



“Vaiśvānara is Brahman only on account of the common term being qualified by a distinguishing epithet.”

Note.—The term Vaiśvānara applies both to Agni and Viṣṇu, but in this passage it denotes Viṣṇu only, because of the epithet Ātman applied to it.

Similarly in the Gitā, the Lord says the same.

“I as Vaiśvānara, dwelling in the bodies of all men.” (Gitā XV 14).

From all these and other passages we conclude that Vaiśvānara means the Lord Viṣṇu.

So the Vaiśvānara Vidyā is really Brahma-Vidyā; and no inferior Vidyā. See the Puruṣa Śukta of the Rīg Veda: where also Heaven is said to be the head of the Lord, and so on. The allegory of the Puruṣa Śukta is reproduced in this Vaiśvānara Vidyā of the Chhāndogya Upaniṣad.

Says an objector:—

In khāṇḍa 23 mantra 2 it is said ‘Vāyus̄ cha Ākāśas̄ cha adhiṣṭhataḥ.’ Here the verb is in the dual number, showing that Vāyu and Ākāśa are two different things. But in the same mantra, in a previous passage, Vāyu and Ākāśa are said to mean one and the same thing. How do you explain this anomaly? To this the Commentator answers.

In the Deva-Suṣi-Vidyā (Third Adhyāya 13 Khāṇḍa Mantra 5) we read: “He is Udāna, He the Vāyu, He the Ākāśa.” This shows that Vāyu and Ākāśa are *identical*; and therefore in the previous passage (v. XXIII. 2) we have explained it so, in conformity with the former passage (XIII 5). But in the subsequent passage (Vāyus̄ cha Ākāśas̄ cha adhiṣṭhataḥ) Vāyu is separate from Ākāśa, for the same Vāyu when permeated (āviṣṭa, by Lakṣmī is called ākāśa.

Thus Vāyu is both Ākāśā and not Ākāśa. The Lakṣmī—permeated Vāyu is Ākāśa; of the second passage the simple Vāyu is not so. In fact, the word Ākāśa has several meanings:—

The Vighneśa (Ganeśa) is called Ākāśa, the Vāyu is called Ākāśa, Lakṣmī is called Ākāśa, and the Supreme Lord Hari is also called Ākāśa. Thus in the Śabda Nirṇaya.

Note.—Thus in mantra v. 23.2. Ākāśa is used in the first passage as identical with Vāyu, in the second as meaning Lakṣmī.

But it is said all the limbs of the body of the Lord are identical, there is no difference between them. The body of the Lord is a homogeneous substance with no differences in it. How is it then that different names like Sutejās, &c., are given to the various limbs of the body of the Lord? To this the Commentator answers.

The various limbs of the body of the Lord of Lakṣmī (Hari) are named here as Sutejās, Viśvarūpa, &c., (not because there is any difference between these) but because in the sight of ordinary people, they appear to be different. In reality there is no difference—all is one substance. (Ibid).



CSL

SIXTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ श्वेतकेतुर्ह्यारुणेय आस तम् ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यस्मिन्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ?

श्वेतकेतुः Śvetaketuh. ह Ha, Indeed, verily, once. आरुणेयः Āruṇeyaḥ, son of Āruṇā or grandson of Aruna. आस Āsa, was. तम् Tam ha, to him, once. पिता Pitā, father. उवाच Uvācha, said. श्वेतकेतो Śvetaketō, Oh Śvetaketu. वस Vasa, dwell. ब्रह्मचर्यम् Brahmacharyam, as a student i.e., living in the house of Gurū in order to study the vedas. न Na, not. वै Vai, verily. सोम्य Soma, O child. अस्मत् Asmat, in our. कुलीनः Kulīnaḥ, belonging to one's family or race. अननूच्य Ananūchya, not without studying (the Vedas). ब्रह्मबन्धुः Brahma bandhuḥ, a Brāhmana by birth. He is a Brahmabandhu who has Brāhmana as or kinsman. इव Iva, like. भवति Bhavati, becomes, इति Iti, thus.

1. There lived once Śvetaketu Āruṇeya. To him his father said "Śvetaketu, go to the house of a teacher to study the Vedas; for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brāhmaṇas.—401.

MANTRA 2.

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य
महामना अनूचानमानी स्तब्ध एयाय तम् ह पितोवाच श्वेत-
केतो यन्तु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत
तमादेशमप्राक्ष्य ॥ २ ॥

स ह Sa ha, he, indeed. द्वादश-वर्ष Dvādaśa-varṣaḥ, being twelve years old. उपेत्य Upetya, having arrived at the house of Gurū. चतुर्विंशति Chaturviṃśati, twenty-four. वर्षः Varṣaḥ, years. सर्वान् Sarvān, all. वेदान् Vedān, vedas. अधीत्य Adhitya, having studied. महामनाः Mahāmanāḥ, self-conceited. अनूचानमानी Anūchānamāni, thinking I have nothing to study. स्तब्धः Stabdhaḥ, stern, arrogant. एयाय Eyāya, returned. तम् Tam, to him. ह Ha, verily. पिता Pitā, father. उवाच Uvācha, said. यत् Yat, that, when. नु Nu, now. सोम्य Somya, O child. इदम् Idam, this. महामनाः Mahāmanāḥ, self-conceited. अनूचानमानी Anūchānamāni, considering well-read. स्तब्धः Stabdhaḥ, arrogant. असि Asi, thou art. उत Uta, well. तम् Tam, that. आदेशम् Ādeśam, instruction. अप्राक्ष्यः Aprākṣyaḥ, have you asked.



2. Having gone when twelve years old, he came back, when he was twenty-four years of age, having studied all the Vedas, greatly conceited, considering himself well-read, and arrogant. His father said to him; "Svetaketu, since thou art so conceited, considering thyself well-read, and arrogant, didst thou ask for that instruction.—402.

MANTRA 3.

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥३॥

येन Yena, by which, by hearing which. अश्रुतम् Aśrutam, unheard, the devas and the karmas not learnt from any body. श्रुतम् Śrutam is heard, becomes known. भवति Bhavati, does become. अमतम् Amatam, not thought of inconceivable. मतम् Matam, understood, conceivable. अविज्ञातम् Avijñātam, not known, not meditated. विज्ञातम् Vijñātam, meditated, known. इति It, thus. कथम् Katham, how, and what. नु Nu, now. भगवः Bhagavaḥ, O Sir. स Sa, that. आदेश आदेशah, teaching, instructions. भवति Bhavati, is इति Iti, thus.

3. By hearing about which we hear (learn about) that which was never heard before, by understanding which we understand what was never understood before, by meditating on which we know even that which was never known before. Svetaketu replied "What is that instruction, Sir."—403.

MANTRA 4.

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं
विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥४॥

यथा Yathā, as. सोम्य Somya, O child, O son. एकेन Ekena, by one. मृत्पिण्डेन Mṛtipiṇḍena, by a clod of earth or clay. सर्वम् Sarvam, all. मृन्मयम् Mṛnmayam, made of earth, made of clay. विज्ञातम् Vijñātam, known. स्याद् Syāt, becomes. वाचा Vāchā, by speech, by the organ of speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, modification, change. नामधेयम् Namadheya, the name. मृत्तिका Mṛttikā, (the word mṛttikā). इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true, eternal.

4. The father replied "My dear child, as by knowing one clod of clay, all that is made of clay is made known, (by its similarity to clay), so is that instruction: or as by knowing the true word Mṛttikā all other words (like mitti,



mud, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—404.

MANTRA 5.

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं
विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

यथा Yathā, as. सोम्य Somya, O! child. एकेन Ekena, by one. लोहमणिना Lohamaṇinā, by the best of metals, by gold. सर्वम् Sarvam, all. लोहमयम् Lohamayam, things made of metals (like pails, pots or ornaments). विज्ञातम् Vijiñātam, known. स्यात् Syat, becomes. वाचा Vachā, by speech, by the organ of speech. आरम्भणम् Ārambhaṇam, utterance. विकार Vikārah, modification, change. नामधेयम् Nāmadheyam, the name. लोहम् Loham, metal: loha. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true, correct.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction; or as by knowing the correct word Loha, (all other words like Lohā, &c., are known) for they are corruptions of it, owing to the difference of pronunciation, caused by the organ of speech.—405.

MANTRA 6.

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव
सोम्य स आदेशो भवतीति ॥६॥

यथा Yathā, as. सोम्य Somya O child. एकेन Ekena by one. नखनिकृन्तनेन Nakhanikṛntanena, nail scissors. सर्वम् Sarvam all, कार्ष्णायसम् Kârṣṇāyasam, made of iron. विज्ञातम् Vijiñātam, known. स्यात् Syat becomes. वाचा Vachā, by speech, by the organ of speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, modification, change. नामधेयम् Nāmadheyam, the name. कृष्णायसम् Kṛṣṇāyasam, iron, (Kṛṣṇāyasam). इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true, correct. एवम् Evam, thus. सोम्य Somya, O child. स Sa, that. आदेशः Ādeśah, teaching, instruction. भवति Bhavati, is. इति Iti, thus.

6. And as, dear child, by knowing one pair of nail-scissors all that is made of black metal is known by its similarity with it, so is that instruction: or as by knowing the correct word Kârṣṇāyasam one knows all other words, which are corruptions of it owing to the difference of pronunciation, caused by the organ of speech.—406.



MANTRA 7.

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन् कथं मे
नावक्ष्यन्निति भगवाश्स्त्वेवमेतद्ब्रवीत्विति तथा सोम्येति
होवाच ॥७॥

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily. नूनम् Nūnam, certainly. भगवन्तः Bhagavantaḥ, the venerable ones, my teachers. ते Te, they. एतत् Etat, this, which thou hast said. अवेदिषु Avedīṣuḥ, knew. यत् Yat, if. हि Hi, certainly, because. एतद् Etat, this. अवेदिष्यन् Avedīṣyan, if they had known it. कथम् Katham, how, why. मे Me, to me. न Na, not. आवक्ष्यन् Avakṣyan, they should have told it. इति Iti, thus. भगवान् Bhagavān, Sir. तु Tu, but. एव Eva, even, alone. मे Me, to me. तत् Tat, that. ब्रवीतु Bravītu, say. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus. ह Ha, verily. उवाच Uvācha, he said.

7. The son said : " Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it to me? Do you, Sir, tell me that." 'Be it so,' said the father.—407.

MADHVA'S COMMENTARY.

In the previous books, have been taught the various kinds of meditations, which lead to Release and other inferior rewards, for persons who know the Lord who is the Best of all, the most compassionate and possessing all auspicious qualities and who is different from the Jīvas and the inanimate world-stuff. This sixth book establishes, by arguments, the great difference between the Lord and Souls and Matter. It removes the doubt as regards the difference (bheda) between God and man. Śvetaketu is taught this doctrine and through him the teaching is given to the whole world. The story states that Śvetaketu, when a boy, was sent by his father to learn Vedas. After studying for twelve years, Śvetaketu returned home when he was twenty-four years of age. The text says "Śvetaketu returned to his father, when he was twenty-four, having then studied all the Vedas." The phrase in the original is "Sa Dvādaśa Varṣa Upetya" which is generally translated as "when he was twelve years old, then he commenced his apprenticeship." But a Brāhman boy is to be initiated at an earlier age: and further Śvetaketu's father was remiss in his duties towards his son, in not initiating him earlier. To remove this misconception, the Commentator shows that the phrase "dvādaśa-varṣa" is not to be taken as showing the age at which he was sent to Gurukula. Śvetaketu was sent to the Guru at the proper age of eight (or seven), and returned at the age of twenty-four. Out of the sixteen years passed with his Guru, Śvetaketu spent only twelve years in Vedic study. Therefore he is called the twelve-year-old Śvetaketu, because he spent only 12 years on the Vedas and the remaining years on something else.

Or he went to the Guru's house when he was twelve years old, though he was initiated at the proper age of eight, and passed his earlier years in reading with his father.



Thus it is written in the Vākya Nirṇaya :—

“Śvetaketu is called in the Bhārata Dvādaśa-Varṣa twelve-yearred, because he studied for twelve years only. It does not mean that Śvetaketu was apprenticed (Upanayana) at the age of twelve.”

Note—Twelve years is the time necessary for mastering one Veda, and 48 years to master all the four. Śvetaketu however seems to have mastered all the Vedas in twelve years, and so got the epithet of “twelve-yearred.” In other words he was a precocious youth; with all the conceit of a precocious person.

According to Sāṅkara this sixth Adhyāya is but an expansion of what was taught in the previous ones. In Khaṇḍa. III 14. 1 it was taught Sarvam Khalvidam Brahma—all this is verily Brahman, then further on in VI 24. 2 it is said that when a man who knows Brahman takes his food the whole universe is satisfied, because the Ātmā being one, the satisfaction of the Jīvāni is the satisfaction of the whole world. Uddālaka teaches the same doctrine to his son, by the three illustrations of a clod of clay, a nugget of gold (Lohamāni) and a pair of nail-scissors. Uddālaka, also teaches that all is Brahman. These four Mantrae VI. 1. 3 to 6 are thus translated, according to Advaitins :—His father said to him, “Śvetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive, what cannot be perceived, by which we know what cannot be known?” “What is that instruction, Sir?” he asked. The father replied : “My dear, as by one clod of clay is known all that is made of clay, the difference being only a name, arising from speech but the truth being that all is clay; and as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold; and as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a name, arising from speech, but the truth being that all is iron, thus my dear, is that instruction!”

The Advaitins take this to be a text strongly in their favour. According to them, all the three illustrations have the same sense. Madhya shows that the three illustrations teach three kinds of similarity and difference; and this passage is far from teaching Advaita. The first illustration shows that as by knowing a clod of clay, every other object made of clay is known, *through similarity* so also here. By knowing that the Lord is existent and real, we know that this world is also real; for the law of similarity works here also. If Viṣṇu, the Creator is real, the world, His creation cannot be unreal.

As by knowing a clod of clay, through the very fact of this similarity alone, all objects made of clay are known, so from the similarity with the reality of Viṣṇu is known that the world is also real.

The world and the God are both equal so far as they are both real. But the Lord is infinitely superior to the world. The second illustration shows this superiority.

For when gold is known, then its superiority over iron is necessarily known. So when the Lord is known, His superiority over the world is necessarily known.

As by the knowledge of gold one knows that everything made of iron is inferior to it, so by knowing the Lord Viṣṇu, it is at once known that He is superior to the world.



The similarity here consists as between a superior and inferior; as gold is superior to iron, so the Lord is superior to the world.

The third illustration of a pair of scissors shows that sometimes by knowing a small quantity we can know, by the law of analogy, the attributes of that in which that substance exists in a large quantity. As by knowing a small quantity of iron, one knows the larger mass of iron; so by knowing man, as having a small quantity of happiness, wisdom and sentiency and consciousness, one knows the Lord in whom these qualities exist in their infinity.

Since by knowing a thing, which is very small in quantity, one can know analogy, the same substance when it is in very large quantity, as by knowing a pair of scissors made of iron, the attributes of iron existing in a large mass are also known (so from the knowledge of man, there is the knowledge of Viṣṇu).

But says one objector—This is not a fit illustration. Viṣṇu is vast, the world is small: to judge the big from the small is wrong. The Commentator says, “true: it is not always good to judge the great from the small. It is not always true that the knowledge of the small gives a complete knowledge of the large. But it is always true that the knowledge of the big includes the knowledge of small.” Therefore he says:—

Since even by knowing a small thing, by analogy we can know the big, as by knowing a pair of scissors made of iron we can know all iron; how much more must it be true that by knowing Brahman who is large and (All-Infinite) we can know this world which is so small.

In other words the knowing of the Lord includes knowing the world. He who knows the Lord, must *a fortiori* know the world. He who knows the whole, knows the part; he who knows the large, knows the small.

In fact by knowing Him who depends upon none, is similarly known that which depends upon him: as by the knowing the Sanskrit names *mṛttikā* Ayas, &c., one comes to know all the corruptions from these words such as *Mitti*, *Mud*, &c. Thus it is in *Sāmasaṁhitā*.

The Sanskrit names are eternal, and it being the universal language of man and gods, he who knows Sanskrit, has all the advantages and more, which a person knowing a particular dialect has. All non-sanskrit words are either corruptions of Sanskrit as ‘cow’ of ‘go,’ ‘heart’ of ‘hṛd;’ ‘father’ of ‘Pitṛ’ and so on. Or such words are conventional creations; but Sanskrit being the language of the whole world at one time, a person knowing Sanskrit would not require to learn the dialect of every province, in order to make himself understood. In ancient times, Sanskrit was the *esperanto* of the world, and all could understand it.

The word “*Lohamani*” in V. 1.5 means gold, as we find it so explained in the *Śabda-Nirṇaya*:—“The words *Svarna*, *Loha Maṇi* and *Purāṭa* all mean Gold.”



The word Lohamani is a Yoga-ruḍhi word. It means etymologically "the best (maṇi) of the metals (Loha)," therefore Gold.

The Commentator now shows how the explanation of this khaṇḍa, as given by Śaṅkara is wrong. The latter takes this khaṇḍa as teaching that all vikāra or variety or modification is false. But if the Śruti meant to teach that all vikāra is false, then it would not have used the words eka, piṇḍa, and maṇi, for they are then not only redundant, but positively misleading:—And instead of saying "by knowing one clod of clay, all that is made of clay is known," it would have said:—"by knowing clay all that is made of clay is known," and instead of saying:—"by knowing one nugget of gold all that is made of gold is known," it would have said:—"by knowing gold all that is made of gold is known," and instead of saying:—"by knowing one pair of nail-scissors all that is made of iron is known," it would have said:—"by knowing iron, all that is made of iron is known."

Thus the word eka repeated thrice is useless. Similarly the word piṇḍa (clod) maṇi (nugget) and nakha-nikrintana (nail-scissors) are also redundant. While the word sarva (all), thrice repeated, is misleading. For all things made of gold, or clay or iron are not modifications of one nugget of gold or of one clod of clay or of one pair of nail-scissors. Moreover the theory of advaita is that the world is superimposed on Brahman, as a snake is superimposed on rope. But this khaṇḍa does not show that all that is made of clay is superimposed on one clod of clay, &c. Therefore, the Commentator says:—

If the Śruti meant to teach modification (vikāra), the words eka, pinda and maṇi would be useless.

While according to our explanation the words eka (one) and sarva (all) are perfectly relevant, for they are necessary in order to teach similarity. We take this khaṇḍa to teach sādṛśya [similarity, and not vikāra (modification)]. Thus the word piṇḍa is used to show the similarity of two things as far as the sattva-hood is concerned, both are real, and none false. The word maṇi is used to show pre-eminence of one over the other, for maṇi means pre-eminence. While a nail-scissors which is a very small thing shows the inferiority of the universe as compared with Brahman.

The Advaitins explain the next passage vāchārambhana, &c., thus:—"the vikāra (difference) is only a name, arising from speech, but the truth being that all is clay, gold, or iron." The Commentator shows the inconsistencies of this explanation:—

Moreover the word "iti" repeated thrice, as mṛṭtikā iti, lohamani iti, kārṣṇāyaśam iti, is useless; and similarly the word nāmadheya, used thrice. Had the Śruti meant to teach that the vikāra (modification or difference) was false, it would have said:—"the clay alone is true, the gold alone is true, the iron alone is true," and not the words nāmadheya and iti.

For then the meaning would be:—"the difference is a matter of speech only, the clay is true; the difference is a matter of speech only, the gold is true; the difference is a matter of speech only, the iron is true." The words nāmadheya and iti would be useless. For according in Śaṅkara the word nāmadheya means "a name only." Now a name only and the phrase "a matter of speech" vāchārambhanam have the same significance, and one or the other is redundant. The word 'iti' is a mark of quotation, and is



used to denote words and not substances, of which the words are names. Therefore the "ṃṛittikā iti" cannot denote the substance clay but the word form ṃṛittakā meaning clay. In fact, without using the word 'iti' the substance clay would have been denoted, by using merely the word ṃṛittikā. Thus iti is useless according to Saṅkara. But according to our explanation, the word 'iti' is not useless, for we explain that iti points to the word-form ṃṛittikā, and say: "The word-form ṃṛittikā is the true, namely, the correct word, while words like mud, miṭṭi, māṭi, &c., are vernacular corruptions (vikāra) of it. Moreover there is no word in this khaṇḍa which shows that difference is 'false,' for the word false occurs nowhere in it. The word vāchārambhana cannot be taken to mean false. For neither technically, does nor etymologically this word mean false. Moreover as the phrase "he ate bread only," implies that he took nothing with his bread like condiments, &c., so it is a name only, would mean that there was no substance in it.

But there is no such word as "only" (mātra) in the above sentence. It is not vāchārambhana mātram, (so you cannot say it means by implication falsehood).

Thus the word vāchārambhana does not mean arising from speech, but utterance through the organ of speech. All corruptions of pure Sanskrit words are due to the defect of utterance, are the outcome of the difference of the organ of speech. Vāch means the organ of speech, i. e., the larynx and ārambhana means utterance.

The word ārambhana does not mean arising, but it denotes an action. Thus vāchārambhana means "the change (vikāra) of pure words into dialects, is due to the utterance (ārambhana) through different organs of speech." The word vikāra means the varieties (vi) of corruptions (kāra). The varieties of corruption of the pure word depend upon the varieties of the organs of speech. The word satyam qualifies nāmadheyam. Thus satyam nāmadheya means the original word is the true or the eternally existent. The meaning is that the Sanskrit words like ṃṛittikā, &c., are eternally existent, but not their corruptions. The word satya means 'eternal,' because the wise know (ya) it as pervading (tatam) all time as a substance (sat) in other words, that whose substance exists through all time is 'true' or satyam. All other words, foreign or vernacular are either corruptions or mere conventions made by men. Since these words are conventional or symbolic only, therefore they are vikāra or modified forms of the originals.

Says an objector:—the word vikāra is masculine, how can it be construed with ārambhanam, a neuter noun? To this the Commentator says:—

The word vikāra, being a word which is *always* masculine, remains unchanged when construed with words of other genders. The phrase ārambhanam vikāraḥ is, as good as, the well-known phrase Vedaḥ pramānam. Moreover it is not correct to say that the words māṭi, &c., are Vikāra of the original word ṃṛittikā. Strictly speaking no word is a Vikāra of another word, every word is vikāra of ākāśa. The whole khaṇḍa describing the pre-eminence of Sanskrit over non-sanskrit words,



really teaches the pre-eminence of the Lord over every thing else. The cosmogony taught in the next khaṇḍa is also for the sake of teaching the superiority of the Lord.

SECOND KHAṆḌA.

MANTRA 1.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहु-
रसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सजायत ॥१॥

सत् Sat, the True, the Good, the Being, the Best, Nārāyaṇa. एव Eva, alone. सोम्य Somya, O Child. इदम् Idam, of this. अग्रे Agre, in the beginning आसीत् Āsit, was. एकम् Ekam, one, homogeneous, not separated in members. एव Eva, alone. अद्वितीयम् Advitīyam, without a second, without an equal. तत् Tat, that. ह Ha, indeed. एके Eke, some. आहुः Āhuḥ, say. असत् Asat, the non-being, the void, the chaos. एव Eva, alone. इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Āsit, was. एकम् Ekam, one. एव Eva, alone. अद्वितीयम् Advitīyam, without a second, without an equal. तस्मात् Tasmāt, from that. असतः Asataḥ, from the void. सत् Sat, the true, the plenum. जायत Jāyata, is born.

1. The Sat (Good) alone, O child! existed in the beginning (of this creation) one only, without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation, one only without a second, from that Void (Asat) was produced the Plenum (Sat).—408.

Note:—The word Sat may be translated as the True, the Good, the Plenum. The word Asat, refers to the theory of Sūnya Vāda which maintains that in the beginning was Nothing, was Void, from which came out everything.

MANTRA 2.

कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः
सजायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥२॥

कुतः Kutah, how. तु Tu, but. खलु Khalu, certainly. सोम्य Somya, O Child. एवम् Evam, thus. स्यात् Syāt, it can be. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. कथम् Katham, how. असतः Asataḥ, from the void. सत् Sat, the Plenum. जायत Jāyata, be born. इति Iti, thus. सत् Sat, true. तु Tu, but. एव Eva, alone, only. सोम्य Somya, O Child. इदम् Idam, of this. अग्रे Agre, in the beginning. आसीत् Āsit, was. एकम् Ekam, one. एव Eva, only. अद्वितीयम् Advitīyam, without an equal, without a second.



2. 'But, O child, how could it be thus,' said the father. 'How from the Void should be born the Plenum. Therefore, the Sat (the Good) alone existed, O child, in the beginning of this creation, one only, without an equal.—409.

MANTRA 3.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु
स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्व च शोचति स्वेदते
वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

तत् Tat, that the Lord called Sat, Brahman. ऐक्षत Aikṣata, thought, cogitated. बहु Bahū, many, assuming many forms in order to control the universe. स्याम् Syām, let me be. प्रजायेय Prajāyeya, let me create living-beings. इति Iti, thus. तत् Tat, here, then. तेजः Tejah, fire, the Goddess Ramā along with Fire, or light; of which she is the presiding deity. असृजत Asrījata, He created. तत् Tat, that, Goddess Ramā called Tejas and having the form of fire. तेजः Tejah, Fire, Goddess Ramā. ऐक्षत Aikṣata, thought, cogitated. बहु Bahū, many. स्याम् Syām, may I be. प्रजायेय Prajāyeya, may I create. इति Iti, thus. तत् Tat, She, Goddess Ramā. आपः Āpaḥ, water, the Prāṇa called waters and the presiding deity of water. असृजत Asrījata, created. तस्मान् Tasmāt, therefore. यत्र, Yatra, wherever. क्व Kva, whenever. च Cha, and. शोचति Śochati, is hot, is sorrowful, weeps. स्वेदते Svedate, perspires. वा Vā, or. पुरुषः Puruṣaḥ, man. तेजसः Tejasaḥ, from fire. एव Eva, indeed, alone. तत् Tat, that. अधि Adhi, over, verily, another reading is हि hi 'indeed.' आपः Āpaḥ, waters. जायन्ते Jayante, are produced.

3. He thought 'I shall assume many forms (in order to govern the world) and create beings.' He created Fire. The Goddess of Fire thought, 'I shall assume many forms and create beings.' She created the Waters (Vāyu). Therefore, wherever and whenever any body weeps or perspires, water comes out; for it is from fire that water is produced.—410.

MANTRA 4.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त
तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं
जायते ॥ ४ ॥

इति द्वितीयः खण्डः ॥ २ ॥



ताः Tah, they. आपः Āpah, waters, Prāṇa. ऐक्षन्त Aikṣanta, thought. बहवः Bahvyah, many. स्याम Syāma, Let us be. प्रजायेमहि, Prajāyemahi, and create beings. इति Iti, thus, ताः Tah, they, Prāṇa called the Waters. अन्नम् Annam, food, the God Rudra, the presiding deity of food, the food here means the element earth. असृजन्त Asṛijanta, created. तस्मात् Tasmāt, therefore यत्र Yatra, wherever. क्व Kva, whenever. च Cha, and. वर्षति Varṣati, it rains. तत् Tat, then, there. एव Eva, alone. भृषिष्ठ Bhṛiṣṭham, much. अन्नम् Annam, food, भवति Bhavati, is produced. अन्नपः Adbhyah, from waters: from Vayu. एव Eva, alone. तत् Tat, that. [हि hi verily.] अधि Adhi, over, after. अन्नाद्यम् Annādyam, eatable food. जायते Jāyate, is produced.

4. The (God of) water thought 'may I multiply and create beings.' He created (Ṛudra the God of) Food (Earth). Therefore, wherever and whenever it rains, much food is produced; therefore from Water alone is produced all food fit for eating.—411.

Note:—Apparently this is a geological conception clothed in mythological language.

MADHVĀ'S COMMENTARY.

The creation of the world is now being taught, in order to establish the greatness of the Lord. The second khaṇḍa begins with the famous passage:—*Sad eva somya idam agra āsit ekam eva advitīyam.* This is the key-stone of the advaita edifice, and naturally Madhva takes pains to refute the wrong interpretation of the advaitins. Śaṅkara takes the three words *ekam, eva* and *advitīyam*, as negating the three sorts of *bhedas*, namely the *svagata*, the *sajātiya*, and the *vi jātiya*, *bhedas*. Thus in a tree, the difference that exists in it, between its branches, leaves, &c., is a *svagata* *bheda* or difference *inter se*. There is no such difference in Brahman. It is homogeneous. The difference that exists between one tree and another of a different class, such as between an apple and a mango tree is *sajātiya* *bheda* or class difference. There is no class difference in Brahman. As is the difference between a tree and a stone, things belonging to different classes altogether and which is *vi jātiya* difference, or extreme difference, there is no such difference in Brahman. The word *eka* or one shows, that Brahman is the sole cause of the universe, and not like the clay which is the material cause of the pot, but whose efficient cause is the potter and the instrumental cause is potter's wheel, &c. Brahman is the material and the efficient cause as well. The word *advitīyam* shows that there is no other substance in existence than Brahman. It is the only substance that exists. This view of Śaṅkara is set aside by our Commentator:—

The words *ekam eva advitīyam* mean that the Lord is free from *svagata* *bheda*, *i. e.*, He is homogeneous; and is free from *sajātiya* *bheda*, that is, He has no one equal to Him. He is one homogeneous substance and is peerless. As says the text:—"He is called *ekam eva advitīyam*, because He is devoid of any equal or superior, and because, He has no differences *inter se*, being a homogeneous mass. Such is the Eternal Brahman." This is in the *Pravṛitta*.



“The word ‘eva’ is used in order to exclude the theory of *bhedā-bheda* (which teaches that Brahman has difference and is differenceless also.) The word ‘*advitīyam*’ shows that He is free from equality and superiority:—for there is no one equal to Him or superior to Him. (Had the word ‘eva’ not been used, then ‘*ekam advitīyam*’ would have meant one and peerless, which need not be homogeneous, as one pot, &c. For so far as the pot is concerned), it is one, but it has differences in its various parts. The *bhedā-bheda* theory would have come in, but for the word *eva*. Therefore this Śruti *sadeva*, etc., says that the Lord *Nārāyaṇa* is ‘*ekam eva*,’ ‘one only.’ The word *dvitīyam* means ‘equal.’ This word is used in the sense of ‘equal’ in the *Mahābhāṣya*.

The *Mahābhāṣya* reference is:—*asya gor dvitīyena bhāvyam iti ukte sadriśo gaur eva up ādiyate na aīvaṇa gardabhaḥ*. This shows that *dvitīyam* has the meaning of *sadriśa* or equal also.

‘The word *advitīyam*, therefore, means without ‘equal’. How can any one be superior to Him, when no one can even come up to Him. Thus this great text shows that the Lord is one and peerless. Thus it is in the *Sāma Saṁhitā*.

Nor is the absence of *vi jātiya bheda* a well-known thing; (for no one has ever seen a thing which has not its contrary). Moreover there is no proof of the existence of such an absence of *vi jātiya bheda*. The word *advitīya* does not mean the absence of *vi jātiya bheda*. As says another text:—“When it is said the Lord is *eka eva advitīya* it means that there is no one equal to Him or greater than He.” So also another text:—‘The Lord is one, there is no one equal or greater to Him.’

If it be said there is nothing else than the Lord and all that exists is the Lord, and so there is no such thing as *vi jātiya*, and consequently the absence of *vi jātiya bheda* is the most natural thing in the world; then the whole context becomes absurd.

For the question put by *Uddālaka* is what is that thing by knowing which the unknown becomes known. If there exists no other thing than Brahman, the knowledge of Brahman will give us the knowledge of nothing, and not of every thing; for nothing else exists. Therefore the Commentator says:—

If there exists no *vi jātiya* object, but all is Brahman, then the very question of *Uddālaka* becomes purposeless, for he asks what is that by knowing which every thing else becomes known, by which we hear what cannot be heard, by which we perceive what cannot be perceived, &c. The very question takes for granted the existence of other things which are to be heard or perceived, &c. And since every thing is Brahman, the knowledge of any thing, (of a pot even) would be the knowledge of Brahman. Not only this, but ignorance would be as good as, nay the very acme of



knowledge ; for there being no vijātiya difference, ignorance and knowledge is one and the same. Nor would remain there any such difference, as truth and falsehood ; for the recognition of such difference amounts to the giving up of the advaita position ; and admission that vijātiya bheda is not a fiction of the moralists but an absolute something.

Moreover the difference between truth and falsehood being a fiction, it follows that their identity is not a fiction, but a truth and a reality. The true and the false being thus identical, the phrases like these "this is truth; this is false" cease to have any meaning, so it is as much true to say that the Jīva and the Īśvara are identical as to say that they are different. In other words, the proposition that the Jīva and the Īśvara are different is also true. Your position, therefore, that the Brahman is the absolute reality and everything else is false becomes untenable.

Another absurdity of this position is that Brahman itself becomes false, for there being no difference between truth and falsehood, it is as much true to say that Brahman is ; as to say that it is not. Even if we admit that this Great Text ekam eva advitīyam declares that there is no bhedas in Brahman, whether svagata or sajātiya or vijātiya, we explain it in this way :—

This text prohibits sajātiya and svagata bheda and that kind of vijātiya bheda which asserts the existence of any vijātiya object greater than Brahman. (In other words, Brahman is a homogeneous substance, has no svagata bheda ; He is unique,—has no other substance of his class, has no sajātiya bheda ; and lastly there is no one greater than Him, and thus He has no vijātiya bheda also, in this sense only ; that is there is no vijātiya object greater than He.

The Commentator now explains the whole khaṇḍa in the very words of a well-known book.

The Lord Nārāyaṇa Hari is called Sat ; because He is the best of all ; (the Good par excellence). He created (emitted) in the beginning (the chaste Goddess Śrī) the eternally existing Shining One called Tejas or Light. (She is the presiding deity of Fire or light). She is called tejas either because she resides in the All-pervading (सते in the all-pervading) and is Unborn (aja unborn ; te+aja). Or She is called tejas because the creation (ja) is by her, with the Lord (tata) as efficient cause. In other words She is called Tejas because Her creative form, called vidyā, is born (ja) from the Lord Hari (ta.)

From Her is born even the Prāṇa called also Manu, and named also water or Apas. From Her also comes out the Lord Brahmā, the presiding deity of the four-castes of Brāhmaṇas, &c.

In fact, the birth of Prāṇa and Brahmā is simultaneous, and Prāṇa always in turn becomes Brahmā, therefore, the birth of Prāṇa is said first. Moreover Prāṇa is more important of the two. Therefore His creation is mentioned first.



From Prâṇa is born the Lord Hara, who is called annam or Food.

These three Devatās—Śrī, Prâṇa and Brahmā, and Hara are called here by the names of three elements—light, water and earth, and they are the presiding deities of these. In fact, this Khaṇḍa teaches the creation of these three Devatās and of these three elements as well.

That Shining One—Śrī dwells in light, and Prâṇa even dwells in the water, therefore from heat (tejas) comes out water, (as perspiration). The Lord Hara dwells in food, and so food comes out of water (as Hara comes out of Prâṇa). In fact, the earth is the food of this passage, for all food is but a form of earth.

THIRD KHANḌA.

MANTRA 1.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं
जीवजमुद्भिज्जमिति ॥ १ ॥

तेषाम् Teṣām, of them. खलु Khalu, verily. एषाम् Eṣām, of these., of the elements to be described later on. भूतानाम् Bhūtānām, of the elements or beings. त्रीणि Trīṇi, three, the triad of Light, Water and Earth. एव Eva, only. बीजानि Bijāni, seeds, sources, origins, causes. भवन्ति Bhavanti, are, there are. अण्डजम् Āṇḍajam, born of egg, oviparous, as birds, &c. जीवजम् Jivajam, born of living being, viviparous as men. उद्भिज्जम् Udbhijjam, springing from the ground, bursting through the ground, sprouting as trees. इति Iti, thus.

1. Of these beings verily there are three sources only (namely the Fire, the Water and the Earth). All living-beings are produced either from an egg, or are viviparous, or are produced by fission.—412.

Note:—This Khaṇḍa describes the greatness of the Triad of Light, Water and Earth (Śrī, Vāyu and Rudra) as the sources of all other beings.

MANTRA 2.

सेयं देवतत्त हन्ताहमिमास्तिस्त्रो देवता अनेन जीवेना-
त्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

स Sa, he. इयम् Iyam, this, the God called Sat. देवता Devatā, the God. ऐकत Aikṣata, thought, after having produced the Divine Triad of Śrī, Vāyu and Rudra, along with their Elements Light, Water and Earth. हन्त Hanta, well. अहम् Aham, I. इमाः Imāḥ, these, (the Fire, the Water and the Earth created by me already). तिस्रः Tisraḥ, three. देवताः Devatāḥ, the Gods, Lakṣmī, Prâṇa, and Rudra. अनेन Aneṇa, through this. जीवेन Jivena, by the living, by my aspect



called Jīva or Aniruddha. आत्मना Ātmanā, by the self, as the Inner Guide. अनुप्रविश्य Anupraviśya, entering after, entering as the Inner Ruler. नामरूपे Nāmarūpe, the names and forms. व्याकरवाणि Vyākaravāṇi, I shall evolve, I shall reveal or develop. इति Iti, thus.

2. That God thought “these three Devatās are well-created; now I shall enter into them, with that aspect of mine called the Living Spirit (Jīva-ātman, Aniruddha) and shall develop name and form.—413.”

MANTRA 3.

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो
देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

तासाम् Tāsām, of these Devatās. त्रिवृतम् Trivṛitam, trinary, tripartite. त्रिवृतम् Trivṛitam, trinary, tripartite. That is He made the three deities enter into each other, thus Fire and Water entered into the Earth, Water and Earth entered into the Fire, Fire and Earth entered into the Water. एकैकाम् Eka-ekām, each other. करवाणि Karavāṇi, may I do. इति Iti, thus सा Sa, that. इयम् Iyam, this. देवता Devatā, God. इमाः Imāḥ, these. तिस्राः Tisrah, three. देवताः Devataḥ, Gods. अनेन Aneṇa, by this. एव Even, alone. जीवेन Jīveṇa, by the living. आत्मना Ātmanā, by the spirit. अनुप्रविश्य Anupraviśya, having entered through them. नामरूपे Nāmarūpe, names and forms, like Indra, &c. व्याकरोत् Vyākarot, developed.

3. Then that God said “I shall make these three tripartite, by making each of them enter into the other.” Then that God having entered into these three Devatās, with His Living Spirit, developed names and forms (like those of Indra, &c.)—414.

MANTRA 4.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमास्तिस्रो
देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तासाम् Tāsām, of them. त्रिवृतम् Trivṛitam, tripartite. त्रिवृतम् Trivṛitam, tripartite. एकैकम् Eka-ekam, each other. अकरोत् Akarot, He made. यथा Yathā, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imāḥ, these. तिस्राः Tisrah, three. देवताः Devataḥ, Gods. त्रिवृत् Trivṛit, tripartite. त्रिवृत् Trivṛit, tripartite. एकैका Eka-ekā, each. भवति Bhavati, becomes. तत् Tat, that. मे Me, from me. विजानीहि Vijānīhi, learn thou. इति Iti, thus.

4. He made each of them tripartite. Learn now from me, O child, how each of these is tripartite.—415.



MADHYA'S COMMENTARY.

Having created these, the Lord Keśava thought within himself "I shall create names and forms, by entering into Lakṣmi and the rest, with that form of mine which is called Jiva, and which is the name of Aniruddha aspect of mine. By entering into them I shall make them three-fold each." Thus thinking, he entered into them and created the names and forms of Indra and the rest, and again by making them enter into each other he formed Agni, Soma and Sūrya.

Note :—In this passage occurs the description of the three-foldness of all creation and in it occurs the phrase Jiva Ātmā. This word Jiva Ātmā is generally understood to mean the human soul or the individual soul; but here it has not that meaning. It means the Living Lord. By this tripartite Lakṣmi, &c., are made to evolve other Devatās as Indra and the rest; who in their turn evolve Agni, Moon and Sūrya. The three Devatās Lakṣmi, Vāyu and Rudra entered into each other and by their combination evolved Indra, &c. They entered also into the Fire, the Sun and the Moon and thus gave them a three-fold nature.

FOURTH KHAṆḌA.

MANTRA 1.

यदग्ने रोहितम् रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि
रूपाणीत्येव सत्यम् ॥ १ ॥

यत् Yat, what. अग्नेः Agneḥ, of fire. रोहितम् Rohitam, red. रूपम् Rūpam form, colour. तेजसः Tejasah, of Tejas or Lakṣmi. तत् Tat, that. रूपम् Rūpam, colour. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat, That. अपाम् Apām, of waters, of Vāyu. यत् Yat, what. कृष्णम् Kṛṣṇam, Black. तत् Tat, that, अन्नस्य Annasya, of food; Rudra. आपानान् Apāgāt, vanishes; the name Agni is not the primary name of the fire, but of the Lord who is the real Agni or Eater. अग्नेः Agneḥ, of fire. अग्नित्वम् Agnitvam, fieryness; the etymological application of the word Agni or Eater. वाचा Vachā, by speech, owing to the organ of speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, modification conventional, such as the name Lakṣmi is the true name of the Goddess Lakṣmi but conventionally it is a name given to many women also. When a woman is called Lakṣmi, it is conventional use of the word and not the principle use of it. नामधेयम् Nāmadheyam, the name. त्रीणि Trīṇi, three. रूपाणि Rūpāṇi, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

Note :—The word Agni literally means the eater and is the Primary name of the Lord and of Lakṣmi. Secondarily it is applied to fire also, but with regard to fire, the word Agni is employed only in its conventional sense, just as the word Lakṣmi may



be the name of a woman. This conventional use is called Vikāra, a mere form of speech (Vāchārambhāna). Primarily three forms namely the Tejas, Apas, and Annam are the true forms, to whom these words are really applicable.

1. The red color of fire is the color of Tejas (Lakṣmī), its white color is the color of Water (Vāyu), the black color of fire is the color of Earth (Rudra). Thus vanishes (the reason for the application of the word) Agni to fire. The fire is called Agni conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—416.

MANTRA 2.

यदादित्यस्य रोहितश्च रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

यत् Yat, what. आदित्यस्य Âdityasya, of the sun. रोहितम् Rohitam, red. रूपम् Rûpam, color. तेजसः Tejasah, of Lakṣmī. तत् Tat, that. रूपम् Rûpam, colour. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat that: अपाम् Apām, waters: of Vāyu. यत् Yat, what. कृष्णम् Kṛṣṇam, black. तत् Tat, that. अन्नस्य Annasya, of food: of Rudra. अपागात् Apāgāt, vanishes, the name Âditya is not the primary name of the sun, but of the Lord who is the real Âditya, or seizer or attractor. आदित्यात् Âdityāt, from the sun, the nature of being Âditya. आदित्यत्वं Âdityatvam, the nature of being the sun, the etymological application of the word Âditya or attractor. वाचा Vāchā, by speech. आत्मभणम् Ārambhānam, utterance. विकारः Vikārah, conventional use. नामधेयम् Nama-dheyam, the name. त्रीणि Trīṇi three. रूपाणि Rûpāṇi, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

2. The red color of the sun is the color of Tejas (Lakṣmī), the white color of the sun is the color of Water (Vāyu), the black color of the sun is the color of Earth (Rudra). Thus vanishes (the reason for the application of the word) Âditya to the sun. The sun is called Âditya conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—417.



MANTRA 3.

यच्चन्द्रमसो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

यत् Yat, what. चन्द्रमसः Chandramasah, of the moon. रोहितम् Rohitam, red. रूपम् Rūpam, colour. तेजसः Tejasah, of Lakṣmi. तद् Tat, that. रूपम् Rūpam, colour. यद् Yat, what. शुक्लम् Śuklam, white. तद् Tat, that अपां Apām, waters: of Vāyu. यद् Yat, what. कृष्णम् Kṛṣṇam, black. तद् Tat, that. अन्नस्य Annasya, of food. अपागान् Apāgāt, vanished. चन्द्रात् Chandrāt, from the moon. चन्द्रत्वम् Chandratvam, the reason of being called Chandra. वाचा Vāchā, by speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, conventional use. नामधेयम् Nāmadheyam, the name. त्रीणि Trīṇi, three. रूपाणि Rūpāṇi, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

3. The red colour of the moon is the colour of Tejas (Lakṣmī); its white color is the color of Water (Vāyu), the black color of the moon is the colour of Earth (Rudra). Thus vanishes (the reason for the application of the word) Chandramas to the moon. The moon is called Chandramas conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name and with regard to them alone is the name always true.—418.

MANTRA 4.

यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागाद्विद्युता विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि
रूपाणीत्येव सत्यम् ॥ ४ ॥

यद् Yat, what. विद्युतः Vidyutah, of the lightning. रोहितम् Rohitam, red. रूपम् Rūpam, color. तेजसः Tejasah, of Tejas or Lakṣmi. तद् Tat, that. रूपम् Rūpam, form, color. यद् Yat, what. शुक्लम् Śuklam, white. तद् Tat, that. अपां Apām, waters 'Vāyu.' यद् Yat, what. कृष्णम् Kṛṣṇam, black. तद् Tat, that. अन्नस्य Annasya, of food. अपागान् Apāgāt, vanished. विद्युतः Vidyutah, from the lightning. विद्युत्त्वम् Vidyuttvam, the reason of being called Vidyuta. वाचा Vāchā, by speech. आरम्भणम् Ārambhaṇam, utterance. विकारः Vikārah, conventional use. नामधेयम् Nāmadheyam, the name. त्रीणि Trīṇi, three. रूपाणि Rūpāṇi, colors, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.



1. The red colour of the lightning is the colour of Lakṣmī, the white of Vāyu, the black of Rudra. Thus vanishes (the reason for the application of the word) Vidyut to the Lightning. The lightning is called Vidyut conventionally only. It is a mere matter of speech. The Three Primary Forms are only entitled to this name, and with regard to them alone is the name always true.—419.

MANTRA 5.

एतद्धस्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया
न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो
विदांचक्रुः ॥ ५ ॥

एतद् Etat, this. इ Ha, verily. स्म Sma, a mere particle. वै Vai, indeed. तद्विद्वांसः Tad-vidāṁsah, the knowers of this. आहुः Āhuḥ, say. पूर्वे Pūrve, in former days. महाशालाः Mahāśālāḥ, great performers of annual sacrifices. महाश्रोत्रियाः Mahāśrotriyaḥ, the great knowers of all the Vedas with their meaning. न Na, not. नः Naḥ, of us: amongst us. अद्य Adya, to-day. कश्चन Kaśchana, any one. अश्रुतम् Aśrutam, unheard. अमतम् Amatam, unconceived, not considered. अविज्ञातम् Avijñātam, unknown. उदाहरिष्यन्ति Udāhariṣyanti, shall mention. इति Iti, thus. हि Hi, indeed. एभ्यः Ebhyaḥ, from them, from the learned men who had realized Brahman. विदांचक्रुः Vidāñchakruḥ, they knew.

5. Verily knowing this, the great sacrificers and the great theologians of yore said "From this day, none of us can be said not to know anything of which we have not heard, nor considered, nor known." For of a truth, others in present times have learnt everything from these teachers of yore.—420.

MANTRA 6.

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु
शुक्लमिवाभूदित्यपां रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्य-
न्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यद् उ Yat U, what verily. रोहितम् Rohitam, red. इव Iva, like. अभूत् Abhūt, was. इति Iti, thus. तेजसः Tejasah, of Tejas, of Lakṣmī. तद् Tat, that. रूपम् Rūpam, colour. इति Iti, thus. तद् Tat, that. विदांचक्रुः Vidāñchakruḥ, they knew. यदु Yadu, what, verily. शुक्लम् Śuklam, white. इव Iva, like. अभूत् Abhūt, was.



इति Iti, thus. अपाम् Apām, of Vāyu, of Water. रूपम् Rūpam, color. इति Iti, thus. तत् Tat, that. विदांचक्रुः Vidāñchakruḥ, they knew. यद् Yadu, what verily. कृष्णम् Kṛṣṇam, black. इव Iva, like. अभूत् Abhūt, was. इति Iti, thus. अन्नस्य Annasya, of Rudra: of Earth. रूपम् Rūpam, color. इति Iti, thus. तत् Tat, that. विदांचक्रुः Vidāñchakruḥ, they knew.

6. Whatever appeared to them red they knew to be due to Lakṣmī, whatever appeared to them white they knew to be due to Vāyu; and whatever appeared to them dark they knew to be due to Rudra.—421.

MANTRA 7.

यद्विज्ञातमिवाभूदित्येतासामेव देवतानाम् समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यद् Yat, what. उ U, verily. अविज्ञातम् Avijñātam, unknown, inscrutable. इव Iva, like. अभूत् Abhūt, was. इति Iti, thus. एतासाम् Etāsām, of these. एव Eva, even, alone. देवतानाम् Devatānām of the deities. समासः Samāsaḥ, combination. इति Iti, thus. तत् Tat, that. विदांचक्रुः Vidāñchakruḥ, they knew. यथा Yathā, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imāḥ, these. तिस्रः Tisraḥ three. देवताः Devatāḥ, deities. पुरुषम् Puruṣam, man. प्राप्य Prāpya, reaching. त्रिवृत् Trivṛit, three-fold, tripartite. त्रिवृत् Trivṛit, threefold, tripartite. एकैका Eka-ekā, each one. भवति Bhavati, becomes. तत् Tat, that. मे Me, from me. विजानीहि Vijāñihi, learn thou. इति Iti, thus.

7. Whatever verily appeared to them inscrutable they took to be as some combination of these three deities. Now of a truth, learn from me, my child, how every deity becomes tripartite in its descent into man.—422.

MADHYA'S COMMENTARY.

Now that which is the red color (in whatever object it may be found) is a color which has its origin in the color of Śrī:—Whatever is white is produced from the color of Vāyu (Prāṇa); and know that the black is born from the colour of Śiva (Hara).

(Since Agni thus depends upon Śrī, Vāyu and Śiva) therefore that which is the all-devouring power of Agni, and which is why it is called Agni (ag+nih=agni) really belongs to this Triad of Śrī, &c. Therefore Agni has no fieriness in its own nature, but owes it all to them. Similarly all power of attraction (ādadāna) belongs primarily to this Triad,



who are the true Āditya (attractor) while the sun is āditya derivatively only. Similarly the power of giving joy (chand) belongs primarily to this Triad, who are the true Chandra or Gladners, the moon is called Chandra secondarily only. Similarly the power of enlightenment belongs principally to this Triad, who are the true Vidyut or Enlightners, the lightning is called Vidyut secondarily only. Thus this Triad has all names and all forms, all other objects are but reflections of these ; therefore, these Agni, &c., also assume all forms and colors, red, white, &c., in turn. (In themselves Agni, &c., have no form of their own, nor any color.)

Now the Commentator explains the phrase vāchā ārambhaṇam vikāraḥ namadheyam trīṇi rūpāṇi ova satyam.

Therefore calling of one thing by the name belonging to another, as fire is called Agni, a name belonging to the Triad, is a matter of conventional speech only. Symbolically alone is such vikāra or secondary names employed, the eternal name is that which refers to the Triad.

As the names Lakṣmī, Vāyu, &c., primarily belong to the devatās of the Triad, but secondarily apply to men and women also ; and in the case of the latter the name being symbolical only is a mere matter of speech ; the human names being secondary only and not primary ; so all the names of the Vedas are primarily the names of these three deities. Therefore they are called satyam : for satya means the primary ; the principal.

As the names and the forms of Indra and other devas are but the secondary names of these principal Deities : derived from the names of the Triad ; and as these names principally belong to these Three ; because Indra, &c., as they are subordinate to this Triad, and as the Triad is superior to them in power, &c., so the names of Śiva and his forms are the primary names of Vāyu, they are applied secondarily to Śiva ; similarly the names of Vāyu and his forms are the primary names of Lakṣmī, and are secondarily applied to Vāyu. Similarly the names of Lakṣmī and her forms are the primary names of the Lord Hari, and His forms. Therefore He is alone the Lord of all, He is all forms, He is all.

He alone is all-name, because every name is His name ; and so also He is alone the all-power because every power is His power. All the forms that belong to others are reflections of His forms. He is one only without a second—the peerless, and consequently, the best of all. He being the chief is called the Sat or Good ; He is called the Satyam because He is good (Sat), He is all-pervading (Tati) and He has knowledge (Ya.)



Thus Satya is the name of the Lord Viṣṇu ; a tat tvam asi Śvetaketu thou art not that O Śvetaketu. Why art thou, therefore, so conceited and stern. The gods Indra and the others are higher than thou in wisdom and power, yea higher than they are the Triad Śrī, Prāṇa and Śiva : while the highest of all is the Lord Viṣṇu ; so never be conceited. Never think thyself the wisest or the greatest. Thus knowing the great power of Viṣṇu, let neither pride nor sternness enter thy heart ; for none can ever remain stern, who come to know the power of Viṣṇu : for the knowledge of Viṣṇu cannot be the cause of pride. Thus it is in the Sāma Saṁhitā.

FIFTH KHANDA.

MANTRA 1.

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्त-
त्पुरीषं भवति यो मध्यमस्तन्मांसं सं योऽणिष्ठस्तन्मनः ॥ १ ॥

अन्नम् Annam, food, the God Śiva in the food. अशितम् Aśitam, when eaten, when taken as one's support. त्रेधा Tredhā, three fold. विधीयते Vidhiyate, becomes. तस्य Tasya, of his, of it. यः Yaḥ, what. स्थविष्ठः Sthaviṣṭhaḥ, Grossest. धातुः Dhātuḥ, portion, humour. तत् Tat, that. पुरीषम् Purīṣam, excrement, feces. भवति Bhavati, is called. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. तत् Tat, that. मांसम् Māmsam, flesh. यः Yaḥ, what. अणिष्ठः Aṇiṣṭhaḥ, most fine, most subtle. तत् Tat, that. मनः Manaḥ, mind.

1. (Rudra, the deity of) food when eaten, *i.e.*, (nourishing man) becomes three fold ; His grossest portion is called the excrement (because this aspect of Rudra dwells in it), His middle portion is called flesh, His subtlest portion is called mind.—423.

Note :—The Lord Śiva, when entering the body of man, through food, goes to support man in a three-fold way, first as directing the excretory functions, and expelling all noxious and useless particles from the body. This part of the food is called feces, and Rudra also gets this name because it presides over this function, similarly with his middle portion, he builds up the muscles of the body and is called flesh. With his highest part, he builds the mind of man and is called manas.

MANTRA 2.

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्त-
न्मूर्त्रं भवति यो मध्यमस्तह्योहितं योऽणिष्ठः स प्राणः ॥ २ ॥

आपः Āpaḥ, Water, Vāyu. पीताः Pītaḥ, when drunk. त्रेधा Tredhā, three-fold. विधीयन्ते Vidhiyante, become. तासाम् Tāsām, of his. यः Yaḥ, what. स्थविष्ठः



Sthaviṣṭhaḥ, grossest. धातुः Dhātuh, portion. तद् Tat, that. मूत्रम् Mūtram, urine. भवति Bhavati, becomes. यः Yah, what. मध्यमः Madhyamaḥ, middle. तद् Tat, that. लोहितम् Lohitam, blood. यः Yah, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. प्राणः Prāṇaḥ, life-breath.

2. (Vāyu the deity of) water when drunk (and going to nourish man) becomes three-fold. His grossest portion is in urine, the middle is in blood and the finest is in the breath of life.—424.

MANTRA 3.

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि
भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

तेजः Tejah, Lakṣmī. अशितम् Aśitam, when supporting man. त्रेधा Treḍhā, three-fold. विधीयते Vidhiyate, becomes. तस्य Tasya, of her. यः Yah, what. स्थविष्ठः Sthaviṣṭhaḥ, grossest. धातुः Dhātuh, portion. तद् Tat, that. अस्थि Asthi, bone. भवति Bhavati, becomes. यः Yah, what. मध्यमः Madhyamaḥ, middle. स Sa, that. मज्जा Majjā, marrow. यः Yah, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. वाक् Vak, speech.

3. (Lakṣmī the deity of) fire, when nourishing man becomes three-fold. Her grossest portion is in the bone, the middle is in marrow and the finest is in the speech of man.—425.

MANTRA 4.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति
भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति ह्येवाच ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

अन्नमयम् Annamayam, made of food. Having principally Rudra the Lord of Anna as presiding deity. हि Hi, verily. सोम्य Somya, O child. मनः Manaḥ, mind. आपोमयः Āpomayaḥ, consisting of water. Having Vāyu the deity of water as its chief presiding deity. प्राणः Prāṇaḥ, the life-breath. तेजोमयी Tejomayī, consisting of fire. वाक् Vak, speech. इति Iti, thus. भूयः Bhuayah, again. एव Eva, indeed, even. मा Mā, to me. भगवान् Bhaḡavān, venerable sir. विज्ञापयतु Vijnāpayatu, teach. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O, child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, he said.

4. For truly, my child, mind has for its presiding deity Rudra the God of Food, the life-breath has its chief



Vāyu (the God of Water) and the speech has its chief (the Goddess of) Fire (namely Lakṣmī).

'Please sir, instruct me still more,' said the son. 'Be it so, my child,' replied the father.—426.

SIXTH KHAṆḌA.

MANTRA 1.

दध्नः सोम्य मथ्यमानस्य योऽग्निमा स ऊर्ध्वः समुदीपति
तत्सर्पिर्भवति ॥ १ ॥

दध्नः Dadhnaḥ of curd. सोम्य Somya, O, child. मथ्यमानस्य Mathyamānasya, when churned. यः Yaḥ, what. अग्निमा Aṅimā, subtlest. सः Saḥ, that. ऊर्ध्वः Urdhvaḥ, upwards, समुदीपति Samudīṣati, rises. तत् Tat, that. सर्पिः Sarpīḥ, butter. भवति Bhavati, becomes.

1. My child, when curd is churned, its subtlest portion, which rises upwards, becomes butter.—427.

MANTRA 2.

एवमेव खलु सोम्यान्नस्याशयमानस्य योऽग्निमा स ऊर्ध्वः
समुदीपति तन्मनो भवति ॥ २ ॥

एवम् Evam, thus. एव Eva, indeed. खलु Khalu, verily, only. सोम्य Somya, O child. अन्नस्य Annasya, of food. अशयमानस्य Aśyamānasya, of being eaten, of Śiva when nourishing man. यः Yaḥ, what. अग्निमा Aṅimā, subtle. सः Sa, that. ऊर्ध्वः Urdhvaḥ, upwards. समुदीपति Samudīṣati, rises. तत् Tat, that. मनः Manah, mind. भवति Bhavati, becomes.

2. Thus, my child, verily, (Rudra when going to nourish man through) the food which is eaten causes (his) subtlest portion to rise up and enter into the mind.—428.

MANTRA 3.

अपाम् सोम्य पीयमानानां योऽग्निमा स ऊर्ध्वः समुदीपति
स प्राणो भवति ॥ ३ ॥

अपाम् Apām, of water : of Prāṇa. सोम्य Somya, my child. पीयमानानाम् Piya-mānānam, when drunk : when nourishing man. यः Yaḥ, what. अग्निमा Aṅimā, subtle. स Sa, that. ऊर्ध्वः Urdhvaḥ, upwards. समुदीपति Samudīṣati, rises. स Sa, that. प्राणः Prāṇaḥ, breath of life. भवति Bhavati, becomes.



3. (Vâyu, the God of) waters when nourishing man, O child, causes his subtlest portion, to rise up, and enter into the breath of life.—429.

MANTRA 4.

तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥

तेजसः Tejasah, of fire, of Lakṣmī. सोम्य Somya, O child. अशयमानस्य Aśya-mānasya, when eaten : when nourishing man. यः Yaḥ, what. अणिमा Aṇima, the subtlest. स Sa, what. ऊर्ध्वः Urdhvah, upwards. समुदीषति Samuḍīṣati, rises. सा Sa, that. वाक् Vāk, speech. भवति Bhavati, becomes.

4. (Lakṣmī the Goddess of) fire when nourishing man, O child, causes her subtlest portion to rise up and enter into the speech of man.—430.

MANTRA 5.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

अन्नमयम् Annamayam, food as its chief. हि Hi, verily. सोम्य Somya, O child. मनः Manah, mind. आपोमयः Āpomayah, water as chief. प्राणः Prāṇah, breath. तेजोमयी Tejomayī, fire as its chief. वाक् Vāk, speech, इति Iti, thus. भूयः Bhūyah, Again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, venerable sir. विज्ञापयतु Vijñāpayatu, instruct, teach. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus. इ Ha, indeed. उवाच Uvācha, he said.

5. For truly my child mind has for its presiding deity Rudra the God of food, the life-breath has for its presiding deity Vâyu the God of water, and the speech has for its presiding deity Lakṣmī, the Goddess of fire.

“Please sir, instruct me still more,” said the son. “Be it so, my child,” replied the father.—431.

Note. — The words of this Mantra are exactly the same as those of VI. 5. 4.

The theory propounded in the Chhândogya Upaniṣad that a man if he fasts for 10 (ten) days, taking water only will loose all memory, and his mental activities will be lessened, because mind depends upon food, is true as a general rule but there are exceptions to it. Experiments have been made lately to prove that man can live without food for a very long period. And that during this period though there is physical weakness the general health is not impaired and mind is more active than usual. We give the following quotation from the *Review of Reviews* for the month of April, 1910,



Mr. Sinclair's personal experience.

Mr. Sinclair describes how a natural robust constitution was broken down by irregular eating. He never drank, smoked or used tea or coffee, and was a strict vegetarian. But overwork and carelessness both as to how and when he ate brought on dyspepsia, and he became liable to all manner of diseases. When at last he could not digest milk and cornflour mush, he decided to give the cure a trial. He thus records his experiences during the first four days :—

I am very hungry for the first day ; the unwholesome, ravening sort of hunger that all dyspeptics know. I had a little hunger the second morning, and thereafter, to my great astonishment no hunger whatever—no more interest in food than if I had never known the taste of it. Previous to the fast I had a headache every day for two or three weeks. It lasted through the first day and then disappeared never to return. I felt very weak the second day, and a little on arising. I went out of doors and lay in the sun all day, reading, and the same for the third and fourth days in intense physical lassitude, but with great clearness of mind. After the fifth day I felt stronger, and walked a good deal, and I also began some writing. No phase of the experience surprised me more than the activity of my mind : I read and wrote more than I had dared to do for years before.

During the first four days I lost fifteen pounds in weight ; something which, I have since learned, was a sign of the extremely poor state of my tissues. Thereafter I lost only two pounds in eight days, an equally unusual phenomenon. I slept well throughout the fast. About the middle of each day I would feel weak, but a massage and cold shower would refresh me.

SEVENTH KHANḌA.

MANTRA 1.

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः
पिवापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

षोडशकलः Ṣoḍaśakalāḥ, having sixteen parts. सोम्य Somya, O child. पुरुषः Puruṣaḥ, man. पञ्चदश अहानि Pañchadaśa-ahāni, fifteen days. मा Mā, not. अशीः Aśīḥ, take food. कामम् Kāmam, as thou wishest, as much as you like. अपः Apāḥ, water. पिब Piba, drink thou. आपोमयः Āpomayaḥ, having water for his chief. प्राणः Prāṇaḥ, life. न Na, not. पिबतः Pibataḥ, drinking. विच्छेत्स्यते Vichhet-syate, will be cut off, will leave thee इति Iti, thus.

1. O child, man consists of sixteen parts. For fifteen days do not take any food, but drink as much water as thou likest ; for the breath of life is under the Lord of water ; and so long as thou drinkest water, thy life will not be cut off.—432.

MANTRA 2.

सह पञ्चदशाहानि नाशाय हैनमुपससाद किं ब्रवीमि भो
इत्यृचः सोम्य यजूंषि सामानीति स होवाच न वै मा प्रतिभान्ति
भो इति ॥ २ ॥



सह Saha, he, Śvetaketu. पञ्चदश अहानि Pañchadaśa-ahāni, for fifteen days. न Na, not. आश Aśa, took food. अथ Atha, then. ह Ha, indeed. एनम् Enam, to him, to his father. उपससाद् Upasasāda, approached. किम् Kim, what. ब्रवीमि Bravīmi, shall I speak, shall I recite. भोः Bhoḥ, O Sir. इति Iti, thus. ऋचः Ṛichah, the Ṛig Veda verses. सोम्य Somya, O' child. यजुषि Yajūṣi, the Yajur Veda verses. सामानि Sāmāni, the Sama Veda verses. इति Iti, thus. स Sa, he (Śvetaketu). ह Ha, indeed. उवाच Uvācha, he said. न Na, not. वै Vai, verily. मां Ma, to me. प्रतिभन्ति Pratibhānti, occur to my memory. भोः Bhoḥ, oh, इति Iti, thus.

2. Śvetaketu did not take any food for fifteen days, and then he repaired to his father and said "What verses shall I recite?" The father said "repeat the Ṛik, the Yajus, or Sāman verses". He replied: "They do not occur to my memory, sir."—433.

MANTRA 3.

तद् होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः
खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेवद् सोम्य
ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तैतर्हि
वेदान्नुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvāch, he said. यथा Yathā, as. सोम्य Somya, O child. महतः Mahataḥ, of a great. अभ्याहितस्य Abhyāhitasya, lighted fully. एकः Ekah, one. अङ्गारः Aṅgārah, burning coal. खद्योतमात्रः Khadyotamātrah, merely like a fire-fly in size. परिशिष्टः Pariśiṣṭah, which remains behind, is left behind. स्यात् Syat, may be. तेन Teyna, by that. ततः Tataḥ, than that. अपि Api, even. न Na, not. बहु Bahū, much. दहेत Daheta, may burn. एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Ṣoḍaśānām, of the sixteen. कलानाम् Kalānām, of the parts. एका Ekā, one. कला Kalā, part. अतिशिष्टा Atiśiṣṭā, is left behind. स्यात् Syat, may be. तथा Tayā, by that. एतर्हि Etarhi, therefore. वेदान् Vedān, the Vedas. न Na, not. अनुभवसि Anubhavasi, thou rememberest. अशान Aśāna, eat thou अथ Atha, then. मे Me, my. विज्ञास्यसि Vijnāsyasi, thou wilt understand, thou wilt learn from me. इति Iti, thus.

3. The father said to him; "As of a great lighted fire one burning coal, insignificant as the fire-fly in size, may be left, which would not burn much fuel, thus my dear son, one part only of the sixteen parts of you is left, and therefore with that one part you do not remember the Vedas. Go and eat, then thou wilt understand (remember) what thou didst learn from me."—434.

MANTRA 4.

स हाशाय हैनमुपससाद त॒ ह यत्किञ्च पप्रच्छ सर्व॑ ह
 प्रतिपेदे ॥ ४ ॥

स Sa, he. ह Ha, indeed. आश Áśa, took food. अथ Atha, then. ह Ha, Indeed, Enam, to him. उपससाद Upasasāda, repaired, approached. तम् Tam, to him. ह Ha, indeed. यत्किञ्च Yatkiñcha, whatever. पप्रच्छ Paprachchha, asked. सर्वम् Sarvam, all. ह Ha, indeed. प्रतिपेदे Pratipede, replied, answered.

4. Then Śvetaketu took food and afterwards approached his father. And whatever his father asked him he gave replies to it appropriately.—435.

MANTRA 5.

त॒ ह्युवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योत-
 मात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु
 दहेत् ॥ ५ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvācha, said. यथा Yatha, as. सोम्य Somya, O child. महतः Mahataḥ, of a great. अभ्याहितस्य Abhyāhitasya, of a fully-lighted fire. एकम् Ekam, one. अङ्गारम् Aṅgāram, burning coal. खद्योतमात्रम् Khadyota-mātram, merely like a fire-fly in size; परिशिष्टम् Parisiṣṭam, remained behind. तम् Tam, that. तृणैः Triṇaiḥ, with straw, with grass. उपसमाधाय Upasamādhaya, putting upon it. प्राज्वलयेत् Prajvalayet, may be lighted. तेन Tena, by that. ततः Tataḥ, than that. अपि Api, even. बहु Bahu, much. दहेत् Dahet, may burn.

5. The father said to him "As, O child, of a great lighted fire one coal of the size of a fire-fly, if left, may be made to blaze up again, by putting grass upon it, and will thus burn more than this.—436.

MANTRA 6.

एव॑ सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽ
 न्नेनोपसमाहिता प्राज्वालीत्तयैतर्हि वेदाननुभवस्यन्नमय॑ हि
 सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्वास्य
 विजज्ञाविति विजज्ञाविति ॥ ६ ॥



एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Soḍaśānam, of the sixteen. कलानाम् Kalānam, of the parts. एका Eka, one. कला Kala, part. अतिशिष्टा Atiśiṣṭa, remained behind. अभूत् Abhūt, was. सा Sa, that. अन्नम् Annam, with food. उपसमाहिता Upasamāhita, being placed upon it, invigorated. प्राज्वलीत् Prājvalit, lighted up again. तया Tayā, by that. एतर्हि Etarhi, therefore. वदान् Vedān, Vedas. अनुभवति Anubhavati, rememberest thou. अन्नमयम् Annamayam, food as its chief. हि Hi, verily. सोम्य Somya, O child. मनः Manah, mind. आपोमयः Āpomayaḥ, water as its chief. प्राणः Prāṇah, breath. तेजोमयी Tejomayī, fire as its chief. वाक् Vak, speech. इति Iti, thus. इति Iti, thus. तत् Tat, that. हा Ha, verily. अस्य Asya, that; the genitive must be construed as accusative. विजज्ञौ Vijajñau, he understood. इति Iti, thus. विजज्ञौ Vijajñau, he understood. इति Iti, thus.

6. Thus O child, out of the sixteen parts one part was left to you. That part being invigorated by food, lighted up again. By it therefore, you now remember the Vedas. O child, mind has for its presiding deity Rudra, the God of Food, the life breath, has for its chief Vāyu the God of water, and speech has for its presiding deity Lakṣmī the Goddess of Fire.—437.

Note:—In some texts of the Upaniṣad the following verse is also found.

पञ्चेन्द्रियस्य पुरुषस्य यदेवस्यादनावृतम् ।

तदस्य प्रज्ञा स्रवति हृतेः पादादिबोदकम् ॥

पञ्चेन्द्रियस्य Pañchendriyasya, of the man consisting of five senses. पुरुषस्य Puruṣasya, of the man. यद्, Yad, when. एव Eva, even. स्यात् Syāt, becomes, may become. अनावृतम् Anāvṛitam, unprotected uncovered by food. तत् Tat, then. अस्य Asya, his. प्रज्ञा Prajñā, intelligence. स्रवति Sravati, flows away. हृतेः Driteḥ, from a leathern bag. पादात् Pādāt, from the foot. इव Iva, like. उदकम् Udakam, water.

When the mind of the man consisting of five senses is not supported by food; then his intelligence goes away as the water flows away from the mouth of a leathern bag.—438.

MADHVA'S COMMENTARY.

Says an objector:—

Still you cannot explain this subject, as if it all applied to the devas; for how will you explain the phrase 'the middle one became the flesh, &c.' Does the devatā become flesh? And the words māmsam, &c., are well-known names of flesh, &c. This objection is thus answered:—



The words *māmsa*, etc., are the names of the *devatās*. (The three *devatās* called *Lakṣmī*, *Vāyu*, and *Śiva* are called also *Māmsam*, *Lohita*, and *Majjā*, etc.). They are so called because by entering into the flesh, blood and marrow, these *Devatās* regulate these organic parts and nourish man.

But how can you take the words food, water, etc., as meaning *Devatās* when the *Upaniṣad* says "the food when eaten becomes flesh, the water when drunk becomes blood." It can only refer to physical food and water, and not to *Devatās*, called *Annam* and *Apas*, etc. This objection is thus met :—

The word 'being eaten' means being used as support of life. (The *Devas* go to support the organism, so it is said the *Devas* are eaten, the *Devas* are drunk).

But if with every morsel of bread, we are chewing a *Deva* in that bread; and if with every gulp of water, we are swallowing a *Deva*, then the lives of the *Devas* must be most miserable. To this the Commentator replies :—

The *Devas* do not suffer any pain in this process of being eaten and drunk, etc., because of their lordliness and super-physical power. The *Śruti* further says these three *Devatās* having entered the man become each tripartite.

This shows that the *Devas* enter as living-beings through food, etc., and within the body of the man they divide themselves into three parts. Had they suffered any injury, in the process of digestion and assimilation, they could not have regulated the manufacture of flesh, blood and marrow. The word *Jīva* has been explained, as meaning the Supreme Lord; to this an objector says :—Why do you explain *Jīva* in this unusual sense? It would be more appropriate to take the words food, water, etc., in their ordinary sense, and then say that this organised body remains insentient, so long as the *Jīvātmā* does not enter into it. To this the author replies :—

The term *Jīva* is the appellation of the Lord *Aniruddha*, as says the following *Śruti* :—"Prāṇasya prāṇaḥ, etc." He is the Life of life, the Air of the air, the *Jīva* of the *jīva*, Matter of matter. He, the Lord of the four-fold form." Says another text, "The support of *Prāṇa* is *Hari* alone and no one else. The ordinary transmigrating souls are called *jīvas* because they are born (*jī*=born) and because they transmigrate (*va*=to go)."

In other words the term *jīva*, when applied to souls, is a word derived from the roots *jan* and *vā*. *Jan* gives *ji* with the affix *ḍi*, and *vā* gives *va*, with the affix *ka*. The word *jīva* thus derived means the transmigrating soul.

Another reason, why the words *jīvena ātmana* in *Mantra 2* of *Khaṇḍa 3* cannot mean the ordinary *jīvātman*, is this :—If the word *jīva* meant the ordinary transmigrating soul, then the passage under consideration would mean that one *jīva* entered into a body in which there was already another soul. The passage says :—The *Tejas* thought, &c., which shows that the *Tejas*, &c., are sentient beings, who can think, what was the



necessity of another *jīva* entering into this *jīva*, in order to develop name and form? One *jīva* does not stand in the need of another *jīva* to develop name and form.

But the same reasoning would apply to the entrance of the Lord into the soul; what was the necessity of the Lord entering into the human soul in order to develop name and form? The answer to it is, that the *jīvas* by themselves have not the power to develop names and forms; in other words, the *jīvas* without the assistance of the Lord cannot bring about creation. As says the following text:—The Lord saw that the creative Powers lay dormant after the cosmic dissolution, (and though alive were unable to create), therefore he entered into these twenty-three creative hierarchies, called the *tattvas*.

The Lord simultaneously entered into the host of the twenty-three *Tattvas*, when He saw that their power to manifest creation was dormant and required stirring up. (The *Bhāgavata Purāṇa*).

The twenty-three creative hierarchies are:—The five *devas* of sensation, the five *devas* of action, the five *devas* presiding over objects of sensation, the five *devas* of elements, and the *devas* of *Manas* and *Ahaṁkāra* and *Buddhi*. But are not these 23 *tattvas* insentient objects? No. The text of our *Upaniṣad* shows that they are sentient beings: and the *Bhāgavata Purāṇa* also says the same:—

(The *devas* of the *tattvas* finding themselves unable to create thus prayed to the Lord):—"We are thine, O Eternal! Thou hast created us in order to further develop this universe, but we being a disorganised mass, cannot fulfil thy purpose, and cannot repay thy debt by creating. O! Unborn! make us capable to bring thee offering (in the shape of creation) in due time; organise us that we may eat food; and adoring Thee and us may the people of the world bring offering to Thee; and undisturbed may it eat food. Therefore O *Deva*! give us thy wisdom and power, that we may create." (*Bhāgavata Purāṇa* Book Third Ch. 5, verses 48-49). After this prayer of the *Tattvas*, the *Bhāgavata* goes on to say, that the Lord entered into the *Tattvas*.

The words *jīva* of Mantra 2 *Khaṇḍa* 3, has been explained by us as meaning the Lord. The same phrase *jīvena ātmanā* occurs in Mantra one *Khaṇḍa* 11. There the word *Jīva* cannot but mean the Lord, and is inapplicable to transmigrating soul. That passage refers to the *Jīva* of the tree. According to *Śaṅkara* it is translated thus:—

"If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing." Therefore our author says:—

The passage in 11th *Khaṇḍa* Mantra 1 shows that the word *Jīva* cannot refer to the transmigrating soul but to the Lord. For it says "drinking in its nourishment and rejoicing." Now who rejoices? Is it the body of the tree or the *Jīva* in the tree, that rejoices? The tree cannot rejoice, because it is insentient: therefore, the *Jīva* in the tree rejoices. Now it proves that the *Jīva* *Ātman* referred to in that Mantra, which pervades



the tree, must be the Lord ; because the Jīva of the tree could not be pervaded by another Jīva. Therefore the word Jīva in this passage Mantra 2 Khaṇḍa 3 must mean the Lord. The word Jīva when applied to God, denotes that form of God which is Antaryāmin or the Inner Guide of all souls. This is the technical name of God as we find in the Tattvaviveka :—

“Jīva is the name given to the inner Dweller of the enjoyer of pleasure and pain (i.e., the Dweller within the Soul). The same Lord dwelling outside and controlling the cosmic forces (Devatās) is called Sat. He is the Lord, the Highest Spirit.” Thus it is in the Tattva Viveka.

The word Agni is not the primary name of fire ; primarily it is the name of God, secondarily it is applied to fire :

Note :—The word nāmādheya means ‘a name,’ the affix dheya has no specific force here. The word Vikāra means “not the primary,” “the secondary meaning.” An objector says :—“The text (VI-4.1) upāgād agaer agnitvam vāchārambhanam vikāro nāmādheyam tṛiṇi rūpāpityeva satyam literally and grammatically means—‘thus vanishes what we call fire, as a variety, being a name, arising from speech. What is true are the three colors.’ Your explanation that the application of the name Agni to any one else than the Triad is a conventional use of speech, is wrong as there is no such phrase ‘as any one else’ in the text, nor it is right to explain tṛiṇi rūpāṇi by a genitive construction trayānām rūpānām.” To this the Commentator answers :—

The sentence should be construed thus :—

Agni nāmāni tṛiṇi rūpāṇi iti nāmādheyam satyam ityādi :

All the names of Agni are the primary names of the Triad ; not only the word Agni, but its synonyms also are the primary names of the Triad, and secondarily of others. Similarly the word Āditya and its synonyms are primarily applied to the Triad, and are secondarily to the sun and others. The Smṛiti (Tattva Viveka) is therefore right in explaining tṛiṇi “by trayāṇam” ; for the text cannot be explained without the use of a genitive word. For in paraphrasing it we have to use a word in the genitive case ; thus Agnyādi nāmāni teṣām eva mukhyāni : where teṣām is used.

EIGHTH KHANĀA.

MANTRA I.

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य
विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा
संपन्नो भवति स्वमपीतो भवति तस्मादेन५ स्वपितीत्याचक्षते
स्व५ ह्यपीतो भवति ॥ १ ॥

उद्दालकः Uddālakaḥ, by name Uddālaka. ह Ha, once. हारुणिः Āruniḥ, the son of Aruṇa. श्वेतकेतुम् Śvetaketum, to Śvetaketu. पुत्रम् Putram, son. उवाच



Uvācha, said. स्वप्नान्तम् Svapnāntam, the end of dream state, *i. e.*, the state called suṣupti: the nature of deep sleep. मे Me, from me. सोम्य Somya, O child. विजानीहि Vijānihi, learn thou. इति Iti, thus. यत्र Yatra, at what time: when in deep sleep. एतन् Etat, this: another reading is ayam. पुरुषः Puruṣaḥ, man jīva. स्वपिति Svapiti, sleeps. नाम Nāma, then. सता Sata, with the Sat, with the Lord Viṣṇu, with the Supreme Self. सोम्य Somya, O child. तदा Tada, then: in that state of deep sleep. सम्पन्नः Sampannaḥ, gone to, attain to, companionship. भवति, Bhavati, becomes. स्वम् Svam, the Lord called Sva or the Independent. अपि इतः Apitaḥ, attained, reaching, entering unconsciously. The unconscious merging of an entity into a higher is called apita. भवति Bhavati, becomes. तस्मात् Tasmāt, from that, therefore. एनम् Enam, him. स्वपिति Svapiti, sleeping, इति Iti, thus. आचक्षते Āchakṣate, they say. The wise say. स्वम् Svam, the Independent Lord. हि Hi, because. अपि इतः Api-itāḥ attained, reached, entered. भवति Bhavati, becomes.

1. Uddālaka Āruṇi said to his son Śvetaketu, "Learn from me the true nature of deep sleep (suṣupti). When a man sleeps, then he comes into the presence of the Sat (True and Good). He has reached the Independent called Sva. Therefore, they say, Svapiti, because he is gone to (his Lord) the Independent."—439.

Note.—This verse may be explained as applying to the state called Mukti or Release also. Then the word Svapnānta would mean the end of dream or the middle state called that of Jīvan-Mukti. When a Jīvan Mukta becomes fully Mukta, then he is said to have reached Sva or his Lord or his Master. In this state, he is in the company of the Sat or the True. The state of a Mukta reaching the Lord is called Svapiti.

MANTRA 2.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनम-
लब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि
सोम्य मन इति ॥ २ ॥

स Sa, he. यथा Yatha, as. शकुनिः Śakuniḥ, a kite, falcon, hawk, any bird. सूत्रेण Sūtreṇa, by a thread tied to the thumb of the hunter, by a thread tied to the hand of the bird-killer. प्रबद्धः Prabaddhaḥ, tied to. दिशम् दिशम् Diśam diśam, in every direction. पतित्वा Patitva, flying, falling. अन्यत्र Anyatra, anywhere (than the bondage). आयतनम् Āyatanam, rest, release from the string, place of rest. अलब्ध्वा Alabdhvā, not finding. बन्धनम् Bandhanam, the bondage. एव Eva, even. उपश्रयते Upaśrayate, settles down, rest. एवम् Evam, thus. एव Eva, even. खलु Khalu, verily. सोम्य Somya, O child. तत् Tat, that. मनः Manaḥ, mind,



jīva the Thinker. दिशम् दिशम् Diśam diśam, every direction. पतित्वा Patitvā, falling, flying. अन्यत्र Anyatra, anywhere. आगतनम् Āyatanam, rest. अलब्ध्वा Alabdhvā, not finding. प्राणम् Prāṇam, the Lord, the Life-Breath, the Sat, the Supreme Self. एव Eva, even. उपश्रयते Upaśrayate, settles down upon. प्राणबन्धनम् Prāṇa-bandhanam, tied to Prāṇa, the Lord. हि Hi, because. सोम्य Somya, O child. मनः Manah, mind, Jīva, the Thinker. इति Iti, thus.

2. As a hawk tied by a string (to the finger of the hunter,) struggles to release itself, by flying in every direction, and not finding release anywhere, settles down (on the finger) where it is fastened, exactly in the same manner, O child, is this Thinker, which after flying in every direction, and finding no rest anywhere, settles down on Prāṇa, for indeed, my child, the Thinker is fastened to Breath.—440.

Note.—The state of deep sleep is a constantly recurring element in the life of man, and its object is to give absolute rest to the Thinker when tired with the experiences of the waking and dream state. The state of Mukti is similarly a state of rest from the experiences of the Samsāra—but without any return to mundane existence.

MANTRA 3.

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति
नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय
इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुद्धमुत्पतित* सोम्य
विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

अशना-पिपासे Aśana-pipāse, hunger and thirst. The desire to eat is called aśnāyā. The या is elided as a vedic anomaly. The desire to drink is called pipāsā. मे Me, from me. सोम्य Somya, O child. विजानीहि Vijānīhi, learn thou. इति Iti, thus. यत्र Yatra, where when. एतत् Etat, this. पुरुषः Puruṣaḥ, man. अशिशिषति Aśiṣiṣati, hungers, wishes to eat. नाम Nāma, a particle. आपः Āpaḥ, water, Prāṇa the Lord of the waters. एव Eva, even. तत् Tat, then, that. अशितम् Aśitam, eaten food. नयन्ते Nayante, carry: the waters which have been drunk, carry. तत् Tat, that then. यथा Yathā, as. गोनायः Gonāyaḥ, the leader of cows, a cowherd अश्वनायः Aśvanāyaḥ, the leader of horses. (aśva plus nāya) a keeper of horses. पुरुषनायः Puruṣanāyaḥ, the leader of men, the king or the commander of an army. इति Iti, thus. एवम् Evam, thus. तत् Tat, therefore. आपः Āpaḥ, waters, Prāṇa. आचक्षते Āchakṣate, are called, they call, the wise say. अशनाय Aśanāya, the leader of digested food. इति Iti, thus. तत्र Tatra, then. एतत् Etat, this. शुद्धम् Śuṅgam, the bud, the offshoot, from the seed. उत्पतितम् Utpatitam, brought forth, comes out: an effected object, the body. सोम्य Somya, O child. विजानीहि Vijānīhi, learn thou. न Na, not. इदम् Idam, this. भविष्यति Bhaviṣyati, shall be. अमूलम् Amūlam, without root or cause.



3. Learn the truth about hunger and thirst, O child. When this man desires to eat then the waters (Prâṇa) carry the food which has been eaten (i.e., Prâṇa the Lord of waters modifies the food into the germ). Therefore Prâṇa is called Aśanâya, because Prâṇa is the leader of food. Just as a cow-herd is called Gonâya, or a keeper of horses is called Aśvanâya, or a king is called Puruṣanâya :—thus the waters are said to be the leader of food or Aśanâya. Thus as this off-shoot (presupposes a root) so this created body. It is verily not without its root, O child.—441.

Note.—The real object why a Jīva eats and drinks is to reproduce another Jīva of its kind.

Having shown in the last verse that the man is under the Lord, in his state of Mukti and Deep Sleep; this verse shows how he is under Him in his waking state also. The fact of reproduction is a standing miracle proving the dependence of the Jīva on the Lord. He eats and drinks, but who is it that turns the food into blood and bone; and makes the reproduction of species possible? It is the Lord acting through Prâṇa—the Life Principle. The word Śuṅga used in this and the subsequent mantras is significant. As a Śuṅga or an offshoot is a mark from which we infer the existence of its cause or root, so the body of the child presupposes its cause. This body must have an agent, as it is an effect, just as an offshoot.

MANTRA 4.

तस्य क मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो
मूलमन्विच्छद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य
शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

तस्य Tasya, of that, of this physical body. क Kva, where. मूलं Mūlam, root, cause. स्यात् Syāt, may be, can be. अन्यत्र Anyatra, any where else. अन्नाद् Annāt, than the food (Rudra). एव एवम्, thus. एव Eva, even. खलु Khalu, verily. सोम्य Somya, o child. अन्नेन Annena, by food, through food, through Rudra. शुङ्गेन Śuṅgena, through the offshoot, the food itself is an effect like an offshoot which is an effect of the seed. आपोमूलम् Āpomulam, the waters or the prâṇa as the cause or root. अन्विच्छ Anvichchha, search thou, seek thou, अद्भिः Adbhiḥ, with the water, with Prâṇa. सोम्य Somya, o child. शुङ्गेन Śuṅgena, as an offshoot, from which to infer the existence of the root or cause. तेजोमूलम् Tejomulam, the root of heat. अन्विच्छ Anvichchha, search thou. तेजसा Tejasa, with the tejas. सोम्य Somya, o child. शुङ्गेन Śuṅgena, as an offshoot. सन्मूलम् Sanmulam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou. सन्मूलाः



Sannūlāḥ, the Lord Sat as the cause. सोम्य Somya, O child. इमाः Imāḥ, these. सर्वाः Sarvāḥ, all. प्रजाः Prajāḥ the creatures. सदायतनाः Sadāyatanāḥ, having the Sat as their resting place. सव्यतिष्ठः Sat-pratiṣṭhāḥ, having Sat as their foundation.

4. And where could the root of body be except in Food (Rudra)? And in the same manner, my child, taking the Food (Rudra) as an offshoot (effect) seek to find its root (cause) the Water (Prāṇa). Taking Water (Prāṇa) as an offshoot (effect), seek it's cause the Fire (Lakṣmī). Taking the Fire (Lakṣmī) as an offshoot (effect) seek her cause the Good (Lord Viṣṇu). All these creatures have their root in the Good, have their dwelling place in the Good, and (even after Mukti) they rest in the Good.—442.

Note.—The body being an effect we have to find its cause. That cause we find to be Food (Rudra). But Food itself is an effect, we have to find its cause, which we ascertain to be the Waters (Prāṇa). From Water we infer Fire, from Fire the Good. Thus the living man is also under the Lord and dependent upon Him.

MANTRA 5.

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते
तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट
उदन्येति तत्रैतदेव शुक्लमुत्पतितः सोम्य विजानीहि नेदममूलं
भविष्यतीति ॥ ५ ॥

अथ, यत्र Atha Yatra, now, when. एतत् Etat, this. पुरुषः Puruṣa, man. पिपासति Pipāsati, wishes to drink, becomes thirsty. नाम Nāma, a mere particle. तेजः Tejaḥ, the fire (Lakṣmī). एव Eva, even. तत् Tat, that. पीतम् Pitam, water which has been drunk. नयते Nayate, leads, carry. तत् Tat, that. यथा Yathā, as. गोनायः Gonāyaḥ, cow leader. अश्वनायः Aśvanāyaḥ, the horse leader. पुरुषनायः Puruṣanāyaḥ, the man-leader. इति Iti, thus. एवम् Evam, even thus. तत् Tat, that. तेजः Tejaḥ, the fire (Lakṣmī). आचष्टे Ācāṣṭe, is said, is called. उदन्य Udanya, water leader. इति Iti, thus. तत्र Tatra, then. एतत् Etat, this. एव Eva, even. शुक्लम् Śūḷgam, offshoot. उत्पतितम् Utpatitam, produced: effected. सोम्य Somya, O child. विजानीहि Vijānīhi, know, learn. न Na, not. इदम् Idam, this. अमूलम् Amūlam, without cause, without root. भविष्यति Bhaviṣyati, can be, will be इति Iti, thus.

5. When a man desires to drink then the fire (Lakṣmī) carries the water which has been drunk (and converts



it into the germs), therefore fire is called Udanya, because fire is the Leader of Water. Just as a cow-herd is called Gonāya, or a keeper of horses is called Aśvanāya, or a king is called Puruṣanāya, thus the fire is called Udanya. Thus as the offshoot presupposes a root, so this created body. It is not without its root, O child.—443.

Note.—Here the inferential chain starts with a step higher, with water (Prāṇa).

MANTRA 6.

तस्य क मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन
तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा तु खलु
सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकैका भवति
तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

तस्य Tasya, of that. क Kva, where. मूलं Mūlam, root. स्यात् Syāt, can be. अन्यत्र Anyatra, any where else. अद्भ्यः Adbhyah, than the water. अद्भिः Adbhiḥ, from water. सोम्य Somya, O child. शुङ्गेन Śuṅgena, as an offshoot. तेजोमूलं Tejomūlam, the fire as root, as cause. अन्विच्छ Anvichchha, seek thou. तेजसा Tejasā, with the fire. सोम्य Somya, O child. शुङ्गेन Śuṅgena, as an offshoot. सन्मूलं Sanmūlam, the Lord Sat as her cause. अन्विच्छ Anvichchha, seek thou. सन्मूलाः Sanmūlah, the Lord Sat as the cause. सोम्य Somya, O child. इमाः Imāḥ these. सर्वाः Sarvāḥ all. प्रजाः Prajāḥ the creatures. सदायतनाः Sadāyatanāḥ, having the Sat as their resting place, their refuge. सत्प्रतिष्ठाः Sat-pratiṣṭhah, Sat as their foundation. यथा Yathā as. तु Tu, but. खलु Khalu verily. सोम्य Somya, O child. इमाः Imāḥ, these. तिस्रः Tisrah, three. देवताः Devatāḥ, divinities : Fire Water and Earth—Lakṣmī Prāṇa, and Rudra. पुरुषं Puruṣam, man. प्राप्य Prāpya, having reached. त्रिवृत् Trivṛt, three fold. त्रिवृत् Trivṛit tripartite. एकैका Eka-Ekā, each one, every one. भवति Bhavati, becomes. तत् Tat, that. उक्तं Uktam, has been said. पुरस्ताद् Purastāt, before (in mantra VI-4-7.) एव Eva, even. भवति Bhavati, becomes. अस्य Asya, of this. सोम्य Somya, O child. पुरुषस्य Paruṣasya, of the four-faced Brahmā, of the Man, Paradigmatic Man. प्रयतः Prayataḥ, on getting Mukti from the cosmic Governorship. वाङ् Vāk, speech. (fire, Umā). मनसि Manasi in the mind, in Rudra. संपद्यते Sampadyate, merges her body. मनः Manaḥ, mind (Rudra). प्राणे Prāṇe, in the chief Vayu (in Christ). प्राणः Prāṇah, the chief Vayu. तेजसि Tejasi, fire Lakṣmī, in the Holy Ghost. तेजः Tejah, the fire Lakṣmī. परस्याम् Parasām, in the Supreme. देवतायाम् Devatāyam, in the God.



6. And where could its root be except in (the God of) water. With water, O' child, as an offshoot, seek after his cause namely fire (Lakṣmi). As fire is an offshoot, seek after its cause namely the Good. All these creatures, O child, have the Good as their cause, the Good as their support, the Good as their stay.

And how these three Devatās, (Fire, Water, Earth) O child, when they reach man, become each of them tripartite, has been said before. When the man gets mukti the (Goddess of) Speech (Umā) is merged in (the God of) mind (Rudra), the mind in (the God of) Breath, the Breath in (the Goddess) of fire, (the Goddess of) fire in the Highest God.
—444.

Note.—This shows that not only men, but gods also are under the control of the Supreme. The order of cosmic dissolution shows how each god merges into one higher than himself in the scale of gradation.

MANTRA 7.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ७ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

स Sa, that, the God called sa the Essence (Sāra). यः Yaḥ, the God called Yaḥ (Yama) the controller. एषः Eṣaḥ, this, the highest God Viṣṇu desired of all (Iṣhta). अणिमा Aṇimā apprehended by subtle itellect. एतद् आत्म्यम् Aitad-ātmyam, this controller, as controller., the universe is controlled by this Lord., therefore it is called Aitadātmyam. इदम् Idam, this. सर्वम् Sarvam, all, the whole universe. तत् Tat, all-pervading. सत्यम् Satyam, the true, the supreme bliss, the Good. स Sa, the destroyer, the full. (सादन=स) आत्मा Ātmā, the full, the perfect. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me भगवान् Bhagavaṅ O Sir. विज्ञापयतु Vijñāpayatu, inform, instruct. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvāca, said.

(That highest God is) the Essence and Ruler (of all), the desired (of all) and known only through the subtlest



intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Svetaketu art not that God (why then this conceit).

“Please sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—445.

Note.—The explanation of Madhva is totally different from that of Saikara. Even the ordinary words like स य एष have been given meanings not found anywhere else. The word स is taken to mean सार or essence or Best; य as a short of yama, means the Ruler, the Restrainer or the wisdom from य ज्ञान एष: from इष to desire, the desired one &c. The famous mahāvākya स आत्मा तत् त्वमसि is analysed as स आत्मा अतत् त्वम् असि ॥ But Śrī Madhva is not responsible for this text torturing. Long before him, the Bhāgavatas had attained this feat. The Sāma Saṁhitā has given this metrical paraphrase:—

सारत्वात् “स” इति प्रोक्तो ज्ञानत्वाद् “य” इतीरितः ।

सर्वस्येष्ट “इत्येष”, मानानाम् अणकोऽणिमा ॥

तत् तत्रत्वाद् “येतदात्म्यं” स सत्यः साधुरूपतः ।

“तत्” तते: पूर्यतग “आत्मा”, सादनात् “स” इतीरितः ।

अतत्वमसि पुत्रेति य उक्तो गौतमेन तु ॥

For its translation see Madhva's Commentary last page of this Sixth Book.

MADHVA'S COMMENTARY.

In the previous chapters it was shown, that the Jīva and the Lord are absolutely different, by describing the Great Glory of the Lord and His omnipotence, in creating, without the help of any body, the mighty beings called Fire, Water, and Food. In the present chapter, the same fact is illustrated by instances taken from the experience of man. In his waking state, man is proud of his freedom and independence; but in dreamless sleep, he is perfectly helpless; and that state describes the dependence of man on the Lord. Therefore, Uddālaka describes the state called deep sleep. The word Svapnānta is used in the text. It is an ambiguous word, and is not to be confounded with the word Svapna. Svapna means dream; in the dream state the Soul does not enter into the Lord. It is in the Svapnānta state alone that the Jīva enters into the Lord. The Commentator, therefore, explains this word:—

The word Svapnānta means the anta or end of Svapna or dream.

That state, where the condition of dream ends, and the state of deep sleep begins, is called Svapnānta, it is thus the name for Suṣṭi or the state of dreamless sleep.

The Commentator next explains the word Svapiti:—

The word Svapiti means ‘entering or reaching the Lord.’ The Lord Viṣṇu, God of all gods, is called Sva, because He is absolutely self-contained and independent of everything else. Since in the state of dreamless sleep, the Jīva reaches this sva, he is called Svapiti. The word



Apiti means 'reaching.' The Jiva called Manas, (Thinker) reaches the Lord in this state only; for so long as he is not free and does not get Mukti, the transmigrating Jiva enters the Lord only in the state of deep sleep. The transmigrating Jiva is called Manas, because it always works through the mind, (and not through the higher faculty of intuition or Buddhi).

Similarly the Lord is called Prāṇa, because He gives life to all. The Commentator next explains the word Śuṅga :—

The word Śuṅga means 'the bud,' 'the offshoot,' while the word Mūla means 'the root;' which is, in this case, the Lord Hari Himself. He is also the root of the Universe, in the sense, that He is the efficient cause of the world; and not its material cause.

The word Mūla or root can apply both to the material cause and the efficient cause. As in the case of pot and clay, we can say that the clay is the cause of the pot, in the sense that it is modified into the pot. The Lord is not such a cause. Or as the father is Mūla or root of the son. He is not the material cause of the Jiva or the soul of the son, but he is the occasion or nimitta cause of the birth of the Jiva. But so far as the body of the son is concerned, he is the material cause also; because the germ of the father is the root from which the body of the son grows. Therefore the Commentator says :—

He is the Mūla or cause of the world also, in the sense of being its efficient cause, and not its material cause; since He undergoes no modification. As the Jiva of the seed is the cause of the offshoot, without undergoing any modification; or as the Jiva of the father is the cause of the body of his son (so is the Lord the cause of the world). As the body of the Jiva of the seed (namely the seed itself in the case of a tree) and the body of the father (namely the sperm cell of the father which is the cause of the body of the son) are the material cause of the tree and of the body of the infant; because the seed and the sperm themselves modify into the tree and the body; not so the Lord. He is the Mūla or root in the first sense of the word, but never in that of the second. Thus the Lord Hari, though a Mūla or root, is never a modification.

The world is not a modification of the Lord. He is just like a father who procreates a son.

The word mūla does not invariably mean the material cause of a thing. It is not restricted to that meaning. It denotes a cause in general: whether efficient or material. Therefore, the soul of the seed (bija-jiva) is said also to be the mūla or root of the tree: where mūla could not but mean the efficient cause of the tree; for the jiva of the tree is certainly not the material cause of the tree. Moreover you cannot say that the God is the material cause of the world, as the clay is the material cause of the pot: for the strict Advaita theory does not say that the God is the material cause in this way. For according to your theory the Pure Brahman cannot be the material cause of anything. Nor is the illustration in the text in favour of your theory of Brahman limited by māyā to be the material cause of the world. For we do not find any mention of māyā in this illustration. It says: as from an offshoot the root is inferred, so from body as an offshoot or effect



Infer the root namely food, from food as an offshoot or effect infer the root water, from water as an effect infer its root Fire, from Fire an effect infer its root the Good. If any thing, this passage may countenance pantheism, where everything is Brahman, but not your theory of Mâyâ. Your Mâyâ also introduces an element of duality in Pure Brahman. Moreover Mâyâ, according to you, is sufficient to create the world, why assume a Brahman. To assume *two* material causes of the world—Pure Brahman and Mâyâ, is superfluous. Nor is there any text of the sacred scriptures to this effect.

If you say the creation is an illusion, like that of a snake in a rope, that is also wrong. No one ever says that the rope is the *material* cause (upādāna kāraṇa) of the snake, it is an abuse of language to say so. Rope is the adhiṣṭhāna cause of the snake and not its upādāna cause. The repeated exhortation of the text "search out the root," "search out the root" would be irrelevant in the case of illusion theory. It would be inappropriate to say: "as from an offshoot, the root is inferred, so from a snake find out its root the rope." It would be simply absurd. The illustration of the śruti text does not support the illusion theory, and cannot be made to do so by any rules of interpretation.

An objector may further say the context shows that the material cause is meant here; for it says "food is an offshoot, find out its cause; which is water; water is an offshoot, find out its cause, which is fire; fire is an offshoot, find out its cause, which is the Lord called the Good." Now water is the material cause of food, fire is the material cause of water; therefore, the Lord called the Good must also be the material cause of fire; otherwise there would be break in the continuity sentence. To this we reply that the word food, water, fire refer to Devatās, and even here also, the material cause is not meant, but the efficient cause only. Therefore the Commentator says:—

Because they are the first creation, the fire means Lakṣmī, the water means Vâyu and so on. For it is thus said in the Brahmāṇḍa Purāṇa:—"Lakṣmī is the Goddess presiding over fire (tejas), Prāṇa is the god presiding over water (Apas); Rudra is the deity presiding over food (Annam); therefore, these are the three ancient primary Devatās created before anything else."

In Mantra 2 it is said 'mind is fastened to breath'—Prāṇabandhanam hi soṃya manaḥ. This has been explained that the transmigrating soul called Manas is rooted in or fastened to prāṇa or the Lord; but how do you say so? The word Manas means mind only, and prāṇa means breath; why do you explain Manas as the transmigrating soul, and prāṇa as Lord? To this the Commentator replies:—

The scripture says "when a man sleeps here, then, my dear son he becomes united with the Good he is gone to the Absolute (Svâ)." This shows that the transmigrating soul reaches the Brahman, in the state of deep sleep. Premising this, the scripture goes on to say:—"As a bird when tied by a string flies first in every direction and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the Jīva) after flying in every direction, and finding no rest anywhere, settles down on breath; for indeed my son, mind is fastened to breath." This illustration shows that Manas cannot but mean here the transmigrating soul, which is like the kite tied by a string, while Prāṇa corresponds to the man that holds the string and therefore the word Prāṇa must mean here the Lord, who



holds the string to which the Jīva is fastened. The final passage shows the same. It says "Yes, all these creatures, my son, having their root in the Good, they dwell in the Good, they rest in the Good."

In the concluding passage the word Sat denotes the Lord and the word Prajā means the Jīvas. So in the opening passage the word Manas must denote the Jīva and Prāṇa denote the Lord. "Now"—says an objector, "admitted, that owing to the force of the word Sat in the concluding passage, we take the word Prāṇa of the initial passage to mean the Lord; but how do you say that the word Prajā of the concluding passage means the Jīvas. It may mean all the animate and inanimate creation." To this the Commentator answers:—

The word Prajā is a well known term applicable to sentient, conscious beings only; and never to beings which are not self conscious. As we find in the following passage:—"The king gets good or bad fortune according as his subjects (prajā) are happy or miserable." (Thus the word prajā cannot refer to inanimate objects which are incapable of enjoying pleasure or pain).

Now the Commentator quotes on authority showing that the Devatās Lakṣmī, &c., mentioned in Mantra 6 are to be meditated upon:—

Devatās Lakṣmī, &c., should be meditated upon by the person desirous of getting Mukti (release) because they are the builders of his bodies and their humours. He must also meditate on the adorable Lord, the Highest Person, as the Ruler of these Devatās. Therefore the Mantra 6 teaches meditation on these Devatās. In fact in Mantra VI. 4. 7 the tripartite has been taught in order to teach meditation on these deities.

The physical elements fire, &c., being inert are incapable of creating bodies or their humours. So their meditation is not taught, and they are not to be taken in this passage VI. 4. 7, &c.

In the passage "when a man dies his speech merges in the mind, his mind in breath, the breath in fire, the fire in the highest being;" the words speech, mind, breath, &c., do not denote material organs of speech, mind, &c. For the passage teaches that they merge in the Highest Devatā, (Parasyām Devatāyam) so these words speech, mind, &c., must also be Devatās, though of lower grades. That they mean Devatās, we find in the Vedānta Sūtras also. As in the following (Vedānta Sūtras IV. 2. 103).

"In this Pāda are treated how the gods obtain release and how they depart from the body.

"Speech (is withdrawn) into mind, on account of this being seen (observed) and from the Word. (Vedānta Sūtra. IV. 2. 1.)

Note.—Umā, presiding over speech, is withdrawn into Rudra presiding over mind; and the Śruti (Word) runs thus: "He understands those round him until his speech is not withdrawn into Mind." (Ch. VI. 15. 1.) It is said in the Skanda: "By the wise, Umā indeed is called Speech and Rudra is called Mind; and he who knows this couple, is not deprived of the blessing of wedlock."

"That Manas (Mind) enters into Prāṇa, from the subsequent (passage) (Vedānta Sūtra IV. 2. 4).



He (Prāṇa) enters into the Supreme Lord (the omniscient Lord) as seen from the statements, &c., (as to Prāṇa's) going to him. (Vedānta Sūtra IV. 2. 4).

These aphorisms show that Bādarāyaṇa has also taken these words speech, mind &c., to mean Devatās. The Commentator now quotes an authority to prove this:—

It is thus written in the Sat Tattva:—In Mukti, Umā called speech enters into (that is, merges her body in) Rudra, the presiding deity of mind and called mind; while Śiva himself enters into Vāyu, and Vāyu enters into Fire, which denotes the Goddess Śrī. That Goddess taking Vāyu with her, enters into the Lord Viṣṇu, the Highest of the High.

The merging of Umā into Rudra means that she loses herself in the body of Rudra, and all her activities are thenceforth performed through Rudra body. Rudra in his turn merges into Vāyu, or as the Śruti says that Manas enters into Prāṇa. Here says an objector, "it is not proper to say that Vāyu merges into Śrī, for the Vedānta Sūtras say that Vāyu merges into the Supreme at once." To this the Commentator answers:—

Vāyu certainly reaches the Lord (Janārdana) directly, the Goddess Śrī is merely a doorway for Prāṇa to enter the Lord. At the time of death and Mukti all spirits enter first into speech.

In fact the phrase Vāyu merges into the Śrī means that he reaches Śrī; and does not mean that he drops his body and enters into the body of Śrī, as was the case with lower Devatās. He loses his body, if he loses it at all, only when he enters into the Supreme Self. Vāyu has two aspects (1) Brahmā the Four-faced (2) Prāṇa,—Prāṇa loses his body when he enters into Śrī, not so however Brahmā.

Mantra 7 of this Khaṇḍa introduces for the first time the famous saying Tat Tvam Asi which is generally translated as 'Thou art that.' This is one of the logoi or Mahāvākya-s of Vedānta. This verse is thus translated according to Śāṅkara:—"Now that which is that subtle essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O Śvetaketu, art it." Śāṅkara explains it thus "He who is called Sat, i. e., the subtle, the root of the universe. This Universe is called Aitadātmyam meaning "having this sat for its self," i. e., everything in this Universe has its self in this self alone. There is no other transmigrating self. The word Ātmā when used without any qualifying terms, denotes this Supreme Self, and that Supreme Self Thou Art O Śvetaketu."

This explanation of Śāṅkara proceeds upon a misapprehension of the Śruti.

The Mantra is this Sa ya eṣo' nīmaitadātmyam idam Sarvam tat satyam sa ātmā tat tvam asi.

The word Sa and Ya, &c., *prima facie* look as if they were pronouns but they are really substantives. Ya is a substantive derived from the root Yam to control. The controller is called Ya. The word Sa is derived from Sāra the essence. Therefore Ya and Sa mean the controller and the essence. The word animā means that which is known through subtle intellect or knowledge. It is a compound of two words Aṇu meaning subtle and Mā meaning to know. The word Aitadātmyam is a compound of etad and ātman with Taddhia affix. Etad means that, namely the Lord. Ātmā means the Governor. That which has the Lord Viṣṇu as its Governor and is ruled by Him is called aitadātmyam. The word eṣa means that which is desired (Iṣṭa) that which is worshipped by all. Therefore the Commentator says:—

Viṣṇu is called Ya because he controls (Niyamana) all; He is called sa, because he is the essence of all (Sāra) he is called animā because he is known through subtle intellect. The universe is called



Aitadâtmyan because it is controlled by that Lord. He is called Tat because He is all-pervading. He is called Satyam because He is the highest bliss. He is called Âtmâ because He has all qualities in their perfection.

The phrase Sa âtmâ tat tvam asi is to be analysed as (1) Sa (2) Âtmâ (3) Âtat (4) Tvam (5) Asi; and not as (1) Sa (2) Âtmâ (3) Tat (4) Tvam (5) Asi. It means "thou art not that;" and not "thou art that." Therefore the Commentator says:—

In reality verily thou art not that (God) O Śvetaketu, so be thou not conceited and proud. The Asuras became conceited, thinking in their heart "I am Brahman"; they say "the world is false, I am a perfect being I am almighty," they say "there is no Lord of the universe, there is no firm foundation for it." They further maintain that all the Vedas teach that consciousness is one alone. They are given to false reasoning, and cannot brook to hear the glory of the Lord Hari. Without knowing the real truth about scriptures, they say that the Vedas teach unity and monism. They go to the utter darkness these blasphemers of the Supreme Self. Do not follow their doctrines, do not think thou art one with Viṣṇu. When thou shalt not entertain the notion of being one with Viṣṇu, thou shalt never be conceited and proud. Verily all creation is founded in Him, and all must be devoted to Him, as devotion to Him leads to Release. Since of all the creatures He is the Root, how can they be identical with Him—(the effect is different from the cause).

NINTH KHANḌA.

MANTRA 1.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्वयानां वृक्षाणां
रसान् समवहारमेकतां रसं गमयन्ति ॥ १ ॥

यथा Yathâ as. सोम्य Somya, O child. मधु Madhu, the honey. मधुकृतः Madhu-kritah, the honey bees. निस्तिष्ठन्ति Nistiṣṭhanti, collect, make. नानात्वयानां Nānātyayānām, of different kinds, of different descriptions, of distant places. वृक्षाणां Vṛikṣāṇām, of trees. रसान् Rasan, of juices. समवहारम् Samavaharam, collection. एकताम् Ekatām, in one place, mixture. रसम् Rasam, juice. गमयन्ति Gamayanti, make, or, cause to be made.

1. As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place.—446.



MANTRA 2.

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसो
ऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः
प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

ते Te, they, insentient juices. यथा Yathâ, as. तत्र Tatra, there, in the state of mixture. न Na, not. विवेकम् Vivekam, discrimination (as to their being really separate from each other). लभन्ते Labhante, know, attain, get, अमुष्य Amuṣya, of that, of the mango or the jack fruit. अहम् Aham, I. वृक्षस्य Vṛikṣasya, of the tree. रसः Rasaḥ, juice. अस्मि Asmi, I am. अमुष्य Amuṣya, of that (tree). अहम् Aham I. वृक्षस्य Vṛikṣasya, of the tree. रसः Rasaḥ, juice. अस्मि Asmi, I am. इति Iti, thus. एवम् Evam, so. एव Eva, even. खलु Khalu, verily. सोम्य Somya, O child. इमाः Imâḥ, these. Sarvâḥ, all. प्रजाः Prajâḥ, creatures, jîvas. सति Sati, in the Supreme Lord. संपद्य Sampadya, being mixed with. न Na, not. विदुः Viduḥ, know. सति Sati, in the Supreme. संपद्यामहे Sampadyâmahe, we have been mixed. इति Iti, thus.

2. And as these juices have no discrimination, so that they might say, "I am the juice of this tree, I am the juice of that tree," in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.—447.

MANTRA 3.

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो
वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥

ते Te, they. इह Iha, in this world. व्याघ्रः Vyâghraḥ, tiger. वा Vâ, or. सिंहः Siṃhaḥ, a lion. वा Vâ, or. वृकः Vṛikaḥ, a wolf. वा Vâ, or. वराहः Varâhaḥ, a boar. वा Vâ, or. कीटः Kîṭaḥ, a worm. वा Vâ, or. पतङ्गः Patangaḥ, an insect. वा Vâ, or. दंशः Daṅśaḥ, gnat. वा Vâ, or. मशकः Maśakaḥ, mosquito. वा, or. यत् Yat, what. यत् Yat, what. भवन्ति Bhavanti, they are. तत् Tat, that. आभवन्ति Âbhavanti, become.

3. Whatever these creatures are here, whether a tiger or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.—448.

MANTRA 4.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ४ ॥

इति नवमः खण्डः ॥ ९ ॥



स Sa, the essence. यः Yah, the controller. एषः Eṣah, the desired. अग्निमा Animā, known through subtle intellect. एतद्-आत्म्यम् Aitad-Atmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer, the home. आत्मा Ātmā, the full. अतन् Atat, not that. त्वम् Tvam, thou. आसि Asi, art. श्वेतकेतो Śvetaketō, O Śvetaketu. इति Iti, thus. भूयः Bhūyah, again. एव Eva, even. माम् Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tatha, let it be so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvāch, said.

4. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

“Please Sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—449.

MADHYA'S COMMENTARY.

At the end of the last Khanda Śvetaketu says “Please Sir explain to me further” Śaṅkara takes this question to mean that Śvetaketu puts the following question :—“I am not quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being; therefore, please explain it to me by further illustrations.” This explanation is, wrong. For if it were correct, then the scripture would not have mentioned “And as these juices have no discrimination, so that they might say, I am the juice of this tree or that.” Nor the illustration of river and ocean becomes relevant according to this explanation. Śaṅkara says that the illustration of river and ocean is given in answer to the question of the son which was to the following effect :—“Just as in the world one who is asleep in his house rises and goes to another village, knows that he has come away from his own home, why should not the creatures, in the same manner, be conscious of the fact of their having come from pure Being?” Had this been the meaning of the question, then the scripture would have mentioned :—“As those rivers when they come out of the ocean do not know that they have come out of the ocean,” but instead of this, it says “as those rivers, when they are in the sea do not know, I am this or that river.” In fact, according to Śaṅkara's explanation there is no difference between the first illustration of juice of the flowers and the second of the rivers. For in both cases, it comes to the same conclusion. The Commentator now explains the true meaning of the question of Śvetaketu :—

The son asks again “If there is a Higher Being, within me in this body, who is separate from my self, but who regulates my activities, how is it that he is not perceived by me?” This is the question which the son asks again. To this the father replies “though he is not perceived by the ignorant, yet O son, He exists within thee, so do not say there is not difference between Him and thee. Do not think, that because thou



dost not perceive Him, as separate in thy consciousness ; therefore He must be thyself. As the juices of various flowers are separate from the flowers which are their sources, but through ignorance they do not know that source, so the souls do not know their source the Lord Viṣṇu who is separate from them."

The reasoning is this ; the son says, if there is a Higher Self within me that Self must be known to me, if it is distinct from me ; but as it is not so known, it must be identical with me. For anything that is not known as separate in consciousness, must be identical with it. The answer to this is, that the ignorance of one's source does not mean that there is not any such source, or that the source must be identical with it. The juice of the honey, brought by the bees from various flowers, become all united in the common honey cell and there, they do not know from what flower they were brought. Therefore, it does not follow that there were no separate flowers, from which each little drop of juice came. Similarly, though the souls do not know their origin, it does not follow that there is no such origin. Only the ignorant souls do not know their origin. The wise know it. This illustration, further shows that the Jīvas, when collected together in the Brahman, in deep sleep, do not remember their separate selves from which they were brought, the separate flowers of which they are the honey, because they have not developed their consciousness to that extent so as to respond to Brāhmic vibrations ; but the wise having developed their souls, retain their consciousness, when they merge into Brahman.

Though thus taught by the father, the son again asks him "how conscious beings become unconscious in deep sleep." This is the purport of the second repetition.

The second question is based on the following idea. The flowers are unconscious beings, so also their juice. There is no wonder that the juice remains unconscious when brought into the honey cell. But Jīvas are conscious entities. In fact, consciousness is their very essence. Brahman is also the Highest conscious entity. One light entering into another light does not lose its luminosity. How do then Jīvas become unconscious, when they enter into the Highest Consciousness.

TENTH KHANDA.

MANTRA I.

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः
समुद्रात्समुद्रमेवापियन्ति समुद्र एव भवति ता यथा तत्र न
विदुरियमहमस्मीति ॥ १ ॥

इमाः Imāḥ, these ; well known rivers (river gods) like the Ganges &c. सोम्य Somya, O child ! नद्यः Nadyaḥ, rivers ; the river gods. पुरस्तात् Purastāt, towards the east. प्राच्यः Prāchyāḥ, the eastern (rivers like the Ganges,) स्यन्दन्ते Syandante, run flow. पश्चात् Paśchāt towards the west. प्रतीच्यः Pratichyāḥ, the western, (rivers like the Indus &c.) ताः Tāḥ, they. समुद्रात् Samudrat, from the sea (through the clouds). समुद्रम् Samudram, to the sea. एव Eva, even ; this



word is to be joined with the word sa of the Samudra. अपि यन्ति Api-yanti, enter, into; reach unconsciously. स Sa, that; समुद्रः Samudraḥ the sea. एव Eva, even. भवति Bhavati, is, remains. That sea remains the sea, does not become something else by the coming of the rivers into it: does not become a river: that sea even becomes a sea; the rivers do not become the sea. ताः Tāḥ, they. यथा Yathā, as. तत्र Tatra, in that, in the sea. न Na, not. विदुः Viduḥ, know. इदम् Idam, this. अहम् Aham, I. अस्मि Asmi, am. इति Iti, iti.

1. These rivers (devatās,) my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it, nor does it become the river). And as those river-gods, when they are in the sea, do not know 'I am this river' 'I am that river' (cannot discriminate the waters that formed their body).—450.

MANTRA 2.

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः
सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा
वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा
यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

एवम् Evam, thus. एव Eva, even. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imāḥ, these. सर्वाः Sarvāḥ, all. प्रजाः Prajāḥ, creatures. सतः Sataḥ, from the Sat, from the Supreme God. आगम्य Āgamyā, coming, being produced. न Na, not. विदुः Viduḥ, know. सतः Sataḥ, from the Sat, the God. आगच्छामहे Āgachhāmahe, we have come from; we are produced. इति Iti, thus. ते Te, they. इह Iha, here. व्याघ्रः Vyāghraḥ, a tiger. वा Vā, or. सिंहः Siṃhaḥ, a lion. वा Vā, or. वृकः Vṛikaḥ, a wolf. वा Vā, or. वराहः Varahaḥ, a boar. वा Vā, or. कीटः Kīṭaḥ, a worm. वा Vā, or. पतङ्गः Pataṅgaḥ, an insect. वा Vā, or. दंशः Daṁśaḥ, a gnat. वा Vā, or. मशकः Maśakaḥ a mosquito. वा Vā, or. यत् Yat, what. भवन्ति Bhavanti, they become. तत् Tat, that. अभवन्ति Ābhavanti, come out.

2. In the same manner my child all these creatures when they have come from the Sat (the good), know not that they have come from the Sat. Whatever these creatures are here, whether a tiger or a lion or a wolf or a worm or an insect or a gnat or a mosquito, that they become again and again.—451.



MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सौम्येति होवाच ॥ ३ ॥

इति दशमः खण्डः ॥ १० ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Animā, known through subtle intellect. एतद आत्म्यम् Aitad atmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer: the home. आत्मा Âtmā, the full. अतन् Atat, not that. स्वम् Tvam, thou. अति Asi, art. श्वेतकेतो Śvetaketu O Śvetaketu. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, even. मा Mā, to me, भगवान् Bhagavān. O Lord. विज्ञापयतु Vijnāpayatu, instruct. इति Iti, thus. तथा Tatā, let it be so. सौम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu are not that God (why then this conceit).

"Please sir, instruct me still more" said the son.
"Be it so, my child," replied the father.—452.

MADHVA'S COMMENTARY.

To this the father replied —

The father answered him thus :—As rivers, who are conscious Devatās, when they fall into the sea, cannot discriminate their particular waters (which formed their bodies) so the creatures (prajāś) do not retain their consciousness of lower personalities, when they enter into the Lord, the home of all Personalities.

The river-devatās do not know, when they enter into the sea, the particular portion of the water which constituted their bodies, when they existed separately. So the Jivas, when they are collected together in the home of Jivas, the Lord Viṣṇu, do not know their lower vehicles, and hence they do not remember their personalities, but their consciousness is never lost. The son again says "please explain to me further." Śāṅkara understands this question to mean this :—"In the world we have seen that in the water the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed ever, though every day during sleep, at death and at the universal dissolution they are merged in their cause, Pure Being. How is that"?



This explanation of Śaṅkara is not valid, because sea and bubbles are both made up of water ; and sea is the material cause of the bubble ; but in the illustration in the text given in the next Khaṇḍa there is no such material cause referred to. On the contrary the mention of drinking and rejoicing, shows that the Jīva of the tree is considered as separate and distinct from the tree itself. The Commentator therefore explains what is the true meaning of this question :—

Says the son “ Admitted that there is a higher Being in my body, distinct from myself, how may I know that the Jīva (myself) is under the control of that Higher Self.” Thus asked, the father replies again, through the illustration of the tree.

ELEVENTH KHANḌA.

MANTRA I.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्
स्त्रवेद्यो मध्येऽभ्याहन्याज्जीवन् स्त्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्
स्त्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्ति-
ष्ठति ॥ १ ॥

अस्य Asya, of this. सोम्य Somya, O child. महतः Mahataḥ, of the large. वृक्षस्य Vṛikaśasya, of the tree. यः Yah who. मूले Mūle, at the root. अभ्याहन्यात् Abhyāhanyāt, were to strike. जीवन् Jīvan, living, so long as it is being presided over by the Lord called Jīva or Aniruddha. स्त्रवेद् Sraved, would bleed but not die. यः Yah, who. मध्ये Madhye, in the middle. अभ्याहन्यात् Abhyāhanyāt, were to strike. जीवन् Jīvan, so long as the Lord Jīva presides over it. स्त्रवेद् Sraved, would bleed, but not die. यः Yah, who. अग्रे Agre, at the top. अभ्याहन्यात् Abhyāhanyāt, were to strike. जीवन् Jīvan, so long as the Lord Jīva presides over it. स्त्रवेत् Sravet, would bleed. स Sa, that. एषः Eṣaḥ, this tree ; the jīva of the tree. जीवेन Jīvena, by the Lord Jīva (Aniruddha). आत्मना Ātmana, by the God : by the supreme self. अनुप्रभूत Anuprabhūtaḥ, being pervaded, being presided over. पेपीयमानः Peṇyamaṇaḥ, constantly drinking in (nourishment). मोदमानः Modamaṇaḥ, rejoicing. तिष्ठति Tiṣṭhati, stands.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jīva (the Lord Aniruddha) presides over it, though it will bleed. If he were to strike at its middle, so long as the Jīva (Aniruddha) is there, it would live though it would bleed. If one were to strike at its top, it would live, so long as the Jīva (Aniruddha) is there, though it would bleed. That Jīva of the



tree is pervaded by the Jiva (Living) Self, (the Lord called Jīva Âtman); and hence the body of the tree stands firm, drinking in nourishment, and the jīva of the tree rejoices.—452.

MANTRA 2.

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति
सर्वः शुष्यत्येवमेव खलु सोम्य विद्धीति होवाच ॥ २ ॥

अस्य Asya, of this, of this jiva of the tree. यदा Yada, when. एकाम् Ekam, one. शाखाम् Śākhām, branch. जीवः Jīvaḥ, the Supreme God: called the Jiva or Life. जहाति Jahāti, forsakes, leaves. अथ Atha, then. सा Sā, that. शुष्यति Śuṣyati, dries up. द्वितीयाम् Dvittiyām, the second branch. जहाति Jahāti, leaves. अथ Atha, then. सा Sā, that. शुष्यति Śuṣyati, dries up, withers. तृतीयाम् Tṛtīyām, the third branch. जहाति Jahāti, leaves. अथ Atha, then. सा Sā that. शुष्यति Śuṣyati, dries up. सर्वम् Sarvam, all, the whole tree. जहाति Jahāti, leaves. सर्वः Sarvaḥ, all. शुष्यति Śuṣyati, dries. एवम् Evam, thus. एव Eva, even. खलु Khalu, certainly. सोम्य Somya, O child. विद्धि Viddhi, know. इति Iti, thus इ Ha, an expletive. उवाच Uvācha, he said.

2. (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers; if he leaves a second branch that also withers; if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child know this. Thus he spoke.—454.

Note:—This shows how the jiva is under the control of the Lord. So long as the Lord is in the jiva of the tree, the tree may be struck, but still live and will not die. But when the Lord leaves the tree, it dies even when not struck by anybody. Thus the jiva is under the control of the Lord.

MANTRA 3.

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य
एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽतत्त्वमसि
श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ३ ॥



जीवापेतम् Jivāpetam, when left by the Jīva—the Lord : the Supreme Self. वाव Vāva, verily. किल Kila, indeed. इदम् Idam, this, any one in the saṁsāra. म्रियते Mriyate, dies. न Na, not जीवः Jīvaḥ, the Lord. म्रियते Mriyate, dies. Thus man and the God are extremely different. इति Iti, thus. स Sa, the essence. यः Yaḥ, the controller. एवः Eṣaḥ, the desired. अग्निना Aṅimā, known through subtle intellect. ऐतन् आत्म्यम् Aitad Ātmyam, the controller of this universe. This which has him as its Self or Ruler. The world is aitad-ātmyam or God-controlled. इदम् Idam, this. सर्वम् Sarvam, all. तद् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer ; the home. आत्मा Ātmā, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतः Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O Child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

3. This tree indeed withers and dies when the Lord called Jīva has left it, but the Living Lord dies not. (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

“Pease sir, instruct me still more” said the son.
“Be it so my child,” replied the father.—455.

MADHVA'S COMMENTARY.

In the tree, there exist the soul of the tree and also the Lord Hari the over-soul. That the soul of the tree is not identical with him or independent is a matter of daily observation, for the tree cannot move from its place. The jīva of the tree is therefore in a very low stage of evolution, but all the same the tree produces beautiful fruits and flowers. It is owing to the Lord, who regulates the functions of the tree, that this is so.

The Lord Hari is perceived as separate from the soul of the tree, for the tree has no independence of its own and is absolutely dependent on the Lord. When the Lord (Jīva Ātmā) leaves any portion of the tree, that portion dries up, in spite of the jīva of the tree being still in that tree. This drying up shows the want of independence in the tree. Much more so is the case with man.

As the tree is not independent so also is man, by the very fact that he is constantly frustrated in his efforts. That all he desires do not come to take place, it is proved there is some One within man, who baffles his attempts and frustrates his efforts.



The following verse of Maulānā Rūm shows the same idea :—

ما قلاں از بیہ، ان پیراے خویش * با خیر گشتمند از مولاے خویش
چوں مراد ائت ہمہ آشکستہ پاست * پس کیسے باشد کہ کام او رواست

TWELFTH KHANDA

MANTRA 1.

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्धीति भिन्नं
भगव इति किमत्र पश्यसीत्यणव्यं इवेमा धाना भगव इत्यासामङ्गैकां
भिन्धीति भिन्ना भगव इति किमत्र पश्यसीति न किंचन
भगव इति ॥ १ ॥

न्यग्रोधफलम् Nyagrodha-phalam, the fruit of the Nyagrodha tree. अतः Atah, from this tree. आहर Âhara, fetch. इति Iti, thus. इदम् Idam, this. भगवः Bhagavaḥ, O Sir. इति Iti, thus. भिन्धि Bhindhi, break it. इति Iti, thus. भिन्नम् Bhinnam, broken: it is broken. भगवः Bhagavaḥ, O Sir. इति Iti, thus. किम् Kim, what, अत्र Atra, here. पश्यसि Paśyasi, thou seest. इति Iti, thus. अणव्यः Aṇvyaḥ, very small, atoms. इव Iva, like. इमाः Imāḥ, these. धानाः Dhānāḥ, seeds. भगवः Bhagavaḥ O Lord. इति Iti, thus. आसाम् Âsām, of these. अङ्गं Aṅga, dear. एकाम् Ekam, one. भिन्धि Bhindhi, break. इति Iti, thus. भिन्ना Bhinnā, broken. भगवः Bhagavaḥ, O Sir. इति Iti, thus. किम् Kim, what. अत्र Atra, here. पश्यसि Paśyasi seest. इति Iti, thus. न Na, not किञ्चन Kiñchana, any thing.

1. "Bring a fruit of that Nyagrodha tree." "Here it is Sir." "Break it": "It is broken sir," "What dost thou see there?" "These extremely small seeds, sir." "Break one of these, my dear." "It is broken sir." "What dost thou see there?" "Nothing sir."—456.

MANTRA 2.

तद् होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै
सोम्यैषोऽणिम एव महान्न्यग्रोधस्तिष्ठति ॥ २ ॥

तम् Tam, to him. ह Ha, then उवाच Uvācha, said. यम् Yam, what. इ Ha, an expletive. सोम्य Somya, O child. एतम् Etam, this. अणिमानम् Aṇimānam, the Atomic: the Jiva of the seed. न Na, not. निभालयसे Nibhālayase, perceivest. एतस्य Etaysa, of this. वै Vai, indeed. सोम्य Somya, O child. एषः Eṣaḥ, this. अणिमः Aṇimāḥ, of the Atomic. एवम् Evam, even. महान् Mahān, the large.



न्याग्रोधः Nyagrodhaḥ, Nyagrodha tree. तिष्ठति Tiṣṭhati stands; exists. ब्रह्मत्सवः Sradhatsva, believe thou. सोम्य Somya, O child. इति Iti, thus.

2. The father said, "My child that Atomic essence (Animāna) which thou perceivest not, of that very essence, this Nyagrodha tree subsists. Believe it so my child."—457.

MANTRA 3.

श्रद्धस्त्व सोम्येति स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति द्वादशः खण्डः ॥ १२ ॥

स Sa, the essence. यः Yah, the controller. एषः Eṣaḥ, the desired. अग्निना Animā, known through subtle intellect. ऐतदात्म्यम् Aitadātmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer: the home. आत्मा Ātmā, the full. अतत् Atat, not that. त्वम् Tvam, thou. अस्ति Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Ma, to me. भगवान् Bhagavān, O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. इ Ha, indeed. उवाच Uvācha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child", replied the father.—458.

MADHVA'S COMMENTARY.

Śaṅkara introduces this khāṇḍa thus:—The purport of the question, which the son is supposed to have asked, is this "How does this gross universe, consisting of the earth, &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form? Please explain this to me by means of an illustration." The reply to this is thus interpreted by Śaṅkara that as from the subtle seed, by modification, the Mighty Nyagrodha tree grows up; so from the modification of the subtle Supreme Self the whole of this universe has come out. But this is incorrect and the explanation is irrelevant, because there is no such idea in any one of the preceding passages and there would be no desire on the part of the son to put such a question. Moreover Sat is Pure Being and it is not even subtle, for subtle and gross are relative



terms, and are not applicable to Pure Being. Moreover, it is said there, from that subtle infinitely small (Anīman) this Great Nyagrodha tree exists. This shows that the Anīman referred to there cannot mean any subtle substance, like the seed. It refers to something which is invisible and not to the seed. In this Khanda the word Anīman is never applied to the seed and where the smallness of the seed is indicated, the word used is Anu along with the word Iva "almost." This shows that Anīman is not the seed. The Seed no doubt, is the material cause of the tree, and if the teacher meant to instruct that this material cause was the source, then there was no necessity of breaking the seed, and stating that the invisible was the cause. The true question which the son is supposed to have asked is thus set forth by the Commentator:—

The son asks :—“Why is the Supreme Hari not known as within one's self, even when one knows the subtle self, namely understands his own Jīva. Why is not the Lord seen as dwelling within the Jīva.” Thus asked Uddālaka replied to his son “as in that almost infinitesimal small seed, the Jīva of the tree possessing the potentiality of causing the growth of that Mighty Nyagrodha tree is not visible, so in the Jīva is not visible the Lord Hari.”

One may look at the seed under the microscope and yet not find the life principle or the Jīva of the tree in it. Similarly an ordinary yogin of atheistic tendency, may come to know the Jīva, but still fail to find the Lord dwelling in it. The word Anīman does not apply to the seed, but to the Jīva of the tree.

THIRTEENTH KHANDA.

MANTRA I.

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा
चकार तम् होच यद्दोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति
तद्वावमृश्य न विवेद ॥ १ ॥

लवणम् Lavaṇam, salt. एतत् Etat, this, this lump of salt. उदके Udake, in the water. अवधाय Avadhāya, place. अथ Atha, now, then. मा Ma, to me. प्रातः Prātaḥ, in the morning, next morning. उपसीदयाः Upasīdathāḥ, come, approach. इति Iti, thus. स Sa, he. ह Ha, verily. तथा Tathā, so. चकार Chakāra, did. तम् Tam, to him. ह Ha, verily. उवाच Uvācha, the father said. यद्दोषः Yaddoṣaḥ, which, last night. लवणम् Lavaṇam, salt. उदके Udake, in the water. अवाधाः Avadhāḥ, thou didst, dissolve. अङ्ग Aṅga, O dear. तत् Tat, that. आहर Āhara, bring, fetch. इति Iti, thus. तत् Tat, that. ह Ha, verily. अवमृश्य Avamṛśya, having searched for, looked for. न Na, not. विवेद Viveda, he could find. Yatha, of course. Vilīnam, was dissolved. Eva, even.

1. Put this salt in water and then come to me in the morning. The son did so. The father said to him “Take out the salt which you put in the water last night”. The

son looked for it and did not find it, for it had become dissolved.—459.

MANTRA 2.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्राश्यैनदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते तः होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

यथा Yathā, of course, because. विलीनम् Vilīnam, dissolved. एव Eva, even, अङ्ग Aṅga, O dear. अस्य Asya, of this water. अन्तान् Antāt, from the front portion, from the surface. आचाम् Āchāma, sip, drink. इति Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. मध्यान् Madhyāt, from the middle. आचाम् Āchāma, sip, taste. इति Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. अन्तान् Antāt, from the bottom: or the back or another part. आचाम् Āchāma, sip, taste. Iti, thus. कथम् Katham, how. इति Iti, thus. लवणम् Lavaṇam, salt. इति Iti, thus. अभिप्रास्य Abhiprāsya, throwing away. एनन् Enat, this. अथ Atha, then. मा Ma, to me. उपसीदथा: Upasidathāh, appear, come. इति Iti, thus. तन् Tat, that. ह Ha, verily. तथा Tathā, so. चकार Chakāra, he did. तन् Tat, that. शश्वत् Śaśvat, always. संवर्तते Saṁvartate, exists, subsists. तम् Tam, to him. ह Ha, verily. उवाच Uvācha, the father said. अत्र Atra, here. वाव Vāva, verily. किल Kila, indeed. तन् Tat, that. सोम्य Somya, O child. न Na, not. निभालयसे Nibhālayase, seest thou. अत्र Atra, there. एव Eva, even. किल Kila, indeed. इति Iti, thus.

2. The father said "Child, taste it from the surface. How does it taste?". The son replied "It is saltish". Taste it from the middle, how is it". The son replied "It is saltish". "Taste it from the bottom, how is it"? The son replied "It is saltish". The father said "Throw it away and then come to me". The son did so. That salt exists for ever in the water. Then the father said to him "Here also, O child, you do not perceive the existing salt, though it is there certainly."—460.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ तत्त्वमसि श्रेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥



स Sa, the essence. यः Yāh, the controller. एषः Eṣah, the desired. अग्निना
Animā, known through subtle intellect. ऐतदात्म्यम् Āitad-Ātmyam, the controller
of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम्
Satyam, the good. स Sa, the destroyer : the home. आत्मा Ātmā the full. अतत्
Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketo, O Śvetaketu.
इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. माम् Mā, to me. भगवान् Bhagavān,
O Lord. विज्ञापयतु Vijñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so.
सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all and is the Good. This God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit). "Please Sir, instruct me still more" said the son. "Be it so, my child," replied the father—461.

MADHVA'S COMMENTARY.

According to Śaṅkara the question here asked is "if the Sat is the root of all that exists, why is it not perceived." But this cannot be the purport of the question. For according to Advaita theory, the Sat exists in everything, and so can never be said to be invisible : in fact it is everything. The things like pot, &c., in that theory are Brahman, and therefore, the question becomes meaningless, for the Sat becomes visible and perceptible in the existence of every object. It is existence of the Sat, that gives existence to every other object. If it be said, He is not visible because He is very subtle, then there is no difference between this and the last Khaṇḍa. The Commentator shows what is the real question put :—

If Hari cannot be perceived in the above manner as separate from the Jīva, then how is it that his power Śakti is perceived in every thing? To this implied question of the son, Uddālaka replied again thus :—"As the salt dissolved in water is not visible, (in the form of a crystal) because it now pervades the whole water, and looks like water, but every drop of water manifests its existence when tasted, so the Lord Viṣṇu permeates the very essence of the Jīva, and though remaining separate from it, is yet not visible.

The force of the question is, if the Lord cannot be perceived, how is it that His powers are perceived. The general rule is, that a thing whose effects are perceived, is also capable of being perceived. The powers of the Lord are seen in nature; but how is it that He Himself remains unseen. To this question Uddālaka gives this illustration of the salt and water, implying that the Lord cannot be seen by ordinary senses, but is to be perceived through devotion and Bhakti.



FOURTEENTH KHANḌA.

MANTRA 1.

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽति-
जने विस्तृजेत्स यथा तत्र प्राङ्गोदङ्गाऽधराङ्गा प्रत्यङ्गा प्रध्मायीताभि-
नद्धाक्ष आनीतोऽभिनद्धाक्षो विस्तृष्टः ॥ १ ॥

यथा Yathā, as. सोम्य Somya, O. child. पुरुषम् Puruṣam, a person, a rich man. गन्धारेभ्यः Gandhārebhyaḥ, from the Gandhāras. अभिनद्धाक्षम् Abhinaddhākṣam, with the eyes bandaged, blindfold. आनीय Āñīya, being brought. तम् Tam, him. ततः Tataḥ then. अतिजने Atijane, where there are no human beings, desolate desert. विस्तृजेत् Visrijet, leave him. स Sa, he. यथा Yathā, as. तत्र Tatra, there, in the forest or desert. प्राङ् Prāñ, east. वा Vā, or. उदङ् Udañ, north. वा Vā, or. अधराङ् Adharāñ south. वा Vā, or. प्रत्यङ् Pratyañ west. वा Vā, or. प्रध्मायीत Pradhmayīta, may shout loudly. अभिनद्धाक्षः Abhinaddhākṣaḥ, blindfold. आनीतः Āñītaḥ, (I have been) brought. अभिनद्धाक्षः Abhinaddhākṣaḥ, blindfold. विस्तृष्टः Viśṛiṣṭaḥ, (I have been) left.

1. As a person (may be kidnapped and) brought from the country of the Gandhāras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying: "I have been brought here blindfolded, I have been left here blindfolded."—462.

MANTRA 2.

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां
दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी
गन्धारानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव
चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

तस्य Tasya, his. यथा Yathā as. अभिनहनम् Abhinahanam, the bandage. प्रमुच्य Pramuchya, loosening. प्रब्रूयान् Prabruyāt, may say. एताम् Etām, to that. दिशम् Diśam, direction. गन्धाराः Gandhārāḥ, (is the land) of the Gandharas. एताम् Etām, to that. दिशम् Diśam, direction. व्रज Vraja, go thou. इति Iti, thus. स Sa, he. ग्रामाद् Grāmāt, from a village. ग्रामम् Grāmam, to a village. पृच्छन् Pṛichhan, asking (his way). पंडितः Pañḍitaḥ, wise. मेधावी Medhāvī, having retentive memory. गन्धारान् Gandhārān, to the land of the Ghandharas. एव Eva, even. उपसम्पद्येत Upasampadyeta, arrives, sees, reaches. एवम् Evam, thus. एव Eva, even. इह Iha, here. आचार्यवान् Āchāryavān, having found a Teacher.



पुरुषः Puruṣaḥ, a man. वेद Veda, knows, (his native land, the Lord from whom he came). तस्य Tasya, his, for him who has obtained the intuitive knowledge. तावत् Tavat, so long. एव Eva, even, only. चिरम् Chiram, delay. यावत् Yavat, as long. न Na, no. विमोक्ष्ये Vimoksyē, freed from the Prarābdha Karmas. अथ Atha, then. सम्पत्स्यते Sampatsyate, he attains the perfect. इति Iti, thus.

2. And as thereupon some (kind-hearted) person might loosen his bandage and say "Go in that direction, there is Gandhāra, go in that direction." Thereupon, being wise and retentive, he would ask his way from village to village, and arrive at last at Gandhāra—in the same way does a man who finds the Teacher, obtains the knowledge. For him there is delay only so long as his prārābdha karmas are not exhausted. Then he reaches the perfect.—463.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदंश्च सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimā, known through subtle intellect. ऐतदात्म्यम् Aitad-Ātmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading. सत्यम् Satyam, the good. स Sa, the destroyer; the home. आत्मा Ātmā, the full. अतन् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Ma, to me. भगवान् Bhagavan, O Lord. विज्ञापयतु Vijiñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. इ Ha, indeed. उवाच Uvācha, said.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. The God is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that God (why then this conceit).

"Please sir, instruct me still more" said the son. "Be it so, my child", replied the father.—464.



MADHVA'S COMMENTARY.

Śaṅkara introduces this chapter, by explaining the question of the son thus:—"If like the subtle essence of salt, Pure Being who is the cause of the Universe, is capable of being perceived by other means, though it is not perceived by the senses, by the perception of which I would have my end fulfilled and without the perception whereof, I would have these ever unfulfilled; what is the means of perceiving this?" But this explanation is inconsistent with his own theory; the Pure Being is according to him the substrate on which is superimposed the false notion of the world, as the false notion of the snake is superimposed on the rope. Sat is thus the reality under every idea, and so there can be no method of perceiving it. The true meaning of the question is thus given by the Commentator.

The son says "by what method that Viṣṇu may be known, and reached by the Jīva, for though he is so intimately connected with the Jīva, yet, He is so distinct from it and appears to be far off." To this question Uddālaka answers, "as a blindfold person, though not seeing the road can find it out and reach his home when another person tells to him the direction in which he must go, so through the instruction given by the teacher, the soul reaches the Lord, though he is separate from him but within him.

FIFTEENTH KHANDA.

MANTRA 1.

पुरुषꣳ सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां
जानासि मामिति तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राण्ये
प्राण्यस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

पुरुषम् Puruṣam, a man. सोम्य Somya, O child. उत Uta, an expletive. उपतापिनम् Upatāpinam, suffering from disease. ज्ञातयः Jñātaṃ, his kinsmen. पर्युपासते Pari-upāsate, assemble round, sit around him. जानासि Jānāsi, dost thou know. माम् Mām, me. जानासि Jānāsi, dost thou know. माम् Mām, me. इति Iti, thus. तस्य Tasya, of him, the dying person. यावत् Yāvat, so long. न Na, not. वाक् Vak, (the Goddess Umā the diety of) speech. मनसि Manasi, in the mind, in Rudra the lord of mind. संपद्यते Sampadyāte, merges. मनः Manaḥ, mind, Rudra. प्राण्ये Prāṇye, in breath, in Prāṇa. प्राण्यः Prāṇaḥ, Prāṇaḥ. तेजसि Tejasi, in Light: in Śrī. तेजः Tejaḥ Śrī. परस्याम् Parasyām, in highest. देवतायाम् Devatāyām, in God. तावत् Tāvat, so long. जानाति Jānāti, he knows.

1. As a man suffering from disease, and surrounded by his kinsmen who ask: "Do you know me, do you know me," (goes on answering) so long as the speech (Umā)



is not merged in the mind (Rudra), the Mind in Breath (Christ), the Breath in the Fire (Śrī, the Holy Ghost), and the Fire in the Highest God (Viṣṇu): he knows so long.—465.

MANTRA 2.

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि
तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

अथ Atha, then. यदा Yada, when. अस्य Asya, his. वाक् Vāk, speech, Uma मनसि Manasi, in the mind, Rudra. संपद्यते Sampadyate, merged. मनः Manaḥ, mind, Rudra. प्राणे Prāṇe in the Prāṇa, Breath, the Christ. प्राणः Prāṇaḥ, the Breath. तेजसि Tejasi, in the Light, Śrī. तेजः Tejaḥ, the Light. परस्याम् Parasyām, in the Highest. देवतायाम् Devatāyām, in the God. अथ Atha, then. न Na, not. जानाति Janāti, he knows.

2. But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the Highest God, then he knows them not.—466.

MANTRA 3.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ३ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

स Sa, the essence. यः Yaḥ, the controller. एषः Eṣaḥ, the desired. अणिमा Aṇimā, known through subtle intellect. एतदात्म्यम् Aitad-Ātmyam, the controller of this universe. इदम् Idam, this. सर्वम् Sarvam, all. तत् Tat, all-pervading सत्यम् Satyam, the good. स Sa, the destroyer: the home. आत्मा Ātmā, the full. अतत् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, O Śvetaketu. इति Iti, thus. भूयः Bhūyaḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavan, O Lord. विज्ञापयतु Vijiñāpayatu, instruct. इति Iti, thus. तथा Tathā, let it be so. सोम्य Somya, O child. इति Iti, thus. इ Ha, indeed. उवाच Uvācha, said.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by him, he pervades it all and is the Good. This God is the destroyer of all and full



of perfect qualities. Thou O Svetaketu art not that God (why then this conceit).

“Please Sir, instruct me still more” said the son. “Be it so, my child,” replied the father.—467.

MĀDHVA'S COMMENTARY.

Sāṅkara introduces this chapter thus:—‘The son asks’ please explain to me, by further illustrations, the method by which one with a Teacher reaches the True Being’. According to him, the question supposed to be asked is:—“By what degrees a man, who has been properly instructed in the knowledge of Brahman, obtains the Sat or returns to the True. To judge from the text both he who knows the True and he who does not, reach, when they die, the Sat, passing from speech to mind and breath and heat (fire). But whereas he who knows, remains in the Sat, they who do not know, return again to a new form of existence.” But this explanation is wrong. For it was taught before (VI, 8-6) that when a man dies the speech enters the mind and so on. What was the necessity of repeating the same teaching again. In fact, this illustration of the entering of the speech into the mind and so on, shows that the Jīva is dependent upon another and has no freedom of his own. When the Lord gives life to the Jīva, then it knows and perceives all; when He withdraws that life, it becomes unconscious. The Commentator explains the true purport of the question and answers thus:—

The son asks “Sir, prove to me how the man is not independent, for every one feels that he has freedom of will”. To this the father says “the want of free will in man is proved by the fact that he knows only so long as the sense Devas help him: and when they depart, he becomes perfectly helpless, this proves his dependence and want of freedom.”

The son says “I have understood how in the tree the Jīva of the tree is dependent upon Lord, but man has free will. Prove to me by an illustration, how Jīva in the body of man is also dependent upon the Lord, just like the Jīva in the tree.” The answer to this is given in this Chapter.

SIXTEENTH KHANḌA.

MANTRA I.

पुरुषश्च सोम्योत हस्तग्रहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

पुरुषश्च Puruṣam, a man. सोम्य Somya, O child. उत Uta, an expletive. हस्तग्रहीतम् Hastagrīhitam, bound by the hand, taken by the hand, hand-cuffed. आनयन्ति Ānayanti, (the police men) bring. अपहार्षीत् Apaharṣit, he has robbed. Taking a thing in open daylight while others are looking on is apahāra. स्तेयम् Steyam, theft (by concealment). अकार्षीत् Akarṣit, committed.



When he denies, the king says, परशुम् Paraśum, an axe. अस्मै Asmai, for him. तपत Tapata, heat ye. इति Iti, thus. सः Sah he. यदि Yadi, if. तस्य Tasya, of that crime. कर्ता Kartā, agent. भवति Bhavati, is. ततः Tataḥ, by that. एव Eva, only. अनृतम् Anṛitam, false. आत्मानम् Ātmānam, himself. कुरुते Kurute, makes. सः Sah, he. अनृताभि-सन्धः Atrītabhisandhaḥ, false-minded. अनृतेन Anṛitena, by falsehood. आत्मानम् Ātmānam, self. अन्तर्धाय Antardhāya, having covered. परशुम् Paraśum, the axe. तप्तम् Taptam, heated. प्रतिगृह्णाति Pratigṛhṇāti, grasps, takes. सः Sah he. दह्यते Dahyate, is burnt. अथ Atha, then. हन्यते Hanyate, is killed.

1. My child, the king's officials bring a man handcuffed, saying "He has robbed, he has committed a theft." (When he denies, the king says) "Heat the axe for him." If he is the doer of the crime imputed to him, (by the fact of his commission of the offence and its denial) he makes his soul a liar. That false-minded one having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed.—468.

Note.—Similarly the ministers of Vāyu (the Christ who judgeth all) bring the Advaitin the Pretender who attempts to rob God and steal his divinity, saying, "This man is a Pretender to Brahman, a stealer of Brahmanhood." The word ātmā also means "the body." Covering the ātmā with truth or falsehood means putting an aura of truth or falsehood around his body. The thief by his crime has robbed himself of his best protection, this aura of innocence, and has further degraded himself by his denial. The innocent accused by his non-commission of the crime has this aura round his body, he unconsciously covers his hand with this protective aura, and is not burnt though he grasps the heated iron. The ordeals are no tests now, for there are no longer judges and kings who are masters of occult forces and can regulate this aura. If however there be any such judge or king, test by ordeal would again regain its probative value in his Court.

MANTRA 2.

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स
न दह्यतेऽथ मुच्यते ॥ २ ॥

अथ Atha, now, but. यदि Yadi, if. तस्य Tasya, his. अकर्ता Akartā, the non-doer: has not done. भवति Bhavati, is. ततः Tataḥ, by that, by the fact that he is not guilty of the crime. एव Eva, alone. सत्यम् Satyam, true, the speaker of truth. आत्मानम् Ātmānam, self. कुरुते Kurute, makes. सः Sah, he. सत्याभिसन्धः Satyābhisandhaḥ, true-minded. सत्येन Satyena, by truth. आत्मानम् Ātmānaḥ, soul, body. अन्तर्धाय Antardhāya, having covered. परशुम् Paraśum, the axe. तप्तम् Taptam, heated. प्रतिगृह्णाति Pratigṛhṇāti, grasps. सः Sah, he. न Na, not. दह्यते Dahyate, burnt. अथ Atha, then. मुच्यते Muchyate, released.



2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released.—469.

MANTRA 3.

स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्माऽ
तत्त्वमसि श्वेतकेतो इति तद्भास्य विजज्ञाविति विजज्ञा-
विति ॥ ३ ॥ षोडशः खण्डः ॥ १६ ॥

इति षष्ठः प्रपाठकः ॥ ६ ॥

सः Saḥ, he. यथा Yathā, as. तत्र Tatra, there, in this trial by ordeal. न Na, not even. अदाह्येत Adāhyeta, slightly burnt. ऐतद् Aitat, of this. आत्म्यम् Ātmyam, the ruler atadātmyam—the Ruler of this world. इदम् Idam, this. सर्वम् Sarvam, all. तद् Tat, all-pervading. सत्यम् Satyam, the true, the Good. सः Saḥ, the destroyer : The home. आत्मा Ātmā, the Full. अतद् Atat, not that. त्वम् Tvam, thou. असि Asi, art. श्वेतकेतो Śvetaketu, Śvetaketu. इति Iti, thus. तद् Tat, that. इ Ha, verily. अस्य Asya, of him, from the teaching of his father. This doctrine : the genitive has the force of accusative विजज्ञौ Vijajñau, he knew. इति Iti, thus. विजज्ञौ Vijajñau, he knew. इति Iti, thus.

3. As that innocent man is not burnt even slightly, by this ordeal, (so the believers in God). All this universe is controlled by Him. He pervades it all and is the Good. He is the destroyer of all and full of perfect qualities. Thou O Śvetaketu art not that (why then this conceit).” Then he verily knew this—yea he knew this.—470.

MADHYA'S COMMENTARY.

According to Śaṅkara the question supposed to be asked is:—“When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, then how is it that the knowing person, reaching Pure Being, does not return, while the ignorant person returns again? Explain to me the reason of this Sir”. According to Max Müller the purport of the Khaṇḍa is this. “The next question is : Why does he who knows on obtaining the Sat, not return, while he who does not know, though obtaining the Sat in death, returns? An illustration is chosen, which is intended to show how knowledge produces a material effect. The belief in the efficacy of ordeals must have existed at the time, and appealing to that belief, the teacher says that the man who knows himself guilty, is really burnt by the heated iron, while the man who knows himself innocent, is not. In the same manner the man who knows his Self to be the true Self, on approaching after death the true Self, is not repelled and sent back into a new existence, while he who does not know, is sent back into a new round of births and deaths. The