



TWENTIETH KHANḌA.

MANTRA I.

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठञ्श्रद्धधाति
निस्तिष्ठन्नेव श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां
भगवो विजिज्ञास इति ॥ १ ॥

इति विंशः खण्डः ॥ २० ॥

यदा Yada, when. वै Vai, verily. निस्तिष्ठति Nistiṣṭhāti, attends on a spiritual teacher, has reverence : knows Him as Firm. अथ Atha, then. श्रद्धधाति Śraddadhāti, he has faith : knows him as holy. न Na, not. अनिस्तिष्ठन् Anistiṣṭhan, without reverence : knowledge of firmness. श्रद्धधाति Śraddadhāti, has faith : knows him as holy. निस्तिष्ठन् Nistiṣṭhan, who has reverence : knowing Him as Firm. एव Eva, only. श्रद्धधाति Śraddadhāti, has faith : one knows him as holy. निष्ठा Niṣṭhā, reverence, firmness. तु Tu, but. एव Eva, only, even. विजिज्ञासितव्या Vijijñāsītavyā, one should desire to know. इति Iti, thus. निष्ठां Niṣṭhām, the All Firm. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to know. इति Iti, thus.

1. When one knows Him as Firm, then one believes Him holy. One who has no knowledge of His firmness, cannot believe Him as holy. Only he who knows Him as firm, believes Him as holy. This firm Lord, however, we must desire to understand. "Sir, I desire to understand the firm One."—512.

TWENTY-FIRST KHANḌA.

MANTRA I.

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव
निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो
विजिज्ञास इति ॥ १ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

यदा Yada, when. वै Vai, verily. करोति Karoti, controls his passions : knows Him as Creator. अथ Atha, then. निस्तिष्ठति Nistiṣṭhāti, has reverence : knows Him as Firm. न Na, not. अकृत्वा Akṛtvā, without controlling : knowing Him as Creator. निस्तिष्ठति Nistiṣṭhāti, has reverence : knows Him as Firm. कृत्वा Kṛtvā, having control, knowing Him as Creator. एव Eva, alone. निस्तिष्ठति Nistiṣṭhāti,



have reverence : knows Him as Firm. कृतिः Kṛtiḥ control : creator. तु Tu, but. एव Eva, alone. विजिज्ञासितव्या Vijijñāsītavyā, one should desire to know. कृतिम् Kṛtim, control, creator. भगवः Bhagaवाḥ, Sir. विजिज्ञासे Vijijñāse, I desire to know. इति Iti, thus.

1. When one knows Him as Creator, he knows Him as having firmness. The man who does not know Him as Creator, can never know Him as having firmness. He alone knows Him as Firm, who knows Him as Creator. The Creator therefore, should one desire to know. "Sir, I desire to know the Creator."—513.

TWENTY-SECOND KHANDA.

MANTRA 1.

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव
लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो
विजिज्ञास इति ॥ १ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

यदा Yada, when. वै Vai, verily. सुखम् Sukham, happiness. लभते Labhate, he obtains. अथ Atha, than. करोति Karoti, performs a duty. न Na, not. असुखम् Asukham, not happiness. लब्ध्वा Labdhvā, having obtained, realised. करोति Karoti, performs duty, knows the Creator. सुखम् Sukham, happiness. एव Eva, alone. लब्ध्वा Labdhvā, having obtained. करोति Karoti, does any act. सुखम् Sukham, happiness. तु Tu, but. एव Eva, alone. विजिज्ञासितव्यम् Vijijñāsītavyam, one should desire to understand. इति Iti, thus. सुखम् Sukham, happiness. भगवः Bhagaवाḥ, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one knows Him as Pleasure, he knows Him as the Creator, he who does not know Him as Pleasure, does not know Him as Creator. Realising Him as Pleasure alone, one knows Him as Creator. This Pleasure, however, we must desire to understand. "Sir, I desire to understand Pleasure."—514.



TWENTY-THIRD KHANDA.

MANTRA I.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा
त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

इति त्रयोविंशः खण्डः ॥ २३ ॥

यः Yaḥ, who. वै Vai, verily. भूमा Bhūmā, infinity, the full Nārāyaṇa. तत् Tat, that. सुखम् Sukham, pleasure, happiness, True and independent bliss. न Na, not. अल्पे Alpe, finite. Mukti. The Released Souls. सुखम् Sakham, happiness, pleasure. अस्ति Asti, is. भूमा Bhūmā, infinity. एव Eva, only. सुखम् Sukham, happiness, pleasure. सुखम् Sukham. भूमा Bhūmā, infinity. तु Tu, but. एव Eva, only. विजिज्ञासितव्यः Vijijñāsītavyaḥ, one should desire to understand. इति Iti, thus. भूमानम् Bhūmānam, the infinity. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. He who is (the Lord Nārāyaṇa) called the Infinity is real pleasure, without the grace of Infinity, there is no pleasure for the finite but Mukta-jīvas. Infinity alone is pleasure one must, therefore, enquire into Infinity. "Sir, I desire to understand Infinity."—515.

Note.—Thus Nārāyaṇa called Infinity (Bhūmā) is the Good (Satya), the Omniscient (Vijñāna), the Thinker (Matī), the Holy (Śradhā), the Firm (Niṣṭhā); the Creator (Kṛiti); and the Pleasure (Sukham). All these attributes belong to Him.

TWENTY-FOURTH KHANDA.

MANTRA I.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै
भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन् प्रतिष्ठित
इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

यत्र Yatra, where, under control of whom. न Na, not. अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees. न Na, not. अन्यत् Anyat, any thing else. शृणोति Śṛiṇoti, one hears. न Na, not. अन्यत् Anyat, any thing else. विजानाति Vijānāti, understands. सः Saḥ, he. भूमा Bhūmā, infinity. अथ Atha, but. यत्र Yatra, where, under control of whom. अन्यत् Anyat, any thing else. पश्यति Paśyati, he sees. अन्यत् Anyat, any thing else. शृणोति Śṛiṇoti, one hears. अन्यत्



Anyat, any thing else. विजानाति Vijānāti, understands. तत् Tat, that. अल्पम् Alpam, small. यः Yaḥ, who. वै Vai, verily. भूमा Bhūmā, infinite. तत् Tat, he. अमृतम् Amṛitam, immortal. अथ Atha, then. यत् Yat, what. अल्पम् Alpam, small, whole class of Muktas. तत् Tat, that. मर्त्यम् Martyam, mortal. सः Saḥ, he. भगवः Bhagavaḥ, Sir. कस्मिन् Kasmin, in which. प्रतिष्ठितः Pratiṣṭhitah, foundation, rests. इति Iti, thus. स्वे Sve, own. महिम्नि Mahimni, glory. यदि Yadi, or, if. वा Va, or. न Na, not. महिम्नि Mahimni, glory. इति Iti, thus.

Note:—He Who is Infinity, He verily is Pleasure, in the limited (condition of the Muktas) there is no Pleasure (without the grace of Infinity). The Infinity alone is Pleasure. Infinity however, one must try to understand. "Sir, I desire to understand Infinity."

1. Without being permitted by whom, one does not see any thing else, one does not hear any thing else, one does not understand any thing else, He is the Infinite. But where he sees a thing under the control of something else, or hears it such, or understands it such that is the limited. He who is Infinite, He is verily the Immortal. But that which is the limited that is Mortal.

"Sir, in what does this Infinite rest?" In His Own Glory or perhaps not even there.—516.

MANTRA 2.

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं
क्षेत्राणयायतनानीति नाहमेवं ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्
प्रतिष्ठित इति ॥ २ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

गो Go, cow. अश्वम् Aśvam, horses. इह Iha, here. महिमा Mahimā, glory इति Iti, thus. आचक्षते Āchakṣate, they call. हस्तिहिरण्यम् Hasti-hiraṇyam, elephants and gold. दासभार्यम् Dāsa-bhāryam, slaves and wives. क्षेत्राणि Ksetraṇi, fields. आयतनानि Āyatanāni, houses. इति Iti, thus. न Na, not. अहम् Aham, I. एवम् Evam, thus. ब्रवीमि Bravīmi, I say. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said (Sanat Kumāra). अन्यः Anyaḥ, another. हि Hi, verily. अन्यस्मिन् Anyasmin, in another. प्रतिष्ठितः Pratiṣṭhitah, resting. इति Iti, thus.

2. "Cows and horses in this world are said to be glorious, so also elephant and gold, slaves and wives, fields and houses. But I did not mean any such glory," thus said, Sanat Kumāra. "I said something different. 'Infinity resting in his own glory,' is different from any worldly glory."
—517.



TWENTY-FIFTH KHAṆḌA.

MANTRA 1.

स एवाधस्तात् स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः
स उत्तरतः स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्ता-
दहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं
सर्वमिति ॥१॥

सः Saḥ, he. एव Eva, alone. अधस्तात् Adhastāt, below. सः Saḥ, he. उपरिष्ठात्
Upariṣṭāt, above. सः Saḥ, he. पश्चात् Paścāt, behind. सः Saḥ, he. पुरस्तात्
Purastāt, before. सः Saḥ, he. दक्षिणतः Dakṣiṇataḥ, on the right. सः Saḥ, he
उत्तरतः Uttarataḥ, left. सः Saḥ, he. एव Eva, alone. इदम् Idam, this, the nearest.
सर्वम् Sarvam, all; all under Him, the Full. इति Iti, thus. अथातः Atha-ataḥ,
now, then. अहङ्कारादेशः Ahaṅkāraśeṣaḥ, self consciousness. Ādeśa, teaching.
The Lord Aniruddha in the Jīva. एव Eva, only. अहम् Aham, I. The Lord
called Aham. एव Eva, alone. अधस्तात् Adhastāt, below, अहम् Aham, I. The
Aham. उपरिष्ठात् Upariṣṭāt, above. अहम् Aham, I. The Aham. पश्चात् Paścāt,
behind. अहम् Aham, I. The Aham पुरस्तात् Purastāt, before. अहम् Aham, I.
The Aham. दक्षिणतः Dakṣiṇataḥ, on the right, अहम् Aham, I. The Aham. उत्तरतः
Uttarataḥ, on the left. अहम् Aham, I, एव Eva, alone.

1. The Infinite indeed is below, above, behind, be-
fore, right and left—this He indeed is Full (Sarvam). Now
follows the explanation of the Infinite residing in the Jīva,
and called ("I"). The "I" is below, the "I" is above, the
"I" is behind, the "I" is before, the "I" is on the right,
the "I" is on the left, the "I" verily is the nearest and
the Full.—518.

MANTRA 2.

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चा-
दात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति
स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड
आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु
कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्य-
लोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

इति पञ्चविंशः खण्डः ॥ २५ ॥



अथातः Athātaḥ, now, then. आत्मदेशः Ātmadeśaḥ, the explanation of the Infinity as atmā, his aspect as Vāsudeva. एव Eva, even, alone. आत्मा Ātmā, Self. एव Eva, even, alone. अधस्तात् Adhastāt, below. आत्मा Ātmā, Self. उपरिष्ठात् Upariṣṭāt, above. आत्मा Ātmā, Self. पश्चात् Paścāt, behind. आत्मा Ātmā, Self. पुरस्तात् Purastāt, before. आत्मा Ātmā, Self. दक्षिणतः Dakṣiṇataḥ, on the right. आत्मा Ātmā, Self. उत्तरतः Uttarataḥ, on the left. आत्मा Ātmā, Self. एव Eva, alone. इदम् Idam, this : the nearest. सर्वम् Sarvam, All ; Full. इति Iti, thus. सः Saḥ, he. वा Vā, verily. एषः Eṣaḥ, this. एवम् Evam, thus. पश्यन् Paśyan, seeing, एवम् Evam, thus. मन्वानः Manvānaḥ, thinking. एवम् Evam, thus. विज्ञानम् Vijānaḥ, understanding. आत्ममतिः Ātmamatiḥ, thinking the Self to be the Highest. आत्मक्रीडः Ātmakrīḍaḥ, sporting with the Ātman, आत्ममिथुनः Ātmamithunaḥ, unites with the Ātman. आत्मानन्दः Ātmānandaḥ, who has Ātman for his Joy. सः Saḥ, he. स्वराट् Svarāt, having the Lord for his Sva ; as his king. भवति Bhavati, becomes. तस्य Tasya, his, of the freed soul. सर्वेषु Sarveṣu, in all लोकेषु Lokeṣu, worlds. कामचारः Kamachāraḥ, freedom of movement. भवति Bhavati, becomes. अथ Atha, but. ये Ye, who. अन्यथा Anyathā, otherwise. अतः Ataḥ, than this. विदुः Viduḥ, know. अन्यराजानः Anyarājānaḥ, are under other kings than the Lord called Sva. ते Te, they. क्षयल्लोकाः Kṣayalokāḥ, dwellers of Transitory worlds. भवन्ति Bhavanti, become. तेषाम् Teṣām, of them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, world. अकामचारः Akamachāraḥ, want of freedom of movement, भवति Bhavati, becomes.

2. Next follows the explanation of the Infinite as the Self (Vāsudeva). Self is below, Self is above, Self is behind, Self is before, Self is on the right, Self is on the left, the Self alone is the nearest and the Full.

He who sees Him thus, thinks of Him thus, understands Him thus, He always thinks the Self to be highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self. For Him there is freedom of movement in all the worlds. But those who understand Him differently from this, live in perishable worlds and are under inferior rulers, for them there is no freedom of movements in all worlds.—519.



TWENTY-SIXTH KHANḌA

MANTRA 1.

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत
 आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आ-
 त्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽ-
 न्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः
 संकल्प आत्मतो मन आत्मतो वाग्मात्मतो नामात्मतो मन्त्रा
 आत्मतः कर्माण्यात्मत एवेदः सर्वमिति ॥ १ ॥

तस्य Tasya, his. ह Ha, verily. वै Vai, verily. एतस्य Etasya, of this. एवंपश्यतः
 Evañ paśyataḥ, of thus seeing. Of one who sees thus. One who is Mukta or
 released. एवंमन्वानस्य Evañmanvānasya of one who thinks thus. एवम् Evam, thus.
 विजानतः Vijānataḥ, understanding thus. आत्मतः Ātmataḥ, from the Supreme
 Lord called Ātman or Sat. प्राण. Prāṇaḥ, Prāṇa. आत्मतः Ātmataḥ, from the
 Supreme Lord, called Ātman or Sat. आशा Āśā, hope. आत्मतः Ātmataḥ, from
 the Supreme Lord called Ātman or Sat. स्मरः Smaraḥ, Memory. आत्मतः Ātma-
 taḥ, from the Supreme Lord. आकाशः Ākāśaḥ, the ether. आत्मतः Ātmataḥ,
 from the Supreme Lord. तेजः Tejaḥ, fire. आत्मतः Ātmataḥ, from the Supreme
 Lord. आपः Āpaḥ, waters. आतः Ātmataḥ, from the Supreme Lord. आविर्भा-
 वतिरोभावौ Āvirbhāvatirobhāvau, the appearance and disappearance of the world
 systems. आत्मतः Ātmataḥ, from the Supreme Lord. अन्नम् Ānnam, food. आत्मतः
 Ātmataḥ, from the Supreme Lord. बलम् Balam, force. आत्मतः Ātmataḥ, from
 the Supreme Lord. विज्ञानम् Vijñānam, understanding. आत्मतः Ātmataḥ, from
 the Supreme Lord. ध्यानम् Dhyānam, meditation. आत्मतः Ātmataḥ, from the
 Supreme Lord. चित्तम् Chittam, mind, unsteady memory. आत्मतः Ātmataḥ,
 from the Supreme Lord. संकल्पः Saṅkalpaḥ, will. आत्मतः Ātmataḥ, from the
 Supreme Lord. मनः Manaḥ, mind. आत्मतः Ātmataḥ, from the Supreme Lord.
 वाक् Vāk, speech. आत्मतः Ātmataḥ, from the Supreme Lord. नाम Nāma, name.
 आत्मतः Ātmataḥ, from the Supreme Lord. मन्त्राः Mantraḥ, Sacred hymns. आत्मतः
 Ātmataḥ, from the Supreme Lord. कर्माणि Karmāṇi, sacred rites. आत्मतः
 Ātmataḥ, from the Supreme Lord. एव Eva, also. इदम् Idam, this world. सर्वम्
 Sarvam, all. इति Iti, thus.

1. Of the released soul which sees thus, which thinks thus, understands thus, (there takes place the vision of crea-
 tion, sustenance and dissolution of the Universe. He sees how) the Chief Prāṇa comes out of the Lord (Ātman), how
 the Hope comes out from the Ātman: how the Steady

Memory emerges from Him, how the Ether comes from the Ātman, the Fire from the Ātman, the Water from the Ātman, the appearance and disappearance of the world from the Ātman, Food from Ātman, Power from Ātman, Understanding from Ātman, Meditation from Ātman, Unsteady Memory from Ātman, the Will from Ātman, the Mind from Ātman, the Speech from Ātman, the Name from Ātman, the Mantras from Ātman, the Karmas from Ātman, verily how all this Universe comes out from the Ātman alone.—520.

Note:—This verse also describes the glory of the Released Soul. The Mukta sees the panoramic view of the creation of the universe, and how everything at the dawn of creation comes out of the Lord.

MANTRA 2.

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताः
सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति
त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशस्मृतः शतं
च दश चैकश्च सहस्राणि च विश्शतिराहारशुद्धौ सत्त्वशुद्धिः
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै
मृदितकषायाय तमसस्परं दर्शयति भगवान् सनत्कुमारस्तः
स्कन्द इत्याचक्षते तः स्कन्द इत्याचक्षते ॥ २ ॥

इति पञ्चशः खण्डः ॥ २६ ॥

इति सप्तमः प्रपाठकः ॥७ ॥

तत् Tat, about this. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. न Na, not. पश्यः Paśyaḥ, the seer, the Mukta Jiva. मृत्युम् Mrityum, death. पश्यति Paśyati, sees. न Na, not. रोगम् Rogam, disease. न Na, not. उत Uta, also. दुःखताम् Duḥkhatām, sorrow; pain. सर्वम् Sarvam, all. ह Ha, verily. पश्यः Paśyaḥ, the seer, the released soul. पश्यति Paśyati, sees. सर्वम् Sarvam, all, the Supreme Lord called Full. आप्नोति Āpnoti, obtains. सर्वशः Sarvaśaḥ, always, everywhere. इति Iti, thus. सः Saḥ. He एकधा Ekadhā, one-fold. भवति Bhavati, becomes. त्रिधा Tridhā, three-fold, Bhavati, becomes. पञ्चधा Pañchadhā, five-fold. सप्तधा Saptadhā, seven-fold. नवधा Navadhā, nine-fold. च Cha, and. एव Eva, alone, thus. पुनः Punaḥ, again. च Cha, and. एकादश Ekādaśa, eleven. स्मृतः Smṛitaḥ, is called. शतं च दश च Śatamecha daśacha, one

hundred and ten and one एकः च Ekaḥ cha, and one. सहस्राणि च विंशतिः Saḥsra-
rāṇi, chaviṁśatiḥ, one thousand and twenty. आहारशुद्धौ Āhāra śuddhau, food
being pure, teaching or doctrine being pure. सत्त्वशुद्धिः Sattvaśuddhiḥ, purity of
knowledge. सत्त्वशुद्धौ Sattvaśuddhau, when the mind is pure. ध्रुवा Dhruvā,
steady. स्मृतिः Smṛtiḥ, memory, means of meditation. स्मृतिजम्भे Smṛtilambhe,
when meditation is steady. सर्वग्रन्थीनाम् Sarvagranthīnām, of all fetters.
विप्र-मोक्षः Vi-pra-mokṣaḥ, unloosening. तस्मै Tasmai, to him. श्रुतिकषायाय Mridi-
takaśāyāya, whose faults have been rubbed out. तनवः पाम् Tamasāḥ pāram,
The other side of darkness. दर्शयति Darśayati, shows. भगवान् Bhagavān, Lord
सनकुमारः Sanat Kumāraḥ, Sanat Kumāra. तम् Tam, him. स्कन्दः Skandāḥ,
Skanda. इति Iti, thus. आचक्षते Āchakṣate, they say. तम् Tam, him. स्कन्दः
Skandāḥ, Skanda. इति Iti, thus. आचक्षते Āchakṣate, they say.

2. There is this verse about it: "the released soul does not see death nor illness nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and it is said He becomes eleven as well, nay He becomes one hundred and eleven and one thousand and twenty."

Right doctrine leads to right thinking. Right thinking conduces to firm meditation. When meditation is firm (there is vision of the Divine) and all ties are unloosened completely.

To the sage Nārada, with his faults all rubbed out, the Great Teacher Sanat Kumāra showed the other side of darkness. Sanat Kumāra is called the Great Warrior, yea he is called the Great Warrior.—521.

MADHVA'S COMMENTARY.

The last khanda ended with the Āśā as the highest. The next khanda teaches that Prāṇa is the highest, and we find the enigmatical saying the prāṇa moves by the prāṇa, it gives prāṇa to the prāṇa. It may be construed as meaning that the prāṇa moves by his own power, and that the prāṇa gives his own life to others; but this would be wrong. Hence the Commentator explains it:—

That which is Prāṇa (the Christ) moves by the PRĀṆA, namely moves by the Supreme Brahman, who is the PRĀṆA and this the true meaning of the phrase prāṇaḥ prāṇena yāti. The phrase prāṇaḥ prāṇam dadāti means the Supreme Brahman (Prāṇa) gives to Prāṇa all desired objects. That the word prāṇa means the Supreme Brahman, we find from the following Śruti:—He is the PRĀṆA of prāṇa itself (Kena). The phrase prāṇāya dadāti means that the Prāṇa hands over to the

Supreme PRĀṆA the Soul of the freed, having shown him the Supreme Self. (In other words he is the Mediator): that the Prāṇa Vāyu gives to the disciple the knowledge of the Supreme Brahman even. He shows the Brahman to him through knowledge.

The word *ativādi* means he who says (*vadati*) to the disciple the truth about the highest (*atīta*), for the Highest has gone beyond all else, (beginning with *annam* and ending with *prāṇa*). (He who proclaims the Highest is *Ativādi*—the Evangelist). The phrase *Eṣa Tu Vā Ativadāti* uses the word *Tu* (but), in order to show that something new is being taught. He who proclaims the chief Prāṇa as the highest, is called an *Ativādi* with regard to Prāṇa; but he who proclaims the Lord called Satya, as the highest is higher than that *Ativādi* who proclaims the Prāṇa only. The phrase “Sir, is there anything higher than Prāṇa,” is to be supplied here in order to complete the sense. This we do on the maxim where any sense of a passage cannot be made out without supplying certain words or sentences, these must be supplied in order to complete the sense. In every sentence the necessary ellipsis must be supplied, if the sentence otherwise gives no meaning. This we do on the maxim enunciated by the venerable Bādarāyaṇa himself in the following Sūtra. (III-3-37). “If it be objected that otherwise (*i. e.*, there being none higher than Prāṇa) he cannot be different from the Supreme Being, we reply the objection is not valid; for (it is fit to narrow the denotation of “all” in the Śruti) as taught by Scripture.”

When it is stated that Prāṇa is the foremost of all, it may seem that the separateness of Prāṇa from the Supreme is not possible to maintain, but this is no difficulty; for the statement will be seen consistent if things are admitted as postulated by Scripture; and the Scriptural teaching here is that Prāṇa is superior, (not absolutely to all, but) to all other souls; and the Supreme Being is superior to Prāṇa. If it be said that there is none higher than Prāṇa, it is to be denied; for

“(It is proper to hold that Satya, the Lord, is superior to Prāṇa, as it may be seen from) supplying the ellipsis; for they (Chhāndogas) have added to Satya a distinguishing element (particle) as in every other case.”

That the superiority of the Lord is declared in the passage, would become evident on supplying the question and answer as in the previous cases; for the Sakhins distinguish Satya from Prāṇa thus: “But he indeed speaks of the Supreme Thing, who speaks of Satya”; (*i. e.*, by using the adversative conjunction *च* ‘but’ they draw the distinction that he who speaks of Satya is really speaking of the Supreme Thing with greater truth than he who speaks of Prāṇa) (Chh. VII. 16). Just as there is the use of distinguishing attributes and the statements in other cases, (so also distinction is drawn in the case of Satya by saying, “But he, &c.”) And this is said also in the Brihat Tantra: “The superiority over man of the gods remains the same even in heaven; and over them, of Prāṇa; and over Prāṇa, certainly that of Hari, the eternally blessed.” Then an objection may be raised thus; not only Viṣṇu called Satya is above Prāṇa, there are many others

too, for after Satya, Kriti, Nishtha, Vijñāna and others are mentioned as different from one another. But this objection is not valid.

Because the same deity (spoken of as the Akṣara) is described by the terms) Satya, etc.

Satya and other words denote the qualities which only form the essence of the same Supreme Deity. This is said in the Brahma Tarka : "To Him who is different from, and exalted over, the group (series) of which the first is Nāma and the last is Prāpa, and whose essence consists of Satya, etc., (truth etc., etc.), (who is the true, etc.) to Him, the glorious Viṣṇu, the creator of all, obeisance is made. Obeisance is made to that glorious Lord, whose qualities beginning with Satya and ending with Ahaṁkāra are described (in the Śruti) and from whom alone the soul obtains release."

He who proclaims Prāpa to be the highest is called an Ativādi, but he who proclaims Viṣṇu to be the highest is more truly entitled to the name of Ativādin. The Lord Viṣṇu is called Satya because He is Sat or free from all faults, and Ya or controller; because He is the good governor, therefore, He is called Satya.

If Viṣṇu is Satya then how do you explain the subsequent khaṇḍas where Vijñāna, Mati, Śraddhā, Niṣṭhā, Kriti, Sukham, Bhumā, Ahaṁkāra, and Ātman are shown; each succeeding to be higher than the preceding one in the series. The Commentator explains that all these names describe the various attributes of the Lord Viṣṇu called here Satya, the good governor.

The Lord Viṣṇu is called Vijñāna, because He has specific (vi) knowledge (Jñāna) of everything; or His form is highest knowledge. He is called Mati, because He has general knowledge, *i. e.*, knows everything generically as well. He is called Śraddhā because His form is always holy. He is called Niṣṭhā because He is always firm. He is called Kriti because He is the creator of all. He is called Sukham because He is full bliss. He is called Bhūmā because he is full of all auspicious qualities.

In describing Bhūmā it has been said that nothing else is seen there. It should not be understood to mean that in Bhūmā nothing else exists; and on the other hand it means that everything else really exists but dependent upon Bhūmā. Therefore the Commentator says:—

He is called Bhūmā because he is full and because without dependence upon Him nothing else can exist. Everything else is small compared with Bhūmā.

The Commentator now explains the phrase that Bhūmā is above and below.

He the Lord full of all auspicious qualities, pervading all localities, always from eternity is self dependent, and all objects are under His control from all times.

Being full, all the above attributes are now shown to be the logical consequence of His being full, and to follow logically one from the other.

Because He is full, therefore, He is all joy, because He is all joy therefore, He is the creator of all; because He is the creator of all, therefore, He is perfectly steady; because He is perfectly steady, therefore, He is all holy; because He is all holy, therefore, He is all Knower generically



(the thinker); because He knows everything generically, therefore He is all knower specifically (the omniscient); therefore the Lord Hari is omniscient; because He is omniscient, therefore, He is free from all faults and ruler of all (sat=good, free from all faults; and ya=controller; Satya=the holy or the Good governor). Bhûmâ is a name of Nârâyana, He is also called Ahañkâra because He makes the consciousness of 'I' in all; since in His aspect of Aniruddha He dwells within all Jîvas and causes their notion of 'I'ness.

But the Jîva is atomic, the Lord within the Jîva must therefore be atomic. How is it that He is described here as all-pervading; to this the Commentator replies:—

Though the Lord is atomic as existing within the Jîva, yet through His Lordly and mysterious power, He is all-pervading; just as in the little body of the child (Viṣṇu), Mârkaṇḍeya the sage saw, when he entered into it through his Yoga power, infinite universes endless and beginningless. Thus the Lord Hari, the Supreme, though atomic in Jîva, is yet all-pervading; verily Vâsudeva is the Supreme Lord. He is called Âtmâ because He is all-pervading; verily there is no distinction and differences in the Lord Hari. Thus it is in the Parama Sâra.

It is said he who is Bhûmâ is immortal that which is small is mortal. This would mean that except the Lord, everything else was mortal. But as the released souls are called immortal, it would mean that such souls are identical with the Lord. The Commentator shows that the word Alpa meaning small, refers to the released souls, as compared with Bhûmâ the Lord. And that the released souls are not mortal in the strict sense of the word. For then the Goddess Ramâ would also become mortal, and would be joyless, because the text says there is no happiness in that which is Alpa.

The true meaning of the phrase 'there is no happiness in the small' is that without the grace of Bhûmâ, the small or the Mukta Jîvas can have no happiness. Similarly the Muktas are really immortal, but their immortality is dependent upon the Lord, therefore, they are called mortal.

Even the goddess Sri the Full is Alpa but immortal, because she is beloved of the Lord and eternally free and though she is called Alpa she is all full, through the loving grace of the Lord. (She in fact is included in the word Bhûmâ).

If even the Muktas have no joy, except through the grace of the Lord, why are they described as Âtma-Rati, &c., meaning that they delight in the self, love the self, revel in the self, rejoice in the self, become a self ruler, He is Lord and Master in all the worlds. To this the Commentator says that the true meaning of the words Âtma-rati, &c., is not what you have given, but they are as follows:—

Âtma-rati means loving the Lord. Âtma-Kriḍa means delighting in the Lord. Âtma Mithuna means revelling in the Lord. Âtma Ânanda means rejoicing in the Lord. Similarly Svarâṭ does not mean an autocrat or self-ruler, but it means he who is directly under the rule of the Lord called Sva or the Independent. The released souls take their commands



directly from the Lord (and from no inferior being) and the Lord is always directly present to them. Therefore, a released soul is called Svarât, meaning ruled-by-the-Lord.

The phrase *Ātmataḥ Prāṇaḥ Ātmataḥ Āśā*, &c., do not mean that *Prāṇaḥ Āśā*, &c., come out from the self of the released soul, but it means that the released soul sees the panorama of creation spread out before his sight, he sees how the various hierarchies of *Prāṇaḥ*, &c., come out at the dawn of creation from the Supreme Lord.

The last sentence is "the wise sees everything *Sarvaṃ Hi Paśyaḥ Paśyati*" this shows that the *Paśyaḥ* or the *Mukta Jīva* only sees creation unfolded before him, and not that he creates. The word *Paśya* means the seer, the released soul, to whom the past is unfolded. That it means the seer we find also from the following passage :—

Yadā Paśyate Rukma varṇam "when the seer sees that brilliant form" (*Kaṭha*). The person entitled to meditate on *Bhūmā* is Lord *Brahmā* in the first place, directly and principally. He through this knowledge obtains from *Viṣṇu* the divine love called *Rati*, and with that he sports with the Lord, for ever; and revels in him as a loving wife with her husband and thus he gets *Ānanda* or bliss. The Supreme Lord is his king and no one else, therefore, he is called *Svarât*. (Thus except *Brahmā* no one else is entitled properly to be called *Ātma-rati*, *Ātmakriḍā* &c.) *Brahmā* alone sees creation of *Prāṇa*, &c., and not every *Mukta*.

The other worshippers of *Viṣṇu*, lower than *Brahmā*, obtain fruits according to their fitness, when they get *Mukti*. There is no doubt in it. Thus it is in *Parama Tattva*.

The gradation among the *Muktas* is a well recognised fact with *Madhva*. Thus all the qualities of *Mukta* mentioned in *khaṇḍas* 25 & 26 apply literally and fully to *Brahmā* alone, while they are true, more or less, with regard to other *Muktas*, according to their evolution.

The phrase "now the instruction about *Ahaṅkāra*" has been explained by us as referring to *Aniruddha*. This point is further cleared, by showing the inconsistency of the explanation given by those, who take the word *Ahaṅkāra* here as the ordinary egoism, the result of *avidyā*. The Commentator shows that if *Ahaṅkāra* here meant any thing other than the Supreme Lord, then it would be impossible to say regarding it, that this *Ahaṅkāra* is above, or this *Ahaṅkāra* is below, &c. In fact, all the perfect attributes of *Bhūmā* are ascribed to *Ahaṅkāra*. Therefore, *Ahaṅkāra* here cannot mean the ordinary egoism. Therefore the Commentator says :—

It is not proper to construe the word *Ahaṅkāra* taught here, as something different from the Lord; for the following reason :—

The question asked by *Nārada* is "Sir, I want to know *Bhūmā*;" and in reply to this *Sanat Kumāra* describes *Bhūma* as that which is above that which is below &c., and then he goes on to describe *Ahaṅkāra*. This being in answer to the question about *Bhūmā*, *Ahaṅkāra* cannot but mean *Bhūmā*. Moreover *Ahaṅkāra*, if taken here to mean not the Lord *Bhūmā*, but something else; then this *Ahaṅkāra* would be as full and infinite as *Bhūmā* and consequently equal to the



Lord. But no one admits that Ahañkâra, meaning egoism, is equal to the Lord. Nor can you say that infinity and fullness ascribed to Ahañkâra are figurative only, for when a thing can be construed in its principal sense, it is wrong to interpret it in a figurative sense. Therefore when we can interpret this Ahañkâra as a form of the Lord, and thus take the word fullness in its primary and principal sense, we need not take it in its secondary sense and say that the fullness ascribed to Ahañkâra is figurative only. Moreover, the question being about Bhumâ, there was no occasion to enter into a panegyric about Ahañkâra, for no one had asked any question about it. The word Atha with which the khaṇḍa begins and which says Atha, Ataḥ Ahañkâra Âdeśa "now an explanation of Ahañkâra," the word Atha has the force of not commencing a new topic, but of describing an alternative form. It means, having described Bhûmâ now we shall describe it again in another way. The description of Bhûma is of that form of the Lord which is called Nârâyaṇa. Having described this Nârâyaṇa form, we now describe that form of the Lord which is called Aniruddha or Aham. The force of the word Ataḥ in the above sentence is "with the grace of the Lord." A means Supreme Lord and Taḥ means from; therefore Ataḥ means "from the Supreme Lord or with the grace of the Supreme Lord called अ."

We have explained the word Âtma-rati and Svarât, &c., as love of the Lord, having the Lord as one's sole King, &c. The words Âtma and Sva mean the Supreme Lord. In the word Svayambhû and Âtmabhû the words Sva and Âtma mean the Lord, and they do not mean self, for Brahmâ (who is called by these names, and which are generally translated as self-born) is nowhere taught as self-created. On the contrary the following Śruti declares expressly that Brahmâ is created,—He who creates Brahmâ in the beginning (Svet. VI., 18.) As in the words Svayambhû and Âtmabhû the words Sva and Âtman mean Viṣṇu; similarly here also the word Âtman means Viṣṇu alone. Therefore when the Śruti says "now an instruction about the âtman," it does not refer to the Jîva Âtman, but to the Supreme Lord Viṣṇu. The Śruti says that "from Âtman proceeds Prâṇa, from Âtman springs Hope, from Âtman comes Memory, from Âtman Ether, Fire, Water, &c." Now if Âtman meant here the self of the emancipated Jîva, then it would mean that the Mukta Jîva creates Prâṇa, Memory, Ether, Fire, Water, &c. But as a matter of fact, it is impossible to say that the creation of Prâṇa, &c., is from any Mukta Jîva. Lord Bâdarâyana in his Vedânta Sûtras (IV. 4. 17) clearly says that though Mukta Jîvas enjoy all bliss, and all power, yet they have no power to create an universe. Thus there is no creative power in the released souls, that



belongs to the Lord alone. Therefore in this last khaṇḍa, since it is mentioned that from Ātman proceeds Prāṇa and from Ātman alone, we conclude that this Ātman here means the Lord alone, and not any released soul, how high soever. Moreover, in the Praśna Upaniṣad it is said Ātmata Eva Prāṇa Jāyate (III. 3. 3) which shows that Prāṇa is produced from Ātman alone and not from anything else; therefore it is produced from the Lord. For it is impossible to construe that passage as referring to the released souls. Similarly in this Skanda Purāṇa it is written that the word Ātma is principally applied to Viṣṇu, and to others only figuratively; similarly the word Sva. Therefore Brahmā is called Ātmabhu the child of Viṣṇu, Svabhu the child of the Independent One.

The word Idam in the last khaṇḍa means the Lord, for it literally means 'this' and refers to something very near. The Lord is called Idam or this, because He is the nearest object of all to us, for He is inside of our very being. The word Sarvam there means possessing full attributes, the perfect fullness. The words Bhumā, Aham, and Ātmā describe the three aspects of the Lord Hari: as Bhumā, He is the cosmic agent, as Aham, He is the Psychic agent inside all Jivas, and as Ātman, He unites the Jivas with the world. Thus the Lord is called Idam or this, because in all three aspects He is ever near, the nearest of all.

If the word Idam Sarvam meant the Lord is the nearest and Full, then the Grammar would require Sa Eva Ayam Sarvaḥ in the masculine gender and not in the neuter. How do you explain this change of gender? To this the Commentator replies as follows:—

All attributes whether feminine or masculine or neuter are under the Supreme Lord: by His command there is constant interchange of gender everywhere; therefore, the Lord is called Kaḥ (Masculine) Kim (Feminine), Kam (Neuter). Everything is verily the Supreme, He is the Ātmā of all; the Aditi and words like Devas, &c., of whatever gender they may be, apply to the Lord. Thus it is in the Liṅga Nirṇaya.

The phrase Āhāra Śuddhau Sattva Śuddhi is generally translated as meaning "if the food is clean, the mind is clean." But this is not the true meaning of the phrase. The word āhāra here does not mean food, but means the study of Śāstra, the Āhāra or acceptance of teaching. Therefore the Commentator says:—

The word Āhāra means the absorbing (Āhṛiti) of knowledge from the Guru (teacher). When this Āhāra or absorption of knowledge, is pure, then follows the purity of the mind (for if the teaching is wrong the mind can never be purified). When there is purity of knowledge or mental purity, then comes the steady memory, when there is steadiness of memory then there is the direct vision (Aparokṣa) of the Lord Hari, when there is direct vision then there is final release (Mokṣa). Thus it is in the Sādhana Nirṇaya.



CSL

EIGHTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ
स्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासित-
व्यमिति ॥ १ ॥

अथ Atha, now. It shows the commencement of a new topic. यत् Yat, what. इदम् Idam, this. अस्मिन् Asmin, in this. ब्रह्मपुरे Brahmpure, in the city of Brahman; or in Brahman the full: in the body called the city of God. दहरम् Daharam, small. पुण्डरीकम् Puṇḍarikam, lotus. वेश्म Veśma, the palace. दहरः Daharaḥ, small. अस्मिन् Asmin, in this. अन्तः Antaḥ, within. आकाशः Ākāśaḥ, Ether: the elemental ether. तस्मिन् Tasmin, in that. यत् Yat, what. अन्तः Antaḥ, within. तत् Tat, that. अन्वेष्टव्यम् Anveṣṭavyam, is to be searched. तत् Tat, that. वाव Vāva, verily. विजिज्ञासितव्यम् Vijijñāsityam, should be known, determined. इति Iti, thus.

1. (The teacher says) "Now in this city of Brahman, there is this palace, the small lotus (of the heart). Within this, there is the small Ether. That which is within this, He is to be sought for, He is to be understood."—522.

MANTRA 2.

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽ
स्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव
विजिज्ञासितव्यमिति ॥ २ ॥

तम् Tam, to him: to the teacher. चेत् Chet, if. ब्रूयुः Brūyuh, they, (i.e., the pupils) may say, may ask. यद् Yad, what. इदम् Idam, this. अस्मिन् Asmin, in this. ब्रह्मपुरे Brahmapure, in the city of Brahman, or in Brahman the full. दहरम् Daharam, small. पुण्डरीकम् Puṇḍarikam, lotus. वेश्म Veśma, the palace. दहरः Daharaḥ, small. अस्मिन् Asmin, in this. आकाशः Ākāśaḥ, Ether. किम् Kim, what. तत् Tat, that. अत्र Atra, there. विद्यते Vidyate, exists. यत् Yat, what, which. अन्वेष्टव्यम् Anveṣṭavyam, is to be searched for. यत् Yat, what, वाव Vāva, verily. विजिज्ञासितव्यम् Vijijñāsityam, should be known. इति Iti, thus.

2. And if they (the pupils) should say to him: "Now with regard to that city of Brahman, and the palace in it,



the small lotus of the heart, and the small Ether within the heart, what is there within, that deserves to be sought for, or that is to be understood."—523.

Note:—The doubt of the pupils is: "How the all-pervading Brahman, who contains all, be contained in the small ether of the heart?"

MANTRA 3.

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश
उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च
वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च
नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

सः Saḥ, He (Teacher). ब्रूयात् Brūyāt, let him say. द्यावान् Yāvān, as much. वै Vai, verily. अयम् Ayam, this. आकाशः Ākāśaḥ, the All-luminous, the Supreme Self. तावान् Tāvān, so much, in qualities and size. एवः Eṣaḥ, this. अन्तर्हृदये Antaḥḥṛdayeḥ, within the heart : within the ether of the heart. Hṛdaya, is a compound of "hṛid" and "aya"—"mover within the heart, i.e., the ether in the heart." आकाशः Ākāśaḥ, the All-luminous, the Supreme Self. उभे Ubhe, both. The free and the non-free. The Mukta and the non-Mukta. अस्मिन् Asmin, in the Ākāśa. द्यावापृथिवी Dyāvapṛithivī, Heaven and Earth. अन्तः Antaḥ, within. एव Eva, just, even. समाहिते Samāhite, contained. उभौ Ubhau, both. The free and the non-free. The Mukta and non-Mukta. अग्निः Agniḥ, the Fire. च Cha, and. वायुः Vāyuḥ, Air. च Cha, and. सूर्याचन्द्रमसौ Suryāchन्द्रamasau, the Sun and the Moon. उभौ Ubhau, both. The free and the non-free. The Mukta and non-Mukta. विद्युन्-नक्षत्राणि Vidyut-nakṣatṛaṇi, the Lightnings and the Stars. यत् Yat, that, which. च Cha, and, अस्य Asya, his, (of the transmigrating Jiva). इह Iha, here. अस्ति Asti, is: is helpful to the transmigrating Soul, i.e., other bound Jivas like him. यत् Yat, what. च Cha, and. न Na, not. अस्ति Asti, is: a thing is said to be non-existent, which is of no use to a particular being. The freed souls are non-being with regard to the bound souls; for they are of no use to the latter. सर्वम् Sarvam, all. तत् Tat, that. अस्मिन् Asmin, in it. समाहितम् Samāhitam, contained. इति Iti, thus.

3. Then let the Teacher say, "as large as is this All-luminous (Lord pervading the external space), so large is also that All-luminous (Lord who is) within the Ether of the Heart. Both (the Free and Bound Devas of) Heaven and Earth are contained within Him, both (sorts of) Fire and Air, both (kinds of) Sun and Moon, both (sorts of) Lightning and Stars, and whatever that exists here namely the



(Bound Jivas), and whatever is not (namely all Free Jivas), all that is contained within the Brahman (who exists in the Ether within the lotus of the heart).—524.

MANTRA 4

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च
भूतानि सर्वे च कामा यदेनजराभोति प्रध्वंसते वा किं
ततोऽतिशिष्यत इति ॥ ४ ॥

तं Tam, to him, to the Teacher. चेत् Chet, if. ब्रूयुः Brūyuh, they may say. अस्मिन् Asmin, in this. चेत् Chet, if. इदम् Idam, this. ब्रह्मपुरे Brahmapure, in the city of Brahman, in the Brahman existing within the heart. सर्वम् Sarvam, all. समाहितम् Samāhitam, is contained. सर्वाणि Sarvaṇi, all. च Cha, and. भूतानि Bhūtāni, beings. सर्वे Sarve, all. च Cha, and. कामाः Kāmāḥ, desires. यदा Yadā, that, when. एनम् Enat, to this, to this body. जरा Jarā, old age. आभोति Āpnoti, reaches. प्रध्वंसते Pradhvaṁsate, destroys. वा Va, or. किम् Kim, what. ततः Tataḥ, then. अतिशिष्यते Atiśiṣyate, remains behind. इति Iti, thus.

4. If his pupils should ask him "if everything that exists is contained in that Brahman the Full, all Beings and all Desires, then what is left of this body, when old age reaches it and destroys it."—525.

Note:—If when this body dies this Brahman were to vanish, what is the use of inquiring about this Brahman, who is dependent upon the body and grows old, decays and dies with the body.

MANTRA 5.

स ब्रूयान्नास्य जरयैतर्जीर्यति न वधेनास्य हन्यत एतत्सत्यं
ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो
विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो
यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा
भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

सः Saḥ, he, the Teacher. ब्रूयान् Brūyāt, let him say. न Na, not. अस्य Asya, of this body. जरया Jarayā, with the old age. एतत् Etat, this. Brahman. जीर्यति Jiryati, decays. Grows old. न Na, not. वधेन Vadheṇa, with the slaying. With the death. अस्य Asya, of this body. हन्यते Hanyate, is killed. एतत् Etat, this Brahman. सत्यम् Satyam, the true. The Eternal. The infinite powers. ब्रह्मपुरम् Brahmapuram, Brahman the full. अस्मिन् Asmin, in him. कामाः Kāmāḥ,

all desires. सनाहिताः Samāhitāḥ, are contained, *i. e.*, is Pūrṇa Kāma. एवः Eṣaḥ, this Brahman, dwelling within the ether of the lotus of the heart. आत्मा Atmā, the Self. अपहृतपाप्मा Apahatapāpmā, free from sins. विजरः Vijarāḥ, free from old age. विमृत्युः Vimṛityuḥ, free from death. विरोकः Viśōkaḥ, free from grief. विजिघत्सुः Vijighatsaḥ, free from hunger. अपिपासः Apipāsaḥ, free from thirst. सत्यकामः Satyakāmaḥ, he whose desires are true. सत्यसंकल्पः Satyasankalpaḥ, he whose will is true. यथा Yathā, as, according as they deserve, or are fit. हि Hi, verily. एव Eva, even, just. प्रजाः Prajāḥ, people : the freed jivas, अन्वाविशन्ति Anvāviśanti, follow, enter into the Lord. यथानुशासनम् Yathānuśāsanam, as commanded by Him. यम् Yam, what. यम् Yam, what. अन्तम् Antam, object. Place. अभिकामाः Abhikāmaḥ, desirous of, or attached to. भवन्ति Bhavanti, they become. यम् Yam, what. जनपदम् Janapadam, country. यम् Yam, what. क्षेत्रभागम् Kṣetrabhāgam, a piece of land. तम् Tam, that. तम् Tam, that. एव Eva, alone. Just. उपजीवन्ति Upajivanti, they depend upon the Lords ; they get all that through the grace of the Lord.

5. Then the Teacher should say unto them "By the old age of the body this Brahman does not grow old, by the slaying of the body He is not slain ; this Brahman is the full, is the true, in Him are contained all desires, He is the Ātman free from sin, free from old age, from death and grief, free from hunger and thirst. All His desires are true, because His will is irresistible ; as His commands are obeyed on this Earth by all people who have obtained release, similarly they get according to their merits whatever they desire, whatever country or place they may wish, all that they get, by depending upon Him (and through His grace).—526.

MANTRA 6.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य वृजन्त्येताश्च सत्यान् कामाश्स्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमननुविद्य वृजन्त्येताश्च सत्यान् कामाश्स्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

इति प्रथमः खण्डः ॥ १ ॥

तद् Tad, that. यथा Yathā, as. इह Iha, here. कर्मजितः Karmajitaḥ, obtained by Karma, acquired by a past good merit, *i. e.*, the body. लोकः Lokāḥ,



place, such as body, family &c. क्षीयते Kṣiyate, becomes exhausted, is destroyed, perishes. एवम् Evam, so. एव Eva, just. अमुत्र Amutra, there, namely, he who does not know the Lord. पुण्यजितः Puṇyajitaḥ, acquired through merit. लोकः Lokah, place, such as Heaven, &c. क्षीयते Kṣiyate, perishes. तद् Tad, therefore. ये Ye, who. इह Iha, here. आत्मानम् Ātmānam, the Ātman, the Self. अनुविद्य Anuvidya, not knowing. व्रजन्ति Vrajanti, pass away. एतान् Etān, these. च Cha, and. सत्यान् Satyān, true. कामान् Kāmān, desires. तेषाम् Teṣām, of them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in the worlds. अकामचारः akāmachārah, non-freedom of movement. भवति Bhavati, becomes. अथ Atha, but. ये Ye, who. इह Iha, here. आत्मानम् Ātmānam, the Self. अनुविद्य Anuvidya, knowing. व्रजन्ति Vrajanti, pass away. एतान् Etān, these. च Cha, and. सत्यान् Satyān, true. कामान् Kāmān, desire. तेषाम् Teṣām, for them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in worlds. कामचारः Kāmachārah, freedom of movements. भवति Bhavati, becomes.

6. And as here on Earth, (the body) which has been acquired by Karma perishes, so there the world acquired by sacrifices also perishes (for him who does not know the Lord). Therefore, who pass away from this world, without knowing the Self and these true desires, for them there is no freedom of movement in all the worlds. But those who pass out after knowing the Lord here that all his desires are true (as mentioned before) for them there is freedom of movement in all the worlds.—527.

SECOND KHANDA.

MANTRA I.

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

सः Saḥ, he, the freed soul. यदि Yadi, if. पितृलोककामः Pitṛilokakāmaḥ, desiring that his male ancestors should be free, and get Viṣṇuloka. भवति Bhavati, becomes. संकल्पान् Saṅkalpāt, by mere willing of the free soul. एव Eva, even, just, alone. अस्य Asya, his. पितरः Pitarah, ancestors, male. समुत्तिष्ठन्ति Samuttiṣṭhanti, appear before him, namely being free from Saṁsāra they appear before him. तेन Tena, with those ancestors. पितृलोकेन Pitṛilokena, by seeing those male ancestors. संपन्नः Sampannaḥ, having obtained. महीयते Mahīyate, he is honoured (by those who are below him in rank).

1. If he desires "may my ancestors get the world (of the Lord)," then for that free soul, by his mere willing, his



male ancestors become free from Saṃsāra, and surround him; and thus surrounded by his male ancestors, he is honoured (by all).—528.

MANTRA 2.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः
समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

अथ Atha, now. यदि Yadi, if. मातृलोककामः Mātṛilokakāmaḥ, desiring that his female ancestors should become free: and get Viṣṇu's realm. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by willing. एव Eva, merely. अस्य Asya, for him. मातरः Mātarāḥ, female ancestors. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him, being free from Saṃsāra. तेन Tena, with those. मातृलोकेन Mātṛilokena, with the female ancestors. संपन्नः Sampannaḥ, having obtained. महीयते Mahīyate, is honoured.

2. If he desires "may my female ancestors get the world of the Lord," then for that free soul, by his merely thus willing, his female ancestors become free from Saṃsāra and surround him, and thus surrounded by his female ancestors, he becomes honoured.—529.

MANTRA 3.

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः
समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

अथ Atha, now. यदि Yadi, if. भ्रातृलोककामः Bhrātṛilokakāmaḥ, desiring to give freedom to his cousins and brothers. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. भ्रातरः Bhrātārāḥ, brothers and cousins. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him. तेन Tena, by that, with that. भ्रातृलोकेन Bhrātṛilokena, with brothers and cousins. By seeing brothers and cousins. संपन्नः Sampannaḥ, enjoying. महीयते Mahīyate, is honoured by those who are inferior to him in rank.

3. Now if he desires "may my brothers and cousins get the world of the Lord" then for that free soul, by his merely thus willing, his brothers and cousins become free from Saṃsāra, and surround him, and thus in the company of his brothers and cousins, he becomes honoured.—530.



MANTRA 4.

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः
समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

अथ Atha, now. यदि Yadi, if. स्वसृलोककामः Svasṛilokakāmaḥ, desirous of giving freedom to his sisters and female cousins. भवति Bhavati, becomes. सङ्कल्पाद् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. स्वसारः Svasāraḥ, sisters and female cousins. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him. तेन Tena, by that, with that. स्वसृलोकेन Svasṛilokena, by seeing sisters and female cousins. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, is honoured by those who are inferior to him in rank.

4. Now if he desires "may my sisters and female cousins get the world of the Lord" then for that free soul, by his merely thus willing, his sister and female cousins become free from Samsāra and surround him, and thus in the company of his sisters and female cousins, he becomes honoured.—531.

MANTRA 5.

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः
समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

अथ Atha, now. यदि Yadi, if. सखिलोककामः Sakhilokakāmaḥ, desirous of giving freedom to his friends. भवति Bhavati, becomes. सङ्कल्पाद् Saṅkalpāt, by will. एव Eva, merely अस्य Asya, his. सखायः Sakhāyaḥ, friends. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him. तेन Tena, by that, with that. सखिलोकेन Sakhilokena, by seeing friends, enjoying. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, is honoured by those who are inferior to him in rank.

5. Now if he desires "may my friends get the world of the Lord," then for that free soul, by his merely thus willing, his friends become free from Samsāra and surround him, and thus in the company of his friends he becomes honoured.—532.

MANTRA 6.

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य
गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो
महीयते ॥ ६ ॥



अथ Atha, now. यदि Yadi, if. गन्धमाल्यलोककामः Gandhamālyalokakāmaḥ, desirous of getting the sight of or enjoyment of perfumes and garlands. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. गन्धमाल्ये Gandhamālye, perfumes and garlands. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. गन्धमाल्यलोकेन Gandhamālyalokena, with the sight of perfumes and garlands. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahiyate, is honoured.

6. Now if he desires to enjoy perfumes and garlands, by his merely willing, the perfumes and garlands surround him, and he thus enjoying perfumes and garlands, becomes honoured.—533.

MANTRA 7.

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

अथ Atha, now. यदि Yadi, if. अन्नपानलोककामः Annapānalokakāmaḥ, enjoyment of food and drink. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. अन्नपाने Annapāne, food and drink. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. अन्नपानलोकेन Annapānalokena, by enjoying food and drink. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahiyate, is honoured.

7. Now if he desires to enjoy food and drink, by his merely willing, the food and drink surround him, and he thus enjoying food and drink, becomes honoured.—534.

MANTRA 8.

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादिते समुत्तिष्ठतस्तेन गीतवादितलोकेन संपन्नो महीयते ॥ ८ ॥

अथ Atha, now. यदि Yadi, if. गीतवादित्रलोककामः Gitavāditralokakāmaḥ, song and music enjoyment. भवति Bhavati, becomes. संकल्पात् Saṅkalpāt, by will. एव Eva, merely. अस्य Asya, his. गीतवादित्त्वे Gitavāditre, song and music. समुत्तिष्ठतः Samuttiṣṭhataḥ, surround him. तेन Tena, by that, with that. गीतवादित्रलोकेन Gitavāditralokena, by enjoying songs and music. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahiyate, honoured.

8. Now if he desires to enjoy songs and music, by his merely willing, the songs and music surround him, and he thus enjoying songs and music, becomes honoured.—535.



अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियाः
समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ६ ॥

अथ Atha, now. यदि Yadi, if. स्त्रीलोककामः Strīlokakāmaḥ, desirous of seeing women. भवति Bhavati, becomes. संकल्पान् Saṅkalpāt, by will. एव Eva, alone. अस्य Asya, his. स्त्रियः Strīyaḥ, women. समुत्तिष्ठन्ति Samuttiṣṭhanti, surround him. तेन Tena, by that, with that. स्त्रीलोकेन Strīlokena, with the sight of women. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, honoured.

9. Now if he desires to have a sight of women, by his merely willing, he gets the sight of women and he thus being surrounded by women, becomes honoured.—536.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य
संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

शत द्वितीयः खण्डः ॥ २ ॥

यम् यम् Yam Yam, what, what ; whatsoever. अन्तम् Antam, world, desire, object. अभिकामः Abhikāmaḥ, desirous of obtaining or enjoying. भवति Bhavati, becomes. यम् Yam, what. कामम् Kāmaṁ, desire. कामयते Kāmayate, desires. सः Saḥ, that. अस्य Asya, for him, to him. संकल्पान् Saṅkalpāt, by will. एव Eva, alone. समुत्तिष्ठति Samuttiṣṭhati, surrounds. तेन Tena, by that, with that. सम्पन्नः Sampannaḥ, surrounded, joined. महीयते Mahīyate, is honoured.

10. Whatever objects he desires, whatever worlds he wants to get, all that, by his merely willing, surrounds him, and being thus surrounded by it, he is honoured.—537.

Note.—Every Mukta-Jīva becomes a Satya-kāma, namely one whose desires are ever fulfilled, with the grace of God and by His Command. This khanda gives some illustrations of Satya-kāma. The words Pitṛi and Mātṛi, translated as male and female ancestors, are taken by some as meaning sons and daughters and lower descendants. By the mere willing of the Mukta, his descendants get release. It may be objected that if the will of the Mukta can confer release on his descendants and others, then the Law of Karma is violated. To this, we reply, that a Mukta desires release, only for those who deserve release. If a person does not deserve release, the idea of releasing him, will never enter the mind of the Mukta-Jīva. The word Loka in this khanda sometimes means "the sight of," and at other places it means "the enjoyment of." The will of the Mukta is supposed to be uttered in these words : " May my descendants and friends get the world of Viṣṇu, and then after their so getting it, let me also get that world." For it is natural for the Mukta-Jīva to participate others in his felicity and happiness.



MADHVA'S COMMENTARY.

In the preceding Adhyāyas has been taught the Brahma Vidyā, as far as is related to things external. Now will be taught the same, as far as it relates to things interior, the knowledge which is common to all descriptions of aspirants. This Vidyā is called the Doctrine of the Lotus-heart. Even those who can obtain release by worshipping the Lord in outside nature, should now and then, for a short time, meditate upon him in the heart. The first Mantra of this Adhyāya begins with the verse *Yad Idam Asmita Brahmapura*, which may mean "in this town of Brahman" and then the word *Brahmapura*, being a genitive compound, would mean "the whole body"; which is the meaning taken by Śrī Saṅkara Āchārya. The Commentator shows that it is not only a genitive compound but *karmadhāraya* also.

The word *Brahmapura*, in the sentence "in this *Brahmapura*" does not only mean 'the city of Brahman'; but it means also Brahman called the *Puram*. The Supreme Brahman is called *Puram*, because he is *Pūrṇam*, the full. It also means the city of Brahman, in that case, it is a genitive compound, and refers to the body; thus the word *Brahmapuram* has both meanings, namely Brahman the 'Full,' and 'the city of Brahman'. Thus in the verse, "having reached the invincible *Brahmapura* I am dwelling like a king". Here the word *Brahmapura* means the Brahman the Full.

Then the question is asked, if everything that exists is contained in that *Brahmapura*, all beings and all desires, whatever can be imagined of, then what is left of it, when old age reaches it or when it falls to pieces. To this question the answer is given in the Śrūti thus:—

By the old age of the body that Brahman does not age, by the death of the body that Brahman is not killed, that Brahman is the True *Brahmapuram*, Brahman the Full; in him all desires are contained. He is the *Ātman* free from sin, free from old age, from death and grief, from hunger and thirst; who desires nothing, but what he ought to desire; and imagines nothing, but what he ought to imagine. Therefore the Commentator says:—

The word *Brahmapura* has both these meanings, it means the city of Brahman or body and it also means Brahman the Full.

Thus in mantra 4 and 5 of the first *khanda* the word is used in the sense of Brahman the Full. And if his pupils should ask him: "If everything that exists is contained in that *Brahmapura*, all beings and all desires, then what is left of this body, when old age reaches it and destroys it. Then he should say: 'By the old age of the body, that (the Brahman called *Brahma Pura*) does not grow old, by the slaying of the body, He is not slain. That (Brahman) is the true *Brahmapura* (not the body). In Him all desires are contained. He is the self, free from hunger and thirst. All His desires are true, because His will is irresistible."

In the above the word *Brahmapura* means the Supreme Brahman, because the attributes like free from sin, free from old age, free from death; cannot apply to any body but to Brahman. The word *Brahmapura*

there cannot mean the body; because it is not deathless, &c. The words of the Lord "Prāptaḥ Avadhyam Brahmampuram Rājā Iva Nivasāmi Aham" "having reached the invincible Brahampura I live like a king" also show that Brahampura here means the Brahman the Supreme.

This word Brahmapura also means the body which is the city or temple of God. Thus in the following two texts it is taken in the sense of body :—

Dahram Vipâpam Vara-Veśma-Bhûtam, Yat Puṇḍarikam Pura Madhya Saṁsthām; Tatrâpi Dahre Gaganam Viśokam Tasmin Yad Antas Tad Upâsitavyam. "This heart, in the form of a lotus, is small (of the size of a thumb), free from sin, (because it is the place for the concentration of the mind), it is the palace of the highest (for the Supreme Self is found in this heart and is to be meditated herein), which is situated in the middle of the city (Puram meaning city refers here to the body, for the heart is situated in the middle of the body). In this small lotus of the heart there is a small ether, wherein there exists an Ether free from sorrow, that ought to be meditated upon." (Taittiriya Āraṇyakam X. 10-7).

In this passage, the word Puram is shown as the container of the lotus, namely, the heart exists in this Puram. Therefore the Puram here must mean the well-known physical body. With reference to this passage, the word Brahmapura is taken to mean the city of Brahman or the body, in which there is a small lotus called the heart.

The next Śruti also shows that the phrase "temple of God" applies to the body.

Yad Idam Śariram Tad Etad Ādyam Deva Sadanam. "This body is verily the first temple of God." Thus the body is called Devasadana. From these two texts we learn that the body is regarded as a temple of God. Therefore, Brahmapura has this meaning also.

If the word Brahmapura means God the Full, then how do you explain the phrase "In the Brahmapura, there is a small lotus, which is a palace". For it would then mean that within God the Full, there is a small lotus, which is a palace, and thus this lotus would be in the God and not in the body. But the heart is in the body and not in the God; while the God is within the heart. To this objection, the Commentator says that the God is not only within the heart, but He also upholds the heart, for the heart is within him.

The following text shows that the God is not only within the heart, but it surrounds the whole physical body of man and thus He contains the heart within it. "He who is outside the Jīva, pervading the whole physical body of the Jīva, He is the All-luminous (Ākāśa), He is verily the Brahman" (Chhândogya III 12-7).



This shows that the Brahman, who has been thus described as immortal with three feet in heaven, and as Gāyatrī, is the same as the Ākāśa which is around us. Similarly in the Śruti next quoted, the same idea is conveyed. "He who sees all beings in the Ātman" (Iśā vāsyā). This also shows that the heart is within the Supreme Self; for when everything exists in the Self, the heart also must exist therein.

In the phrase Daharaḥ Asmin Antar Ākāśaḥ within this is a small Ākāśa, this word Ākāśa is taken to mean by some to be the Supreme Brahman. They say the question "what is within that," is asked as an Ākṣepa. According to them this Ākāśa contains nothing in it. Their whole explanation is given below :—

In this small palace, there is a smaller inner Ākāśa which is Brahman; as will be described below: Ākāśa is its name; this being based upon the fact of its being, like Ākāśa, immaterial, subtle, all-pervading. That which is within this Ākāśa, is to be sought after; and that is to be understood, that is to say having been sought after by such means as having recourse to the teacher, attentive listening to him and the like. It is to be directly perceived.

If they should say to him: "Now with reference to the small lotus, in this city of Brahman, which is a palace, and the smaller Ākāśa within this, what is it existing therein, which has to be sought after and to be understood," he should reply in the words of the Śruti,

When the teacher has said this, if the students might object that, in this city of Brahman itself being limited, and the small lotus palace lying within this, and smaller than this latter too being the Ākāśa inside it, in the first place, what could there be in the lotus-palace itself? And then how could there lie anything within the Ākāśa that is said to be within that palace? The meaning being that the Ākāśa within this being smaller, what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it, or even to know it?

Hence that which is neither to be sought after, nor to be understood what is the use of such a thing? When they have raised this objection, the teacher should say this :—

"As large as this is Ākāśa, so large is the Ākāśa, within the heart; both heaven and earth are contained within it; both Fire and Air, both Sun and the Moon, the Lightning as well as the Stars, and whatever there is in this world, of the self and whatever is not, all is contained within it."

This explanation of the verse is incorrect. The ether within the heart is not the Supreme self: and the question "what is within that which is to be searched," is not asked in a sarcastic way. It does not imply that there is nothing within it which is to be searched. Therefore, the Commentator says :—

The Ākāśa within the heart is small, in that Ākāśa there exists some one who is to be searched out. In this sentence, "within it there is a small Ākāśa what exists there," the word Ākāśa is used to denote the elemental ether. The phrase "what exists within it," is to be supplemented by the following sentence in order to complete its sense :—"In this elemental ether (Bhūtākāśa) there exists another Ākāśa called Para Brahma." When the word Ākāśa is applied to the Supreme Lord it has any one of these three meanings :—

- (1) All-luminous. (आ=all, काश=light or light-giver.)
- (2) Eater of all joys, (आ=all; क=pleasure अश्=to eat, enjoy).
- (3) Eater of all desires (आ=all, काम=desires, अश्=to eat).



The word Âkâsa in the first sense is a compound of Â+Kâsa Â meaning "all," and Kâsa=illumination, All-illuminor. In its second sense, it is a compound of three words, Â=all. Kâm=Joy, and Âśnâti=to eat: meaning 'he who eats or enjoys all happiness.' In its third sense, it is a compound of Â=all, Kâma=desires, and Âśnâti=eats, "he who eats or experiences all desires," and this we learn from the text of the Upaniṣad which says "in it all desires are centred."

The Supreme Lord, with all His fullness, exists within the small ether, as much as He exists in the infinite space outside. There is no diminution, in His qualities, by His existing within the small compass of the ether of the heart. The reason of this is that His attributes are always infinite and full. It is not impossible, in the case of God, that a small quantity may have infinite qualities; because the powers of the Lord are mysterious and unthinkable; and so it is possible that He may be in a small space and be at the same time infinitely Great. This idea is conveyed by the following text also:—Yasmin viruddha-gatayo pyanīṣam patanti, Vidyādayo vividha-śaktaya ānupūrvyā:—"I take shelter under that Brahman, in whom exist various powers, like Vidyā, &c., moving in contrary directions, simultaneously and uninterruptedly as taught by the Śrutis." The word Ānupūrvyā means "according to the authority of the Śruti," as says the Lexicon:—"The words Ānupūrvī, Śruti, Veda, and Āmnāya all mean sacred scriptures." The word Ānupūrvyā does not mean here "consecutively," it does not mean that the various powers exist in the Lord in succession; it does not mean that the Lord is possessed of different contradictory and conflicting attributes which manifest in succession, but not simultaneously. If it meant that, then the word Anīṣam in the above verse would be useless. For it means 'simultaneously,' 'incessantly uninterruptedly.' That the Lord has all conflicting attributes, we find from another passage of this very Upaniṣad, where it is said:—"He is my Lord within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He is also my Lord within the heart, greater than the earth, greater than the sky greater than heaven, than all these worlds" (Chh. III. 14. 3). This text clearly shows that the Lord within the heart is both infinitely Small and infinitely Great. The following text also shows the same:—"all conflicting attributes mentioned in the scriptures exist in the Lord (God), and even such attributes which the scriptures do not mention, also undoubtedly exist in Him, whether they are thinkable or whether they transcend all thought. But in Him there exists no evil though persons ignorant of the true meaning of scriptures,



say that in Him exists all evil also, for He is both Good and Bad.' Similarly the following verse of the Garuḍa Purāṇa shows the same; "verily there exists in Him only good attributes, whether they are mentioned in the scriptures or they are not so mentioned, (such as smallness and greatness, &c.), but no faults ever exist in Him, whether known or unknown." In fact the conflicting qualities exist in the Lord, only so far as, they are good qualities, the conflicting qualities of evil do not exist in Him at all, for there is no evil at all in Him."

The word Hṛidaya means not only heart, but the ether of the heart also. When it means not only heart, but the ether of the heart, it is a compound of Hṛid and Aya, meaning that which moves in the heart. When the question is put, "what exists in this Hṛidaya," it means what exists in this ether of the heart. The full sense, therefore, is "in this ether (Ākāśa) called also Hṛidayā (Mover in the heart) there exists an Ether (Ākāśa) called Brahman." The elemental Ether in the heart is not Brahman, for then this elemental Ether in the heart, which is very small in quantity, would be equal to infinite Ether outside the heart, which is an impossibility, for the Ether within the heart is said to be small, in the phrase Dahrah Asmin Antara Ākāśaḥ. While the Ākāśa or Ether outside the heart is infinite. Moreover, the Being mentioned in answer to the question, "what exists within it," is described as being infinitely great in size, as the Ether outside. Therefore, this Being is Brahman Ākāśa and not any elemental Akāśa.

If the Ether within the heart did not mean the elemental Ether, but Brahman itself, then we are landed in this absurdity. The Śruti says "that which is within this that must be sought after, that must we understand," which would then mean, that which is within Brahman deserves to be sought for and that is to be understood. But the object of search and understanding is Brahman himself, and not something within Brahman. If the Ether within the Heart were Brahman itself, then it would contradict also the text of Taittiriya, already given before, which says 'in this small lotus of the heart there is a small Ether wherein there exists an Ether, which is free from sorrow, that ought to be meditated upon'. This text of the Taittiriya also shows that the Ether within the heart is not Brahman, but He is within the Ether of the heart. For the attribute Viśokam 'free from sorrow' applies to Gaganam or Ether or Sky, which exists within the Ether of the heart. Moreover, another text says that He has thousand heads, thousand eyes, &c. This text follows immediately after the above text of the Taittiriya Āraṇyaka. This clearly shows that



the Ether within the heart is not to be meditated upon as God, but the God Himself who exists within this Ether.

We give below the whole of this text :—

- (1) Vedādaṁ Svaraḥ Proktaḥ Vedānte
Cha Pratisthitaḥ; Tasya Prakri-
tilīnasya Yaḥ Paraḥ Sa Maheśvaraḥ.
- (2) Sahasraśīrṣam Devam Viśvākṣam
Viśvasānbhavam Viśvam Nārāya-
nam Devam Akāṣaram Paramam
Prabhum.

“That syllable (Om) which is employed in the beginning of the Vedas, which is maintained in the Vedāntas as svara, beyond, this Om, must be meditated upon the Supreme Lord : merged in Prakṛiti. The Supreme God has infinite number of heads, has eyes in all directions, has senses everywhere, the good of the whole universe flows from Him, this God moving upon waters is the Imperishable the Supreme Lord.” This clearly shows that the Being within the Ether of the Heart is the Supreme Lord and not the Ether of the heart.

The word in the text is that “the Lord has thousand heads, &c.,” which cannot apply to the Ether of the heart.

In the text it is said “that which is within, that must be searched for.” Now if the Ether within the heart meant Brahman, then it would mean “that which is within Brahman, that ought to be searched.” Therefore the Commentator says :—

Verily there is nothing within Lord which deserves to be sought after or to be understood than the Lord Himself. In fact, the Lord Himself is to be understood, the Lord Himself is to be sought for, for such is the force of the word “Tad Vāva,” “He alone.”

If it be taken that the Ether within the Heart is the Supreme Brahman, and he who is within this Ether is the lower Brahman, then also there would be incongruity. For this Being within the Ether of the heart is described to be “the Supporter of all, as not touched by old age, and not dying with the death of the body, not being killed when the body is killed, that is the true Brahmapura, in it all desires are contained, this is the Self free from sin, free from old age, free from death and grief, &c.” All these attributes cannot apply to the lower Brahman. Therefore the Ether within the heart is Elemental Ether, and the Being within it is the Supreme Brahman. The result is, that when the pupils ask the question “what is there within that deserves to be sought for or that is to be understood,” the answer to it is “he who is called Ākāśaḥ the All-luminous and who exists within the Ether of the heart.”

If it be said why dont you take the question and answer to mean that the Heaven and Earth, the Fire and Air, Sun & Moon, &c., are contained within this Brahman and therefore they ought to be inquired into. May not this Śruti be taken as teaching men to inquire into the facts of nature and to learn God by learning His handiwork. To this the Commentator replies :—

If the scripture taught that inquiry should be made into Heaven and Earth, &c., and the object of the question is to teach such inquiry, then we say it is wrong. For the scriptures do not teach merely inquiry



into Heaven and Earth, &c. Their highest aim is to incline men's heart towards inquiry after Brahman. As we find from the following text:—
“Know Him alone as the Self, leave off every other talk.” (Br. Up.)

The Ubhe in the phrase Ubhe Asmin Dyâvâ Pṛithivî, &c., means both the freed and the non-freed, and released and the bound condition of these deities called Heaven and Earth, &c. This we say because of the last phrase of the verse which says “whatever there is (useful) for him here, and Whatever is not,” Now “whatever there is, for him here” means whatever is useful for his condition as a transmigrating Jīva, *i. e.*, other bound Jīvas, and the phrase “whatever is not for him” means whatever is of no use to him as a bound Jīva; namely all freed Jīvas. The word Asya in that line means “for him,” namely for the Transmigrating Self.

Admitted that Jīvas passing through the Cycle of transmigration may be called as Asti or existing; but why should the freed Jīvas be called Nasti or non-existing. To this the reply is:—

With reference to the bound Jīvas the freed souls are called non-existent, because they are unknown to the former and can be of no good to him (consciously). He is said to be non-existent with regard to another, who cannot help the other (*i. e.*, of whose help the other is unconscious), and though he is existent, of course, yet relatively he is non-existent. As a man who has no wealth, may say there is no wealth, not meaning that there is absolutely no wealth in the world, but that it is in the possession of some one, where it can be of no use to him.

The word Yathâ occurs in this khaṇḍa (verse 5) it means according to their merit and their fitness. All freed creatures enter into the Lord, into that aspect of Him for which they are fit, and they enter into Him under the command of the Lord.

The phrase Yam, Yam Antam, &c., in that verse means that the freed souls get whatever desires they desire, whatever place they want to go to; all through the Grace of the Lord. (They are not independent in getting these things, but depend upon the Lord for them). (The next verse teaches that the place obtained through good works is transitory. It does not mean that all good works are transitory in their effect). Only persons, who do not know the Lord, acquire worlds which are transitory, by their good deeds; and in their case only, such goods are transitory in their results; (but in the case of those who know the Lord, their good deeds are fruitful of permanent result).

The phrase Etân Cha Satyâ Kāmān, does not mean that a freed soul becomes absolutely a Satya Kāma; he becomes a Satya Kāma only



under the command of the God : and the Satya Kāmān here refers to the true desires of the Lord and not to the desires of the freed souls. The freed soul must know the Lord on this Earth and must know also that all the desires of the Lord are also True.

The Lord Viṣṇu is called Brahmapura, because, He is Great (Brihat) and Full (Pūrṇa), because all His desires are ever satisfied. In that Viṣṇu exists this body, which is also called Brahmapura or the temple of God. In this Brahmapura or temple of God, there is in the centre, the heart, called the Palace ; within this heart, is the Ether, called the Cardiac Ether, in that Cardiac Ether there is the Lord Viṣṇu Himself, and in Him there exists all this Universe. He is the Satya Kāma, the Lord whose desires are ever fulfilled, for whatever He wills, that cometh to pass ; all desires of every man find the fulfilment in Him, therefore, it is said 'in Him all desires are centred.' For the freed souls invariably get all their desires fulfilled by His command alone. Therefore, the released souls are also called Satya Kāma ; but they are dependent on the Lord for the fulfilment of their desires, as the reflection depends on the original fount of light for all its light and glory.

THIRD KHANDA.

MANTRA I.

त इमे सत्याः कामा अनतापिधानास्तेषां सत्यानां
सतामनृतमपिधानं यो यो ह्यस्त्येतः प्रैति न तमिह दर्शनाय
लभते ॥ १ ॥

ते Te, they. इमे Ime, these. सत्याः Satyaḥ, true. कामाः Kamaḥ, desires. Though true from before. अनतापिधानाः Anṛitapīdhānaḥ, anṛita. By falsehood or ignorance (apīdhānaḥ covered, are not seen.) तेषां Teṣam, of them. सत्यानाम् Satyānām, of the true desires. सताम् Satām, of good. अनृतम् Anṛitam, falsehood, ignorance. अपिधानम् Apīdhānam, covering. यः यः Yaḥ, Yaḥ, who, who whatever relation, sons, daughters, friends, &c. हि Hi, verily. अस्य Asya, for him, to him, to one who is not free, but deserves freedom. इत् इत् Itāḥ, from this world. प्रैति Praiti, goes to the other world, न Na, not. तम् Tam, him. इह Iha, here. दर्शनाय Darśanāya, for the purpose of being seen. लभते Labhate, is obtained.

1. Since these true desires are hidden by a covering of ignorance, therefore, though the desires of the good are



always true (yet their manifestation is prevented), because there is the covering of ignorance. Therefore, whatever (relation of this Jīva, who has not yet obtained Mukti) goes from this world to the next, does not come within the scope of his vision. Even if he desires to see him.—538.

Note:—An Objector says:—“Now this power called Satya Kāma, namely having all his desires fulfilled, is it accidental and adventitious with regard to the released soul? It cannot be accidental for release is defined to be a state in which there is nothing adventitious. Nor is it natural and innate condition of the soul to be a Satya Kāma. For if it were so, then all the desires of non-freed souls would also become true.” To this we reply that the desires of every soul, deserving release, are such that they will come to be true at some time or another. His every desire is really a true desire, but its manifestation is prevented, because there is a covering of falsehood. This falsehood or ignorance prevents the manifestation of the will. Therefore this unreleased soul, who is on the path of release, does not at once find his desires realised. So if his ancestors die and even if he desires to see them, he cannot see them, because of this covering of ignorance.

MANTRA 2.

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते
सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधा-
नास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो
न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं
न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥ २ ॥

अथ Atha, now. ये Ye, who. च Cha, and. अस्य Asya, of this non-released soul. इह Iha, in this world. जीवाः Jivāḥ, are living. ये Ye, those, who. च Cha, and. प्रेताः Pretāḥ, are dead. यत् Yat, what. च Cha, and. अन्यत् Anyat, other than these namely perfumes, garlands, food, drink, &c. इच्छन् Ichhan, desiring. न Na, not. लभते Labhate, he obtains (invariably). सर्वम् Sarvam, all. तद् Tat, that. अत्र Atra, here, in the world of Viṣṇu. गत्वा Gatvā, going. विन्दते Vin-date, he obtains. अत्र Atra, here in the world of Viṣṇu. हि Hi, because. अस्य Asya, of this Mukta-jiva. एते Ete, these. सत्याः Satyaḥ, true. कामाः Kamāḥ, desires : having taken thought forms, become manifested. अनृतापिधानाः Anṛitā-pidhānāḥ, covered by falsehood or ignorance. तत् Tat, that. यथा Yathā therefore, as. अपि Api, even. हिरण्यनिधिम् Hiraṇyanidhim, a golden treasure. निहितम् Nihitam, hidden, placed. अक्षेत्रज्ञाः Akṣetrajñāḥ, people not knowing the place. उपरि उपरि Upari. Upari, over and over again. सञ्चरन्तः Sañcharant-
taḥ, walk.

न Na, not. विन्देयुः Vindeyuh, know. एवम् Evam, thus. एव Eva, just so. इमाः Imāḥ, these. सर्वाः Sarvāḥ, all. प्रजाः Prajāḥ, creatures. अहरहः Aharahaḥ,



day after day. गच्छन्त्यः Gachhantyaḥ, going. एतम् Etam, this. ब्रह्मलोकम् Brahmālokaṃ, the world of Brahman, the lotus in the heart where dwells the Brahman: Viṣṇu lokam. न Na, not. विन्दन्ति Vindanti, know, discover. अनृतेन Anṛitena, by ignorance, by falsehood. हि Hi, because. प्रत्युदाः Pratyūdhāḥ, covered.

2. As regards the non-released soul of the deserving, all his desires exist in perfect fruition in the world of Brahman, whether they relate to those who are living, in this world, or have departed hence, and whatever else, he desires but does not obtain now, he obtains them when he goes there. Here, verily all his desires become realised. (But before his release they were still existing in thought-forms) but covered by ignorance (and hence he did not see them). Just as some golden treasure may be hidden under ground, but the people, who do not know the spot where it is hidden, may pass over it again and again, without discovering it; exactly like this are all these creatures, who go day after day (in their deep sleep), to this world of Brahman, but do not discover Brahman, because their sight is covered by the veil of ignorance.—539.

MANTRA 3.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तः हृदयमिति
तस्माद्दृढयमहरहर्वा एवंपित्स्वर्ग लोकमेति ॥ ३ ॥

सः Saḥ, he. वै Vai, verily. एषः Eṣaḥ, this, आत्मा Ātmā, the Supreme Self. हृदि Hṛidi, in the Ether of the heart. तस्य Tasya, of his. एतम् Etam, this. एव Eva, just. निरुक्तम् Niruktam, etymological explanation. हृदि Hṛidi, in the heart. अयम् Ayam, this. इति Iti, thus. तस्मात् Tasmāt therefore. हृदयम् Hṛidayam, He is called Hṛidayam. अहरहः Aharahaḥ, day after day. वै Vai, verily. एवंपित् Evamvit, thus knowing. स्वर्गलोकम् Svargalokaṃ, Heaven world. एति Eti, goes.

3. That Supreme Self verily abides in the Ether of the heart; (and therefore He is called Hridayam), the etymology of which is this:—He is called Hridayam, because, He abides, in the heart. He who knows Him thus, goes day by day (when in deep sleep) into the Heaven world.—540.



Note:—This gives the explanation of the word Hridaya.

It has three meanings. First it means the heart; secondly it means that which is in the heart namely the ether in the heart, thirdly the Ruler of the heart, the Lord Himself. The root Aya means to go, to rule, thus hpid plus Aya equal to hridaya.

MANTRA 4.

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुप-
संपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभय-
मेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

अथ Atha, now. यः Yaḥ, what., the Adhikāri, the elect. एषः Eṣaḥ, this. संप्रसादः Samprasādaḥ, the person who has received the grace of Viṣṇu, completely. अस्मात् Asmāt, from this. शरीरात् Śarīrat, from the body, from the final body. समुत्थाय Samutthāya, having risen out. परम् Param, highest. ज्योतिः Jyotiḥ, light. उपसंपद्य Upasampadya, having reached. स्वेन Svena, by his own. रूपेण Rūpeṇa, by the form. अभिनिष्पद्यते Abhinisṭpadyate, obtains. Manifests. एषः Eṣaḥ, this. आत्मा Ātmā, Ātman. The Supreme Self. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said. Ramā said. एतत् Etat, this. अमृतम् Amṛitam, immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. तस्य Tasya, to him. ह Ha, verily. वै Vai, verily. एतस्य Etasya, of this. ब्रह्मणः Brahmaṇaḥ, of Brahman. नाम Nama, name. सत्यम् Satyam, true. इति Iti, thus.

4. Now the elect who has received the grace of Viṣṇu completely, rises from out his (final) body, and reaches the Highest Light, and appears in his true form, verily He, the Lord is the Self, thus spoke (Ramā). He is the Immortal, the Fearless, He the Brahman. And of that Brahman the name is the True, Satyam.—541.

MANTRA 5.

तानि ह वा एतानि त्रीण्यक्षराणि सत्, ति, यमिति तद्यत्सत्तद-
मृतमथ यत्ति तन्मर्त्यमथ यद्यन्तेनोभे यच्छति यदनेनोभे यच्छति
तस्माद्यमहरहर्वा एवंविस्वर्गं लोकमेति ॥ ५ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तानि Tāni, that, these. ह Ha, verily. वै Vai, verily. एतानि Etāni, these. त्रीणि Triṇi, three. अक्षराणि Akṣaraṇi, syllables. सत्-ति-यम् Sat-ti-yam, the syllable Sat, the syllable Ti, the syllable Yam. इति Iti, thus. तद् Tad, that. यद् Yat, which. सत् Sat, the syllable Sat. तद् Tad, that. अमृतम् Amṛitam, immortal,



the Mukta Jivas. अथ Atha, now. यत् Yat, that, which. ति Ti, syllable Ti. तत् Tat, that. मर्त्यम् Martyam, the mortal, the bound Jivas, passing through transmigration. अथ Atha, now. यत् Yat, who. यम् Yam, the syllable Yam. तेन Tena, by that. उभे Ubhe, both, the released and non-released souls. यच्छति Yachchhati, binds, controls. यत् Yat, who. अनेन Anena, by this. उभे Ubhe, both, the released and non-released souls. यच्छति Yachchhati, binds. तस्मान् Tasmāt, therefore. यम् Yam, it is called Yam. अहरहः Aharahaḥ, day after day, daily. वै Vai, verily. एवमित् Evamvit, he who knows thus. स्वर्गलोकम् Svargamlokam, to the heaven world. एति Eti, goes.

5. There are verily these three syllables in the word Satyam, namely Sat, Ti, Yam. That which is the syllable Sat signifies the immortal (the released souls). That which is the syllable Ti signifies the mortal (non-released souls). That which is the syllable Yam signifies 'with that he controls both, (released and non-released souls), and because He controls both, therefore, He is called Yam. He who knows this thus, goes daily to heaven world, in his deep sleep.—542.

MADHVA'S COMMENTARY.

If in the condition of Mukti, the Jīva becomes a Satya Kāma, then he is a Satya Kāma before Mukti also, for Mukti is a state in which the Jīva attains the full stature of his unfoldment. The Mukti only manifests qualities which were latent in the man and which form his true nature. Therefore, before Mukti also the Jīva ought to manifest the condition of Satya Kāma. But he does not do so, what is its reason? To this the Śruti replies *Ime Satyaḥ Kāmāḥ Anṛitāpīdhānaḥ* "these true desires are covered up by falsehood, namely nescience." Therefore the Commentator explains this:—

Therefore, those who are elect and deserve to get release are Satya Kāmas even before their release, and their desires are ever fulfilled, even before they get release, but the fulfilment of these desires are not visible on account of ignorance. Therefore all ignorance is called Anṛita non-righteousness, non-knowledge, for the word Rita means knowledge also, because it is derived from the root Ri to go, to know.

The elect even before his release, creates thought-forms of all his desires, these forms are not visible to him owing to his want of development. Therefore when he gets release, he is surrounded by the heaven, which he had created by his thoughts and desires, for his desires are never untrue.

Therefore, if he wants to see his desires, the rule is that he cannot see them, so long as he has not attained Mukti, but when he attains Mukti and goes to the world of the Lord, he sees all the desires fulfilled. There he sees them all, ready existing from before, and standing to welcome him.



Now the Commentator explains the verse where it is said that people go in deep sleep to Brahman but do not know him.

It is owing to ignorance alone, that in deep sleep people constantly go to the Lord Mādhava, but they do not see him.

This Viṣṇu is called Hṛidaya because He dwells in the heart. Thus knowing always Viṣṇu, as having the name of Hṛidaya, and going to the world of Viṣṇu, and attaining all the fruits of his good deeds, he reaches Viṣṇu then and in this way.

He alone is called Samprasāda on whom Viṣṇu is perfectly gracious, such a being after his death reaches Keśava, and attains his own true form (Svarūpa). The Lord of Indirā is the Supreme Self, through whose grace, the freed soul attains his true form. This said the Goddess Ramā, seeing the Supreme State (Viṣṇu).

The word Satya is a compound of three words Sat, Ti and Yam. The word Sat means all Mukta Jīvas including Śrī, the immortals, the word Ti refers to the non-muktas, the mortals. The syllable Yam means the controller. The Lord Hari controls the released and the bound souls; therefore He is called by the word Satyam, the controller of the Sat and Ti.

FOURTH KHANḌA.

MANTRA 1.

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतद्
सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतम्
सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

अथ Atha, now. यः Yaḥ, who. आत्मा Ātmā, the Self, dwelling within the lotus of the heart. सः Saḥ, He. सेतुः Setuḥ, the bridge, the refuge, the bond, from the root सि to bind. विधृतिः Vidhṛtiḥ, strong, the support. एषाम् Eṣām, of these. लोकानाम् Lokānām, of the worlds. असंभेदाय Asambhedāya, in order to separate, in order that they may not be confounded, that they may not burst or break up. न Na, not. एतद् Etam, this. सेतुम् Setum, the bridge, the Lord, the refuge. अहोरात्रे Ahorātre, day and night. तरतः Tarataḥ, cross over, surpass, produce any change. न जरा Na jarā, not old age. न मृत्युः Na mṛtyuḥ, not death. न शोकः Na śokaḥ, not grief. न सुकृतम् Na sukrītam, neither good work. न दुष्कृतम् Na duṣkrītam, nor evil deeds. सर्वे Sarve, all. पाप्मानः Pāpmānaḥ, sins, evil doers. अतः Ataḥ, from Him, from the Lord. निवर्तन्ते Nivartante, turn back. अपहतपाप्मा Apahatapāpmā, He is free from sins. हि Hi, verily, because. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmaloḥkaḥ, Brahman, the Great Refuge.



1. This Self is a Bridge (refuge) and a support, so that these worlds (may be kept in their proper places and) may not clash with each other. Night and day do not pass that Bridge, nor old age, nor death, nor grief, nor the good deeds, nor the evil deeds (of men). All evils turn back from Him, because He is free from all evil. He is Brahman the Great Refuge.—543.

MANTRA 2.

तस्माद्वा एत॑ सेतुं तीर्त्वा॑ऽन्धः सन्ननन्धो भवति विद्धः
सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एत॑
सेतुं तीर्त्वा॑पि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष
ब्रह्मलोकः ॥ २ ॥

तस्माद् Tasmât, therefore because he is free from sin. वै Vai, verily. एतम् Etam, this. सेतुम् Setum, Bridge, Bond, from root सि to bind. The connecting link, Refuge. तीर्त्वा Tîrtvâ, having crossed (everything else). अन्धः Andhaḥ, blind (through ignorance). सन् San, being. अन्नन्धः Anandhaḥ, not blind (free from ignorance). भवति Bhavati, becomes. विद्धः Viddhaḥ, wounded (by harsh words). सन् San, being. अविद्धः Aviddhaḥ, not wounded. भवति Bhavati, becomes. उपतापी Uptâpi, suffering from illness. सन् San, being. अनुपतापी Anupatâpi, free from illness. भवति Bhavati, becomes. तस्माद् Tasmât, therefore, because the released soul is free from sin, and has obtained the grace of God. वै Vai, even alone, verily. एतम् Etam, this. सेतुम् Setum, towards the bridge. तीर्त्वा Tîrtvâ, having crossed everything else. अपि Api, also. नक्तम् Naktam, night. अहः Ahaḥ, day. एव Eva, even, alone, just. अभिनिष्पद्यते Abhinisṣpadyate, turns into, becomes. असकृत् Asakṛit, perpetually. विभातः Vibhataḥ, shining. हि Hi, verily. एव Eva, just. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmaloḥaḥ, Brahman, the Great Refuge.

2. Therefore, having crossed everything else, when one goes to this Refuge, if he is blind, he gets his sight; if he is wounded, he gets healed, if he is afflicted he gets peace. Therefore, when that Refuge is reached, after having crossed everything else; the night becomes also verily turned into day, for it is perpetual light there. (Such is this Brahman, the Great Refuge.) This world of Brahman is lighted once for all.—544.

Note.—Compare Adhyâya three Khanda II, Verse 3,



MANTRA 3.

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्म-
लोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तद् Tad, that, there, among the elects. ये Ye, those who. एव Eva, alone. एतम् Etam, this. ब्रह्मलोकम् Brahmalokam, Brahman the Refuge of all : ब्रह्मचर्येण Brahmacharyeṇa, through celibacy, or through devotion to the Supreme Brahman with mind, speech and deed : through theosophy. अनुविन्दन्ति Anuvindanti, attain. तेषाम् Teṣām, for them. एव Eva, alone. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmalokaḥ, the compassionate look of Brahman, the grace of Brahman. तेषाम् Teṣām, for them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in the worlds, for which he is fitted. कामचारः Kāmachāraḥ, freedom of movement. भवति Bhavati, becomes.

3. Among the elect, those only reach this Brahman, the Refuge, who understand Divine Wisdom (for Brahmalo-ka is obtained by Brahmacharya alone). For them alone is the grace of Brahman, for them is the freedom of movements in all the worlds (deserved by them).—545.

Note.—Brahmacharya here does not mean celibacy alone ; but that which leads one (char) to Brahman—the Divine Wisdom—Theosophy. The next khaṇḍa would explain this further, otherwise, to say that celibacy was the only way of getting Salvation, would be against all the other teachings of the scriptures.

MADHVA'S COMMENTARY.

The Lord is called Setu or bound, because the whole universe is bound or regulated by Him. (He sets the bounds to the worlds and fixes their paths which they do not transgress). A man crossing everything else (discarding everything), and being free from all faults, goes towards this Bound. The Lord is attainable through Brahmacharya, performed with mind, speech, and deeds. The knowledge (Charaṇa) of the Supreme Brahman, is called Brahmacharya, or Divine Wisdom. By this Brahmacharya or Divine Wisdom, they may go to the worlds of Brahman or Brahmalo-ka. For them is the Brahmalo-ka, which also means the Divine Vision, the Beatific Vision. The word Brahmalo-ka meaning Beatific Vision, is so called, because the released see (Loka meaning to look, to see), and Brahma means the God, the state in which this Vision of God is obtained is called Brahmalo-ka. (Or because the Lord looks upon the released souls with His great Grace, therefore it is called Brahmalo-ka). Of course, Brahmalo-ka means also the world of Brahman, the heavenly worlds like Vaikuṇṭha, &c.



Note.—The two most important words in this khaṇḍa are Setu and Brahmacharya. The Setu is not to be crossed but approached—no one can cross Brahman—He Himself is the goal. Therefore the translation “he who crosses this Bridge” is wrong. The object of the verb *tarati* or *tirtvā* is not Setu, but *anyat* to be supplied. The word Setu is governed by some preposition and verb like “going towards.” The meaning is:—“going towards this Setu or Refuge, after having crossed every evil, &c.” Similarly Brahmacharya—the science of reaching God—does not mean here celibacy or vedic Study.

FIFTH KHANDA.

MANTRA I.

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो
ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण
ह्येवेष्टात्मानमनुविन्दते ॥ १ ॥

अथ Atha, now : because wisdom is the way to salvation. यत् Yat, what. यज्ञ. Yajñah, sacrifice : literally य+ज्ञ through which one knows (ya) the wisdom (jña). इति Iti, thus. आचक्षते Âchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, devotion to Brahman, the divine knowledge, theosophy. एव Eva, alone. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, through Theosophy : through the Brahmacharya of deed and speech. हि Hi, verily. एव Eva, alone. यः Yaḥ, who. ज्ञाता Jñātā, knows, the knower. तम् Tam, that. विन्दते Vindate, obtains. अथ Atha, now. यत् Yat, what, इष्टम् Iṣṭam, sacrifice, through which or by which anything is desired (ichchhati). That which creates, to know God is Iṣṭam, —hence Divine Wisdom. इति Iti, thus. आचक्षते Âchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, theosophy : the Divine Wisdom. एव Eva, alone, even. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, by Theosophy or Divine wisdom. हि Hi, verily. एव Eva, alone. इष्टात्मानम् Iṣṭātmanam, the good of his self. Having searched the Self. अनुविन्दते Anuvindate, obtains.

1. Now, that which the wise call Yajña (sacrifice) is verily the Divine Wisdom, through Divine Wisdom, the knower obtains the Lord. Similarly, that which the wise call Iṣṭam is also the Divine Wisdom. For having desired the Self, he obtains the Self.—546.

Note.—The last verse of the last chapter declares that those only reach Brahman who practice Brahmacharya. This word generally means celibacy; but it is not to be taken in this sense here, for Brahmacharya in its restricted meaning is not the only means of obtaining the Lord. The present chapter therefore, explains the true meaning of this word. Brahmacharya means Divine Wisdom, and thus includes Yajña and Iṣṭa. Yajña also does not mean sacrifice here but Wisdom. It comes from the root Ya to go, to understand and Jñam, Wisdom. The whole word Yajñam means that by which the Omniscient



is reached, and hence it means Divine Wisdom. Thus Yajñam has literally the same meaning as Brahmacharyam, that by which Brahman is reached. Similarly the word Iṣṭam generally means sacrifice; but here it means Divine Wisdom, and it literally means "that by which one desires (Ichchhati) to know Brahman." Thus Iṣṭam means also literally the Divine Wisdom, or as the Śruti puts it—"Iṣṭvá Ātmānam," "having desired all desires, i.e., having transcended all desires, etc., he obtains the Self." Thus Iṣṭam also means Divine Wisdom or the instrument of getting rid of all desires.

MANTRA 2.

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव
सत आत्मानस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव
तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ २ ॥

अथ Atha, now. यत् Yat, what. सत्रायणम् Satrāyaṇam, the sacrifice called Satrāyaṇa, literally that by which the Lord called Sat is obtained as one's saviour (trāṇa). इति Iti, thus. आचक्षते Āchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, the Divine wisdom. एव Eva, alone. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, through the Divine Wisdom. हि Hi, verily. एव Eva, alone. सतः Sataḥ, from the Sat, from the Lord. आत्मनः Ātmanah, of the Self. त्राणम् Trāṇam, safety, salvation. विन्दते Vindate, obtains. अथ Atha, now. यत् Yat, what. मौनम् Maunam, silence. इति Iti, thus. आचक्षते Āchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, Divine Wisdom. एव Eva, Alone. तत् Tat, that. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. हि Hi, verily. एव Eva, alone. आत्मानम् Ātmānam, the Self, the Lord. अनुविद्य Anuvidya, having known. मनुते Manute, meditates, knows indirectly, or knows directly.

2. Now what the wise call Satrāyaṇa is also Divine Wisdom, for by Divine Wisdom alone, he obtains from the True, the salvation of his self. Similarly what the wise call the vow of silence is really Divine Wisdom, for through Divine Wisdom alone, one after knowing the Lord, becomes absorbed in meditation and becomes silent.—547.

Note.—Thus Satrāyaṇa and Mauna disciplines literally mean Divine Wisdom.

MANTRA 3.

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न
नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्म-
चर्यमेव तत्तदरश्च ह वैण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो
दिवि तदैरंमदीयः सरस्तदश्चत्थः सोमसवनस्तदपराजिता
पूर्वह्यणः प्रभुविमितः हिरण्यमम् ॥ ३ ॥



अथ Atha, now. यत् Yat, what. अनाशकायनम् Anāśakāyanam, the vow of fasting. इति Iti, thus. आचक्षते Āchakṣate, say the wise. ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom. एव Eva, alone. तत् Tat, that. एषः Eṣaḥ, this. हि Hi, verily. आत्मा Ātmā, the Self. न Na, not. नश्यति Naśyati, perishes. यम् Yam, what, whom. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. अनुविन्दते Anuvindate, He discovers. अथ Atha, now. यत् Yat, what. आरण्ययानम् Āraṇyāyanam, the vow of living in the forest. इति Iti, thus. आचक्षते Āchakṣate, they say. ब्रह्मचर्यम् Brahmacharyam, the Divine Wisdom. एव Eva, alone. तत् Tat, that. तत् Tat, that. अरः Araḥ, called Araḥ or enemy. च Cha, and. इ Ha, verily. वै Vai, verily. एव Naḥ, called Nyāḥ, च Cha, and. अर्णवौ Arṇavau, two lakes. ब्रह्मलोके Brahmaloke, in the Brahman World. तृतीयस्थाम् Tṛtīyasyām, in the third. इतः Itāḥ, from this : from Meru. दिवि Divi, in the Heaven, in the Śvetadvīpa. तत् Tat, that, there. ऐरम् Airam, full of Lakṣmī called Irā, some say Airam means wine of the tree called Irā. मदीयम् Madiyam, wine, exhilarating : enchanting. सरः Saraḥ, lake. तत् Tat, that, there. अश्वत्थः Aśvatthaḥ, the tree Aśvattha. Not one tree, but rows of such trees. सोमसवनः Somasavanaḥ, showering Soma or Nectar. Ambrosia exuding Aśvattha trees. तत् Tat, that, there. अपराजिता Aparājitā, called Aparājitā. पूः Pūḥ, city. ब्रह्मणः Brahmaṇaḥ, of the Lord. प्रभुविमितम् Prabhuvimitam, made by the Lord. हिरण्यमयम् Hiraṇmayam, golden. The word 'couch' should be supplied to complete the sense.

3. Now what the wise call Anāśakāyaṇa or fasting vow, that also is the Divine Wisdom, for this Self does not perish ; therefore it is called Anāśak (non-perishing). Since this Imperishable is reached through Divine Wisdom, it is called Anāśakāyaṇa, namely, that which leads to the Imperishable. Similarly what the wise call "the vow of Forest life," that also is Divine Wisdom, for Divine Wisdom is called Āraṇyāyaṇa or the leader to the Ara and Nya, because it teaches about Brahman, called Āraṇya or the Silent One. Āra and Nya are two lakes in the world of Brahman, in the third heaven from hence (Meru). There is a lake where dwells the enrapturing Irā (Lakṣmī), there are the aśvattha trees that shower the Soma juice ; there is the city of the Lord called Aparājitā, and in it the throne, built by the Lord, and called Prabhuvimitam, which is all golden.—548.

Note.—The existence of the lakes called Ara, and Nya, of the tank called Airamadiya and the tree that showers soma, and the city Invincible and the couch called Prabhuvimitam is mentioned in the Kauṣītaki Brāhmana Upaniṣad. "In this Brahma loka there are the lake named Aira, (consisting of evil passions), the moments called Yeṣṭihā

(destroying the good), the river named Vijaṛā (giving freedom from old age) the tree called Nya (like the earth) the city named Sāljyaṃ (with high banked reservoirs of water), the building named Aparājitam (impregnable) of which Indra and Prajāpati are gate-keepers, the council chamber called the Bibhu (all-pervading), the throne named Vichakṣhaṇa (full of wisdom) a couch named Amitaṇja (of infinite splendour,) (Brahman's) consort named Mānasi (the delightful, i. e., Nature) and her reflection Chakṣuṣi (probably the individual soul), who both weave the creatures like flowers."

Brahmacharya when mental, includes the mental sacrifice or Yajña, the mental Iṣṭa, &c. In fact these words Yajña, Iṣṭa, &c., when analysed lead to the same meaning as Brahmacharya. The following table shows it :—

Brahmacharya	...	...	Leading to Brahmana, i. e., Divine Wisdom.
Yajña	...	...	Leading to the Omniscient. Ya+jña.
Iṣṭa	...	...	Transcending desire or the object of search (Eṣana or Ichehā).
Satṛāyana	...	...	Leading to Sat, the Saviour.
Mauna	...	...	Meditating (Manana).
Anāśakāyana	...	...	Leading to the Imperishable (Anāśaka).
Araṇyāyana	...	...	Leading to Ara and Nya.

Thus the mental Brahmacharya is Divine Wisdom; and when Yajña, &c., are performed mentally, they must be performed in this spirit. But when Yajña, &c., are performed by deeds and speech, the mental idea should not be absent.

The Śvetadvīpa is the third heaven from the worldly heaven, namely, from Meru. In this Śvetadvīpa are these lakes, trees, places, &c. The word Airam means also consisting of Irā or Lakṣmī, for Irā is another name of Lakṣmī. The word aśvattha means the grove of Aśvattha trees. Soma savana means dripping nectar.

MANTRA 4.

तद्य एवैतावरं च एयं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ४ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

तत् Tat, there, therefore. ये Ye, who. एव Eva, only. एतौ Etau, these two, अरम् Aram, called Ara. च Cha, and. वै Vai, verily. एयम् Nyam, called Nya. च Cha, and. चार्णवौ Arṇāvau, two lakes. ब्रह्मलोके Brahmaloke, in the world of Brahman. ब्रह्मचर्येण Brahmacharyeṇa, through Divine Wisdom. अनुविन्दन्ति Anuvindanti, they obtain. तेषाम् Teṣām, for them. एव Eva, only. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmalokaḥ, the world of Brahman. तेषाम् Teṣām, for them. सर्वेषु Sarveṣu, in all. लोकेषु Lokeṣu, in worlds. कामचारः Kāmacharaḥ, freedom of movement. भवति Bhavati, becomes.

4. Therefore, those who obtain through Brahmacharya these two lakes called Ara and Nya, which are in the world of Brahman, they verily get this Brahma world, for them is the freedom of movement in all these worlds.—549.



MADHVA'S COMMENTARY.

In this Khanda the scripture teaches that Yajña, Iṣṭam, Sattram, &c., are said to be Brahmacharya, or Divine Wisdom. The Commentator now shows how the literal meaning of these words lead to the sense of Divine Wisdom.

The words Yajñam, Iṣṭam, Sattram, Maunam, Anâśakâyanam, Âranyâyanam all mean the knowledge of the Supreme Brahman, the Divine Wisdom.

In the world of the Supreme Brahman, in the highest region called the Śvetadvîpa, there are two lakes called Arâ and Nyâ, these Divine lakes are full with the sweet waters of knowledge and bliss.

The description of these lakes, as filled with the waters of wisdom and bliss, shows that they are really made up of the essence of Lakṣmî. An objector says, it is not proper to say that the Brahmâloka is the white Island or Śvetadvîpa. Because it is described in this as being the third region from this world, and therefore, this white Island is the Third Heaven of Indra. But the white Island is situated in the Ocean of Milk. How do you reconcile this apparent conflict? Is it in the third Heaven from Meru, namely, is it in the Svarga of Indra, or is it in the Ocean of Milk? To this the Commentator replies :—

As much as the world of Indra called Svarga is high away from this world, so much higher than the world of Svarga is the Śvetadvîpa (from the world of Svarga).

The phrase Tritiyasyâm Itah Divi means thus in the third Heaven from Svarga, as the Svarga itself is third from this.

In that Śvetadvîpa is a tank full of wine and all sorts of eatables. And there are trees called Aśavattha which constantly shower Nectar. There is the Divine city of Viṣṇu called Aparâjitâ. There is the couch of Viṣṇu called Vimita made to the size of the Lord (infinite), made of Divine Gold of mental matter (Chit-suvarṇa), which is in the form of Lakṣmî.

Note.—Is the matter of the Heaven world the body of Lakṣmî? It is called Chit matter or matter made of mentality.

This Viṣṇu, dwelling in the Śvetadvîpa, is called Paryāṅka Brahman or the Lord God of the Couch of splendid glory.

Note.—The description of this Couch as given here, and in the Kauṣîtaki Upaniṣad shows that it was a Drama played in ancient India, something on the lines of modern Free Masonry. The world of heaven is represented, as guarded by the gate-keepers the Inner and outer Guards. The soul cannot enter heaven till it answers properly the questions put by these wardens. The person who gives a right answer to the warden of the Moon (something like the junior warden is allowed to enter). The Upaniṣad says "but if a man does not give the right answer, then the Moon rejects him and that soul is reborn again." The question which the Moon puts is this. Who art thou? The proper answer to this is given in the Upaniṣad already mentioned, in these words :—

"From the wise moon, who orders the seasons, when it is born consisting of fifteen parts, from the moon who is the home of our ancestors, the seed was brought. This seed,

even me, they (the Gods mentioned in the Pañchâgnividya) gathered up in an active man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons." "Who art thou?" The sage asks again. "I am thou," he replies. Then he sets him free (to proceed onward). The Śvetadvīpa is the place where all must go in order to get their initiation from the great Master.

SIXTH KHAṆḌA.

MANTRA I.

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्रस्तिष्ठन्ति
शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल
एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

अथ Atha, now. याः Yaḥ, these which. एताः Etaḥ, these. हृदयस्य Hṛida-
yasya, of the heart. नाड्यः Nāḍyaḥ, vessels, called Piṅgalā, Nandini, Īḍā, Vaj-
rika and Suṣumnā. ताः Taḥ, those. पिङ्गलस्य Piṅgalasya, of the Brown, of
Sañkaraṣaṇa. अणिम्रः Aṇimraḥ, of the subtle, the Lord in his atomic form,
dwelling within the Jiva. तिष्ठन्ति Tiṣṭhanti, exist. शुक्लस्य Śuklasya, of the
white, of Vāsudeva. नीलस्य Nilasya, of the Blue, of Aniruddha. पीतस्य Pitasya,
of the Yellow, of Pradyumna. लोहितस्य Lohitasya, of the Red, of Nārāyaṇa.
इति Iti, thus. असौ Asau, that. वै Vai, verily. आदित्यः Ādityaḥ, of the Lord in
the Sun called Ādityaḥ, because he attracts (Adana). पिङ्गलः Piṅgalaḥ, Brown,
Sañkaraṣaṇa. एषः Eṣaḥ, this. शुक्लः Śuklaḥ, White, Vāsudeva. एषः Eṣaḥ, this.
नीलः Nilāḥ, Blue, Aniruddha. एषः Eṣaḥ, this. पीतः Pitaḥ, Yellow, Pradyumna.
एषः Eṣaḥ, this. लोहितः Lohitaḥ, Red, Nārāyaṇa.

1. There are five vessels of the heart, in which dwell the five forms of the Lord in His subtle aspect :—In the vessel called Piṅgalā, dwells Sañkaraṣaṇa having Brown colour, in Nandni, dwells Vāsudeva having White colour; in the Īḍā, dwells Aniruddha having Blue colour; in the Vajrikā, dwells Pradyumna having Yellow colour; in the Suṣumnā, dwells Nārāyaṇa having Red colour. Thus one should meditate on the Lord.

There is also the sun, in these vessels; and in that sun in the heart, one should also meditate on these five forms Brown, White, Blue, Yellow, and Red.—550.



MANTRA 2.

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैव-
मेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामु-
ष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः
प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

तत् Tat, that. यथा Yathā, as. महापथः Mahāpathaḥ, a highway. आततः
Ātataḥ, long stretching. उभौ Ubhau, to both. ग्रामौ Grāmau villages. गच्छति
Gachchhati, goes. इमम् Imam, to this. चं Cha, and. अमुम् Amum, to that. च
Cha, and. एवम् Evam, thus. एव Eva, just. एताः Etaḥ, these. आदित्यस्य Ādit-
yasya, of the Sun. रश्मयः Raśmayāḥ, rays. उभौ Ubhau, to both. लोकौ Lokau,
worlds. गच्छन्ति Gachchhanti, go. इमम् Imam, this. च Cha, and. अमुम् Amum,
that. चं Cha, and. अमुष्मात् Amuṣmāt, from that. आदित्यात् Ādityāt, from the
sun, from the forms of the Lord within the sun. प्रतायन्ते Pratāyante, they start,
They pervade. ताः Tāḥ, they. आसु Āsu, in these. नाडीषु Nāḍiṣu, In the
vessels. सृप्ता Sṛiptāḥ, entered: gone. आभ्यः Ābhyāḥ, from these nāḍis, from
the forms of the Lord dwelling in the Nāḍis. नाडीभ्यः Nāḍibhyāḥ, from these
vessels. प्रतायन्ते Pratāyante, they pervade, they start. ते Te, they: the rays.
अमुष्मिन् Amuṣmin, in that. आदित्ये Āditye, in the sun. सृप्ताः Sṛiptāḥ, entered.

2. As a highway stretches to both villages from where it starts to where it ends, similarly these rays of the sun go to both worlds, to this one and to the other. They start from the various forms of the Lord in the Sun and enter into the various forms of the Lord in these vessels of the heart; again these rays start from these various forms of the Lord dwelling in the vessels of the heart and enter into the various forms of the Lord dwelling in the sun.—551.

Note.—The Lord in the sun has five forms, as previously described in the Madhu-vidyā. The Lord in the Heart has also the same five forms as described here. There is constant communication between these. The rays from the Solar Logos enter into the heart, and the rays from the Cardiac Logos enter into the sun. Thus there is a constant interchange between these two Logoi the Solar and Cardiac.

MANTRA 2.

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा
नाडीषु सृप्तो भवति तन्न कश्चन पाप्मा स्पृशति तेजसा हि
तदा संपन्नो भवति ॥ ३ ॥

तत्र Tat, there, this being so. यत्र Yatra, when. एतद् Etat, this Jīva. सुप्तः Suptaḥ, sleeps. समस्तः Samastaḥ, all, withdrawing himself from the senses. सम्प्रसन्नः Samprasannaḥ quitly reposing, at perfect rest. स्वप्नम् Svapnam, dreams. न Na, not. विजानाति Vijaṇāti, perceives. आसु Āsu, in these vessels, and thereby into Viṣṇu. तदा Tadā, then. नाडीषु Nāḍiṣu, In the vessels, in Viṣṇu, within the nāḍis. सप्तः Sṛptaḥ, entered. भवति Bhavati, becomes. तम् Tam, him. न Na, not. कश्चन Kaśchana, any one. पाप्मा Pāpmā, evil one. स्पृशति Sprīśati, touches. तेजसा Tejasā, by the fire of the Lord. हि Hi, verily, because. तदा Tadā, then. सम्प्रसन्नः Samppannaḥ, joined भवति Bhavati, becomes.

3. This being so, when this Jīva sleeps, being at perfect rest and all senses withdrawn (experiencing the joy of his essential nature), and sees no dream, then he enters (into the Lord dwelling in) these vessels and there no evil one can touch him, because he is protected by the Light of the Lord.—552.

MANTRA 4.

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहु-
र्जानासि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो
भवति तावज्जानाति ॥ ४ ॥

अथ Atha, Now. यत्र Yatra, where, when. एतद् Etat, this (knower of the Lord). अबलिमानम् Abalimānam, feels weak, on account of illness. नीतः Nītaḥ, becomes, gets. भवति Bhavati, becomes. तम् Tam, to him. अभितः Abhitaḥ, on all sides. आसीनाः Āsīnāḥ, sitting. आहुः Āhuḥ, (the kinsmen) say. जानासि Jānāsi, knowest thou. माम् Mām, me. इति Iti, thus. सः Saḥ, he. यावद् Yāvat, so long as. अस्माद् Asmāt, from this. शरीराद् Śarīrāt, from the body. अनुक्रान्तः Anukrantaḥ, has not gone out. भवति Bhavati, becomes. तावद् Tāvat, so long. जानाति Jānāti, he knows.

4. Now when this knower of Brahman becomes weak on account of illness, he is surrounded by his kinsmen, who say “do you recognise me, do you recognise me.” As long as he does not go out of the body, he knows them.—553.

MANTRA 5.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते
स ओमिति बाहोद्रामीयते स यावत्क्षिप्येन्मनस्तावदादित्यं
गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥



अथ Atha, now. यत्र Yatra, when. एतत् Etat, this. अस्मात् Asmāt, from this. शरीरत् Śarīrāt, from the body. उत्क्रामति Utkramati, goes out. अथ Atha, then. एतैः Etaiḥ, by these. एव Eva, just alone. रश्मिभिः Raśmibhiḥ, by the rays, by the solar rays existing in the vessels of the heart, which illumine the passage of these tubes. ऊर्ध्वम् Ūrdhvam, upwards. आक्रमते Ākramate, he goes. सः Saḥ, he, the wise. ओम् Om, Om. इति Iti, thus. वाहा Vaha, by the carrier. i.e., by the vehicle of Om, namely by Vāyu, through the grace of Vāyu. उद्गामीयते Udvāmīyate, Attains the condition of Vāma, called the Divine Consciousness. सः Saḥ, he, namely Vāyu. यावत् Yavat, when, in order to lead him up. क्षिप्येत् Kṣipyet, throws off. मनः Manaḥ, mind, in order to take the man away. तावत् Tāvat, then. आदित्यम् Ādityam, to (Viṣṇu dwelling in) the sun. गच्छति Gachchhati, goes. एतत् Etat, this, Lord in the Sun वै Vai, verily. खलु Khalu, verily. लोकद्वारम् Lokadvāram, the door to the world of Brahman. विदुषाम् Viduṣām, by the wise; of the wise. प्रपदनम् Prapadanam, to be walked through, to be attained. निरोधः Nirodhaḥ, stoppage. अविदुषाम् Aviduṣām, of the non-wise.

5. Now when he departs from the body, he soars upwards by those very solar rays in the vessels of the heart. He through the grace of the vehicle of Om, attains the condition of Divine consciousness. When Vāyu throws off the mind, he carries the soul upwards to the Lord, in the Sun which is the door to the world of Brahman. He is attained by the wise, but is shut off from the non-knowing.—554.

MANTRA 6.

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

इति षष्ठः खण्डः ॥ ६ ॥

तत् Tat, on this. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. शतम् Śatam, one hundred. च Cha, and. एका Eka, one. च Cha, and. हृदयस्य Hridayasya, of the Lord moving in the heart. नाड्यः Nāḍyaḥ, the vessels presided over by the Lord. तासाम् Tāsām, out of them. मूर्धानम् Mūrdhanam crown of the head. अभिःनिःसृता Abhinisṛita, penetrates. एका Eka, one, namely Suṣumnā. तथा Tayā, by that, by the Suṣumnā. ऊर्ध्वम् Ūrdhvam, upwards. आयन्तं Āyan, going. अमृतत्वम् Amṛitavam, Immortality. एति Eti, goes, attains. विष्वङ्ङन्याः Viṣvaṅṅnyāḥ, the others to different directions. उत्क्रमणे Utkramणे, for departing. भवन्ति Bhavanti, become. इत्क्रमणे Utkramणे, for departing. भवन्ति Bhavanti, become.



6. About this is the following verse :—One hundred and one are the arteries of the heart ; out of them one penetrates the crown of the head. By that vessel going upwards, it reaches the Immortal ; the others lead to different worlds, if the soul passes out through them : Yea to different worlds.—555.

MADHVA'S COMMENTARY.

In this khaṇḍa, the five tubes or force vehicles of the heart, are described. It is not the physical description of the arteries of the heart, but of the five forms of Viṣṇu existing in the heart, in His most subtle aspect.

This Viṣṇu, called Paryāṅka Brahman, dwells in five forms, in the vessels of the heart. These are the five atomic aspects of Viṣṇu dwelling in the five Nāḍis or vessels. In the central vessel called Suṣumnā, is the form of the Lord having red colour, and called Nārāyaṇa. In the vessel called Nāḍini, is the form called Vāsudeva, and it has white colour, and is situated in the front part of this vessel. In the vessel called Piṅgalā is the form called Saṅkarṣaṇa, and it has brown colour. In the vessel called Vajrikā is the form called Pradyumna, and it has yellow colour. In the vessel called Īḍa is the form called Aniruddha and it has blue colour.

In the Sun also are these five forms of the Lord. The sun is called Āditya and the Lord in the sun is also called so, because He is the Ādi or beginning, and because He pervades (tata) with His rays the whole Solar Orb. Thus all the solar rays are pervaded by the Divine Rays. In the Lord dwelling in the heart, in His five forms, in the various vessels of the heart, are Solar Rays also. These Solar Rays are interwoven with the rays of the Nāḍis. The Jīva is in the midst of these rays and within the Jīva is the Lord Viṣṇu, regulating the Jīva through all these rays. When the Jīva is overpowered by the vibrations of the light rays (Tejas) proceeding from Viṣṇu He is said to be in deep sleep.

Vāyu is the vehicle of Om, therefore He is called Omvāt (Om-vāh) or the carrier of Om. Through this Om Vāt or Vāyu, the Jīva obtains release, and proceeds upwards by the pleasant path called Vāma. The word Vāma means the condition of the Divine consciousness (Divya Chidrūpa Bhāva), when Vāyu desiring to raise up the souls of the pious, throws away the Manas (separates the soul from Manas); then the Jīva goes to Viṣṇu called Āditya, through this method of meditation. Thus it is in the Paryāṅka Upāsana.

Note :—At the time of death, the person who has been meditating on the Lord within the heart, in the method described above, quits the body through the help of Vāyu the



Great Meditator, the Saviour. This Vāyu takes the soul up, and makes him attain the condition of Vāma or Divine consciousness. The souls of the wise only attain this consciousness, when they throw off their mental body. In other cases, the throwing off of the mental body is a prelude to unconsciousness. The majority of souls, who do not know the mystery of Vāyu, remain in this state of unconsciousness, when their Manas or mental vehicle drops down. The state of Vāmatva is only for those who know the secret of Om and of Vāyu, the vehicle of Om. Aman must become the worshipper of Vāyu in order to get the grace of the Lord, whose beloved son is Vāyu, the meditator.

SEVENTH KHANDA.

MANTRA I.

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽ-
पिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासि-
तव्यः स सर्वान्श्च लोकानाप्नोति सर्वान्श्च कामान्यस्तमात्मा-
नमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

यः Yaḥ, who. आत्मा Ātmā, the Lord called Ātman, the Self. अपहतपाप्मा Apahatapāpmā, free from sin. विजरः Vijarāḥ, free from decay. विमृत्युः Vimṛityuḥ, free from death. विशोकः Viśokaḥ, free from grief. विजिघत्सः Vijighatasāḥ, free from hunger. अपिपासः Apipāsāḥ, free from thirst. सत्यकामः Satyakāmaḥ, he whose desires are true. सत्यसंकल्पः Satyasaṅkalpaḥ, he whose will is true. सः Saḥ, he. अन्वेष्टव्यः Anveṣṭavyaḥ, ought to be searched. सः Saḥ, he. विजिज्ञासितव्यः Vijijñāsītavyaḥ, ought to be known. सः Saḥ, he. सर्वान् Sarvān, all. च Chā, and. लोकान् Lokān, worlds. आप्नोति Āpnoti, attains. सर्वान् Sarvān, all. च Chā, and. कामान् Kāman, desires. यः Yaḥ, who. तम् Tam, him. आत्मानम् Ātmānam, the Self. अनुविद्य Anuvidya, knowing, having known through scriptures &c., indirectly. विजानाति Vijānāti, understands by direct vision. इति Iti, thus. ह Ha, verily. प्रजापतिः Prajāpatiḥ, Prajapatiḥ, the four-faced Brahmā. उवाच Uvācha, said.

1. Prajāpati proclaimed :—“ the Ātman, who is free from sins, free from old age, free from death, free from grief, free from hunger, free from thirst, He whose desires are true, whose will is true, He ought to be searched out, He ought to be understood. He, who has known that Ātman indirectly and has also realised Him, attains all worlds and all desires ”—556.



MANTRA 2.

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्वि-
च्छामो यमात्मानमन्विष्य सर्वाश्च लोकानाप्नोति सर्वाश्च
कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ
हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ २ ॥

तद् Tad, that ; with anu, it becomes tadanu—"after that," after "hearing that." ह Ha, verily. उभये Ubhaye, both देवासुराः Devāsuraḥ, the Devas and Asuras, अनु Anu, afterwards, should be joined with the word tad. Tadanu= then. बुबुधिरे Bubudhīre, (knew, heard), attempted to understand. ते Te, they. ह Ha, verily, ऊचुः Ūchuh, said to Indra and Virochana respectively. हन्त Hanta, well. तम् Tam, him. आत्मानम् Ātmānam, the Ātman. अन्विष्यामः Anviṣyāmaḥ, we shall search, we shall realise. यम् Yam, whom. आत्मानम् Ātmānam, the Self. अन्विष्य Anviṣya, having searched. सर्वां Sarvān, all. च Cha, and. लोकान् Lokān, worlds. आप्नोति Āpnoti, one obtains, according to his merit. सर्वां Sarvān, all. च Cha, and. कामान् Kāman, desires. इति Iti, thus. इन्द्रः Indraḥ, the Lord Indra. ह Ha, verily. एव Eva, वै Vai, verily. देवानाम् Devānam, among the Devas, for the sake of teaching the Devas. अभिप्रवव्राज Abhipravavrajā, went out in order to acquire this wisdom. विरोचनः Virochanaḥ the Asura called Virochana. असुराणाम् Asurāṇām, among the Asuras, for the sake of teaching the Asuras. तौ Tau, these two. ह Ha, verily. असंविदानौ Asaṁvidānau, without communicating with each other, without being on friendly terms. एव Eva, alone. समित्पाणी Samitāṇī, with sacred fuel in their hands. प्रजापतिसकाशम् Prajāpatisakāśam, to the vicinity of Prajāpati. आजग्मतुः Ajagmatuḥ, they two came.

2. Then both the Devas and the Asuras attempted to understand this and said (to Indra and Virochana respectively) "well we, wish to know the Ātman, by knowing whom one obtains all worlds and all desires." Indra went out to get this knowledge, in order to teach the Devas, and Virochana in order to teach the Asuras. These two, without communicating with each other, approached Prajāpati, with fuel in their hands.—557.

MANTRA 3.

तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूपतुस्तौ ह प्रजापतिरु-
वाच किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्मापहतपाप्मा



विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्य-
संकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाश्च लोका-
नाप्नोति सर्वाश्च कामान् यस्तमात्मानमनुविद्य विजानातीति
भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

तौ Tau, those, two. ह Ha, verily. द्वाविंशत् Dvātrīṃśatam, thirty-two.
वर्षाणि Varṣāṇi, years. ब्रह्मचर्यम् Brahmacharyam, observing the vow of celibacy.
ऊषतुः Ūṣatuḥ, dwelt. तौ Tau, to those two. ह Ha, verily. प्रजापतिः Prajāpatiḥ,
Prajāpati. उवाच Uvācha, said. किम् Kim, what. इच्छन्तौ Ichchhantau, desiring.
अवास्तम् Avāstam, You two have dwelt here. इति Iti, thus. तौ Tau, those two.
ह Ha, then. ऊचतुः Ūchatuḥ, said. यः Yaḥ, who. आत्मा Ātmā, the Self.
अपहतपाप्मा Apahatapāpma, free from sin. विजराः Vijarāḥ, free from old age, free
from decay. विमृत्युः Vimṛityuḥ, free from death. विशोकः Viśokaḥ, free from
grief. अविजिघत्सः Avijighatsaḥ, free from hunger. अपिपासः Apipāsaḥ, free
from thirst. सत्यकामः Satyakāmaḥ, He whose desires are true. सत्यसङ्कल्पः
Satyasankalpaḥ, He whose will is true. सः Saḥ, he. अन्वेष्टव्यः Anveṣṭavyaḥ,
ought to be searched. सः Saḥ, he. विजिज्ञासितव्यः Vijijñāsītavyaḥ, ought to be
known. सः Saḥ, he. सर्वान् Sarvān, all. च Cha, and. लोकान् Lokān worlds.
आप्नोति Āpnoti, attains. सर्वान् Sarvān, all. च Cha, and. कामान् Kāmān, desires.
यः Yaḥ, who. तम् Tam, Him. आत्मानम् Ātmānam, The Self. अनुविद्य Anuvidya,
knowing, having known through scriptures &c., indirectly. विजानाति Vijā-
nāti, understands. इति Iti, thus. भगवतः Bhagavataḥ, Of the Lord. वचः Vachaḥ
speech. वेदयन्ते Vedayante, (The Devas and the Asuras) desire to know. तम्
Tam, that Ātman, the Lord. इच्छन्तौ Ichchhantau, we two desiring (to teach
them by learning from thee). अवास्तम् Avāstam, we two have dwelt here. The
proper grammatical form is avātsva. The use of the third person, instead of
the first person shows the respectful fear of the Guru. इति Iti, thus.

3. The two dwelt there for thirty-two years, observing the vow of celibacy. Then Prajāpati asked them—"for what purpose have you both dwelt here." They replied "the Devas and the Asuras desire to know that Self about whom you have said 'the Self who is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires are true, and whose will is true, that Ātman we must search, that Ātman we must understand. He obtains all worlds, he obtains all desires, who having intellectually conceived this Ātman realises him directly.' Now we both have dwelt here because we wish to know that Self."—558.



MANTRA 4.

तौ ह प्रजापतिरुवाच य एषोऽक्षिणी पुरुषो दृश्यत एष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योयं भगवोऽप्सु परि-
ख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वेतेषु
परिख्यायत इति होवाच ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

तौ Tau, to those two. ह Ha, verily, then. प्रजापतिः Prajāpatiḥ, Prajapati, उवाच Uvācha, said (in a parable, to test the intuition of the two aspirants). यः Yaḥ, who. एषः Eṣaḥ, this (Lord who creates the waking condition). अन्तर Antar, within. अक्षिणी Akṣiṇī, In the eye. पुरुषः Puruṣaḥ, the Puruṣa, possessing the six Divine qualities, and called Viśva. दृश्यते Dṛiśyate, is seen through Divine vision. एषः Eṣaḥ, this. आत्मा Ātma, the Self. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said. एतत् Etat, this. अमृतम् Amṛitam, the immortal, the ever free. अभयम् Abhayam, the fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman the full. इति Iti, thus. This. अथ Atha, then (Virochana again asks). यः Yaḥ, who. अयम् Ayam, this. भगवः Bhagavaḥ, Sir. अप्सु Apsu, in the waters. परिख्यायते Parikhāyate, is seen. यः Yaḥ, what. च Cha, and. अयम् Ayam, this. आदर्शे Ādarśe, in the mirror. कतमः Katamaḥ, who. एषः Eṣaḥ, this. इति Iti, thus. एषः Eṣaḥ, this. उ U, indeed. एव Eva, even. एषु Eṣu, in these. सर्वेषु Sarveṣu, in all. एतेषु Eteṣu, within. परिख्यायते Parikhyaayate is seen. इति Iti, Thus. ह Ha, verily. उवाच Uvācha, said.

4. Prajāpati said to them.—‘The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.’ Virochana said.—‘Sir, he who is seen in the water, he who is seen in a mirror, who is He?’ He replied.—‘He Himself indeed is seen in all these.’—559.

Note.—Prajāpati meant by the words “that person who is seen in the eye,” the Lord as the Maker of the condition of waking. This aspect of the Lord is called Viśva. It is in this condition that He gives the power of vision to all Jīvas, to see external objects. Virochana, however, takes it to mean the reflection seen in the pupil of the eye. He, therefore asks ‘is the reflection seen in the water and in the mirror also Brahman?’ Indra gives assents to the same question but in the sense, “is the Lord seen in the water and in the mirror by a sage, whose interior vision is open the Lord Brahman?” To this Prajāpati replies, “the Lord is everywhere and is seen in all these.” This reply is perfectly true when taken in its highest sense; but it is misleading, if taken to mean, that the reflection seen in the water or in the mirror is the Lord Viṣṇu.

MADHYA'S COMMENTARY.

In the previous chapter it was taught that Brahmacharya—the Divine Wisdom is the means of attaining release. The next question is ; Does it give release to all who aspire to this



knowledge and try to practise it, or only to some of them who are the elect (from eternity). The Śruti answers this by the parable of Indra and Virochana, showing that the eligible, the elect, only gets mukti, the preordained damned soul can never understand Brahma-Vidyā, even if he hears it. Therefore the Commentator says :—

Indra and Virochana were both taught by Brahmā ; but Indra got the perfect knowledge of Viṣṇu, whose form is all-bliss and who is the person in the eye ; while Virochana understood it in a contrary way.

The words "whose form is all-bliss" are an explanation of the word ātman, which literally means adevyam māti.

But if Indra, on hearing of the person in the eye, understood it to refer to Viṣṇu, why did he ask, who is he who is seen in the water and in the mirror ? For he at least knew that the Supreme Self was not the reflection. To this the Commentator answers :—

Indra, though he understood rightly, spoke as Virochana spoke, in order to delude him.

Admitted that Indra asked him the question, along with Virochana merely to keep up appearances with the latter, why did Prajāpati give the elusive reply : "He, Brahman is seen in all these." He at least ought to have spoken the truth. To this the Commentator replies :—

Prajāpati Brahmā spoke in the (ambiguous) words as he did, in order that Virochana should never come to know easily Viṣṇu ; and his (Brahma's) words should also be not untrue.

But where was the harm if Virochana came to know Viṣṇu ? or if the words of Brahmā were not true ? To this the Commentator says :—

Because the Asuras are non-eligible to receive wisdom ; and falsehood also should never be uttered, (therefore Prajāpati spoke words which were true, but not plain).

But if all Asuras are non-eligible, how is it that Prahlāda got the wisdom ? To this the Commentator replies :—

Prahlāda and others temporarily got Āsuric conditions, through the curse pronounced by me (Brahmā)—their soul was not innately Āsuric. But this Virochana is verily a true Asura, so I shall give the teaching in such words that Virochana might not be enlightened and my words should not also be untrue. While Indra owing to the purity of his mind (Bhāva) will certainly come back again to me for further knowledge. Thus intending, Brahmā taught that Hari was in the eye. Virochana, on account of his non-eligibility understood the doctrine to mean that the picture in the eye was Brahman, and thus wrongly understanding, he asked "is the reflection seen in the water and in the mirror also the Ātman ?" To that question, the Four-faced, replied "yes, that which is seen there, is verily Brahman, in the sight of the True-knower" this he said, referring to Viṣṇu ; for Brahmā thought of Viṣṇu when he said so : for the wise see Him everywhere.



EIGHTH KHAṆḌA.

MANTRA 1.

उदशरावे आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे
प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच
किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं
पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

उदशरावे Udaśarāve, in a vessel full of water. आत्मानम् Ātmānam, the Self. The body. अवेक्ष्य Avekṣya, having looked at. यत् Yat, what, limbs, &c. आत्मनः Ātmanah, of the Self, of the body and its various limbs. न Na, not. विजानीथः Vijānīthah, you two understand. तत् Tat, that, the unknown limb, &c. मे Me, to me. प्रब्रूतम् Prabṛūtam, you two say. इति Iti, thus. तौ Tau, those two. ह Ha, then. उदशरावे Udaśarāve, in the pan of water. अवेक्षांचक्राते Avekṣāñchakrāte, looked into. तौ Tau, they two, to them two. ह Ha, then. प्रजापतिः Prajāpatiḥ, Prajapati. उवाच Uvācha, said. किम् Kim, what. पश्यथः Paśyathah, you two see. इति Iti, thus. तौ Tau, they two. ह Ha, then. ऊचतुः Ūchatuḥ, said. सर्वम् Sarvam, all. एव Eva, just. इदम् Idam, this. आवाम् Āvām, of us two. भगवः Bhagavaḥ, Sir. आत्मानम् Ātmānam, the body, the Self. पश्यावः Paśyāvah, we two see. आलोमभ्यः Ālomabhyah, up to the hairs. आनखेभ्यः Ānakhebh-yah, up to the nails. प्रतिरूपम् Pratrīrūpam, picture. इति Iti, thus.

1. 'Having looked at your body in a vessel of water, tell me what you do not understand of this Self.' They looked into the pan of water. Then Prajāpati said to them 'what do you see?' They said 'Sir we both see our full body in it up to the hairs and nails, a complete picture.'
—560.

Note.—Prajāpati now wants to teach them that the visible reflection of the body is not Brahman; for it changes according to the change of the body. If the body is well-dressed and smart it looks well-dressed and smart. Prajāpati wanted them to draw the opposite conclusion also, that if the body is badly dressed, and is sloven and sluggish, the reflection would appear badly dressed, sloven and sluggish. Prajāpati in fact wanted them to learn the mistake of the reflection theory of Vedānta. The Pratibimba-vāda says that soul (Jīva) is a reflection of Brahman, meaning thereby that it is really Brahman though appearing separate. The separation is a mere illusion or māyā. This māyā or pratimbavāda is the doctrine which finds favour with āsuric natures like that of Virochana. They are not materialists, for Virochana was not a materialist but believed in an after life and taught it to the asuras. But he did not believe in a deity separate from his self or jīva.



MANTRA 2.

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ
भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ
भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ
इति ॥ २ ॥

तौ Tau, to those two. ह Ha, verily. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said. साध्वलंकृतौ Sādhuvalāṅkṛitau, well-adorned. सुवसनौ Suvasanau, well-dressed. परिष्कृतौ Pariṣkṛitau, well-cleansed, well-shaved, without hairs and nails. भूत्वा Bhūtvā, being. उदशरावे Udaśarave, in the pan of water. अवेक्ष्याम् Avekṣethām, you two look. अवेक्षाञ्चक्राते Avekṣāñchakrate, they looked. तौ Tau, to them two. ह Ha, then. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said. किम् Kim, what. पश्यथ Paśyathaḥ, you two see. इति Iti, thus.

2. Prajāpati said to them 'adorn yourself well, dress yourself well and being well-shaved look into the pan of water.' They adorned themselves well, dressed themselves well and becoming neat and clean, looked into the pan of water. Prajāpati then asked them 'what do you see?'—561.

Note.—This also shows that the reflection depends upon its creator the original: and is not the original. The Lord Hari creates the reflection, the Jīvas. But the Jīvas are not the Lord, but His creatures, His shadows. Those who take the reflection for the Lord and deny a separate Lord, are like Virochana who hold that the worshipping the Jīvātman is the highest end. Such persons always speak of humanity and never of divinity.

MANTRA 3.

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ
स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृतावित्येष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ
प्रवव्रजतुः ॥ ३ ॥

तौ Tau, those two. ह Ha, then. ऊचतुः Ūchatuḥ, said. यथा Yathā, this. As. एव Eva, alone. इदम् Idam, this. आवाम् Āvām, of us two. भगवः Bhagavaḥ, Sir. साध्वलंकृतौ Sādhuvalāṅkṛitau, well-adorned. सुवसनौ Suvasanau, well-dressed. परिष्कृतौ Pariṣkṛitau, well-shaved. स्वः Svah, same, Self. एवम् Evam, thus. एव Eva, even. इनौ Inau, these two. इति Iti, thus. एषः Eṣaḥ, this. आत्मा Ātmā, the Self. इति Iti, thus. ह Ha, then. उवाच Uvācha, said. एतत् Etat, this.



अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतन् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. तौ Tau, those two. ह Ha, then. शान्तहृदयो Śāntahrīdayau, with heart at peace. प्रवव्रजतुः Pravavrajatuḥ, went away.

3. They then said 'as the bodies of ours, O Sir, are well-adorned, well-dressed and well-cleansed, that verily Sir, we find here also well-adorned, well-dressed and well-cleansed.' Prajâpati said 'this is the Âtman, this is the Immortal, the Fearless, this is Brahman.' Then they both went away, well-satisfied in their hearts.—562.

Note.—Prajâpati, of course, meant that the Lord is the Creator of this universe, as the body creates its reflection in the water. As the reflection in the water is not the body, but a faint simulaera of it, similarly this universe is not the Lord, but separate from Him. But Virochana, being not advanced enough to understand the enigmatical sense of Prajâpati, understood the reflection to be the Brahman, and thought that in worshipping one's own body, one would worship Brahman. Had he reflected a little, he would have found that the reflection in the water was not self-dependent, but changed with the change of the original: and so could not be Brahman free from death and decay and sorrow.

MANTRA 4.

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो
यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्य-
न्तीति इह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतासु-
पनिषदं प्रोवाचात्मैवेह मह्य्य आत्मा परिचर्य आत्मानमेवेह
महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चासुं चेति ॥ ४ ॥

तौ Tau, to them two, at them two (going away under the impression that they have been fully taught). ह Ha, then, अन्वीक्ष्य Anvikṣya, having looked. प्रजापतिः Prajâpatiḥ, Prajâpati. उवाच Uvācha, said (in order to show his impartiality). अनुपलभ्य Anupalabhya, not perceiving. आत्मानम् Âtmānam, the Self. अननुविद्य Ananuvīdya, without knowing. व्रजतः Vrajataḥ, they both are going away. यतरे Yatare, of these two. Whosoever of these two classes. एतत् Etat, this. उपनिषदः Upaniṣadaḥ, follower of the Upaniṣad. भविष्यन्ति Bhaviṣyanti, will be. देवाः Devaḥ, Devās. वा Vā, or. असुराः Asuraḥ, the Asuras. वा Vā, or. ते Te, they. पराभविष्यन्ति Parābhaviṣyanti, will perish. इति Iti, thus. सः Saḥ, he. ह Ha, then. शान्तहृदयः Śāntahrīdayaḥ, satisfied in his heart. एव Eva, even. विरोचनः Virochanaḥ, Virochana. असुरान् Asuraṅ, to the Asuras. जगाम Jagāma, went. तेभ्यः Tebhyaḥ, to them. ह Ha, then. एतम् Etam this. उपनिषदम् Upaniṣadam, teaching, doctrine. प्रोवाच Provācha, said, taught. आत्मा Âtmā, the Self, the Jiva. एव Eva, even. इह Iha, in this world. महय्यः Mahayyaḥ, worthy of worship. परिचर्यः Paricharyaḥ, worthy of being served.



आत्मानम् Ātmanam, the Jīva. एव Eva, alone. इह Iha, in this world. महयन् Mahayan, worshipping. आत्मानम् Ātmanam, the Jīva. परिचरन् Paricharan serving. उभौ Ubhau, both. लोकोँ Lokau, world. आप्नोति Āpnoti, one attains. इमम् Imam, this. च Cha, and. अमुम् Amum, that. च Cha, and.

4. Prajāpati looking after them said (within their hearing) 'without understanding the Ātman and without preceiving it, they are going away. Any one of these two, whether Devas or Asuras, who would follow this doctrine would become destroyed.' Now Virochana (not hearing this warning, but) well-satisfied in his heart, went to the Asuras; and taught them this doctrine, namely that the Jīva is to be worshipped, that the Jīva alone is to be served, and he who worships the Jīva alone and serves the Jīva alone, attains both the worlds, this and the next.—563.

Note.—Thus Virochana taught the false doctrine that the Jīva was Brahman and there was no other Brahman than the Jīva. That Virochana was not a Lokāyata or materialist appears from the fact that he believes in the next world; and teaches the Asuras how to get it. He believes in "both worlds"—ubhau lokau—but does not believe in any God other than his own Self. Even while he was going, Prajāpati cried out "without understanding the Ātman they are going away." Virochana, did not pay heed to his warning. Indra, however, on hearing it, stopped and began to think out what it meant.

MANTRA 5.

तस्मादप्यद्येहाददानमश्रद्धधानमयजमानमाहुरासुरो बतेत्यसु-
राणां ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति
सश्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

तस्मात् Tasmāt, therefore, because the Asuras worshipped the Jīva as Brahman. अपि Api, even, also. अद्य Adya, now, to-day. इह Iha, here. अददानम् Adadanam, one who does not give alms, one who does not give charity in the name of the Lord, but only for the sake of the Jīva. अश्रद्धधानम् Aśrad-dadhanam, who has no faith in the existence of the Lord, and who believes that the Jīva is the Lord. अयजमानम् Ayajamanam, who does not sacrifice to the Lord, but sacrifices to please the Jīva alone. आहुः Āhuḥ, they say. आसुरः Āsuraḥ, demoniac. बत Bata, alas. इति Iti, thus. असुराणाम् Asuraṇām, of the Asuras. हि Hi, because. एषा Eṣa, this, such. उपनिषत् Upaniṣat, doctrine. प्रेतस्य Pretasya, of the dead, of the Jīva who has left the body. शरीरम् Śarīram, body. भिक्षया Bhikṣayā, by begging. वसनेन Vasaneṇa, with



dress, अलङ्कारेण Alaṅkareṇa, with ornament. इति Iti, thus. They adorn the body thinking that thereby the Jīva would be satisfied. संस्रुवन्ति Saṁs-kurvaṅti, adorn, worship एतेन Etena, with this, by worshipping the living body of the Jīva, as it is the reflection of the Jīva. हि Hi, verily. अमुम् Amum, that. लोकम् Lokam, world, as well as this world. जेष्यन्तः Jesyantaḥ, will conquer. मन्यन्ते Manyate, think

5. Therefore, even now, here a man who does not give alms or who has no faith or who does not sacrifice is called an Asura, for this is the doctrine of the Asuras. They adorn the body of the dead with dresses and ornaments, obtained by begging, thinking that by thus (worshipping the Jīva and its casket the body) they will conquer the next world (as well as this).—564.

Note:—Since the Jīva is the God of the Asuras they preserve this body, even when the Jīva has left it, because it had come in contact with God, and therefore they carefully guard it.

MADHVA'S COMMENTARY.

Any person of small understanding would have found out that the reflection in the water could not be the unchangeable Lord. For this reflection changed with the change of the body, if the body was well-dressed, it appeared well-dressed, and so on. But Virochana could not understand this simple truth. This showed that he was one of the eternally damned souls, one of the ineligible.

To demonstrate that eligibility is the stronger factor (in understanding the Truth), and to show the faults of the picture-theory, Prajāpati told them to look at their reflection in the water, after having adorned the body with ornaments, &c. (He meant to teach that the reflection was not Brahman) because as it gets all the good qualities of the body, when the body is well-adorned, &c., similarly it gets all its bad qualities, when the body is bad. But Virochana, owing to the impurity of his heart, misunderstood the drift of Brahmā's teaching, and went away well-satisfied in his heart, thinking that the reflection had all the attributes of the Supreme Brahman (i.e., that the Jīva was Brahman): not realising that the reflection (Jīva) had no qualities of its own but what was given to it by the Supreme Lord.

Prajāpati the Grand-father of mankind, in order to remove the doubts of the Asuras, and to show his impartiality told them also that this was not a true doctrine (as understood by Virochana), for it would lead the ignorant to destruction. Brahmā said this, again and again, in a loud voice, to warn the Asuras; but he knew that the minds constituted like that of Virochana would not understand the true doctrine, and fall

into the error into which he had fallen. Still owing to the impurity of his heart, Virochana went away without knowing the truth, and having gone to his Asuras, taught them that the Supreme Brahman is nothing but the reflection, namely that the Jīva was Brahman. He taught them, that by adorning the body, Brahman is adorned; as one can easily see. Therefore, the Asuras do not give alms, nor do they worship any one else than their own self. They all also hold the doctrine that in indulgence alone there is Supreme satisfaction. Owing to this Self-belief they hold the doctrine that they themselves are Brahman, and say "we are Brahman." Being destroyed, they fall into blinding darkness, where they suffer continually.

NINTH KHANDA.

MANTRA 1.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मि-
ञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परि-
ष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्वामे स्वामः
परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र
भोग्यं पश्यामीति ॥ १ ॥

अथ Atha, then, when Virochana had gone. ह Ha, now. इन्द्रः Indraḥ Indra. अप्राप्य Aprāpya, without returning to, without reaching. एव Eva, even. देवान् Devān, the devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty, the logical analogy which led to conclusions which were simply frightening. ददर्श Dadarśa, saw (the mistake of Virochana's idea of truth). यथा Yathā, this; as. एव Eva, alone. खलु Khalu, verily. अयम् Ayam, this (body of reflection, i.e., this) reflection. अस्मिन् Asmin, when this (when this original namely the body). शरीरे Śarīre, when the body, in the body. साध्वलंकृतः Sādhvalaṅkṛite, in being well-adorned. साध्वलंकृतः Sādhvalaṅkṛitaḥ, well-adorned, भवति Bhavati, becomes. सुवसने Suvasane, in being well-dressed. सुवसनः Suvasanaḥ, well-dressed. परिष्कृते Pariṣkṛite, in being well-cleansed, shaved, &c. परिष्कृतः Pariṣkṛitaḥ, well-cleansed एवम् Evam, thus. एव Eva, alone. अयम् Ayam this, अस्मिन् Asmin, in this. अन्धे Andhe, being blind. अन्धः Andhaḥ, blind. भवति Bhavati, becomes. स्वामे Śvāme, in becoming lame. One who has flowing discharges from his eyes and nose, cataract. स्वामः Śvāmaḥ, lame. He whose eyes and ears are weak (Srama=flowing). परिवृक्णे Parivṛikṇe, crippled, whose hands or legs are mutilated. परिवृक्णः Parivṛikṇaḥ, in being crippled. अस्य Asya,



of this. एव Eva, even. शरीरस्य Śarīrasya, of the body. नाशम् Naśām, destruction. अनु Anu, after एषः Eṣaḥ, this. नश्यति Naśyati, is destroyed. न Na, not. अहम् Aham, I. अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release. पश्यामि Paśyāmi, I see. इति Iti, thus.

1. But Indra, before he had reached the Devas, saw this terrible analogy. As this shadow becomes well-adorned when the body is well-adorned, well-dressed, when the body is well-dressed, well-cleansed, when the body is well-cleansed, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled and will perish when the body perishes. Therefore I do not see the final good in this doctrine.—565.

MANTRA 2.

स समित्पाणिः पुनरेयाय तद् ह प्रजापतिरुवाच मघवन्यच्छ्रान्तहृदयः प्रात्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्वामे स्वामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

सः Saḥ, he. समित्पाणिः Samitpaṇiḥ, with sacred fuel in his hand, पुनः Punaḥ, again. एयाय Eyāya, came back (in order to verify from Brahma's own words that Jiva was not Brahman and to further learn that the Lord was the maker of the Dream-state and master of the Muktas even.) तम् Tam, to him. इ Ha, then. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said. मघवन् Maghavan, Maghavat, O Indra. यन् Yat, that. शान्तहृदयः Śāntahṛdayaḥ, satisfied in heart. प्रात्राजीः Prāvrajīḥ, thou didst go away. सार्धम् Sārdham, along with. विरोचनेन Virochanena, Virochana. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punaḥ, again. आगमः Āgamaḥ, thou hast come. इति Iti, thus. सः Saḥ, he. इ Ha, then. उवाच Uvācha, said. यथा Yathā, as. एव Eva, even. खलु Khalu, verily. अयम् Ayam, this shadow. भगवः Bhagavaḥ sir. अस्मिन् Asmin, when this. शरीरे Śarīre, when the body. साध्वलंकृते Sādhwalaṅkṛite, in being well-adorned. साध्वलंकृतः Sādhwalaṅkṛitaḥ, well-adorned. भवति Bhavati, becomes. सुवसने Suvasane, in being well-dressed. सुवसनः Suvasanaḥ, well-dressed. परिष्कृते Pariṣkṛite, in being well cleaned, shaved &c. परिष्कृतः Pariṣkṛitaḥ, well cleaned. एवम् Evam, thus. एव Eva, alone. अयम् Ayam, this. अस्मिन् Asmin,



in this. अन्ये Andhe, being blind. अन्धः Andhaḥ, Blind. भवति Bhavati, becomes lame Srame, in becoming lame. स्रामः Sramaḥ, lame, he whose eye and ears are weak (srāma-flowing). परिवृक्क्ये Parivṛikṇe, crippled. परिवृक्क्यः Parivṛikṇaḥ, in being crippled. अस्य Asya, of this. एव Eva, even. शरीरस्य Śarīrasya, of the body. नाशम् Naśam, destruction. अनु Anu, after. एषः Eṣaḥ, this. नश्यति Naśyati, is destroyed. न Na, not. अहम् Aham, I. अत्र Atra, in this knowledge. भोग्यम् Bhogyam, desirable, the release. पश्यामि Praśyāmi, I see. इति Iti, thus.

Taking fuel in his hand he came back again. Prajâpati said to him 'O glorious one, as you went away along with Virochana, well-satisfied in your heart, why have you come back, desiring what object?' He said 'as this shadow becomes well-adorned when the body is well-adorned, well-dressed, well-cleansed when the body is well-cleansed, that self will also be blind, if the body is blind, lame if the body is lame, crippled, if the body is crippled and will perish when the body perishes; therefore, I do not see the final good in this doctrine.—566.

MANTRA 3.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोनुव्याख्यास्यामि
वसापराणि द्वात्रिंशत् वर्षाणीति स हापराणि द्वात्रिंशत् वर्षा-
ण्युवास तस्मै होवाच ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

एवम् Evam, thus. एव Eva, alone. एषः Eṣaḥ, this. मघवन् Maghavan, O glorious one. इति Iti, thus. ह Ha, verily, then. तवाच Uvācha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed ते Te, to thee. भूयः Bhūyaḥ, again. अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain, according to thy capacity. वस Vasa, dwell. अपराणि Aparāṇi, another. द्वात्रिंशत् Dvātriṅśatam, thirty-two. वर्षाणि Varṣāṇi, years. इति Iti, thus. सः Saḥ, he. ह Ha, then. अपराणि Aparāṇi, another. द्वात्रिंशत् Dvātriṅśatam, thirty-two. वर्षाणि Varṣāṇi, years. उवास Uvasa, dwelt. तस्मै Tasmai, to him. ह Ha, then. तवाच Uvācha, said.

3. 'O glorious one, this shadow is even indeed thus as thou sayest; but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years.' He lived there for another thirty-two years, and then Prajâpati said.—567.



MADHVA'S COMMENTARY.

Indra knowing the true doctrine, acted as if he had understood the teaching of Brahmā in the same light as Virochana. This he did in order to delude the Asuras. He went away, like Virochana, but he came back again; as if, he had found out the defect in the teaching. Again and again, he came back, in order to delude the Asuras and the ignorant, so that they may think that Indra had not understood fully.

TENTH KHANḌA.

MANṬA 1.

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतम-
भयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज सहाप्राप्यैत्र देवाने-
तद्भयं ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि
स्त्राममस्त्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

यः Yaḥ, who. एषः Eṣaḥ, he, dwelling in the throat. स्वप्ने Svapne, in the dream-state of the Jiva. महीयमानः Mahiyamānaḥ, being glorified by the Devas of the senses, such as Prāṇa &c. चरति Charati, causes to move; makes one perceive, the objects created by him in dream such as horses &c. एषः Eṣaḥ, he. आत्मा Ātmā, is the Ātman. इति Iti, thus. इ Ha, then. उवाच Uvācha, said. एतत् Etat, this. अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतत् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. सः Saḥ, he, Indra. इ Ha, then. शान्तहृदयः Śāntahṛidayāḥ, satisfied in heart. प्रवव्राज Pravavrāja, went away. सः Saḥ, he. इ Ha, but. अप्राप्य Aprāpya, without reaching. एव Eva, even. देवान् Devān, to the Devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty, fearful logical analogy. ददर्श Dadarśa, saw. तत् Tat, that. यदि Yadi, if. अपि Api, though. इदम् Idam, this. शरीरम् Śarīram, body. अन्धम् Andham, blind. भवान् Bhavati, becomes. अनन्धः Anandhaḥ, not blind. सः Saḥ, that. भवति Bhavati, becomes. यदि Yadi, if. स्त्रामम् Srāmam, lame. अस्त्रामः Asrāmāḥ, not lame. न Na, not. एव Eva, alone, even. एषः Eṣaḥ, this. अस्य Asya, his. दोषेण Doṣeṇa, with the fault. दुष्यति Duṣyati, becomes faulty.

1. Then Prajâpati said, "He who is glorified (by the Devas of the Senses) in dream; causes (the Jiva to perceive) all dream objects, (He, the Lord of dream) is the Ātman, He is Immortal, the Fearless, the Brahman." Then Indra went away, satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is



true, that that self does not become blind, when the body becomes blind, that dream body does not become lame when this physical body becomes lame, and that this dream body does not become tainted with faults of the physical body.—568.

MANTRA 2.

न वधेनास्य हन्यते नास्य स्त्राम्येण स्त्रामो घ्नन्ति त्वेवैनं
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमल भोग्यं
पश्यामीति ॥ २ ॥

न Na, not. वधेन Vadhena, by being slain. अस्य Asya, of this physical body. हन्यते Hanyate, is slain. न Na, not. अस्य Asya, of the physical body. स्त्राम्येण Srāmyeṇa, by the becoming lame. स्त्रामः Srāmaḥ, lame. घ्नन्ति Ghnanti, they kill. तु Tu, but. एव Eva, even, as if, like. एनम् Evam, this. विच्छादयन्ति Vichchādayanti, (as if) they cut into pieces, they throw him into a pit. Another reading is Vichchāyayanti "make shadow-less," i. e. kill. इव Iva, as if. अप्रियवेत्ता Apriyaveṭtā, conscious of non-pleasant things. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, moreover, further. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Ihi, thus.

2. Nor is the dream body struck when the physical body is struck; nor does it become lame, when the physical body is lame; but it appears to be struck (like the physical body), it appears to be mutilated (like the dense body), it is conscious of unpleasant feeling, it appears to shed tears, therefore I see no good in this.—569.

MANTRA 3.

समित्पाणिः पुनरेयाय तस्मै ह प्रजापतिरुवाच मघवन्यच्छान्त-
हृदयः प्रात्राजीः किमिच्छन् पुनरागम इति स होवाच तद्यद्य-
पीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्त्राममस्त्रामो
नेवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

समित्पाणिः Samitpāṇiḥ, with fuel in his hand. पुनः Punaḥ, again. एयाय Eyāya, he came back. तस्मै Tasmāi, to him. इ Ha, then. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said. मघवन् Maghavan, Maghavat. O-Indra. यन्



Yat, that. शान्तहृदयः Śāntahṛidayah, satisfied in heart. प्राव्राजीः Prāvrajīh, thou didst go away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punah, again. आगमः Āgamah, thou hast come. इति Iti, thus. सः Sah, he. इ Ha, then. उवाच Uvācha, said. तत् Tat, that. यदि Yadi, if. अपि Api, even, though. इदम् Idam, this. भगवः Bhagavah, Sir. शरीरम् Śarīram, body. अन्धम् Andham, blind. भवति Bhavati, becomes. अनन्धः Anandhah, not blind. सः Sah, that भवति Bhavati, becomes. यदि Yadi, if. क्षामम् Śrāmam, lame. अक्षामः Aśrāmah, not lame. न Na, not. एव Eva, alone, even. एषः Eṣah, this. अस्य Asya, his. दोषश्च Doṣeṣa, with the fault. दुष्यति Duṣyati, becomes faulty.

3. Taking fuel in his hands Indra went again to Prajâpati. Prajâpati said to him "Maghavat you went away satisfied in heart, with what purpose have you come back again?" He replied, "though it is true, that that dream body does not become blind, when this body becomes blind; that it does not become lame, when this body becomes lame; and that body does not become tainted with the faults of this body."—570.

MANTRA 4.

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं
विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदित्तीव नाहमत्र भोग्यं
पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-
स्यामि वसाऽपराणि द्वात्रिंशतं वर्षाणीति स हाऽपराणि द्वात्रि-
ंशतं वर्षाण्युवास तस्मै होवाच ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

न Na, not. वधेन Vadhena, by being struck. अस्य Asya, of this physical body. हन्यते Hanyate, is struck. न Na, not. स्राम्येण Śrāmyeṣa, by being lame. क्षामः Śrāmah, lame. घ्नन्ति Ghnanti, they strike you. तु Tu, but. एव Eva, as if. एतम् Etam, this body. विच्छादयन्ति Vichchādayanti, they throw him into a pit. इव Iva, like, as if. अप्रियवेत्ता Apriyaveṭtā, non pleasant perceiving, conscious of pain. इव Iva, like, as if. भवति Bhavati, becomes. अपि Api, further also. रोदिति Roditi, weeps. इव Iva, like, as if. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus. एवम् Evam, thus. एव Eva, alone. एषः Eṣah, this. मघवन् Maghavan, O glorious one. इति Iti, thus. इ Ha, verily then. उवाच Uvācha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूयः Bhūyah, again. अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity. वस Vasa, dwell.