards,” “going to the higher worlds.”

The commentator next explains the *gāthā* given in that mantra, namely, यतो यत् आर्वते तद् तद् गच्छति. मानवो; ब्रह्मैकैकस्विक; कुरु अरवाभि रक्षति. He first takes up the phrase *yato yata āvartate tat tad gachchhati mānavah*.

Owing to faulty performance of a sacrifice, from whatever particular place one comes back (unsuccessful), to that very place he goes with (the help of a) Brahmā priest who knows this (Vyāḥṛiti Homa).

Note.—The particular position aimed at by the sacrifice becomes lost owing to the wrong performance of the rite. This defect, however, is remedied by the learned Brahmā priest.

That Brahmā alone is the one priest who protects the actors (Kurūn = performers of a sacrifice, the sacrificer as well as the other officiating priests).

The “*aśvā*” is the “quick-intelligenced,” “the intuitional person.” (It does not mean “a mare” here).

The word *aśvā* is derived from the root *vā* ‘to go’, with the prefix *āśu*, quick. It therefore means “the quick moving.” The word “going” always has the secondary meaning of “understanding” also (*gati* = *avagati*). “The quick moving” = “the quick understanding.”

Says an objecter. आशु + वा = आशुवा, and not अरवा. How do you shorten the आ into अ, and elide the उ of शु? To answer this, the Commentator quotes the following Sūtra:—

“There is optionally the elision of the long vowel, of the visarga, and the rest.” It is by applying this sūtra, that the long vowel is shortened, and the उ is elided, and thus we get the noun अरवा meaning “the quick-intelligenced,” “the wise.”



CSL

FIFTH ADHYĀYA.

FIRST. KHANDA.

MANTRA 1.

ॐ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

यः Yah, who. ह Ha. वै Vai, expletives. ज्येष्ठम् Jyestham, the oldest. च Cha, and. श्रेष्ठम् Śrestham, the best. च 'Cha, and. वेद Veda, knows. ज्येष्ठः Jyesthaḥ, the oldest. श्रेष्ठः Śresthaḥ, best. भवति Bhavati, becomes. प्राणः Prāṇaḥ, the Prāṇa, the Principal Prāṇa.

Note.—In subsequent parts, words like च, ह, वै, will not be translated. Similarly words which occur several times, in the same or connected mantras, will be translated only once.

1. He who knows verily the Oldest and the Best becomes himself the oldest and the best (among his peers). The Chief Prāṇa is indeed the Oldest and the Best.—312.

Note.—This praises the Prāṇa and Knowledge of Prāṇa (the Christ), thus showing that Prāṇic Knowledge is very essential.

MANTRA 2.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव
वसिष्ठः ॥ २ ॥

वः Yah, who. Ha, vai. वसिष्ठम् Vasiṣṭham, the best of the dwellers or residents. वेद Veda, knows. स्वानाम् Svānām, among his own people. वाक् Vāk, the speech; the Agni.

2. He who verily knows the Best of the Dwellers, becomes himself the best of the residents among his own people. (The Prāṇa working through) Agni is indeed the Best of the Dwellers.—313.

Note.—By speech is meant the Prāṇa as indwelling in Speech, i. e., in Agni the god of speech.

MANTRA 3.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च लोकेऽमु-
ष्मिंश्च चतुर्वाव प्रतिष्ठा ॥ ३ ॥



प्रतिष्ठाम् Pratiṣṭhām, the firm support or firm rest. प्रति तिष्ठति Prati Tiṣṭhati, becomes firm, remains firm. अस्मिन् लोके Asmin Loke, in this world. अमुष्मिन् Amuṣmin, in that (world) the next world. चक्षुः Chakṣuḥ, the eye, the Sun, the presiding deity of the eye.

Note.—By eye is meant the Prâṇa as indwelling in the eye, i. e., in Sûrya the Deva of the eye.

3. He who knows the Firm Stay, stays firmly (as he desires, either) in this world or in the next. (The Prâṇa working through) the Sûrya is indeed the Firm Stay.—314.

MANTRA 4.

यो ह वै संपदं वेद सः॒हास्मै कामाः पद्यन्ते दैवाश्च मानु-
पाश्च श्रोत्रं वाव संपत् ॥ ४ ॥

संपदम् Sampadam, success. अस्मै Asmai, to him. कामाः Kāmāḥ, desires, objects of desire. संपद्यन्ते Saṃpadyante, succeed. दैवाः Daivāḥ, the divine. मानुषाः Manuṣāḥ, the human. श्रोत्रम् Śrotram, the ear. Indra, the god of ear.

4. He who knows the Success, succeeds in (getting all) his desires, both divine and human. The (Prâṇa working through) Indra indeed is the success.—315.

MANTRA 5.

यो ह वा आरयतनं वेदायतनं॒ह स्वानां भवति मनो ह वा
आयतनम् ॥ ५ ॥

आयतनम् Āyatanam, the home, the refuge. स्वानाम् Svânām, to his people. मनस् Manas, the mind, Rudra.

5. He who verily knows the Refuge, becomes a refuge of his people. (The Prâṇa working through) Rudra is indeed the Refuge.—316.

MANTRA 6.

अथ ह प्राणा अहं॒श्रेयसि व्युदिरेऽहं॒ श्रेयानस्म्यहं॒ श्रेया-
नस्मीति ॥ ६ ॥

अथ Atha, now. प्राणाः Prāṇāḥ, the senses, the devas of the senses. अहं अश्रेयसि Aham Śreyasi, in (the matter of) "I the better," namely, as regards who was the best. व्युदिरे Vyūdire, quarrelled. अहम् Aham, I. श्रेयान् Śreyān, better. अस्मि Asmi, am.

6. The (devas of the) senses quarrelled together as to who was the best, saying, 'I am the best, I am the best.'—317.



MANTRA 7.

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ
इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत
स वः श्रेष्ठ इति ॥ ७ ॥

ते Te, they. प्राणाः Prāṇāḥ, the sense-devas. प्रजापतिम् Prajāpatim, to the Lord of creatures : Nārāyaṇa. पितरम् Pitaram, the Father. एत्य Etya, .going. उचुः Ūchuh, said. भगवन् Bhagavan, Sir, Lord. कः Kaḥ, who. नः Naḥ, amongst us. श्रेष्ठः Śreṣṭhaḥ, the best. इति Iti, thus. तान् Tān, them. उवाच Uvācha, he said. यस्मिन् Yasmin, in whom, on whose. वै Vai, verily. उत्क्रान्ते Utkrānte, on departure. इदम् Idam, this. शरीरं Śarīram, body, the Brahmā's body. पापिष्ठतरम् Pāpiṣṭhataram, worse than the worst, like a corpse. इव Iva, like. दृश्येत Dṛiśyeta, is seen, may seem. स Sa, he. वः Vaḥ, among you. श्रेष्ठः Śreṣṭhaḥ, the best.

7. The (devas of the) senses went to God the Father, and said, "Lord! who is the best of us?" He said to them, "He, by whose departure this body (of Brahmā) would seem like a corpse, he is the best of you."—318.

Note.—The experiment is performed on the First Male—Brahmā the Adam Kadmon—the Paradigmatic Man.

MANTRA 8.

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथम-
शकतर्ते मजीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रवि-
वेश ह वाक् ॥ ८ ॥

सा Sā, she. Ha. वाक् Vāk, the Speech. Agni. उच्चक्राम Uchchakrāma, went away, departed. सा Sā, she. संवत्सरम् Sānvatsaram, for a year. प्रोष्य Proṣya, being absent; having sojourned. पर्येत्य Paryetya, returning, coming round; going round (to other prāṇas who were in the body). उवाच Uvācha, said. कथम् Katham, how. अशक्त Aśakata, have you been able. वृते Rite, without. मत् Mat, me. जीवितुम् Jivitum, to live. इति Iti, thus. यथा Yathā, as. अकलाः Akalāḥ, the mute अवदन्तः Avadantaḥ, not speaking. प्राणन्तः Prāṇantaḥ, breathing. प्राणेन Prāṇeṇa, with the breath. पश्यन्तः Paśyantaḥ, seeing. चक्षुषा Chakṣuṣāḥ, with the eye. शृण्वन्तः Śṛiṇvantaḥ, hearing. श्रोत्रेण Śrotreṇa, with the ear. ध्यायन्तः Dhyāyantaḥ, thinking. मनसा Manasā, with the brain. एवं Evam, thus. इति Iti. प्रविवेश Praviveśa, entered (into that body). ह Ha, then. वाक् Vāk, the speech.

8. Then the (deva of) Speech went out, and remaining absent for a year (came back and) going round (to the other



prāṇas) said. "How did you manage to live without me?" (They said): "As mute people do not speak, but breathe with the lungs, see with the eye, hear with the ear, think with the brain. Thus we lived." Then the Speech (knowing that he was not the best) re-entered that body.—319.

MANTRA 9.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते
मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणने वदन्तो वाचा
शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥ ६

चक्षुः Chakṣuḥ, the eye, the deva of the eye. Ha &c. the same as in the last. ग्रन्धाः Andhāḥ, the blind. अपश्यन्तः Apaśyantāḥ, not seeing. वदन्तः Vadantāḥ, speaking. वाचा Vāchā, with the speech.

9. Then the (deva of) Sight went out, and remaining absent for a year, (came back and) going round (to the other senses) said: "How did you manage to live without me?" They replied: "As blind people do not see, but breathe with the organ of breathing, speak with the organ of speech, hear with the ear, think with the mind. Thus we lived." Then the Sight re-entered the body.—320.

MANTRA 10.

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते
मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम्
॥ १० ॥

श्रोत्रम् Śrotrām, the ear: hearing: the god of hearing. बधिराः Badhirāḥ, the deaf. अशृण्वन्तः Aśṛiṅvantāḥ, not hearing.

10. Then the (deva of) Hearing went out, and remaining absent for a year, (came back and) going round to the other senses, said: "How did you manage to live without me?" They replied: "As deaf people do not hear, but breathe with the organ of breathing, speak with the organ of speech, see with the eye, think with the mind. Thus we lived." Then the Hearing re-entered the body.—321.



MANTRA II.

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतते
मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो
वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः
॥ ११ ॥

मनस् Manas, the mind. The Deva of mind. बालाः Balāḥ, children under six months. अमनसः Amanasaḥ, mindless : without the functioning of the Rudra-presided mind, though the Prāṇic mind, is active.

11. Then the (deva of) Mind went out and remaining absent for a year, came back and going round to the other senses, said: "How did you manage to live without me?" They replied:—"As children, do not think but breathe with the organ of breath, speak with the organ of speech, see with the eye, hear with the ear. Thus we lived." Then the Mind re-entered the body.—322.

MANTRA 12.

अथ ह प्राण उच्चिक्रमिषन्त्स यथासुहयः पट्वीशशंकून्सखिदेदेव
मितरान्प्राणान्समाखिदत्तः ह्यभि समेत्योचुर्भगवन्नेधि त्वं नः
श्रेष्ठोऽसि मोत्कमीरिति ॥ १२ ॥

अथ. Atha, now. ह Ha, then, when the inferiority of all was thus proved. प्राणः Prāṇaḥ, the Chief Breath. उच्चिक्रमिषन् Uchchikramiṣan, wishing to go out. स Sa, he. यथा Yathā, as. सुहयः Suhayaḥ, a spirited horse. पट्वीश Paṭvīśa, the controller (īśa) of the clever (paṭu) i.e., the restrainer of the spirited animal, i.e., the tether-pegs. Max Müller translates paṭvīśa by fetter. शङ्कून् Saṅkūn, the pegs (to which his feet are tethered). सखिदेत् Saṅkhidet, might tear up (when some one trying to test him, rides on him and whips him). एवं Evam, thus. इतरान् Itarān, the others. प्राणान् Prāṇān, the senses. समाखिदत् Samakhidat, tore up. तं Tam, him (the Chief Prāṇa). ह Ha, then. अभिसमेत्य Abhisametya, coming round (to him). ऊचुः Ūchuh, said. भगवन् Bhagavan, Sir, Lord. एधि Edhi, be ye (great.) त्वं Tvam, thou. नः Naḥ, amongst us. श्रेष्ठः Śreṣṭhaḥ, the Best. असि Asi, art. ना Mā, do not. उत्कमीः Utkramīḥ, go out (of this body).

12. Now the Chief Breath wanted to go out, as a spirited horse tears up the strong pegs (to which he is tethered), thus he tore up the other sense-devas (from their



seats). Then they came round to him and said:—"Lord, be thou (ever great). Thou art the best amongst us. Do not depart from this body."—323.

MANTRA 13.

अथ हैनं वायुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ
हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥ १३ ॥

अथ Atha, then. इ Ha. एनं Enam, to him (the Chief Praṇa). वाक् Vak, speech. उवाच Uvācha, said. यत् Yat, what, if. अहम् Aham, I. वसिष्ठः Vasiṣṭhaḥ; the best of the dwellers. त्वं Tvam, thou. तत् Tat, that, Vasiṣṭhaḥ. अस्मि Asi, art thou. इति, thus. चक्षुः Chakṣuḥ, the sight. प्रतिष्ठा Pratiṣṭhā, the firm stay.

13. Then the Speech (Agni) said to him: "What makes me the best of the Dwellers is Thy power because Thou art the Best of the Dwellers." Then the Sight (Sūrya) said to him:—"What makes me the firm stay, is Thy power, because Thou art the Best Stay."—324.

MANTRA 14.

अथ हैनं श्रोत्रमुवाच यदहं संपदस्मि त्वं तत्संपदसीत्यथ
हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

श्रोत्रम् Śrotam, Hearing, Indra. संपद् Sampad, Success. मनस् Manas, Mind; आयतनम् Ayatanam, the refuge.

14. Then the Hearing (Indra) said to him: "What makes me the Successful, is Thy power; for Thou art the Successful." Then the Mind (Rudra) said to him:—"What makes me the Refuge, is thy power, for thou art the Refuge."—325.

MANTRA 15.

न वै वाचो न चक्षुषि न श्रोत्राणि न मनाःसीत्याचक्षते
प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥ १५ ॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily. वाचः Vāchaḥ, the speeches Na, not. चक्षुषि Chakṣuṣi, the sights. Na, not. श्रोत्राणि Śrotāṇi, the Hearings. Na, not. मनांसि Manāṃsi, the minds. इति Iti, thus. आचक्षते Āchakṣate, say the wise. The wise do not say "the Speeches or Sights or Hearings or Mind; they say



Prāṇas." They use the general word Prāṇa to represent the activity of all the senses: for they know that it is Prāṇa that controls and works through all the senses. प्राणः Prāṇah, the Prāṇas. इति Iti, thus. एव Eva, even. आचक्षते Achakṣate, they say. प्राणाः Prāṇah, the Prāṇa. हि Hi, because, therefore. एव Eva, even. एतानि Etāni, these; सर्वाणि Sarvāṇi, all. भवन्ति Bhavanti, are.

15. The wise do not call them the Speeches, the Sights the Hearings, the Minds; but they call them Prāṇas. The Prāṇa verily is all these.—326.

SECOND KHANDA.

MANTRA I.

स होवाच किं मेऽन्नं भविष्यतीति यत्किंचिदिदमा श्वभ्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किंचनानन्नं भवतीति ॥ १ ॥

स Sa, he (the Chief Prāṇa). ह Ha. उवाच Uvācha, said. किं Kim, what. मे Me, for me. अन्नम् Annam, food. भविष्यति Bhaviṣyati, will be. इति Iti, thus. यत् Yat, what. किंचित् Kimchit, soever. इदम् Idam, this. आ Â from, up to. श्वभ्यः Svabhyah, to the dogs. आ Â, up to. शकुनिभ्यः Śakunibhyah, the birds. इति Iti, thus. Ha. ऊचुः Ūchuh, they said. तत् Tat, that. वै Vai, verily. एतत् Etat, this. अन्नस्य Anasya, of the Ana: the Chief Prāṇa. अन्नम् Annam, the food. अन्ः Anah, the Ana, the Chief Prāṇa. ह वै Ha vai. नाम Nāma, indeed. प्रत्यक्षम् Pratyakṣam, in every (prati) sense (akṣa). He dwells in all the senses, therefore Prāṇa is called Pratyakṣa "in every sense." Na, not. ह Ha, verily. वै Vai, indeed. एवंविदि Evaṃvidi, to one who knows thus. किंचन Kiñchana, anything, (that the Prāṇa is All-Eater). अन्नम् An-annam, non-food. भवति Bhavati, becomes. This primarily applies to Rudra, who is the best knower of Prāṇa, and hence the All-Eater, namely the great Destroyer.

1. Prāṇa said: "What shall be my food?" They answered: "All that there exists even unto dogs and birds." Therefore this is food for Ana. Ana is verily called the Pratyakṣa (the dweller in all the senses). To him who knows Ana thus, there is nothing that is not food.—327.

Note.—Prāṇa said "Your praises, O Devas! are not sufficient. You must make Pûjā to me with food and drink also. Now what is the food that you are going to offer to me?" Devas said: "What food can we offer thee to whom every breathing thing is food? Every being down to dogs and birds are thy food. All animals are food of the Ana—the breather."



MANTRA 2.

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा
एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चान्द्रिः परिदधति लम्भुको ह
वासो भवत्यनग्नो ह भवति ॥ २ ॥

स Sa, he. उवाच Uvācha, said. किं Kim, what. मे Me, for me. वासः Vāsaḥ, dress. भविष्यति Bhaviṣyati, shall be. इति Iti, thus. आपः Āpaḥ water (drink by all living beings). इति Iti, thus. ह Ha. ऊचुः Ūchuh, they said. तस्मात् Tasmāt, therefore, because the waters are the dress of Prāṇa. वै Vai, verily. एतत् Etat, this food. अशिष्यन्तः Aśiṣyantah, when eating; when they go to eat and when they finish eating. पुरस्तात् Purastāt, before. च, and. उपरिष्टात् Upariṣṭāt, after. अन्द्रिः Adbhīḥ, with waters. परिदधति Paridadhati, they surround; they dress, they clothe. लम्भुकः Lambhukah, obtainer, gainer. Ha, indeed. वासः Vāsaḥ, of (heavenly) garment. भवति Bhavati, becomes. अनग्नः Ānagnaḥ, not naked. Ha. Bhavati, becomes.

2. He said: "What shall be my dress?" They answered "All the waters that animals drink." Therefore when the wise people are going to eat food, they surround it before and after with water. (A person who thus sips water thinking that it is the dress of Prāṇa) gains divine dress and is never naked (here or hereafter).—328.

Note.—Because all the waters drunk by living beings go to clothe the Prāṇa, therefore, those learned in Sacred Scriptures, consciously clothe the Prāṇa, by the process of Āpośana. It is sipping a small quantity of water before commencing to eat and similarly when one finishes eating. The process is called Āpośana or gaṇḍūṣa.

MANTRA 3.

तद्वैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्तवोवाच
यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः
पलाशानीति ॥ ३ ॥

तत् Tat, that. ह Ha. एतत् Etat, this science of Prāṇa. सत्यकामः जाबालः Satya-kāmaḥ Jabālah. गोश्रुतये Gośrutaye, to Gośruti. वैयाघ्रपद्याय Vaiyāghrapadyāya, son of Vyāghrapada. उक्त्वा Uktvā, having said. उवाच Uvācha, said: i.e. told its fruit thus. यदि Yadi, if. अपि Api, even. एतत् Etat, this (science of Prāṇa). शुष्काय Suṣkāya, to the dry. स्थाणवे Sthāṇave, to the post, stick. ब्रूयात् Brūyāt, (one) may tell. जायेरन् Jayeran, would sprout up, grow. एव Eva, even. अस्मिन् Asmin, in it. शाखाः Sakhāḥ, branches. प्ररोहेयुः Praroheyuh, would spring up. पलाशानि Palaśāni, leaves. Iti, thus.



3. Satyakâma Jâbâla having taught this (occult science) to Gośruti son of Vyâghrapada, said:—"If one were to tell this science to a dry stick even, verily there would grow in it branches, and spring out leaves."—329.

Note: Even a dry-as-dust philosopher on learning this science of Christ-love becomes rejuvenated—such is the life-giving power of the Prâṇa—the Lord of Life.

MANTRA 4.

अथ यदि महज्जिगमिषेदमावास्याया दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय स्वाहेत्यग्नावा-
ज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

अथ Atha, now, यदि Yadi, if. महत् Mahat, greatness (as regards this visible or invisible world). जिगमिषेत् Jigamiset, wishes to obtain. अमावास्यायाम् Amāvāsyāyām, on the day of the new moon. दीक्षित्वा Dikṣitvā, performing preparatory rite (for a fortnight, such as living on spare diet of milk &c. keeping vows etc.) पौर्णमास्यां रात्रौ Paurṇamāsyām rātrau, on the night of the full moon सर्वौषधस्य Sarva-
ṣadhasya, of all herbs, i. e. of the ten kinds of grain, rice, barley &c. मन्थम् Mantham, paste, powder : mash. दधिमधुनोः Dadhi-madhunoḥ, in curd and honey. उपमथ्य Upamathya, stirring, mixing. ज्येष्ठाय श्रेष्ठाय स्वाहा Jyesthāya śreṣṭhāya svahā, with the mantra "Svāhā to the oldest and the best." इति, thus, अग्नौ Agnau, in the fire. आज्यस्य Ājyasya, of the ghee : the paste refined with ghee. हुत्वा Hutvā, having offered as oblation. मन्थे Manthe, in the paste. संपातं Sampātam, throwing. अवनयेत् Avanayet, let him do.

4. Now if one wishes to obtain greatness, let him commence the preparatory rite on the day of the new moon (and having kept the rules for a fortnight) prepare on the night of the full moon a paste of the ten kinds of grains, and mixing it with curd, honey and ghee, offer it into the fire reciting "Svāhā to the Oldest and the Best." After that let him (scrape the mixture sticking to the ladle), and throw it into (the vessel containing) the paste.—330.

Note.—The offering is called mantha (to stir, to churn) because first a flour is made of ten kinds of corn, rice, barley &c. (technically called sarvaśadha) and then it is mixed with curd and honey and well stirred. The churning ceases when the paste "rises," becomes spongy. Then ghee is poured into it. Taking a ladle (sruva) full of this mixture, it is offered into the fire, with the mantra "Om Jyesthāya Śreṣṭhāya Svāhā." Then the ladle is cleansed and the mixture in it put into the vessel containing the paste. Similarly four other oblations are thrown into the fire with four mantras as given below,



MANTRA 5.

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रति-
ष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्य
ग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य
हुत्वा मन्थे संपातमवनयेत् ॥ ५ ॥

वसिष्ठाय स्वाहा Vasiṣṭhāya Svāha "Svāhā, to the best of the settlers." Iti
agnau, thus in fire. Ājyasya, hutvā, having offered the paste mixed with ghee.
Manthe sampātam avanayet, let him throw the remains sticking to the ladle
into the vessel containing the paste. Similarly offerings are to be made to
Pratiṣṭha, to Sampad, and to Āyatana.

5. In the same manner let him offer the mixture to
the fire, saying "Svāhā to the Best of the Dwellers." After
that let him throw the ladle-scraping into the mantha-
vessel. In the same manner let him offer the mixture to
the fire, saying "Svāhā to the Firm Stay." After that let
him throw the ladle-scraping into the mantha-vessel. In
the same manner let him offer the mixture to the fire saying
"Svāhā to Success." After that let him throw the ladle-
scraping into the paste-vessel. In the same manner let
him offer the mixture to the fire saying "Svāhā to the
Refuge." After that let him throw the ladle-scraping in to
the mantha-vessel.—331.

Note.—There are five oblations to be given into the fire. This would show the
quantity of paste to be prepared. The paste which remains after this *homa*, is to be
eaten by the sacrificer with the mantras next given.

MANTRA 6.

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्य माहि
ते सर्वमिदं हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यं राज्य
माधिपत्यं गमयत्वहमेवेदं सर्वमसानीति ॥ ६ ॥

अथ Atha, then after the *homa*. प्रतिसृप्य Pratisripya, throwing a little (of the
remaining paste into the fire). अञ्जलौ Añjalau, in the hands : in the hollow of the
hands. मन्थम् Mantham, the paste. आधाय Ādhāya, placing. जपति Japati, he
recites, let him recite (and bow to the Deity of Sacrifice) saying. अमः Amāḥ,
Ama, नाम असि Nāma asi, thou art by name. अमः Amāḥ, immeasurable, infinite.

हि Hi, because ते Te, thy. सर्वं Sarvam, all. इदम् Idam this. The whole of this universe is no measure of thee. Or अमाः हि ते सर्वं इदम् may mean "all this verily dwells with thee" In this sense अमाः does not mean "measureless"; but "those who dwell together," "those who are close together." सः Saḥ, he, the Chief Prāna. हि Hi, because. ज्येष्ठः Jyēṣṭhaḥ, the oldest in age. श्रेष्ठः Śreṣṭhaḥ, the best (in qualities). राजा Rāja, the king, the delight-giver. अधिपतिः Adhipatiḥ, the over-lord, sovereign, the great protector. स Sa, he. मा Ma, me. ज्यैष्ठ्यम् Jyaiṣṭhyam, the condition of the being the oldest. श्रेष्ठ्यम् Śraiṣṭhyam, the state of being the best. राज्यम् Rājyam, royalty. आधिपत्यम् Ādhipatyam, sovereignty. गमयति Gamayati, make, carry, may he lead to: give. अहम् Aham, I. एव Eva, indeed. इदम् Idam, this. सर्वम् Sarvam, all. असानि Asāni, may I bring under control, may I become.

6. Then throwing a little (paste into the fire), he places the rest in the hollow of his palm, and recites: "Thou (Prāna) art named Ama (Measureless): because all this is no measure of thee. Because thou art the oldest, the best, the king, the sovereign, lead me to the state of becoming the oldest, the best, the king, the sovereign (among my peers). May I become (or control) all this."—332.

MANTRA 7.

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह इत्याचामति त्रयं देवस्य भोजनमित्याचामति श्रेष्ठं सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति ॥ ७ ॥

अथ Then, after finishing the above japa. खलु Khalu, indeed. एतया Etayā, with the following. ऋचा Ṛicha, with the ṛik. पच्छः Pachchhaḥ, at every line of the stanza; at the end of each Pada of the stanza. आचामति Āchāmati, he swallows: let him swallow the paste. तत् सवितुः वृणीमहे Tat Savituh Vṛiṇīmahe, we obtain from the Creator. Iti, thus. Āchāmati, may he swallow. वयम् Vayam, we. देवस्य Devasya, from the God. भोजनम् Bhojanam, protection and pleasure. Iti Āchāmati. श्रेष्ठं Śreṣṭham, the best. सर्वधातमम् Sarvadhātāmam, the greatest of the supporters of all. Iti Āchāmati. तुरं Turam, the swift: the servant. भगस्य Bhagasya, of the Lord. धीमहि Dhīmahī, we meditate. Iti, thus. सर्वम् Sarvam, the whole. पिबति Pibati, he drinks, let him drink.

7. Then let him swallow the mantha paste reciting this Ṛik stanza:—"We obtain from the Creator"—here he swallows one mouthful; "We from God, protection and pleasure,"—here he swallows; "On the best and all-supporting,—



here he swallows; "The servant of the Lord, we meditate"—here he drinks all.—333.

Note.—The whole stanza runs thus:—"We obtain from God the Creator, all protection and pleasure. We meditate on the best and all supporting servant of the Lord." The servant of the Lord of course, is Prāṇa (the Christ).

MANTRA 8.

निर्णिज्य कंसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा
स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मे-
ति विद्यात् ॥ ८ ॥

निर्णिज्य Nirñija, having cleansed, having washed. कंसम् Kamsam, made of bell-metal. चमसम् Chamasam, made of uḍumbara wood. The vessel in which mantha is kept should be either of bell-metal or of wood (uḍumbara). This vessel should be now cleansed. वा Vā, or. पश्चाद् Paśchāt, behind. अग्नेः Agneḥ, of fire. संविशति Samviśati, he sits down: let him sit down. चर्मणि Charmaṇi, on a skin. वा or. स्थण्डिले वा Sthaṇḍile vā, or on the bare ground. वाचंयमः Vācham-yamaḥ, with speech-controlled; without speaking. अप्रसाहः Aprasāhaḥ, without making any effort. Without being accompanied by his wife. स Sa, he (sacrificer). यदि Yadi, if. स्त्रियम् Striyam, a woman. पश्येत् Paśyēt, he may see (in dreams). समृद्धं Samṛiddham, has succeeded. कर्म Karma, the rite: the sacrifice. इति, thus. विद्यात् Vidyāt, let him know (as a sign).

8. Then having washed the mantha vessel, which should be either of bell-metal or of wood, let him lie down behind the fire, on a skin or on the bare ground, silently and singly. If in his dreams he sees a woman, let him know this as an omen that his sacrifice has been successful.—334.

MANTRA 9.

तदेष श्लोकः ॥ यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति ॥
समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥९॥

इति द्वितीयः खण्डः ॥ २ ॥

तत् Tat, on this. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, this verse. यदा Yada, when. कर्मसु Karmasu, in rites, in sacrifices. काम्येषु Kameṣu, (which are) Kāmyas, optional performed with the object of attaining any desire. स्त्रियम् Striyam, a woman. स्वप्नेषु Svapneṣu, in dreams. पश्यति Paśyati, he sees. समृद्धिं Samṛiddhim, success. तत्र Tatra, then. जानीयात् Jāñiyāt, let him know. तस्मिन् Tasmin, in that. स्वप्न-निदर्शने Svapna-nidarśane, in dream-vision.

9. On this there is the following verse:—"If in Kāmya sacrifices, he sees a woman in his dreams, then let



him know this bodes success—this vision shown him in a dream, this vision shown him in a dream.”—335.

MADHVA'S COMMENTARY.

Note.—In the Fourth Adhyāya was described the teaching about Brahman under the heading of Para Brahma-Vidyā, and also the teaching about Vāyu under the title of Aparā Brahma-Vidyā. This Adhyāya deals with the same topic, and shows that the aspirant after salvation must get the grace of Vāyu, for without His grace, release is not possible. Hence the glorification of Vāyu (Christ) in the first two Khaṇḍas. It may be called the Vāyu Vidyā. Hence the Commentator quotes an authority to prove the greatness of Vāyu, and to explain this Khaṇḍa.

It is thus in the Prabhāva :—“ He who knows that the Vāyu is the Best and the Oldest of all the Devas, becomes on attaining mukti the best and the oldest among his equals.

“ He who knows the Vāyu as the Best of the Dwellers (Vasiṣṭha) becomes best among those who dwell near him. He who knows Him as the firm rest (Pratiṣṭha=stable), stays firmly in any one place that he may choose to stay in. (That is he can dwell in *any* place that he likes, and dwell there permanently if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home.”

Thus the Vāyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

“ The Great Vāyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and figuratively only that Agni is called the most neighbourly, or that the Sun-god is called the most firm or that Indra is called the successful, or that Rudra is called the Abode.” Thus it is in the Prabhāva.

The Commentator next explains the word pratyakṣa in the phrase Ato ha nāma pratyakṣam. The word here does not mean “that which is the object of perception” but that which is in every sense (prati+akṣa) that which is the real agent in all the sense activities.

This Prāṇa alone performs all the functions of every sense, by taking up its residence in them (*i.e.*, it works them from within) : and it is separate also from every sense. (Even without the help of the separate sense, Prāṇa alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings). In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) Prāṇa alone through the manas : hence there is no memory of that period.

Mind is under Rudra. But in an infant under six months, Rudra does not take possession of the mind. Hence all psychic activities are performed during that period by Prāṇa alone. Consequently there is no memory, for the ordinary Rudra-dominated mind does not enter in those activities.



“Similarly in the state of Turiya (the Trance and Release) all perceptions take place through Prāṇa alone (and not through different senses.)

[In the state of Mukti, the Sense-Devas vanish. It is through this Universal Sensory Prāṇa that all sense-functions are then performed. Thus the examples of the infant and of the Released show, how Prāṇa performs all sense-functions without the senses. Next arises the question, since the Rudra-controlled mind is not in Mukti how does the man remember the world experiences in that state. The organ of memory is not there, but memory still is active.]

“The memory however (is retained) there (in Release) by controlling the Prāṇa.

(Prāṇa being the store-house of all memories, all memories are recovered in Mukti by controlling this Prāṇa. But how can any man control Prāṇa who is the highest Being in the universe next to God? To this the Commentator answers.)

“The phrase ‘controlling the Prāṇa’ means getting His grace by entire devotion to Him. When Prāṇa is thus controlled, (*i. e.*, becomes gracious) the manas is controlled, and consequently all the senses.” Thus it is in the same.

[This explains the memory of the Muktas: and telergy and other sense activities of persons in a state of trance or catalepsy.]

The Prāṇa or Ana (as it is styled in this Upaniṣad passage) is called Pratyakṣa, because He is in all the sense organs. The word Pratyakṣa, would thus mean the Universal Sensory.

Note.—In the state of Mukti, the Jīva is in his highest vehicle called the Svarūpa indriya, all other vehicles drop down before Mukti is reached. This Svarūpa indriya is the body of the Christ or Prāṇa. It is through it that the Prāṇa works; no lower devas can work through this Svarūpa deha. But the Mukta is one who has obtained the grace of Prāṇa and hence through Prāṇa recovers all his memories of past lives.

The Śruti next says that he who knows Prāṇa thus, to him everything is an object of food—he can eat everything. This is *prima facie* a paradox, for man can never eat everything. The man therefore could not have been referred to in this Śruti passage.

“Rudra is said to be the only person capable of having the full knowledge of Prāṇa principally, therefore he is the real All-eater: other persons can know Prāṇa partially only, according to their capacities, more or less; and so secondarily they are said to be also all-eaters.” (Ibid.)

The Śruti next mentions that food and garment are given to the Prāṇa by the Devas. Was Prāṇa without food, or dress before; and does he depend upon the Devas for his food and clothing? To this it is answered, the Prāṇa had all these, but it is offered to him in the same sense as offerings given to the Lord, to whom belongs everything. The offering given to the Lord marks the love of the giver, not that the thing given did not belong to the Lord from before.

“As to Viṣṇu belongs all food and raiment and He is Independent of all: but men offer to Him pūja with these, because they stand in need of His help, and not that He has any need of these offerings; so the Devas



in ancient time offered food and raiment to the Prāṇa." Thus it is in Karmānupūrvi.

The Śruti (mantra 2 khaṇḍa 2) says "Therefore wise people, when they are going to eat food, surround their food before and after with water. He then gains a dress and is no longer naked." This *prima facie* would mean that a man who performs the Āpoṣana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prāṇa, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhañjana.

The Śruti then says : "If you were to tell this to a dry stick, branches would grow, and leaves spring from it." This miraculous power of the Prāṇa Vidyā is true only if the dry stick had the capacity to understand the Prāṇa Vidyā. Since the Jivas are in every object, a dry stick may have also a Jiva. If that Jiva is capable of understanding the Prāṇa Vidyā then this miraculous effect would occur.

"If a stick that is deserving of this knowledge, hears of the Prāṇa Vidyā, then his branches would grow and leaves spring: and after that he (the Jiva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt in it." Thus it is in the Prāṇa Saṁhitā.

[In khaṇḍa 2 mantra 5 is taught the mantras for offering *homa* to the Prāṇa under the name of Jyeṣṭha and Śreṣṭha. Then it is further said that he who offers oblations to Prāṇa in this manner, becomes the oldest and the best. Lest one should think that he becomes so in this world, only, the Commentary explains it by showing that it is in the next world also that he becomes Jyeṣṭha, Śreṣṭha.]

"Having offered oblation to the Prāṇa with the mantras 'Jyeṣṭhāya Śvāhā,' 'Śreṣṭhāya Śvāhā,' the worshipper undoubtedly, becomes the oldest and the best among his peers both in this world and the next: there is no question about it." (Ibid.)

[Next comes a mantra addressed to Savitṛi, see khaṇḍa 2 mantra 7. The subject-matter of these two Khaṇḍas is however the Prāṇa and his glorification. How is it that the sun-god Savitṛi is brought in here? It looks irrelevant. The Prāṇa here is identified with Savitṛi say some Commentators. The author shows that Savitṛi here means the Creator, the Lord God Viṣṇu Himself.]

The Rik "Tat Savitur Vṛiṇīmahe Vayam Devasya Bhojanam," means "We obtain (Vṛiṇīmahe. Vayam) from the God Savitṛi, *i. e.*, from the Creator of all, namely from Viṣṇu, the bhojana which means protection and enjoyments (of all sorts)."

In fact the word bhojana is here from the root \sqrt{bhuj} "to protect," "to enjoy." It does not mean mere food, but protection as well, and food also is to be taken in its wider sense of "all enjoyments."

The latter part of the Rik is "Śreṣṭham Sarvadhātamam, Turam bhagasya Dhīmahi." The word bhagasya means "of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities."



The word bhaga literally means primarily lordliness and cognate attributes. Here it means and includes all the six attributes which go to make one a Bhagavat.

Turam means servant: and refers to Vāyu. Śreṣṭham, the best; Sarvadhātamam, of all supporters the highest.

The whole Rik thus means:—"We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely on Vāyu), for he is the best and highest among the supporters."

The Commentator now quotes an authority, for his above explanation.

"Having meditated on the Vāyu the servant of Nārāyaṇa, as the best of all, may we get all enjoyments from Viṣṇu the Creator of the universe." (Ibid).

THIRD KHANḌA.

MANTRA 1.

श्वेतकेतुर्ह्यारुणेयः पञ्चालानां समितिमेयाय तं ह प्रवा-
हृणो जैबलिरुवाच कुमारानु त्वाशिष्यितेत्यनु हि भगव इति ॥१॥

श्वेतकेतुः Śvetaketuḥ, Śvetaketu by name. ह Ha: आरुणेयः Āruṇeyaḥ, the son of Āruṇi, who was the son of Aruṇa. पञ्चालानां Pañchālānām, of the (rulers of the land of) Pañchālas. समितिम् Samitim, assembly, committee. एयाय Eyāya, went (in order to display his learning). तं Tam, bim, to Śvetaketu. Ha. प्रवाहृणः जैबलिः Pravāhāṇa Jaibili. उवाच Uvācha, said. कुमार Kumāra, boy. अनु Anu, a preposition to be joined with the verb aśīsat. त्वा Tvā, thee. अशिषत् Aśīsat, the full word is anvaśīsat, instructed. पिता Pīta, father. इति Iti, thus. अनु हि Anu Hi, did instruct, yes. भगवः Bhagavaḥ, Sir. इति Iti, thus.

1. Śvetaketu Āruṇeya went to the court of the king of the Pañchālas. Pravāhāna Jaibili said to him "Boy, has thy father instructed thee?" "Yes, Sir," he replied.—336.

MANTRA 2.

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा
पुनरावर्तन्ता ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृ-
याणस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

वेत्थ Vetttha, knowest thou. यत् Yat, what (path). इतः Itāḥ, from this (world). अधि Adhi, taking hold. प्रजाः Prajāḥ, creatures. प्रयन्ति Prayanti, go (from this world to the other). इति Iti, thus. न भगवः इति Na bhagavaḥ iti, no sir. Do you know the path on which all creatures go from this world to the next? No sir. वेत्थ Vetttha, knowest thou. यथा Yathā, how, by what path. पुनरावर्तन्ते Pūnarāvartante iti, they return. न भगवः इति Na bhagavaḥ iti, no Sir. वेत्थ Vetttha, knowest

thou. पयोः Pathoḥ, of the two paths. देवयानस्य Devayānasya, of the Deva-Path. पितृयानस्य Pitriyānasya, of the Path of the Pitris. व्यावर्तने Vyāvartane, two divergences. न भगवः इति Na bhagavaḥ iti, no sir.

2. "Knowest thou that Path on which the creatures go from this world (to the Brahma's world or the Chandra's world)?" "No Sir," he replied. "Knowest thou by what Path they return?" "No Sir," he replied. "Knowest thou the cause of the divergence of the two paths the Devayāna and the Pitriyāna?" "No Sir," he replied.—337.

Note.—The third question relates to the causes of the divergence of these two paths. What are the means and acts which make the Jīva take one of these two paths? Why some go on the Devayāna and the others the Pitriyāna?

MANTRA 3.

वेत्थ यथासौ लोको न संपूर्यते ३ इति न भगव इति वेत्थ यथा
 पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥३॥

वेत्थ Vettha, knowest thou. यथा Yatha, how. असौ Asau, that. लोकः Lokah, world. न Na, not. संपूर्यते Sampūryate, becomes full. Though thousands are dying hourly, how is it that the next world is not filled and this world exhausted. Vettha, knowest thou. Yathā, how, in what manner. पञ्चम्याम् Pañchamyām, in the fifth. आहुतौ Âhutau, in the libation आपः Âpaḥ, the waters. पुरुष वचसः Puruṣa-vachasaḥ, called man. The Jīva wrapped in waters obtains a body and gets the name of man.

3. "Knowest thou how that world never becomes full?" "No Sir," he replied. "Knowest thou how in the fifth libation, the water gets the name of Man?" "No Sir," he replied.—338.

MANTRA 4.

अथा नु किमनुशिष्टोऽवोचथा यो ह्रीमानि न विद्यात्कथ
 ऽसोऽनुशिष्टो ब्रुवीतेति स हायस्तः पितुरर्धमेयाय तः होवाचा
 ऽनुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

अथ Atha, then, being so ignorant. नु किम् Nu Kim, why now. अनुशिष्टः Anuśiṣṭaḥ, instructed. "I am instructed." अवोचथाः Avochathāḥ, didst thou say. यः Yaḥ, who. हि Hi, because. ह्रीमानि Imāni, these. न Na, not. विद्यान् Vid-yāt, does know. कथम् Katham, how. सः Saḥ, he. अनुशिष्टः Anuśiṣṭaḥ, instructed. ब्रुवीत Bruvita, can say. इति Iti, thus. स Sa, he, Śvetaketu. इ Ha.



आयस्तः Ayastah, being silenced, being put to discomfiture (by Pravāhana). पितुः Pituh, of the father. अर्थम् Ardham, place, house. एयाय Eyāya, went back. तं Tam, to him, to the father. हा उवाच Uvācha, said. अननुशिक्ष्य Ananusīṣya, without fully instructing. वाव Vāva. किल Kila, how. मा Mā, me. भगवान् Bhagavān, Sir. अब्रवीत् Abravit, said. त्वा Tvā, thee. अनुशिक्षम् Anuśīṣam, "I have instructed."

4. Pravāhana said "Then why didst thou say—'I am instructed.' He who does not know these things, how can he say 'I am instructed'?" The boy being thus silenced, went to his father's place, and said to him "Without fully instructing me, your honor said 'I have fully instructed thee.'"—339.

MANTRA 5.

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकंचनाशकं विव-
कुमिति स होवाच यथा मा त्वं तातैतानवदो यथाहमेषां नैकंचन
वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

पञ्च Pañcha, five. मा Mā, me. राजन्यबन्धुः Rājanyabandhuḥ, the fellow of a Rājanya, the pseudo-kṣatriya. प्रश्नान् Praśnān, questions. अप्राक्षीत् Aprākṣit, asked. तेषां Teṣām, of them. न Na, not. एकं Ekam, one. चन Chana. अशकं Aśakam, I could. विवक्तुम् Vivaktum, to answer. Śvetaketu then told his father the five questions, hearing which his father said. स Sa, he (the father) ha. उवाच Uvācha, said. यथा Yathā, as. मा Mā, to me. त्वं Tvam, thou. तात Tāta, dear boy. एतान् Etān, these. अवदः Avadaḥ, hast told. यथा Yathā, fully, properly. अहम् Aham, I. एषां Eṣām, of these. न Na, not. एकंचन Ekañchana, any one. वेद Veda, know. यदि Yadi, if. अहम् Aham, I. इमान् Imān, these. अवेदिष्यम् Avedisyam, knew. कथम् Katham, how. ते Te, to thee. न Na, not. अवाक्ष्यम् Avakṣyam, I should have told.

5. "That fellow of a Kṣatriya asked me five questions, and I could not answer one of them." The father said "Dear boy, I myself do not know the answers fully to any one of these questions which thou hast told me. If I knew these questions, why should I not have told thee?"—340.

Note.—Then Gautama said to Śvetaketu. "If thou hast a mind to learn this vidyā, come with me and let us go to the king and remain there as religious students and learn it from him." But Śvetaketu after the rebuff that he had got, did not like to court another discomfiture, and said "You may go. I won't." Then Gautama alone went to the king.



MANTRA 6.

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाचकार स
ह प्रातः सभाग उदेयाय तं होवाच मानुषस्य भगवन्गौतम
वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं
यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति ॥ ६ ॥

स Sa, he. Ha. गौतमः Gautama. राज्ञः Rājñah, of the king. अर्धम् Ardhām, place. एयाय Eyāya, went. तस्मै Tasmai, to him. (Gautama). Ha. प्राप्ताय Prāp-tāya, to the visitor who had come. अर्हाम् Arhām, honor. चकार Chakara, showed, did. स Sa, he (Gautama). Ha. प्रातरं Prātar, in the morning. सभागे Sabhāge, when (the king) had entered the court room. उदेयाय Udeyāya, went out. तं Tam, him (to Gautama). उवाच Uvācha, said. मानुषस्य Mānuṣasya, of man. भगवन् Bhagavan, O venerable. गौतम O Gautama. वित्तस्य Vittasya, of wealth, like gold &c. वरं Varam, boon. वृणीथाः Vṛñithāḥ, choose thou. इति Iti, thus. स Sa, he. Ha. उवाच Uvācha, said. तव Tava, thine. एव Eva, indeed. राजन् Rājan, O king. मानुषं वित्तं Mānuṣam vittam, human possessions. याम् Yam, what. एव Eva, even. कुमारस्य Kumārasya, of the boy. अन्ते Ante, near. वाचम् Vācham, speech, questions. अभाषथाः Abhāṣathāḥ, thou didst say. ताम् Tam, that. एव Eva, even. ब्रूहि Brūhi, tell thou. इति Iti, thus.

6. Then Gautama went to the king's place. He (the king) honored his visitor. Next morning when the king had entered the court house, Gautama again went to him. The king said to him "O venerable Gautama! ask a boon of such things as men possess." He replied "O king! Let such human possessions remain with you. Tell me the (answer to the) questions which you addressed to my boy."—341.

MANTRA 7.

स ह कृच्छ्रीबभूव तं ह चिरं वसेत्याज्ञापयांचकार तं
होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या
ब्राह्मणान्गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति
तस्मै होवाच ॥ ७ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Sa, he (the King). ह Ha. कृच्छ्री Kṛichchhri, perplexed. बभूव Babbhūva, became : because the questions related to mysteries not yet revealed to the public. तं Tam, to him (Gautama). Ha. चिरं वस Chiram vasa, stay sometime.



इति आज्ञापयांचकार Ājñāpayāṃ Chakāra, commanded. तं Tam, to him. ह Ha, then. उवाच Uvācha, said. यथा Yatha, as. मा Mā, to me. त्वं Tvam, thou. गौतम O Gautama. अवदः Avadaḥ, thou hadst said. The King said "Dwell for some-time here, after that, as thou shalt tell me. I will do." According to scrip-tures, the student must live at least for a year with his teacher, before any instruction could be given to him. The rule could not be relaxed even in favor of Gautama. यथा Yathā, as. इयं Iyam, this knowledge. न Na, not. प्राक् Prāk, before. त्वत् Tvat, thee. तु Tu, but. पुरा Purā, before. विद्या Vidyā, knowledge. ब्राह्मणान् Brahmanān, to Brahmanas. गच्छति Gachchhati. goes. तस्मात् Tasmāt, therefore, because it was confined to the Kṣatriyas. उ U. सर्वेषु लोकेषु Sarveṣu Lokeṣu, in all the worlds. क्षत्रस्य Kṣatrasya, of the Kṣatriya. एव Eva, even. प्रशासनम् Praśasanam, the right of ruling or teaching. अभूत् Abhūt, was. इति Iti, thus. तस्मै Tasmai, to him. ह Ha. उवाच Uvācha, said.

7. The king was perplexed : and commanded him, saying : "Stay for sometime here" : and further added "O Gautama, what thou hadst asked me, (I shall tell thee then, on completion of the probationary period) : because this knowledge has never gone to any Brāhmaṇa before thee. Therefore the ruling power belongs to the Kṣat-riyas in all the worlds." Then (when the probation was over) he said to him.—342.

FOURTH KHANDA.

MANTRA I.

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो
धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

असौ Asau, in Asu or in the Life : Asau is locative singular of asu. (The Lord dwelling) in the Chief Prāṇa. वाव Vāva, verily. लोकः Lokah, the Luminant : the Luminous (Lord Dwelling in Heaven) : Nārāyaṇa. गौतम O Gautama. अग्निः Agnih, the Eater : the Destroyer. He has five forms. तस्य Tasya, of Him, the Lord Nārāyaṇa called Agni and dwelling in heaven and in Prāṇa. आदित्यः Ādityah, the Āditya, the Lord in the sun : called Āditya because He takes up (Ādāna) or attracts everything. एव Eva even समित् Samit fuel. The Highest. सं Sam=full. इति It=edha=high. The Lord Viṣṇu is called Samit or the Summit. रश्मयः Raśmayah, the rays : delight and wisdom. र Ra=delight and श Śa=wisdom. Vāsudeva धूमः Dhūmah, smoke : the shaker ; he who causes trembling. √Dhu=to tremble, the terrible, अहर् Ahar, the day ; Indestructible. अ=not. ह=destroy, that which Nescience cannot



touch or destroy. Saṅkaraṣaṇa. अर्चिः Archiḥ, the light ; the Much (ar) adored (chita). चन्द्रमाः Chandramāḥ, the Moon : the Delight-giver, Pradyumna. अङ्गाराः Aṅgārāḥ, the coals : the pervader of limbs, aṅga=limbs, ra=pervading The Thriller. नक्षत्राणि Nakṣatrāṇi, the stars : He who has no (न) other rule. (Kṣatra) over him is called Nakṣatra. Aniruddha. विष्फुलिङ्गाः Viṣphulingāḥ, the sparks ; he that causes diverse (vi) intuition (sphurana) of the wise. The Inspirer.

1. O Gautama! that Luminous (dwelling in Heaven world) and the Prāṇa is the (Lord Viṣṇu indeed called first) Agni. Of Him the form that attracts is called Nārāyaṇa, the Most High ; the form that delights Vāsudeva, the Terrible ; the form which transcends ignorance is Saṅkaraṣaṇa, the Adorable ; the form which is gladness is Pradyumna, the Thriller ; and the form that is omnipotent is Aniruddha, the Inspirer.—343.

Note.—Literally the verse means:—The Agni is that world, O Gautama ; its fuel is the Sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars. This, however, describes the Heaven world or the Devachan under the simile of a Fire altar. The Lord in Heaven appears as the Sun, which illumines the whole heaven : and is therefore likened to Samit or fuel. Samit also means the Highest manifestation of the Lord in Heaven. Technically it is Nārāyaṇa. The terror inspiring form of the Lord in Heaven is Vāsudeva, the Rays that proceed from the Sun ; all evil is destroyed by the vibration of these rays ; the day in Heaven is the Saṅkaraṣaṇa and called archiḥ or light or the adorable : the moon in Heaven is Pradyumna aspect of the Lord, the stars in Heaven are His Aniruddha form. Thus the Lord presides in His five forms in heaven. The five forms are called by various names which have come to apply to fire-altar and its accessories. Thus

Samit=fuel=the Summit i.e., Nārāyaṇa.

Dhūma=smoke=the Awe-inspiring i.e., Vāsudeva

Archiḥ=flame or light=the Adorable i.e., Saṅkaraṣaṇa.

Aṅgāra=the live-coals=the Thriller i.e., Pradyumna.

Viṣphulinga=the sparks=the Inspirer i.e., Aniruddha.

The sun, moon, stars, day and rays in heaven are all forms of the Lord.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो
राजा संभवति ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तस्मिन् Tasmin, in Him, in the Nārāyaṇa, in heaven. एतस्मिन् Etasmin, in that Lord possessing the above five forms. अग्नौ Agnau, in the fire. देवाः Devāḥ, the Devas : the rulers of the Heaven-world. श्रद्धां Śraddhām, the Faith i.e. the disincarnate pious man who had performed with faith all the sacrifices while



living on earth. It represents the Jiva surrounded by water of faith: i. e., the five permanent atoms. जुहति Juhvati, sacrifice, offer as a libation. तस्याः Tasyaḥ, from that. आहुतेः Āhuteḥ, from oblation. सोमः Somaḥ, Moon. राजा Rāja, king. संभवति Sambhavati, becomes. That is he enters into the world of Soma king.

2. The Devas (of Heaven) offer in that Fire (Nârâyaṇa) the Faithful soul; and from that oblation he enters the kingdom of the King Soma (and gets a mental body)—
344.

Note.—The Devas carry the soul and present him to the Lord in Heaven: and it is thus that the Soul of the pious enters heaven, where the sun, moon, and stars, mists and light are all forms of the Lord. The soul is here called Śraddhâ or Faith. This word also means water, because water is the great vehicle of sacrifice. This is the first oblation of water.

Pravâhana takes up the answer to the fifth question first. The fifth question was "why in the fifth libation the water is called Man." The five stages in the soul's reincarnation are meant here. The first stage is the entrance of the soul in the Soma-world the Devachan.

The word Śraddhâ generally translated as faith or water may mean the permanent atoms—the physical, the astral, the mental molecule, and the mental atoms which cling to man throughout his life journey. The life of faith is the functioning of these atoms.

FIFTH KHANDA.

MANTRA I.

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्यु-
दर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः ॥ १ ॥

पर्जन्यः Parjanyaḥ, the Father of the Great One, param=great and janya=father: the Lord Vāsudeva called Parjanya. अग्निः Agniḥ, Fire; altar. तस्य Tasya, his. वायुः Vāyuh, the air: the Lord as wisdom and life: Vā=wisdom and Āyus=life. Samit, Nârâyaṇa. अभ्रम् Abhram, the cloud: the Lord as the supporter (bhra) of water (ap). Dhūmah Vāsudeva. विद्युन् Vidyut, the lightning, the Lord as illumining (vidyota). Archiḥ, light. अशनिः Aśaniḥ, thunderbolt; the Lord as Eater (aśana=eating). Angārāḥ, coals. ह्रादुनयः Hradunayaḥ, the thunderings: the Lord as ever glad (Hrāda=glad).

1. O Gautama! That Great Father (dwelling in Indra Loka) is (the Lord Vāsudeva indeed called the second) Agni. Of Him (the form which is Intelligent Life is the Most High (Nârâyaṇa), the form which is the supporter of waters is the Terrible (Vāsudeva), the form which is



Illuminating is the Adorable (Sañkarsaṇa), the form which is the All-eating is the Thriller (Pradyumna), and the form which is Ever-glad is the Inspirer (Aniruddha).—345.

Note.—This describes the Intermediate Region or the Astral plane, where the soul now descends from the Devachan. The air, the cloud, the lightning, thunderbolt and the thunderings are the elementals and elemental essence of the astral world. The Lord in His five forms dwells in these also.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या
आहुतेर्वर्षं संभवति ॥ २ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तस्मिन् एतस्मिन् अग्नौ Tasmin etasmin agnau, in that fire. Devāḥ, the Devas of the astral plane. सोमं राजानं Somam rājanam, the king Soma namely the soul descending from the kingdom of Soma, and surrounded by a coating of Soma or mental matter. जुह्वति Juhvati, offer as libation. तस्याः आहुतेः Tasyāḥ ahuteḥ, from that oblation. वर्षः Varṣaḥ, the rain: the soul is enveloped in rain, i. e. in a coating of astral matter.

2. The Devas (of the astral plane) offer in that fire (Vāsudeva, in the Astral world) the king Soma (the soul enveloped in Somic matter). From that oblation, (the soul) arises with an astral body (literally, arises rain).—346.

Note.—Thus in the second oblation the jīva gets another coating. The soul has now two sheaths—the mental and the astral: the two atoms now become active.

KHANDA SIXTH.

MANTRA 1.

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो
धूमो रात्रिर्चिदिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥ १ ॥

पृथिवी Prithivī, the earth: the Lord as Vast Expanse. Sañkarsaṇa, संवत्सरः Samvatsaraḥ, the year: the Perfect Enjoyer, आकाशः Ākaśaḥ, the ether; the Perfect Light. रात्रि Rātri, the night: the giver of joy. दिशः Diśaḥ, the quarters: the Teacher of Supreme wisdom; अवान्तरदिशः Avāntaradiśaḥ, the intermediate quarters, the Teacher of the Secondary wisdom.

1. O Gautama, that Vast Expanse (dwelling in the earth) is the (Lord Sañkarsaṇa indeed called the third) Agni. Of him the form which is the perfect enjoyer is the



Most High (Nârâyana), the perfect light is the Terrible (Vâsudeva), the joy-giver is the Adorable (Saṅkaraṣaṇa), the Teacher of Divine Wisdom is the Thriller (Pradyumna), the Teacher of Inferior wisdom is the Inspirer Aniruddha.—347.

Note.—The (Lord Sūkaraṣaṇa in) the earth is the Agni O Gautama, in the year itself is the Highest (Nârâyana) in the ether is the Awe-inspiring (Vâsudeva), in the night is the Adorable (Saṅkaraṣaṇa), in the quarters is the Thriller (Pradyumna), in the Intermediate quarters is the Inspirer (Aniruddha).—347.

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नं
संभवति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

वर्षं Varṣam, the soul enveloped in astral matter. अन्नम् Annam, food. The soul gets a physical body *i. e.* the etheric body.

2. The Devas (of the Physical plane) offer in that fire (Saṅkaraṣaṇa) the Rain (the soul enveloped in astral matter). From that oblation (the soul) arises with an etheric body (lit. the food).—348.

Note.—In the third oblation, the soul enters the plants, &c., which are food of man.

KHANDA SEVENTH.

MANTRA 1.

पुरुषो वाव गौतमान्निस्तस्य वागेव समित्प्राणो धूमो जिह्वा-
विश्वञ्चुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

पुरुषः Puruṣaḥ, the man, the Lord as giver of abundance. Pradyumna. वाक् Vāk, speech, the word. प्राणः Prāṇaḥ, breath: the Life. जिह्वा Jihvā, tongue, the Sacrificer. चक्षुः Chakṣuḥ, the eye: the All-seeing. श्रोत्रं Śrotram, the ear: the All-hearing.

1. O Gautama! that Super-abundance (dwelling in man), is (indeed the Lord Pradyumna called the fourth) Agni. Of him, the Word is the Most High (Nârâyana), the Life is the Terrible (Vâsudeva), the Sacrificer is the Adorable (Saṅkaraṣaṇa), the All-seeing is the Thriller (Pradyumna), and the All-hearing is the Inspirer (Aniruddha).—349.



Note.—The (Lord Pradyumna in) man is the Agni O Gautama, in the speech itself is the Highest (Nârâyaṇa), in the breath is the awe-inspiring (Vâsudeva), in the tongue is the adorable (Sañkarṣaṇa), in the eye is the Thriller (Pradyumna), in the ear is the Inspirer (Aniruddha).

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वीत तस्या आहुते रेतः
संभवति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

अन्नम् Annam, food ; the soul dwelling in food. रेतः Retah, seed : the sperm cell.

2. The Devas (of the body of man) offer in that fire (Pradyumna) the food. From that oblation (the soul) arises as seed.—350.

KHANDA EIGHTH.

MANTRA 1.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते
स धूमो योनिरर्चिर्यदन्तः कुरोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः १

योषा Yoṣa, the woman : the Worshipped by all, the Served by all, the Loved one by all. वाव Vāva, verily. उपस्थ Upastha, the Most Proximate, being in the heart of all. उपमन्त्रयते Upamantrayate, persuades, coaxes. The Lord is the great conciliator. योनि Yoni, womb, the union. The Lord is the great uniting Force. अन्तः कुरोति Antah karoti, draws in. The Lord draws everyone within Himself in the Great Latency. अभिनन्दाः Abhinandah, joys : The Lord is the Great Joy.

1. O Gautama! that Beloved (dwelling in woman) is (indeed the Lord Aniruddha called the fifth) Agni. Of Him the Nearest is the Most High (Nârâyaṇa), the Conciliator is the Terrible (Vâsudeva), the Uniter is the Adorable (Sañkarṣaṇa), the Absorber is the Thriller (Pradyumna) and the Joy-maker is the Inspirer (Aniruddha).—351.

MANTRA 1.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः
संभवति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥



2. On that Agni, the devas (in the body of Man) offer seed. From that oblation rises the germ (the etherial man is now coated with a physical body).—352.

Note.—Thus Man called Śraddhā or water of faith, in the fifth oblation becomes Man *i. e.*, endowed with a physical body. The sacrificers are Devas here. They are the true hotās here. The first oblation is made to the Lord as He is in Heaven, the second to the Lord as He is in the Intermediate Region, the third to the Lord as He is in the Higher Regions of the earth, the fourth to the Lord as He is in Man, and the fifth to the Lord as He is in Woman.

KHANDA NINTH.

MANTRA 1.

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स
उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ
जायते ॥ १ ॥

इति तु Iti tu, thus. पञ्चम्याम् आहुतौ Pañchamyām āhutaū, in the fifth oblation. आपः Apaḥ, the waters, the permanent atoms that go with the Jīva when he throws off his bodies at death. पुरुषवचसः Puruṣa-vachasaḥ, man-styled, called man. भवन्ति Bhavanti, become. इति Iti, thus. सः Saḥ, that Jīva. उल्बावृतः Ulbā vṛtaḥ, covered by the placenta. गर्भः Garbhaḥ the germ, the foetus. Daśa, ten. वा Va, or. मासान् Māsān, months. अन्तः Antaḥ, within the womb. शयित्वा Śayitvā, having slept, dwelt, lain. यावद् वा Yavad Vā, or so long as *i. e.*, ten or more or less months as are necessary. अथ Atha, then. जायते Jayate, is born.

1. For this reason is the Water in the fifth oblation called Man. That jīva, covered by placenta and dwelling in the womb for ten months or as long as necessary, is then born.—353.

MANTRA 2.

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हर-
न्ति यत एवेतो यतः संभूतो भवति ॥ २ ॥

इति नवमः खण्डः । ९ ॥

स Sa, he. जातः Jātaḥ, being born. यावद् आयुषम् Yavat Ayuṣam, so long as is his life-period: the allotted span of life. जीवति Jivati, lives. न Tam, him. प्रेतं Pretam, departing one; dead ghost. दिष्टम् Diṣṭam, like, in the same manner. इतः Itāḥ, from this world, अग्नये Agnaye, to the Fire. एव Eva, even. हरन्ति Haranti, carry. The Devās carry. यतः Yataḥ, from where, *i. e.*, from



the Fire of Heaven, of astral plane, and of other. एव Eva, even. इतः Itah, to this place: i. e., physical plane. यतः Yataḥ, to where, i. e., to the Fire in Man and Woman. संभूतः Sambhūtaḥ, born, spring. भवति Bhavati, becomes.

2. When born, he lives his allotted span of life. When dead, these very Devas carry him up, to the particular Agni, in the same manner (as they had brought him down from it)—(to that Fire) from whom (they brought him) to this plane, where he took birth.—354.

Note.—Going back is in the reverse order—men and women take the physical corpse to the physical fire; etherial corpse is taken to the etherial fire (Sañkarṣaṇa) by the other Devas where the etherial corpse is consumed and the astral set free; the astral corpse is taken to the astral Fire Vāsudeva who disintegrates the astral body and sets free the mental, the Mental Devas carry the mental corpse to the Mental Fire Nārāyaṇa who disintegrates the mental body.

TENTH KHANDA.

MANTRA 1 & 2.

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चि-
षमभिसंभवन्त्यर्चिषोऽहरहृन् आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्व
दुदङ्ङेति मासाश्स्तान् ॥ १ ॥

मासेभ्यः संवत्सरश्संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो
विद्युतं तत्पुरुषो मानवः स एनान्ब्रह्म गमयत्येष देवयानःपन्था इति २

Now an answer is being given to the first and third questions. तत् Tat, therefore; because the performance of all Kāmya Karmas (self-regarding acts), lead to repeated births and deaths: one should become disgusted with such Karmas. ये Ye, who (have become indifferent, Virakta). इत्थं Ittham, thus, this secret of the Five Fires, and the Jivas being born through them. The five aspects of the Lord. विदुः Viduḥ, know. ये Ye, who. च Cha, and. इमे Ime, these. अरण्ये Aranye, in the forest, in a pleasant spot. श्रद्धा Śraddha, faith. तपः Tapas, austerities i. e., nivritti Karmas. इति Iti, thus. उपासते Upasate, follow, practise: namely those who are great in wisdom and those who are great in unselfish works (tapas and Śraddha). ते Te, they. अर्चिषम् Archiṣam, to light. अभिसंभवन्ति Abhisambhavanti, go: attain. अर्चिषः Archiṣaḥ, from light. The rest of the words up to the end of mantra 2, ending with Devayānaḥ panthah are the same as in Adhyāya Fourth, Khaṇḍa Fifteenth, mantra 5.

1 & 2. Those who know this thus, and those who perform works of faith and hardship (altruistically) in some



secluded pleasant place go (after death) to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is the person the servant of God (Manu), he leads them to Brahman. This is the path of the Devas.—355, 356.

MANTRA 3.

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

अथ Atha, now. ये Ye, who. इमे Ime, these (Kāmya-doers) ग्रामे Grāme, in a village. इष्टापूर्ते Iṣṭā-pūrte, sacrifices and works of public utility (such as digging of tanks). दत्तं Dattam, alms. इति Iti, and the rest, e. g., Śrāddha, &c. उपासते Upāsate, practise. ते Te, they. धूमम् Dhūmam, smoke, the region of the Deva of smoke. अभिसंभवन्ति Abhisambhavanti, go to, reach. धूमाद् Dhumād, from smoke. रात्रिम् Rātrim, to the deva presiding over night. रात्रेः Rātreḥ, from night. अपरपक्षम् Aparapakṣam, to the deity of dark fortnight. Aparapakṣāt, from the dark half of the moon. यात्र Yaṅ, to those. षट् Ṣaṭ, six. मासान् Months. दक्षिणैति Dakṣiṇaiti, goes to the south. तान् Tan, them. न Na, not. एते Ete, these. संवत्सरम् Sānvatsaram, year. अभिप्राप्नुवन्ति Abhiprāpnuvanti, reach.

3. But they who live in a village, and practise sacrifices, works of public utility, alms, &c., they go to the lord of smoke, from the smoke-lord to the night-lord, from the night-lord to the lord of the dark-fortnight, from the lord of the dark-fortnight to the lord of the six months when the sun moves southerly. But they do not reach the year-lord.—357.

MANTRA 4.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

मासेभ्यः Masebhyāḥ, from the months. पितृलोकं Pitrīlokam, to the world of the Pitris. पितृलोकाद् Pitrīlokāt, from the world of the Pitris. आकाशम् Ākāśam, to ether, the world of Vināyaka. आकाशाद् Ākāśāt, from the world of



Vinâyaka. चन्द्रमसम् Chandramasam, the moon. एष Eṣa, that. सोमः Somah, the Soma. राजा Rāja, the king : the sparkling. तत् Tat, that moon : or Soma-juice. देवानाम् Devānam, of the devas. तं Tam, that moon or elixir. देवाः Devāḥ, the Devas. भक्षयन्ति Bhakṣayanti, eat.

4. From the Lord of the southern months, he goes to the world of the Pitris, from the world of the Pitris to the world of Vinâyaka (the lord of fourth dimension), from Vinâyaka to the moon. That moon is verily the sparkling Soma (elixir). That is the food of the Devas : the Devas eat that.—358.

Note.—The Moon world is the place where the Devas drink the ambrosia, and the Soul that reaches the Lunar World drinks Soma in the company of the gods.

MANTRA 5.

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेत-
माकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं
भवति ॥ ५ ॥

तस्मिन् Tasmin, in that Lunar Plane. यावत् Yavat, so long as : till. संपातम् Sampātam, the consumption of good works. उषित्वा Uṣitvā, dwelling. अथ Atha, then. एतम् Etam, that. एव Eva, very. अध्वानम् Adhvānam, path, way. पुनरावर्तन्ते Punarāvartante, return again. यथा Yathā, by what. इत्तम् Itam, went (to the moon.) आकाशम् Ākaśam, to ether, Ākaśād from ether. वायुम् Vāyum, to the air. वायुः भूत्वा Vāyuḥ Bhūtvā, becoming air, *i. e.*, dwelling in air. धूमो भवति Dhūmah Bhavati, becomes smoke, *i. e.*, dwells in smoke. धूमः भूत्वा Dhūmah Bhūtvā, becoming smoke. अभ्रम् भवति Abhram Bhavati, becomes cloud, *i. e.*, dwells in cloud.

5. Having dwelt there, till the finish, they return again by that very way by which they had gone up. (Or from the moon) to the Vinâyakaloka from the Vinâyakaloka to the world of Vāyu, from the Vāyu-loka to the world of smoke, from the smoke world, they enter the mist.—359.

Note.—The return from the Moon is either by the same path by which one had ascended. Or by a different path altogether. The alternative path is mentioned in order to produce disgust with the Moon-World. It is not like the Svarga, from which the descent is by the same path as the ascent. This alternative path of descent from the moon is beset with difficulties, as will appear later on ; and so Moon ought not to be the goal of any wise person. The Kāmya Karmas must be renounced, and all one's works must be altruistic—duty performed for duty's sake, and performed well.



MANTRA 6.

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहि-
यवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्नि-
ष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिंचति तद्भूय एव भवति ६ ॥

अभ्रम् भूत्वा Abhram bhūtva, become a mist. मेघः भवति Meghaḥ bhavati, be-
comes a cloud, *i.e.*, dwells in the cloud मेघः भूत्वा Meghaḥ Bhūtva, after dwelling
in the cloud. प्रवर्षति Pravarṣati, he rains down, that is enters into the falling
rain. ते Te, they, the performers of kāmya works. इह Iha, here, on this earth.
व्रीहियवाः Brihi yavaḥ, rice and barley. ओषधि-वनस्पतयः Oṣadhi vanaspatayaḥ,
herbs and tress. तिलं माषाः Tila māṣāḥ, sesamum and beans. जायन्ते Jayante
are born. ततः Tataḥ, from that. वै Vai, verily. खलु Khalu, verily. दुर्निष्प्रपतनम्
Durniṣprapatanam, difficult escape: always fall into lower depths, constantly
falling. यः यः Yaḥ Yaḥ, whatever male. हि Hi, indeed. अन्नम् Food. अत्ति Atti,
eats. यः Yaḥ, who. रेतः Retāḥ, seed. सिंचति Siñchati, sprinkles. तत् Tat, that.
भूयः Bhūyaḥ, again. एव Eva, even. भवति Bhavati, enters: becomes.

6. Having been in the mist, he enters the cloud, hav-
ing been in the cloud, he enters the rain (and falls down).
Then he is born as a rice or barley, herbs or trees, sesamum
or beans, &c. From this point there is constant (tantalising)
rise and fall. For whoever eats the food and begets off-
spring, (the jīva) is there in that food and that seed.—360.

Note:—The jīva does not become rice or barley, &c., but is a co-tenant with the jīvas
of rice &c. It is an unconscious dwelling in rice &c.

MANTRA 7.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनि-
मापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह
कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं
वा सूकरयोनिं वा चण्डालयोनिं वा ॥ ७ ॥

तत् Tat, that, among these. ये Ye, who. इह Iha, here. रमणीयचरणाः Rama-
ṇiya charaṇāḥ, good conduct, whose conduct had been good on earth, whose
physical acts had been good. अभ्याशः Abhyāśaḥ, quickly on finishing their time.
इ Ha, verily. यत् Yat, what. ते Te, they. रमणीयां योनिम् Ramaṇiyām yonim, good
birth. आपद्येरन् Āpadyeran, attain. ब्राह्मणयोनिम् Brāhmaṇa, yonim, the birth of a
Brāhmaṇa, क्षत्रिययोनिम् The birth of a Kṣatriya. वा Vā, or. वैश्ययोनिम् The birth
of a Vaiśya. अथ Atha, but. ये Ye, who. इह Iha, here. कपूयचरणाः Kapūya
charaṇāḥ, of evil conduct. Kapūyām yonim, on evil birth. श्व Śva yonim, a dog.
सूकर Sūkara yonim, a hog. चण्डाल Chaṇḍāla yonim, a Chaṇḍāla.



7. Of these, whose conduct here has been good, will quickly attain some good birth, the birth of a Brâhmaṇa, or a Kṣatriya, or a Vaiśya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, or a hog or a Chaṇḍâla.—361.

Note.—This shows the necessity of rebirth on a physical globe (generally on this very earth). Emotional and intellectual acts, good or bad are expiated in the invisible worlds, the Svarga or the Moon worlds. The acts done physically on the earth must be expiated on this plane. Moreover the period of rebirth is not delayed *ad infinitum*. The jīva must be reborn within one year from its fall from heaven or any other higher world. Hence the Śruti use the word “quickly”—the rebirth may be delayed, but never for a period longer than a year from the downward fall.

MANTRA 8.

अथैतयोः पथोर्न कतरेण चन तानीमानि जुद्राण्यसकृदावर्तीनि
भूतानि भवन्ति जायस्व भ्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ
लोको न संपूर्यते तस्माज्जुगप्सेत तदेष श्लोकः ॥ ८ ॥

अथ Atha, now. एतयोः पथोः Etayoḥ pathoḥ, of these two paths—the path of knowledge (vidyā) and the path of karma. न Na, not. एकतरेण Ekatareṇa, by any one (of the two). च Cha, and. तानि इमानि Tāni imāni, those these. जुद्र-मिश्राणि Kṣudra-miśraṇi, small mixed; men of small deeds mixed with pleasure and pain: the majority of men who never rise to any height of action or wisdom, the lukewarm. असकृन् आवर्तीनि Asakṛit āvartini, continually returning. भूतानि Bhūtāni, beings. भवन्ति Bhavanti, are. जायस्व भ्रियस्व इति Jāyasva mriyasva iti (of whom it is said) “be born and die.” Who are born quickly and die quickly—between whose death and rebirth there is no interlude of heaven world. एतत् Etat, this (neither svarga loka nor chandra lokas). तृतीयं Tritiyam, third. स्थानम् Sthānam, place. तेन Tena, therefore. असौ Asau, that. लोकः Lokaḥ, world. न Na, not. संपूर्यते Sampūryate, becomes full. तस्मात् Tasmāt, therefore. जुगुप्सेत Jugupseta, let him despise it. This answers the question why the next world does not become full, for some do not go there at all, others come back from it. The whole object of this description is to teach Vairāgya—tasmāt jugupseta—let one learn to despise this low living, but have high aspirations and perform altruistic deeds.

8. On neither of these two ways those men of small (hearts) and mixed deeds go: who are returning continually (to rebirth) and of whom it is said, “Live and die.” Theirs is the third place. Therefore that world never becomes full. So let him despise (such rebirth).—362.



MANTRA 9.

स्तेनो हिरण्यस्य सुरां पिबश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पत-
न्ति चत्वारः पञ्चमश्चाचरश्चैरिति ॥ ६ ॥

तत् Tat, on this subject: *i.e.*, on the point that the knower of this Pañ-
chāṅga vidyā is never tainted by the evil of bad company. They may mix with
the greatest sinners and will not be defiled. एषः Eṣaḥ, this. श्लोकः Ślokaḥ,
verse. स्तेनः Stenaḥ, a thief. हिरण्यस्य Hiranyasya, of gold. सुराम् पिबन् च Surām
piban cha, and drinking spirits. गुरोः तल्पम् आवसन् Guroḥ talpam āvasan, dis-
honoring the bed of his teacher. ब्रह्महा Brahmahā, who kills a knower of Brahman,
एते Ete, these. पतन्ति Patanti, fall. चत्वारः Chatvāraḥ, four. पञ्चमः Pañchamaḥ,
the fifth. आचरन् Ācharan, associating. तु Tu, but. तैः Tai, with these. इति
thus.

9. On this is the following stanza:—"The stealer of gold, the drinker of spirits, the violator of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and as a fifth he who associates with them."—363.

MANTRA 10

अथ ह य चेतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना
लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद १०
इति दशमः खण्डः ॥ १० ॥

अथ Atha, but. ह Ha, verily. यः Yaḥ, who. एतान् Etān, these. एवं Evam,
thus. पञ्चाग्नीन् Pañchāgnīn, the five Fires. वेद Veda, knows. न Na, not. (स Sa,
he. ह Ha, indeed) or सह Saha, with. तैः Taiḥ, with these (four kinds of evil-
doers). अपि Api, also, even. आचरन् Ācharan, associating. पाप्मना Pāpamaṇā, with
evil or sin. लिप्यते Lipyate, defiled. शुद्धः Śuddhaḥ, pure outside. पूतः Pūtaḥ,
clean within: or pure himself, or purifying others. पुण्यलोकः Punya lokaḥ (a
dweller of) the world of the pious. भवति Bhavati, becomes. यः Yaḥ, who. एवं
Evam, thus. वेद Veda, knows.

10. But he who thus knows (the Five Divine Aspects called) the Five Fires, is not tainted with sin even though associates with those (sinners). (On the contrary,) being (himself) pure, he purifies (them); and obtains the world of the pious: he who knows thus, yea, he who knows thus.—364.



In the previous Khaṇḍas, has been thus taught the Prāṇa Vidya appertaining to the apara Brahman. Now will be taught the doctrine of Five Fires, appertaining to the Para Brahman, in order that men may acquire vairāgya or indifference. The two paths—the Devayāna and the Pitriyāna, will also be now described in these six Khaṇḍas (from Khaṇḍa three to Khaṇḍa ten). The five Agnis are not Svarga, &c., but the Lord Himself in His five aspects. If the Five Fires meant svarga, astral, &c., then this doctrine would also be a teaching about the phenomenal, and not a Brahnavidyā. But the Upaniṣad says that it is a Brahmo vidyā for the knower of it goes to Devayāna from which there is no return (see Khaṇḍa tenth ye ittham viduḥ, &c.) and so Agnis here cannot mean Svarga, &c. This Pañchāg Vidyā relates to the Supreme Lord and this the Commentator proves by quoting the well-known Sāma-Saṃhitā.

It is thus written in the Sāma Saṃhitā:—“The words Dya, Parjanya, Varsā, Puruṣa and Yoṣā are the five forms of the Lord, namely Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha respectively. These are called the Five Agnis. The word Agni is derived from \sqrt{ad} to eat, or from $\sqrt{aga} + ni$ the mover of the immobile, or from $\sqrt{a} + gani$ never moving. (It thus means: 1. The Eater or Destroyer. 2. The Mover of all immoveables. 3. The Never Moving.)

Thus (1) अद्+नि=अद्+नि=अग्नि the eater. (2) अग (that which by itself is immobile) +नि=अग्नि the Mover of the Immobile. (3) अ (not) +गम्+ ड+नि=अ+ग+नि=अग्नि Unmoving.

Every Agni has samit, dhūma, archis, aṅgāra and viṣphulīṅga—namely fuel, smoke, flame, live-coal, and spark. But as Agni does not mean here the physical fire, but God; so these words samit, &c., do not mean fuel, &c., but are the names of the five manifestations of the deity—namely Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

Viṣṇu is called Samit, because He is super-excellent. (Sam=super, it=edha=excellent). He is called dhūma because He causes all evil-doers to tremble. (dhū=to tremble). He is called archis, because He is the most adored. (Aram=most, chita=adored). He is called aṅgāra because He delights in the bodies of all jivas. (Aṅga=limb or body. Rati=delight or because He takes delight in his own body). He is called viṣphulinga because he flashes on the wise in diverse ways (vi=diverse, sphurāṇa=flashing on the mind).

Thus samit—which by the bye is the same word etymologically as the English word Summit—means the Highest or the Most High; dhūma—the Awe-inspiring, the Terrible; archis—the Ever Adored; Aṅgāra—the Thriller; viṣphulinga—the Inspirer.

Moreover Lord Viṣṇu has again five forms, as Nārāyaṇa, (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha).

Every Agni has five forms. Thus the five forms of the first agni are called āditya, raśmi, ahar, chandra and nakṣatra, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.



He is called Āditya because He takes up or attracts every thing (such as the lives of men &c). He is called raśmi because He is joy and delight (ra=delight, śa=joy or wisdom) He is called ahar because ignorance cannot overpower Him. (A=not. Ha=to kill or overpower, from /han to kill). He is called chandra because He is supreme happiness (vchand=to gladden). He is called nakṣatra, because He has no ruler above Him. (Na=not, Kṣatra=protector, ruler).

Thus āditya—the Attractor; raśmi—the delight-giver ahar—the untouched by Evil, the Ever-wise Omniscience. Chandra—the joyful, nakṣatra—Omnipotent. Thus these five words denote the five Primary attributes of God, namely All-beautiful (attractor), all compassionate (because giver of joy), Omniscient, All-Bliss, and Omnipotent.

Similarly the words vāyu, abhra, vidyut, aśani, hrāduni are used with regard to the second Agni. They generally mean air, cloud, lightning, thunderbolt and thundering. But here they describe the five attributes of God.

Viṣṇu is called vāyu because He is essentially wisdom and life. (Vā=wisdom āyus=life). He is called abhra because He is the support of waters. (Ap=water, bharāṇa=support). He is called vidyut because He enlightens all. (Vidyotana=enlighten, illuminating). He is called aśani because He eats up all. (Aśana=to eat) He is called hrāduni because He is always cheerful.

Thus Vāyu—Wisdom and Life, abhra—support of waters, vidyut—the illuminator, aśani—the Eater, hrāduni—the ever-happy.

With regard to the third Agni, similarly five words are used, namely samvatsara, ākāśa, rātri, dik, and avāntara dik, ordinarily meaning, the year, the ether, the night, the quarters and the intermediate quarters. But as appellations of God they have different meanings.

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all. (Sam=all, Vasa=dwell, Ra=enjoy: or Sam=all, Vatsa=Calf or child, Ra=delight). He is called Ākāśa because He illumines all (Ā=fully, Kāśa=illuminating). He is called Rātri because He gives delight. (Ra=delight, trāti=dadāti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avāntara-diś, because He teaches the secondary truths.

Thus samvatsara—the perfect enjoyer in all, ākāśa—the perfect delight, rātri—the giver of joy, Diś—the Teacher of the highest truth. Avāntara-Diś—the Teacher of the lower truth.

Similarly with regard to the fourth Agni the five words used are vāk, prāṇa, jihvā, chakṣu, and śrotra, ordinarily meaning the speech, the breath, the tongue, the eye and the ear. But when applied to the Lord they have different meanings.

He is called vāk because He is the Word, He is called prāṇa, because He is the Life and Leader (prāṇa=to lead forward). He is called Chakṣu because He is All-seeing, He is called Śrotra because He



hears all, He is called Jihvâ because all oblations (*homa*) are offered to him or because He is the Great Sacrificer.

Thus *vāk*=the Word, *Prâṇa*=the Guide, *Chakṣu*=the All-seeing, *Śrotra*=the All-hearing, *Jihvâ*=the offering, the sacrifice. Similarly the words mentioned in the fifth Agni have different meanings.

He is called *Upastha*, because He is near to all. (*Upastha*=standing near because He is in the heart of all *jīvas*). He is said to persuade, because He is the great Conciliator. He is called *Yoni* because He unites (*Yuj*=to unite) all. He is called *Antakṛit* because He draws every one within himself at *Pralaya*. He is called *Nandana* because He is delight.

Five things are mentioned as five Agnis: namely *Asau Lokah*, *Parjanya*, *Prithivī*, *Puruṣa* and *Yoṣâ*, ordinarily meaning that World (Heaven), the Rain-god, the Earth, the Man and the Woman. But here they are names of God.

The Lord *Keśava* called *Asau Lokah* because He is in *Prâṇa* (*asu*=*Prâṇa* and *asau* is locative singular of *asu*), and because He is illuminer (*loka*=to illumine). He is called *Parjanya* because He is the Creator of the Great (*jan*=to produce, *param*=great). He is called *Prithivī* because He is vast (*pratha*=vast, *expanse*). He is called *Puruṣa* because He is abundance, and from Him is all abundance (*puru*=abundance). He is called *Yoṣâ* because He is served or worshipped by all. (*Joṣya*=served, loved or worshipped). Thus it is in the *Śâma Samhitâ*.

In *khaṇḍa* tenth, *mantra* six, is described the descent of the soul from higher planes. It is said there: "Having become a mist He becomes a cloud, having become cloud, He rains down." Apparently it would mean that the soul had become a cloud, a mist &c. The Commentator corrects this misconception.

The phrases like "He becomes smoke," "He becomes a cloud" mean that the soul (*jīva*) dwells in smoke, dwells in the cloud, &c. (He moves when the smoke, or cloud, &c., moves, He remains stationary when his habitat is stationary. It does not mean that He becomes identical with Smoke-god or Cloud-god, or Smoke-matter or Cloud-matter). Because the wise alone attain the status of becoming the presiding deity of smoke, cloud &c. (The *Mukta Jīva* alone becomes an *Adhikâri Puruṣa*—a cosmic agent, a ruler of the cloud or of rain, &c., and not ordinary pious men).

The word *Parjanya* has been explained in the above quotation as the Pro-creator. The Commentator now explains in his own words, how *Parjanya* means etymologically the Great Father.

The word *Parjanya* means the Creator (*janya*) of the Great (namely of the four-faced *Brahmâ*, hence He is called the Great Father.

The Lord *Hari* in His five-times five forms dwells in the Sun &c. The heaven and the rest get their names of *dyu*, &c., because the Lord by dwelling therein gives His name to it.



(The Lord, for example, is called dyu "the Shining One." The heaven is called dyu, because the Lord Dyu dwells there. Thus the twenty-five objects mentioned in this Pañchâgni Vidyâ, are named *after* the Lord, and not that the Lord is named *after* them. These words are not primarily the names of objects, but names of God; in other words as ruhi words they are God-names. Secondly they are names of objects).

ELEVENTH KHANDA.

MANTRA 1.

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्ल-
वेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला
महाश्रोत्रियाः समेत्य मीमांसांचक्रुः को नु आत्मा किं ब्रह्मेति १

प्राचीनशालः औपमन्यवः Prâchinasâlah, aupamanyavaḥ, Prâchinasâla son of Upamanyu. सत्ययज्ञः पौलुषिः Satyayajñah Pauluṣiḥ, Satyayajña son of Puluṣa. इन्द्रद्युम्नः भाल्लवेयः Indradyumnaḥ Bhallaveyaḥ, Indradyumna son of Bhallava. जनः शार्कराक्ष्यः Janaḥ Śârkarakṣyaḥ, Jana son of Śârkarakṣa. बुडिलः आश्वतराश्विः Buḍilāḥ Aśvatarāśviḥ, Buḍila son of Aśvatarāśva. ते Te, they. इ Ha, verily. एते Ete, these. महाशालाः Mahâśâlāḥ, performers of annual sacrifices fully. Those who perform fully sacrifices every year. महाश्रोत्रियाः Mahâśrotriyāḥ, knowers of complete Vedas and their meanings. समेत्य Sametya, coming together: having met. मीमांसांचक्रुः Mîmâṁsâṁ chakruḥ, held a discussion. कः Kaḥ, who, what marks has he. न Naḥ, our. आत्मा Âtmâ, the Âtman, the Lord called Vaiśvânara, who is adored by us. किं Kiṁ, what. ब्रह्म Brahma, Brahman.

1. Prâchinasâla son of Upamanyu, Satyayajña son of Puluṣa, Indradyumna son of Bhallava, Jana son of Śârkarakṣa, and Buḍila son of Aśvatarāśva, these five great sacrificers and great scholars met once together and held a discussion as to who is our Self (the Lord to be worshipped) and what is Brahman.—366.

MANTRA 2.

ते ह संपादयाञ्चक्रुर्दालको वै भगवन्तोऽयमारुणिः संप्रती-
ममात्मानं वैश्वानरमध्येति तश्च हन्ताभ्यागच्छामेति तश्च हाभ्या-
जग्मुः ॥ २ ॥

ते Te, they. इ Ha indeed. संपादयांचक्रुः Saṁpâdayaṁ chakruḥ, reflected, came to the conclusion. Not having come to any decision by discussing among themselves, they concluded to go to Uddâlaka to settle their dispute. They



thus expressed their this decision :—उद्दालकः आरुणिः Uddālakah Ārunih, Uddālaka-son of Aruṇa भगवन्तः Bhagavantah, O Sirs. अयम् Ayam, this. संप्रति Saṃprati, at present. इमम् Imam, this. आत्मानम् वैश्वानरम्, The Lord called Vaiśvānara. अध्येति Adhyeti, knows most. तं Tam, him. हन्त Hanta, well. अभ्यागच्छामः Abhyāgachchāmah, we may go. तं Tam, him. ह Ha, so. अभ्याजग्मुः Abhyājagmūh, they went.

2. They decided (to go to Uddālaka, saying) : “Sirs there is that Uddālaka son of Aruṇa, who at present knows best this Ātman called Vaiśvānara. Well, let us go to him.” So they went to him.—366.

MANTRA 3.

स ह संपादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रो-
त्रियास्तेश्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानी-
ति ॥ ३ ॥

स Sa, he, Uddālaka. ह Ha, then. संपादयांचकार Saṃpādayam, Chakara, (knowing the object for which they had come) decided (that the fit teacher of those is some one else). प्रक्ष्यन्ति Prakṣyanti, will examine. माम् Maṃ, me. इमे these. महाशाला महाश्रोत्रियाः, the great sacrificers, the great scholars. तेष्यः Tebhyah, to them. न Na, not. सर्वं Sarvaṃ, all. प्रतिपत्स्ये Pratipatsye, I shall tell. हन्त Hanta, well. अहम् Aham, I. अन्यम् Anyam, another. अभ्यनुशासानी Abhy-anuśāsāni, let me recommend as teacher.

3. But he decided : “Those great sacrificers and scholars will put questions to me and I can not tell them all : therefore let me recommend another teacher to them.”—367.

Note.—Query. Was Uddālaka unable to answer their questions, or was he under some pledge not to reveal the answer? The first view is more likely.

MANTRA 4.

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीमसात्मानं
वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं ह्याभ्याजग्मुः ॥ ४ ॥

तान् Tan, to them. ह Ha, indeed. उवाच Uvācha, he said. भगवन्तः Bhaga-
vantah, O sirs. अश्वपतिः कैकेयः Aśvapati king of Kekaya country. Saṃprati, at
present. Imam this. Ātmanam Vaiśvānaram the Lord called Vaiśvānara. Adhyeti,
knows best. Tam, him. Ha, well. अभ्यागच्छामः Abhyāgachchāmah, let us go. Iti, thus,
Tam, him. हा, indeed, then. अभि-आ-जग्मुः Abhy-ā-jagmūh, they went.

4. He said to them : “Sirs, Aśvapati king of Kekaya knows at present best this Ātman called Vaiśvānara. Well let us go to him.” They went to him.—368.



MANTRA 5.

तेभ्यो ह प्राप्तेभ्यः पृथग्दर्हाणि कारयांचकार स ह प्रातः
संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नाना-
हिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽ
हमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो
दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

तेभ्यः Tebhyah, to them. ह Ha. प्राप्तेभ्यः (to them) who had arrived. पृथक् Pṛithak, separately, to each. अर्हाणि Arhāṇi, honors. कारयांचकार Kārayāñc chakāra, caused to be shown or made. स Sa, he. ह Ha. प्रातः Prātaḥ, in the morning. संजिहानः Sañjihānaḥ, on rising, on leaving the bed. उवाच Uvācha, said. न Na, not. मे Me, my. स्तेनः Stenaḥ, thief. जनपदे Janapade, in kingdom न Na, not. कदर्यः Kadaryah, a miser. न Na, not. मद्यपः Madyapaḥ, drunkard. न Na, not. अनाहिताग्निः Anāhitāgnih, without fire-sacrificial altar. न Na, not. अविद्वान् Avidvan, ignorant. न Na, not. स्वैरी Svairi, adulterer. स्वैरिणी Svairiṇī, an adulteress. कुतः Kutah, how. (When there is no adulterer, where can be the adulteress). यक्ष्यमाणः Yakṣyamāṇah, going to perform a sacrifice. वै Vai, verily. भगवन्तः Bhagavantah, O sirs. अहम् Aham, I. अस्मि Asmi, I am. यावद् Yāvāt, as much. एकैकस्मै Ekaikasmai, to each one. ऋत्विजे Ritvijē, to priest. धनं Dhanam, wealth. दास्यामि Dāsyāmi, I shall give. तावद् Tāvāt, so much. भगवद्भ्यः Bhagavadbhyaḥ, to you sirs. दास्यामि, I shall give. वसन्तु Vasantu, dwell please, stay. भगवन्तः Sirs. इति Iti, thus.

5. When they arrived, the King caused proper honors to be paid to each of them separately. In the morning, after leaving his bed, he said to them: " (What makes you come here? Are you troubled by bad men? But there are no such people in this land). In my Kingdom there is no thief, no miser, no drunkard, no irreligious nor illiterate person, no adulterer, much less an adulteress. (But if you have come to get wealth, then stay for) I am going to perform a sacrifice, Sirs; and I shall give you, Sirs, as much wealth as I give to each Ritvij priest. So stay here please."

—369.

MANTRA 6.

ते होचुर्योन ह्यैवार्थेन पुरुषश्चरेत्तद्द्वैव वदेदात्मानमेवेमं वैश्वान-
रं संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ५ ॥

ते Te, they. ह Ha ऊचुः Uchuh, said. येन ह एव अर्थेन Yena ha eva arthena, by what object, accomplished through what object, such as wisdom &c. पुरुषः Puruṣah, a man. चरेत् Charet, may go, may attain to release &c. तं Tam, that. एव Eva, indeed. वदेत् May say: your honor may say. आत्मानम् एव इमं वैश्वानरं Ātmānam, eva imam Vaiśvānaram, that Vaiśvānara Self, even. संप्रति Samprati, at present. अध्येषि Adhyeṣi, thou knowest best. तं Tam, that. एव Eva, alone. नाह, to us. ब्रूहि Brūhi, tell. इति Iti, thus.

6. They replied: "May (your honor) tell (us) through what means a man may attain (release)? You know at present the Supreme Self Vaiśvānara. Tell us that."—370.

Note.—Or the mantra may be translated: "Every man ought to say for what purpose he comes. You know at present that Vaiśvānara Self, tell us that."

MANTRA 7.

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः
 पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥

इत्येकादशः खण्डः ॥ १२ ॥

तान् Tān, to them. ह Ha उवाच Uvācha, he said. प्रातः Prātaḥ, to-morrow. वः Vaḥ, to you. प्रतिवक्तास्मि Prativaktāsmi, I shall give answer. इति Iti, thus. ते Te, they. ह Ha समित् पाणयः Samit pāṇayaḥ, with fuel in hand. पूर्वाह्णे Pūrvāhṇe, in the fore-noon. प्रतिचक्रमिरे Pratichakramire, they approached; went again. तान् Tān, to them. ह Ha अनुपनीय Anupaniya, without making them undergo the ceremony of pupilage. एतद् Etat, this. उवाच Uvācha, said.

7. He said to them: "I shall give you an answer to-morrow." They went again to him next morning, with sacrificial fuel in their hands. And he, without ceremony, said this to them.—371.

TWELFTH KHANDA.

MANTRA I.

औपमन्यव कं त्वमात्मानमुपास्ते इति दिवमेव भगवो राज-
 न्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्ते
 तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

औपमन्यव O Aupamanyava; कं Kaiḥ, whom, under what name. त्वं Tvam, thou. आत्मानम् Ātmānam, the Vaiśvānara Self. उपास्ते Upāste, thou worshippest. इति Iti, thus. दिवम् Divam, Heaven. एव Eva, only. भगवः Bhagavaḥ, sire. राजन् Rajan, O king. इति Iti, thus. ह Ha उवाच Uvācha, he said. एष



Eṣāh, this. वै Vai, verily. सुतेजाः Sutejāḥ, Sutejas. Great Refulgence. आत्मा वैश्वानरः Ātmā Vaiśvānara, the Vaiśvānara Self. अयम् Ayam, that. त्वम् Tvam, thou. आत्मानम् Ātmānam, Self. उपास्ते Upāste, thou worshippest. तस्मात् Tasmāt, therefore. तव Tava, in thy family. सुतम् Sutam, son. प्रसुतम् Prasutam, grandson. आसुतम् Āsutam, great grand son. Or these words may mean every kind of Soma libation called by these names. कुले Kule, in the house, family. दृश्यते Dṛīsyate, is seen.

1. "Aupamanyava! Under what name dost thou worship the Lord Vaiśvānara?" He replied: "As Dyu only (sportful), O holy King;" He said. "The Lord Vaiśvānara that thou worshippest is called Sutejas. Therefore in thy house there are seen sons, grandsons and greatgrandsons."—372.

Note.—The Lord under the name of Dyu the Sportful, upholds the heaven. Aupamanyava meditates on this particular aspect of the Lord only. He worships the Father in Heaven only: therefore his conception of God is incomplete. For Vaiśvānara means "pervading the whole humanity." The humanity functions on all the three planes, and not in heaven only. The worship of God, however imperfect, has its fruit, and so Aupamanyava has sons &c. But it has its drawbacks also. The next mantra mentions that.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन
इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अत्सि Atsi, thou eatest. अन्नम् Annam, food: i.e., thou art healthy and can digest food. पश्यसि Paśyasi, thou seest. प्रियं Priyam, pleasant things (like son &c.) अत्ति Atti, he eats. Annam, food. पश्यति Paśyati, he sees. प्रियम् Priyam pleasant. भवति Bhavati, becomes. अस्य Asya, his. ब्रह्म-वर्चसम् Brahma-varchasaṁ, Vedic glory. कुले Kule, in house. यः Yah, who. एतम् Etam, this. एवम् Evam, thus. आत्मानम् वैश्वानरम् Ātmānam Vaiśvānaram, the Lord Vaiśvānara, विष्णु Viṣṇu. उपास्ते Upāste, meditates upon, worships. मूर्धा Mūrdhā, head. तु Tu, but. एषः Eṣāh, this. आत्मनः Ātmanah, of the Self, of the Lord. इति इ इवाच Iti ha uvācha, thus he said. मूर्धा Mūrdhā, head. ते Te, thy. व्यपतिष्यद् Vyapatīsyat, would have fallen. Thou wouldst have been humiliated in discussion. यत् Yat, if. मां Mām, to me. न Na, not. आगमिष्यः Āgamiṣyah, thou hadst come.

2. 'Therefore thou eatest food (i.e., art healthy) and seest pleasant objects (prosperous). Whoever worships thus



that Lord Vaiśvânara becomes healthy, and prosperous and has Vedic glory in his house. But this (Dyu) is only the head of the Lord, and thus your head would have fallen (in a discussion) if you had not come to me.'—373.

Note.—Any eligible who worships Viṣṇu thus gets this reward. But this aspect called Dyu and Sutejas is only the head of the Lord called Vaiśvânara the Universal Man. No one should think this knowledge is enough; for otherwise he would be humiliated in a discussion.

THIRTEENTH KHANDA.

MANTRA I.

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्यं कं त्वमात्मान-
मुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप
आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं
कुले दृश्यते ॥ १ ॥

अथ Atha, then. इ Ha. उवाच Uvāch, he said. सत्ययज्ञं पौलुषिं To Satyayajña Pauluṣi. प्राचीनयोग्यं Prāchinayogyā, O thou elect from eternity. कं त्वं आत्मानं उपास्से Kāntvañ ātmanam upāsse, under what name thou dost meditate on the Lord. आदित्यम् एव Âdityam eva, as the Attractor only, the Lord in the sun. विश्वरूपः Viśvarûpa, All-seeing. बहु Bahu, much.

1. Then he said to Satyayajña Pauluṣi: "O thou eternally elect! under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Âditya (the Lord in the sun and attracting all): O holy King!" He said, the Lord Vaiśvânara that thou worshippest is called Viśvarûpa the All-seeing. Therefore, in thy house is seen much and manifold wealth.—374.

MANTRA 2.

प्रवृत्तोऽश्वतरि रथो दासीनिष्कोऽस्त्यन्नं पश्यसि प्रियमच्यन्नं
पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वान-
रमुपास्ते चक्षुष्ट्वे तदात्मन इति होवाचान्धोऽभविष्यद्यन्मां ना-
गमिष्य इति ॥ २ ॥



प्रवृत्त Pravṛittah, en. अश्वनरीयः Aśvatārī rathah, a car with two mules. दासी Dāsī, slaves. निष्कः Niṣkah, jewels. तु Tu, but. चक्षुः Chakṣuh; eye. अन्धः Andhah, blind.

2. There are cars yoked with pairs of mules, slaves and jewels. Thou art, therefore, healthy and prosperous. Whoever worships thus that Lord Vaiśvânara, becomes healthy and is prosperous and has Vedic glory in his house. That, however, is but the eye of the Lord. You would have become blind, if you had not come to me.—375.

FOURTEENTH KHANḌA.

MANTRA 1.

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्वलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति ॥ १ ॥

वैयाघ्रपद्य Vaiyāghrapadya! वायुम् Vāyum, the Lord in the Air: called Wisdom-Life (vā=knowledge; ayus=life). पृथग्वर्त्मा Prithagvartmā, having diverse course, for the Lord as Vāyu can perform that which Vāyu simply can never do. पृथक् Prīthak, diverse. बलयः Balayah, offerings. आयन्ति Āyanti, come. रथश्रेणयः Rathaśreṇayah, rows of cars. अनुयन्ति Anuyanti, follow.

1. Then he said to Indradyumna Bhāllaveya: "OVaiyāghrapadya! Under what name dost thou worship the Lord Vaiśvânara?" He replied: "As Vāyu (the Lord in Vāyu and called Knowledge-Life), O holy King!" He said: "The Lord which you meditate on is the Lord Vaiśvânara, called Prithagvartmā (the unusual, the mysterious). Therefore offerings come to you in mysterious ways and rows of cars follow you.—376.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमन्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदक्कमिष्यव्यन्मां नागमिष्य इति । २ इति चतुर्दशः खण्डः ॥ १४ ॥



प्राणः Prāṇah, the life breath. उदक्रमिष्यत् Udakramiṣyat, would have gone out.

2. Therefore, thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvānara becomes healthy and prosperous : has Vedic glory in his house. That, however, is but the breath of the Lord, and your breath would have left you, if you had not come to me.—377.

FIFTEENTH KHAṆḌA.

MANTRA 1.

अथ होवाच जनश्च शार्कराक्ष्यं कं त्वमात्मानमुपास्स इत्या-
काशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो
यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥१॥

आकाशः Ākāśah, the Lord in Ākāśa, and called also Ākāśa because He is all (a) luminous (Kāśa). बहुलः Bahulah, much : full. प्रजया Prajayā, with offspring. धनेन Dhanena, with wealth.

1. Then he said to Jana : “ O Śārkarākṣya ! Under what name dost thou worship the Lord Vaiśvānara ?” He replied : “ As Ākāśa (All-light and support of ether) : O holy King.” He said : “ The Lord that thou worshippest is the Lord Vaiśvānara called Bahula (full). Therefore, you are full of offspring and wealth.—378.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म-
वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदोहस्त्वेष आत्मन
इति होवाच संदोहस्ते व्यशीर्यद्यन्मां नागमिष इति ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

संदोहः Sandohah, the trunk : the middle part of the body. व्यशीर्यन् Vyaśiyat, would have perished.

2. Therefore thou art healthy and prosperous. Whoever worships thus that Lord Vaiśvānara, becomes healthy and prosperous and has Vedic glory in his house. That, however, is but the trunk of the Lord, and your trunk would have perished, if you had not come to me.—379.



SIXTEENTH KHANḌA.

MANTRA 1.

अथ होवाच बुडिलमाश्वतराश्रिं वैयाघ्रपद्य कं त्वमात्मान-
मुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्व२ रयिमान्पुष्टिमानसि॥१॥

अपः Apah, water : the All-pervading. रयिः Rayih, wealth : the giver of
delight (rati). रयिमान् Rayimān, possessing wealth. पुष्टिमान् Puṣṭimān, flourish-
ing.

1. Then he said to Buḍila Āsvataraśvi : "O Vaiyā-
ghrapadya ! Under what name dost thou worship the Lord
Vaiśvānara ?" He replied, "As Apas (the Lord pervading
the water, and called Apas or All-pervading " : O holy king !)
He said "The Lord, that thou worshippesst is the Lord Vaiś-
vānara called Rayi (the Delight-maker). Therefore thou
art wealthy and flourishing."—380.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते वस्तिस्त्वेष आत्मन
इति होवाच वस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वस्तिः Vastih, bladder : the loins. भेत्स्यन् Bhetsyat, burst : broken.

2. Therefore thou art healthy and prosperous.
Whoever, worships thus that Lord Vaiśvānara becomes
healthy and prosperous, and has Vedic glory in his house.
That however, is but the loins of the Lord : and your loins
would have broken, if you had not come to me.—381.

SEVENTEENTH KHANḌA.

MANTRA 1.

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति
पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो



यं त्वमात्मानमुपास्ते तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च
पशुभिश्च ॥ १ ॥

पृथिवी Prīthivī, earth. The Lord supporting the earth, and called Prīthivī because all expansive or Vast. प्रतिष्ठा Pratiṣṭhā, firm rest or support.

1. Then he said to Auddālaka Âruni "O Gautama! Under what name dost thou worship the Lord Vaiśvânara?" He replied : "As Prīthivī (the Lord supporting the earth, and so-called because He is vast), O holy King." He said : "The Lord that thou worshippest, is the Lord Vaiśvânara called Pratiṣṭha (firm stay)". Therefore, thou standest firm with offspring and cattle.—382.

MANTRA 2.

अत्स्यन्नं पश्यसि प्रिययत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन
इति होवाच पादौ ते व्यस्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पादौ Pādaū, two feet. व्यस्लास्येताम् Vyamlsāsyetām, would have broken : shrunk.

2. Therefore, thou art healthy and prosperous. Whoever, worships thus that Lord Vaiśvânara becomes healthy and prosperous, and has Vedic glory in his house. Those however, are but the feet of the Lord, and your feet would have given way, if you had not come to me.—383.

EIGHTEENTH KHANDA.

MANTRA 1.

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वा-
ऽसोऽन्नमात्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं
वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमत्ति
॥ १ ॥



ताम् Tan, to them. इ Ha. उवाच Uvācha, he said. एते Ete, these. वै Vai, indeed. खलु Khalu, verily. यूयं Yūyañ, you. पृथक् Pṛithak, separate, many. इव Iva, like, as if for there is in reality no difference in the various parts of Lord's body. इमम् Imam, this. आत्मानम् Ātmānam, Self, Lord. वैश्वानरम् Vaiśvānaram. विद्वांसः Vidvānsaḥ, ye knowing. अन्नम् Annam, food. अथ्य Aṭha, ye eat. But he who worships the Lord in His entirety has the following fruit. यः Yah, who, the eligible. तु Tu, but. एतम् Etam, that Ātman. एवम् Evam, thus. प्रदेशः Prādeśa, a span : the size of the heart. मात्रम् Māttram, measure. अभिविमानम् Abhivimānam, boundless, limitless, immeasurable : abhi=all round, vi=lost, not having : mānam=measure, whose all circumscribing limits are gone. In other words, all-pervading. आत्मानम् वैश्वानरम् Ātmānam Vaiśvānaram, the Lord of Universal Humanity. उपास्ते Upaste. meditates, worships. स Sa, he. सर्वेषु लोकेषु Sarveṣu lokeṣu, in all worlds. सर्वेषु भूतेषु Sarveṣu bhūteṣu, in all beings. सर्वेषु आत्मसु Sarveṣu ātmaṣu, in all Selves. अन्नम् अन्नि Annam atti, eats food.

1. Then he said to all six of them :—"Now you verily, knowing this Vaiśvānara Lord as if many, eat your food (*i. e.*, have got your small reward). But he who worships this Lord Vaiśvānara as of the size of the heart and at the same time limitless, he eats food in all worlds, in all beings, and in all Selves.—384.

Note.—Man can worship the Lord best in his heart, while Devas worship Him as Limitless. The reward above mentioned is more appropriate for Devas than Men. But Men may rise to the rank of Devas.

MANTRA 2.

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्ध्नेव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदोहो बहुलो बस्तिरेवरयिः पृथिव्येव पादावुर एव वेदिलोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य Tasya, His. इ Ha. वै Vai, verily. एतस्य Etasya, of this. आत्मनः Ātmānaḥ, of the Self. वैश्वानरस्य Vaiśvānaraśya, of Vaiśvānara. मूर्ध्ना Mūrdhā, head. एव Eva, even. सुतेजा Sutejas. चक्षुः Chakṣuḥ, eye. विश्वरूपः Viśvarūpa. प्राणः Prāṇaḥ, Life breath. पृथग्वर्त्मा Pṛithagvartmān. संदोहः Sandohaḥ, the trunk. बहुलः Bahulaḥ. बस्तिः Vastih, bladder, loins. एव Eva, even. रयिः Rayih, rayi. पृथिवी Pṛithivī, the earth. एव Eva, even. पादौ, Pādu, two feet. उरः Urab, the chest. एव even. वेदिः Vediḥ, the altar. लोमानि Lomāni, the hairs. बर्हिः Barhiḥ, the grass. हृदयं Hṛidyañ, the heart. गार्हपत्यम् the Garhapatyam, fire. मनः Manah, the mind. अन्वाहार्यपचनः the Ānvahārya, fire. आस्यं Āsyaṃ, the mouth. आहवनीयः the Āhavanīya, fire.



2. Verily of that Lord Vaiśvânara, the head is the Good Energy (of thought), the eye is All-seeing, the breath is All-moving, the trunk is the Space containing All, the bladder is the Rayi (matter in the astral), the feet, the earth; the chest, the altar; the hairs, the grass; the heart the Garpatya fire, the mind the Anvâhârya-fire and the mouth the Âhavanîya-fire.—385.

Note.—As the Śruti is now going to teach the Fire-offering or *homa*, so the latter part of this mantra shows what parts of the Lord Vaiśvânara correspond to various sacrificial things. The Devas of *homa* preside over various parts of it—such as the fire-altar the sacred grass, and the three fires Gârhapatya, Anvâhârya and Âhavanîya. These Devas reside respectively in the chest, the hairs, the heart, the mind and the mouth of the Lord.

NINETEENTH KHANDA.

MANTRA 1.

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयश्च यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

तत् Tat, then, at the time of eating. यद् Yat, what. भक्तम् Bhaktam, food. प्रथमम् Prathamam, first. आगच्छेत् Âgachchhet, may come (towards the mouth). तत् Tat, that. होमीयम् Homîyam, the homa material. सः Sah, he, the eater. यां Yâm, what. आहुतिम् Âhutim, oblation. प्रथमां Prathamâm, first. जुहुयात् Juhuyât, may offer. तां जुहुयात् Tâm Juhuyât, let him offer that. प्राणाय स्वाहा इति Prâṇâya Svâhâ iti, with the mantra "Svâhâ to Prâṇa." प्राणः Prâṇah, the Prâṇa. तृप्यति Tripyati, is satisfied.

1. At the time of eating, the first morsel that is taken (should be considered as) a Homa material. The first oblation that he offers, let him do so with the mantra "Prâṇâya Svâhâ," Then Prâṇa is satisfied.—386.

MANTRA 2.

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किञ्च द्यौश्चादित्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिर-
न तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥



प्राणे Prāṇe, when the Prāṇa वृष्यति Tripyati, being satisfied. चक्षुः Chakṣuḥ, the eye : another name of Prāṇa. वृष्यति Tripyati, is satisfied, चक्षुषि वृष्यति Chakṣuṣi Tripyati, when the eye is satisfied. आदित्यः Āditya, the sun, another name of Prāṇa. Tripyati, is satisfied. Āditye tripyati, the sun being satisfied. द्यौः Dyauh, the heaven: The wife of Vāyu. दिवि वृष्यताम् Divi Tripyantyaṃ, the wife of Vāyu being satisfied. यत् किम् Yat kim, Brahmā called Yat Kim. Yat =wisdom. Kim=Pleasure, intelligence and bliss. च Cha, and द्यौः च आदित्यः च Dyauh cha Ādityaḥ cha, the wife of Vāyu and the sun. अधितिष्ठतः Adhitiṣṭhataḥ, rule over (the eastern gate of the heart). तत् Tat, that (Brahmā). वृष्यति Tripyati is satisfied. तस्य Tasya, His (Brahma's). हृतिं Triptiṃ, satisfaction. अनु Anu, after, following. वृष्यति Tripyati, is satisfied (the sacrificer). प्रजया Prajayā, with offspring. पशुभिः Paśubhiḥ, with cattle अनाद्येन Annādyena, with health, with power to confer beatitude on another, magnanimity. तेजसा Tejasā, energy, with brightness, with bliss. ब्रह्मवर्चसेन Brahmavarchasena, with Vedic glory.

2. When the Prāṇa is satisfied, the eye is satisfied, when the eye is satisfied, the Sun is satisfied, when the Sun is satisfied, the consort of Vāyu (Dyau) is satisfied, when the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss is satisfied. The Dyau (consort of Vāyu) and the Sun rule (the Eastern gate). When He the Lord is satisfied, then follows the satisfaction of the sacrificer with his offspring, and cattle, and he gets health, and energy and intellectual splendour.—387.

Note.—Thus the Eastern gate-keepers are the Wife of Vāyu and the Sun—Dyau and Āditya. The three words Prāṇa, Eye and the Sun refer to one and the same entity. But Prāṇa is an aspect of Vāyu. So practically the Eastern gate-keeper is Vāyu and his wife, here called Dyau.

TWENTIETH KHANḌA.

MANTRA I.

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्भ्यानाय स्वाहेति व्यान-
स्तृष्यति ॥ १ ॥

अथ Atha, then. यां Yaṃ, what. The words are the same as in mantra 1 of the last Khaṇḍa, except that व्यान is substituted for प्राणः

1. Then when he offers the second oblation let him offer it saying : “Apanaya Svâhâ,” The Apana is satisfied.—388.



व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति
चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दि-
शश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुवृत्तिं तृप्यति
प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

व्याने तृप्यति Vyāne Tṛipyati, Vyāna being satisfied. श्रोत्रम् Śrotram, the Ear. Tṛipyati, is satisfied. श्रोत्रे तृप्यति Śrotre Tṛipyati, the Ear being satisfied. चन्द्रमाः Chandramāḥ, the Moon. तृप्यति Tṛipyati, is satisfied. चन्द्रमसि तृप्यति Chandramasi Tṛipyati, the Moon being satisfied. दिशः Diśaḥ, the quarters : the spouse of Vāyu called Diśaḥ. तृप्यन्ति Tṛipyanti, are satisfied. दिक्षुः तृप्यन्तीषु Dikṣu Tṛipyantiṣu, the quarters being satisfied. यत्किंच च Yat kim cha, the Lord of Wisdom and Bliss. दिशः च चन्द्रमाः च अधितिष्ठन्ति Diśaḥ cha chandramāḥ cha Adhitiṣṭhanti, the Quarters and the Moon rule over (the Southern door) तत् तृप्यति : Tat tṛipyati, He the Lord being satisfied. The rest as above.

2. When the Vyāna is satisfied, the Ear is satisfied, when the Ear is satisfied, the Moon is satisfied, when the Moon is satisfied, the consort of Vāyu (Diś) is satisfied, when the the consort of Vāyu is satisfied, the Lord of Wisdom and Bliss (Vāyu) is satisfied. The (Diś) consort of Vāyu and the Moon rule (the Southern gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, and he gets magnanimity, bliss and Vedic splendour.—389.

Note.—The Southern gate-keepers are the Wife of Vāyu and the Moon. But Vyāna, Ear and Moon are identical, being the same as Vyāna, and Vyāna is an aspect of Vāyu, Thus the Southern gate-keeper is also Vāyu along with his consort, here called Diśaḥ.

TWENTY-FIRST KHANDA.

MANTRA 1.

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृ-
प्यति ॥ १ ॥

तृतीयां Tṛityām, in the third. अपानाय स्वाहा Svāhā to Apāna.



1. Then when he offers the third oblation let him offer it saying "Apânâya Svâhâ." The Apâna is satisfied.—390.

MANTRA 2.

अपाने तृप्यति वाक् तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यशौ
तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किञ्च पृथिवी
चाग्निश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

वाक् Vāk, speech. अग्निः Agniḥ, fire. पृथिवी Prithivī, the earth: Śrī, the consort of Vāyu. Prithivī cha agniḥ cha adhiṭiṣṭhaḥ the Earth and Fire rule (the Western-gate).

2. When the Apâna is satisfied, the Speech is satisfied, when the Speech is satisfied, the Fire is satisfied, when the Fire is satisfied, the Prithivī is satisfied, when the Prithivī is satisfied, the Lord of Wisdom and Bliss (is satisfied). Prithivī and Fire rule (the Southern gate). When that Lord is satisfied then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.—391.

Note.—The Western gate-keepers are the Fire and the consort of Vāyu. But Apâna, Agni and Vāk are identical. And Apâna himself is an aspect of Vāyu. Thus the Western gate-keeper is also Vāyu along with his consort, here called Prithivī. I am however, doubtful about this. Śrī identified with Prithivī, may be the Śrī (wife of Viṣṇu). The Western gate-keepers would be Apâna and Śrī. Out of the five gates, the consort of Vāyu is certainly in the three—East, South and North. The doubt is about the Western and the Central gates—where Śrī and Lakṣmī are introduced.

TWENTY-SECOND KHANḌA.

MANTRA 1.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समा-
नस्तृप्यति ॥ १ ॥

चतुर्थीं Chaturthīm, fourth. समानाय स्वाहा Svahā, to Samāna.



1. Then when he offers the fourth oblation, let him offer it saying "Samânâya Svâhâ." Thus the Samâna is satisfied.—392.

MANTRA 2.

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति
पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किञ्च विद्युच्च
पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

समाने Samâne, the Samâna being satisfied. मनः Manah, the mind. पर्जन्यः Parjanya, Indra. विद्युत् Vidyut, the lightning : the consort of Vayu.

2. When the Samâna is satisfied, the mind is satisfied, when the mind is satisfied, Indra is satisfied, when Indra is satisfied, Vidyut (the consort of Vâyu) is satisfied, when the consort of Vâyu is satisfied, the Lord of Wisdom and Bliss is satisfied. Vidyut (the consort of Vâyu) and Indra rule the Northern gate. When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with health, energy and intellectual splendour.—393.

Note.—The Northern gate-keepers are Indra and the consort of Vâyu. But Samâna, Manah and Indra are identical : and Samâna itself is a form of Vâyu. Thus the Northern gate-keeper is also Vâyu along with his consort, here called Vidyut.

TWENTY-THIRD KHANDA.

MANTRA 1.

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृ-
प्यति ॥ १ ॥

पञ्चमीम् Pañchamīm, the fifth. उदानाय स्वाहा Udânâya Svahâ, Svahâ to Udâna.

1. Then when he offers the fifth oblation let him offer it saying "Udânâya Svâhâ." Then the Udâna is satisfied.—394.



MANTRA 2.

उदाने तृप्यति त्वकृतृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ
तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधि-
तिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन
तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

वायुः Vāyuh, Vāyu. आकाशः the Ākāśa, the wife of Vāyu.

2. When the Udāna is satisfied, the Vāyu is satisfied, when the Vāyu is satisfied, the Ākāśa is satisfied, when the Ākāśa is satisfied, the Lord of Wisdom and Bliss is satisfied. The Vāyu and ĀKĀŚA rule (the Central or Upper gate). When the Lord is satisfied, then the sacrificer is satisfied, along with his offspring and cattle, with energy and intellectual splendour.--395.

Note.—Vāyu and Ākāśa are not different but one and the same—identical. In the Devasūi Vidyā (III 13-5) Udāna, Vāyu and Ākāśa are taught as identical. In conformity with that passage, Vāyu and Ākāśa and Udāna are taken here also as identical. But in the phrase "Vāyu and Ākāśa rule the Upper gate"—Ākāśa is to be explained as separate from Vāyu. This Ākāśa is Vāyu—Lakṣmi, and therefore different from that Ākāśa which is identical with Vāyu.

The Central gate-keepers are similarly Udāna and Vāyu's consort. For Udāna, Vāyu and Ākāśa are identical. But Udāna himself is an aspect of Vāyu. Thus the Central gate-keeper is also Vāyu along with his consort here called Ākāśa. I am doubtful here also. Does Ākāśa mean here the consort of Vāyu, or Lakṣmi the wife of Viṣṇu. I am inclined to the latter view.

TWENTY-FOURTH KHAṆḌA.

MANTRA 1.

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि
जुहुयात्तादृक्तस्यात् ॥ १ ॥

स Sa, he. यः Yaḥ, who. इदम् Idam, this, Vaiśvānara. अविद्वान् Avidvān, not knowing. अग्निहोत्रम् Agnihotram, Agnihotra, praṇa offering. जुहोति Juhoti, offers oblation. यथा Yathā, as. अङ्गारान् Aṅgārān, live coals. अपोह्य Apohya, removing. भस्मनि Bhasmani, in ashes: on dead ashes. जुहुयात् Juhuyāt, may offer oblation. तादृक् Tādṛik, so, like that. तत् Tat, that. स्यात् Syāt, may be, will be.



1. He who, not knowing this Lord Vaiśvânara offers an Agnihotra, he is like unto that person who removing the live coals, offers libations on dead ashes.—396.

MANTRA 2.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मसु हुतं भवति ॥ २ ॥

अथ Atha, but. यः Yah, who. एतद् Etad, that Lord, that form of Vaiśvânara. एवम् Evam, thus विद्वान् Vidvân, knowing. अग्निहोत्रम् जुहोति Agnihotram juhoti, offers an Agnihotra. तस्य Tasya, his, of him. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in worlds. सर्वेषु Sarveṣu, in all. भूतेषु Bhûteṣu, in beings. सर्वेषु Sarveṣu, in all. आत्मसु Âtmasu, in Selves. हुतम् Hutam, offered. भवति Bhavati, becomes.

2. But he who knowing that Lord, thus offers an Agnihotra, he offers in fact oblation to all the souls animating all bodies in all worlds.—397.

Note.—By offering Prâṇic oblation to the Vaiśvânara within himself, he in a way offers it to all egos.

MANTRA 3.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयतेवञ्हास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

तद् Tat, that. यथा Yatha, as. इषीका Iṣîkâ, the Iṣîkâ reed. तूलम् Tûlam, fibre, the upper part or point of the reed. अग्नौ Agnau, in fire. प्रोतं Protam, thrown; entered. प्रदूयते Pradûyeta, is burnt, turned to ashes. एवं Evam, thus. इ Ha, indeed. अस्य Asya, his. सर्वे Sarve, all. पाप्मानः Papmânah, sins. प्रदूयन्ते Pradûyante, are burnt. यः Yah, who. एतद् Etad, that. एवम् Evam, thus. विद्वान् Vidvân, knowing. अग्निहोत्रम् जुहोति Agnihotram juhoti, offers an Agnihotra.

3. As the tuft of the Iṣîkâ reed entering into the fire is (quickly) reduced to ashes, thus indeed are burnt all his sins, who knowing the Lord, thus offers an Agnihotra.—398.

MANTRA 4.

तस्माद् ह्येवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि ह्येवास्य तद्वैश्वानरे हुतस्यादिति तदेष श्लोकः ॥ ४ ॥

तस्मात् Tasmât, therefore. उ U: इ Ha. एवंविद् Evamvit, who knows thus. यद्यपि Yadyapi, if even. चण्डालाय to a chandâla. उच्छिष्टम् Uchchhiṣṭam, the offals, the remaining food. प्रयच्छेद् Prayachchhed, were to give. आत्मनि Âtmani,



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in the Self. इ Ha. एव Eva. अस्य Asya, his, of the chaṇḍāla. तत् Tat, that stale food. वैश्वानरे In the Vaiśvānara. हुते Hutañ, offered. स्यात् Syat, will be.

4. Therefore indeed, if such a knower gives what is left of his food to a chaṇḍāla even, it would be offered in the Vaiśvānara Self of the Chaṇḍāla.—399.

Note.—The food once consecrated by being offered to the Lord, by a person who knows the Prāṇa-Agnihotra retains its purity even when eaten by an ignorant savage. The Lord, who is in the chaṇḍāla even, is satisfied by that food; and such food produces spiritual results in the body of the chaṇḍāla.

MANTRA 5.

यथेह क्षुधिता बाला मातरं पर्युपासत एव५ सर्वाणि भूता-
न्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥ इति पञ्चमः प्रपाठकः ।

षष्ठोऽध्यायः ॥ ६ ॥

तद् Tat, that, on this point. एष Eṣa, this. श्लोकः Ślokaḥ, stanza. यथा Yathā, as. इह Iha, here. क्षुधिताः Kṣudhitāḥ, hungry. बालाः Balāḥ, children. मातरम् Mātaram, to mother. पर्युपासते Paryupāsate, surround, entreat. एव Evam, thus. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, beings. अग्निहोत्रं Agnihotra. उपासते Upāsate, sit round : have recourse.

5. On this is the following Stanza:—As here the hungry infants cluster round their mother, so do all beings have recourse to Agnihotra.—400.

Note.—Thus any ritualistic worship, like Agnihotra, in order to be efficacious must be performed with knowledge : otherwise it is waste of energy and time—pouring ghee on ashes and not on fire. It is the Lord in His Five-fold aspects working on the five planes of the universe—both as Inter-cosmic Ruler and the Inter-atomic Guide—who must be the only object of worship : under whatever name He may be worshipped. As children entreat their mother for food, so must we beg our daily bread from the Lord Vaiśvānara—the Humanity.

MĀDHVA'S COMMENTARY.

Thus in the previous Khaṇḍas there has been described the knowledge of the Five Fires as referring to Brahman the Supreme. The same subject is taught in the subsequent khaṇḍas also, but under the name of Vaiśvānara Vidyā.

The word Mahāśāla (XI. I) does not mean a lord of a big house ; nor does the word Māhāśrottriya (XI. I) mean one who can recite the Vedas. Their true meaning is thus given. It is thus written in the Vaiśvānara Vidyā :—

“He who performs fully a great sacrifice every year is called Mahāśāla ; while he is styled Mahāśrottriya who fully knows the Vedas and their meaning.



The names like Dyu, Sutejās, &c., are applied to Vaiṣvānara. They do not mean heaven, &c., but are epithets of God, called here Vaiṣvānara. Anpomanaya said he worships, Dyu : to which the king said this is Vaiṣvānara Sutejās. These two words Dyu and Sutejās (XII. I) are explained now.

“The Lord is called Dyu because He is sportful ($\sqrt{\text{divu}}$ to play), and because He is the support of heaven (dyu=heaven). He is called Sutejās because He is extremely refulgent, or full of great energy (tejas=heat). The head of Viṣṇu is the support of heaven—(i.e., the heaven is contained in the head of the Lord).

In khaṇḍa 13, Satyajajña says, he worships, Āditya : to which the king replies, this is Viṣvarūpa form. These two words Āditya and Viṣvarūpa are now explained.

“The eyes of Viṣṇu are called Viśva rūpa because they see fully all forms (Viśva=all, rūpa=forms : nothing is concealed from the sight of the Lord). The Lord is called Āditya because He takes up all lives, (ādāna=attracts, seizes), and because He is the refuge of the sun (Āditya=sun) for ever.

Inradyumna says, he worships Vāyu. To which the king replies : he is Prithagvartmān. These two words (XIV. I) are now explained.

“The breath (Prāna) of Hari accomplishes that which can never be attained by the breath of Vāyu &c., hence He is called Prithagvartmān—of the diverse course, (for the course of divine life is different from all other lives, and accomplishes that which nothing else can achieve). He is called Vāyu, because He is Intelligence and Life (vā=wisdom, āyus=life) : and because Vāyu is ever refuged in Hari and (made capable through Him to accomplish that which he otherwise would not have been able to do : in other words, God is called Vāyu because He gives the power to Vāyu to perform all deed).

Jana Śārkarākṣya says, he worships ākāśa. The king says that ākāśa is bahula. These two words (XV. I) are now explained.

“The Lord is called Bahula because He is full (bahu=all, full). He is named Ākāśa because the middle portion of the body of Viṣṇu, the Lord of Ramā, is shining (kāśa=light).

Budila Aṣvatarāṣvi says that he meditates on Apas. The king says, it is Rayī form of Lord. The two words (XVI. I) are now explained.

“The Lord is called Apas, because He is all-pervading (ap=to pervade). He is called Rayī because He causes delight (ra=joy). The middle portion (the trunk) and the bladder of the Lord contain the ether and the waters and hence He is called Ākāśa and Apas. He is called Pṛiṭhivī because of His vastness (prathana=expanse). He is called Pratiṣṭhā because He is the firm stay (pra=best, sthā=support, stay). The Pṛiṭhivī is so called because it rests in or within the two feet of the Lord Viṣṇu. (The earth is His foot stool).



Thus all the cosmos is contained within the body of the Lord—heaven in His head, the sun in His eyes, the ether in His lungs, the waters in His bladder, the earth in His feet—the five worlds in these five portions of His body. Says an objector: The Śruti says, tad Viṣṇoḥ paramam padam, the foot of Viṣṇu is in heaven. How do you say that the earth is His foot? To this, the Commentator says:—

“The word pāda (foot) is sometimes used to denote the whole body (—a part taken for the whole). Therefore in the Vedic text tad Viṣṇoḥ the word padam denotes the head &c. (That is the whole body of Viṣṇu is spread in space: the heaven being in His head). See Māṇḍukya Upaniṣad where the word pāda is used to denote the whole body of Vaiśvānara.

“The words Prāṇa, Chakṣuḥ, and Āditya (in XIX 2) refer to one and the same deity who is the door-keeper of the eastern gate of Viṣṇu: similarly Vyāna, Śrotra and Chandramās (20-2) are the names of the deity who is the southern door-keeper of Viṣṇu; similarly Vāk, Apāna and Agni are the names of the western door-keeper: so also Samāna, Indra and Mind are names of northern door-keeper. Udāna and Vāyu and Ākāśa are names of the deity who keeps the upper door of the citadel of Viṣṇu.

Note.—The five door-keepers mentioned in Adhyāya Third, Khaṇḍa Thirteenth are referred to in this Adhyāya, Khaṇḍas 19 to 23. Now in Adhyāya Third, the Prāṇa, Chakṣus and Āditya are applied to one and the same person, namely to the eastern gate-keeper; the same words used in V. 19 must therefore refer to the same gate-keeper. Similarly with the others. The Third Adhyāya merely mentions these gate-keepers: here in the Fifth Adhyāya, oblation to these is taught. The following table will remind the readers as to the names of these gate-keepers:—

Directions.	Third Adhyāya.	Fifth Adhyāya.
East.—The sun	... Called the Eye and Prāṇa also Dyau.
South.—The moon	... Called the Ear and Vyāna also Diś.
West.—The Fire	... Called the Speech, and Apāna also Pṛithivī.
North.—Indra	... Called the Mind and Samāna also Vidyut.
Central.—Vāyu	... Called the Ojas and Udāna also.	

But in v. 23 it is said Vāyus' cha Ākāśas' cha adhiṣṭhataḥ “Vāyu and Ākāśa rest.” This shows that Vāyu and Ākāśa are two entities and not one and the same. The Commentator removes this doubt.

“The Vāyu here is indwelt by Lakṣmī and so is different (from the Vāyu mentioned in the first part of this khaṇḍa).

In these khaṇḍas, 19 to 23 there occur the words Dyau, in conjunction with Āditya, Diś with Chandramās, Pṛithivī with Agni, and Vidyut with Parjanya. To whom do these four words Dyau, Diś, Pṛithivī and Vidyut refer? The Commentator answers it by saying that three out of these four words mean the “wife of Vāyu” while Pṛithivī means Śrī.

“By the word Pṛithivī (XXI. 2) reference is made to Śrī only. The words Dyau and Diś—and Vidyut refer to Vāyu's wife indeed.



Note.—The Śrī mentioned here is also the consort of Vāyu, and not the Highest (?). It is said in these khaṇḍas (19 to 23) “if Âditya being satisfied, Dyu is satisfied &c.” How the satisfaction of A can satisfy B? To this the Commentator answers.

“These gate-keepers (of the respective quarters and called Pṛithivī &c.) are all founded in the scatheless faultless Lord Nārāyaṇa—He is their support (and hence when they are satisfied the Lord is satisfied).

In these khaṇḍas (19 to 23) the words. यद् किम् occur, several times. They do not mean “whatever,” but refer to the Lord.

“Viṣṇu is called yat, because his form is Intelligence (yâ=to go, to know): He is kim because he is essentially bliss. (ka=joy).

The five phrases ‘tat tṛipyati’—‘That (Lord) is satisfied’—are now explained; when these (gate-keepers) are satisfied, Hari is satisfied; for He is the Beloved of these.

The sacrificer gets not only reward in this world, but in mukti also he is happy.

“Men obtain the Lord Keśava through the grace of the Sun the gate-keeper of the east. (They enter the Divine Presence by the east). The Pitṛis reach him through the grace of the Moon by the Southern gate, the Gandharvas reach Him through the grace of Āgni by the Western gate, the Ṛiṣis reach Him through the help of Indra by the Northern gate; the higher Suras like Śiva, &c., reach Him by the Central gate through the grace of Vāyu. It is not only the grace of the five gate-keepers which is necessary to obtain entrance into the Presence, but the grace of the Supreme is also necessary.” Through the grace of Viṣṇu called Vaiśvānara, and by right knowledge is obtained always entrance to the Divine Presence.”

Can all obtain this full knowledge of Vaiśvānara? To this, the Commentator answers.

“The Divine Suras are alone competent to get a complete and full knowledge of Vaiśvānara: (and they alone can fully meditate on Him) therefore they get the full fruit—the others (Men, Pitṛis, Gandharvas, and Ṛiṣhis) according to their competency.” Thus it is in the Vaiśvānara-Vidyā.

Note.—The doctrine of Vaiśvānara must refer to the Supreme Brahman and not to Fire called Vaiśvānara. In fact, Vaiśvānara here means the Supreme Lord.

The section (khaṇḍas 11 to 24) starts with the question “Who is our Âtman? Who is Brahman?” The answer to it is. “Vaiśvānara.” (Therefore Vaiśvānara, must mean here, Brahman, and not Fire).”

(Similarly in the Māṇḍūkya Upaniṣad the term Vaiśvānara is applied to the Lord).

“This Âtman has four feet. The Eater of the gross, Vaiśvānara is the first foot.” (M. Up. I.)

Similarly the Vedānta Sūtras also explain Vaiśvānara to mean Viṣṇu, in this passage (Vedānta Sūtras I. 2. 24.)