

drink, but are immersed in the contemplation of the Most High, and at their will they enter into this Glorious Form, and come out of It.

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

MANTRA 2.

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

सः Saḥ, he. Having described in the last mantra the Sâyujya Mukti of Cosmic office-holders called Vasus, this mantra describes the fruit of this knowledge regarding those who have fitted themselves to hold the post of Vasus in future worlds. यः Yaḥ, who. एतत् Etat, this. एव Evam, thus. अमृत Amṛitam, Nectar. वेद Veda, knows. वसूनां Vasûnâm, among the Vasus. एव Eva, surely. एकः Ekah, one. भूत्वा Bhûtvâ, being, becoming, i.e., becoming a ruler in the kingdom of the Vasus, and for the length of period of the Vasu's sway. अग्निना Agninâ, with Agni. एव Eva, surely. मुखेन Mukhena, as chief, as taught by Agni. एतत् Etat, this. एव Eva, indeed. अमृत Amṛitam, Nectar. दृष्ट्वा Dṛiṣṭvâ, having seen. तृप्यति Tripyati, becomes satisfied. सः Saḥ, he. एतत् Etat, this. एव Eva, indeed. रूपे Rûpam, form. अभिसंविशन्ति Abhisamvîṣanti, enters into. एतस्मात् Etasmât, from this. रूपात् Rûpât, from form. उदेति Udeti, rises.

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

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

MANTRA 3.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेताँ वसूनामेव
तावदाधिपत्यं स्वाराज्यं पर्येता ॥ ३ ॥

इति षष्ठः खण्डः ॥ ६॥

सः Saḥ, he. यावत् Yâvat, so long, 31 Ghatikâs and two Kâṣṭhâs and that length of space crossed in that time, i.e., 12 hours, 30 minutes of time and 187½° of space out of the total 24 hours of time, and 360° of space. That is from 5½ A.M.

to 5 $\frac{3}{4}$ P.M. आदित्यः Âdityah, the sun. पुरस्तात् Purastât, in the east, in the Udayâ-
adri (the hill from which the sun is said to rise). उदेत् Udetâ, rises, rising.
पश्चात् Paśchât, in the west, in the Astâdri. अस्तमेत Astmetâ, sets, setting. The
time of the Vasus is 31 Ghaṭikâs and two Kâsthâs. The space is the whole
stretch of country between the Udaya or rising point and the setting point.
In any particular longitude, it would cover all countries within 93 $\frac{3}{4}$ ° longitude
east of it and 93 $\frac{3}{4}$ ° longitude west of it. वसून् Vasûnâm, of the Vasus. एव Eva,
alone. तावत् Tâvat, so much. अधिपत्यं Âdhipatyam, sovereignty; the jurisdiction
of the Vasus extends over the country between the Udayâdri and the Astâdri.
स्वाराज्यं Svârâjyam, supremacy, enjoyment of all objects of desire. He who
enjoys (rañjayati) or satisfies himself (sva) is called Svarâj; the state of Svarâj
is called Svarâjyam. पर्येता Paryeta, attains.

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

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

SEVENTH KHAṆḌA.

MANTRA 1.

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

अथ Atha, now. Yat, which. द्वितीयं Dvitiyam, second. Amṛitam, nectar,
viz., Saṅkarṣaṇa. Tat, on that. रुद्रः Rudraḥ the Rudras. Upajîvanti, behold
live upon, get aparokṣa jñâna, understand with study, meditation, etc. See him
by meditation. इन्द्रेण Indreṇa, with Indra (Vâyû). Mukhena, as the chief or
teacher of inferior Devas of this order. Na, not. Vai, verily. Devâḥ, Devas.
Aśnanti, eat. Na, not. Pibanti, drink, *viz.*, they become perfectly desireless,
virakta. Etat, this. Eva, verily. Amṛitam, nectar, Saṅkarṣaṇa. Driṣṭvâ, having
seen. Tripyanti, become satisfied. Te, they. Etat, this Saṅkarṣaṇa. Eva,
verily. Rûpam, form. Abhisamviśanti, enter into. Etasmât, from this. Rûpât,
form (of Saṅkarṣaṇa). Udyanti, come out.

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

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

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

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

MANTRA 2.

स य एतदेवममृतं वेद रुद्राणामैवैका भूत्वेन्द्रेणैव मुखेनै-
तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-
द्वापुदेति ॥ २ ॥

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. रुद्राणां Rudrâṇâm, of the Rudras. Eva, surely. Ekaḥ, one. Bhûtvâ, being, becoming. इन्द्रेण Indreṇa, with Vāyu. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvâ, having seen. Tripiyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rûpam, form. Abhisamviśanti, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

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

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

MANTRA 3.

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

इति सप्तमः खण्डः ॥ ७ ॥

Saḥ, he. Yâvat, so long, $15\frac{1}{2}$ Ghaṭikâ and one Kâṣṭhâ and that length of space crossed in that time. In other words, 6 hours 15 minutes of time and $93\frac{3}{4}^\circ$ of space. From sunset to midnight ; i.e., from $5\frac{3}{4}$ P.M. to midnight. Âdityaḥ, the sun. Purastât, in the east, in the Udayâdri. Udetâ, rises, rising. Paśchât, in the west, in the Astâdri. Astametâ, sets, setting. द्वि Dviḥ, twice, viz., the time of the Vasus, when the sun travels from east to west, is twice as great as that of the Rudras. In other words, the time of the Rudras is *half* that of the Vasus, i.e., $\frac{1}{2}$ of $12\frac{1}{2} = 6\frac{1}{4}$ hours. So also the space. तावत् Tâvat, so much. दक्षिणतः Dakṣiṇataḥ, from south, उदेता Udetâ, rising. To the people dwelling in the north, the sun appears to rise as if from the south, and set in the north. उत्तरतः Uttarataḥ, towards north. अस्तमेता Astametâ, setting. रुद्राणाम् Rudrâṇām, of Rudras. एवा, alone. Âdhipatyam, sovereignty. Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains. The direction of the sun's motion is northerly.

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

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

EIGHTH KHANDA.

MANTRA 1.

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

अथ Atha, now. Yat, which. तृतीयं Tṛtīyam, third. Amṛitam, Nectar viz., Pradyumna. Tat, on that. आदित्याः Ādityāḥ, the Ādityās. Upajivanti, behold, live upon. See him by meditation. वरुणेन Varuṇena, with Indra. Mukhena, as the mouth, viz., as the chief teacher of the inferior Devas of this order. Na, not. Vai, verily. Devāḥ, the Devas. Āśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, Nectar : Pradyumna. Dṛiṣṭvā, having seen. Tṛipyanti, become satisfied. Te, they. Etat, this, Pradyumna. Eva, verily. Rûpam, form. Abhisamvisanti, enters into. Etasmât, from this. Rûpât, form (of Pradyumna). Udyanti, come out.

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

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

MANTRA 2.

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

Saḥ he. Yaḥ, who. Etat, this. Evaṃ, thus. Amṛitam, Nectar. Veda, know. आदित्यानां Ādityānām, of Ādityas. Eva, surely. Ekaḥ, one. Bhutvā, being, becoming. वरुणेन Varuṇena, with Indra. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvā, having seen. Tṛipyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rûpam, form. Abhisamvisati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

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

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

MANTRA 3.

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

इत्यष्टमः खण्डः ॥ ८ ॥

Saḥ, he. Yâvat, so long, *i.e.*, the time of the Âdityas extends over 3 hours, and their space is 45°. Three hours after midnight, *i.e.*, up to 3 A.M. Âdityaḥ, the sun. दक्षिणतः Dakṣiṇataḥ, in the south. Udetâ, rises, rising. उत्तरतः Uttarataḥ, in the north. Astametâ, sets, setting. द्विः Dviḥ, twice *viz.*, the time of the Rudras, when the sun travels from the south to the north, is twice as great as that of the Âdityas. In other words, the time of the Âdityas is *half* that of the Rudras : *i.e.*, 7 Ghatikâs + 1¼ Kâṣṭhâs. तावत् Tâvat, so much. पश्चात् Paśchât, from west. उदेता Udetâ, rising, to the people dwelling in that place, the sun appears to rise as if from the west and set in the east. पुरस्तात् Purastât, towards the east. अस्तमेता Astametâ, setting. आदित्यानां Âdityânâm, of Âdityas ; the time of Âdityas. एवा, alone. Âdhipatyam, sovereignty (of the Âdityas is) over the country between the *rising point* in the south and the setting point in the *north*. Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains. The direction of the sun's motion is easterly.

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

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

NINTH KHANDA.

MANTRA 1.

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

अथ Atha, now. Yat, which. चतुर्थे Chaturtham, fourth. Amṛitam, nectar, viz., Aniruddha. Tat, on that. मरुतः Marutaḥ, the Maruts. Upajivanti, behold, live upon. See Him by meditation. सेनेन Somena, with Soma. Mukhena, as the mouth, viz., as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devâḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this. Eva, verily. Amṛitam, nectar, Aniruddha. Dṛiṣṭvâ, having seen. Tripyanti, become satisfied. Te, they. Etat, this (Aniruddha). Eva, verily. Rûpam, form. Abhisamviṣanti, enter into. Etasmât, this. Rûpât, form (of Aniruddha). Udyanti, come out.

1. The fourth of these Nectars the Maruts behold with their chief Soma. Verily, because these (Devas) neither eat nor drink, therefore they are perfectly content with looking at this Nectar, (getting Mukti) they enter into that Form and they rise out of that Form.—170.

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

MANTRA 2.

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

Saḥ, he. Yaḥ, who. Etat, this. Evam, thus. Amṛitam, Nectar. Veda, knows. मरुतां Marutām, of Maruts. Eva, surely. Ekāḥ, one. Bhûtvâ, being, becoming. सेनेन Somena, with Soma. Eva, surely. Mukhena, as chief. Etat, this. Eva, indeed. Amṛitam, Nectar. Dṛiṣṭvâ, having seen. Tripyati, becomes satisfied. Saḥ, he. Etat, this. Eva, indeed. Rûpam, form. Abhisamviṣati, enters into. Etasmât, from this. Rûpât, from form. Udeti, rises.

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

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

MANTRA 3.

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

इति नवमः खण्डः ॥ ९ ॥

Sah, he. Yâvad, so long. The time of the Soma (Maruts) is $1\frac{1}{2}$ hours, and space $22\frac{1}{2}^{\circ}$, that is from 3 A.M. to $4\frac{1}{2}$ A.M. Âdityah, the sun. पश्चात् Paśchât, in the west, in the Astâgiri. Udetâ, rises, rising. पुरस्तात् Purastât, in the east, in the Udayâgiri. Astametâ, sets, setting. द्विः Dviḥ, twice, viz., the time of the Maruts. When the sun travels from the west to the east is twice as great as that of the Maruts. In other words, the time of the Maruts is *half* that of the Âdityas. तावत् Tâvat, so much. उत्तरतः Uttarataḥ, from the north. उदेता Udetâ, rising, to the people dwelling in the north, the sun appears to rise as if from the north, and set in the south. दक्षिणतः Dakṣiṇataḥ, towards the south. अस्तमेता Astametâ, setting. मरुतां Marutâm, of the Maruts. Eva, alone. Âdhipatyam, sovereignty (of the Maruts, extends over the country between the rising points in the west and the setting point in the east). Svarâjyam, supremacy, enjoyment of all objects of desire. Paryetâ, attains.

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

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

TENTH KHANDA.

MANTRA 1.

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

अथ Atha, now. Yat, which. पञ्चनं Pañchamam, fifth Amṛitam, nectar, viz., Brahman. Tat, on that. साध्याः Sādhyāḥ, Sādhyas. Upajīvanti, behold, live upon. See Him by meditation. ब्रह्मणा Brahmanā, with Brahmā. Mukhena, as the mouth, viz., as the chief or teacher of the inferior Devas of this order. Na, not. Vai, verily. Devāḥ, Devas. Aśnanti, eat. Na, not. Pibanti, drink. Etat, this Eva, verily. Amṛitam, nectar. Dṛiṣṭvā, having seen. Tripyanti, become satisfied. Te, they. Etat, this. Nārāyaṇa. Eva, verily. Rûpam, form. Abhisamviśanti, enter into. Etasmât, this. Rûpât, form of Brahman. Udyanti, come out.

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

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

MANTRA 2.

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

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

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

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



MANTRA 3.

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्ताव-
दूर्ध्वमुदेतार्वागस्तमेत साध्यानामेव तावदाधिपत्यः स्वाराज्यं
पयेता ॥ ४ ॥

इति दशमः खण्डः ॥ १० ॥

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

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

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

MĀDHVA'S COMMENTARY.

Khaṇḍa VI to X.

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In ancient times the Daityas Hiranyaṅka and Hiranyākṣa asked this boon from Brahmā, viz., that the sun should rise from the south etc., and remain fixed in the centre, the time in each case being twice as long as the first, and that during this period the Daityas will have supremacy. Brahmā granted this boon to the two Asuras. Hearing this Indra and other Devas expostulated with Brahmā saying :—“How have you given these two boons? By your granting of this boon the Devas will verily be destroyed.” Brahmā, the Grandfather of all the worlds, being thus addressed by the Devas, said :—“O Devas, I have not given the boons to the Daityas, as you have put them. Do not think that you will suffer, be free from fear. By the phrase ‘rising from the south or west or north or upwards,’ I have meant, the daily rising of the sun (and not to kalpa periods). It has no reference to the future times. The sun daily moves from south to north from evening till midnight, during 15½ ghaṭikās, during half of that, that is, during 7½ ghaṭikās from midnight forwards he moves from west to east, during half of that, that is, from 3 A.M. up to 4½ A.M. he moves from north to south, after that during 45 minutes he rises upwards vertically and goes downwards (i.e., appears down at the horizon in the east again). This is what is meant by the sun rising from the south &c. It has no reference to any future astrological period, when the sun will rise from the south, &c., for the direction of the sun’s rising will be always east.”

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

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

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

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

The rotundity of the earth causes the difference in the amount of the light and heat.

"But even under this interpretation of the boon, the Daityas will get the better of the Devas every day during the periods just mentioned. So the Devas are no better off under the boon, for now they are liable to daily tyranny from the Daityas." To this Brahmâ replied.

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

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

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

This compact can never be broken by anybody at any time, for any reason. Therefore, be not afraid, O Devas, for there is no cause of fear.

Being thus addressed by Brahmâ, all the Devas became free from anxiety, and every one went to his own abode.

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

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

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

ELEVENTH KHANḌA.

MANTRA 1.

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

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

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

MANTRA 2.

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

तत् Tat, that, about the above statement. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse. न Na, not. वै Vai, verily. तत्र Tatra, in Him, in the Lord Hari in Vaikuṇṭha. The words, "There are no faults," should be supplied to complete the sentence. न Na, not. निम्लोचः Nimlocaḥ, setting. न Na, not. उदियाय Udiyâya, rising. कदाचन Kadâchana, ever, undoubtedly. देवाः Devâḥ, O devas! तेन Tena, by that. अहं Aham, I (Brahmâ). सत्येन Satyena, by the truth, by the fact that the Lord is free from all faults, I swear. मा Mâ, not. विराधिषि Virâdhiṣi, may I not attain prosperity (Virâdha means want of prosperity). ब्रह्मणा Brahmanâ, through the grace of the Supreme Brahman. इति Iti, thus.

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

MANTRA 3.

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

न Na, not. ह Ha, verily. वै Vai, indeed. अस्मै Asmai, to him. The released soul, mukta jīva. उदेति Udeti, rises. न Na, Not. निम्लोचति Nimlochati, sets. सकृत् Sakrit, always. दिवा Divâ, day. ह Ha, verily. एव Eva, indeed. अस्मै Asmai, to him. भवति Bhavati, becomes. यः Yaḥ, who (the mukta jīva). एतं Etâm, this. एवं Evam, thus. ब्रह्मोपनिषदं Brahmapaniṣadam, the Brahmapaniṣada, the secret Doctrine of Brahman. वेद Veda, knows.

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

MANTRA 4.

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य-
स्तद्धैतदुद्दालकायारुण्ये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

तत् Tat, that. एतत् Etat, this, viz., the knowledge of the Lord as Madhu. वै Vai, verily. ब्रह्मा Brahmâ, Viṣṇu. प्रजापतये Prajâpataye, to Viriñchi. उवाच Uvâcha, said. प्रजापतिः Prajâpatiḥ, Viriñchi. मनवे Manave, to Svâyambhuva Manu. मनुः Manuḥ, Manu, namely, Svâyambhuva. प्रजाभ्यः Prajâbhyah, to his descendants, like Ikṣvâku, etc. तत् Tat, that. ह Ha, indeed. एतत् Etat, this Brahman. उद्दालकाय Uddâlakâya, to Uddâlaka. आरुण्ये Ârunaye, to Âruṇi. ज्येष्ठाय Jyêṣṭhâya, to the elder. पुत्राय Putrâya, to the son. पिता Pitâ, father. ब्रह्म Brahma, Brahman. प्रोवाच Provâcha, said.

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

MANTRA 5.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय
वान्तेवासिने ॥ ५ ॥

इदं Idam, this Brahman. वाव Vâva, only. तत् Tat, therefore. ज्येष्ठाय Jyêṣṭhâya, to the eldest. पुत्राय Putrâya, to the son. पिता Pitâ, father. ब्रह्म Brahma, Brahman. प्रब्रूयात् Prabhrûyât, may say. प्रणाय्याय Praṇâyyâya, to the beloved. वा Vâ, or. अन्तेवासिने Antevâsine, to the pupil. न Na, not. अन्यस्मै Anyasmai, else
1 कस्मैचन Kasmaichana, any body.

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

MANTRA 6.

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धन-
स्य पूर्णं दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥
इत्येकादशः खण्डः ॥ ११ ॥

यदि Yadi, though. अपि Api, even. अस्मै Asmai, to this (the teacher of Brahman). इनां Imâm, this (earth). अद्भिः Adbhiḥ, by the sea. परिगृहीतां Parigrihitâm, surrounded. धनस्य Dhanasya, by wealth. पूर्णं Pûrṇâm, full of. दद्यात् Dadyât, may give. एतत् Etat, this (doctrine). एव Eva, indeed. ततः Tataḥ, than that. भूयः Bhûyaḥ, worthier. इति Iti, thus. Etat eva tataḥ bhûyaḥ iti.

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

MADHVA'S COMMENTARY.

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

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

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

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

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

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

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

TWELFTH KHANDA.

MANTRA 1.

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

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

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

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

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

MANTRA 2.

या वै सा गायत्री यं वाव सा येयं पृथिव्यस्या* ह्रीद*
सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयन्ते ॥ २ ॥

या Yâ, what. वै Vai, indeed. सा Sâ, she, that. गायत्री Gâyatrî, the Gâyatrî. The Musician Saviour, the Lord dwelling in the Gâyatrî and called Gâyatrî. इयं Iyam, this. वाव Vâva, indeed. सा Sâ, that. या Yâ, which. इयं Iyam, this. पृथिवी Prithivî, the earth. The Lord dwelling in the earth and is called Prithivî, because All-expansive (Prithu=broad). अस्यां Asyâm, in this (Lord called Prithivî). हि Hi, verily. इदम् Idam, this. सर्वम् Sarvam, all. भूतम् Bhûtam, living beings. प्रतिष्ठितम् Pratiṣṭhitam, established, rest. एताम् Etâm, Her, this Form of the Lord called Prithivî. एव Eva, indeed, alone. न अतिशीयन्ते Na atisîyante, do not go beyond, do not excel.

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

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

MANTRA 3.

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

या Yâ, what. वै Vai, indeed. सा Sâ, that. पृथिवी Prithivî, the earth, the Lord called the Broad. इयं Iyam, this. वाव Vâva, verily, indeed. सा Sâ, that. यत् Yat, which, इदम् Idam, this. अस्मिन् Asmin, this (perceptible). पुरुषे Puruṣe, in the Jîva. शरीरम् Śarîram, body. The Lord called Śarîra, because He is auspiciousness (Śa) delight (ra) and wisdom or motion (îra). अस्मिन् Asmin, in Him. हि Hi, indeed. इमे Ime, these. प्राणाः Prânâḥ, the senses, the life-breaths. प्रतिष्ठिताः Pratiṣṭhitâḥ, rest. एतद् Etad, him. एव Eva, even, indeed. न Na, not अतिशीयन्ते Atisîyante, go beyond.

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

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

MANTRA 4.

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तःपुरुषे हृद-
यमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

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

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

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

MANTRA 5.

सैषा चतुष्पदा षड्विधा गायत्री तदेतद्वचाभ्यनूक्तम् ॥ ५ ॥

स Sâ, that. एषा Eṣâ, this (six-formed Gâyatrî). चतुष्पदा Chatuspadâ, four-footed. षड्विधा Ṣaḍ-Vidhâ, six-formed. गायत्री Gâyatrî, the Lord called Gâyatrî. तत् Tat, that. एतद् Etad, this. वचा Richâ, by the Rik verse. अभ्यनूक्तम् Abhy-an-uktam, mentioned, declared.

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

MANTRA 6.

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

तावान् Tāvân, such, (as has been described before, is the greatness of that Lord). अस्य Asya, of this (Purûṣa or Lord). महिमा Mahimâ, greatness, glory. ततः Tataḥ, than that (greatness already described). ज्यायान् Jyâyân, greater. The Lord is greater than even what has been already described. च Cha, and. पुरुषः Puruṣaḥ, the Person, the Lord. पादः Pâdaḥ, a foot, a separated portion; the jīvas being similar to the Lord in possessing knowledge, &c., are called pâda or portion. अस्य Asya, His, of this Puruṣa. सर्वा Sarvâ, all. भूतानि Bhûtâni, beings, the souls, the Jivas. त्रिपाद् Tripâd, three feet, called Nârâyana, Vāsudeva and Vaikuṇṭha. अस्य Asya, His. अमृतम् Amṛitam, the Immortal; the Essential Nature, the svarûpa or the real form of the Lord. दिवि Divi, in heaven. With

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

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

MANTRA 7.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः ॥ ७ ॥

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

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

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

MANTRA 8.

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

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

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

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

MANTRA 9.

यो वै सोऽन्तः पुरुष आकाशरयं वाव स योऽयमन्तर्हृदय
आकाशः ।

Yah, who. Vai, indeed. Saḥ, he. Antaḥ puruṣe, within the jīva. Ākāśaḥ, the All-luminous. Ayam, this. Vāva, verily. Sa, he. Yah, who. Antar, within. हृदये Hṛdaye, in the heart, in the innermost recess of the Soul. आकाशः Ākāśaḥ, the All-luminous.

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

Note.—This is the Fourth Form.

तदेतत्पूर्णमप्रवर्तिः पूर्णमप्रवर्तिनीः श्रियं लभते य एवं वेद ॥६॥
इति द्वादशः खण्डः ॥ १२ ॥

MANTRA 9 (continued).

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

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

MADHVA'S COMMENTARY.

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

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

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

or Manifold). It comes from the $\sqrt{bh\hat{u}}$, to be many. And 'many' has the sense of Fulness also.

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

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

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

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

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

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

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

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

Note.—Nârâyana resides in the Śveta dvîpa, Vâsudeva in the Anantâsana, and Vaikuṇṭha in Vaikuṇṭha. The Vaikuṇṭha world is heaven, as it is beyond the Satya Loka even, but how can you call Śvetadvîpa and Anantâsana heavens, for they are parts of the Bhûta world. To this the commentary says :

The forms of Hari called Ananta sayana (Nârâyana) and Anantâsana (Vâsudeva), reside always in vehicles made of the most rarefied mental Matter (chit-Prakṛiti), many millions of miles away from the earth, and hence those two places are also called “heaven” in the Śruti. All places which are more than a myriad of miles (yojanas) away are called Dyu or heaven, when we speak of the three worlds (bhûḥ, bhuvaḥ and svar) ; and therefore these two are called heavens.

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

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

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

The commentary now explains the mantras *yad vai tad brahma*, &c. (mantra 7 to 9) and shows that those verses also establish the *four* forms of the Lord Gāyatrī in a different way.

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

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

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

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

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

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

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

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

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

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

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

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

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

All the Jivas (egos—animate or inanimate) form but one foot of the Lord, for the Śruti says pâdasyâ visvâ bhûtâni—all beings are but a foot of Him (mantra 6).

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

Therefore the phrase “bhûtam yad idam kiñcha”—refers to the Avatâra-form from which come out the incarnations like the Fish, the Tortoise, &c., and the word Bhûtam refers to this form which is one of the six forms of the Lord called Gâyatrî.

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

As among the twenty-two Avatâras of the Lord, the Jiva also is mentioned, as Prithu Avatâra (which is a typical Jiva), so among the four pâdas of the Lord, the Jiva constitutes one pâda owing to its proximity to the Lord.

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

Says the Prāthamya :—

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

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

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

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

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

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

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

THIRTEENTH KHAṆḌA.

MANTRA 1.

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य
प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नायमित्यु-
पासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

तस्य Tasya, His (of the Lord called the Heart and dwelling in the citadel of the heart). ए Ha, indeed. वै Vai, verily. एतस्य Etasya, of that (of the Âkâśa—the All-luminous). हृदयस्य Hridayasya, of the Heart (of the Lord called the Dweller in the heart). पञ्च Pañcha, five (in number). देव-सुषयः Deva-suṣayah, divine gate-keepers. The gate-keepers who are Devas themselves. The word upâsyâḥ “are to be meditated upon” should be supplied to complete the sentence. The word Deva-suṣi may also mean “the gate through which the Deva has his exit and entrance.” स यः Sa yaḥ, that which. अस्य Asya, His, of the Supreme Brahman in the heart. प्राङ् सुषिः Prâṅ suṣiḥ, the east gate; i.e., the gate-keeper at the east-gate. स प्राणः Sa prâṇaḥ, that is the Prâṇa presiding over physical breath). तत् चक्षुः Tat chakṣuḥ, that is the eye, the deity presiding over the eye. स आदित्यः Sa Âdityaḥ, that is the sun, the deity presiding over the sun. तत् तेजस् अन्नाद्यम् इति Tat tejas annâdyaṃ iti, that is, energy and food, i.e., the deity presiding over tejas and food. उपासीत Upâsîta, let one meditate. तेजस्वी Tejasvî, energetic. अन्नादः Annâdaḥ, healthy. भवति Bhavati, becomes: gets a portion of the tejas, &c., of the sun. यः Yaḥ, who. एवम् Evam, thus. वेद Veda, knows, meditates.

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

MANTRA 2.

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

अथ Atha, now. Yaḥ, who. Asya, His. दक्षिणसुषिः Dakṣiṇa-suṣiḥ, the southern gate (keeper). Sa, he. व्यानः Vyânaḥ, the Vyâna Vâyu: the presiding deity of the insentient (jaḍa) energy called Vyâna. तत् Tat, that. श्रोत्रं Śrotram, the ear: the presiding deity of the ear. स Sa, he. चन्द्रमाः Chandramâḥ, the Moon. तत् एतत् Tat etat, that this (form called the Moon). श्रीः Śrî, beauty. Cha, and. यशस् Yaśas, fame, all-spreading. Iti, thus. Upâsîta, let meditate. श्रीमान् Śrîmân, beautiful; artistic. यशस्वी Yaśasvî, famous. Bhavati, becomes. Yaḥ, who. Evam, thus. Veda, meditates.

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

MANTRA 3.

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

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

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

MANTRA 4.

अथ योऽस्योदङ् सुषिः स समानस्तन्मनः स पर्जन्यस्तदे-
तत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं
वेद ॥ ४ ॥

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

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

MANTRA 5.

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

Atha, now. Yaḥ, who. Asya, His. ऊर्ध्वः सुषिः Urdhva suṣiḥ, the upper gate-keeper, the central. सः Saḥ, he. उदानः Udânaḥ, the presiding deity of Udâna. स Sa, he. वायुः Vâyuh, the principal Vâyuh. स Sa, he. Âkâśa, the presiding deity of âkâśa; he is called âkâśa, because he knows all. Tat, that. Etad, this. ओजः Ojas, the presiding deity of the Odyle force, and called also ojas, because of his brilliancy. महः Mahah, the presiding deity of Mahar; because he is full, therefore, he is called mahat or great. Similarly the sun, the moon, Agni and Indra are also known as Prâṇa, Vyâna, Apâna and Samâna respectively. Ojasvî possessed of spiritual energy. Mahâsvân, possessed of fullness. Bhavati, he becomes. Yaḥ, who. Evam, thus. Veda, meditates.

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

MANTRA 6.

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

ते Te, they. वै Vai, indeed. एते Ete, these. पञ्च Pañcha, five. ब्रह्मपुरुषाः Brahma-puruṣâḥ, the servants of Brahman, of the Supreme Lord of the Heart. Are they the gate-keepers of the heart only? No, but of heaven also. स्वर्गस्य Svargasya, of the heaven, of the Viṣṇu Loka; literally sva=self; ra=delight, ga=wisdom. The place whose essential nature is wisdom and joy. लोकस्य Lokasya, of the world. द्वारपाः Dvârapâḥ, gate-keepers. The entities called Jaya, Vijaya, are the outer guards of the Viṣṇu world, these are the Inner Guards. सः Saḥ, he. यः Yaḥ, who. एतान् Etân, these. एवं Evam, thus. पञ्च Pañcha, five. Brahma-puruṣân, the servants of the Supreme Lord. Svargasya, of the heaven. Lokasya, of the world. Dvârapân, the gate-keepers. वेद Veda, knows. अस्य Asya, his. कुले Kule, in the family. वीरः Virah, hero, brave, good offspring. जायते Jâyate, is born. प्रतिपद्यते Partipadyate, enters. Svargam lokam, the world of Viṣṇu. Yaḥ, who. Etân, these. Evam, thus. Pañcha brahma-puruṣân, the five servants of the Supreme Brahman. Svargasya lokasya dvârapân, the gate-keepers of the world of heaven. Veda, knows.

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

MANTRA 7.

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

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

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

MANTRA 8.

यत्रैतदस्मिञ्छरीरे सस्पर्शेनोष्णिमानं विजानाति तस्यैषा
श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदधुरिवाग्नेरिव ज्वलत

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

इति त्रयोदशः खण्डः ॥ १३ ॥

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

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

MADHVA'S COMMENTARY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FOURTEENTH KHANDA.

MANTRA 1.

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

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

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

MANTRA 2.

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

मनोमयः Manomayaḥ, full of great intelligence, Omniscient. प्राणशरीरः Prâṇa-śarîra, full of power ; whose body is of power. Omnipotent. भारूपः Bhârûpaḥ,

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

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

MANTRA 3.

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

एषः Eṣaḥ, this (Lord). मे Me, my. हृदये, Hridaye, in the heart. अन्तरः Antar, within, the Inner. आत्मा Ātmā, the self. अणीयान् Aṇīyān, smaller than. ब्रीहेः Bṛīheḥ, corn of rice. वा, or. यवात् Yavât, than a corn of barley. वा, or. सर्षपात् Sarṣapât, than a mustard seed. वा, or. श्यामाकात् Syâmākât, a canary seed. Syâmâka-taṇḍulât, than the kernel of a canary seed. वा, or. Eṣaḥ, this. Me, my : Ātmā, Self, Antar, within. Hridaye, the heart; ज्यायान् Jyâyân, greater. पृथिव्याः Pṛithivyâḥ, than the earth. Jyâyân, greater than. अन्तरिक्षात् Antarikṣât, the Intermediate region. Jyâyân, greater than. दिवः Divaḥ, than the Heaven. Jyâyân, greater. एभ्यः Ebhyaḥ, than these; लोकेभ्यः Lokebhyaḥ, these worlds.

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

MANTRA 4.

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

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

इति चतुर्दशः खण्डः ॥ १४ ॥

Sarva-karmâ, enjoyer of all works. Sarva-kâmaḥ, enjoyer of all desires. Sarva-gandhaḥ, enjoyer of all sweet odours. Sarva-rasaḥ, enjoyer of all sweet tastes. Sarvam, all. Idam, this. Abhyâttaḥ, All-reaching. Avâkî, silent. Anâdaraḥ, Impartial. Eṣaḥ, this. Me, my. Âtmâ, Self. Antar, within. Hṛdaye, the heart. एतत् Etat, this. ब्रह्म Brahma, Brahman. एतन् Etam, Him. इतः Itāḥ, from [this body. प्रेत्य Pretya, after dying or departing. अभिसम्भविता Abhisambhavitâ, I shall obtain. अस्मि Asmi, I am. इति Iti, thus. यस्य Yasya, whose. स्यात् Syât, may have. अद्धा Addhâ, faith. न Na, not. विचिकित्सा Vichikitsâ, doubt. अस्ति Asti, is. इति Iti, thus. ह Ha, verily. स्म Sma, a mere expletive. आह Âha, said. शाण्डिल्यः Śaṇḍilyaḥ, Rishi Śaṇḍilya.

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

MADHVA'S COMMENTARY.

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

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

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

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

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

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

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

FIFTEENTH KHANDA.

MANTRA 1.

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

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

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

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

MANTRA 2.

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

तस्य Tasya, His. *प्राची* Prāchī, east, i.e., the upper right hand. *दिक्* Dik, the quarter, the hand. *जुहूः नाम* Juhur nāma, is called juhû, the giver (juhoti, to give) or the eater (juhoti, to eat) or the destroyer (juhoti, destroys the enemies by His chakra). *सहमाना नाम* Sahamāna nāma, called sahamānâ. Mānam means the Vedic knowledge, symbolised by the conch shell, saha means holding. *दक्षिणा* Dakṣiṇâ, the lower right hand. *राज्ञी* Râjñî, nāma, called Râjñî. The club is so called, because it is red, or is refulgent with glory. *प्रतीची* Pratichî, west, the upper left arm, as it contains the western quarter, it is called the west. *सुभूता नाम* Subhûtâ nāma, called Subhûtâ or exceedingly (su) gracefull (bhûti=kānti or grace). It means the lotus also. *उदीची* Udîchî, the north, i.e., the lower left arm. As it holds the northern quarters, it is called the north. The four hands of the Lord hold the four quarters, they also hold dharma or virtue, jñâna or wisdom, vairâgya or world-weariness, and aîśvarya or lordliness. In fact, the four ornaments, (the discus, the conch, the club, and the lotus,) symbolise these four virtues also. They are the father of Vâyu who possesses these four attributes. *तासां* Tāsâm, of these. *वायुः* Vâyuh, the Christ, the lord Vâyu. *वत्सः* Vatsaḥ, the calf, the Child. Vâyu is the child of these four arms of the Lord, and has dharma, &c. That is, from the arm called Juhû is born dharma, from Sahamānâ is born Jñâna, from Râjñî is born Vairâgya ;

from Subhūtā is born aiśvarya. He who knows this gets the following reward.
स Sa, he. यः Yaḥ, who. एतन् Etam, this, Vāyu possessing dharma, &c. एवम्
Evam, thus. वायुं Vāyū, Vāyu. दिशं वत्सन् Diśām vatsam, the child of the
quarters, namely, of the four arms of the Lord. The hands are called diś be-
cause they teach (deśana) virtue, wisdom, world-weariness, lordliness. वेद
Veda, knows. न Na, not. पुत्र रोदन् Putra-rodam, the weeping as a son, being
born as a child of some one, and as a little infant. रोदिति Roditi, weeps, i.e.,
he is not reborn again, but gets mukti. साह, that. Aham, I. Etam, this. Evam,
thus. Vāyū, Vāyu. Diśām vatsam, the child of the quarters, the immaculate
born. Veda, knew. मा Mā, not. Putra-rodam, child's cry. रुदन् Rudam, I
wept. This is the speech of the goddess Rāmā.

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

MANTRA 3.

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

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

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

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

MANTRA 4.

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

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

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

MANTRA 5.

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

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

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

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

MANTRA 6.

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

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

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

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

MANTRA 7.

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

इति पञ्चदशः खण्डः ॥ १५ ॥

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

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

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

MADHYA'S COMMENTARY.

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



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

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

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

(The four words *prâṇa*, *bhûh*, *bhuvah*, *sva*, mean *Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha*. Similarly, the words *prithivî*, &c., are the names of the Lord here. This the Commentator now explains :

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

SIXTEENTH KHANDA.

MANTRA 1.

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

Puruṣaḥ, the person competent to perform sacrifice. Vâva, always, reverentially. Yajñaḥ, sacrifice. Let a man always meditate reverentially thus :—“ I am the sacrifice in this worship of Viṣṇu.” Tasya, his. Yâni, which. Chaturvîṃśati, twenty-four. Varṣâṇi, years. Tat, that. Prâtaḥsavanam, morning libations. Chaturvîṃśati, twenty-four. Akṣarâḥ, syllables. Gâyatrî, Gâyatrî. Gâyatram, belonging to Gâyatrî, or in which the Gâyatrî metre is used. Prâtaḥsavanam, morning libations. Tat, that. Asya, his, of the man as sacrifice. Vasavaḥ, the Devas called Vasus. Anvâyattâḥ, connected with, Lords of. Prâṇaḥ, the senses. Vâva, verily. Vasavaḥ, Vasus. Ete, these. Hâi, indeed, verily. Idam, this. Sarvam, all. Vâsayanti, make to abide. The jîvas abide in the bodies, so long as the Prâṇas abide therein. Therefore, the prâṇas are called Vasus.

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

MANTRA 2.

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

Tam, him. Chet, if. Etasmin, in this, in this early period of his life. Vayasi, in life. Kicchit, anything. Upatapet, should give pain, through fever, &c., should ail. Sa brûyât, let him say. Prâṇâ ! Vasavaḥ ! O ! Prâṇas ! O ! Vasus ! O lords of the senses. Idam, this. Me, my. Prâtas savanam, morning oblation. Mâdhyandina savanam, to the mid-day libation. Anusantanuta, stretch on, extend. Iti, thus. Mâ, not. Aham, I. Prâṇânâm, between the Prâṇas. Vasunâm, between the Vasus. Madhye, between. Yajñaḥ, the sacrifice. Vilopsîya, I may perish, be cut off. Iti, thus, it shows the end of the prayer. Ut ha eva tataḥ eti=udetî eva ha tataḥ. Tataḥ, from that, after such prayer, or after or from that ailment, &c. Udetî, rises up, recovers. Eva, indeed. Agadah, diseaseless, healthy. Ha, verily. Bhavati, becomes.

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

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

MANTRA 3.

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं
चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनं सवनं तदस्य
रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीदः सर्वं श्रोदयन्ति ॥ ३ ॥

Atha, now. Yah, which. Chatuś-chatvârimśat, forty-four. Varṣāṇi, years. Tad, that. Mādhyandinām savanam, midday libation. Chatuś-chatvârimśat, forty-four. Akṣarā, syllables. Triṣṭup, the Triṣṭup metre. Triṣṭubham, offered with Triṣṭup hymns. Mādhyandinām savanam, the mid-day libation. Tad asya, that of it. Rudrā, the Rudras. Anvâyattâ, connected with, lords of. Prâṇah vâva rudrâḥ, the Prâṇas are verily the Rudras. Ete hi idam sarvam, these prâṇas verily all this. Rodayanti, make them cry, cause them to cry.

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

MANTRA 4.

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

Tam, him. Chet, it. Etasmin, in this. Vayasi, period of life. Kimchit, any disease. Upatapet, should cause feverishness. Sa, he. Brûyât, may say. Should pray. Prâṇas, O Prâṇas ! Rudras, O Rudras. Idam, this. Me, my. Mādhyaminām savanam, the midday libation. Tṛtīyam, the third, i.e., the evening. Savanam, libation. Anusantanuta, extend, join with. Iti, thus. Mā, not. Aham, I. Prâṇânām, between the Prâṇas, Rudrânām, between the Rudras. Madhye, between. Yajñah, I as the sacrifice. Vilopśīya, may be cut off. Iti, thus. Ut ha eva, up verily, indeed. Tatah, from that bed of sickness, or from the effect of that prayer. Eti, rises. Agadah, free from disease. Ha, verily. Bhavati, becomes.

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

MANTRA 5.

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

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

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

MANTRA 6.

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

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

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

Note.—But did any one ever attain by such prayers and meditation to health and 116 years of age ? Or is this a mere fancy ? The Śruti answers this by quoting the case of the sage Mahidāsa.

MANTRA 7.

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एत-
दुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीव-
त्प्रह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

इति षोडशः खण्डः ॥ १६ ॥

Etad, this, *i.e.*, meditation that one's whole life is a sacrifice, and consecrated to God. Ha sma, mere expletives. Vai, indeed. Tad vidvân, the knower of this Puruṣa-sacrifice, this meditation. Āha, said (addressing a disease). The sma may be joined with āha as āha sma. Mahidāsa Aitareyaḥ, the sage Mahidāsa, son of Itarâ. Sa, that, certainly. Kim, why. Me, my. Etad, this (body). Upatapasi, afflicttest thou, heatest thou, givest pain. Yaḥ, who. Aham, I. Anena, by this (disease or pain). Na, not. Preṣyâmi, I shall die. Iti, thus. Sa, he. Ha, verily. Ṣoḍaśam, sixteen. Varṣa, years. Śatam, hundred. Ajivat, he lived. Sa, he, he also. Ṣoḍaśam varṣa śatam, 116 years. Jivati, lives. Yaḥ, who. Evam, thus. Veda, knows, meditates thus.

7. Mahidāsa, the son of Itara, who knew this meditation, thus addressed a disease :—‘Why vainly troublest thou me, as I shall not die by thee ?’ He lived a hundred and sixteen years. He too who knows this, lives on to a hundred and sixteen years.—216.

MADHVA'S COMMENTARY.

Meditations are many and life is short, subject to ailments. The present chapter teaches how to prolong life and ward off diseases, it takes the whole life of man as a sacrifice ; and as an ordinary sacrifice is divided into three periods, morning, midday and evening, so the life of man is divided into three periods, youth, manhood, and old age, consisting of twenty-four, forty-four, and forty-eight years respectively, in all 116 years.

Let a man always meditate with reverence and love thinking, “I am the sacrifice in this worship of the Lord.” The 116 years of man's life are divided into three sacrificial periods. The first twenty-four years of his life is the morning libation. If he falls ill during this period, he should pray to the Vasus and ward off disease. The middle 44 years, are said to be the midday oblation, wherein he must worship the Rudras to ward off all disease and death. The last 48 years of his life are the evening libation, in which he should pray to the Ādityas when ill, and thus ward off disease and death. Thus it is written in the Sarva-Yajña.

(The word Mahidāsa occurs in this chapter, and is an ambiguous word. There was an avatāra of the Lord called Mahidāsa, just as an avatāra was called Kṛiṣṇa. Now curiously enough, both these names occur in this Upaniṣad. Mahidāsa in this chapter and Kṛiṣṇa Devaki-putra in the next chapter. These, however, do not refer to the avatāras, but to different persons.)

The Mahidāsa is a different person and so also is the Kṛiṣṇa of the next chapter. The Mahidāsa here is an Aitareya, and Kṛiṣṇa Devaki-putra is not the avatāra Śrī Kṛiṣṇa. Similarly, the Kapila mentioned in this Upaniṣad is different from the avatāra of that name.

Says an objector :—" But this is rather arbitrary. Had there been merely similarity of names, you might have said they were different persons, from the avatāras of those names. But the similarity extends further than this, Mahidāsa the Avatāra was the son of Itarā, and so the Mahidāsa here is also called the son of Itarā, for Aitareya means he whose mother is Itarā. Similarly, the avatāra Kṛiṣṇa was the son of Devaki, and the Kṛiṣṇa of the Upaniṣad here is also called the son of Devaki. Similarly, Kapila the avatāra had a disciple called Āsuri, and the Kapila of the Upaniṣad has also a disciple called Āsuri. These coincidences are to say the least very curious." To this the Commentator replies :—

These three persons had performed high and strict penance in ancient times, and had obtained a boon from Brahmā, the Parameṣṭhin, to this effect, that two of them should get the names of the avatāras, in their next lives, and the names of their mothers should also be the same as the names of the mothers of Viṣṇu. While Kapila asked the boon that his disciples and disciples of his disciples should have the same names as the disciples, &c., of the avatāra Kapila. They further asked that their names should be immortalised by being recorded in the Vedas. Brahmā, the Grand Sire of all creatures, granted this boon to them. Therefore, it is that these three well-known Risis bear not only the names of divine incarnations, but the names of their mothers and disciples, &c., are also similar. In the Kālikā Purāṇa also we find the same account of this curious coincidence :—

" Mahidāsa, the son of Itarā, mentioned in the Bahvrīcha Upaniṣad is the Lord Viṣṇu Himself directly : while there was another Mahidāsa, son of Itarā, who was a sage. Similarly Kṛiṣṇa called Vāsudeva is the Supreme Spirit Himself ; while there was another person called Kṛiṣṇa Devaki-putra mentioned in the Upaniṣad. Kapila called Vāsudeva is the Lord Nārāyaṇa Himself ; while Kapila is the name of a sage also, and whose pupils were also called Āsuri, &c. The sage Mahidāsa lived for 116 years by learning the secret doctrine taught in the Upaniṣad ; the sage Kṛiṣṇa Devaki-putra was the disciple of Ghora Aṅgiras, the sage Kapila

was the founder of the perverse doctrine (atheistic Sāṅkhya). These three obtained boon from Brahmā the Parameṣṭhin, and thus came to possess names similar to those of the avatāras, and became famous by realising their desires and enjoyed happiness." Thus in the Kalikā.

SEVENTEENTH KHAṆḌA.

MANTRA 1.

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥ १ ॥

स Sa, he, the adhikārī, described in the last Khaṇḍa, who has consecrated his life to God. यत् Yat, what, if. अशिशिषति Aśiṣiṣati, hungers, desires to eat. यत् Yat, if what. पिपासति Pipâsati, desires to drink. Thirsts. यत् Yat, what. न Na, not. रमते Ramate, enjoys. Na ramate, abstains from pleasures: does not get joy by exertion or activity, तः Tâḥ, those. अस्य Asya, his: of this consecrated person. दीक्षाः Dikṣâḥ, initiation.

1. When (the aspirant) hungers, thirsts and abstains from pleasures, let him meditate (imagine) that he is undergoing (the travails of) initiation.—217.

Note.—The aspirant typifying Sacrifice is compared to initiation, because it is preliminary to the performance of the sacrifice, or because it is a state of pain, from which the sacrifice releases the person. Since every act of the aspirant must be a sacrifice, this Khaṇḍa shows what act resembles what part of the sacrifice. This is a mental method of performing a sacrifice.

MANTRA 2.

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

अथ Atha, next. यत् Yat, when. अश्नाति Aśnâti, eats. यत् Yat, when. पिबति Pibati, drinks. यत् Yat, when. रमते Ramate, enjoys pleasures by obtaining desired objects. तद् Tad, that. उपसदैः Upasadaîḥ, with the upasada rites. रति Eti, goes. Upasadaîḥ eti=has equality with or is similar to the upasada rites. The word समानताम् Samānatām is the subject understood to the verb eti. The upasada ceremonies are performed after the initiation, and hence its similarity to the eating, &c., of the aspirant.

2. When (an aspirant) eats, or drinks or enjoys pleasures let him meditate that he is performing the Upasadas.—218.

MANTRA 3.

अथ यद्वसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैव तदेति ॥ ३ ॥

अथ Atha, next. यत् Yat, when. हसति Hasati, he laughs. यत् Yat, when. जक्षति Jaksati, he eats, or feeds. यत् Yat, when. मैथुनं Maithunam, copulation. चरति Charati, performs. Maithunam charati, enjoys the delight of company. स्तुतयस्त्रैः Stuta śāstraiḥ, with the Stuta śāstras, praise chants sung in sacrifices. Stutas are the singing of the Sāman hymns; and śāstras are the reciting of eulogistic verses. The laughing, &c., of the aspirant are likened to this part of the sacrifice. The similarity consists in the utterance of sound. As laughing, eating, &c., are accompanied by sound, so also the hymns and recitals. एव Eva, indeed. तदा Tadâ, then. एति, becomes similar.

3. When an aspirant amuses another, or feeds another, or gives delight to another by his company, (let him) meditate that he is singing the stutas and reciting the śāstras.—219.

MANTRA 4.

अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

अथ Atha, next. यत् Yat, when. तपः Tapah, austerity, physical emaciation of the body, or study of scriptures. दानम् Dānam, gift, charity to proper person from honest earnings. आर्जवम् Ârjavam, straightforwardness; harmony between the thought, words and deeds in all matters. अहिंसा Ahimsâ, non-injury to any living being. सत्यवचनम् Satya-vachanam, true speech. इति Iti, thus. ताः Tâḥ, these. अस्य Asya, his, aspirant's. दक्षिणाः Dakṣiṇaḥ, fee, as no sacrifice is complete unless the fee is paid to the officiating priest, so all human activities, if not accompanied by tapas, dānam, &c., are imperfect and produce no merit.

4. Austerity, charity, simplicity, kindness and truthfulness form his fee. (Let the aspirant have these as his fee in the mental sacrifice).—220.

Note.—The first three verses described the three sorts of activities : the first verse described the activities of repression, not eating (fasting), not drinking, and generally renouncing all delights. The second verse described the activities of expression—eating, drinking and enjoying pleasures or self-seeking activities. The third verse describes the altruistic activities, making others happy. The fourth verse now describes the higher spiritual activities of man.

MANTRA 5.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमे-
वास्यावभृथः ॥ ५ ॥

[ददाति. Dadâti, gives. आत्मदक्षिणं Âtmadakṣiṇam, the Self as fee. वै Vai, verily. एतद् Etad, this. यत् Yat, which. सत्नम् Satram, sacrificial session. In

this sacrificial session he gives himself as fee. These words are found in the Madhva's text as printed in the Kumbakonam series. But these are not found in other editions of the Upaniṣad, nor has the Commentator explained it.] तस्मात् Tasmât, therefore. अहुः Âhuh, they say. सोष्यति Soṣyati, will be born or will give birth. अशोष्टा Asoṣṭa, is born or has given birth. इति Iti, thus. पुनरुत्पादनम् Punarutpâdanam, the new birth, rebirth, reproduction. एव Eva, even. अस्या Asya, his. तद् Tad, his. मरणम् Maranam, death. एव Eva, even. अवभृथः Avabhṛithaḥ, the final bath at the end of a sacrifice.

5. Therefore when they say "she will give birth" or "she has given birth," that is his rebirth. His death is the last sacrificial bath.—221.

Note.—In a sacrifice when the soma juice is extracted, expressions like soṣyati "will be extracted," asoṣṭa "has been extracted," are used. What are the correspondences to this in Man-sacrifice? The correspondences consist in the birth of an actual son to the Man. When a son is going to be born to a man, people say, "His wife will give birth soṣyati." When a son is born, they say "Asoṣṭa she has given birth." Thus there is a similarity of expression. The birth of the son is really the rebirth of the man, for he is reproduced in his son. In actual sacrifice, people say "Devadatta will pour out (soṣyati) soma," and when soma is extracted they say "Devadatta has poured out (asoṣṭa) the soma." The very same words are used here also. The birth of a man from his father is his first birth; his begetting a son is his second birth, punar-utpâdanam, reproduction, for the son reproduces the father. The body of the son is a portion of the body of the father.

But what corresponds to the Avabhṛitha bath? When a sacrifice comes to an end the sacrificer bathes: this last bath is called Avabhṛitha. The Death of the Man corresponds to this final bath; as the bath is the culminating point of the Yajña; so death is the culminating point of a Man's life.

MANTRA 6.

तद्धैतद्धोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्तवोवाचा-
पिपास एव स बभूव सोऽन्तवेलायामेतत्त्वयं प्रतिपद्येताक्षितमस्य
च्युतमसि प्राणसः शितमसीति तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

तत् Tat, that, namely, the meditation taught in the previous Khaṇḍa. ए Ha, verily. एतद् Etad, this, the meditation taught in the present Khaṇḍa—the Man as sacrifice. गोरः आङ्गिरसः Ghorah ângirasah, the sage called Ghora of the clan of Aṅgirâ. कृष्णाय Kṛṣṇāya, to Kṛṣṇa, a sage. देवकीपुत्राय Devakiputrāya, the son of Devakî. उक्त्वा Uktvâ, having communicated. उवाच Uvâcha, told the following method of worshipping the Lord. अपिपासः Apipâsah without thirst (for other methods), fully satisfied. Another reading is pipâsah eva, he became thirsty. एव Eva, indeed, i.e., got the initiation. बभूव Babhûva, became. Had unwavering faith in this meditation. स Sa, he. अन्तवेलायाम् Antavelâyam, at the time of end. एतद् त्वयम् Etad trayam, those three sacred formulæ. प्रतिपद्येत् Pratipadyeta, let a man take refuge: meditate upon (these three). अक्षितम् अक्षि

Akṣitam asi, Thou art the Imperishable. अक्ष्युतम् असि Achyutam asi, Thou art the Unchangeable. प्राणशंसितम् असि Prāṇa saṁśitam asi, Thou art more delightful than life itself. इति Iti, thus. तत्र Tatra, on this subject. एते Ete, these. द्वे Dve, two. ऋचौ Richau, Rik verses. भवतः Bhavataḥ, are.

6. Ghora of the clan Aṅgirâ having communicated that and this to Kṛiṣṇa the son of Devakî—and he never thirsted again for other knowledge—said : “Let a person when his end approaches, meditate on these three attributes of the Lord : (saying) “Thou art the Imperishable, Thou art the unchangeable, Thou art Sweeter than life itself.” On this subject are the following two Rik verses.—222.

Note.—To make this clear, a story is related to illustrate how this meditation was taught and practised by other sages also.

MANTRA 7.

आदित् प्रत्नस्य रेतसो ज्योतिष् पश्यन्ति वासरम् ।

परो यद् इध्यते दिवा ॥ ७ ॥

आत् Ât, from him, through His. इत् It, alone. Through His grace alone. प्रत्नस्य Prātnasya, of the Ancient (of days). Of the Beginningless. रेतसः Retasaḥ, of the Lord whose nature is delight (rati). ज्योतिष् Jyotiṣ, the Light. पश्यन्ति Paśyanti, see; the (wise see). The word sūrayaḥ, “the Wise Ones,” is understood as nominative. वासरम् Vāsaram, the Home of Delight. Literally He who gives delight (ra) by Dwelling (vāsa) within the Soul. परः Paraḥ, beyond : In the Beyond : i.e., in Vaikuṇṭha. यत् Yat, what. इध्यते Idhyate, shines : grows : Increases, that always shines as full. दिवा Divā, beyond the Heaven. Should be construed as an Ablative, दिवः

7. Through His grace alone, (the wise ones) see that pleasant Light of the Ancient Blissful Lord, which shines beyond the Heaven.—(Rig Veda VIII. 630).—223.

MANTRA 8.

उद्वयम् तमसस्परि ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

इति सप्तदशः खण्डः ॥ १७ ॥

उत् Ut, the High one : the Light called Ut. See Mantra 1, 6, 7 of Part I., where Ut is described as the name of the Lord. If taken as a particle it is to be construed with aganmaḥ ; i.e., udaganmaḥ. वयम् Vayam, we. तमसः Tamasah (beyond) darkness, ignorance. Tamas is the name of Durgâ also. परि Pari, fully : should be construed with paśyantah, i.e. parī paśyantah. ज्योतिः Jyotiṣ,

the light. पर्यन्तः Paśyantah, (fully) seeing. उत्तरम् Uttaram, the higher. स्वः Svah, the joy : Paśyantah, seeing. Uttaram, the higher. Uttaram, the higher. देव Devam, the God. देवता Devatrā, among the Gods. The God of gods. सूर्यम् Sūryam, the Sun ; the Goal of the Wise (Sāribhiḥ prāpya). अगन्मः Aganmah, we have obtained. ज्योतिष् Jyotiḥ, Light. उत्तमम् Uttamam, the highest.

8. We seeing fully the higher Light, the delightful higher Light, have come out of darkness. We have obtained the Goal of the Wise, the God of gods, the Highest Light, called Ut, yea the Highest Light. (Rig Veda I. 50. 10.)—224.

MADHVA'S COMMENTARY.

Note.—Man has been compared to a Sacrifice. In an ordinary sacrifice, there is Dīkṣā or initiation—the performer has to fast and abstain from all worldly pleasures the day before—after initiation there is the ceremony of the Upasadas when the performer breaks the fast and takes food, then in ordinary Yajña there are music, singing of hymns and the recitation of Sacred Books (Stuta Śāstra) ; then gift is made to the officiating priests (dakṣiṇā). When Soma juice is going to be extracted in the actual sacrifice, the exression, Soṣyati “ will be extracted or will give birth ” is used. Similarly, when it has been extracted the word “ asoṣṭa ” “ has been extracted or has given birth ” is used. Lastly, when the sacrifice is completed, there is the finishing bath called the Avabhṛitha. In the allegory of the Man as the Sacrifice, what things correspond to these various acts and expressions of an ordinary sacrifice ? The present Khaṇḍa answers that. Madhva explains this Khaṇḍa by an extract from the Sat Tattva.

It is thus in the Sat Tattva :—In the allegory of Man as Sacrifice the Initiation (Dīkṣā) corresponds to the state when he is hungry, thirsty and enjoys no pleasures. The Upasada is said to be the state when he eats, drinks and enjoys himself. The stuta śāstra (the chanting of hymns and reciting the scriptures) is when he amuses, feeds and is in union with another. The fee is the austerity, charity, the straightforwardness, kindness, the truthfulness. When his wife is *enciēnte*, people say soṣyati “ she will give birth,” when a child is born, they say asoṣṭa, “ she has given birth : ” thus these correspond to the use of such expressions in the actual Yajña. The birth of a son is in fact the second birth of the man, his first birth being from his father. Inasmuch as the son reproduces him, he is said to be his second birth. The final sacrificial bath corresponds to the death of the Man which puts an end to the life—the sacrifice.

When his death approaches, let the man thus meditate on the Lord, uttering these three sentences ; “ Thou art Imperishable,” “ Thou art Unchangeable, full of all perfect qualities which never change,” “ Thou art always more delightful than life itself.” Thus it is in the Sat Tattva.

(Mantra 7 explained) : The words अदित् consisting of आत् (from Him) and इत् (alone) mean “ from him alone,” “ through His Grace alone.” Pratinasya means “ of the Ancient,” “ of the Beginningless, the Eternal.”

“Of the Lord.” Retasaḥ means “of the delightful—of Him whose form is delight.” The wise see the light of the Ancient delightful Lord. Vāsara means “He who delights by dwelling”—the joy-giving Dweller within. “Beyond the heaven,” that is, in Vaikuṇṭha : He who shines beyond the Heaven, in the Vaikuṇṭha. Iddhyate means both “shines,” and “is manifest in His highest glory.” It has already been mentioned before that the Vaikuṇṭha is beyond the Dyu Loka or the Heaven world. See atha yad ataḥ paraḥ, &c. (Chhândogya Up. III. 13-7). This Rik verse is not applicable to the Sun ; for the Solar orb is not “beyond the Heaven.”

Note.—Prof. Max Muller in his note on this verse says that it originally applied to the Sun. It is taken from a hymn addressed to Indra, “who after conquering the dark clouds brings back the light of the sun. When he does that, then the people see again, as the poet says, the daily (vāsaram) light of the old seed (pratnasya retasaḥ) from which the sun rises, which is lighted in heaven.” He translates paraḥ yat iddhyate diva by, “which (yat) is lighted (iddhyate) in heaven (paraḥ divâ).” But paraḥ divaḥ cannot mean “in heaven,” but “beyond heaven” ; for the word paraḥ nowhere means *in*. From the most ancient times this verse has been taken to apply to the Supreme Light : and not the Solar orb.

Verse 8. This verse should be thus construed : Uttaram Jyotiḥ Paśyantaḥ Svar, (Ananda Rûpam) Pâri Paśyantaḥ Vayam Tamasah Udaganmah—“Seeing the higher light (or rising light), seeing fully this delightful (light) we have come out of darkness.” This Uttaram Jyotiḥ—the higher Light—is itself the light of joy, it is the Svar. The repetition (Uttaram Jyotiḥ Paśyantaḥ, and Svar Paśyantaḥ Uttaram) is explanatory, showing that the Light referred to is not the physical light, but svar or joy.

Note.—The Commentator now gives another explanation of this mantra. He first took “Ut,” as a participle or adverb qualifying the verb aganmaḥ. Now he takes it as a substantive. Ut is a substantive also meaning the Lord, the Most High.

The verse also means : “We have learnt from Darkness the existence of this Highest Light called Ut, the Most High.”

Aganmaḥ—we have learnt. The Darkness is the Revealer of this Light. It is the name of Durgâ. She is the Teacher of Divine wisdom. See Kena Upaniṣad where Umâ teaches Indra.

(See Chhândogya I. 6, 7, where it is distinctly said that Ut is the name of the Lord the Most High.)

The phrase devatra devam—the *deva* par excellence—the God of gods, among Devas the Deva. The Lord is called Sûrya, because He is the goal of the Sûris or Wise, of the Mukta Jivas.

These two Rik verses have been explained in the Nârâyaṇīya also in the same way. Thus it says, “The seer of this Rik meant this : The

joy-giving (retasa = rati rūpam), Highest Light of the Beginningless, (prat-nasya = anādeḥ Lord Keśava, the Wise see through His grace in their heart. This Light is called Vāsara “the joy-giving Dweller,” because by dwelling in the heart it gives all joy. He shines as all-full, always in Vaikunṭha, which is beyond the heaven. We have fully seen this Light called Ut, having come out of darkness. He is Light, Bliss and Existence the HIGHEST of the HIGHEST among the *highest*. He is the God of gods, indeed the goal of the Wise (Sūri), the Highest Path. Him called Vāsudeva have we attained.” This is what the seer of these two Riks meant. Thus it is in the Nārāyaṇīya.

Note.—If this quotation from the Nārāyaṇīya is a genuine one, then Madhva simply follows the old traditional Vaiṣṇava interpretation of these two Riks. The three words Uttaram, Uttaram and Uttamam mean, according to the Nārāyaṇīya Uttamottamasūttamam—the Highest among the highest of the highest.

EIGHTEENTH KHAṆḌA.

MANTRA 1.

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभ-
यमादिष्टं भवत्यध्यात्म चाधिदैवतं च ॥ १ ॥

मनस् Manas, the Mind. The Lord called the Manas, because He is the Thinker, and because He is in the *minds* of all—His abode is the Mind. The Lord Nārāyaṇa. ब्रह्म Brahma, the Brahman. उपासीत Upāsita, let him meditate. इति अध्यात्मन् Iti adhyātmam, this is the subjective: the psychological, the microcosmic. The meditation in which the Lord is worshipped in the Body. अथ Atha, next. अधिदैवतम् Adhidaivatam, macrocosmic. The meditation on the Lord as indwelling in the cosmic agencies called Devas. आकाशः Ākāśaḥ, the Ākāśa, the All-luminous, the All-illuminating. Ā=all, kāśa=to illumine. The Lord dwelling in the Deva called Ākāśa. ब्रह्म इति Brahma iti, the Brahman, thus. Next is taught that the macrocosmic meditation is higher than the microcosmic, because the ākāśa includes the manas. Therefore the ākāśa meditation is meditation of the both microcosmic and macrocosmic. उभयम् Ubhayam, both. आदिष्टम् Ādiṣṭam, taught. भवति Bhavati, becomes. Adhyātmam cha adhidaivatam cha, the microcosmic and the macrocosmic.

1. Let one meditate on the Brahman as (dwelling in the Mind and called) Mind ; this is microcosmic meditation. Next the macrocosmic—(let one meditate on) Brahman as (dwelling in Ākāśa and called) Ākāśa the All-illuminating. By this latter both meditations have been

taught—the microcosmic and the macrocosmic (because the âkâśa includes the manas).—225.

MANTRA 2.

तदेतच्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं
पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो
दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

तत् Tat, that, the Microcosmic Lord. एतत् Etat, this, the Macrocosmic Lord.
चतुष्पात् Chatuspât, four-footed, having four aspects called Vâsudeva, &c.
ब्रह्म Brahma, the Brahman. वाक् पादः Vāk pādah, the speech is one foot. The
aspect called Vâsudeva dwelling in speech function of the mind, and called
also therefore Vāk or speech. प्राणः पादः Prâṇah Pādah, the Prâṇa is one foot.
The aspect called Saṅkarṣaṇa dwelling in the Prâṇa function of the mind, and
called also Prâṇa—the best (pra) leader (netri). चक्षुः पादः Chakṣuḥ Pādah, the
eye is one foot. The aspect called Pradyumna dwelling in the eye, and called
also the chakṣu, the Seer ($\sqrt{\text{chakṣa}}$ = to see, to observe). श्रोत्रं पादः Śrotram pādah,
the ear is one foot. The aspect called Aniruddha dwelling in the ear, and
called also the Śrotra, the Hearer. इति अध्यात्मम् Iti adhyâtman, thus the micro-
cosmic. अथ अधिदैवतम् Atha Adhidaivatam, next the macrocosmic. अग्निः Agniḥ,
Pādah, the fire is one foot. The aspect called Vâsudeva dwelling in fire, and
called Agni, because He is the Leader (ṇa) of all organs (aṅga). वायुः Vâyuh
Pādah, the Vâyuh is one foot. The aspect called Saṅkarṣaṇa dwelling in the
air and called Vâyuh, because He is the essence of wisdom (व) and Life (आयु)
Va + âyuh = vâyuh, Wisdom-Life. आदित्यः Âdityah. Pādah, the sun is one foot.
The aspect called Pradyumna, dwelling in the sun, and called Âditya, because
He takes up (âdana) all things. दिशः Diśah, the directions are one foot. The
aspect of the Lord called Aniruddha, dwelling in the quarters and called also
Diś, because He is the director of all (deśana = directing, teaching). He
teaches the law of duty and the highest wisdom. The knowledge of the
macrocosmic feet is higher than the knowledge of the microcosmic feet : hence
the Śruti says.—

Ubhayam eva âdiṣṭam bhavati adhyâtman cha adhidaivatam cha—both
become taught, the microcosmic and the macrocosmic (when the latter is
known, for it includes the former).

2. The Brahman who is both that and this (the mi-
crocosmic and macrocosmic) has four feet, Vâsudeva the
Lord of) speech is one foot, (Saṅkarṣaṇa the Lord of) breath
is one foot, (Pradyumna the Lord of) the eye is one
foot, and (Aniruddha the Lord of) the ear is one foot—so
much the microcosmic. Then the macrocosmic. (Vâsudeva

dwelling in) Fire is one foot, (Sankarṣaṇa dwelling in) Air is one foot, (Pradyumna dwelling in the) Sun is one foot, (Aniruddha dwelling in) the Directions is one foot. Thus both the microcosmic and macrocosmic worship become taught (by the worship of the latter alone).—226.

Note.—If these words Vāk, &c., be taken as the names of the Lord, then the verse should be translated thus :—

This double-aspected Brahman has four feet. The Revealer is one foot, the Leader is one foot, the Seer is one foot, the Heaven is one foot. This is microcosmic. Next the macrocosmic. The Ruler of the organs is one foot, the Wisdom-Life is one foot, the Taker-up-of-all is one foot, the Teacher is one foot. Thus both become taught or known, the microcosmic and the macrocosmic (when the macrocosmic meditation is done).

The next mantras describe in detail the fact how the macrocosmic includes the microcosmic and what are the correspondences.

MANTRA 3.

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषो भाति च
तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ३ ॥

वाक् Vāk, the speech. The Lord called Vāk. एव Eva, indeed. ब्रह्मणः Brahmanah, of the Brahman. चतुर्थः Chaturthah pādah, the fourth foot. सः Sah, that (is the foot which is in fire also). अग्निना Agninâ, with fire, with the Lord called Agni. ज्योतिषा Jyotisâ, with the light, with the Luminous, with Vâsudeva. भाति Bhâti, shines. Cha, and. तपति Tapatī, heats. The word “sinners” is understood here. The Lord illumines (bhâti) the intellect of the good, and burns (tapati) the sins of the wicked. He who knows this two-fold activity of the Lord gets the following reward. भाति Bhâti, shines. Cha, and. तपति Tapati, burns away (his ignorance). कीर्त्या Kīrtyâ, through celebrity, through wisdom. यशसा Yaśasâ, through fame, through delight. These qualify the word Brahma-varchasa. ब्रह्मवर्चसेन Brahma-varchasena, through Brahmic power, the glory of countenance. Madhva explains this word differently. Var-chasa is a compound word; var=choosing (the Lord), reaching the Lord; cha=châyita, manifestation of the salvation. The whole word Brahma-Var-chasa would thus mean, the attainment of the Lord and the getting of salvation (Release). सः Yah, who, एवं Evam, thus, वेद Veda, knows or worships.

3. Speech which is the fourth foot of Brahman is indeed (the Agni). With Agni and with Light, He shines and he burns. He who meditates on Him thus also shines and burns, and attains the Lord Brahman and gets Release consisting of Wisdom and Joy.—227.

Note.—The fourth foot of Brahman, called Speech Vāsudeva is indeed in the Agni also. As Agni (Fire) He burns (the sins of the wicked), as Light He shines and illumines (the intellect of the Good). He who worships thus, attains and gets Release, which is Wisdom and Joy ; and thus he shines, and burns (away his ignorance).

Note.—The words in the remaining verses are the same, except that Prāṇa is identified with Vāyu ; chakṣuḥ has its correspondence with the Sun, the Ear with the Quarters. The Lord dwelling in these functions of the Mind is the same Lord who is in the external activities of the cosmos. The meaning of the words is therefore not repeated.

MANTRA 4.

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ४ ॥

4. Breath which is the fourth foot of Brahman is indeed the Vāyu. With Vāyu and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Joy and Wisdom Eternal.—228.

MANTRA 5.

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ५ ॥

5. The Eye which is the fourth foot of Brahman is indeed the Âditya. With Âditya and with Light He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance) and attains Brahman and gets Release which is Wisdom and Joy Eternal.—229.

MANTRA 6.

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति
च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य
एवं वेद ॥ ६ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

6. The Ear which is the fourth foot of Brahman is indeed the Quarters. With the Quarters and with Light

He shines and He burns. He who meditates on Him thus, also shines and burns (away his ignorance, &c.), and attaining Brahman gets Release which is Wisdom and Joy Eternal—yea Wisdom and Joy Eternal.—230.

MADHVA'S COMMENTARY.

Note.—In the last Khaṇḍa was taught the secret of attaining long life and warding off disease. This Khaṇḍa teaches that, having obtained full term of life, one should employ it usefully in worshipping the Lord in His two aspects, the In-dwelling Spirit in man, and the Oversoul of the Universe. It is by such worship that mukti and happiness are attained. The words *manas*, &c., used in this Khaṇḍa do not mean the human mind, &c., but they are the names of the Lord. Madhva proves it by quoting the same authority.

The God (Deva) who abides in Mind (Manas) is indeed the Lord Nārāyaṇa himself directly. He is called *Manas*, because He is *the* Thinker (or the Thinking Principle. Or because He is the object of thinking or meditation of all). He is called *Ākāśa*, because He illumines (*Kāśa*) everything fully (*ā*=completely). He dwells in the (Devas of) speech and the rest, and in the (Devas of) fire and the rest, under His (four) aspects of Vāsudeva, &c., (*Saṅkaraṣaṇa*, *Pradyumna* and *Aniruddha*). Dwelling in these, He alone is verily designated by these names of Vāk (speech), Agni (Fire), &c. Along with (the Deva of) Fire and dwelling in Him, this Lord God (Īśa) verily shines, and He it is who burns (the ignorance of) the wicked.

He who knows this Lord of Lords (Īśa) thus, gets *yaśas* which consists of knowledge and happiness, and *Kīrti* or celebrity, and after attaining Brahman, he becomes one of the Elects (or the Perfects, *vara*) ; and gets Release also. Thus he (too) shines out and burns up his own ignorance, &c., (as the Lord shines and burns up the ignorance of the wicked). Thus it is said in the same work.

Note.—The word *Brahmavarchasa* has been a stumbling block to scholars. Max-muller translates it as the glory of countenance. Madhva breaks it up into three words—(1) *Brahma* or God *Viṣṇu*, (2) *vara*=election, attainment, (3) *chas*=getting *mukti*. The whole would thus mean reaching God, becoming an Elect, and getting *Mukti*. Every one reaches Brahman in deep sleep, and may be said to be a *Brahmavara* or *Brahma-attained*. But there he is not conscious of it, and it is not the state of *Mukti*. *Vara*, moreover, is taken in two senses : reaching (Brahman), and secondly elected (by Brahman). In the second meaning the deep sleeper cannot be said a *Brahmavara*. But a deep sleeper can never be a *Brahmavarchas* or one who is *consciously* in Brahman and has got release. *Brahmavarchas* therefore means one who has attained the perfection of his own form (*svarupa*) by the mere grace or election by the Lord *Viṣṇu*. This doctrine of election is perhaps not peculiar to Madhva.

NINETEENTH KHANDA

MANTRA 1.

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसी-
त्तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत
तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

आदित्यः Âdityah, the Sun. The Lord dwelling in the sun and called Âditya. Because he takes up (âdâna) everything, withdraws them into himself in the Pralaya or the great latency, he is called Âditya. ब्रह्म Brahma, the Supreme Brahman. इति Iti, thus. आदेशः Âdeśah, teaching. This is the teaching, "meditate on the Lord who is called Âditya and who dwells in the sun." तस्य Tasya, his, of the Lord inside the sun. उप Upa, reason, for the sake of showing his fitness as an object of meditation (upâsanâ). व्याख्यानम् Vyâkhyânam, explanation. The Lord may be worshipped everywhere, why particularly in the sun? Because by such meditation one can attain the knowledge of all the Vedas (the Laws of nature). If one wishes to learn all the laws of nature he should meditate on the Lord as Âditya. The word "sṛiṣṭeh=of creation," is to be supplied to complete the sentence. The explanation of *of creation* also will be given in this Khandâ. The latter part of the verse shows what is the Primal cause of creation. असत् Asat, Non-Being. The Un-known. √sad=to know; asad=not-known. The Great Un-known. The Lord is not known by the ignorant and therefore He is called the Un-known. एव Eva, alone. इदम् Idam, of this (world). अग्रे Agre, in the beginning, in the state of Latency or Pralaya. आसीत् Âsît, was. तत् Tat, that (Un-known Brahman). सत् Sat, Being, the Known (by the wise, as Vâsudeva). तत् Tat, that, the Form called Vâsudeva. सप्तमवत् Samabhavat, united with (Mâyâ). Mâyâ also existed in that great latency. तत् Tat, from that (union). आ Â, up to. आण्डम् Anḍam, the (cosmic) Egg : beginning from Brahmâ called the Puma or the First Male, the tattvas like mahat, &c., up to the organised cosmos called the Egg. निरवर्तत Niravartata, were produced, not only up to the Egg were produced, but the Egg also was produced. तत् Tat, that (Egg). संवत्सरस्य Samvatsarasya, for (the period of) one year. मातृन् Mâtrâm, period, the length of time, the *measure* as given in other works. अशयत Aśayata, lay, remained dormant, did not break up. तत् Tat=ततः Tatah, after that (period of one year). निरभिद्यत Nirabhidyata, broke open. It was not actual breaking open, for the cosmic Egg still exists as an entire *whole*, but its contents divided themselves into two parts, the Upper and the Lower, like the two halves of an egg. ते Te, these two (halves). आण्डकपाले Anḍa-Kapâle, the shells of the egg. रजतं Rajatam, silver. Cha, and. सुवर्णम् Suvarṇam, gold. Cha, and. अभवताम् Abhava-tâm, became.

1. This is the teaching "let one meditate upon the Lord dwelling in the Sun as the Supreme Brahman." (There

is now given) the reason for this (meditation) and an explanation (of creation). The Unknown alone existed when this (world) was (in Latency) in the beginning (of creation). That Unknown became the Known. That Known (called Vâsudeva) united with (Mâyâ). From that (union) were produced (all beings from Brahmâ) down to the Egg. That Egg lay for the time of one year. After that (period) it (as if) broke open. The two shells of the egg were one of silver and the other of gold.—231.

Note.—The lower one was silvery, and the upper one was golden. May it not mean that the white of the egg was the lower portion, and the yolk (which is yellow and hence golden) became the upper portion.

MANTRA 2.

तद्यद्रजतꣳ सेयं पृथिवी यत्सुवर्णꣳ सा द्यौर्यज्जरायु ते
पर्वता यदुल्बꣳ स मेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेय
मुदकꣳ स समुद्रः ॥ २ ॥

तद् Tad, that. यत् Yat, which. रजतम् Rajatam, silver, silvery portion of the shell of the Egg. सा Sâ, that. इयम् Iyam, this. पृथिवी Prithivî, the earth. The earth is in the silvery portion of the Egg. The Earth includes the physical plane as well as the seven lower planes, the Atala, &c. When we say the universe consists of the three worlds Bhuḥ, Bhuvah and Svaḥ: we include in the word Bhuḥ the physical plane as well as the seven sub-physical planes; and in the word Svar, the Svarga plane proper as well as the higher super heavenly planes like Mahar, Janah, &c. यत् Yat, what. सुवर्णम् Suvarṇam, gold, the golden portion of the shell of the Egg. सा Sâ, that. द्यौः Dyauh, the heaven. The heaven and the higher worlds exist in the upper hemisphere of the shell of the Egg. यत् Yat, what. जरायुः Jarâyuh, the outer skin of the Embryo: the placenta: the thick membrane of the white. ते Te, they, corresponding to them. पर्वताः Parvatâḥ, mountains. यत् Yat, what. उल्बम् Ulbam, the thin membrane of the yolk. सेयः Sameghah, with the clouds. नीहारः Nihârah, the mist. याः Yâḥ, what, which. धमनयः Dhamanayah, the small veins. ताः Tâḥ, they. नद्यः Nadyah, the rivers. यत् Yat, what. वास्तेयम् Vâsteyam, visceral, abdominal. उदकम् Udakam, water. स Sa, that. समुद्रः Samudrah, the sea.

2. In the silvery half of the shell (floats) this earth (and all the lower globes) in the golden half, the heaven (and the globes above it). The thick membrane is represented by the mountains, the thin membrane by the fogs,

and the clouds. The rivers are as if the small veins, and the sea the visceral water.—232.

MANTRA .3

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्त सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे चैव कामाः ॥ ३ ॥

अथ Atha, next, now. यत् Yat, what. तत् Tat, in that (egg). अजायत Ajāyata, was born. स Sa, that: corresponding to that. असा Asau, that. आदित्यः Âdityaḥ, the Sun. The Lord Janârdana dwelling in the sun and called Âditya. तं Tam, Him. जायमानम् Jāyamānam, on becoming manifest. घोषाः Ghoṣāḥ, shouts: the Vedic mantras like the Gâyatrî. उलूलवः = उलूलवः Ululavaḥ, Halhlhlujaes, Hurrahs, great, infinite all-pervading. The nominative is to be construed as instrumental, Ghoṣaiḥ Ulûlubhiḥ “with the all-pervading Vedic song like Gâyatrî &c.” अनूदतिष्ठन् Anûdatiṣṭhan, prayed: adored. सर्वाणि भूतानि Sarvâṇi Bhûtâni, all Beings from Brahmâ downwards. सर्वे च कामाः Sarvecha Kâmâḥ, with all desired objects, nominative construed in the instrumental. The desired objects are the auspicious offerings, things, with which pûja offerings are made. तस्मात् Tasmât, therefore. तस्य Tasya, His. उदयम् Udayam, rising, प्रति Prati, towards. प्रति अयनम् Prati Ayanam, at the time of setting. प्रति अनूत्तिष्ठन्ति Prati-anu-ut-tiṣṭhanti, daily, constantly pray or offer adoration. Ghoṣa Ulûlavaḥ, with all-pervading Vedic chants. Sarvâṇi Bhûtâni, all Beings from Brahmâ downwards. Sarve cha kâmâḥ, with all auspicious offerings.

3. Now what was born in that egg is this Âditya. When He became manifest all Beings adored Him with auspicious offerings and hymns of praise. Therefore, whenever He rises or sets, all Beings (even now) adore Him daily with auspicious offerings and hymns of praise.—233.

MANTRA 4.

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेन साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् ॥ ४ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥ इति तृतीयः प्रपाठकः ॥ ३ ॥

स यः Sa Yaḥ, he who. The well-known Adhikâri. एतम् Etam, this (who dwells in the sun). एवं Evam, thus (in the manner taught before). विद्वान् Vidvân, the knowing, the wise. आदित्यं Âdityam, Âditya, Dweller in the sun.

The Lord called Âditya. ब्रह्म Brahma, Brahman. The wise worships Âditya as Brahman, because He is in the sun and is named Âditya. उपास्ते Upâste, meditates, worships. एनम् Enam, him, to such Adhikâri or worshipper. साधवः Sâdhavaḥ, good, pleasant; super-human, divine. गोषाः Ghoṣāḥ, hymns, the Vedas. आगच्छेयुः Âgachchheyuḥ, come to, approach. अभ्यासः Abhyâsaḥ, quickly. इ Ha, verily. यत् Yat, what. च Cha, and. उपनिमरेदन् Upa-nimreḍan, will continue, dwell always : are not forgotten.

4. He who knowing it thus meditates on Âditya as Brahman, understands quickly all divine Vedas, and this knowledge remains permanent in him : yea permanent in him —234.

Note.—The worshipper of Brahman as the In-dwelling Spirit of the Solar Logos, masters all the laws of nature, called the Vedas, and ultimately gets release too.

MADHVA'S COMMENTARY.

Note.—This Khaṇḍa teaches a particular kind of meditation by which one acquires all the Vedic knowledge, and thus gets Mukti.

(It is thus written in the Brahma-Tattva):—“Brahman called Nârâyana is here designated as Asat, because He is Unknowable (√sad = to go, to know) (by the ignorant; or in His entirety by any one). He existed in Pralaya (the Great Latency). As Vâsudeva, He became the Known to the Wise and so got the designation of Sat (सत् = known or knowable). He (Vâsudeva) united with Prakṛiti; from which union were produced all up to the Egg. In that Egg, He got the name of Âditya, because He indeed controls the Sun (Solar Logos) who is in the solar orb. He is verily the Lord, the Highest Person (Puruṣottama). Therefore let one meditate on the Supreme Brahman under the name of Âditya, as the Lord Janârâdana dwelling in the Solar Logos. From this will accrue the knowledge of all the Vedas.” Thus it is in the Brahma Tattva.

Ulûlavaḥ is the same word as Urûravah (*r* and *l* are interchangeable letters). It means exceedingly great. Ghoṣāḥ are the rhythmic sounds like that of the Gâyatrî, &c. (and not sounds in general).

The word upanimreḍan means, they dwell in Him even in the state of Release (He never forgets them).

(Madhva now quotes another authority for giving the above explanation of Ulûlavaḥ Ghoṣāḥ as meaning the great Vedas, &c.)

“When Viṣṇu the Supreme Self (first) manifested Himself in the Solar Orb, then Brahmâ and the rest approached Him with Vedic Hymns, like the Gâyatrî, etc., and sang his praises. Therefore even now men adore him always with Gâyatrî, &c., when he rises or sets. He who knows this gets Release (Mukti), and becomes a permanent receptacle of all the Vedas.” Thus in the same.

FOURTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य
आस स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽत्स्यन्ती-
ति ॥ १ ॥

जानश्रुतिः Jānaśrutiḥ, the son of Jana śruta. ६ Ha, verily, once upon a time. पौत्रायणः Pautrāyaṇaḥ, a gotra descendant of Putrāyaṇa, belonging to that clan. श्रद्धादेयः Śraddhādeyaḥ, he who gives (charity) with faith, a pious giver : pious. बहुदायी Bahudāyī, he who habitually gives much, bestower of much wealth, charitable. बहुपाक्यः Bahupākyah, (who daily caused to be) *cooked much* (food for the sake of others in want of it), who kept an open house ; hospitable. आस Āsa, was. Was the king in Pratiṣṭhānapura : as we find in the following verse :—“ There is a big city called Pratiṣṭhāna on the banks of the Godāvarī. There dwelt the popular king called Jānaśruti.” स Sa, he (Jānaśruti). ६ Ha, verily. सर्वतः Sarvataḥ, in every (direction, village and town), everywhere. आवसथान् Āvasathān, places of dwelling, hostels. मापयांचक्रे māpayāñ chakre, caused to be built. सर्वतः Sarvataḥ, everywhere : coming from every quarter. एव Eva, alone. मे Me, mine, my food अत्स्यन्ति Atsyanti, will eat. इति Iti, thus.

There lived once upon a time Jānaśruti, a descendant of Putrāyaṇa, who was a pious and charitable (prince) and famous for his hospitality. He built places of sojourn everywhere, thinking “ People coming from all sides (will rest here) and partake of my food.”—234.

MANTRA 2.

अथ ह हंसा निशायामतिपेतुस्तदैव ॥ हंसो हंसम-
भ्युवाद हो हो हि भल्लाच्च भल्लाच्च जानश्रुतेः पौत्रायणस्य समं
दिवा ज्योतिराततं तन्माप्रसाङ्गीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

अथ Atha, now, then. While that prince was on the top of the highest room of his palace. ६ Ha, verily, once. हंसाः Haṃsāḥ, flamingoes. Devas in the shape of hamsas. Wandering spirits. निशायाम् Nisāyām, in the night. अतिपेतुः Atipe-
tuḥ, flew (through space), came out. As says a verse :—“ Then there flew through the sky a flock of flamingoes (deva-hamsas) lotus-beaked, O ! Goddess ”

Though they were flying with great swiftness, talking with each other their secrets, yet two or three of them, under the leadership of Bhallākṣa, out-stripped the rest and flew in front more quickly (through, as if, rashness). The flamingoes who were in the rear (expostulated with them) and then spoke to those in front (warning them of the danger). तत् Tat, then, that. ह Ha, verily. एवं Evam, thus. हंसः Hamsaḥ, a flamingo (in the rear). हंसम् Hamsam, to a flamingo (who had out-stripped them). अभ्युवाद Abhyuvāda, spoke. The flamingoes in the rear addressing those in front said. हो हेचि Ho hoyi, Hey! O! भल्लाक्ष भल्लाक्ष Bhallākṣa, Bhallākṣa. O short-sighted! जानश्रुतेः ज्ञानाश्रुतेः Jānaśruteḥ Pau-trāyaṇasya, of Jānaśruti Pau-trāyaṇa. समम् Samam, like. दिवा Divā, the sky, the day. ज्योतिर Jyotir, light, like the illumination on the night of the festivity of the lamps. आततम् Ātatam, spread. तत् Tat, that (light). मा Mā, not. सान्क्षीः Sāṅkṣiḥ, go near, may it not approach thee. The second person to be construed as third. मा प्रधाक्षीः Mā pradhākṣiḥ, may it not burn.

2. Once in the night time (a flock of divine) flamingoes flew over (his palace) and some of them leaving the flock, out-flew the rest. Then (one of the rear) flamingoes addressed the other flamingo (who was in front, saying) O short-sighted one! O short-sighted one! The light of Jānaśruti Pau-trāyaṇa has spread over the sky like the day. May it not catch thee (in its rays) and burn thee.—235.

Note.—It appears that it was the night of the festivity of the lamps (Dīpāvali or Divāli) when these Hamsas came out for a nocturnal trip. They saw the whole palace ablaze with lamps, making the night equal to the day. The address of the Hamsa means “why crossest thou over heedlessly the palace of Jānaśruti, seest thou not his great light, the smoke of whose lamps has blackened the trees of heaven even? Beware of it, lest thou mayst fall into it, while crossing it and get burned.”

MANTRA 3.

तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तः सयुग्वानमिव
रैकमात्येति यो नु कथं सयुगवा रैक इति ॥ ३ ॥

तं Tam, to him (to the flamingo in the rear). उ U, an expletive. ह Ha, then. परः Paraḥ, the (flamingo in the) front. प्रति-उवाच Prati-uvācha, answered (loudly). As says the verse : “The flamingoes, laughing at his ignorance, thus answered loudly.” कम् Kam, to whom, about whom. उ U, indeed. अरे Are, O! एनम् Enam, to this : with reference to this (Jānaśruti). एतत् Etat, this (speech). O hamsa ! didst thou make this speech with reference to this Jānaśruti ! सन्तं Santam, holy, faultless, saintly. सयुग्वानम् Sayugvānam, with the yoked car. इव Iva, like. रैकवम् Raikvam, Raikva. आत्थम् Āttha, didst thou say. इति Iti, thus. यः Yaḥ, who (mentioned by thee). नु Nu, now. कथम् Katham, how, possessed of what greatness, सयुगवा रैव इति Sayugvā raikva iti, Raikva with the car.

3. The (flamingo) in front answered him “O (friend!) didst thou say this with reference to this (Jânaśruti, as if he was) like the saintly Raikva with the car?” The first asked “Now who is this Raikva with the car: what is his greatness?”—236.

Note.—Thy speech is not appropriate with regard to Jânaśruti, but would apply more fitly to Raikva with the car.

MANTRA 4.

यथा कृताय विजितायाधरेयाः संयंव्येवमेन५ सर्वं तद-
भिसमेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
मयैतदुक्त इति ॥ ४ ॥

यथा Yathâ, as. कृताय Kṛitâya, to the kṛita age. विजिताय Vijitâya, (is) conquered: to the conqueror. अधरेयाः Adhareyâḥ, the lower ones, the Tretâ and the other yugas. संयन्ति Samyanti, come together, belong. As to him who has conquered the kṛita belong all the lower ones. That is, the fruit of conquering the Tretâ, &c., belongs to him indeed. एवं Evam, thus. एनम् Enam, to this (Raikva), to that. सर्वम् Sarvam, all. तद् Tad, that. अभिसमेति Abhisameti, belongs (primarily). यत्किञ्च Yatkiñcha, what-so-ever. प्रजाः Prajâḥ, people. साधु Sâdhu, good (deeds). कुर्वन्ति Kurvanti, do, perform. So all good deeds that other people perform belong primarily to him. It is the presence of the holy sage in that country that wards off from it all external evil influences, and thus gives opportunity to perform good deeds without obstruction from the powers of evil: so the fruit of all the good acts of others primarily belongs to the Mahâmuni—the Great Silent Watcher—the guardian wall of whose protecting aura makes the performance of good deeds possible for others. यः Yaḥ, who (any adhikârî, any aspirant). तत् Tat, that (object of knowledge). वेद Veda, knows. यत् Yat, what (object of knowledge). स Sa, he (Raikva). वेद Veda, knows. The construction of this sentence is: yaḥ (ko'p yadhikârî) yat (jñâtavyam) veda tat (sarvam) sa (raikva) veda. Whatever anyone knows, Raikva knows all that. स Sa, he (Raikva). मया Mayâ, by me. एतद् Etad, in this manner, thus. उक्तः Uktâḥ, was mentioned. इति Iti, thus. This Raikva has thus been spoken of by me.

4. As (the fruits of the performance of the duties of) the lower (yugas) belong to the one who has conquered (the duties of) the kṛita (yuga): so whatever good deeds other people perform, belong to that Raikva. Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me.—237.

MANTRA 5.

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान
एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैकमात्येति यो नु
कथं सयुग्वा रैक इति ॥ ५ ॥

तत् Tat u, all that (conversation of the flamingoes). ह Ha, indeed. जानश्रुतिः Jānaśrutiḥ Pautrāyaṇaḥ. उपशुश्राव Upaśuśrāva, overheard, स Sa, he. ह Ha, then संजिहानः Sañjihānaḥ, rising from the bed. एव Eva, as soon as. क्षत्तारम् Kṣattāram, to the charioteer. उवाच Uvācha, said. अङ्ग Aṅga, friend. अरे Are, O ! The phrase, “Raikva with the car must be found out,” should be supplied to complete the sentence. But how is he to be found out? By the description given by the flamingo, namely, that he has a car. सयुग्वानम् Sayugvānam, with the car. इव Iva, like. रैवम् Raikyvam, Raikva आत्थ Âttha, spoke (the flamingo). इति Iti. Thus, the flamingo said that Raikva is like one with the car : Yo nu katham sayugva raikva iti : the flamingo said, “Now what is this Raikva with the car.”

Note.—The charioteer asks the Prince to describe Raikva more fully, to help him to identify him. The mere description ‘with the car’ was not sufficient. The Prince then describes Raikva in the very words of the flamingo.

5. Jānaśruti Pautrāyaṇa overheard all this ; and as soon as he rose from his bed he said to his charioteer : “O friend ! find out Raikva with the car.” He replied “Did ye say Raikva with the car? Now who and what sort of person is Raikva with the car ?”—238.

MANTRA 6.

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभि-
समेति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स
मयैतदुक्त इति ॥ ६ ॥

यथा Yathā, as. कृताय विजिताय Kṛitāya vijitāya, to the person who has mastered the kṛita yuga, &c. The words of this mantra are identically the same as of Mantra 4.

4. As to the person who has conquered the kṛita, belongs the lower (merits also), so whatever good deeds other people perform belong to that Raikva. Whatever anyone else knows, Raikva knows all that. He is thus spoken of by me.—239.

MANTRA 7.

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय त५ होवाच यत्रारे
ब्राह्मणस्यान्वेषणा तदेनमच्छेति ॥ ७ ॥

स Sa, he. ह Ha, indeed. क्षत्ता Kṣatta, the charioteer. अन्विष्य Anviṣya, searching, cogitating over it in that very locality, came to the conclusion that the description was still insufficient for purposes of identification of Raikva. So he again appeared before the prince. न Na, not. अविदम् Avidam, know. इति Iti, thus. "I cannot know him" by this description. प्रत्येयाय Praty-eyâya, returned. तं Tam, to him. ह Ha, verily. उवाच Uvâcha, said (Pautrâyaṇa). यत्र Yatra, where, in what country. अरे Are, O! ब्राह्मणस्य Brâhmaṇasya, of a Brâhmaṇa; of the Brâhmanas, the Brahma-knowers. अन्वेषणा Anveṣaṇâ, the enquiry about the scriptures. Where the knowers of Divine wisdom hold discourse and assemble to investigate deep truths of scriptures. तत् Tat, there (=tatra). एनम् Enam, him. अच्छ Richchha, find out, know. इति Iti, thus.

7. The charioteer cogitating (that the description was still not sufficient) returned (and said): "I cannot know him (by this description alone)." Then the Prince said to him, "O friend! search him where the knowers of Brahman investigate (abstruse truths)."—240.

Note.—With these directions to guide him in his search, the charioteer again went out, and proceeded to Benares and other sacred places, but did not find Raikva anywhere. Then he went to the city of Kashmir, and there found Raikva at the Royal Gate under a car, Raikva was scratching his sores. The charioteer went near him and sat down and asked, "O Lord! art thou Raikva with the car?" Thus addressed, Raikva said, "I am Raikva O! O! O!" The prolongation of "O!" is to indicate that he was suffering from the sores. Then the charioteer asked him, "Why are you sitting here? What do you want?" Raikva replied, "I want nothing, all my desires are satisfied. I require, however, only a smart boy to help me in scratching my sores." The charioteer then returned and told the Prince all this.

MANTRA 8.

सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश त५
हाभ्युवाद त्वं नु भगवः सयुग्वा रैक इत्यह५ ह्यरा ३ इति ह
प्रतिजज्ञे स ह क्षत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Saḥ, he (the charioteer). अधस्तात् Adhastât, under, beneath, at the bottom. शकटस्य Sakatasya, of a car. पामानम् Pâmânam, sores, itches. कषमाणम् Kaṣamânam, scratching. The charioteer found a person under a car scratching itches. Finding in him the marks given by the king, the charioteer was convinced that this was Raikva. So he respectfully sat down near him. उप Upa, near,

approaching near and saluting him. उपविवेश Upaviveśa, sat down. ते Tam, him (Raikva). ह Ha, indeed. अभ्युवाद Abhyuvāda, addressed. त्व Tvam, thou. नु Nu, now, alone. भगवः Bhagavaḥ, O Lord! O Sir! सुयुगारैक्व इति Sayugvā raikva iti, Raikva with the car thus. अहं Aham, I. हि Hi, verily. अरा अरा अरा Arā, arā, arā, O! O! O! इति Iti, thus, प्रतिजज्ञे Pratijajñe, replied. स ह क्षत्ता Sa ha kṣattā, then that chariot-eer. अविन्ध्य Anviṣya, searching अविद्म् Avidam, I have found. इति Iti, thus. प्रत्येयाय Pratyeyāya, returned.

8. The charioteer (came to a man who was lying) beneath a car and scratching his itches. Approaching him (and after salutation) he sat down near him; and addressing him said: "Sir, are you Raikva with the car?" He answered, "Verily I am O! O! O!" Then the charioteer returned and said, "I have found him after (long) search."—241.

MADHVA'S COMMENTARY.

In the last adhyāya has been described the vidyās like the Madhu and the Gāyatri. The present adhyāya teaches also the science of the Supreme Brahman in all His aspects, both as the para and the apara Brahman. The śruti introduces the Samvarga vidyā by a story of Jānaśruti.

Bhallākṣa means one whose sight is bad, short-sighted. (The sense is that if you cross the light of Jānaśruti then you will be burned.)

(The words kṛita jita of the text has been explained by Śaṅkara as the throw of the dice called kṛita, whose value is four and which absorbs the other casts. The other casts also bear the names of the yugas. Madhva shows that there is no valid reason why these words kṛita, &c., should not be taken in their ordinary sense of denoting ages.)

The words kṛitāya jītāya, &c., mean he who has mastered the dharma of the kṛita yuga, (and got the fruit thereof,) has mastered the dharma of the other ages also, like tretā &c., and gets the fruit of those dharmas also. (So when a higher virtue is acquired, the lower is included in it). Similarly, the fruit of the good deeds of persons following the lower dharma belongs principally to this follower of the dharma of the kṛita age (for it is the presence of this high personage which wards off all evil influence from the locality where he resides, and makes it possible for inferior men to perform their dharmas). The words "aṅga are" mean "are aṅga" O desired one! aṅga=iṣṭa. O! friend! Raikva of the car should be inquired into.

In replying to the question of the door-keeper Raikva said, "aham hi arā, arā, arā." The last vowel of the word arā is prolated, not as a mark of contempt by the sage, but because he was scratching his itch at the time and naturally spoke loudly (as all people in illness are irritable). (The holy Raikva would be the last person to be contemptuous towards anyone. Śaṅkara's explanation of the plūta vowel in अरा अरा अरा is untenable).

SECOND KHANDA.

MANTRA 1.

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्क-
मश्वतरीरथं तदादाय प्रतिचक्रमे तः हाभ्युवाद ॥ १ ॥

तत् Tat, therefore (having thus heard the story of the meeting of the chariot-
eer and Raikva). उ U, indeed. ह Ha, verily. जानश्रुतिः Jānaśrutiḥ,
Pautrāyaṇaḥ. षट् शतानि Ṣaṭ Śatāni, six hundred. गवान् Gavām, cows. निष्कम्
Niṣkam, a pearl necklace. अश्वतरीरथम् Aśvatarīratham, a mule-chariot, a carriage
drawn by a pair of mules. All these were taken by the king as presents for
Raikva. तदा Tadā, then (for the sake of making a present). आदाय Âdāya, hav-
ing taken. प्रतिचक्रमे Pratichakrame, (the king) went towards Raikva). तं
Tam, him (Raikva). ह Ha, then. अभ्युवाद Abhyuvāda, said, addressed.

1. Therefore Jānaśruti Pautrāyaṇa having taken six
hundred cows, a necklace, and a carriage drawn by a pair
of mules, went to Raikva and addressed him thus.—242.

MANTRA 2.

रैक्रेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु
म एतां भगवो देवताः शाधि यां देवतामुपास्स इति ॥ २ ॥

रैक्व Raikva, O Raikva ! इमानि Imāni, these. षट् शतानि गवान् Ṣaṭ śatāni gayām,
six hundred cows. अयम् निष्कः Ayaṁ niṣkaḥ, this necklace. अयमश्वतरीरथः Ayam-
aśvatarī rathaḥ, this carriage with mules. अनु Anu, a particle to be joined with
the verb शाधि. मे Me, to me. एताम् भगवः देवताम् Etām bhagavaḥ devatām, that
Deity, O venerable Sir! (अनु) शाधि Anu, śādhi, teach. यां Yām, whom. देवताम्
Devatām, the Deity. उपास्से Upāsse, thou worshipping. इति Iti, thus.

2. O Raikva ; these six hundred cows, this pearl
necklace, this carriage with mules (are your fee). Teach
me, O Master, that deity which you worship.—243.

MANTRA 3.

तमु ह परः प्रत्युवाचाह हरेत्वा शूद्र तवैव सह गोभि-
रस्त्विति तदुह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्क-
मश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

तम् Tam, him (the king). उ U, indeed. ह Ha, verily. परः Paraḥ, the
other, i.e., (Raikva ; the eccentric sage, different from others. प्रति-उवाच Pra-
ti-Uvācha, replied. अह Aha, O ! हरेत्वा Hāretvā, it is a compound of hāra
+ itvā ; hāra means "the necklace" ; and itvā = "carriage." The Visarga of

hāraḥ is elided anomalously. शूद्र Śūdra, O Śūdra. तव Tava, thine. एव Eva, even. सह Saha, along with. गोभिः Gobhiḥ, cows. अस्तु Astu, let be. इति Iti, thus. तत् Tat, therefore, then. उ U, indeed. ह Ha, verily. पुनर् Punar, again. एव Eva, even. जानश्रुतिः पौत्रायणः Jānaśruti, Pautrāyaṇaḥ. सहस्रं गवां Sahasram gavām, a thousand cows. निष्कम् Niṣkam, a necklace. अश्वतरिरयम् Aśvatarī ratham, a carriage with mules. दुहितरम् Duhitarām, his daughter (in order to give in marriage to the sage). तदा Tadā, then; or तत् Tat, to that place: there. आदाय Ādāya, having taken. प्रतिचक्रमे Pratichakrame, went towards (Raikva).

3. The other replied, "Fie! the necklace and the carriage, O Śūdra! be thine, even together with the cows." Then Jānaśruti Pautrāyaṇa taking again a thousand cows, a pearl necklace, a carriage yoked with a pair of mules, and his daughter went back to that (place where Raikva was).—244.

MANTRA 4.

तं हाभ्युवाद रैकेदं सहस्रं गवामयं निष्कोऽयमश्वतरी-
रथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥ ४ ॥

तम् Tam, him (Raikva). ह Ha, indeed. Abhyuvāda, said (the king). Idam sahasram gavām, these one thousand cows. Ayam niṣkaḥ, this pearl necklace. Ayam aśvatarī rathaḥ, this carriage with a pair of mules. इयम् Iyam, this. जाया Jāyā, wife. अयम् Ayam, this. ग्रामः Grāmaḥ, village. यस्मिन् Yasmin, in which. आस्से Āsse, thou art sitting or dwelling. Anu eva mā bhagavaḥ śādhi iti, teach me even, O Master!

4. The king said to him, "Raikva! these one thousand cows, this pearl necklace, this carriage drawn by a pair of mules, this wife, and this village in which thou dwellest (are thy fee). Teach me, O Master."—245.

Note.—When Raikva declined at first, the Śūdra king made the natural mistake, for a man of his caste, that the presents were perhaps too small and so the sage had refused to teach. So he came back with a larger gift and brought his daughter even to be given in marriage to the saint. This was another mistake. The attraction of women is the greatest perhaps, but Raikva had transcended this stage. All that he wanted was a smart servant to drag him about in his car and scratch his itches. Seeing that the king had not anticipated his wants, but was offering him things which were perfectly useless to him, Raikva naturally became annoyed, and tauntingly remarked as follows.

MANTRA 5.

तस्या ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखे-
नालापयिष्यथा इति ते हैते रैक्वपर्णानाम महावृषेषु यत्रास्मा
उवास तस्मै होवाच ॥ ५ ॥

इति द्वितीयः खण्डः ॥ २ ॥

तस्याः Tasyāḥ, of her (the king's daughter). ह Ha, verily. मुखम् Mukham, face. उपोद्गृह्णन् Up'odgriṇṇan, taking up; looking for a short time, taking a look at. उवाच Uvācha, said (in an angry tone). अजहार Ajahāra, take back. I am an ascetic and do not want these things. इमाः Imāḥ, these (presents). शूद्रः Śūdra, O Śūdra. अनेन एव मुखेन Anena eva mukhena, with this face even ; i.e., by means of these presents alone. आलपयिष्यथा Ṃ Ālapayīṣyathā, thou wantest to learn, to make my acquaintance. Without serving the teacher, thou wishest to become intimate with him by means (mukha) of these gifts alone. The king then propitiated the sage by serving him as a pupil. Raikva being pleased with the service, then said to him the secret doctrine, as taught in the next khaṇḍa. The phrase 'tasmai sa ha uvācha' must be read here. तस्मै Tas-mai, to him (the king). स Sa, he (Raikva). ह Ha, verily. उवाच Uvācha, said. The Śruti next shows why those villages were called after Raikva. ते Te, those (villages). ह Ha, well-known. एते Ete, these. देवपर्वः नाम Raikva-parṇāḥ nāma, called Raikvaparnā. महावृषेण Mahāvṛiṣeṣu, in the land of the Mahāvṛiṣas, in Kashmir. यत्र Yatra, where (in which village). अस्मै Asmai, for whose sake ; for the sake of the king, in order to teach him. उवाच Uvāsa, dwelt.

5. He looked for a while at her face, and said (to the king), "Take away these (gifts) O Śūdra ! Thinkest thou to speak with me through this means." (Then the king served Raikva as a pupil, and he being pleased) told (the secret) to him. These are the Raikvaparnā villages in the land of the Mahāvṛiṣas (Kāshmir) where Raikva dwelt in order to teach him.—246.

MADHVA'S COMMENTARY.

Raikva angrily addresses Jānaśruti twice as O Śūdra ! Jānaśruti Pautrāyaṇa was not, however, a Śūdra but a Kṣatriya by caste. Why was he then addressed as Śūdra ? The Commentator answers it thus :

The word Śūdra here means one who is overpowered (dra) with sorrow (śuch). (The king was overwhelmed with grief at not knowing the secret of Raikva's popularity.)

Moreover, Pautrāyaṇa was a king (and could not have been a Śūdra by caste). Thus we find in the Padma Purāṇa :—"The king Pautrāyaṇa being overcome with grief was addressed as Śūdra by the sage. He learnt the Prāṇa-Vidyā from the sage and attained the highest merit."

Note.—This is the conventional explanation of the word Śūdra, used twice in this passage. The explanation is as old as the days of the Vedānta Sūtras, where also this passage is similarly explained. In ancient India, however, there were Śūdras who were kings, and Brahmanas did not scruple to enter into matrimonial alliances with the Śūdras; and never hesitated to impart Brahma Vidyā to them.

THIRD KHANḌA.

MANTRA 1.

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति
यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमे-
वाप्येति ॥ १ ॥

वायुः Vâyuh, the chief Vâyu, the Christ. वाव Vâva, even, alone. संवर्गः Samvargah, the Absorber, the Eater, the Container, the Destroyer, the Devourer. यदा Yadâ, when (at the time of Mahâ Pralaya or the Great Latency). वै Vai, indeed. अग्निः Agnih, the fire; the Deva of fire. उद्वायति, Udvâyati, goes out, quenches, dies out. वायुम् Vâyum, in the Vâyu. एव Eva, even, alone. अप्येति Apyeti, goes also. यदा Yadâ, when, सूर्यः Sûryah, the sun. अस्तम् एति Astam eti, sets, goes down. Vâyum eva apyeti, goes into the Vâyu indeed. Yadâ, when. चन्द्रः Chandrah; the moon. Astam eti, goes down. Vâyum eva apyeti, goes into the Vâyu indeed.

1. (Raikva said). The Vâyu indeed is the container. When (at the Great Latency) the Agni goes out, he verily goes into the Vâyu; when the Sûrya goes down, he enters the Vâyu indeed; when the Moon goes down, he enters the Vâyu indeed.—247.

Note.—The Vâyu, the First Begotten, is the Last Resort, the end of all Devas, Angels and Archangels, when the Great Dissolution sets in and the manifestation enters into the Latency.

MANTRA 2.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्सं-
वृङ्क्त इत्यधिदैवतम् ॥ २ ॥

यदा Yadâ, when. आपः Âpah, the Waters, Indra. उच्छुष्यन्ति Uchchhuṣyanti, dry up. Vâyum eva apiyanti, go also into the Vâyu even. वायुः Vâyuh, the Vâyu. हि Hi, verily. एव Eva, even. एतान् Etân, these. सर्वान् Sarvân, all. संवृङ्क्ते Samvṛinkte, devours, consumes. इति Iti, thus, so much. अधिदैवतम् Adhidaivatam, with reference to the Devas. The cosmological aspect of the Vâyu. The Macrocosmic

2. When the Waters are dried up (at the Great Pralaya) they verily go into the Vâyu; Vâyu indeed contains them all. This the Macrocosmic aspect of the Vâyu.—248.

MANTRA 3.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव
वागप्येति प्राणं चक्षुः प्राणश्च्रोत्रं प्राणं मनः प्राणो ह्येवैतान्स-
र्वान्संवृङ्क्त इति ॥ ३ ॥

अथ Atha, now, next. अध्यात्मन् Adhyâtman, with reference to the body (âtman). The Microcosmic. प्राणः Prâṇah, the Life, the Christ in Man. The Chief Breath. वाव Vâva, verily. संवर्गः Saṁvargah, the Container. स Sa, he (a man): or the Prâṇa यदा Yadâ, when. स्वपिति Svapiti, goes to sleep; causes to go to sleep. प्राणन् Prâṇam, into the Prâṇa. एव Eva, indeed. वाक् Vâk, the speech. Apyeti, enters. प्राणन् Prâṇam, into the Prâṇa. चक्षुः Chakṣuḥ, the sight. Prâṇam, into the Prâṇa. श्रोत्रन् Śrotrān, the hearing. मनः Manah, the mind. Prâṇam, into the Prâṇa, Prâṇah hy-eva etân sarvân saṁvṛiṅkte iti, the Prâṇa verily even consumes these all.

3. Next the Microcosmic. The Prâṇa is indeed the Container of all. When the Prâṇa sends a man to deep sleep, the speech verily goes into the Prâṇa, the hearing goes into the Prâṇa, the manas (the common sensory) goes into the Prâṇa. The Prâṇa indeed contains them all.—249.

Note.—The speech, etc., of course refer to the presiding deities of these organs.

MANTRA 4.

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

तौ Tau, these two. वै Vai, indeed. एतौ Etau, these two. द्वौ Dvau, two. संवर्गौ Saṁvargau, the Consumers, the Containers, the Seeds. वायुः Vâyuh, the Vâyu. एव Eva, even. देवेषु Deveṣu, among the Devas. प्राणः Prâṇah, the Prâṇa. प्राणेषु Prâṇeṣu, among the Breaths; the senses.

4. These then are the two Containers—the Vâyu among the Devas, the Prâṇa among the senses.—250.

MANTRA 5.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परि-
विष्यमाणौ ब्रह्मचारी विभिन्ने तस्मा उ ह न ददतुः ॥ ५ ॥

अथ Atha, now. ह Ha, once, indeed. शौनकः Śaunakam, the son of Śunaka. च Oha, and (also called). कापेयन् Kâpeyam, of the clan of Kapi. अभिप्रतारिणम् Abhipratârîṇam, Abhipratârîṇa. च Oha, also called. काक्षसेनिः Kâkṣasenim, the

son of Kakṣasena. परिविव्यमानि Pariviṣyamānau, (when these two) were distributing food. (Or when these two were taking food) and were waited on at their meal. ब्रह्मचारी Brahmachâri, a religious student. विभिन्ने Bhibhikṣe, begged food (of them). तस्मै Tasmai, to him (the Brahmachârin). उ U, even. ह Ha, behold. न Na, not. ददतुः Dadatuḥ, gave.

5. Once when Śaunaka of the clan of Kapi, and Abhipratârin, the son of Kakṣasena, were distributing food (to their guests), a religious student begged of them. They, however, gave him nothing.—251.

MANTRA 6.

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य
गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं
यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

स Sa, he (the Brahmachârin). ह Ha, then. उवाच Uvâcha, said. महात्मनः Mahâtmanah, the Mahâtâmās, the Great Ones. चतुरः Chaturah, the four, i.e., Agni, Sûrya, the Moon and the Waters as well as speech, sight, hearing and mind. देवः Devah, God : the Shining One. एकः Ekah, the One. कः Kah, who. सः Sah, he, that. जगार Jagâra, swallowed, devoured. भुवनस्य Bhuvanasya, of the world. गोपाः Gopâh, the Guardians, the Protectors. तं Tam, Him. कापेय Kâpeya, O Kâpeya. न Na, not. अभिपश्यन्ति Abhipaśyanti, see, recognise. मर्त्याः Martyaḥ, the mortals. अभिप्रतारिन् O Abhipratârin. बहुधा Bahudhâ, in many places. वसन्तं Vasantam, dwelling. यस्मै Yasmai, to whom (belongs). वै Vai, verily. एतद् Etad, this. अन्नम् Annam, food. तस्मै Tasmai, to him. न Na, not. दत्तम् Dattam, given. इति Iti, thus.

6. He said : O Kâpeya ! O Abhipratârin ! He the Guardian of the world, the One God, has swallowed the four Great Ones. He dwells manifold among the mortals, but they see Him not. Who is He ? He to whom the food belongs, to him it has not been given.—252.

MANTRA 7.

तद् ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां
जनिता प्रजानां हिरण्यदंष्ट्रो बभसोऽनसूरिर्महान्तमस्य महि-
मानमाहुरनद्यमानो यदनन्नमतीति वै वयं ब्रह्मचारिन्नेदमुपास्महे
दत्तास्मै भिक्षामिति ॥ ७ ॥

तत् उ Tat u, that even, that deity about which the student had propounded the riddle. हा Ha, verily. शौनकः कापेयः Śaunakah Kāpeyah. प्रतिमन्वानः Pratimanvānah, cogitating, pondering. प्रत्येयाय Pratye-yāya, came to know. Śaunaka Kāpeya, pondered over that and came to know the deity about which the student had asked. He then said to the Brahmachârin. आत्मा Âtmâ, the lord, the master. देवानाम् Devânâm, of the deties, (like Agni, &c.) जनित Janitâ, the progenitor, the father. प्रजानाम् Prajânâm, of all creatures, of all men. हिरण्य दंष्ट्रः Hiranya damṣṭrah, golden-tusked. बभसः Babhasah, the eater, the consumer. अनसूरीः Anasûriḥ, (by name) Anasûri. Literally ana=moving, or breath, sûri = wise, or wisdom. The Energetic Wise; or the Breath of Wisdom. महान्तम् Mahântam, great. अस्य Asya, his, of this Anasûri, the Breath of Wisdom. महिमानम् Mahimānam, greatness. आहुः Âhuḥ, declare (the wise). अनद्यामानः Anadyamānah, not being eaten (by any): except by Viṣṇu. यत् Yat, because. अनन्नम् Anannam, non-food, non-material, the immortal devas even. अत्ति Atti, He eats. इति Iti, thus. वै Vai, verily. वयम् Vayam, we. ब्रह्मचारिन् Brahmachârin, O Brahmachârin! इदम् Idam, this. The chief Prâṇa. उपास्महे Upâsmahe, we worship. दत्ता Dattâ, was given. अस्मै Asmai, to him (student) भिक्षाम् Bhiksâm, food. इति Iti, thus.

7. Śaunaka Kāpeya pondering over this (riddle), came to understand it and said : “O Bramachârin! He is the Lord of the devas, the Father of all beings, the Golden tusked, the Consumer, (His name is) Anasûri, the Breath of Wisdom. (The wise) declare His greatness to be great indeed : Because not eaten by any, He eats even the uneaten (the Devas). This is the God that we worship.” (Then Kāpeya said addressing others) “Give food to that student.”—253.

Note.—This shows that charity should be discriminate. The real student should be supported. Though Prâṇa is so great, yet He even is subordinate to the Supreme. The next verse shows that.

MANTRA 8.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संत-
स्तकृत तस्मात्सर्वासु दिक्ष्वन्नमेव दशकृतः सैषा विराडन्नादी
तयेदं सर्वं दृष्टं सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद
य एवं वेद ॥ ८ ॥

इति तृतीयः खण्डः ॥ ३ ॥

तस्मै Tasmai, to him (the student). उ U, हा Ha, mere expletives. ददुः Daduḥ, they gave (food). Then the servants gave food to that Brahmachârin.

The above legend thus illustrates that Vāyu is the Consumer or Destroyer, for at the Great Latency everything and all beings merge into him. But he is not the Supreme Destroyer—God alone is the Supreme Destroyer, as He is the Supreme Creator also. Raikva now goes on to teach this. ते Te, these. वै Vai, indeed. एते Ete, these. पंचान्ये पांचान्ये Pañcha anye, pañcha anye, five other, five other. Namely, the four macrocosmic Devas and their consumer, Vāyu, the fifth; and the four microcosmic Devas and their consumer, Prāṇa, the fifth. दशसन्तः Daśasantaḥ, are ten, make the complete number; for ten is the number of perfection. तत् Tat, therefore. कृतं Kṛitam, (it is called) Kṛita. The number ten is the symbol of the Kṛita Age (the Golden Age): because as in the Kṛita Age all Dharmas are perfect, so in the number ten all numbers are contained. तस्मात् Tasmāt, therefore (in the above manner). सर्वसु Sarvāsu, in all, i.e., in ten. दिक्षु Dikṣu, quarters, directions. The directions are also ten. अन्न एव Annam eva, even the food (exists). दश Daśa, (as the perfect) ten. कृतम् Kṛitam, (therefore it is called) Kṛita or Perfect. Namely, the five Cosmic Devas, Agni, &c., (including Vāyu) and the five microcosmic Devas, Speech, &c., (including Prāṇa) are all food indeed. सा एषा Sā eṣā, that this (the Lord of the above ten Devas). विराट् Virāṭ, the Over Lord, the Lord Viṣṇu called Virāṭ. अन्नादी Annādī, the Eater of food. तया Tayā, by Him; (the Virāṭ). इदम् Idam, this. सर्वम् Sarvam, all, दृष्टम् Dṛiṣṭam, is seen. He sees all this. He is Omniscient. सर्वम् Sarvam, all. अस्य Asya, his. इदम् Idam, this. दृष्टम्, seen. भवति Bhavati, becomes. अन्नादः Annādaḥ, the eater of food, healthy. भवति Bhavati, becomes. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows, worships. The aspirant, who knows Viṣṇu thus as the Highest Eater, and worships Him, himself becomes partly a knower of all, according to his capacity.

8 They gave him food. Now these five and the other five make ten, therefore this is called Kṛita or Perfect. Therefore these dwell in the ten directions; and as they are ten, they form a Kṛitam or Perfect number. All this ten is indeed food. That Virāṭ (Lord Viṣṇu) is the eater of (this tenfold) food. He verily sees all this. He who worships (Lord Viṣṇu) thus, sees all this, and becomes an eater of food.—254.

Note.—The ten quarters are presided over by these ten devas, Agni, &c. They constitute collectively a Kṛitam or the Perfect number: and are the food of Viṣṇu. In other words, the God is the end of all, the Highest Container, higher than Prāṇa. The great difference between Madhva and modern Christianity is that he never makes Christ equal to God.

MADHVA'S COMMENTARY.

It is thus in the Prabhañjana:—"Because Vāyu consumes (saṁvṛikte) all Devas (at the time of the Great Dissolution), he is called the

Container (Sainvarga). Great indeed is his glory, because himself not eaten by any (except Viṣṇu) he eats all the Devatās.”

The Śruti says, “Ten verily is this all.” (This shows that the universe is made on the key-note of ten.)

As kṛita of ten is a perfect number, the Five Deities, when regarded in their cosmic and microcosmic aspects, become ten, and thus they are said to be Kṛitam or Perfect.

Note.—The devas are really eight, but they are counted as ten, when taken along with Vāyu in his two aspects of Vāyu and Prāṇa. The words pañcha anye pañcha anye of Mantra 8, therefore, do not mean that they are different sets of five, but the same five looked at from two points : the subjective and the objective.

As these eight complete the number ten, when Vāyu, counted as two, is taken along with them, so all these Devas together with Vāyu dwelling in all quarters are (considered) indeed as food.

[*Note.*—The Vāyu also becomes food and is called Annam.]

The God who is the Eater of this (tenfold) food is the Lord Virāt, namely, Viṣṇu Himself.

The word anadyamāna in Mantra 7 shows that Vāyu is not eaten by any (except Viṣṇu); as says the following verse :—

“Vāyu is the Eater of all Devatās, the Eater of Vāyu is Janārdana. There is no eater of Him. He is called Virāt, because, He is the Over-lord (adhirāja).”

FOURTH KHANDA.

MANTRA 1.

सत्यकामो ह जाबालो जवालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं
भवति विवत्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

सत्यकामः Satyākāmaḥ, Satyakāma (by name). *ह* Ha, once upon a time. *जाबालः* Jābālah, the son of Jābālā (the name of the mother). *जवालां मातरम्* Jābālām, mātaram, to (his) mother Jābālā. *आमन्त्रयाञ्चक्रे* Āmantrayañ chakre, addressed (and said); consulted (his mother). *ब्रह्मचर्यं* Brahmacharyam, the life of a religious student, studentship, the going to foreign land, in order to study the Vedas, in the house of the teacher. *भवति* Bhavati, O lady! *विवत्स्यामि* Vivatsyāmi, I wish to dwell (in the family of a teacher) or lead the life. *किं* Kim, what, *गोत्रः* Gotrah, family, clan. *नु* Nu, now. *अहम्* Aham, I. *अस्मि* Asmi, am.

1. Once upon a time, Satyakāma, son of Jābālā, consulted his mother, Jābālā, saying “O Lady! I wish to dwell as a Brahmachārin (in the family of some teacher) now (tell me) of what family I am.”—255.

Note.—Satyakāma had not yet been invested with the sacred thread, so it was necessary to pass through that ceremony first, before he could be taken as a boarder in some Vedic school. To enter such establishment it was necessary to recite one's family. Hence this question.

MANTRA 2.

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्य-
काम एव जाबालो ब्रवीथा इति ॥ २ ॥

सा Sâ, she. ह Ha, then. एनम् Enam, to him. उवाच Uvâcha, said. न Na, not. अहम् Aham, I. एतद् Etad, this (thing gotra). वेद Veda, know. तात Tâta, O child! O dear! यत् Yat, what. गोत्रः Gotrah, family, clan. त्वम् Tvam, thou. अस्मि Asi, art. बहु Bahu, many, freely, thoughtless, unrestricted. चरन्ती Charantî, serving, going about. परिचारिणी Parichârîṇî, as a maid servant. यौवने Yauvane, in my young days त्वाम् Tvâm, thee. अलभे Alabhe, I obtained. सा अहम् Sâ aham, that I. Etad na veda yat gotrah tvam asi, so I do not know of what gotra thou art. जवाला Jabâlâ, Jabâlâ. तु Tu, but. नामा Nâmâ, named. अहमस्मि Aham asmi, I am. सत्यकामः Satyakâma, nâma, by name. Tvam asi, thou art. स Sa, that, सत्यकामः जाबालः Satyakâma Jabâlâh. ब्रवीथाः Bravithâh, tell thou (to thy teacher). Iti, thus.

2. She then said to him, "I do not know, O child! of what family thou art. In my youth, when I was free to go about, as maid servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma. Say that thou art Satyakâma Jâbâla."—256.

Note.—Satyakâma appears to be the foster child of Jabâlâ. She had picked him up in her youth and did not think of making enquiries as to his parentage. Abandoning of infants was not unknown in ancient India.

MANTRA 3.

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्या-
म्युपेयां भगवन्तमिति ॥ ३ ॥

स Sa, he. ह Ha, then. हारिद्रुमतम् Hâridrumatam, to Hâridrumata (the son of Haridrumata). गौतमम् Gautamam, of the family of Gautama. एत्या Etya, going. उवाच Uvâcha, said. ब्रह्मचर्यम् Brahmacharyam, studentship. भगवति Bhagavati, with (thee) Venerable Sir. वत्स्यामि Vatsyâmi, I wish to dwell. उपेयां Upeyâm, I have come; may I come. भगवन्तम् Bhagavantam, to (you) Venerable Sir. इति Iti, thus.

3. He then going to Hâridrumata Gautama said to him, "I wish to dwell as a Brahmachârin with you, Sir. So I have come to you, Sir."—257.

MANTRA 4.

तं होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमे-
तद्वेद भो यद्गोलोऽहमस्म्यपृच्छं मातरं सा मा प्रत्यब्रवीद्ब्रह्मं
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्व-
मसि जवाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहं
सत्यकामो जावालोऽस्मि भो इति ॥ ४ ॥

तं Tam, him. ह Ha, then. उवाच Uvâcha, said. किं Kim, what. गोत्रः Gotraḥ, family. नु Nu, well, now. सोम्य Somya, O friend! अस्मि Asi, thou art. इति Iti, thus. स Sa, he. ह Ha, then. उवाच Uvâcha, said. Na aham etad veda, I do not know this. भो Bho, O Sir. Yad gotraḥ aham asmi, what family I am. अपृच्छं Aprichchham, I asked. मातरं Mâtaram, mother. सा Sâ, she. माम् Mâm, me. प्रत्यब्रवीत् Pratyabravît, replied. बहू Bahu, &c., the same as in the last mantra.

4. He said to him : "Of what family art thou, my friend?" He replied : "I do not know, Sir, of what family I am. I asked my mother, and she answered : "In my youth, when I was free to go about as a maid-servant (and was not in seclusion), I found thee. Therefore I do not know of what family thou art. I am Jabâlâ by name, thou art Satyakâma." I am therefore Satyakâma Jâbâla, Sir.—258.

MANTRA 5.

तं होवाच नैतद्ब्राह्मणो विवक्तुमर्हति समिधं सोम्या-
हरोपत्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामवलानां
चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्र-
स्थापयन्नुवाच नासहस्रेणार्तयेति स ह वर्षगणं प्रोवास ता
यदा सहस्रं संपेदुः ॥ ५ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

तं Tam, him. ह Ha, then. उवाच Uvâcha, said. न Na, not. एतद् Etad, this. ब्राह्मणः Brâhmaṇaḥ, a non-Brahman entitled; a person not belonging to the

special Varna entitled to Brahma-jñāna वि Vi, always. वक्तुं Vaktum, to say. अर्हति Arhati, is capable. समिधम् Samidham, sacred fuel. सोम्य Somya, O friend ! आहार Āhara, bring. उपनेष्येत्वा Upanēṣye tvā, I shall invest thee (with the sacred thread), I shall initiate thee. न Na, not. सत्यात् Satyāt, from truth. आगः Āgāḥ, thou didst swerve. इति Iti, thus. He said to him, “ A non-Brahmaṇa, i.e., a person undeserving of Divine wisdom (Brahman) is not capable of such truthfulness ; you are a Brāhmaṇa (a fit candidate for Brahma-jñāna). I will initiate you, as you have not swerved from truth. Bring, O child ! the sacrificial fuel.” तं Tam, him. उपनीय Upanīya, having initiated. कृशानाम् Kṛśānām, of the lean, of the poor (Brāhmaṇas). अबलानाम् Abalānām, of the weak (Brahmanas). Or both these epithets may qualify the cows, but then the genitive must be construed in the accusative. Then it would mean his own four hundred lean and weak cows. चतुश् शतम् Chatus śatam, four hundred. गाः Gāḥ, cows. निराकृत्य Nirākṛitya, having driven out of the cow-pen. उवाच Uvācha, said. इमाः Imāḥ, these. Somya, O friend. अनुसंव्रज Anusamvraja, follow after these, tend them. ताः Tāḥ, them (cows). अभिप्रस्थापयन् Abhiprasthāpayan, driving (towards the forest). उवाच Uvācha, said (Gautama to him). न Na, not. असहस्रेण Asahasreṇa, without a thousand. आवर्तेय Āvartaya, do return. Gautama said, “ Do not come back until these four hundred have multiplied to one thousand.” स Sa, he (Satyakāma). ह Ha, then. वर्षाणाम् Varṣaṇām, a number of years. प्रोवासा Provāsa, dwelt (in the forest). ताः Tāḥ, those (cows). यदा Yada, so long as. सहस्रं Sahasram, a thousand. संपेदुः Sampeduḥ, became.

5. He then said to him, “ A person undeserving of Brahma-knowledge is never capable of such speech. Child ! bring the sacred fuel. I shall initiate thee, since thou didst not swerve from truth.”

Having initiated him, he brought out four hundred cows belonging to some poor and weak Brāhmaṇas and said (to Satyakāma), “ Tend these.” When he was taking them towards the forest, he (Gautama) said further, “ Do not come back without a thousand.” (Satyakāma took them out and) dwelt in the forest for a number of years, till they had become one thousand.—259.

Note.—These years of tending cows were probationary period of silence and self communion. If a person properly and strictly observes this period of silent service, the Devas themselves will reveal to him the truth.

FIFTH KHANDA.

MANTRA 1.

अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह
प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न आचार्यकुलम् ॥१॥

अथ Atha, then. When the cows had multiplied to one thousand. ह Ha, verily. एनम् Enam, him to Satyakâma, who was thus endowed with faith and austerity. ऋषभः Rishabhaḥ, a bull. The chief Vâyu (the Christ) in the form of a bull appeared before Satyakâma. अभ्युवाद Abhyuvâda, said, addressed. सत्यकामः Satyakâmâ, O Satyakâma ! इति Iti, thus. भगवः Bhagavaḥ, O Lord. इति Iti, thus. ह Ha, indeed. प्रतिशुश्राव Pratisuśrâva, he replied. प्राप्ताः स्मः Prâptâḥ Smâḥ, we have reached. सोम्य Somya, O friend ! सहस्रं Sahasram, one thousand. Thy pledge is redeemed. प्रापय Prâpaya, take back, lead us. नः Naḥ, us. आचार्यकुलम् Âchâryakulam, to the home of thy teacher.

1. Then a Bull said to him : “ Satyakâma !” He replied : “ Master !” The Bull said : “ Friend ! we have reached the number thousand, lead us to the house of the teacher.”—260.

MANTRA 2.

ब्रह्मणश्च ते पादं ब्रूवाणीति ब्रूवितु मे भगवानिति तस्मै
होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची
दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥२॥

ब्रह्मणः Brahmanāḥ, of Brahman, of the Supreme Brahman. च Cha, and. ते Te, to thee. पादं Pâdam, a foot : a portion called Vâsudeva. ब्रूवाणि Bravâṇi, I will tell : may I tell. इति Iti, thus. ब्रूवितु Bravîtu, tell. मे Me, to me. भगवान् Bhagavân, Sir. इति Iti, thus. तस्मै Tasmai, to him. स Sa, he. ह Ha, indeed. उवाच Uvâcha, said. प्राची दिक् Prâchî dik, the eastern region or direction. कला Kalâ, one-sixteenth. प्रतीची Praticî, the western region. दक्षिणादिक् Dakṣiṇâdik, the southern region. कला Kalâ, one-sixteenth. उदीची दिक् Udîchî dik, northern region. कला Kalâ, one-sixteenth. The East is Vâsudeva, the West is Saṅkarṣaṇa, the South is Pradyumna and the North is Aniruddha. The Four Divine Forms dwell in these four regions. एष Eṣa, this. वै Vai, verily. सोम्य Somya, friend. चतुष्कलः Chatuṣkalah, four-sixteenth. पादः Pâdaḥ, a foot, a quarter. ब्रह्मणः Brahmanāḥ, of Brahman. प्रकाशवान् Prakâśavân, Prakâśvat (splendid). नाम Nâma, name. The Mystic name of this aspect of God is the Splendid. The Brahman Himself is looked upon as Four-fold under the names of Vâsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. They are called Padas or Quarters of the Supreme Brahman. Each of these Padas is again sub-divided into four

parts called Kalās or four-sixteenths. These Kalās also bear the same names as Vāsudeva, &c. Thus the first Kalâ of Vāsudeva Pada is called Vāsudeva, the second Kalâ of Vāsudeva Pada is Saṅkarṣaṇa, and so on.

2. “ May I tell thee a quarter of Brahman (the Vāsudeva Form)” “ Tell me Sir,” He said to him. “ The Eastern region is one-sixteenth (Vāsudeva), the Western region is one-sixteenth (Saṅkarṣaṇa), the Southern region is one-sixteenth (Pradyumna), the Northern region is one-sixteenth (Aniruddha). This four-sixteenth constitutes one quarter of Brahman, O Friend ! The (secret) name of this quarter is Prakâśavat.—261.

MANTRA 3.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ ३ ॥
इति पञ्चमः खण्डः ॥ ५ ॥

स Sa, he. यः Yah, who. एतन् Etam, this (one quarter of Brahman consisting of four Kalās). एवं Evam, thus (named as Prakâśavat). विद्वान् Vidvân, knowing. चतुष्कलं पादं ब्रह्मणः Chatuṣkalam pādāṁ brahmaṇaḥ the quarter of Brahman consisting of four Kalās. प्रकाशवान् इति Prakâśavān iti, the Prakâśavat thus. उपास्ते Upâste, meditates, worships. प्रकाशवान् Prakâśavān, full of splendour. अस्मिँल्लोके Asmin loke, in this world. भवति Bhavati, becomes. प्रकाशवतः Prakâśavataḥ, full of splendour, luminous. ह Ha, indeed. लोकान् Lokān, worlds. The luminous worlds like Vaikunṭha, &c. जयति Jayati, conquers, obtains. Yah, etam, &c., the same as above.

3. He who knows it thus, and meditates on the quarter of Brahman, consisting of four-sixteenths, by the name of Prakâśavat, becomes full of light in this world. He attains luminous worlds, whoever knows this and meditates on the quarter of Brahman, consisting of the four-sixteenths, by the name of Prakâśavat.—262.

SIXTH KHANDA.

MANTRA 1.

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयां-
कार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राडुपविवेश ॥ १ ॥

अग्निः Agniḥ, fire. ते Te, they. पादं Pādā, a quarter. वक्ता Vaktā, will tell. इति Iti, thus. The Bull having declared one quarter of Brahman, said, "Thy fire, i.e., the deity of fire, will tell one quarter of Brahman." So saying he went away. स Sa, he. ह Ha, then. श्वः Śvaḥ, the morrow. भूते Bhûte, became, came. गाः Gâḥ, the cows. अभिप्रस्थापयाञ्चकार Abhiprasthâpayañchakâra, drove (towards the house of the teacher). ताः Tâḥ, they. यत्र Yatra, where, in what place. सायं Sâyam, evening. बभूवुः Babhûvuh, became, तत्र Tatra, there. अग्निम् Agnim, fire. उपसमाधाय Upasamâdhâya, having lighted, having put the fuel (samidh) on the fire. उपरुध्य Uparudhya, having penned (the cows). समिधम् आपाय Samidham âdhâya, having placed the fuel on the fire. पश्चात् Paśchât, behind. अग्नेः Agneḥ, of the fire. प्राड् Prâṇ, (looking) to the east उपविवेश Upaviveśa, sat down.

1. Thy Agni will declare to you another quarter of Brahman. (Thus saying Vâyū went away). He, when the morrow came, (drove the cows towards the house of the teacher). Where the night overtook them, he lighted a fire, penned the cows, placed fuel on the fire, and sat down behind the fire, looking to the east (meditating on the words of the Bull).—263.

Note.—It appears that the house of the teacher was at a great distance, for it took four days to reach it. Moreover, Satyakâma was kind towards the animals and was not driving them hard : but allowed them to walk slowly.

MANTRA 2.

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इतिह प्रति-
शुश्राव ॥ २ ॥

तम् Tam, him. अग्निः Agniḥ, the deva of fire (materialising). अभ्युवाद Abhyuvâda, said. सत्यकामा ३ Satyakâma 3, O Satyakâma. इति Iti, thus. भगवः Bhagavaḥ, Sir ! इति Iti, thus. ह Ha, then. प्रतिशुश्राव Pratiśuśrâva, replied.

2. Then Agni said to him, "Satyakâma !" "Sir !" he replied.—264.

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

ब्रह्मणः Brahmanāḥ somya te pādāṁ bravāṇi iti, 'may I tell thee a quarter of Brahman. ब्रवीतु Bravitu me Bhagavān, iti, He said 'Tell it Sir.' तस्मै स ह उवाच Tasmai sa ha uvācha, he said to him. पृथिवी Prīthivī, the earth, the physical plane. कला Kalā, one-sixteenth (Vasūdeva sixteenth). अन्तरिक्षं Antarikṣam, the middle region, the Astral plane. कला Saṅkarṣaṇa, one-sixteenth. द्यौः Dyauḥ, the heaven, the mental plane. कला, the Pradyumna sixteenth समुद्रः Samudraḥ, the Great Expanse, the Buddhic plane. कला the Aniruddha one-sixteenth. Eṣa vai somya chatuṣkalaḥ pādāḥ Brahmanāḥ, this verily O friend, is a quarter of Brahman, consisting of four-sixteenths. अनन्तवान् Anantavān, the endless. Anantavat. नाम Nāma, named.

3. "May I tell thee, friend! a quarter of Brahman (the Saṅkarṣaṇa Form)? "Tell me Sir" He said to him "The earth is one-sixteenth: the intermediate region is one-sixteenth, the heaven is one-sixteenth and the great expanse is one-sixteenth. This is a quarter of Brahman, consisting of four-sixteenths: and called Anantavat.—265.

MANTRA 4.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ५ ॥

इति षष्ठः खण्डः ॥ ६ ॥

स Sa, he, &c. The same as mantra 3 of the Fifth Khaṇḍa except that the word anantavān is substituted for the Prakāśavān.

4. He who knows it thus and meditates on the (Saṅkarṣaṇa) quarter of Brahman, consisting of four-sixteenths, under the name of Anantavat, becomes endless in this world. He attains endless worlds (after death) who knowing this meditates on the (Saṅkarṣaṇa) quarter of Brahman, consisting of the four-sixteenths, under the name of Anantavat.—266.

SEVENTH KHANDA.

MANTRA 1.

ह॒स॒स्ते पादं व॒क्तेति स ह श्रोभू॑ते गा अ॒भिप्र॑स्थापयांच-
कार ता यत्रा॒भिसा॑यं वभू॒वुस्त॒लाग्नि॑मुपसमाधाय गा उपरु॒ध्य
समि॑धमाधाय पश्चाद॒ग्नेः प्राडु॑पोपविवेश ॥ १ ॥

हंसः Haṃsa, a flamingo. The Four-faced Brahmā in the form of a flamingo. ते Te, to thee. पादं Pādam, a quarter. वक्ता Vaktā, will tell, will declare. The Agni said "Lord Brahmā in the form of a Flamingo will declare to thee a quarter of Brahman." So saying, he went away. The rest as in Mantra 1 of the last Khaṇḍa.

1 "A flamingo (Brahmā) will declare to you another quarter of Brahman." (Thus saying Agni went away). He, when the morrow came, drove the cows towards the house of the teacher, and where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—267.

MANTRA 2.

त॒ ह॒स॒स उप॑ नि॒पत्या॒भ्युवा॑द सत्य॒काम॑ ३ इति॑ भगव
इति॑ ह प्रति॒शुश्रा॑व ॥ २ ॥

तं Tam, to him. हंसः Haṃsaḥ, a flamingo. उपनिपत्य Upanipatya, having flown. अभ्युवाद Abhyuvāda, said. The rest as above in previous mantras.

2. Then a Haṃsa flew near and said to him : "Satya-kāma !" He replied : "Sir."—268.

MANTRA 3.

ब्रह्म॑णः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति
तस्मै॑ होवाचा॒ग्निः क॒ला सूर्यः॑ क॒ला चन्द्रः॑ क॒ला वि॒द्युत्क॒लैष
वै सोम्य॑ चतुष्क॒लः पादो॑ ब्रह्म॒णो ज्योति॑ष्मान्नाम ॥ ३ ॥

ब्रह्मणः Brahmanāḥ, of Brahman. The words are the same as in the corresponding mantras of the previous two Khaṇḍas. The Kalās however here are different. अग्निः Agniḥ, the fire (is one-sixteenth and is called Vāsudeva Kalā of the Pradyumna Pāda). सूर्यः Sūryaḥ, the sun (the Saṅkarṣaṇa Kalā of the Pradyumna Pāda). चन्द्रः Chandrah, the moon (the Pradyumna Kalā of the Pradyumna Pāda). विद्युन् Vidyut, the lightning (the Aniruddha Kalā of the Pradyumna Pāda). ज्योतिष्मान् Jyotiṣmān, called Jyotiṣmat (full of light).

3. “May I tell thee, friend! a quarter of Brahman!” (the Pradyumna Form)? “Tell me Sir.” He said to him : “The fire is one-sixteenth, the sun is one-sixteenth, the moon is one-sixteenth, the lightning is one-sixteenth. This is a quarter of Brahman, consisting of four-sixteenths : and called Jyotiṣmat.—269.

MANTRA 4.

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ज्योतिष्मानस्मिल्लोके भवति ज्योतिष्मतो ह लोका-
ज्जयति य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानि-
त्युपास्ते ॥ ४ ॥

इति सप्तमः खण्डः ॥ ७ ॥

स Sa, he. Yah, who. The words the same as in the previous Khaṇḍas.

4. He who knows it thus and meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths, under the name of Jyotiṣmat, becomes full of light in this world. He obtains the worlds which are full of light (after death), who knowing this meditates on the (Pradyumna) quarter of Brahman, consisting of four-sixteenths under the name of Jyotiṣmat.—270.

KHANDA EIGHTH.

MANTRA 1.

मद्गुष्टे पादं वक्तेति स ह श्रोभूते गा अभिप्रस्थापयांच-
कार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य
समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

मद्गुः Madguḥ, a water-bird. Varuṇa, in this form. The words are the same as above.

1. “A water-bird (Varuṇa) will declare to you another quarter of Brahman.” (Thus saying Brahmā went

away.) He when the morrow came, drove the cows towards the house of the teacher. Where the night overtook them, he lighted a fire, penned the cows, placed wood on the fire, and sat down behind the fire, facing the east.—271.

MANTRA 2.

तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रति-
शुश्राव ॥ २ ॥

2. Then a water-bird (Varuṇa) flew near and said to him: "Satyakâma." He replied: "Sir."—272.

MANTRA 3.

ब्रह्मणः सोम्य ते पादं ब्रूणीति ब्रूतु मे भगवानिति
तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष
वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

प्राणः Prāṇah, the Life Breath (the Vāsudeva Kalā of Aniruddha Pāda).
चक्षुः Chakṣuḥ, the sight, the eye (the Saṅkarṣaṇa Kalā of Aniruddha Pāda). श्रोत्रम्
Śrotram, the hearing, the ear (the Pradyumna Kalā of Aniruddha Pāda) मनः
Manah, the manas, the mind (the Aniruddha Kalā of Aniruddha Pāda).

3. "May I tell thee, friend! a quarter of Brahman (the Aniruddha Form)? " "Tell me Sir." He said to him: "The breath is one-sixteenth, the eye is one-sixteenth, the ear is one-sixteenth, the mind is one-sixteenth. This is a quarter of Brahman consisting of four-sixteenths: and called Âyātanavat (having a home)."—273.

MANTRA 4.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मण आयतनवानि-
त्युपास्त आयतनवानस्मिल्लोके भवत्यायतनवतो ह लोकाञ्जयति
य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

4. He who knows it thus and meditates on the (Aniruddha) quarter of Brahman, consisting of four-six-

teenths, under the name of Āyatanavat, becomes possessed of a mansion in this world. He obtains after death the worlds which are full of mansions ; who knowing this meditates on the (Aniruddha) quarter of Brahman, consisting of four-sixteenths, under the name of Āyatanavat.—274.

KHANḌA NINTH.

MANTRA 1.

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति
भगव इति ह प्रतिशुश्राव ॥ १ ॥

प्राप Prāpa, reached. Thus taught by the Devas, Satyakāma reached the home of his teacher ह Ha, then. आचार्य-कुलम् Āchārya-Kulam, the teacher's home. तं Tam, to him. आचार्यः Āchāryah, the teacher. अभ्युवाद Abhy-uvāda, said. सत्यकामा ३ O Satyakāma. भगव; &c.

1. Thus he reached the house of his teacher. The teacher said to him: "Satyakāma!" He replied "Sir."
—275.

MANTRA 2.

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनु-
ष्येभ्य इति ह प्रतिजज्ञे भगवाःस्त्वेव मे कामे ब्रूयात् ॥ २ ॥

ब्रह्मविद् Brahmaid, the knower of Brahman. इव Iva, like. वै Vai, verily, clearly. सोम्य Somya, O friend. भासि Bhāsi, thou shinest. कः Kaḥ, who (a Deva or a man). नु Nu, now. त्वा Tva, to thee. अनुशशास Anuśaśasa, has taught. इति Iti, thus. The teacher said "thou lookest like a knower of Brahman. Did any human or super-human being teach thee." Satyakāma replied "no man has taught me—beings other than any man have taught me." अन्ये Anye, other than. मनुष्येभ्यः Manuṣebhyaḥ, than men. इति Iti, thus. प्रतिजज्ञे Pratijajñe, he replied. He replied "Beings other than human have taught me. What man would have dared to teach me thy pupil." भगवान् Bhagavān, Sir. तु Tu, but. एव Eva, alone. मे Me, to me, my. कामे Kāme, for welfare. ब्रूयात् Brūyāt, say : should teach.

2. The teacher said: "Friend, thou shinest verily like one who knows Brahman. Now who has taught thee

(a man or Deva) ? ” He replied “ Beings other than men, (have taught me). But, Sir, for my good, you should teach me.”—276.

Note.—The last sentence may also be translated “ But Sir you say benediction for the completion of my desire.” The blessing is required to make this knowledge complete.

MANTRA 3.

श्रुतं ह्येव मे भगद्गृशेभ्य आचार्याद्वैव विद्या विदिता
साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचात् ह न किञ्चन वीयायेति
वीयायेति ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

श्रुतं Śrutam, I have heard. हि Hi, because. एव Eva, alone. मे Me, by me. भगवद्-गृशेभ्यः Bhagavad-gṛīṣebhyaḥ, from great men like you. आचार्याद् Âchāryāt, from the teacher. हि Hi, verily. एव Eva, alone. विद्या Vidya, knowledge. विदिता Vidiṭa, known : learnt. साधिष्ठम् Sādhiṣṭham, to real good : the best. प्रापयति Prāpayati, leads. इति Iti, thus. तस्मै Tasmai, to him (Satyakāma). ह Ha, indeed, then. एतद् Etad, this (which was already taught by the Devas). एव Eva, even : alone. उवाच Uvācha, said. अत्र Atra, here, i. e., on account of having learnt from the Devas. ह Ha, indeed. न Na, not. किञ्चन Kiñchana, any. वीयाय Viyāya, harm occurred. इति Iti, thus. वीयाय Viyāya, harm, occurred. इति Iti, thus.

3. “ Because even I have heard from exalted ones like you, that only such knowledge as is learnt from (a regularly accepted) Teacher leads to the highest good.” Then he taught him the very same thing, and (Satyakāma) suffered no harm, (though he had learnt from beings other than a teacher), yea, he suffered no harm.—277.

Note.—The occult truth—“ the Vidyâ learnt from an Âchārya leads to the real goal ”—is at the foundation of the whole system of Eastern training. Satyakāma had never accepted the Devas as his teachers, they, out of their kindness taught him. Hence to make that teaching really fruitful, he asked his own Teacher to confirm it, which he gladly did.

MADHVA'S COMMENTARY.

Khaṇḍa, Fourth to Ninth.

The Samvarga Vidyâ—the Knowledge of the Complete Dissolution,—which relates both to the Para and the Aparā Brahman—has been described in the previous Khaṇḍas. The Śruti now enters into a subject dealing with the Para Brahman exclusively; namely the Vidyâ or knowledge about the Divine Quarternary—the Chaturmūrti consisting of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. It introduces the subject by the story of Satyakāma, given in the six Khaṇḍas (from four to nine.)

[Says an objector as it is not possible to know whether a person is a Brāhmaṇa or not unless his Gotra is known ; how is it that Satyakāma was initiated by Gautama, for the initiation of a Śūdra is prohibited. To this the answer is that the straightforwardness of Satyakāma in telling "I do not know my Gotra or clan," shows that he must be a Brāhmaṇa, for truthfulness is the mark of a Brāhmaṇa. Śūdras are not straightforward. The Vedānta Sūtra also refers to this.]

But suppose a person is straightforward and truthful, does it necessarily follow that he is a non-Śūdrā. To this the Commentator answers with an emphatic yes, by quoting Sāma Samhitā.

It is thus in the Sāma-Samhitā :—"Straightforwardness is the principal characteristic mark of the Brāhmaṇa (*i. e.* of three castes entitled to the knowledge of Brahman) the mark of the Śūdra is that he is not straightforward. Gautama (acting upon this universal rule and) knowing this initiated Satyakāma."

(How could the Bull, the flamingo and the Diver-bird teach Satyakāma? These are irrational animals.)

To this the Commentator answers :—

Vāyu assumed the form of a bull, the God of fire appeared himself as Agni, Brahmā the four-faced appeared as flamingo, and Varuṇa as the Diver-bird ; and thus these four Devas taught Satyakāma.

Thus the above, which is also a quotation, shows that the sun is not flamingo nor Prāṇa the diver-bird as explained by Śaṅkara. The Bull, the Agni, the Flamingo and the Water-bird taught Satyakāma one foot of Brahman each ; called respectively Prakāśavat, Anantavat, Jyotiṣmat, and Āyatanavat. What are the meanings of these being the four feet of Brahman ?

To this the Commentator replies :—

The four names Prakāśavat, Anantavat, Jyotiṣmat and Āyatanavat are the epithets of the Lord Hari, and refer to the four forms of the Quarternary, namely to Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. These four dwelling in the quarters &c., and ruling over them, are called also by the names of those places which each occupies and rules.

[Thus as the ruler of Kashmir is simply called Kashmir also : the Duke of Devonshire is called Devonshire also. So Vāsudeva &c., are called by names of the places also].

Says an objector : If the Bull &c., here are Devas who taught Satyakāma, how is it that Satyakāma who was taught by Devas themselves says to Gautama "You are my only teacher—you only I wish, should teach me." A man taught by a higher Guru, like a Deva, should not ask to be taught again by a lower Guru like a Rīṣi. As says a verse "If unsought one gets the best Guru, let him accept him as a Teacher without hesitation."

To this the Commentator replies :—

These Devas did not teach Satyakāma thinking that they were his Āchāryas or spiritual Teachers (they did not put themselves forward as regular Teachers : but as casual givers of knowledge.) Hence Satyakāma asked his Guru to teach him again : and begged his permission.



But is it not possible that Satyakāma took these Devas as his Gurus and learnt Divine Wisdom from them, and then again got the same teaching from Gautama. To this the Commentator answers :—

If one has obtained a better Teacher and has accepted him as a Teacher, let him never desire to learn from a lower Teacher and even if he hears from him, he should never ask his permission, (to validate such teaching.)

This shows that a person may renounce a Guru of the lower grade for one of a higher grade. The gradation of Gurus is given next.

Higher than the Masters (Ṛṣis) are the Devas, higher than the Devas is Vāyu (the Christ), higher than Vāyu is the Lord Viṣṇu (the God), there is no higher Teacher than God. Thus it is in the Âchārya Saṃhitā.

One may learn from a lower Guru even, but should never confound this hierarchy of Teachers. If a Person has taken a Deva as his Guru, he cannot pay the same devotion to a Ṛṣi Guru as he does to the Deva. But if a Deva of his own accord teaches him something, that does not mean giving up his Ṛṣi Guru.

The ninth Khanda closes with the words Atra ha na kiñchana vīyāya iti vīyāya iti. According to Śaṅkara they mean "Nothing was left out." But Madhva shows that this is not the real meaning of these words.

The words atra ha na kiñchana vīyāya mean "and to him no harm occurred"—for his hearing from the Devas did not cause any harm to him.

The law of occult teaching is that one should not learn from another teacher but from his own Guru. Satyakāma however allowed himself to be taught by these Devas, without previously getting the permission, of his Guru. This breach of discipline required to be severely punished, but in the case of Satyakāma, no harm accrued because he did not wilfully go to these to be taught, but they themselves of their own grace taught him.

TENTH KHANDA.

MANTRA 1.

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्य-
मुवास तस्य ह द्वादशवर्षाण्यग्नीन् परिचचार स ह स्मान्यानन्ते-
वासिनः समावर्तयस्तस्मै न समावर्तयति ॥ १ ॥

उपकोसलः Upakosalaḥ, Upakosala (by name). ह वै Ha vai, mere expletives. कामलायनः Kāmalāyanaḥ, the son of Kāmalāyana. सत्यकामे जाबाले Satyakāme Jābāle, with Satyakāma Jābāla. ब्रह्मचर्यम् Brahmacharyam, for the sake of Brahma-knowledge or as a religious student. उवास Uvāsa, dwelt. तस्य Tasya, his i. e., (of the teacher). ह Ha, a mere expletive. द्वादश Dvādaśa, twelve. वर्षाणि Varṣāṇi, years. अग्नीन् Agnīn, fires. परिचचार Parichachāra, tended. स Sa, he (the teacher). ह Ha, but. स्मा Smā, a past tense denoting particle=did. अन्यानन्तेवासिनः Anyān antevāsināḥ, other boarder pupils. समावर्तयन् Samāvartayan,



allowing to return home after finishing studies ; like the giving of the diploma of the completion of the course of studies in modern times : passing. तं Tam, him (Upakosala) ! ह Ha, behold ! स्म Sma, a past tense denoting participle. एव Eva, even. न Na, not. समावर्तयति स्म Samāvartayati sma, did not allow to return, did not give him the final certificate, did not pass him.

1. Upakosala, the son of Kâmalâyana dwelt as a religious student in the house of Satyakâma Jâbâla. He tended his fires for twelve years. But though the teacher, allowed the other pupils to depart, he did not allow Upakosala to depart.—278.

Note.—This shows that twelve years was the general period to finish a course of studies, and enter household life. Average students were generally sent back after twelve years, as graduates. Only students of exceptional merits (like Upakosala) were detained for post-graduate studies. Upakosala however mistook the intentions of his teacher. He thought he was detained because he had not come up to the average standard of the passed students.

MANTRA 2.

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन् परिचचारीन्मा
त्वान्नयः परिप्रवोचन् प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवा-
सांचक्रे ॥ २ ॥

तं Tam, him (the teacher). जाया Jāya, the wife, the teacher's wife. उवाच Uvācha, said. तप्तः Taptaḥ, exhausted through austerities. ब्रह्मचारी Brahma-chārī, the student. कुशलम् Kuśalam, properly, carefully. अग्नीन् Agnin, the fires. परिचचारीन् Parichachārit, tended. मा Mā, not. त्वा Tvā, thy. अन्नयः Agnayāḥ, the fires. परिप्रवोचन् Paripravochan, said, blame. प्रब्रूहि Prabrūhi, tell, teach. अस्मै Asmai, to this (pupil). इति Iti, thus. तस्मै Tasmai, to him (Upakosala). अप्रोच्य Aprochya, without teaching. एव Eva, even, however. प्रवासाञ्चक्रे Prava-sāñ chakre, went away on a journey, went to foreign parts.

2. Then his wife said to him “This student is quite exhausted with austerities, because he has diligently tended your fires. (But you have not taught him), and your fires even though so well tended have not taught him. Now (at least) teach him.” But Satyakâma, however, went away on a journey, without having taught Upakosala.—279.

MANTRA 3.

स ह व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्न-
शान किंनु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा
नानात्यया व्याधिभिः प्रतिपूर्णाऽस्मि नाशिष्यामीति ॥ ३ ॥

स ह Sa ha, he (Upakosala) then. व्याधिना Vyādhinā, from sorrow, from mental dejection at not being passed. अनाशितुम् Anaśitum, to leave off taking food, to fast. दध्रे Dadhre, made up his mind. तम् Tam, him. आचार्य-जाया Âchārya-jāyā, the teacher's wife. उवाच Uvācha, said. ब्रह्मचारिन् Brahmachārin, O Student. अशान Asāna, take food, eat. किं Kim, why. नु Nu, now. न Na, not. अश्नासि Aśnāsi, eatest thou. स Sa, he. ह Ha, then. उवाच Uvācha, said. बहवः Bahavaḥ, many. इमे Ime, these. अस्मिन् Asmīn, in this. पुरुषे Puruṣe, man. कामाः Kāmāḥ, desires. नाना Nānā, many. अत्ययाः Atyayaḥ, going, directions. व्याधिभिः Vyādhibhiḥ, by diseases, sorrows at not getting the objects of my desires. प्रतिपूर्णाः Pratipūrṇāḥ, completely full. अस्मि Asmi, I am. न Na, not. अशिष्यामि Aśiṣyāmi, I shall eat. इति, thus.

3. Then Upakosala, from sorrow took into his head to leave off eating. Then the wife of the teacher said to him "Student, eat. Why do you not eat?" He said. "There are many desires in this man here, which go in different directions. I am full of sorrows, (and so have no room for food), so I do not take food."—280.

MANTRA 4.

अथ हाग्नयः समूदिरे ततो ब्रह्मचारी कुशलं नः पर्यचारी-
द्वन्तास्मै प्रब्रवामेति तस्मै होचुः ॥ ४ ॥

अथ Atha, then, when the student had finished speaking. Ha, then, अग्नयः Agnayāḥ, the fires, being moved by pity. समूदिरे Sam-ūdire, said to each other. तप्तः ब्रह्मचारी Taptāḥ-brahmachārī, the student exhausted through austerities. कुशलं Kuśalam, carefully, properly. नः Naḥ, us. परिचचारीन् Parichachārīt, tended. हन्त Hanta, now. अस्मै Asmai, to this (student). प्रब्रवाम Prabravāma, may we teach (the knowledge about the higher and the lower Brahman). इति Iti, thus: having made up their mind. तस्मै Tasmai, to him. ह Ha, then. ऊचुः Ūchuḥ, they said.

4. Thereupon the fires said among themselves "This student, has become exhausted through austerities in serving us properly. Now let us teach him." Then they said to him.—281.

MANTRA 5.

प्राणो ब्रह्म कं ब्रह्म खं ब्रूहेति स होवाच विजानाम्यहं
यत्प्राणो ब्रह्म कंच तु खंच न विजानामीति ते होचुर्यद्वाव कं तदेव
खं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ॥ ५ ॥

इति दशमः खण्डः ॥ १० ॥



प्राणः Prāṇaḥ, strength: endowed with strength. Breath. The Life breath. The Christ. ब्रह्म Brahma, Brahman. The lower or Aparā Brahman. Kam, the Ka the joy. Endowed with independent strength and Joy is Ka. ब्रह्म Brahma, Brahman, the Para or higher Brahman. खं Kham, the Kha the infinite. Endowed with independent strength and wisdom is Kha. इति Iti, thus. स Sa, he (Upokosala). ह Ha, then. उवाच Uvācha, said. विजानामि Vijānāmi, I know. अहम् Aham, I. यत् Yat, what (you have said). प्राणः ब्रह्म Prāṇa Barhma, Prāṇa is Brahman. Brahman is Prāṇa or strength. कं Kam, Ka. च Cha, and. तु Tu, but. खं Kham, kha. च Cha, and. न Na, not. Vijānāmi, I know. इति, thus. ते Te, they (the fires). ह Ha, then. ऊचुः Ūchuh, said. यत् Yat, what. वाव Vāva, indeed. कं Kam. तत् Tat, that. एव Eva, alone. खम् Kham. यत् Yat, what. एव Eva, even. खम् Kham. तत् एव कम् that is even Ka. इति, thus. प्राणं Prāṇam, the Chief Breath. The Aparā Brahman. च Cha, and. ह Ha, an expletive. अस्मै Asmai, to him (Upakosala). तदा Tadā, then. आकाश Ākāśam, the Full. Viṣṇu, the Supreme Brahman. च Cha, and. ऊचुः Ūchuh, said.

5. “Prāṇa (power) is (lower) Brahman. Ka (Infinite Power and Joy) is Brahman (higher); Kha (Infinite Power and wisdom) is (also higher) Brahman.”

He said. “I understand that Prāṇa is Brahman; but I do not understand Ka or Kha.”

They said: “That which is Ka is indeed Kha; that which is Kha is indeed Ka.” They therefore taught him that the (lower) Brahman was Prāṇa, and that (the higher) Brahman was the All-luminous (Viṣṇu).—282.

Note.—The Power simply is Prāṇa—the Christ principle. But it is under the Supreme. Therefore Prāṇa or power is taught here as the lower Brahman. While the Supreme Brahman is described by the two words Ka and Kha. Now Ka means pleasure, and Kha means ether. Upakosala therefore naturally asks how can pleasure and ether be called Brahman. He took Ka and Kha in their separate senses and hence said “I do not understand Ka and Kha.” The fires therefore taught him that Ka and Kha were not separate entities, but identically one. Ka denotes God as Omnipotent and all Good. While Kha denotes Him as Omnipotent and All-wise. This mantra in fact teaches both about the Aparā Brahman and Para Brahman. The doctrine about Prāṇa is teaching about lower Brahman, the doctrine of Ka and Kha—otherwise Ākāśa—is teaching about higher Brahman.

MADHVA'S COMMENTARY.

Note.—The teaching about Para and Aparā Brahman is again resumed in this and five subsequent Khāṇḍas. They give also the teaching about the death and the Path followed by the soul after death. This is done in the form of a legend of Upakosala. The phrase Prāṇaḥ Brahma does not mean that the attributes of Supreme Brahman are temporarily imposed on Prāṇa or breath: but that Prāṇa means here Power: and it describes that Brahman is All-power. Hence the Commentator says:—

The phrase *prâṇo brahma* means that Brahman is essentially power. *Ka* means that Brahman is essentially Joy. *Kha* that He is Wisdom or Knowledge.

Thus *Prâṇa*, *Ka* and *Kha* describe the three attributes of God—Power, Bliss or Goodness, and Wisdom. God is Omnipotent, All good and All wise. But the mere Power aspect belongs to *Prâṇa* or Chief Breath also : but his power is *under* the control of God. This the commentator proves by an authority :—

The lower Brahman is *Prâṇa* who is the deity of power immediately, while Hari Himself is Supreme Brahman essentially All wisdom and bliss and Full.

[But this does not mean that God does not possess Power, or that *Prâṇa* (the Christ) is Power only and has not Wisdom and Bliss God and the Christ possess all these three attributes in their fullness, with this difference that God is independent, while the Christ is dependent upon God for the exercise of these functions].

The wise say that *Ka* denotes the independent infinite Power and Bliss: while *Kha* means the full (independent) infinite conjunction of Power and Wisdom.

Note.—The word *naija* is used in the verse which literally means “belonging to one's own self”; not dependent upon another, hence independent. The *pârṇa* is used in the verse and means “full”—but “full” and “independent” are synonymous.

The Supreme Viṣṇu, whose essential nature is that (namely it is *Ka*—uncontrolled supreme power and joy; and *Kha*—uncontrolled supreme power and wisdom) is called *ākāśa*—the All-luminous or All-pervading.

Thus there are said to be two Brahman—*Prâṇa* (the Lower Brahman) and *Ākāśa* (the Higher Brahman). Thus it is said in the same (*Sâma Samhitâ*).

The well-known meaning of the word *Prâṇa* is *Vâyu*. (Therefore Upakosala) who was in doubt whether *Ka* and *Kha* denoted two different beings (or one) said “I do not understand *Ka* and *Kha*”.

Note.—It does not mean that he did not know the ordinary meanings of *Ka*=pleasure, and *Kha*=ether. He was in doubt whether *Ka* and *Kha* referred to the same person or to two different persons.

Therefore to show the identity of *Ka* and *Kha*, the fires said “That which is *Ka* is verily *Kha*, that which is *Kha* is verily *Ka*.”

Note.—This establishes the complete identity. All *Ka* is *Kha*; All *Kha* is *Ka*. Or in modern logic all *A* is *B*, and all *B* is *A* will be true only when *A* and *B* are identical,

ELEVENTH KHANḌA.

MANTRA 1.

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य
एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

अथ Atha, then (after the teaching by the three Fires conjointly). ह Ha, indeed. एनम् Enam, him (Upakosala). गार्हपत्यः The Gārhapatya, Fire. अनुशशास Anu-śaśāsa, taught. पृथिवी Prithivī, the earth. The Vast. The Lord called so because of His all-expansiveness. अग्निः Agniḥ, fire; the Leader of Body. अन्नम् Annam, food, the Eater, the Destroyer. आदित्यः Âdityaḥ, the sun, the Eternal: who exists from the beginning (âdi). Iti, thus. यः Yaḥ, who. एषः Eṣaḥ, this. आदित्ये Âditye, in the sun. The Solar Logos. पुरुषः Puruṣaḥ, the spirit, the Lord possessing the six perfections. दृश्यते Drīsyate, is seen (by Divine or clairvoyant vision). सः Saḥ. He. अहम् Aham, I: the Lord called Aham, or Supreme because He is not (a) inferior (ha=heya): and dwelling in the Gārhapatya Fire. अस्मि Asmi, I am. The Lord called asmi="I AM". सः Saḥ, that. एव Eva, indeed. अहम् Aham, I. अस्मि Asmi, I am. इति Iti, thus.

1. After that the Gārhapatya Fire taught him. "Brahman is Vast (prithivī), World Guide (agni), Destroyer (annam) and Eternal (âditya)." As subjective Antaryāmin (He is), the SPIRIT who is seen in the Solar Logos (by the illumined sage). He is the "SUPREME I AM," He indeed is the SUPREME I AM.—283.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिन्श्च लोकेऽमुष्मिन्श्च य एतमेवं विद्वानुपास्ते ॥२॥

इत्येकादशः खण्डः ॥ ११ ॥

स Sa, he. यः Yaḥ, who. एतम् Etam, this; the all pervading aspect of Brahman: as well as His antaryāmin aspect. एवं Evaṃ, thus. विद्वान् Vidvān, knowing. उपास्ते Upāste, meditates. अपहृते Apahate, on the destruction. पापकृत्याम् Papakṛityām, the sinful deeds. लोकी Loka, dweller of God's world. सर्वं Sarvam, all. आयुः Ayur eti, attains life eternal. ज्योर्जीवति Jyok Jivati, lives resplendent. न Na, not. अस्य Asya, his. अपर पुरुषाः Inferior persons, servants. क्षीयन्ते Kṣiyante, perish. वयं Vayam, we (Fires). तं Tam, him (the Knower of this two-fold Lord). उपभुञ्जामः Upa-bhuñjāmaḥ, we guard. We do not allow his servants to perish. अस्मिन् Asmin, in this. लोके Loke, world. अमुष्मिन् Amuṣmin, in that. च Cha, also.



2. He who knowing this thus meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives resplendent, and his dependants do not perish, because we guard him in this world and in the other ; who soever knowing this thus, meditates on Him.—234.

TWELFTH KHANDA.

MANTRA 1.

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि
चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स
एवाहमस्मीति ॥ १ ॥

Atha ha enam, then to him. अन्वाहार्यपचनः The Anvâhârya Fire. Anuśaśasa, taught. आपः Âpaḥ the waters, the Protector of all. (आ=All, पा=to protect). दिशः Diśaḥ, the quarters ; the Guide (deśana=director, the Teacher). नक्षत्रः Nakṣatraḥ, the stars : the Supreme King (na=not, kṣattrâ=king. Who has no ruler above him). चन्द्रमा Chandramâḥ, the moon, the Delightful. The rest as above.

1. Then the Anvâhârya Fire taught him :—" Brahman is the Protector of all, the Guide, the Supreme Ruler, the Joy Eternal." (As Self He is) the SPIRIT who is seen (by the illumined sage) in the Lunar Logos. He is verily the "SUPREME I AM." He indeed is the SUPREME I AM.—284.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकी भवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिश्च लोकेऽमुष्मिश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति द्वादशः खण्डः ॥ १२ ॥

2. He who knowing Him thus, meditates on Him, his sins destroyed, becomes a dweller of the world of God, gets life eternal, lives respondent, and his dependants do not perish, because we guard him in this world and in the other, whoever knowing Him thus, meditates on Him.—285.

THIRTEENTH KHANḌA.

MANTRA 1.

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति
य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥१॥

आहवनीयः The Âhavanîya, Fire. प्राणः Prāṇah, the breath, the Powerful.
आकाशः Âkāśah, the ether, the space, the All-pervading. द्यौः Dyauh., the heaven,
the Brilliant Shining One. विद्युत् Vidyut, the lightning ; the Conscious, the
Knower.

1. Then the Âhavanîya Fire taught him :—“Brah-
man is All-powerful, All-pervading, the Luminous, the
Sentiency.” (As Self, He is) the SPIRIT who is seen (by
the illumined sage) in the Deva of lightning. He is the “I
AM.” He indeed is the “I AM.”—286.

MANTRA 2.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति
सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं
भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

2. He who knowing Him thus, meditates on Him,
his sins destroyed, becomes a dweller of the world of God,
gets life eternal, lives resplendent. His dependents do not
perish, because we guard him in this world, and in the
other, whosoever knowing Him thus, meditates on Him.—287.

FOURTEENTH KHANḌA.

MANTRA 1.

ते होचुरूपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु
ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल
३ इति ॥ १ ॥



ते Te, they (the Fires). ह Ha, then, having thus taught him conjointly and severally. ऊचुः Ūchuḥ, said. उपकोसल O Upakosala ! एषा Eṣā, this. सोम्य Somya, O friend ! ते Te, to thee. अस्मद् विद्या Asmad Vidyā, the secret Doctrine of "I"; the knowledge of the Antaryāmin (the Inner Ruler). च Cha, and. आत्मविद्या Ātma-vidyā, the doctrine about the "Ātman"—God as the Cosmic Agent, the All-pervading. The words "have been taught" should be supplied, to complete the sentence. Thou must know intellectually these two Vidyās, as we have taught. The *practical* method of their realisation by meditation, will be taught to thee by thy teacher. आचार्यः Âchāryaḥ, the teacher. तु Tu, but, alone. ते Te, to thee. गतिम् Gatim, the method, the mode of meditation ; and the goal. वक्ता Vaktā, will say. इति, thus. आजगाम Âjagāma, arrived, came back. ह Ha, in time. आचार्यः Âchāryaḥ, the teacher. तं Tam, him. आचार्यः Âchāryaḥ, the teacher. अभ्युवाद Abhyuvāda, said. उपकोसला ३ Upakosala 3. इति, thus.

1. Then they said : "Friend Upakosala, (thus have we taught thee theoretically) the two doctrines about God, namely, that God is the "I" (the Inner Ruler of all souls) and that God is the "Ātman" (the All-pervading cosmic agent). But thy teacher alone will tell thee the (practical) mode (of realising this teaching)". In time his teacher came back, and said to him "Upakosala" !—288.

MANTRA 2.

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति
को नु त्वानुशशासेति को नुमानुशिष्याद्भो इतीहावेव निह्नुत
इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल
तेऽवोचन्निति ॥ २ ॥

भगवः Bhagavaḥ, sir. इति, thus. हा, an expletive. प्रतिशुश्राव Pratiśuśrāva, he replied. ब्रह्मविद् इव Brahma-vid iva, like a knower of Brahman. सोम्य Somya, friend. ते Te, thy. मुखम् Mukham, face. भाति Bhāti, shines. कः Kaḥ, who. नु Nu, now a particle of interrogation. त्वा Tvā, thee. अनुशशास Anuśaśāsa, has taught. Is it a human or a divine being? इति, thus. कः Kaḥ, what (man or asura). नु Nu, now. मा Ma, me. अनुशिष्यात् Anuśiṣyāt, can teach. भो Bho, O Sir ! इति, thus. इहावे I have, the dwellers of *this* (iha) and of the *lower* (ava) planes ; men and demons. व Va, indeed. निह्नुतः Nihnutāḥ, hide. Both men and demons hide themselves before thee : are not capable of teaching in thy presence. The Devas alone have taught me. इमे Ime, these (pointing to the fires) : the presiding devas of these. नूनम् Nūnam, indeed, certainly. ईदृशाः

Idriṣaḥ, like these (visible fires in their colour and brilliancy). अग्न्यादृशाः Anya-
driṣaḥ, but unlike these (fires, because they were endowed with an organised
form, with hands, head, feet, &c.) Iti, thus. इह Iha, here (before his teacher).
अग्नीन् Agnīn, the fires, (as his teachers). अभ्युदे Abhyūde, said (Upakosala).
किं Kim, what. तु Nu, now. सोम्य Somya, friend. किल Kila, verily. ते Te, to
thee. अवोचन् Avochaṇ, they said. Iti, thus.

2. He answered "Sir." The teacher said : "Friend,
thy countenance looks bright as that of a person inspired.
Now who has taught thee (a Deva or a lower entity)?" Upa-
kosala said : "What (lower entity) can dare teach me, Sir?
Men and asuras hide themselves before thee. The (presid-
ing Devas of) these (fires) verily taught me. They were
(refulgent) like these, but unlike these (as they had hands,
feet, &c)." Upakosala spoke about the Fires before his
teacher. The teacher said : "What, my friend, have these
Fires told you?"—289.

MANTRA 3.

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं
तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवं-
विदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै
होवाच ॥ ३ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

इदम् Idam, this. Iti, thus. ह Ha, indeed. प्रतिजज्ञे Pratijajñe, replied he.
Upakosala told him all that the Fires had taught him. लोकान् Lokān, the worlds :
the supporters of all ; namely (1) the Prāṇa, (2) the All-pervading Cosmic Brah-
man=क, (3) the Subjective Self, the Antaryāmin Brahman=ख. वाव Vava,
verily. These three certainly ought to be known. किल Kila, indeed. सोम्य
Somya, Friend. अवोचन् Avochaṇ, they said. These, of course, thou should
know, but not meditate upon : nor take as thy goals. अहं Aham, I. तु Tu, but.
ते Te, to thee. तत् Tat, that. वक्ष्यामि Vakṣyāmi, will teach. I will tell thee
that who is to be meditated upon, and the path and the goal which is to be
reached. He praises the teaching that he is going to give. यथा Yathā, as.
पुष्कर पलाशः Puṣkara (lotus) Palāśa (leaf). आपः Āpas, waters. न Na, not. श्लिष्यन्ते
Śliṣyante, cling to. एवं Evam, thus. एवं Evam, thus. एवंविदि Evaṁvidi, in (the
person who) knows thus. पापं Pāpam, the sinful. कर्म Karma, deed. न Na,
not. श्लिष्यते Śliṣyate, cling. Iti, thus. ब्रवीतु Bravitu, teach, tell. मे Me, to
me. भगवान् Bhagvān, sir. Iti, thus. तस्मै Tasmai, to him (to the teacher). ह
Ha, indeed. उवाच Uvācha, he said.

3. Upakosala answered : “ This ” (repeating *all* that the Fires had told him). The teacher said : “ My friend, they have verily taught thee the knowledge about the World-supporters, but I shall tell thee (the goal, the path and the method of meditation). As water does not cling to a lotus leaf, so no sinful act clings to one who knows Him thus.” He said : “ Sir, tell me.” He said then to him.—290.

FIFTEENTH KHANDA.

MANTRA I.

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छति ॥ १ ॥

यः Yaḥ, who. एषः Eṣaḥ, this. अन्तर Antar, within. अक्षिणि Akṣiṇi, (in) the eye. पुरुषः Puruṣa, the spirit, the person. दृश्यते Dṛiṣyate, is seen (through divine clairvoyant vision). एषः Eṣaḥ, this. आत्मा Âtma, the Self (called Vâmana). इति, thus. ह Ha, indeed. उवाच Uvācha, he said. एतद् Etad, this. अमृतं Amṛitam, the immortal, eternally free in His own nature. अभयम् Abhayam, fearless. एतद् Etad, this. ब्रह्म Brahma, the Brahman, the full of all Perfections. एतस्मिन् In this (Lord). न Na, not. किञ्चन Kiñchana, anything. श्लिष्यति Śliṣyati, clings. The Lord is untainted and untaintable : free from all attachments. तत् Tat, therefore. यदि Yadi, if. The Commentator Vedāsatirtha evidently reads यत् and explains it by यस्माद् Because : *i. e.*, because such an untaintable Person dwells in the eye. अपि Api, even. अस्मिन् in this (eye). सर्पिर Sarpir, butter. वा Va, or. उदकम् Udakam, water. सिञ्चति Śiñchati, any one drops. वर्त्मनी Vartmani, on two sides. एव Eva, indeed. गच्छति Gachchhati, it goes.

1. (He said). This Person who is seen in the eye is the Self (called Vâmana). This is the Immortal, the Fearless. This is Brahman. Nothing clings to this. Because (such a Person resides in the eye) therefore if any one drops melted butter or water on it, it runs away on both sides (and does not cling to the eye).—291.

MANTRA 2.

एत॑ संयद्वा॒म इत्याचक्ष॑त एत॑ हि सर्वा॒णि वामा॑न्यभि-
संय॑न्ति सर्वा॒ण्येन॑ वामा॑न्यभिसंय॑न्ति य ए॒वं वेद ॥ २ ॥

एतम् Etam, this (Person in the Eye called Vāmana). संयद्वा॒मः Saṁyadvāmaḥ, the Saṁyadvāma. इति, thus. आचक्षते Āchakṣate, say (the wise). एतम् Etam, to this. हि Hi, because. सर्वा॒णि Sarvāṇi, all. वामा॑नि Vāmāni, blessings, beautiful things. अभिसंय॑न्ति Abhiṣaṁyanti, approach : go towards, enter, Sarvāṁ all, enam, him ; Vāmāni, beautiful things. यः Yaḥ, who. ए॒वं Evam, thus. वेद Veda, knows.

2. The wise call Him the Saṁyadvāma (the Most Beautiful), because all objects of beauty enter into Him. All beautiful objects enter into Him who knows Him thus.—292.

MANTRA 3.

एष॑ उ ए॒व वाम॑नीरेष॑ हि सर्वा॒णि वामा॑नि नय॑ति सर्वा॒णि
वामा॑नि नय॑ति य ए॒वं वेद ॥ ३ ॥

एषः Eṣaḥ, this. उ U, indeed, ए॒व Eva, alone. वाम॑नी Vāmāni, the giver of beauty : called Vāmāni. नय॑ति Nayati, leads, causes to be obtained. The word Vāmāni is a compound of Vāma “beauty,” and “ni” give. He who gives beauty to all beautiful beings and objects, such as Lakṣmī, &c., is called Vāmāni—the Giver of Beauty.

3. He verily is called Vāmāni (the Giver of beauty) because He alone gives beauty to all. He who knows Him thus gives beauty to all (beings inferior to himself).—293.

MANTRA 4.

एष॑ उ ए॒व भाम॑नीरेष॑ हि सर्वे॑षु लोके॑षु भा॑ति सर्वे॑षु
लोके॑षु भा॑ति य ए॒वं वेद ॥ ४ ॥

भाम॑निः Bhāmanīḥ, the Shining, the Resplendent. भा॑ति Bhāti, shines. सर्वे॑षु लोके॑षु Sarveṣu Lokeṣu, in all worlds.

4. He is also Bhāmāni (the Resplendent) for He shines in all worlds. He who knows this thus, shines in all worlds—294.

MANTRA 5.

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभि-
संभवन्त्यर्चिषोऽहरहून आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुद-
ड्डेति मासाश्स्तान्मासेभ्यः संवत्सरश्च संवत्सरादादित्यमादित्या-
चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः ॥ ५ ॥

अथ Atha, then, now. यत् उ च Yat U Cha=Yadyapi, though, whether. एव Eva, even. अस्मिन् Asmin, on his (dying). On the death of such an Initiate. शव्यम् Śavyam, death ceremonies, obsequies. The rites regarding the Śava or the corpse. कुर्वन्ति Kurvanti, (his kinsfolk) perform. यद् उ च Yat U Cha, or though, or. न Na, not. On the dying of such wise one whether their people perform the obsequies or not ; still they, through the grace of God, and His power, find their path illumined by the light of the heart; and through the Brahmanāḍī they pass out of the body and reach Archis. अर्चिषम् Archiṣam, the higher world called Archiṣ (the plane of ether?). एव Eva, even. अभिसम्भवन्ति Abhisambhavanti, reach. The Archis plane is two-fold—called the plane of Agni and the plane of Jyotis. See the Gīta. Dwelling in this Archis world for a while, they proceed further to the Âtivāhika Vāyu Loka : and thence to the Deva Loka presided over by the deity called Ahar, (the Day). अर्चिषः Archiṣaḥ, from the Archis plane (the Ray-God.) अहर Ahar, to the plane of Ahar (the Day-God). अहनः Ahnaḥ, from the Ahar plane. आपूर्यमाणपक्षम् Âpūrya-māṇa-pakṣam, to the light plane presided over by the deity of the light half of the moon (the Fortnight-God). Âpūryamāṇa-pakṣât, from the Fortnightly plane. यान् Yān, those which : षड् मासान् Saḍ Māsān, six months. उदङ् Udaṅ, north. एति Eti, goes (the sun). The plane of the six northern monthly ruling deity. तान् Tān, them. मासेभ्यः Māsebhyāḥ, from the months. संवत्सरम् Saṃvatsaram, to the plane presided over by the deity of the Year. From the Year-plane to the Lightning-plane, then to the Varuna plane, and then to the Prajāpati plane. From this plane to the plane of the sun. संवत्सरान् Saṃ vatsarāt, from the Year-plane. आदित्यम् Âdityām, to the plane of the Sun. आदित्यान् Âdityāt, from the Sun-plane. चन्द्रमसम् Chandramasam, to the Moon-plane. चन्द्रमसः Chandramasaḥ, from the Moon-plane, after passing through the planes of Vaiśvānara, Indra and Dhruva. विद्युतं Vidyutam to the plane of Bhārati (Saraswatī) called here Vidyut. Then तत् पुरुषः Tat-puruṣaḥ, her husband, her Lord (namely the Lord Vāyu—Brahmā). मानवः Mānavaḥ, the servant of Manu ; the beloved minister of the Lord Manu. Manu is here the name of God—the Thinker. The beloved of God is Vāyu (Christ). This is why Christ is called the son of Man—the son of Manu, the son of God.

5. Now when such persons die, whether (their relations) perform their death ceremonies or not, they go to the

plane of the Ray, from the Ray-plane to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern six monthly plane, from the Six monthly plane to the Annual plane, from the Annual plane to the Solar plane, from the Solar plane to the Lunar plane, from the Lunar plane to the plane of Sarasvatî, (from that they reach to the plane of the chief Vâyu) who is her Lord and beloved of God.—295.

MANTRA 6.

स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्य-
माना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

सः Saḥ, he (Vayu, the Beloved of God). एनान् Enān, them, the souls of the wise who had reached Him, whether they belong to the class of Symbol-worshippers (Pratikāmbanas) or the non-symbol-worshippers. ब्रह्म Brahman, the Vāyu takes the souls of the non-symbol-worshippers to the Supreme Brahman, and the symbol-worshippers to the Kārya Brahman. गमयति Gamayati, leads (Vāyu). एषः Eṣaḥ, this. देवपथः Deva-pathaḥ, the path of the Devas; the path guarded by the Devas. ब्रह्मपथः Brahma Pathaḥ, the Path leading to Brahman. एतेन Etena, by this (path). खलु Khalu, verily. प्रतिपद्यमानाः Pratipadyamānāḥ, proceeding. इमम् Imam, this. मानवमावर्तम् Mānavamāvartam, the Samsāra, the round of humanity. न Na, not. आवर्तन्ते Āvartante, do return. नावर्तन्ते Nāvartante, do not return.

6. He leads them to Brahman. This is the path guarded by the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to this round of humanity, yea, they do not return.—297.

MADHWA'S COMMENTARY.

Note.—All the Fires jointly thus taught Upakosala the knowledge about the Para and the Aparā Brahman in a general and collective way. In the subsequent three Khaṇḍas each Fire teaches separately and Brahman is described in detail, each Fire teaching one aspect of Brahman. Thus the Gārhapatyā fire says “Earth (Prithivī) fire (Agni), food (Annam), and the sun (Āditya) are my (forms). The person that is seen in the sun, I (Aham) am (Asmi) he.” Now this verse in its literal meaning as given above conveys altogether a wrong notion. The words Prithivī &c. do not mean here Earth etc., but they are names of the Lord. Primarily, like every word, they denote certain attributes of the Lord; secondarily they have come to be applied to ‘earth’ ‘fire’ &c. Similarly Aham Asmi does not mean “I am” but it is also a name of God. Similarly in Khaṇḍa 12, the Anvāhārya fire teaches about Āpas (waters), Disaḥ (quarters), Nakṣatra (stars) and



Chandra (moon). These words *âpas* &c. do not mean here "waters" &c. but are also the names of the Lord. The Âhavaniya fire teaches in Khaṇḍa thirteenth about *prâṇa*, *âkāśa*, *dyau*, *vidyut*. They also are name of the Lord, and do not mean the breath, the ether, the heaven, the lightning. The commentator shows this by quoting an authority :—

Thus it is in the *Tattva Samhitâ*:—

"The Lord Viṣṇu is called *Prithivî*, because of His *expansiveness* (*prithu*=expanse). He is called *Agni* similarly, because He is the *Leader* (*netri*) of the *Body* (*aṅga*=body, microcosmic and macrocosmic). He is called *Annam*, because He always is the *Eater* (*atri*=eater, destroyer). He is called *Âditya* because He exists from *beginning* (*Âdi*=beginning)."

Note.—The force of the affix *tyap* in *adi tyap* is that of "existing."

He is similarly called *Âpas*, because He *protects* (*Pâ*=to protect) all *fully* (*Â*=fully). He is also called *Diś* because He *directs* (*deśana*=directing, guiding) all. He is called *Nakṣatra*, because He has *no* (*na*=no) *ruler* (*Kṣatra*=ruler, king) over Him. (He is the Supreme King). He is called *Chandramas*, because He is bliss (*chand*=to be happy). He is called *Prâṇa*, because His form is *power* (*prâṇa*=power). He is called *Âkāśa*, because He fills all (*â*=all, *kâśa*= to fill, to pervade). He is called *Dyau*, because His form is Luminous (*div*=to shine). He is called *Vidyut*, because He knows (*vid*=to know) all."

Note.—The commentator next takes up the sentences "that which is in the Sun," "that which is in the Moon," and "that which is in the Lightning" and shows that they do not establish the identity of the three fires *Gârhapatya* &c., with the *Puruṣa* in the Sun &c., as has been taken by *Śaṅkara*.

"He who is in the Sun, the Moon and the Lightning, is the Supreme *Hari*, bearing those names (of *Surya*, *Chandra* and *Vidyut*). He is called *Aham*, because He is the Supreme (*a*=not, *ham*=heyam, inferior). He dwells (as the *Antaryâmin*) in the *Gârhapatya* &c." Thus it is in the *Tattva Samhitâ*."

Note.—But may not the *Śruti* be explained as establishing the identity of the *Jīvas* in the *Gârhapatya* &c., with the *Jīvas* in the Sun &c? That is the *Jīva* in the *Gârhapatya* Fire is the same as the *Jīva* in the sun; the *Jīva* in the *Anvanârya* Fire is the same as the *Jīva* in the moon and so on. To this the Commentator says :—

If the view be taken that the *Śruti* (intends to) establish the identity of the *Jīva* (in the fire and the sun &c.); then the separate mention of the *Puruṣa* in the Sun, the *Puruṣa* in the Moon, the *Puruṣa* in the Lightning (all the three used in the Locative case, *ya eṣa âditye puruṣaḥ* &c.) would not be appropriate; (but the nominative case would have been used—the *Puruṣa* who is the sun, the *Puruṣa* who is the moon, the *Puruṣa* who is the lightning).

Note.—The Locative case would establish only the identity of the Puruṣa in the sun &c., but not of the Puruṣa who is the sun &c. But if the words āditya &c., be taken here as meaning the physical orbs of the sun, moon &c., then the principal meaning of these words has to be needlessly given up. These words āditya &c., denote *conscious* beings and not the vehicles in which they manifest. But it may be said “the phrase āditye puruṣa means Brahman who is in the Jīva called āditya, and the Śruti intends to establish the identity of the Jīva and Brahman.” Then also arises this difficulty : in the Śruti we find āditya, chandra &c., mentioned in the nominative case also : showing that they refer to separate things. Therefore the Commentator says :—

(The Śruti first says) “Prithivī, agni, annam, ādityaḥ” (IV-11-1), and again further on it says “ya eṣa āditye puruṣaḥ dṛiṣyate” (IV-11-1), thus the object denoted by the word ādityaḥ must be separate from the object denoted by the phrase “the Puruṣa in the āditya” for the meaning of the word ādityaḥ in the nominative case cannot be the same as that in the Locative. They must refer to two distinct objects. (The construction of the Mantra necessarily leads to this interpretation).

Note.—In fact the word ādityaḥ used in this verse in the nominative case must denote a being different from that referred to in āditye in the locative case. The two cannot be one. Therefore the being referred to in the first part of the mantra, is not referred to in the second part of the same. If āditya (nominative) means God, then āditye (locative) cannot mean God, (for then it would be absurd to say the “Puruṣa in God”). In fact, we are obliged to take the words āditya, chandra and vidyut in two senses, though occurring in one and the same sentence. Thus in Mantra 1 of Khaṇḍa 11 the word āditya occurs twice, first in the nominative case (in the phrase पृथिव्यग्निरन्नमादित्यः), and again in the locative case (in the phrase य एष आदित्ये पुरुषः). The first āditya is explained as being the name of the Supreme Brahman, the second as the name of the Solar Logos (a Jīva) in which dwells the Brahman. Similarly in Mantra 1 of Khaṇḍa 12, and Mantra 1 of Khaṇḍa 13, where words chandramas and vidyut are similarly used. The general rule of interpretation is, that if one and the same word occurs twice, in the same sentence one meaning alone is to be given to it in both places, *unless there be some indication to the contrary*. Here we have given two different meanings to one and the same word—because there is such a contrary indication in the difference of the cases in which those words are used, one being in the nominative case, the other being in the locative case. Hence the Commentator says :—

Therefore it does not establish identity (either of two Jīvas or of the Jīva and Brahman).

Note.—Therefore the phrase “So’ham asmi” of this mantra does not establish identity, because of the absurdity to which that interpretation would lead. The phrase therefore is an exclamation by the Lord as Inner Ruler (Antaryāmin), and He says “I am the same Aham the Supreme ; I am free from all limitations.” Therefore the commentator says :—

The Phrase sa eva aham asmi “I am He indeed” is used to express the absence of all differences with regard to the Antaryāmin Lord.

The Ântaryāmin within the Solar Logos and the Ântaryāmin within the Gârhapatya Fire is one and the same Lord, without the slightest difference. Two phrases are used in Mantra 1 of the Khaṇḍas 11, 12 and 13.—Namely (1) so’ham asmi ; (2) sa eva aham asmi ;



The first phrase (so'ham asmi) declares the identity of the Ântaryâmin in the Solar Logos with the Ântaryâmin in the Gârhapatya Fire. The second phrase (sa eva aham asmi) emphasises this identity, declaring there is not the slightest shade of difference between these two Ântaryâmins. But would not the first phrase (so'ham asmi) which is in a very emphatic form, be sufficient to indicate absolute identity: what is the necessity of the second phrase (sa eva aham asmi)? To this the Commentator replies:—

Though the first phrase “so'ham asmi” was sufficient to denote identity, yet the second phrase denotes something more (it is not merely identical, but *absolutely* identical, without the slightest difference).

Moreover the phrases like “so'ham asmi” never denote the identity of the Jîva and Brahman but declare the identity of the Ântaryâmin in all Jîvas. He alone is entitled to say “I am.” All Jîvas have consciousness, because He has uttered in the beginning “I am I.” The Commentator again quotes the Sâma Samhitâ in support of this view.

The words aham “I,” asmi “I am,” and the rest are primarily applicable to the Ântaryâmin alone (the God as the Inner Guide of all Souls). They secondarily apply to the Jîvas, because every Jîva is in (indissoluble) relation with the Ântaryâmin (the Highest Self of all). Therefore these words (aham “I” asmi “I am”) &c., found in the Vedas denote the Lord Hari (alone), in His aspect as Ântaryâmin.

‘The Lord Janârdana (has two aspects) one the All-pervading (cosmological), the other the Self or Âtman-aspect (Psychological) This second—the Self dwelling within all souls—is denoted by the words like “I,” “I am” &c. Thus the Fires taught Upakosala these two aspects of Viṣṇu.’ Thus it is in Sâma Samhitâ.

The Phrase na asya apara puruṣâḥ kṣīyante (Mantra 2 Khaṇḍa 11) is explained by Śaṅkara as meaning “his lower generations—i. e. descendants perish not.” The word apara-puruṣâḥ does not mean descendants but servants.

He never loses his servants—i. e. he has always servants to help him. This is the meaning of the words “na asya apara &c.”

The Phrase “lokî bhavati” of the same mantra (IV-11-2) means “he goes to the worlds of the Lord (i. e. to Vaikuṇṭha &c).”

(When Satyakâma returns from his journey he finds Upakosala shining with inspiration, and he asks him “who has taught him.” Upakosala uses the words Ko'nu mâ' nuṣiṣyâd bho iti. And then are used the words “ihâ veva nihnute.” They are taken to mean by Śaṅkara “he conceals the fact, as it were.” It is not a very happy rendering, as it imputes to Upakosala a very ignoble motive. Madhva gives the following explanation).

The word ihâve is a compound of two words iha and ava इह+अव=इहावे (in the dual). इह means ‘here,’ ‘in the physical world, the mortal world.’ It means the dwellers of the physical plane. अव means ‘lower,’ ‘the dwellers of the lower planes.’ इहावे thus means “men and asuras.” (asuras are dwellers of the lower planes like pātāla &c). The whole sentence is इहावे व निहनुतः, it means “the men and demons verily hide themselves before



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you Sir; (for they cannot teach in your presence). They are not capable of teaching. Therefore, (men and demon being excluded) Devas alone have taught me." This is what Upakosala meant.

The word व in the above means एव or alone. The phrase ईदृशाः अन्यादृशाः is used in Mantra 2 of Khaṇḍa 14. According to Śaṅkara it is translated "Are these fires other than fires?" This interpretation imputes the motive of concealment to Upakosala—a very unworthy motive. Their real meaning is given by Madhva:—

ईदृशाः "like these"—the Devas who taught me were shining ones like these material fires: their colour being fiery and shining. अन्यादृशाः "unlike these"—the Devas however were unlike these physical fires, because they had hands, feet, &c.

This is, of course, a far better explanation than that of Śaṅkara. He says "the meaning is that Upakosala does not actually conceal the fact, nor does he plainly give out what the fires had told him. Upakosala says 'These fires, being tended by me, explained it to me and hence, on seeing you, these are trembling with fear as it were, now, though they were quite unlike this, before'—with this in view, he pointed to the fires, hinting as it were, at what he meant."

This explanation not only implies that Upakosala had a guilty conscience, because he was taught by the fires, but that the fires themselves who are Devas, were afraid of a human being Satyakāma, who belonged to the class of R̥ṣis only. The fires, being Devas, belong to a higher order, than Satyakāma a R̥ṣi, and a Deva always has a right to teach, where a R̥ṣi may teach: though the inverse of this proposition would not be true.

The Commentator now gives a reason why the words Prithivī &c. are names of God.

Because the God has all names like those of Chandra &c., (therefore the words Prithivī &c., are names of God. In the Rig Veda it is said "Who alone has *all* the names which separately belong to each Deva."—which proves that to Viṣṇu belongs all the names.

MADHVA'S COMMENTARY (to 15th Khaṇḍa.)

Note.—This Khaṇḍa shows first that the Lord has His residence in the eye. Since nothing can taint the Lord, the eye (the residence of the Lord) acquires something of this divine attribute of untaintability.

Thus it is in the Mahā Kurma:—

"The untaintability of the eye is the result of its being the residence of the untaintable Lord. (Such is the glory of the Lord) that by being His residence, the eye has become untaintable among all things. Adoration therefore to that Lord called Vāmana, the Supreme Self.

Note.—The picture on the retina is certainly very small—a mere miniature only—a dwarf (which is also a meaning of the word Vāmana). But it has within it the whole universe. The man does not see the world outside him directly, but this minute image of the world on the retina. No wonder the R̥ṣis took this as one of the greatest glories of the Creator. The story of the Dwarf Incarnation is partly based upon this fact.

The Commentator next explains the phrase Mānavam Āvartam of Mantra 6. The word mānava does not mean "appertaining to Manu," as explained by Śaṅkara, but has its ordinary meaning of "human."

The phrase "Mānavam Āvartam" is a compound term, and means "the place where men (Mānavāḥ) whirl (āvartante, constantly come and go)." The ordinary compound would have been Mānavāvartam; the *av* in the text is a Vedic archaism.

The knowers of this Vidyâ do not come back to this whirl of humanity (*i. e.*, to this Samsâra.) As it is said:—"He who knows the Vâmana residing in the eyes, is not born again. He becomes freed from this Samsâra so difficult to cross, and quickly attains the Lord Vâmana."

SIXTEENTH KHANDA.

MANTRA 1.

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदं सर्वं पुनाति
यदेष यन्निदं सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च
वाक्च वर्तनी ॥ १ ॥

एषः Eṣaḥ, this. ह Ha, indeed. वै Vai, verily. यज्ञः Yajñah, the sacrifice, the sanctifier. यः Yaḥ, who, the Great Vâyu. अयम् Ayam, this. पवते Pavate, purifies. एषः Eṣaḥ, this (Vâyu). यन् Yan, moving, passing. इदम् Idam, this. सर्वम् Sarvam, all. पुनाति Punāti, purifies. यत् Yat, because. एषः Eṣaḥ, this. यन् Idam Sarvam Punāti, moving purifies all this. तस्मात् Tasmāt, therefore. एषः Eṣaḥ, this. एव Eva, alone. यज्ञः Yajñah, the Sanctifier : the Redeemer. तस्य Tasya, his. मनः Manah, the mind. वाक् Vāk, the speech. वर्तनी Vartanī, the two feet ; (the instrument of walk, *vart* "to walk, to move.")

1. Verily, he who purifies (Vâyu) is called the Sanctifier : for he, by his vibrations, purifies everything. Because he vibrating purifies everything, therefore he is called the Yajña (the vibratory-purifier). His (Vâyu's) two feet are the mind and the speech (of the holy priests).—297.

MANTRA 2.

तयोरन्यतरां मनसा संस्करोति ब्रह्मा वाचा होताध्वर्यु-
द्गातान्यतरां यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया
ब्रह्मा व्यपवदति ॥ २ ॥

तयोः Tayoh, of these two (feet). अन्यतरां Anyataram, the one, *i. e.*, the right foot. मनसा Manasā, with mind : by mental activity and by keeping silent. संस्करोति Samṣkaroti, worships. ब्रह्मा Brahṁā, the Brahṁā priest. वाचा Vachā,

by speech, by the recitation of the mantras. होता Hota, the Hotṛi priest. अध्वर्युः Adhvaryuḥ the Adhvaryu priest. उद्गाता Udgātā, the Udgāṭṛi priest. अन्यतराम् Anyatarām, the other (foot, the left foot). स Sa, he (the Brahmā priest). यत्र Yatra, when. उपाकृते Upākṛite, being commenced (case absolute). प्रातरनुवाके Prātaranuvāke, the Prātaranuvāk-ceremony (case absolute). पुरा Purā, before. परिधानीयायाः Paridhānīyayāḥ, of the Paridhānīyā hymns : the Japa of these Riks marks the end of the rite. ब्रह्मा Brahmā, the Brahmā priest. व्यपवदति Vya-pavadati, utters speech.

2. The Brahman priest worships one of them (the right foot) with his mind ; the Hotṛi, the Adhvaryu and the Udgāṭṛi priests worship the other with words. When the Brahman priest, after the Prātaranuvāka ceremony has begun, but before the mental recitation (japa) of the Paridhānīyā Riks utters speech.—298.

MANTRA 3.

अन्यतरामवे वर्तनिः सः स्कुर्वति ह्यियतेऽन्यतरा स यथै-
कपाद्ब्रजनूथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति
यज्ञः रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥३॥

अन्यतराम् Anyatarām, the other (the left foot) एव Eva, only. वर्तनिम् Vartan-
nim, the foot. संस्कुर्वन्ति Samskurvanti, perfect worship (the Hotṛi priests).
ह्यियते Hiyate, is lost, is injured : because one part of sacrifice is omitted. अन्यतरा
Anyatarā, the other (the right foot). स Sa, that. यथा Yathā, as. एकपात् Eka-
pāt, etc. the one-footed person. ब्रजन् Vrajan, moving, walking (is injured). रथः
Rathaḥ, a carriage. एकेन चक्रेण Ekena Chakreṇa, by one wheel. वर्तमानः Varta-
manah, going. रिष्यति Riṣyati, is injured. एवं Evam, thus. अस्य Asya, his.
यज्ञः Yajñah, the sacrifice. Riṣyati, is injured. Yajñam Riṣyantam, the sacrifice
being injured. यजमानः Yajamānah, the performer of the sacrifice. अनुरिष्यति
Anuriṣyati, is injured as a consequence. स Sa, he. इष्ट्वा Iṣṭvā, by having sacri-
ficed. पापीयान् Pāpiyān, a more sinner, a worse. भवति Bhavati, becomes.

3. Then (the Hotṛi and the others) perfect only the left foot, and the right foot is injured. As a person, walking on one foot is injured, or as a carriage moving on one wheel is injured, thus his sacrifice is injured. The sacrifice being injured, the sacrificer is consequently injured. He having sacrificed becomes a greater sinner.—299.

MANTRA 4.

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

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

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

MANTRA 5.

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

इति षोडशः खण्डः ॥ १६ ॥

स Sa, he. यथा Yathā, as. उभयपाद् Ubhayapāt, a person with two feet
whole. व्रजन् Vrajan, walking. रथः Rathah, a carriage वा Vā, or. उभाभ्याम्
चक्राभ्याम् Ubhābhyam Chakrābhyam, by both wheels. वर्तमानः Vartamānah,
going. प्रतितिष्ठति Pratitiṣṭhati, gets on, is firmly established. एवम्, thus. अथा, his.
यज्ञः Yajñah, the sacrifice. प्रतितिष्ठति, gets on. यज्ञं यजमानः Yajñam Pratitiṣṭhantam, the sacri-
fice, getting on. यजमानः Yajamānah, the sacrificer. अनु, consequently. प्रतितिष्ठति,
gets on. सः, he. इष्ट्वा, having sacrificed. श्रेयान् Śreyān, holier, better.
भवति Bhavati, becomes.

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

MADHVA'S COMMENTARY.

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



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

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

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

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

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

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

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

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

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

SEVENTEENTH KHANĀ.

MANTRA I.

प्रजापतिर्लोकानभ्यतपत्तेषा तप्यमानानां रसान्प्राबृहदग्निं
पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥



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

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

MANTRA 2.

स एतास्त्रिषो देवता अभ्यतपत्तासां तप्यमानानाम् रसान् प्राबृहदग्नेर्ऋचो वायोर्यजुषि सामान्यादित्यात् ॥ २ ॥

सः Saḥ, He, the Lord called Prajâpati. एताः Etaḥ, these. तिस्रः Tisraḥ, three. देवताः Devataḥ, the shining ones. अभ्यतपन् Abhyatapat, brooded over, distilled. तासाम् Tasām, of them. तप्यमानानाम् Tapyamānānam, being brooded on. रसान् Rasān, the essences ; प्राबृहन् Prābṛihat, extracted, squeezed out. अग्नेः Agneḥ, from Agni. ऋचः Richeḥ, the laws of the physical plane, the Rik laws. Brah-mâ, the Lord of the Riks. वायोः Vāyoḥ, from Vāyu ; यजुषि Yajumṣi, the Yajus laws, the laws of the astral plane. शिवा, the Lord of the Yajus. आदित्यात् Âdityāt, from Âditya. सामानि Sāmāni, the Sāman laws, the laws of the worlds of harmony, i. e., of the five higher planes beginning with Svar or heaven. Vāyu (the Christ) the Lord of the higher planes.

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

MANTRA 3.

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान् प्राबृहद्भूरित्यूग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥ ३ ॥



सः Saḥ, He. एताम् Etām, these. त्रयीम् विद्याम् Trayīm vidyām, the lords of the three Vedas. Abhyatapat, brooded over. Tasyaḥ tapyāmānāyāḥ rāsān prābrihat, from them brooded on, he extracted the essence. भूः इति Bhūḥ iti, Bhūḥ thus. The Boar called Bhūḥ. ऋभ्यः R̥ghbyaḥ, from (Brahmā the Lord of) the Ṛiks. भुवः इति Bhuvāḥ iti, Bhuvāḥ thus. The Man-Lion called Bhuvāḥ. यजुर्भ्यः Yajurbhyaḥ, from (Śiva the Lord of) the Yajusaḥ. स्वर इति Svar iti, Śvaḥ thus. Kapila called Svar. सामभ्यः Sāmabhyaḥ, from (Vāyu the Lord of) the Sāmans.

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

MANTRA 4.

तद्यद्यृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयाद्वचामेव तद्रसेनर्चा वीर्येणर्चा यज्ञस्य विरिष्टं संदधाति ॥ ४ ॥

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

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

MANTRA 5.

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

अथ Atha, now. Yadi, if. यजुष्टः Yajusṭaḥ, through the Yajus. Riṣyeta, is injured. भुवः स्वाहा Bhuvāḥ Svāhā. Iti, thus. दक्षिणाग्नौ Dakṣiṇāgnau, in the Dakṣiṇa fire. Juhuyāt, let him offer a libation. यजुषां एव तत् रसेन Yajusaṁ eva tat rasena,



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

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

MANTRA 6.

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

Atha, now. Yadi, if. सामतः Sâmataḥ, on account of the Sâman. Riṣyeta, is injured स्वः स्वाहा Svaḥ Svâhâ, iti thus. आहवनीये Âhavanîye, in the Âhavanîya fire. Juhuyât, let him offer a libation. साम्नाम् एव तद्रसेन Sâmnâm eva tad rasena, through the essence of Vâyu the Lord of the Sâmans. साम्नाम् वीर्येण Sâmnâm Viryeṇa, through the grace of Kapila the Over-lord of Sâmans. Sâmnâm Yajñasya viriṣtim sandadhāti, he cures the defect of the sacrifice arising from the Sâman.

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

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

MANTRA 7.

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

तत् Tat, that. यथा Yathâ, as. लवणेन Lavaṇena, with the salt, with the borax. सुवर्णम् Suvarṇam, the gold. संदध्यात् Saṇdadhya, (a goldsmith) may cure. सुवर्णं



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

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

MANTRA 8.

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

एवं Evam, thus. एषाम् Esām, of these. लोकानाम् Lokānām, of the worlds, the physical, astral &c. आसाम् Āsām, of those. देवतानाम् Devatānām, of the Devas, Agni &c. अस्याः Asyāḥ, of this. त्रय्याः Trayyāḥ, of the threefold. विद्यायाः Vidyāyāḥ, of the knowledge, i.e., Brahmā, Śiva and Vāyu. वीर्येण Viryeṇa, by the Powerful, by the Best having the names of Bhūḥ &c., by the Lord, by the grace of the Lord : of the Almighty. यज्ञस्य विरिष्टं संदधाति Yajñasya Viriṣṭim Sandadhāti, (The Brahmā priest) cures the defect of the sacrifice. भेषजकृतः Bheṣaja Kṛtaḥ, performed by a physician, well-done. ह वै Ha vai, indeed. एषा Yajñaḥ yatra evam-vid Brahmā bhavati, this sacrifice, where there is a Brahmā priest who knows thus.

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

MANTRA 9 AND 10.

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

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

इति सप्तदशः खण्डः ॥ १७ ॥ इति चतुर्थः प्रपादकः ॥ ४ ॥

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

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

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

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

MADHVA'S COMMENTARY.

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

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



“Brahmâ the presiding deity of the Rîg Veda (the physical sciences) is said to be the essence of Agni; while Hara (Śiva) the presiding deity of the Yajur Veda (the science of the Astral plane) is the essence of the Lower Vâyu; while the chief Vâyu the presiding deity of the Sâma Veda (the science of the mental Plane and Harmony) is said to be the essence of Sûrya. The essence of Brahmâ is Bhûh and (the Lord Viṣṇu as) the Varâha Incarnation; the essence of Śiva is Bhuvah (the Lord Viṣṇu as) the Simha Incarnation; the Essence of Vâyu is Svaḥ (the Lord Viṣṇu as) the Kapila Incarnation.

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

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

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

The commentator next explains the gâthâ given in that mantra, namely, यतो यत आवर्तते तत् तद् गच्छति. मानवो; ब्रह्मैवैकत्विक्; कुरू अश्वाभि रन्ति. He first takes up the phrase yato yata âvartate tat tad gachchhati mânavaḥ.

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

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

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

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

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

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

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

FIFTH ADHYĀYA.

FIRST KHANDA.

MANTRA I.

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

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

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

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

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

MANTRA 2.

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

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

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

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

MANTRA 3.

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



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

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

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

MANTRA 4.

**यो ह वै संपदं वेद सः॥हास्मै कामाः पयन्ते दैवाश्च मानु-
षाश्च श्रोत्रं वाव संपत् ॥ ४ ॥**

संपदम् Sampadam, success. **अस्मै** Asmai, to him. **कामाः** Kāmāḥ, desires, objects of desire. **संपयन्ते** Saṃpadyante, succeed. **दैवाः** Dāivāḥ, the divine. **मानुषाः** Mānuṣāḥ, the human. **श्रोत्रम्** Śrotram, the ear. Indra, the god of ear.

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

MANTRA 5.

**यो ह वा आयतनं वेदायतनः॥ह स्वानां भवति मनो ह वा
आयतनम् ॥ ५ ॥**

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

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

MANTRA 6.

**अथ ह प्राणा अहः॥श्रेयसि व्यूदिरेऽहः॥ श्रेयानस्म्यहः॥ श्रेया-
नस्मीति ॥ ६ ॥**

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

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

MANTRA II.

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

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

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

MANTRA 12.

अथ ह प्राण उच्चिक्रमिषन्त्स यथासुहयः पट्वीशशंकून्सखिदेदेव
मितरान्प्राणान्समखिदत्तः हाभि समेत्योचुर्भगवन्नेधि त्वं नः
श्रेष्ठोऽसि मोत्कमीरिति ॥ १२ ॥

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

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

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

MANTRA 13.

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

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

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

MANTRA 14.

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

श्रोत्रम् Śrotram, Hearing, Indra. सम्पद् Sampad, Success. मनस् Manas, Mind ; आयतनम् Āyatanam, the refuge.

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

MANTRA 15.

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

इति प्रथमः खण्डः ॥ १ ॥

न Na, not. वै Vai, verily. वाचः Vācaḥ, the speeches Na, not. चक्षूषि Chakṣuṃsi, the sights. Na, not. श्रोत्राणि Śrotrāṇi, the Hearings. Na, not. मनांसि Manānsi, the minds. इति Iti, thus. आचक्षते Āchakṣate, say the wise. The wise do not say "the Speeches or Sights or Hearings or Mind ; they say

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

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

SECOND KHANDA.

MANTRA I.

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

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

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

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

MANTRA 2.

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

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

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

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

MANTRA 3.

तद्वैतसत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच
यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः
पलाशानीति ॥ ३ ॥

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

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

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

MANTRA 4.

अथ यदि महजिगमिषेदमावास्याया दीक्षित्वा पौर्णमास्यां
रात्रौ सर्वौषधस्य मन्यं दधिमधुनोरुपमथ्य ज्येष्ठाय स्वाहेत्यग्नावा-
ज्यस्य हुत्वा मन्ये संपातमवनयेत् ॥ ४ ॥

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

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

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

MANTRA 5.

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

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

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

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

MANTRA 6.

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

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

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

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

MANTRA 7.

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह इत्याचा-
मति वयं देवस्य भोजनमित्याचामति श्रेष्ठः सर्वधातममित्याचा-
मति तुरं भगस्य धीमहीति सर्वं पिबति ॥ ७ ॥

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

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



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

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

MANTRA 8.

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

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

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

MANTRA 9.

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

इति द्वितीयः खण्डः ॥ २ ॥

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

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

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

MADHVA'S COMMENTARY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

in ancient time offered food and raiment to the Prâṇa." Thus it is in Karmânupûrvî.

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

THIRD KHANDA.

MANTRA 1.

श्वेतकेतुर्ह्यारुण्यः पञ्चालानां समितिमेयाय तं ह प्रवा-
हणो जैबलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥१॥

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

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

MANTRA 2.

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

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

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

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

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

MANTRA 3.

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

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

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

MANTRA 4.

अथा नु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथ
सोऽनुशिष्टो ब्रवीतेति स हायस्तः पितुरर्धमेयाय तद्दोवाचा
ऽनुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥ ४ ॥

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

आयस्तः Āyastah, being silenced, being put to discomfiture (by Pravâhaṇa). पितुः Pituh, of the father. अर्धम् Ardham, place, house. एयाय Eyâya, went back. तं Tam, to him, to the father. हा. उवाच Uvâcha, said. अनुशिक्ष्य Ananuṣiṣya, without fully instructing. वाव Vâva. किल Kila, how. मा Mâ, me. भगवान् Bhagavân, Sir. अब्रवीत् Abravit, said. त्वा Tvâ, thee. अनुशिक्षम् Anuṣiṣam, "I have instructed."

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

MANTRA 5.

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

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

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

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

MANTRA 6.

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

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

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

MANTRA 7.

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

इति तृतीयः खण्डः ॥ ३ ॥

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

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

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

FOURTH KHAṆḌA.

MANTRA 1.

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

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

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

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

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

Samit=fuel=the Summit i.e., Nârâyana.

Dhûma=smoke=the Awe-inspiring i.e., Vâsudeva

Archis=flame or light=the Adorable i.e., Saṅkarṣana.

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

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

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

MANTRA 2.

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

इति चतुर्थः खण्डः ॥ ४ ॥

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



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

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

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

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

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

FIFTH KHANḌA.

MANTRA 1.

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

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

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

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

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

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या
आहुतेर्वर्षं संभवति ॥ २ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

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

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

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

KHANDA SIXTH.

MANTRA 1.

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

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

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



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

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

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्ष जुह्वति तस्या आहुतेरन्नः
संभवति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

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

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

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

KHAṆḌA SEVENTH.

MANTRA 1.

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वा-
र्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

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

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

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

MANTRA 2.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वीत तस्या आहुते रेतः
संभवति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

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

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

KHANDA EIGHTH.

MANTRA 1.

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते
स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः१

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

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

MANTRA 1.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः
संभवति ॥ २ ॥

इत्यष्टमः खण्डः ॥ ८ ॥



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

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

KHAṆḌA NINTH.

MANTRA 1.

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

इति तु *Iti tu*, thus. पञ्चम्याम् आहुतौ *Pañchamyâm ahutau*, in the fifth oblation. आपः *Apah*, the waters, the permanent atoms that go with the Jiva when he throws off his bodies at death. पुरुषवचसः *Puruṣa-vachasah*, man-styled, called man. भवन्ति *Bhavanti*, become. इति *Iti*, thus. सः *Sah*, that Jiva. उल्बावृतः *Ulbâ vṛitah*, covered by the placenta. गर्भः *Garbhaḥ* the germ, the foetus. Daśa, ten. वा *Vâ*, or. मासान् *Mâsân*, months. अन्तः *Antah*, within the womb. शयित्वा *Śayitvâ*, having slept, dwelt, lain. यावद् वा *Yâvad Vâ*, or so long as *i. e.* ten or more or less months as are necessary. अथ *Atha*, then. जायते *Jâyate*, is born.

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

MANTRA 2.

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

इति नवमः खण्डः । ९ ॥

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

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

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

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

TENTH KHANDA.

MANTRA 1 & 2.

तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चि-
षमभिसंभवन्त्यर्चिषोऽहुरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्व
दुदङ्गेति मासाःस्तान् ॥ १ ॥

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

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

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



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

MANTRA 3.

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षट्दक्षिणैति मासां स्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

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

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

MANTRA 4.

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

मासेभ्यः Masebhyah, from the months. पितृलोकं Pitrīlokaṁ, to the world of the Pitrīs. पितृलोकाद् Pitrīlokaṭ, from the world of the Pitrīs. आकाशम् Ākāśam, to ether, the world of Vināyaka. आकाशाद् Ākāśāt, from the world of

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

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

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

MANTRA 5.

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

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

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

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

MANTRA 6.

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

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

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

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

MANTRA 7.

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

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

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

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

MANTRA 8.

अथैतयोः पथोर्न कतरेण च न तानीमानि चुद्राण्यसकृदावर्तीनि
भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ
लोको न संपूर्यते तस्माज्जुगप्सेत तदेष श्लोकः ॥ ८ ॥

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

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

MANTRA 9.

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

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

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

MANTRA 10.

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

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

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

MADHVA'S COMMENTARY.

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

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

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

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

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

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

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

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



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

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

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

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

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

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

He is called Samvatsara because He causes delight to all children, or because He enjoys and dwells in all. (Sam=all, Vasa= dwell, Ra= enjoy: or Sam=all, Vatsa=Calf or child, Ra=delight). He is called Âkâśa because He illumines all (Â=fully, Kâśa=illumining). He is called Râtri because He gives delight. (Ra=delight, trâti=dadâti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avântara-diś, because He teaches the secondary truths.

Thus samvatsara=the perfect enjoyer in all, âkâśa=the perfect delight, râtri=the giver of joy, Diś=the Teacher of the highest truth. Avântara-Diś=the Teacher of the lower truth.

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

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



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

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

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

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

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

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

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

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

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

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

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

ELEVENTH KHAṆḌA.

MANTRA 1.

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसांचक्रुः को नु आत्मा किं ब्रह्मेति ?

प्राचीनशालः औपमन्यवः Prāchīnaśālah, aupamanyavaḥ, Prāchīnaśāla son of Upamanyu. सत्ययज्ञः पौलुषिः Satyayajñah Pauluṣiḥ, Satyayajña son of Puluṣa. इन्द्रद्युम्नः भाल्लवेयः Indradyumnaḥ Bhallaveyaḥ, Indradyumna son of Bhallava. जनः शार्कराक्ष्यः Janaḥ Śārkarākṣyaḥ, Jana son of Śārkarākṣa. बुडिलः आश्वतराश्विः Buḍilāḥ Āśvatarāśviḥ, Buḍila son of Āśvatarāśva. ते Te, they. ह Ha, verily. एते Ete, these. महाशालाः Mahāśālah, performers of annual sacrifices fully. Those who perform fully sacrifices every year. महाश्रोत्रियाः Mahāśrotriyaḥ, knowers of complete Vedas and their meanings. समेत्य Sametya, coming together : having met. मीमांसांचक्रुः Mīmāṃsāṃ chakruḥ, held a discussion. कः Kaḥ, who, what marks has he. न Naḥ, our. आत्मा Ātmā, the Ātman, the Lord called Vaiśvānara, who is adored by us. किं Kiṃ, what. ब्रह्म Brahma, Brahman.

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

MANTRA 2.

ते ह संपादयांचक्रुरुद्दालको वै भगवन्तोऽयमारुणिः संप्रती-
ममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्या-
जग्मुः ॥ २ ॥

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

thus expressed their this decision :—उदालकः आरुणिः Uddalakah Ârunih, Uddâlaka-son of Aruṇa भगवन्तः Bhagavantah, O Sirs. अयम् Ayam, this. संप्रति Samprati, at present. इमम् Imam, this. आत्मानम् वैश्वानरम्, The Lord called Vaiśvânara. अध्येति Adhyeti, knows most. तं Tam, him. हन्त Hanta, well. अभ्यागच्छामः Abhyâgachchhâmah, we may go. तं Tam, him. ह Ha, so. अभ्याजग्मुः Abhyâjagmuh, they went.

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

MANTRA 3.

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

स Sa, he, Uddâlaka. ह Ha, then. संपादयांचकार Saṁpâdayâm, Chakâra, (knowing the object for which they had come) decided (that the fit teacher of those is some one else). प्रक्ष्यन्ति Prakṣyanti, will examine. मां Maṁ, me. इमे these. Mahâśalâh mahâśrotriyâh, the great sacrificers, the great scholars. तेभ्यः Tebhyah, to them. न Na, not. सर्वं Sarvaṁ, all. प्रतिपत्स्ये Pratipatsye, I shall tell. हन्त Hanta, well. अहम् Abam, I. अन्यम् Anyam, another. अभ्यनुशासानि Abhy-anuśasâni, let me recommend as teacher.

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

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

MANTRA 4.

तान्होवाचाश्रपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं
वैश्वानरमध्येति तःहन्ताभ्यागच्छामेति तःहाभ्याजग्मुः ॥ ४ ॥

तान् Tan, to them. ह Ha, indeed. उवाच Uvâcha, he said. भगवन्तः Bhaga-vantah, O sirs. अश्रपतिः कैकेयः Aśvapati king of Kekaya country. Samprati, at present. Imam this. Âtmânam Vaiśvânaram the Lord called Vaiśvânara. Adhyeti, knows best. Tam, him. Ha, well. Abhyâgachchhâmah, let us go. Iti, thus. Tam, him. Ha, indeed, then. अभि-आ-जग्मुः Abhy-â-jagmuh, they went,

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

MANTRA 5.

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

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

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

—369.

MANTRA 6.

ते होचुर्योनैवार्थेन पुरुषश्चरेत्तद्देव वदेदात्मानमेवेमं वैश्वानरः
संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ५ ॥

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

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

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

MANTRA 7.

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

इत्येकादशः खण्डः ॥ १२ ॥

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

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

TWELFTH KHANDA.

MANTRA I.

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

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



Esah, this. वै Vai, verily. सुतेजाः Sutejāḥ, Sutejas. Great Refulgence. आत्मा वैश्वानरः Ātmā Vaiśvānara, the Vaiśvānara Self. अयम् Ayam, that. त्वम् Tvam, thou. आत्मानम् Ātmānam, Self. उपास्ते Upāste, thou worshippest. तस्मात् Tasmāt, therefore. तव Tava, in thy family. सुतं Sutaṁ, son. प्रसुतं Prasutaṁ, grandson. आसुतं Āsutaṁ, great grand son. Or these words may mean every kind of Soma libation called by these names. कुले Kule, in the house, family. दृश्यते Dṛśyate, is seen.

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

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

MANTRA 2.

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

इति द्वादशः खण्डः ॥ १२ ॥

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

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



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

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

THIRTEENTH KHANDA.

MANTRA 1.

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

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

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

MANTRA 2.

प्रवृत्तोऽश्वतरिरथो दासीनिष्कोऽत्स्यन्नं पश्यसि प्रियमत्स्यन्नं
पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वा-
नरमुपास्ते चक्षुष्द्वेतदात्मन इति होवाचान्धोऽभविष्यद्यन्मां ना-
गमिष्य इति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

प्रवृत्त Pravṛttah, en. अश्वतरीयः Aśvatari rathah, a car with two mules. दासी Dāsī, slaves. निष्कः Niṣkaḥ, jewels. तु Tu, but. चक्षुः Chakṣuḥ; eye. अन्धः Andhaḥ, blind.

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

FOURTEENTH KHANḌA.

MANTRA १.

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

वैयाघ्रपद्य Vaiyāghrapadya! वायुस् Vāyus, the Lord in the Air: called Wisdom-Life (vā=knowledge; āyus=life). पृथग्बलः Prīthagvartmā, having diverse course, for the Lord as Vāyu can perform that which Vāyu simply can never do. पृथक् Prīthak, diverse. बलयः Balayaḥ, offerings. आयन्ति Āyanti, come. रथश्रेणयः Rathaśreṇayaḥ, rows of cars. अनुयन्ति Anuyanti, follow.

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

MANTRA २.

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

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

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

FIFTEENTH KHANDA.

MANTRA 1.

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

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

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

MANTRA 2.

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

इति पञ्चदशः खण्डः ॥ १५ ॥

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

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

SIXTEENTH KHAṆḌA.

MANTRA 1.

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मान-
मुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वꣳरयिमान्पुष्टिमानसि॥१॥

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

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

MANTRA 2.

अतस्यन्नं पश्यसि प्रियमच्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मव-
र्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मन
इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

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

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

SEVENTEENTH KHAṆḌA.

MANTRA 1.

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

यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च
पशुभिश्च ॥ १ ॥

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

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

MANTRA 2.

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

इति सप्तदशः खण्डः ॥ १७ ॥

पादौ Patau, two feet. व्यस्लास्येताम् Vyamlaśyetām, would have broken : shrunk.

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

EIGHTEENTH KHANDA.

MANTRA 1.

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

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

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

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

MANTRA 2.

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्ध्वैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदोहो बहुलो वस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य Tasya, His. ह Ha. वै Vai, verily. एतस्य Etasya, of this. आत्मनः Ātmānaḥ, of the Self. वैश्वानरस्य Vaiśvānarasya, of Vaiśvānara. मूर्ध्ना Mūrdhā, head. एव Eva, even. सुतेजा Sutejas. चक्षुः Chakṣuḥ, eye. विश्वरूपः Viśvarūpa. प्राणः Prāṇaḥ, Life-breath. पृथग्वर्त्मा Prīthagvartmān. संदोहः Sandohaḥ, the trunk. बहुलः Bahulaḥ. वस्तिः Vastiḥ, bladder, loins. एव Eva, even. रयिः Rayiḥ, rayi. पृथिवी Prīthivī, the earth. एव Eva, even. पादौ, Pādu, two feet. उरः Uraḥ, the chest. एव even. वेदिः Vēdiḥ, the altar. लोमानि Lomāni, the hairs. बर्हिः Barhiḥ, the grass. हृदयं Hṛidyaṁ, the heart. गार्हपत्यम् the Gārha-patyam, fire. मनः Manaḥ, the mind. अन्वाहार्यपचनः the Ānvaharya, fire. आस्यं Āsyam, the mouth. आहवनीयः the Āhavanīya, fire.

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

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

NINETEENTH KHANDA.

MANTRA 1.

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयश्च यां प्रथमामाहुतिं जुहु-
यात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

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

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

MANTRA 2.

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्य-
त्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चादि-
त्यश्चाधितिष्ठतस्तृप्यति तस्यानुवृत्तिं तृप्यति प्रजया पशुभिर-
न्नाव्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

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

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

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

TWENTIETH KHANḌA.

MANTRA I.

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्वायुनाय स्वाहेति व्यान-
स्तृप्यति ॥ १ ॥

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

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

MANTRA 2.

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

इति विंशः खण्डः ॥ २० ॥

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

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

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

TWENTY-FIRST KHANDA.

MANTRA 1.

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृ-
प्यति ॥ १ ॥

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



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

MANTRA 2.

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ
तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी
चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

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

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

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

TWENTY-SECOND KHANḌA.

MANTRA 1.

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

चतुर्थीं Chaturthim, fourth. समानाय स्वाहा Svāha, to Samāna.

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

MANTRA 2.

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति
पर्जन्ये तृप्यति विद्युस्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च
पर्जन्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभि-
रन्नायेन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

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

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

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

TWENTY-THIRD KHANDA.

MANTRA 1.

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृ-
प्यति ॥ १ ॥

पञ्चमीं Pañchamîm, the fifth. उदानाय स्वाहा Udânâya Svahâ, Svahâ to Udâna.

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

MANTRA 2.

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

इति त्रयोविंशः खण्डः ॥ २३ ॥

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

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

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

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

TWENTY-FOURTH KHANḌA.

MANTRA 1.

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि
जुहुयात्तादृक् तस्यात् ॥ १ ॥

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

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

MANTRA 2.

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

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

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

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

MANTRA 3.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैव ऋहास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

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

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

MANTRA 4.

तस्माद् हैव विद्यद्यपि चण्डाला योच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतस्यादिति तदेष श्लोकः ॥ ४ ॥

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

in the Self. इ Ha. एव Eva. अत्य Asya, his, of the chaṇḍāla. तत् Tat, that stale food. वैश्वानरे In the Vaiśvānara. हुतं Hutaṁ, offered. स्यात् Syāt, will be.

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

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

MANTRA 5.

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

इति चतुर्विंशः खण्डः ॥ २४ ॥ इति पञ्चमः प्रपाठकः ।

षष्ठोऽध्यायः ॥ ६ ॥

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

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

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

MADHVA'S COMMENTARY.

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

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

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



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

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

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

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

Indradyumna says, he worships Vâyu. To which the king replies: he is Prithagvartmân. These two words (XIV. I) are now explained.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Note.—The Śrī mentioned here is also the consort of Vāyu, and not the Highest (?).

It is said in these khaṇḍas (19 to 23) “if Âditya being satisfied, Dyu is satisfied &c.” How the satisfaction of A can satisfy B? To this the Commentator answers.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Similarly in the Gitâ, the Lord says the same.

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

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

So the Vaiśvânara Vidyâ is really Brahma-Vidyâ; and no inferior Vidyâ. See the Puruṣa Sûkta of the Rîg Veda: where also Heaven is said to be the head of the Lord, and so on. The allegory of the Puruṣa Sûkta is reproduced in this Vaiśvânara Vidyâ of the Chhândogya Upaniṣad.

Says an objector:—

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

In the Deva-Suṣi-Vidyâ (Third Adhyâya 13 Khaṇḍa Mantra 5) we read: “He is Udâna, He the Vāyu, He the Âkâśa.” This shows that Vāyu and Âkâśa are *identical*; and therefore in the previous passage (v. XXIII. 2) we have explained it so, in conformity with the former passage (XIII 5). But in the subsequent passage (Vâyus̥ cha Âkâśas̥ cha adhiṣṭhataḥ) Vāyu is separate from Âkâśa, for the same Vāyu when permeated (âviṣṭa) by Lakṣmî is called âkâśa.

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

The Vighneṣa (Ganeṣa) is called Âkâśa, the Vāyu is called Âkâśa, Lakṣmî is called Âkâśa, and the Supreme Lord Hari is also called Âkâśa. Thus in the Śabda Nirṇaya.

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

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

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

SIXTH ADHYĀYA.

FIRST KHANDA.

MANTRA I.

ॐ श्वेतकेतुर्हारीण्य आस तं ह पितोवाच श्वेतकेतो वस
ब्रह्मचर्यं न वै सोम्यस्मिन्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति १

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

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

MANTRA 2.

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

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

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

MANTRA 3.

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

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

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

MANTRA 4.

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

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

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

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

MANTRA 5.

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

यथा Yathâ, as. सोम्य Somya, O! child. एकेन Ekena, by one. लोहमणिना Lohamaninâ, by the best of metals, by gold. सर्वम् Sarvam, all. लोहमयम् Lohamayam, things made of metals (like pails, pots or ornaments). विज्ञातम् Vijnâtam, known. स्यात् Syât, becomes. वाचा Vâchâ, by speech, by the organ of speech. आरम्भणम् Ârambhaṇam, utterance. विकारः Vikârah, modification, change. नामधेयम् Nâmadheyam, the name. लोहम् Loham, metal: loha. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true, correct.

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

MANTRA 6.

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

यथा Yathâ, as. सोम्य Somya O child. एकेन Ekena by one. नखनिकृन्तनेन Nakhanikrintanena, nail scissors. सर्वम् Sarvam all, कार्णायसम् Kârṣṇâyasam, made of iron. विज्ञातम् Vijnâtam, known. स्यात् Syât becomes. वाचा Vâchâ, by speech, by the organ of speech. आरम्भणम् Ârambhaṇam, utterance. विकारः Vikârah, modification, change. नामधेयम् Nâmadheyam, the name. कृष्णायसम् Kṛṣṇâyasam, iron, (Kṛṣṇâyasam). इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true, correct. एवम् Evam, thus. सोम्य Somya, O child. स Sa, that. आदेशः Âdeśah, teaching, instruction. भवति Bhavati, is. इति Iti, thus.

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

MANTRA 7.

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

इति प्रथमः खण्डः ॥ १ ॥

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

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

MADHVA'S COMMENTARY.

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

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

Thus it is written in the Vâkya Nirṇaya :—

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

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

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

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

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

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

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

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



The word "Lohamani" in V.l.5 means gold, as we find it so explained in the Śabda-Nirṇaya:--"The words Svarna, Loha Maṇi and Puraṭa all mean Gold."

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

SECOND KHAṆḌA.

MANTRA 1.

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

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

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

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

MANTRA 2.

कुतस्तु खलु सोम्यैवꣳ स्यादिति होवाच कथमसतः
सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ २ ॥

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

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

MANTRA 3.

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

तत् Tat, that the lord called Sat, Brahman. ऐक्षत् Aikṣata, thought, cogitated. बहु Bahu, many, assuming many forms in order to control the universe. स्यात् Syâm, let me be. प्रजायेय Prajâyeya, let me create living-beings. इति Iti, thus. तत् Tat, here, then. तेजः Tejah, fire, the Goddess Ramâ along with Fire, or light; of which she is the presiding deity. असृजत् Asrijata, He created. तत् Tat, that, Goddess Ramâ called Tejas and having the form of fire. तेजः Tejah, Fire, Goddess Ramâ. ऐक्षत् Aikṣata, thought, cogitated. बहु Bahu, many. स्यात् Syâm, may I be. प्रजायेय Prajâyeya, may I create. इति Iti, thus. तत् Tat, She, Goddess Ramâ. आपः Âpah, water, the Prâṇa called waters and the presiding deity of water. असृजत् Asrijata, created. तस्मात् Tasmât, therefore. यत्र, Yatra, wherever. क्व Kva, whenever. च Cha, and. शोचति Śochati, is hot, is sorrowful, weeps. स्वेदते Svedate, perspires. वा Vâ, or. पुरुषः Puruṣaḥ, man. तेजसः Tejasah, from fire. एव Eva, indeed, alone. तत् Tat, that. अधि Adhi, over, verily, another reading is हि hi 'indeed.' आपः Âpah, waters. जायन्ते Jâyante, are produced.

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

MANTRA 4.

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

इति द्वितीयः खण्डः ॥ २ ॥

तः Tāḥ, they. आपः Āpaḥ, waters, Prâṇa. ऐक्यन्त Aikṣanta, thought.
बहवः Bahvyaḥ, many. स्यान् Syâma, let us be. प्रजायिमहि, Prajâyemahi, and
create beings. इति Iti, thus. तः Tāḥ, they, Prâṇa called the Waters.
अन्नम् Annam, food, the God Rudra, the presiding deity of food, the food here
means the element earth. असृजन्त Asrijanta, created. तस्मात् Tasmât, therefore.
यत्र Yatra, wherever. क्व Kva, whenever. च Cha, and. वर्षति Varṣati, it rains.
तत् Tat, then, there. एव Eva, alone. भूयिष्ठं Bhûyīṣṭham, much. अन्नम् Annam,
food. भवति Bhavati, is produced. अद्भ्यः Adbhyaḥ, from waters : from Vâyu.
एव Eva, alone. तत् Tat, that. [हि hi, verily. अधि Adhi, over, after. अन्नाद्यम्
Annâdyam, eatable food. जायते Jâyate, is produced.

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

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

MADHVĀ'S COMMENTARY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THIRD KHAṆḌA.

MANTRA 1.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं
जीवजमुद्भिज्जमिति ॥ १ ॥

तेषां Teṣâm, of them. खलु Khalu, verily. एषां Eṣâm, of these, of the elements to be described later on. भूतानां Bhûtânâm, of the elements or beings. त्रीणि Trīṇi, three, the triad of Light, Water and Earth. एव Eva, only. बीजानि Bijâni, seeds, sources, origins, causes. भवन्ति Bhavanti, are, there are. अण्डजं Âṇḍajam, born of egg, oviparous, as birds, &c. जीवजं Jīvajam, born of living being, viviparous as men. उद्भिज्जं Udbhijjam, springing from the ground, bursting through the ground, sprouting as trees. इति Iti, thus.

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

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

MANTRA 2.

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

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

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

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

MANTRA 3.

तासां त्रिवृतं त्रिवृतमककां करवीणीति सेयं देवतेमास्तिस्त्रो
देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

तासान् Tâsâm, of these Devatâs. त्रिवृतम् Trivṛitam, trinary, tripartite. त्रिवृतम् Trivṛitam, trinary, tripartite. That is He made the three deities enter into each other, thus Fire and Water entered into the Earth, Water and Earth entered into the Fire, Fire and Earth entered into the Water. एकैकान् Eka-ekâm, each other. करवाणि Karavâṇi, may I do. इति Iti, thus. सा Sa, that. इयम् Iyam, this. देवता Devatâ, God. इमाः Imâḥ, these. तिस्रः Tisrah, three. देवताः Devatâḥ, Gods. अनेन Anena, by this. एव Eva, alone. जीवेन Jīvena, by the living. आत्मना Âtmanâ, by the spirit. अनुप्रविश्य Anupraviśya, having entered through them. नामरूपे Nâmarûpe, names and forms, like Indra, &c. व्याकरोत् Vyâkarot, developed.

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

MANTRA 4.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमा-
स्तिस्त्रो देवतास्त्रिवृतिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥
इति तृतीयः खण्डः ॥ ३ ॥

तासान् Tâsâm, of them. त्रिवृतम् Trivṛitam, tripartite. त्रिवृतम् Trivṛitam, tripartite. एकैकान् Eka-ekam, each other. अकरोत् Akarot, He made. यथा Yathâ, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इमाः Imâḥ, these. तिस्रः Tisrah, three. देवताः Devatâḥ, Gods. त्रिवृत् Trivṛit, tripartite. त्रिवृत् Trivṛit, tripartite. एकैका Ekâ-ekâ, each. भवति Bhavati, becomes. तत् Tat, that. मे Me, from me. विजानीहि Vijânihi, learn thou. इति Iti, thus.

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



MADHVA'S COMMENTARY.

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

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

FOURTH KHAṆḌA.

MANTRA 1.

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्थापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं लीणि
रूपाणीत्येव सत्यम् ॥ १ ॥

यत् Yat, what. अग्नेः Agneḥ, of fire. रोहितम् Rohitam, red. रूपम् Rûpam, form, colour. तेजसः Tejasah, of Tejas or Lakṣmī. तत् Tat, that. रूपम् Rûpam, colour. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat, that. अपान् Apām, of waters, of Vāyu. यत् Yat, what. कृष्णम् Kṛṣṇam, black. तत् Tat, that. अन्नस्य Annasya, of food: Rudra. आपागात् Apâgât, vanishes: the name Agni is not the primary name of the fire, but of the Lord who is the real Agni or Eater. अग्नेः Agneḥ, of fire. अग्नित्वम् Agnitvam, fieryness: the etymological application of the word Agni or Eater. वाचा Vâchâ, by speech, owing to the organ of speech. आरम्भणम् Ārambhanam, utterance. विकारः Vikârah, modification, conventional, such as the name Lakṣmī is the true name of the Goddess Lakṣmī but conventionally it is a name given to many women also. When a woman is called Lakṣmī, it is a conventional use of the word and not the principal use of it. नामधेयम् Nâmadheyam, the name. लीणि Trîṇi, three. रूपाणि Rûpâṇi, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

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



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

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

MANTRA 2.

यदादित्यस्य रोहितः रूपं तेजसस्तद्रूपं यच्छुक्रं तदपां यत्कृष्णं
तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

यत् Yat, What. आदित्यस्य Âdityasya, of the sun. रोहितम् Rohitam, red. रूपम् Rûpam, colour. तेजसः Tejasah, of Lakṣmī. तत् Tat, that. रूपम् Rûpam, colour. यत् Yat, what. शुक्लम् Suklam, white. तत् Tat, that. अपां Apâm, waters: of Vāyu. यत् Yat, what. कृष्णम् Krisṇam, black. तत् Tat, that. अन्नस्य Annasya, of food: of Rudra. अपागात् Apâgât, vanishes, the name Âditya is not the primary name of the sun, but of the Lord who is the real Âditya, or seizer or attractor. आदित्यात् Âdityât, from the sun, the nature of being Âditya. आदित्यत्वम् Âdityâtvaṁ, the nature of being the sun, the etymological application of the word Âditya or attractor. वाचाः Vâchâ, by speech. आरम्भणम् Ârambhanam, utterance. विकारः Vikârah, conventional use. नामधेयम् Nâmadheyam, the name. त्रीणि Trîṇi, three. रूपाणि Rûpâṇi, forms. इति Iti, thus एव Eva, alone. सत्यम् Satyam, true.

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

MANTRA 3.

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

यत् Yat, what. चन्द्रमसः Chandramasaḥ, of the moon. रोहितम् Rohitam, red.
रूपम् Rûpam, colour. तेजसः Tejasah, of Lakṣmî. तत् Tat, that. रूपम् Rûpam,
colour. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat, that. अपां Apâm, waters :
of Vâyu. यत् Yat, what. कृष्णम् Kṛṣṇam, black. तत् Tat, that. अन्नस्य Annasya,
of food. अपागात् Apâgât, vanished. चन्द्रात् Chandrât, from the moon. चन्द्रत्वम्
Chandratvam, the reason of being called Chandra. वाचा, Vâchâ, by speech.
आरम्भणम् Ârambhaṇam, utterance. विकारः Vikârah, conventional use. नामधेयम्
Nâmadheyam, the name. त्रीणि Trîṇi, three. रूपाणि Rûpâṇi, forms. इति /Iti,
thus. एव Eva, alone. सत्यम् Satyam, true.

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

MANTRA 4.

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

यत् Yat, what. विद्युतः Vidyutah, of the lightning. रोहितम् Rohitam, red.
रूपम् Rûpam, color. तेजसः Tejasah, of Tejas or Lakṣmî. तत् Tat, that. रूपम्
Rûpam, form, color. यत् Yat, what. शुक्लम् Śuklam, white. तत् Tat, that. अपां
Apâm, waters 'Vâyu.' यत् Yat, what. कृष्णम् Kṛṣṇam, black. तत् Tat, that.
अन्नस्य Annasya, of food. अपागात् Apâgât, vanished. विद्युतः Vidyutah, from the
lightning. विद्युत्त्वं Vidyuttvam, the reason of being called Vidyuta. वाचा Vâchâ,
by speech. आरम्भणम् Ârambhaṇam, utterance. विकारः Vikârah, conventional
use. नामधेयम् Nâmadheyam, the name. त्रीणि Trîṇi, three. रूपाणि Rûpâṇi,
colors, forms. इति Iti, thus. एव Eva, alone. सत्यम् Satyam, true.

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

MANTRA 5.

एतदस्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोतिया
न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति हेभ्यो
विदांचक्रुः ॥ ५ ॥

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

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

MANTRA 6.

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्दु
शुक्लमिवाभूदित्यपारूपमिति तद्विदांचक्रुर्दु कृष्णमिवाभूदित्य-
न्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

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

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

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

MANTRA 7.

यद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमांस्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यत् Yat, what. उ U, verily. अविज्ञातम् Avijñâtam, unknown, inscrutable. इव Iva, like. अभूत् Abhût, was. इति Iti, thus. एतासान् Etâsâm, of these. एव Eva, even, alone. देवतानाम् Devatânâm, of the deities. समासः Samâsaḥ, combination. इति Iti, thus. तत् Tat, that. विदांचक्रुः Vidâñchakruḥ, they knew. यथा Yathâ, as. नु Nu, now. खलु Khalu, indeed. सोम्य Somya, O child. इनाः Imâḥ, these. तिस्रः Tisraḥ three. देवताः Devatâḥ, deities. पुरुषम् Puruṣam, man. प्राप्य Prâpya, reaching. त्रिवृत् Trivṛit, three-fold, tripartite. त्रिवृत् Trivṛit, three-fold, tripartite. एकैका Eka-ekâ, each one. भवति Bhavati, becomes. तत् Tat that. मे Me, from me. विजानीहि Vijânîhi, learn thou. इति Iti, thus.

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

MADHVA'S COMMENTARY.

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

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

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

Now the Commentator explains the phrase vâchâ ârambhaṇam vikâraḥ nâmadheyam trîṇi rūpâṇi eva satyam.

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

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

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

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

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

FIFTH KHANḌA.

MANTRA 1.

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्त-
पुरीषं भवति यो मध्यमस्तन्मां सं योऽणिष्ठस्तन्मनः ॥ १ ॥

अन्नम् Annam, food, the God Śiva in the food. अशितम् Asitam, when eaten, when taken as one's support. त्रेधा Tredhâ, three-fold. विधीयते Vidhiyate, be- comes. तस्य Tasya, of his, of it. यः Yah, what. स्थविष्ठः Sthavisthaḥ, Gross- est. धातुः Dhâtuh, portion, humour. तत् Tat, that. पुरीषम् Purīṣam, excrement, feces. भवति Bhavati, is called. यः Yah, what. मध्यमः Madhyamaḥ, middle. तत् Tat, that. मांसम् Mâmsam, flesh. यः Yah, what. अणिष्ठः Anisthaḥ, most fine, most subtle. तत् Tat, that. मनः Manaḥ, mind.

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

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

MANTRA 2.

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्त-
न्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

आपः Āpaḥ, Water, Vâyu. पीतः Pītâḥ, when drunk. त्रेधा Tredhâ, three-fold. विधीयन्ते Vidhiyante, become. तासां Tâsâm, of his. यः Yah, what. स्थविष्ठः

Sthaviṣṭhaḥ, grossest. धातुः Dhātuḥ, portion. तत् Tat, that. मूत्रम् Mûtram, urine. भवति Bhavati, becomes. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. तत् Tat, that. लोहितम् Lohitam, blood. यः Yaḥ, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. प्राणः Prâṇaḥ, life-breath.

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

MANTRA 3.

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

तेजः Tejaḥ, Lakṣmî. अशितम् Aśitam, when supporting man. त्रेधा Tredhâ, three-fold. विधीयते Vidhîyate, becomes. तस्य Tasya, of her. यः Yaḥ, what. स्थविष्ठः Sthaviṣṭhaḥ, grossest. धातुः Dhātuḥ, portion. तत् Tat, that. अस्थि Asthi, bone. भवति Bhavati, becomes. यः Yaḥ, what. मध्यमः Madhyamaḥ, middle. स Sa, that. मज्जा Majjâ, marrow. यः Yaḥ, what. अणिष्ठः Aṇiṣṭhaḥ, subtlest. स Sa, that. वाक् Vâk, speech.

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

MANTRA 4.

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

इति पञ्चमः खण्डः ॥ ५ ॥

अन्नमयम् Annamayam, made of food. Having principally Rudra the Lord of Anna as presiding deity. हि Hi, verily. सोम्य Somya, O child. मनः Manaḥ, mind. आपोमयः Âpomayaḥ, consisting of water. Having Vâyu the deity of water as its chief presiding deity. प्राणः Prâṇaḥ, the life-breath. तेजोमयी Tejomayî, consisting of fire. वाक् Vâk, speech. इति Iti, thus. भूयः Bhûyaḥ, again. एव Eva, indeed, even. मा Mâ, to me. भगवान् Bhagavân, venerable sir. विज्ञापयतु Vijñâpayatu, teach. इति Iti, thus. तथा Tathâ, be it so. सोम्य Somya, O child. इति Iti, thus. एव Ha, indeed. उवाच Uvâcha, he said.

4. For truly, my child, mind has for its presiding deity Rudra the God of Food, the life-breath has its chief

Vāyu (the God of Water) and the speech has its chief (the Goddess of) Fire (namely Lakṣmī).

‘Please sir, instruct me still more,’ said the son.
‘Be it so, my child,’ replied the father.—426.

SIXTH KHANḌA.

MANTRA 1.

**दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति
तत्सर्पिर्भवति ॥ १ ॥**

दध्नः Dadhnaḥ, of curd. सोम्य Somya, O child. मथ्यमानस्य Mathyamânasya, when churned. यः Yaḥ, what. अणिमा Aṇimâ, subtlest. सः Saḥ, that. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samudīṣati, rises. तत् Tat, that. सर्पिः Sarpīḥ, butter. भवति Bhavati, becomes.

1. My child, when curd is churned, its subtlest portion, which rises upwards, becomes butter.—427.

MANTRA 2.

**एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा स ऊर्ध्वः
तमुदीषति तन्मनो भवति ॥ २ ॥**

एवम् Evam, thus. खलु Eva, indeed. खलु Khalu, verily, only. सोम्य Somya, O child. अन्नस्य Annasya, of food. अशयमानस्य Aśyamânasya, of being eaten, of Śiva when nourishing man. यः Yaḥ, what. अणिमा Aṇimâ, subtle. सः Sa, that. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samudīṣati, rises. तत् Tat, that. मनः Manaḥ, mind. भवति Bhavati, becomes.

2. Thus, my child, verily, (Rudra when going to nourish man through) the food which is eaten causes (his) subtlest portion to rise up and enter into the mind.—428.

MANTRA 3.

**अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति
स प्राणो भवति ॥ ३ ॥**

अपां Apam, of water : of Prâṇa. सोम्य Somya, my child. पीयमानानां Piyamânânâ, when drunk: when nourishing man. यः Yaḥ, what. अणिमा Aṇimâ, subtle. स Sa, that. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samudīṣati, rises. स Sa, that. प्राणः Prâṇaḥ, breath of life. भवति Bhavati, becomes.

3. (Vāyu, the God of) waters when nourishing man, O child, causes his subtlest portion, to rise up, and enter into the breath of life.—429.

MANTRA 4.

तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥

तेजसः Tejasah, of fire, of Lakṣmī. सोम्य Somya, O child. अशयमानस्य Aśyamâ-nasya, when eaten : when nourishing man. यः Yaḥ, what. अणिमा Apimâ, the subtlest. स Sa, what. ऊर्ध्वः Urdhvaḥ, upwards. समुदीषति Samudīṣati, rises. सा Sa, that. वाक् Vāk, speech. भवति Bhavati, becomes.

4. (Lakṣmī the Goddess of) fire when nourishing man, O child, causes her subtlest portion to rise up and enter into the speech of man.—430.

MANTRA 5.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥५॥

इति षष्ठः खण्डः ॥ ६ ॥

अन्नमयम् Annamayam, food as its chief. हि Hi, verily. सोम्य Somya, O child. मनः Manah, mind. आपोमयः Apomayaḥ, water as chief. प्राणः Prāṇaḥ, breath. तेजोमयी Tejomayī, fire as its chief. वाक् Vāk, speech. इति Iti, thus. भूयः Bhūyāḥ, again. एव Eva, even. मा Mā, to me. भगवान् Bhagavān, venerable sir. विज्ञापयतु Vijñāpayatu, instruct, teach. इति Iti, thus. तथा Tathā, be it so. सोम्य Somya, O child. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, he said.

5. For truly my child mind has for its presiding deity Rudra the God of food, the life-breath has for its presiding deity Vāyu the God of water, and the speech has for its presiding deity Lakṣmī, the Goddess of fire.

“Please sir, instruct me still more,” said the son.
“Be it so, my child,” replied the father.—431.

Note.—The words of this Mantra are exactly the same as those of VI. 5. 4.

The theory propounded in the Chhândogya Upaniṣad that a man if he fasts for 10 (ten) days, taking water only will lose all memory, and his mental activities will be lessened, because mind depends upon food, is true as a general rule but there are exceptions to it. Experiments have been made lately to prove that man can live without food for a very long period. And that during this period though there is physical weakness the general health is not impaired and mind is more active than usual. We give the following quotation from the *Review of Reviews* for the month of April, 1910,

Mr. Sinclair's personal experience.

Mr. Sinclair describes how a natural robust constitution was broken down by irregular eating. He never drank, smoked or used tea or coffee, and was a strict vegetarian. But overwork and carelessness both as to how and when he ate brought on dyspepsia, and he became liable to all manner of diseases. When at last he could not digest milk and cornflour mush, he decided to give the cure a trial. He thus records his experiences during the first four days :—

I am very hungry for the first day ; the unwholesome, ravening sort of hunger that all dyspeptics know. I had a little hunger the second morning and thereafter, to my great astonishment no hunger whatever—no more interest in food than if I had never known the taste of it. Previous to the fast I had a headache every day for two or three weeks. It lasted through the first day and then disappeared never to return I felt very weak the second day, and a little on arising. I went out of doors and lay in the sun all day, reading, and the same for the third and fourth days in intense physical lassitude, but with great clearness of mind. After the fifth day I felt stronger, and walked a good deal, and I also began some writing. No phase of the experience surprised me more than the activity of my mind : I read and wrote more than I had dared to do for years before.

During the first four days I lost fifteen pounds in weight ; something which, I have since learned, was a sign of the extremely poor state of my tissues. Thereafter I lost only two pounds in eight days, an equally unusual phenomenon. I slept well throughout the fast. About the middle of each day I would feel weak, but a massage and cold shower would refresh me.

SEVENTH KHAṆḌA.

MANTRA 1.

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः
पिबापोमयः प्राणो न पिवतो विच्छेत्स्यत इति ॥ १ ॥

षोडशकलः Ṣoḍaśakalaḥ, having sixteen parts. सोम्य Somya, O child. पुरुषः Puruṣaḥ, man. पञ्चदश अहानि Pañchadaśa-ahâni, fifteen days. मा Mâ, not. अशीः Aśîḥ, take food. कामम् Kâmam, as thou wishest, as much as you like. अपः Apaḥ, water. पिब Piba, drink thou. आपोमयः Âpomayah, having water for his chief. प्राणः Prâṇaḥ, life. न Na, not. पिवतः Pibataḥ, drinking. विच्छेत्स्यते Vichhetsyate, will be cut off, will leave thee. इति Iti, thus.

1. O child, man consists of sixteen parts. For fifteen days do not take any food, but drink as much water as thou likest; for the breath of life is under the Lord of water ; and so long as thou drinkest water, thy life will not be cut off.—432.

MANTRA 2.

सह पञ्चदशाहानि नाशाय हैनमुपससाद किं ब्रवीमि भो
इत्यृचः सोम्य यजृषि सामानीति स होवाच न वै मा प्रति-
भान्ति भो इति ॥ २ ॥

सह Saha, he, Śvetaketu. पञ्चदश अहानि Panchadaśa-ahāni, for fifteen days. न Na, not. आग Åsa, took food. अथ Atha, then. ह Ha, indeed. एनम् Enam, to him, to his father. उपससादह Upasasāda, approached. किम् Kim, what. ब्रवीमि Bravīmi, shall I speak, shall I recite. भोः Bhoḥ, O Sir. इति Iti, thus. ऋचः Richaḥ, the Rig Veda verses. सोम्य Somya, O child. यजूंषि Yajum̐ṣi, the Yajur Veda verses. सामानि Sāmāni, the Sama Veda verses. इति Iti, thus. स Sa, he (Śvetaketu). ह Ha, indeed. उवाच Uvācha, he said. न Na, not. वै Vai, verily. मा Mā, to me. प्रतिभान्ति Pratibhānti, occur to my memory. भो Bhoḥ, oh. इति Iti, thus.

2. Śvetaketu did not take any food for fifteen days, and then he repaired to his father and said “What verses shall I recite?” The father said “repeat the Rik, the Yajus, or Sāman verses.” He replied : “They do not occur to my memory, sir.”—433.

MANTRA 3.

त॒ ह्योवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः
खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव॑ सोम्य
ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानु-
भवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvāch, he said. यथा Yathā, as. सोम्य Somya, O child. महतः Mahataḥ, of a great. अभ्याहितस्य Abhyāhitasya, lighted fully. एकः Ekaḥ, one. अङ्गारः Angāraḥ, burning coal. खद्योतमात्रः Khadyotamātraḥ, merely like a fire-fly in size. परिशिष्टः Paṛiśiṣṭaḥ, which remains behind, is left behind. स्यात् Syāt, may be. तेन Tena, by that. ततः Tataḥ, than that. अपि Api, even. न Na, not. बहु Bahu, much. दहेत Daheta, may burn. एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानां Ṣoḍaśānām, of the sixteen. कलानां Kalānām, of the parts. एका Ekā, one. कला Kalā, part. अतिशिष्टा Atiśiṣṭā, is left behind. स्यात् Syāt, may be. तया Tayā, by that. एतर्हि Etarhi, therefore. वेदान् Vedān, the Vedas. न Na, not. अनुभवसि Anubhavasi, thou rememberest. अशान Aśāna, eat thou. अथ Atha, then. मे Me, my. विज्ञास्यसि Vijnāsyasi, thou wilt understand, thou wilt learn from me. इति Iti, thus.

3. The father said to him ; “As of a great lighted fire one burning coal, insignificant as the fire-fly in size, may be left, which would not burn much fuel, thus my dear son, one part only of the sixteen parts of you is left, and therefore with that one part you do not remember the Vedas. Go and eat, then thou wilt understand (remember) what thou didst learn from me.”—434.

MANTRA 4.

स हाशाथ हैनमुपससाद तं ह यत्किंच पप्रच्छ सर्वं ह
प्रतिपेदे ॥ ४ ॥

स Sa, he. ह Ha, indeed. आश Āśa, took food. अथ Atha, then. ह Ha, indeed, एनम् Enam, to him. उपससाद Upasasāda, repaired, approached. तम् Tam, to him. ह Ha, indeed. यत्किञ्च Yatkiñcha, whatever. पप्रच्छ Paprachchha, asked. सर्वम् Sarvam, all. ह Ha, indeed. प्रतिपेदे Pratipede, replied, answered.

4. Then Śvetaketu took food and afterwards approached his father. And whatever his father asked him he gave appropriate replies to.—435.

MANTRA 5.

तं होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योत-
मात्रं परिशिष्टं तं तृणैरुपसमाधाय प्रज्वालयेत्तेन ततोऽपि बहु
दहेत ॥ ५ ॥

तम् Tam, to him. ह Ha, verily. उवाच Uvācha, said. यथा Yathā, as. सोम्य Somya, O child. महतः Mahataḥ, of a great. अभ्याहितस्य Abhyāhitasya, of a fully-lighted fire. एकम् Ekam, one. अङ्गारम् Aṅgāram, burning coal. खद्योतमात्रम् Khadyota-mâtram, merely like a fire-fly in size. परिशिष्टम् Parisiṣṭam, remained behind. तम् Tam, that. तृणैः Triṇaiḥ, with straw, with grass. उपसमाधाय Upa-samādhāya, putting upon it. प्रज्वालयेत् Prajvālayet, may be lighted. तेन Tena, by that. ततः Tataḥ, than that. अपि Api, even. बहु Bahu, much. दहेत् Dahet, may burn.

5. The father said to him “As, O child, of a great lighted fire one coal of the size of a fire-fly, if left, may be made to blaze up again, by putting grass upon it, and will thus burn more than this.—436.

MANTRA 6.

एवं सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽ-
न्नेनोपसमाहिता प्राज्वालीत्येतर्हि वेदाननुभवस्यन्नमयं हि
सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्वास्य विजज्ञा-
विति विजज्ञाविति ॥ ६ ॥

इति सप्तमः खण्डः ॥ ७ ॥

एवम् Evam, thus. सोम्य Somya, O child. ते Te, of thee. षोडशानाम् Ṣoḍaśânâm, of the sixteen. कलानाम् Kalânâm, of the parts. एका Ekâ, one. कला Kalâ, part. अतिशिष्टा Atiśiṣṭâ, remained behind. अभूत् Abhût, was. सा Sâ, that. अन्नेन Annena, with food. उपसमाहिता Upasamâhitâ, being placed upon it, invigorated. प्राज्वलीत् Prâjvalit, lighted up again. तया Tayâ, by that. एतर्हि Etarhi, therefore. वेदान् Vedân, Vedas. अनुभवसि Anubhavasi, rememberest thou. अन्नमयम् Annamayam, food as its chief. हि Hi, verily. सोम्य Somya, O child. मनः Manaḥ, mind. आपोमयः Âpomayaḥ, water as its chief. प्राणः Prâṇaḥ, breath. तेजोमयी Tejomayî, fire as its chief. वाक् Vâk, speech. इति Iti, thus. इति Iti, thus. तत् Tat, that. ए Ha, verily. अस्य Asya, that : the genetive must be construed as accusative. विजज्ञौ Vijajñau, he understood. इति Iti, thus. विजज्ञौ Vijajñau, he understood. इति Iti, thus.

6. Thus O child, out of the sixteen parts one part was left to you. That part being invigorated by food, lighted up again. By it therefore, you now remember the Vedas. O child, mind has for its presiding deity Rudra, the God of food, the life breath, has for its chief Vâyu the God of water, and speech has for its presiding deity Lakṣmî the Goddess of Fire.—437.

Note.—In some texts of the Upaniṣad the following verse is also found.

पञ्चेन्द्रियस्य पुरुषस्य यदेवस्यादनावृतम् ।

तदस्य प्रज्ञा स्रवति दृतेः पादादिवोदकम् ॥

पञ्चेन्द्रियस्य Pañchendriyasya, of the man consisting of five senses. पुरुषस्य Puruṣasya, of the man. यद्, Yad, when. एव Eva, even. स्यात् Syât, becomes, may become. अनावृतम् Anâvritam, unprotected, uncovered by food. तत् Tat, then. अस्य Asya, his. प्रज्ञा Prajñâ, intelligence. स्रवति Sravati, flows away. दृतेः Driteḥ, from a leathern bag. पादान् Pâdât, from the foot. इव Iva, like. उदकम् Udakam, water.

7. When the mind of the man consisting of five senses is not supported by food ; then his intelligence goes away as the water flows away from the mouth of a leathern bag.—438.

MADHVA'S COMMENTARY.

Says an objector :—

Still you cannot explain this subject, as if it all applied to the devas ; for how will you explain the phrase ' the middle one became the flesh, &c.' Does the devatâ become flesh ? And the words mâmsam, &c., are well-known names of flesh, &c. This objection is thus answered :—

The words *māmsa*, etc., are the names of the *devatās*. (The three *devatās* called *Lakṣmī*, *Vāyu*, and *Śiva* are called also *Māmsam*, *Lohita*, and *Majjā*, etc.) They are so called because by entering into the flesh, blood and marrow, these *Devatās* regulate these organic parts and nourish man.

But how can you take the words food, water, etc., as meaning *Devatās* when the *Upaniṣad* says "the food when eaten becomes flesh, the water when drunk becomes blood." It can only refer to physical food and water, and not to *Devatās*, called *Annam* and *Apas*, etc. This objection is thus met :—

The word 'being eaten' means being used as support of life. (The *Devas* go to support the organism, so it is said the *Devas* are eaten, the *Devas* are drunk).

But if with every morsel of bread, we are chewing a *Deva* in that bread ; and if with every gulp of water, we are swallowing a *Devā*, then the lives of the *Devas* must be most miserable. To this the Commentator replies :—

The *Devas* do not suffer any pain in this process of being eaten and drunk, etc., because of their lordliness and super-physical power. The *Śruti* further says these three *Devatās* having entered the man become each tripartite.

This shows that the *Devas* enter as living-beings through food, etc., and within the body of the man they divide themselves into three parts. Had they suffered any injury, in the process of digestion and assimilation, they could not have regulated the manufacture of flesh, blood and marrow. The word *Jīva* has been explained, as meaning the Supreme Lord ; to this an objector says :—Why do you explain *Jīva* in this unusual sense ? It would be more appropriate to take the words food, water, etc., in their ordinary sense and then say that this organised body remains insentient, so long as the *Jīvātmā* does not enter into it. To this the author replies :—

The term *Jīva* is the appellation of the Lord *Aniruddha*, as says the following *Śruti* :—" *Prāṇasya prāṇaḥ*, etc." He is the Life of life, the Air of the air, the *Jīva* of the *jīva*, Matter of matter. He, the Lord of the four-fold form." Says another text, "The support of *Prāṇa* is *Hari* alone and no one else. The ordinary transmigrating souls are called *jīvas* because they are born (*jī*=born) and because they transmigrate (*va*=to go)."

In other words the term *jīva*, when applied to souls, is a word derived from the roots *jan* and *vā*. *Jan* gives *jī* with the affix *ḍī*, and *vā* gives *va*, with the affix *ka*. The word *jīva* thus derived means the transmigrating soul.

Another reason, why the words *jīvena ātmana* in Mantra 2 of *Khanda* 3 cannot mean the ordinary *jīvātman*, is this :—If the word *jīva* meant the ordinary transmigrating soul, then the passage under consideration would mean that one *jīva* entered into a body in which there was already another soul. The passage says :—The *Tejas*, thought, &c., which shows that the *Tejas*, &c., are sentient beings, who can think, what was the