



अपराणि Aparāṇi, another. द्वात्रिंशत् Dvātriṃśatam, thirty-two. वर्षाणि Varṣāṇi, years. इति Iti, thus. सः Sah, he. ह Ha, then. अपराणि Aparāṇi, another. द्वात्रिंशत् Dvātriṃśatam, thirty-two. वर्षाणि Varṣāṇi, years. उवास Uvāsa, dwelt. तस्मै Tasmāi, to him. ह Ha, then. उवाच Uvācha, said.

4. Nor is the dream body struck when the physical body is struck, nor does it become lame when the physical body is lame ; but it appears to be struck, it appears to be mutilated, it is conscious of unpleasant feeling, it appears to shed tears. Therefore I see no good in this.

Prajāpati said.—“O glorious one, this is even indeed thus as thou sayest ; but I shall explain it to thee more fully, according to thy capacity. But dwell thou here for another thirty-two years.” He lived there for another thirty-two years. And then Prajāpati said.—571.

MADHYA'S COMMENTARY.

An objector says : “the undeserving person Virochana had gone away, while the deserving Indra had come back for the true doctrine. But to Indra also Prajāpati taught in parables, telling him that the Self seen in dream was Brahman. Why did he teach Indra in such ambiguous phrases ? Why did he not teach him more explicitly, as there was no danger of an Asura getting hold of the Doctrine.” To this objection the Commentator replies :—

Brahmā also spoke, again and again, words capable of producing delusion, in order to show to all, that Indra was a fit person to be taught, because he always read the riddle of Brahmā. (The whole object of Brahmā was to show that the highest quality in a disciple was fitness to understand obscure teachings, through the development of intuitive faculties). Brahmā, the child of Âtman, therefore, taught Indra, in ambiguous phrases ; in order to show that Indra was a fit person. He told that He who shows the Jīva dreams, and is worshipped by all the Devas ; He is Viṣṇu. This was the purport of Brahmā's teaching. But Indra Purandara, acting as if he was possessed of Âsuric brain, said “the being seen in dream appears to be slain, appears to be injured, therefore, this Jīva seen in dream cannot be the Supreme Hari.”

The masters of occultism always clothe their teachings in mystic phraseology, not that they love obscurantism, but because their object is to develop the intuition of their disciples. They do not aim at developing intellect, but they have in view the evolution of that higher faculty called Buddhi or intuition. This can only be done by ‘dark sayings,’ capable of being interpreted in a two-fold sense, spiritual and material. If the person has got intuition, or, what Madhya calls, if he is a Yogya or elect, then he understands these sayings in their true sense. If he is not, then he puts a material garb on these teachings. Thus Brahmā said :—“the being glorified in dream is Brahman :” which may mean





the astral body of the Jīva, seen in dream is Brahman or the producer of dream-state is Brahman. Indra acts, as if he understood the teaching in the first sense. But his intuition soon warns him and he comes back to Prajāpati with his objections and difficulties. Whether it was a mere acting on the part of Indra, as Madhva holds it, or whether Indra really misunderstood Brahma's teaching at first, and came back for further explanation, we leave it to our readers to judge.

## ELEVENTH KHAṆḌA.

## MANTRA I.

तद्यत्रैतत् सुप्तः समस्तः सप्रसन्नः स्वप्नं न विजानात्येष  
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रव-  
व्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव सप्रत्या-  
त्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवा-  
पीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

तद् Tad, that. यत्र Yatra, in that state where; in whom. In the Lord called Prajña. एतत् Etat, this, Jīva. सुप्तः Suptaḥ, being in dreamless sleep. समस्तः Samastah, fully, reposing, all sense activity stopped. सप्रसन्नः Samprasannah, at perfect rest, enjoying the happiness of one's own self. स्वप्नम् Svapnam, dream. न Na, not. विजानाति Vijānāti, perceives. एषः Eṣaḥ, this. आत्मा Ātmā, the Ātman. इति Iti, thus. ह Ha, then. उवाच Uvācha, Prajāpati said. एतत् Etat, this. अमृतम् Amṛitam, Immortal. अभयम् Abhayam, fearless. एतन् Etat, this. ब्रह्म Brahma, Brahman. इति Iti, thus. सः Saḥ, he. ह Ha, then. शान्तहृदयः Śāntahṛdayaḥ, satisfied in heart. प्रवव्राज Pravavṛāja, went away. सः Saḥ, he. ह Ha, then. अप्राप्य Aprāpya, without reaching. एव Eva, even, alone. देवान् Devān, Devas. एतत् Etat, this. भयम् Bhayam, fear, difficulty. ददर्श Dadarśa, saw. न Na, not. अहम् Aham, I. खलु Khalu, verily. अयम् Ayam, this. एवम् Evam, thus. सम्प्रति Samprati, in this state of dreamless sleep. आत्मानम् Ātmanam, the Supreme Self. जानाति Jānāti, knows. अयम् Ayam, this supporter of the Jīva. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. नो No, not. एव Eva, alone. इमानि Imāni, these. भूतानि Bhūtāni, beings. विनाशम् Vināśam, without (vinā) joy (śam); the state of joylessness. एव Eva, alone. अपीतः Apitaḥ, merged into. भवति Bhavati, becomes. न Na, not. अहम् Aham, I. अत्र Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus.

1. 'When in deep sleep, in perfect rest, he sees no dreams, this is the Self, this is the Immortal, the Fearless, this is Brahman' thus said Prajāpati.





Then Indra went away satisfied in heart. But before he had reached the Devas, he saw this difficulty :—‘In this dreamless state, I do not know the Self as my refuge, nor does the Self reveal Himself to me as “this am I,” nor do these creatures know the Self in dream state. If the Jīva has entered the Lord in this state, he has done so without the consciousness of joy. I do not see any good in this. —572.

## MANTRA 2.

स समित्पाणिः पुनरेयाय त॒ ह प्रजापतिरुवाच मधवन्य-  
च्छान्तहृदयः प्रात्राजीः किमिच्छन्पुनरागम इति स होवाच नाहं  
स्वल्क्यं भगव एव॑ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवे-  
मानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्या-  
मीति ॥ २ ॥

सः Saḥ, he. समित्पाणिः Samitpāṇiḥ, with fuel in hand. पुनः Punah, again.  
एयाय Eyāyā, came back. तस् Tam, to him. ह Ha, then. प्रजापतिः Prajāpatiḥ,  
Prajāpati. उवाच Uvācha, said. मधवन् Maghavan, O Indra. यन् Yat, what.  
शान्तहृदयः Śāntahṛidayah, satisfied in heart. प्रात्राजीः Prāvrajīḥ, thou didst go  
away. किम् Kim, what. इच्छन् Ichchhan, desiring. पुनः Punah, again. आगमः  
Āgamaḥ, thou hast come back. इति Iti, thus. सः Saḥ, He. ह Ha, then. उवाच  
Uvācha, said. न Na, not. अहम् Aham, I. खलु Khalu, verily. अयम् Ayam, this.  
भगवः Bhagavaḥ, sir. एवम् Evam, thus. संप्रति Samprati, in the state of dream-  
less sleep. आत्मानम् Ātmānam, the Supreme Self. जानानि Jānāti, he knows. अयम्  
Ayam, this. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. नः Naḥ, not. एव  
Eva, alone. इमानि Imāni, these. भूतानि Bhūtāni, beings. विनाशम् Vināśam,  
without joy (Vinā=without, Śam=Joy or place). एव Eva, alone. अपीतः  
Apitah, merged into. भवति Bhavati, becomes. न Na, not. अहम् Aham, I. अत्र  
Atra, in this. भोग्यम् Bhogyam, good. पश्यामि Paśyāmi, I see. इति Iti, thus.

2. Taking fuel in his hand, he went again to Pra-  
jāpati. Prajāpati said to him ‘O Indra you went away satis-  
fied in your heart, for what purpose have you come back?’  
He said ‘Sir I do not find, in this dreamless state, that Self,  
as my refuge, nor does the Self reveal Himself to me as  
‘this am I.’ Nor do these creatures know the Self, in that





state. If the Jīva has entered the Lord, in this state, he has done so without the consciousness of joy. I do not see any good in this.”—573.

## MANTRA 3.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्या-  
स्यामि नोएवान्यत्रैतस्माद्वसाऽपराणि पञ्च वर्षाणीति सहापराणि  
पञ्च वर्षाण्युवास तान्येकशतं संपेदुरेतत्तद्यदाहुरेकशतं ह वै  
वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

इत्येकादशः खण्डः ॥ ११ ॥

एवम् Evam, thus. एव Eva, alone, even. एषः Eṣaḥ, this. मघवन् Maghavan, O Indra. इति Iti, thus. ह Ha, verily, then. उवाच Uvācha, said. एतम् Etam, this. तु Tu, but. एव Eva, even, indeed. ते Te, to thee. भूयः Bhūyah, again. अनुव्याख्यास्यामि Anuvyākhyāsyāmi, I shall explain according to thy capacity. नो No, not. एव Eva, alone, even. अन्यत्र Anyatra, anything else. एतस्मात् Etasmāt, than this. वस Vasa, dwell. अपराणि Aparāṇi, another. पञ्च Pañcha, five. वर्षाणि Varṣāṇi, years. सः Saḥ, he. ह Ha, then. अपराणि Aparāṇi, another. पञ्च Pañcha, five. वर्षाणि Varṣāṇi, years. उवास Uvāsa, dwelt. तानि Tāni, those. एकशतम् Ekaśatam, one hundred and one. संपेदुः Sampeduḥ, became in all. एतत् Etat, this. तत् Tat, that. यत् Yat, that. आहुः Āhuḥ, they say. एकशतम् Ekaśatam, one hundred and one. ह Ha, verily, then. वै Vai, verily. वर्षाणि Varṣāṇi, years. मघवान् Maghavan, Indra. प्रजापतौ Prajāpatau, with Prajapati. ब्रह्मचर्यम् Brahmacharyam, the vow of studentship. उवास Uvāsa, dwelt. तस्मै Tasmai, to him. ह Ha, verily. उवाच Uvācha, said.

3. “So it is indeed O Indra,” replied Prajâpati; “but I shall not explain this to you, unless you have passed some further period of Brahamcharya. Live here another five years.” He lived there for five years more, this made in all one hundred and one years, and therefore, it is said, that Indra Maghavan dwelt one hundred and one years, as Brahmachâri with Prajâpati. Then Prajâpati said to him.—574.

## MADHYA'S COMMENTARY.

Being thus addressed by Indra, Brahmâ told him of the Lord presiding over the state of deep sleep. When in the Lord, the Jīva enters in deep sleep, and does not know that he has so entered, that state was





described by Brahmā. When Brahmā taught him the Lord called Prājña, the maker of the state of deep sleep, Indra said :—"I do not know myself in this condition of deep sleep any one separate from me; I do not realize that I am supported by Him or any one is supported in me. Nor does the Supreme Lord show Himself to the Jīva and tell him, "I am the Lord." Nor do the creatures see any body in this condition. If in deep sleep the Jīva entered into the Supreme Self or the Supreme Self entered into the Jīva, even then also the merging is without any perception of happiness.

*Note* :—When Prajāpati taught Indra, that the Lord was the Maker of the condition of deep sleep also, Indra objects to it saying : "in this condition one does not know either one's own self or the Supreme Self. Nor does the Lord show Himself to the Jīva in this condition: telling to the Jīva "here I am." If it be said, that there exists no Supreme Self, the support of the Jīva in the condition of deep sleep, because He is not perceived, that is wrong. In the condition of deep sleep, the Jīva and the Supreme Self merge into each other, and that is the reason why one does not perceive the container and the contained, the supporter and the supported. This answer, however, is not right because, if that were the case, that the Jīva and the Lord, had merged into each other, then it ought to be a condition of Vināśam, i.e., joylessness; (Vinā = without, Sam = joy). If the Jīva had merged into the Supreme Self, then it would be so merged without any perception of joy, just as people who go to another's house, do not feel comfortable there, as much as they feel in their home. The Jīva, however, perceives joy in deep sleep, for on arising he remembers "I slept very soundly and happily." This shows that there is a perception of joy in deep sleep; consequently, it is not a condition of Jīva entering into Brahman, in the sense of being merged into it. If on the other hand the Supreme Self be merged in the Jīva, in the condition of deep sleep, then He also would become without joy; for the same reason that going into another's house is always a state of discomfort.

But this would contradict all scriptural texts, which say that the Lord is always full of joy and joy is His essential nature. Therefore, it follows, that the deep sleep is not a condition in which either the Jīva merges (Apīta) into the Lord, or the Lord merges into the Jīva. This also refutes the doctrine of the Advaitins who hold that in deep sleep, there is a dissolution of Ahāṅkāra and all psychic activities; and who hold that the word Vināśa means annihilation, and that the deep sleep is an annihilation of personality.

The whole thing depends upon getting a clear idea of merging. If a lower consciousness could ever merge into a higher, it could do so only on losing its separate consciousness. A lower consciousness can never merge into a higher and still retain its own consciousness. But the Jīva retains its consciousness in deep sleep, for he remembers on waking that he had slept well. Therefore in deep sleep the Jīva does not merge into the Lord. Nor does the Lord merge into the Jīva. For when a higher consciousness merges into a lower—if there could be such a thing—then it would lose its higher nature and become the lower. Thus the Lord would be no Lord but become a Jīva.





## TWELFTH KHAṆḌA.

## MANTRA 1.

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीर-  
स्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरी-  
रस्य सतः प्रियाप्रिययोरपहृतिरस्त्यशरीरं वाव शन्तं न प्रियाप्रिये  
स्पृशतः ॥ १ ॥

मघवन् Maghavan, O Indra. मर्त्यम् Mar̥tyam, mortal, subject to death. वै Vai, verily. इदम् Idam, this. शरीरम् Śarīram, body of the Jīva. आत्तम् Āttam, held. मृत्युना Mr̥ityunā, by death. तद् Tad, that, body in which the Jīva dwells. अस्त्य Asya, of this. अमृतस्य Amṛitasya, of the Immortal. अशरीरस्य Aśarīrasya, of the Bodyless. आत्मनः Ātmanah, of the Self. अधिष्ठानम् Adhiṣṭhānam, the abode. आत्तः Āttah, held. वै Vai, verily. सशरीरः Saśarīrah, the embodied, namely the Jīva. प्रियाप्रियाभ्याम् Priyāpriyābhyām, by pleasure and pain. न Na, not. वै Vai, verily. सशरीरस्य Saśarīrasya, of the embodied, of the Jīva. सतः Satah, so long as they be. प्रियाप्रिययोः Priyāpriyayoh from pleasure and pain. अपहृतिः Apahatīh, release, freedom. अस्ति Asti, is. अशरीरम् Aśarīram, to the non-embodied, to the Supreme Self. वाव Vāva, verily. शन्तम् Santam, being. न Na, not. प्रियाप्रिये Priyāpriye, pleasure and pain, (dependent upon another). स्पृशतः Sprīśatah, touch.

1. O Indra! this body of the Jīva is mortal and held by death. It is the abode of the Immortal, the bodyless Lord. The embodied Jīva is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain.—574.

## MANTRA 2.

अशरीरो वायुरभ्रं विद्युस्तनयित्नुरशरीराण्येतानि तद्यथै-  
तान्यमुष्मादाकाशात्नमुत्थाय परं ज्योतिरुपसंपद्य स्वेन स्वेन  
रूपेणाभिनिष्पद्यन्ते ॥ २ ॥

अशरीरः Aśarīrah, without body, not absolutely, but compared with their knowledge. वायुः Vāyuh, the Chief Vāyu. अभ्रम् Abhram, Brahmā, because He is supported (Bhṛa) by the Lord Viṣṇu (Ap=all-pervading). विद्युन् Vidyut, Lightning, the wife of Vāyu, because she is very (Vi) luminous, (Dyut) the highly luminous. स्तनयित्नुः Stanayitnuh, Thunder, the wife of Brahmā, because





she has all sounds. अशरीराणि Aśarīraṇi, without body, because they have superabundance of wisdom. एतानि Etāni, these. तद् Tad, that. यथा Yathā, as. एतानि Etāni, these. अमुष्मात् Amuṣmāt, from that. आकाशात् Ākāśāt, from All-luminous, Supreme Self, through the grace of Ākāśa. समुत्थाय Samutthāya, coming out of the body. परम् Param, Supreme. ज्योतिः Jyotiḥ, Light, the Supreme Brahman. उपसम्पद्य Upasampadya, having approached. स्वेन Svena, in his own. रूपेण Rūpeṇa, with his form, with his proper form of joy &c. अभिनिष्पद्यन्ते Abhinīṣpadyante, completely attain.

2. The Chief Vāyu is without body, Brahmā, and the wife of Vāyu and the wife of Brahmā these are also without body. As these through the grace of the All-luminous come out of their body, and attain the Highest Light and remain in their own form.—575.

## MANTRA 3.

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमःपुरुषः स तत्र पर्येति जञ्जन्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वाज्ञातिभिर्वा ज्ञातिभिर्वा नोपजनस्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

एवम् Evam, thus. एव Eva, just. एषः Eṣaḥ, this, namely the Mukta Jīva. संप्रसादः Samprasādaḥ, having obtained the grace of Viṣṇu completely. अस्मात् Asmāt, from this. शरीरात् Śarīrat, from the final body. समुत्थाय Samutthāya, coming out. परम् Param, highest. ज्योतिः Jyotiḥ, light. उपसम्पद्य Upasampadya, having attained. स्वे Svena, in his own. रूपेण Rūpeṇa, form. अभिनिष्पद्यते Abhinīṣpadyate, appears, is restored to. सः Saḥ, he. उत्तमः Uttamaḥ, the best; पुरुषः Puruṣaḥ, being. सः Saḥ, he. तत्र Tatra, there, in the world of Lord. पर्येति Paryeti, moves about. जञ्जन् Jaksan, eating, or laughing. क्रीडन् Kṛīḍan, playing. रममाणः Ramamaṇaḥ, rejoicing. स्त्रीभिः Stribhiḥ, with women. वा Vā, verily. अज्ञातिभिः Ajñātibhiḥ, with non-relatives, Muktas of previous Kalpas. यानैः Yānaiḥ, with carriages. वा Vā, or. ज्ञातिभिः Jñātibhiḥ, relatives, namely Muktas of the same period. वा Vā, or. न Na, not. उपजनम् Upajanam, persons near them. स्मरन् Smaran, remembering. इदम् Idam, this. शरीरम् Śarīram, body. सः Saḥ, he. यथा Yathā, as. प्रयोग्य Prāyogya, the charioteer. आचरणे Ācharaṇe, in the carriage. युक्तः Yuktaḥ engaged by his master. एवम् Evam, thus. एव Eva, just. अयम् Ayam, this. अस्मिन् Asmin, in this. शरीरे Śarīre, in the body. प्राणः Prāṇaḥ, the prāṇa, the Chief Vāyu. युक्तः Yuktaḥ, appointed by the Lord Viṣṇu.





3. He through whose grace this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And as a charioteer, is appointed by his master, to drive the carriage, just so is this Prāṇa appointed to drive this chariot of the body.—576.

## MANTRA 4.

अथ यत्रैतदाकाशमनुविष्णुं चक्षुः स चाक्षुसः पुरुषो  
दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राण-  
मथ यो वेदनमभिव्याहराणीति स आत्मऽभिव्याहाराय वागथ  
यो वेददं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

अथ Atha, now. यत्र Yatra, where, in Viṣṇu. एतद् Etat, this. आकाशम् Ākāśam, Luminous of form. अनुविष्णुम् Anuviṣṇuṃ, has entered. चक्षुः Chakṣuḥ, eye. सः Saḥ, that. चाक्षुषः Chākṣuṣaḥ, being using the eye. पुरुषः Puruṣaḥ, person. दर्शनाय Darśanāya, for the sake of seeing. चक्षुः Chakṣuḥ, eye. अथ Atha, now. यः Yaḥ, who वेद Veda, knows, thinks. इदम् Idam, this. जिघ्राणि Jighrāṇi, may I smell. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā, the Self. गन्धाय Gandhāya, for the sake of smell. घ्राणम् Ghrāṇam, the nose. अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. अभिव्याहराणि Abhivyāharāṇi, let me speak. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā, the Self. अभिव्याहाराय Abhivyāharāya, for the sake of speaking. वाग् Vāg, speech, tongue. अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. शृण्वानी Śṛiṇvāni, my I hear. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā, the Self. श्रवणाय Śravaṇāya, for hearing. श्रोत्रम् Śrotram, ear.

4. Now that, in Whom this luminous form has entered, to Him belongs the eye. That Being is the Lord of the eye, for the sake of His seeing is the eye. So He Who says let me smell this, He is the Self, the nose is the instrument of smelling. He Who says 'let me say this,' He is the Self, the





tongue is the instrument of saying. He Who says "let me hear this," He is the Self: the ear is the instrument of hearing.—577.

MANTRA 5.

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स  
वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥

अथ Atha, now. यः Yaḥ, who. वेद Veda, knows. इदम् Idam, this. मन्वानि Manvāni, let me think. इति Iti, thus. सः Saḥ, he. आत्मा Ātmā, the Self. मनः Manaḥ, the mind. अस्य Asya, is. दैवम् Daivam, divine, illumined. चक्षुः Chakṣuḥ, eye. सः Saḥ, he. वै Vai, verily. एषः Eṣaḥ, this. एतेन Etena, through this. दैवेन Daivena, through the Divine. चक्षुषा Chakṣuṣā, through the eye. मनसा Manasā, through the mind. एतान् Etān, these. कामान् Kāmān, objects of desire. पश्यन् Paśyan, seeing. रमते Ramate, he rejoices.

5. He Who knows let me think this, He is the Self, mind is His illumined eye. He the Self seeing these objects of pleasure through His illumined eye rejoices.—578.

Note:—These two Mantras show that it is the Lord who creates by His will Eye, Ear, Nose, &c., in order to make the Jīva get experiences. The Lord is the Uttama Puruṣa of the third Mantra, and the last two verses describe in detail His glory and Majesty. The Jīva, with Prāṇa and Senses, is supported by the Lord and exists through Him. These two verses show, that the real enjoyer of all the experiences, is the Lord; and that the Jīva enjoys secondarily after the Lord.

MANTRA 6.

य यते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मा-  
त्तेषां सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाश्च  
लोकानाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुविद्य विजाना-  
तीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

इति द्वादशः खण्डः ॥ १२ ॥

यः Yaḥ, those desires. एते Ete, these desires. ब्रह्मलोके Brahmaloke, in the world of the Lord, namely the Lord experiences those desires only which are holy and which exist in Heaven world. तम् Tam, him. वै Vai, verily. एतम् Etam, this. देवाः Devaḥ, the Devas namely, Vāyu, Brahmā and their spouses. आत्मानम् Ātmānam, The Lord. The Supreme Self. उपासते Upāsate, meditate, worship. तस्मात् Tasmāt, through the grace of that Lord obtained through meditation. तेषां Teṣān, of those Devas. सर्वे Sarve, all. च Cha, and. लोकाः Lokāḥ, worlds and men. आत्ताः Ātāḥ, are obtained. सर्वे Sarve, all. च Cha,





and, कामाः Kāmāḥ, desires. सः Sah, he. सर्वान् Sarvān, all. च Cha, and. लोकान् Lokān, world. आप्नोति Āpnoti, obtains. सर्वान् Sarvān, all. च Cha, and. कामान् Kāmān, desires. यः Yah, who. तम् Tam, him. आत्मानम् Ātmānam, the Supreme Self. अनुविद्य Anuvīdya, having intellectually understood. विजानाति Vijānāti, realizes through intuition. इति Iti, thus. ह Ha, verily. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said. प्रजापतिः Prajāpatiḥ, Prajāpati. उवाच Uvācha, said.

6. (The Lord enjoys all holy pleasures only), which exist in the Brahmā-world. That Supreme Self is worshipped verily by the Devas. Therefore, they obtain all worlds and all desires. He who knows that Self and realises Him also, obtains all worlds and all desires. Thus said Prajāpati, verily thus said Prajāpati.—579.

#### MADHYA'S COMMENTARY.

When thus addressed by Indra, Brahmā told him the truth in plain and simple words; namely “Know thou that to be the Jīva who has always connection with body, i. e., a Jīva has always some body or another. While He who has no connection with any body either in past, present or future, He is called the bodyless, the Supreme Viṣṇu, the Immortal, the Eternal Form. Though thus unembodied, the Lord, dwelling within this body, remains controlling it; for the Lord is He who controls the body, free from old age, &c.; while the Jīvātmā is bound with the body, and suffers old age and death. Because it has the conceit of body.

The Commentator now explains the meaning of the word Priya and Apriya.

The learned call that to be a priya, which depends upon another; any happiness which is not self-dependent is Priya or pleasure; (Para meaning another and Ya meaning to come). Similarly any pain which comes from another, that is called Apriya, the word A meaning evil.

The Jīva is always subject to Priya and Apriya; to pleasure caused by another, to pain given by another. A Jīva can never, under any condition (whether Free or Mukta), be above pleasure and pain. In Mukti he has pleasure, given to him by God, in non-Mukti he has both pleasure and pain, according to his Karmas. But the Supreme Brahman is Aśarīra (bodyless), therefore, He has no pleasure nor pain. These can never touch Him. His pleasure is Self-originated, not like the Priya, dependent upon another, while pain He never has.

The Commentator now explains the words Abhra, Vidyut, and Stanayitnu, which generally mean the cloud, the lightning and the thunder. But he shows that these words mean here Brahmā, the wife of Vāyu and the wife of Brahmā respectively.





Brahmā is called Abhra, because he is supported (bhra=to support) by the Supreme Lord, who pervades everything, namely, by the God Viṣṇu, who is called Ap or all-pervading. Thus Abhra is a compound of two words (अप् + भ्र).

Ap and Bhra means literally "supported by the all-pervading."

Note:—When meaning cloud Abhra is analysed as Ap=water, Bhra=carrying, water carrying, water bearing.

The wife of Vāyu is called Vidyut, because she causes special (Vi) enlightenment, specific giver of light. The wife of Brahmā is called Stanayitnu, because she consists of all sounds, and Stanayitnu literally means the maker of all sounds.

These (Vāyu and Brahmā with their spouses) are said to be without body, not because they have absolutely no bodies, but because knowledge preponderates in them, and their body is no hindrance to their knowledge. These also are not afflicted by pleasure and pain, much less then will the Supreme Brahman be affected by pleasure and pain.

How do you say that Brahmā and Vāyu have no pleasure caused by another. Their pleasure is caused by Viṣṇu Himself and it is not self-originated, so they cannot be said untouched by pleasure. To this the Commentator replies —

The pleasure of Vāyu and Brahmā, is caused directly by Viṣṇu, while that of their wives by them who are their lords. This pleasure cannot be said to be caused by another, for the pleasure caused directly by God is not Priya, as above defined. Therefore they are said to be devoid of pleasure.

As these, Vāyu, Brahmā and their wives, have emerged from the Supreme Ether namely Viṣṇu, and from nothing else, and as they enter back into Him and merge into Him in Mukti, and thus obtain their own happiness and bliss, so the other Muktas, through the full grace of Viṣṇu, obtain their self-bliss, by reaching Viṣṇu called also Keśava. When the Mukta reaches Viṣṇu, he rejoices there with women and carriages, and kinsmen. As the charioteer is placed in the carriage, to drive it, so is Vāyu appointed by the Lord, to drive this chariot of the body. And as in the chariot is seated the Master of the chariot, so the Lord Viṣṇu sits in the body, the master of the body; and as a chariot may carry other passengers also, so is the Jīva a mere passenger in this body, neither the driver nor the master of it.

Refused in Him are all the senses and the sense-Devas; the great Prāṇa is also refused in Him; in Him is refused even this Jīva. He the Supreme Viṣṇu knows all their workings, their seeings, their hearings, their smellings, their tastings and thinkings as well. He verily fully





knows, without any effort, all the objects of all the senses. That Viṣṇu must be known as the Supreme, greater than all the Devas of the senses, and the senses. He the Lord Viṣṇu, the Unborn, experiences all joys through these senses. Though He is capable of enjoying everything by His own glorious form, yet the Lord Hari when dwelling in the body of a Jīva, enjoys all objects through the senses of the Jīva by pervading those senses with his own divine senses.

If the Lord within the Jīva, enjoys through the senses of the Jīva, then He would suffer the pain of the Jīvas, and experience evils as well. To this the Commentator replies :—

The Lord Viṣṇu, by pervading the Jīva and his senses and Prāṇa enjoys all the auspicious experiences of the Jīva but never any evil.

Him the Supreme Lord worship all the Devas, Vāyu, and the rest ; under His control, verily all the worlds subsist, all desires, and all Jīvas. Any one who knows this ancient Viṣṇu, according to his capacity, and sees Him in his true light, obtains all desires, and all worlds, according to his will. Thus it is in the Sāma Saṁhitā.

Prajāpati taught Virochana, the true doctrine, but the latter through his incapacity, and unwisdom understood as if Brahman was teaching the theory of Māyā, namely that the Jīva is a reflection of Brahman, the reflection and the original are identical, and that therefore the Jīva and the Brahman are the same and consequently the Jīva is to be worshipped. In fact, the theory of the Māyāvādins is the theory of all the asuras, and is not the true doctrine. Indra, however, understood Prajāpati rightly. He knew that the Lord is the producer of the three states of consciousness, waking, dreaming and deep sleep, that He is above all conceit of body, that He is untouched by necessary pain and pleasure, that He is the goal of the Muktas, that He is the Lord of the Chariot of the body, that He is the supporter of the Jīva with his Prāṇa and senses, that He is the enjoyer of all auspicious experiences, that He is adored by Vāyu and others, that He alone is the Ātman. While the Jīva is just opposite of it. Thus Indra understood the teaching of Prajāpati in its true light, namely that he had taught the doctrine of duality, and not of identity and illusion. Indra taught this doctrine to the Devās, as Virochana taught Māyāvāda to the Asuras. Some say that the doctrine taught to the Virochana, or rather misunderstood by him, was not Māyāvāda but materialism or Lokāyata, namely, that this body is the Ātman, there is no other soul than this body, and that this body alone ought to be worshipped. This, however, is not the doctrine taught to Virochana. For Lokāyatas are materialists and do not believe in after-life. They do not believe that the souls survive bodily dissolution. That this doctrine was not taught is thus proved by the Commentator :—

The Śruti says that Virochana taught to the Asuras "he obtains both worlds, this and the next" this shows that the Lokāyata doctrine was not taught by Virochana : for they (the Lokāyatas) do not believe in the existence of the next world. Virochana, however, believed in the existence of the next world and he did not misunderstand Prajāpati as teaching materialism, but as teaching Māyāvāda. For Virochana,





when he went back to his Asuras, taught them that the Jīva is to be worshipped, that the Jīva alone is to be served, and he who worships the Jīva alone, and serves the Jīva alone, attains both the worlds this and the next (Khaṇḍa VIII, verse 4). Thus this teaching of Virochana to the Asuras shows that he did not teach materialism, for he taught the existence of the next world. He taught the identity of the reflection with the reflected, the Supremacy of the Jīva: in short the doctrine of the Mâyāvāda.

But while Virochana understood the word Ātman, as meaning Jīva Ātman, Indra understood it in its true sense, namely the Supreme Lord. He understood that Prajāpati by using the word Ātman referred to the Supreme Lord and not to the Jīva Ātman. In fact, the word Ātman is used in the subsequent passages, unmistakably for the Supreme Lord; thus as below "O Indra, this body is mortal and held by death. It is the abode of the immortal, the bodyless Ātman. The embodied is verily held by pleasure and pain. Nor is ever the embodied free from pleasure and pain. The non-embodied is verily never touched by pleasure or pain" (Khaṇḍa XII-1).

The above texts show that a sharp difference is drawn between the Jīva and the Īśvara, the human soul and the Lord.

But may it not be that the Jīva is also, above pleasure and pain, in its state of Mukti, and then this verse will apply to the Jīva. In ordinary conditions, the Jīva is not above pleasure and pain, but in Mukti it is. To this the Commentator replies:—

Except the Jīva no one else has the perception of priya (pleasure) and apriya (pain).

For if every Jīva whether Mukta or Bound, were free from pleasure and pain, then who or what is it that is affected by pleasure and pain? The answer must be the body. If the soul does not suffer, then the suffering is in the body, but that is not the opinion of any side. If the bound soul only suffers and the released soul is above all suffering, then it is against all teachings which show that in release also the soul is bound to enjoy happiness; it cannot get rid of joy.

Even the released soul is not free from pleasure, it has the enjoyment of pleasure in that state.

Says an objector:—"If the released soul is not free from suffering (?) joy then the Lord is also not free, for his joy is eternal and He can never be free from joy." To this the Commentator replies:—

The word priya or pleasure of this passage is not intended to include the joy of the Lord Viṣṇu. For we have already said above, that by priya is meant that pleasure, the attainment of which depends upon another; the joy of the Lord is not such a priya, it is self-dependent. The bliss of the released, being dependent upon the Lord, is priyam, in the true sense of the word. (As says the following text). The Jīvas





whether released or bound, can never be free from *priya*, because their joy is ever dependent upon another. But the joy of the Lord Hari, being independent of all, is not called *priya*. Because the wise say, that the *priya* is that joy which depends upon another. But though the joy of Brahmā and Vāyu are also dependent upon another, namely upon the Lord Hari, yet that joy is not called *priya*, because it depends upon no one else than the Lord. Their joy, therefore, falls under the category of *apriya*. It is only in a secondary sense that their joy is called *apriya*, strictly speaking their joy is also *priya* or dependent joy. This secondary use of *apriya* is like the use of the word *Svarāt* or the Self-ruler or autocrat as applied to the king, (for the true Autocrat is the Lord alone). Or as the word *Īśvara* or Lord is applied to Rudra; or as the word *Indra* is applied to Śakra. (Indra or the Powerful One is the name of the Lord primarily). In the same way the word *apriya* is applied to Brahmā and Vāyu: their joy is not absolutely self-dependent. Similarly the joy of the consorts of Brahmā and Vāyu is called *apriya*, though it is dependent on the Lord and on their respective lords; just as the word *rājñi* or sovereign is applied to the queen, or the *Īśvari* or Lady is applied to Umā. It is in this secondary sense only, that the word *apriya* is used in connection with Vidyut the wife of Vāyu and Stanayitnu the wife of Brahmā. Thus it is written in the *Parama Śruti*. Moreover, the very text of the *Chhāndogya Upaniṣad* also shows that the joy of the released is dependent upon the grace of the Lord and is not any self-produced joy. Thus in verse 3 of *Khanda 12* it is said:—"This released soul, having obtained the full grace of the Lord, and having approached the highest Light, appears in his own form." This shows that the experiencing of the *nijānanda* or the self-joy is obtained by the released soul, by the grace of the Lord.

Moreover in the same verse the Lord is described as the Best Person *Uttama Puruṣa* or the Highest Spirit. This also differentiates the Lord from the *Jīva*.

But cannot the words *uttama puruṣa* be applied to the *Jīva* also? In the state of *Mukti*, the *Jīva* may well be called the best person, as compared with inanimate matter. To this the Commentator replies:—

The word *uttama puruṣa* the Highest Person always presupposes that there are other persons compared with whom, this is the highest. If the comparison was only between him and the inanimate nature, then the word highest would have been enough, and not the words highest person.

The *Advaita* theory is that there is only one person or *Puruṣa*. The spirits are not many but one. In this view, the use of the word *uttama puruṣa* is wrong, for the word



Highest Spirit, always implies the existence of other spirits lower in grade. That there are other puruṣas is taught by the Gītā also.

“The Uttama Puruṣa is another called the Supreme Self,” (Gītā XV-17). “That Supremacy and uniqueness which Brahmā or Rudra cannot obtain, is Thy essential nature O Lord! Hari Thou alone art the Highest Person.” So also in the R̥ig Veda we find that the Lord Viṣṇu is described the Highest. As the following Rik will show.

परमात्रयातन्वा वृधान न ते महित्वमन्ववन्ति ।

उभे ते विद्म रजसी पृथिव्या विष्णो देव त्वं परमस्य विस्से ॥

परः Parah, beyond. मात्रया Mātrayā, all bound and measure. तन्वा Tanvā, with thy body. वृधान Vṛidhāna, Oh thou who growest. न Na, not. ते Te, thy. महित्वम् Mahitvam, majesty. अन्ववन्ति Anuvānvanti, come nigh. उभे Ubhe, both. ते Te, thy. विद्म Vidma, we know. रजसी Rajasī, the heaven. पृथिव्याः Prithivyāḥ, beginning with the earth. विष्णो Viṣṇo, O Viṣṇu. देव Deva, O God. त्वम् Tvam, thou. परमस्य Paramasya, the highest. विस्से Vitse, knowest.

Men come not nigh Thy majesty, who growest beyond all bound and measure, with Thy body. Only Thy two regions, the heaven and the earth, O Viṣṇu we know : but Thou, God, knowest the highest also. (R̥ig. Veda VII-99.-1).

The same idea is expressed in the following lines of the Gītā. (14.) “Being refuged in this wisdom and having reached similarity with my nature.” So also in Taitt. II. 2:—“He who knows the Supreme Brahman, as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman.” So also in Taitt. III. 10-5, it is said “The Mukta Jiva, leaving this world, reaches the Ānandamaya (the Supreme Lord consisting of Bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take, sits down singing this hymn.” So also:—“Where Māyā (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari, honoured by Devas and Asuras.” Similarly “Kṛiṣṇa is worshipped by the released souls free from delusion.” Similarly Chhand. VIII. 12-3 “He moves about there laughing, playing, and rejoicing with women, with carriages, with other Muktas of his own period, or of the past Kalpas. (So great is his ecstasy) that he does not remember even the persons standing near him nor even his body.” This also shows, that the Jiva, in the state of Mukti, retains his separateness from the Lord, and does not become identical with Brahman. In fact, the word Upa meaning near, and the word Antara-different, found in the verse already quoted, show that there are other souls near the Mukta Jiva.

Similarly in that very verse we find that Mukta Jiva stands in the presence of the Supreme Light. All this shows that the Mukta is not identical with the Lord.





The word Antara does not occur in the text of the Chhand. VIII. 12,-3, as we have got it. It must be the reading of some other recension.

Similarly in Chhand. VIII. 12,-6, we read, the Devas worship the Ātman. Now, if the Ātman meant the Jīva, then the verse would mean that the Devas worship the Jīva. But Devas never worship any Jīva as Jīva only.

Devas may worship a Jīva, merely as a symbol, but never as the Supreme. Jīva, as such, is never worshipped by any Deva. The object of the worship of the Devas is Viṣṇu alone.

Because the following text of the Rīgveda shows that the Devas worship Viṣṇu alone.

**पुनर्दाय ब्रह्मजायाम् कृत्वी देवैर्निकिल्बिषम् ।**

**ऊर्जं पृथिव्या भक्तवायोरुगायमुपासते ॥**

**पुनर्दाय** Punardāya, having restored. **ब्रह्मजायाम्** Brahmajāyām, the wife of the Brāhmaṇa. **कृत्वी** Kṛitvi, having made her. **देवैः** Devaiḥ, by the devas. **निकिल्बिषम्** Nikilbiṣam, free from sin. **ऊर्जम्** Ūrjam, fulness, food. **पृथिव्याः** Pṛithivyāḥ, of the earth. **भक्तवाया** Bhaktvāya, in order to enjoy. **उरुगायम्** Urugāyam, Lord Viṣṇu of the great glory. **उपासते** Upāsate, worship.

The Devas restored the Brāhmaṇa's wife having purified her from sin, and worship the Lord of great glory, in order to enjoy the fulness of the earth. (X. 100,-7).

Similarly the following verse of the Bhāgavata Purāṇa shows that the Uttama Puruṣa of Chhāṇḍ. VIII. 12,-3, is Lord Viṣṇu and not any Mukta Jīva. "The Lord must be worshipped, as the Highest Person (Uttama Puruṣa) as separate from the Jīva, as possessing full knowledge, as the agent unattached by any action, &c."

Says an objector :—

In the Chhand. VIII. 12,-4, it is said. "That being is the Ātman of the eye, for the sake of his seeing, is the eye. So he who says "let me say this." He is the Ātman, the tongue is the instrument of saying, &c." This shows that the Ātman referred to here is the Jīvātman and not the Lord, for he does not require any sense organs to enjoy external objects. This is wrong. For though the Lord is perfect, yet as a matter of sport (Līlā) he enjoys external objects, through the senses of the Jīvas. As says the following verse of the Bhāgavata Purāṇa :—

Because the Lord having created these bodies with the elements Mahat &c., has entered into them, and rests in them ; He is called Puruṣa (literally he who rests in Pur or body). Thus dwelling in the bodies of the Jīvas, He enjoys all good and auspicious experiences of sixteen kinds, by being a witness of the sixteen organs. May that Lord beautify these words." This shows that enjoyment is stated with regard to the Lord alone, through the senses.

The sixteen organs are the five senses of cognition, the five organs of action, the five internal organs, mind and the rest, and Jīva as the sixteenth. In other words, there are five organs of cognition, five of action, and five of feelings.





Similarly in Katha. Up. III. 1 :—“There are the two (aspects of the Lord) the drinkers of truth, existing in the body obtained by good works, both dwelling in the cavity of the heart, in the most highly splendid Param (Vāyu).” The dwelling in the cavity are both aspects of the Lord, as we learn from the words of Bādarāyaṇa in the Vedānta Sūtras I. 2, 11 :—“The two (who have entered) into the cave, are indeed, both Ātman (the Lord), from this very well-known characteristic, and from scripture to that effect.”

But verse 4 of Khanda 12 says that the eye is for his seeing, the ear for his hearing and which are indications of the Jīva. Therefore, he who enjoys the objects is the Jīva and the Supreme Lord. To this the Commentator replies that even with regard to the physical objects, the Jīva does not see, taste &c., the true objects, but the appearances only. The real object is known only to the Lord.

Even with regard to seeing and smelling &c., when the Jīvas say “I see this, I smell this” the Jīvas really do not know, because they do not apprehend the things by themselves, the substances underlying the sensations, only the Supreme Spirit knows them. Therefore, the words “Sa uttamaḥ puruṣaḥ” do not refer to the Jīva but to the Lord, (in verse 3, Khanda 12) Lord Bādarāyaṇa understands it also in this sense. In the Vedānta Sūtras I. 3, 20, he says :—“the reference in the Chhand. Upa. VIII. 12, 3, is to the Supreme Ātman and not to the Jīva.” Similarly in the Gītā the word Uttama Puruṣa is applied to the Lord :—“But the Uttama Puruṣa is another called the Supreme Self (Gītā 15, 17).”

The Mukta Jīva is not all-powerful, nor Omnipotent like the Lord. This fact is stated by Lord Bādarāyaṇa himself in his Vedānta Sūtras (IV 4. 17) :—“The Mukta Jīva obtains all his wishes, but does not possess the power of creating or destroying the world.” Therefore the being by reaching whom the Jīva is restored to its essential nature is the Lord called the Uttama Puruṣa or the Supreme Spirit. The verse 3, of Khanda 12, therefore should be explained thus. He by whose grace the Jīva leaving his last body and approaching the highest Light, is restored to its own form, is the Highest Person, the Uttama Puruṣa.”

The previous passages, also, where it is said, he moves in his glory, in his dream (Khanda 10. 1,) and the reference to deep sleep in khanda 11, verse 1, show that the Lord is meant there, and not the Jīva. For those passages describe attributes which are not applicable to the Jīva. Thus, for example, the phrase Mahiyamānaḥ charati shows that Jīva could not have been meant; for it means he moves in his glory, namely, while he is glorified by the Devas. Now the Jīva is never glorified in his dreams (in fact, he has no control over his dreams, and dreams are





sometimes very painful): the Lord alone is always glorified and retains His Majesty, even in dream.

The word Prāyogya in verse 3, Khaṇḍa 12, means the driver of the carriage, for he who is in charge of (Prāyoga) of the carriage is called Prāyogya. The Lexicon also gives this meaning:—"The words yantā, sārathi, ānetā, and prāyogya all mean the driver in charge of the carriage."

The words Daivam chakṣuḥ in verse 5, Khaṇḍa 12, are ambiguous. The Commentator explains the word daiva thus:—The manas is called daivam chakṣuḥ because it is illumined by others.

The word daivam is to be taken in its etymological sense here, namely the eyes, &c., of the Jīva is illumined by the eyes, &c., of the Lord. The Lord has His own eyes, &c., but when He works through the Jīva He uses the eyes, &c., of the Jīva, but illumines them and makes them daivam or illumined.

The words Ye, etc., brahmaloke should be completed by tesu ramate and means he takes delight in those pleasures which exist in the Brahma world. In the same mantra (6, Khaṇḍa 12,) occur the words anuvidya vijānāti. The anuvidya means having understood through teachers and scriptures, that is, second-hand knowledge. While vijānāti means face to face or direct knowledge, or aparokṣa. As says the following verse:—vedanam means knowledge through scriptures, while vijñānam means seeing the Lord (Brahmadarśana).

### THIRTEENTH KHANḌA.

#### MANTRA 1.

श्यामाच्छबलं प्रपद्ये शबलाच्छयामं प्रपद्येऽश्व इव रोमाणि  
विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धृत्वा शरीरमकृतं  
कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

श्यामात् Śyāmāt, after worshipping the Lord as Śyāma coloured. शबलम् Śābalam, the Lord having various colours and forms. प्रपद्ये Prapadye, I worship. शबलात् Śābalāt, after worshipping the Lord as having all forms and colours. श्यामम् Śyāmam, as having the Śyāma colour or dark colour. प्रपद्ये Prapadye, I worship, I come to. अश्वः Aśvaḥ, horse. इव Iva, like. रोमाणि Romāṇi, hairs. विधूय Vidhūya, shaking off. पापम् Pāpam, sins. चन्द्रः Chandrah, moon. इव Iva, like. राहोः Rāhoḥ, of Rāhu. मुखात् Mukhāt, from the mouth. प्रमुच्य Pramuchya, being free. धृत्वा Dhūtvā, having shaken off. शरीरम् Śarīram, the body. अकृतम् Akritam, without action. कृतात्मा Kṛitātma, having fulfilled the object of the





**Self.** ब्रह्मलोकम् Brahmalokam, the world of Brahman. अभिसम्भवामि Abhisambhavamī, I obtain. इति Iti, thus. अभिसम्भवामि Abhisambhavamī, I obtain इति Iti, thus.

1. I take refuge with the Lord having all colours through meditation on Him as having no colour: I take refuge in the Lord having no colour by meditating on Him as having all colour. Shaking off all evil as a horse shakes his hairs or as the moon frees herself from the mouth of Rāhu, shaking off the body, I obtain the uncreated realm of Brahman, having obtained the Self.—580.

## MADHYA'S COMMENTARY.

In Khanda thirteen is taught the method of worshipping Viṣṇu in His different colours as residing in the heart, &c. One colour of Viṣṇu as residing in the heart is Dark called Śyāma. It may be violet colour or pure black. The colour of Viṣṇu as dwelling in the heart is also Śābala or variegated. The commentary mentions this:—

The colour of Viṣṇu as dwelling in the heart is Dark (Śyāma) as well as variegated (Śābala) or having various and manifold colours. (The Śābala is a collection of all colours.)

These two forms of Viṣṇu—One Dark and one White (for white is an aggregate of all colours, and Dark is absence of all colours) both dwell in the heart. A man must worship and meditate on these forms of the Lord. But there is no order in which he may meditate on these two forms. He may begin with Śyāma meditation and end with Śābala, or begin with Śābala and end with Śyāma. The order is immaterial.

The Lord has other colours also than these two.

The Lord as dwelling in the Jīva has also the colour of the Jīva. He is red coloured as dwelling in the Eye. Thus it is in the Mānasa.

The colour of the Lord varies also with the colour of the aura of the Man. In fact the Lord has primarily three dwelling places in man. In the eye of man—in the physical body He is red coloured—or of the colour of blood. In the Astral and mental bodies—in the Jīva par excellence—He has the colour of the aura of the Jīva. In the heart—in the Buddhi body—He has dark and white color. The colour of the Lord mentioned in the Gāyatri Vidyā is Jīva-colour. In fact, the Lord has to be meditated upon as having these colours when meditated in those places. The formula that he should utter while meditating on the Lord in the Heart is thus given in this Khanda:—Āśva iva Romāṇi Vidhāyā Pāpam Chandra Iva Rāhor Mukhāt Pramuchya, Dhātṛvā Śarīram, Akṛitam Kṛitātmā Brahmalokam Abhisambhavamī—"Shaking off all my non-prārabdha sins as the horse shakes off dust from his hairs, and being freed from all prārabdha sins (after suffering for a short time the effects of those Karmas) as the moon is freed from the mouth of Rāhu, abandoning my dense and subtle bodies, but manifesting my own essential nature (by functioning in my Svarūpa body), may I reach the eternal world of Brahman."

Now an objector says—this prayer is put in the mouth of the author of the Upaniṣad—who is no other than the Lord Himself. Or if the secondary author be taken, then Rāmā is the Revealer of it to mankind. In the case of both these, the above prayer is inappropriate. The Goddess Rāmā is an Eternally Free and can never stand in need of such a prayer. To this the Commentator replies:—





Rāmā saw (heard?) the words that came out from the mouth of the Lord Hayagriva; those very words saw Brahmā, them even did see Nārada. (In this Upaniṣad) words which are inappropriate in the case of Viṣṇu (such as) prayers and the rest must be understood to be the words uttered by those next to Him (such as Nārada and the rest). The Lord Hari taught these (prayers, &c.,) for the future beings. Thus also spoke Rāmā, thus also spoke Brahmā—and this is the Chhândogya Upaniṣad. Thus it is in the Sîma Samhitâ.

Thus the prayer "asva iva romāṇi, &c.," was uttered in the past Kalpa by Nārada and others. The future generations will also utter these prayers. Thus this is not the prayer uttered either by Rāmā or Brahmā—they merely passed on the words as they heard it from the Lord Hari. They simply transmitted the words of the Lord of the wisdom—Face the Hayagriva.

### FOURTEENTH KHANḌA.

#### MANTRA 1.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म  
तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि  
ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं  
यशसां यशः श्वेतमदत्कमदत्कं श्वेतं लिन्दुमाभिगां लिन्दुमा-  
भिगाम् ॥ १ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

आकाशः Ākāśah, The all-luminous. वै Vai, verily. नाम Nama, Named नामरूपयोः Nāmarūpayoh, of the name and form. निर्वहिता Nirvahitā, creator, revealer. ते Te, they, the name and form. यत् Yat, what. अन्तरा Antarā, within. तत् Tat, that. ब्रह्म Brahma, Brahman. तत् Tat, that. अमृतम् Amṛitam, Immortal. सः Sah, he. आत्मा Ātmā, the Ātman. प्रजापतेः Prajāpateḥ, Of the Lord Viṣṇu. सभां Sabhām, meeting. वेश्म Veśma, hail. प्रपद्ये Prapadye, may I obtain. यशः Yaśah, glory. अहम् Aham, I. भवामि Bhavāmi, may I become. ब्राह्मणानां Brahmanānām, among the Brahmans. यशः Yaśah, glory. राज्ञां Rājñām, among the princes and Kṣatriyas. यशः Yaśah, glory. विशां Viśām, of Vaiśyas. यशः Yaśah, glory. अहम् Aham, I. अनुप्रापत्सि Anuprāpatsi, obtain. सः Sah, he. ह Ha, verily. अहम् Aham, I. यशसां Yaśasām, of the glorious. यशः Yaśah, glory. श्वेतम् Śvetam, mover in breath, existing in breath. अदत्कम् Adatkam, eater of joy, the Supreme Brahman who is all bliss. अदत्कम् Adatkam, eater of joy. श्वेतम् Śvetam, mover in breath. लिन्दुम् Lindum, the giver of joy. आ Ā, always. अभिगाम् Abhigām, I have obtained, may I obtain always (A). लिन्दुम् Lindum, the giver of joy. आ Ā, always. अभिगाम् Abhigām, may I obtain.





1. He who is called the All-luminous is the revealer of names and forms. Those names and forms which are intermediate (which are not well known) He is creator of those also, He who is without name and form. He is Brahman, He is immortal, He is self. May I enter the meeting hall of the Lord of all creatures. May I become glorious among Brahmans, glorious among Kṣatriyas, glorious among Vaiśyas. May I obtain him who gives glory to all glorious beings. May I obtain the dweller in breath. The enjoyer of all joys and the giver of all joys, may I obtain the enjoyer of all joys and giver of all joys.—581.

## MADHYA'S COMMENTARY.

This Khanda teaches another method of worshipping Brahman called Ākāśa dwelling in the Lotus of the Heart. The Commentator explains this Khanda by quoting an authority :—

He is called ākāśa, because He is all prakāśa—or All-luminous. He exists without name and form. He who is called Brahman is the Lord Viṣṇu. May I obtain His palace.

The phrase *te yad antarā* of the text mean "above name and form : " *antarā* means without, and *te* refers to *nāma rūpe*. *Prajāpateḥ veśma* means the palace of the Lord Viṣṇu; *Prajāpati* here does not mean Brahman but Viṣṇu.

May I become famous among all castes : let others derive their fame from me. May I get fame from the grace of Him who is the Most Highly renowned among all celebrities, from the Lord Brahman the giver of fame to me.

The Supreme Brahman is called Sveta, because this word literally means He who moves in the Breath (or dwells in Vāyu). He is called *adatka* because He is the Eater (*adat*) of joy (*Kam*)—He who constantly experiences the bliss of His own Self-realisation. He is called *lindu* because He gives joy to others (*lin* = *rim* = *raṭi* = joy : ल and र are interchangeable). May I always obtain this Lord (called Sveta, *adatka*, and *lindu*.)

## FIFTEENTH KHANDA.

## MANTRA 1.

तद्वैतद्वद्वा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य  
आचार्यकुलाद्रेदमधीत्य यथाविधानं गुरोः कर्मातिशेयेणाभिसमा-





वृत्त्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि  
सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिः सन्त्सर्वभूतान्यन्यत्र तीर्थेभ्यः स  
खल्वेवं वर्तयन्नावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते  
न च पुनरावर्तते ॥ १ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

इत्यष्टमः प्रपाठकः समाप्तः ॥ ८ ॥

ओं आप्यायन्तु ममाङ्गानि वाङ्म्राणश्चक्षुः श्रात्रमथो बलमिन्द्रियाणि च सर्वाणि  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मामा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं  
मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ओं शान्तिः शान्तिः  
शान्तिः ॥

इति छान्दोग्योपनिषत्संपूर्णा ॥ ९ ॥

तत् Tat, that Brahman described above. ह Ha, verily. एतत् Etat, this.  
ब्रह्म Brahma, Brahma namely Viṣṇu. प्रजापतये Prajāpataye, Prajāpati. To  
Prajāpati i.e., to the four-faced. उवाच Uvācha, said. प्रजापतिः Prajāpatiḥ, Prajā-  
pati. मनवे Manave, to Svayambhuva, Manu. मनुः Manuḥ, Manuḥ. प्रजाभ्यः  
Prajābhyah, to people. आचार्यकुलान् Āchāryakulāt, from the home of the tea-  
cher. वेदम् Vedam, Veda. अधीय Adhitya, having learnt. यथाविधानम् Yathā-  
vidhānam, according to the rules. गुरोः Guruḥ, of the teacher. कर्म Karma,  
duties such as service of the Guru giving him Dakṣiṇā. अतिशेषेण Atiśeṣeṇa,  
without leaving anything behind. अभिसमावृत्य Abhisamāvṛitya, having returned  
home. कुटुम्बे Kuṭumbe, become a householder. शुचौ Śūchau, in sacred. देशे  
Deśe, in the land, in a spot. स्वाध्यायम् Svādhyāyam, sacred study. अधीयानः  
Adhiyānaḥ, reading. धार्मिकान् Dhārmikān, sacred duties. विदधन् Vidadhat,  
performing. आत्मनि Ātmani, on the Supreme Lord. सर्वेन्द्रियाणि Sarvendriyāṇi,  
all senses. संप्रतिष्ठाप्य Sampratiṣṭhāpya, having centered, having placed.  
अहिंसन् Ahiṁsan, not injuring, not giving pain. सर्वभूतानि Sarvabhūtāni, any  
creature. अन्यत्र Anyatra, except. तीर्थेभ्यः Tirthēbhyah, in sacred places,  
sacrifices. सः Saḥ, he. खलु Khalu, verily. एवम् Evam, thus. वर्तयन् Vartayan,  
behaving. यावद् Yavad, so long as. आयुषम् Āyusaṁ, life. ब्रह्मलोकम् Brahma-  
lokaṁ, to the world of Brahman. अभिसम्पद्यते Abhisampadyate, reaches, attains.  
न Na, not. च Cha, and. पुनः Punaḥ, again. आवर्तते Āvartate, returns. न Na,  
not. च Cha, and. पुनः Punaḥ, again. आवर्तते Āvartate, returns.

1. Verily this doctrine Viṣṇu taught to the four-faced  
Brahmā, Brahmā taught to Svayambhuva Manu, Manu to  
his people. One should learn the Veda in the family of  
his teachers and making presents to his Guru according to  
law and doing his works fully one should return home and





enter into household life. In a sacred spot he should recite the holy scriptures, and perform good deeds concentrating all his senses on the Supreme Self, he should not injure any living creature except in sacrifices. He verily thus passing his life attains on death the world of Brahman and never returns therefrom, never returns therefrom.—582.

## MADHYA'S COMMENTARY.

This Upaniṣad must be respected as an authoritative work. To prove its authority the Veda Paruṣa mentions the various persons who promulgated it; and shows the utility of it. The phrase in the last Khaṇḍa "may I be famous among all varṇas" is ambiguous. It is not apparent, who is the speaker of those words. It cannot apply to every worshipper for any body and every body cannot become supremely famous. Who is then the speaker of this prayer? The Commentator answers this:—

The four-faced Brahmā being thus taught by the Supreme, cried out: "may I become famous, &c." Brahmā taught to Manu this Vidyā, and Manu taught it to mankind. Therefore, concentrating all senses in the Lord the Supreme Spirit, and seeing the Supreme Viṣṇu, one obtains the region of the Lord. No one ever, for any reason, comes back from that place at all.

The God is the great ocean of bliss unbounding, is Higher than the highest, is the Eternal, the Omniscient, the perpetual Ruler of all, and the store-house of every auspicious quality. He is a joy for ever to His knowers and is the Greatest of all. He is my most Beloved—yea the most desired of all desires, my best Friend. May my God be pleased with me.

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this commentary written by him is authoritative because he is one of the Aptas or the perfect. He is in fact an incarnation of Vāyu or Christ.

In the verses of the Veda there are described three Divine forms (incarnations) of Vāyu (see Rīgveda I. 141. 1, 2, 3,) the third of those forms has composed this commentary explaining it as describing Hari. The archetypal form of Vāyu of which these are the various avatāras consists of power and wisdom. By the command of God these qualities appear fully in the avatāra-forms of Vāyu the mighty, the supporter and mover in the universe. His first form or avatāra is as Hanumat who carried the message of Rāma (to Sītā) or who ever obeys the words of Rāma. The second form is that of the warrior Bhīma who destroyed the army of the Kurus. His third form is that of Ānandatīrtha called also Madhva who has composed this commentary.

These three forms of Vāyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of





hope to the desponding soul (Sītā) when she is frightened by the terrors and temptations of the world, namely of the lower nature of man. This is the first manifestation of Vāyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul thus encouraged and hopeful becomes stronger and assumes the sterner aspects of a Draupadi. The second manifestation of Vāyu takes now. It is when the soul has reached the stage of Draupadi, who no longer is capable of being snatched away by Rāvaṇa or Duryodhana, that the second manifestation of Vāyu takes place. The Christ comes now not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel the gentle, but Michael the terrible. This aspect of Vāyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vāyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vāyu in his last and the sweetest form as Madhva, the sweet wisdom, as Ānandatīrtha the bliss-giving saviour, as Purnaprajña the perfect wisdom. In this aspect, the Vāyu teaches the soul the mysteries of God-head and ultimately leads her to the presence of her Lord. In fact, the exoteric forms given in the seered books also conceal this allegory. The first form is that of Hanumat or a big semi-human ape, docile but ferocious, the second is that of a man as warrior, Bhīma the destroyer of the army of the Kurus. The third is that of Purnaprajña the perfect wisdom, the teacher who is superman.

Madhva now explains the three verses of the Rīgveda and shows how they refer to the three forms of Vāyu. Generally these verses are taken to mean three forms of Agni :—the celestial fire as manifested in the sun, astral fire as seen in the lightning and the terrestrial fire as we find it on the altar and hearth. These verses as explained by Sāyana hardly give any sensible meaning. We give Griffith's translation below :—

Yea, verily, the fair effulgence of the God for glory was established, since He sprang from strength. When He inclines thereto successful is the hymn: the songs of sacrifice have brought Him as they flow.

Wonderful, rich in nourishment, He dwells in food; next in the seven auspicious Mothers is His home. Thirdly that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength: when Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.

The translation of these verses according to Madhva are given below :—

वटिस्था तद्वपुषधायि दर्शतम् देवस्य भर्गः सहस्रो यतोजनि ।  
यदीमुपह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सञ्चतः ॥

Rig. I. 141—1.

वट् Bat, strong. इस्था Ittha, thus. तद् Tat, that. वपुषे Vapuse, for the sake of body, (for the sake of getting three bodies). अधायि Adhāyi, the god placed or sent, or established. दर्शतम् Darśatam, fair, beautiful, full of wisdom. देवस्य Devasya, of the god, of Vāyu. भर्गः Bhargah, supporting (bhar), and moving (gah) through the universe. सहस्रः Sahasrah, of the powerful. यतः Yatah, from whom, from the Lord. अजनि Ajani, was born. यदीम् Yat im, who alone. उपह्वरते Upahvarate, stands near Rāma, to obey his commands. साधते Sādhate, who accomplishes all the works of Rāma. मतिः Matih, wisdom, Hanumat is called matih because hanu means mati. ऋतस्य Rītasya, of the True, of Rāma. धेनाः Dhenah, words. अनयन्त Anayanta, he carried to Sītā or to mankind. सञ्चतः Sasñtatah, flowing with nectar.





Of the powerful God Vāyu, the root-form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat) who stands near the throne of the Lord and fulfils all his commands and who carries the life-giving words of the True to (Sītā or to mankind).

Note:—The first function of Vāyu or Christ is that of Hanumat or wisdom. It is the angel that brings the message of hope to the desponding soul as Hanumat carried the words of Rāma to Sītā.

**पृक्षो वपुः पितुमान्निव्य आशये द्वितीयमासप्तशिवासु मातृषु ।**

**तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्तयोषणः ॥**

**पृक्षः** Prikṣaḥ, the destroyer of the hostile army, (pri army, prīтана, kṣaḥ, destroyer kṣaya karakah). **वपुः** Vapuḥ, body incarnation. **पितुमान्** Pitumān, rich in nourishment. **निव्यः** Nityaḥ, always. **आशये** Āśāye, dwelling, sleeping, in the home, who ponders over constantly. **द्वितीयम्** Dvitiyam, the second form. **आ** Ā, always. **सप्तशिवासु** Saptaśivasu, in the seven auspicious. **मातृषु** Matrīṣu, in the measurers. **तृतीयम्** Tṛtiyam, the form. **अस्य** Asya, of him of Vāyu. **वृषभस्य** Vṛṣabhasya, of the bull, of the best, of the strong one. **दोहसे** Dohase, for the sake of milking out wisdom. **दशप्रमतिम्** Daśapramatim, ten wisdom, infinite wisdom called. **पूर्णाप्रज्ञम्** Pūrṇaprajñam. **जनयन्त** Janayanta, produced. **योषणः** Yoṣaṇaḥ, women, virgins.

His incarnation as the destroyer of the hosts is his second form, rich with food this eternal one sleeps in the home of the seven measurers.

The third form of this powerful Vāyu is assumed in order to give the milk of wisdom to mankind, this is the ten measured form called the Pūrṇaprajña, which the virgins immaculately conceive.

Note:—The second Avatāra of Vāyu is Bhīma the Terrible, the Destroyer of the army of the Satanic host. In this form he governs the Seven Worlds, called the seven Measurers. Resting in the seven worlds, He fights incessantly with all the evils thereof, and keeps it fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world-soul. The third aspect of Vāyu or Christ is that which is called Madhva or Pūrṇaprajña or Ānanda tīrtha. This is the human aspect or incarnation of Christ, born of women-janayanta yoṣaṇaḥ. This incarnation is called daśapramatim or Ten-measured or Full-measured, for it is the Perfect manifestation; for ten is the perfect number. This incarnation is called the Vṛṣabha or the Bull of God, as the Christians call the Christ the Lamb of God.

**निर्यदौ बुध्नामहिषस्य वर्षस ईशानासः शवसा क्रन्तसूरयः ।**

**यदीमनुप्रदिबो मध्व आध्रवे गुहासन्तं मातरिद्वा मथायति ॥**

**निः** Niḥ (a particle to be joined with the verb krauta). **यत्** Yat, because. **ईम्** Im, alone, even. **बुध्नात्** Budhnāt, from the wisdom. **महिषस्य** Mahiṣasya, of the mighty Lord possessed of the six attributes **वर्षसः** Varpasaḥ, the attributes of adorableness (var varāniya) protectiveness (pa palaka.) **ईशानासः** Īśānāsaḥ the devas called Rudra &c. **शवसा** Śavasa, with ease, with joy. **क्रन्त** Kranta, or akranta, knew. **सूरयः** Sūrayaḥ, the wise one. **यत्** Yat, who. **ईम्** Im, alone. **अनु** Anu, after. **प्राद्वः** Pradivāḥ, of great refulgence. **मध्वः** Madhvah,





Madhva, अथैव Âdhve, for the sake of making him their full Lord. गुहासन्तम् Guhā santam, dwelling in the cavity, concealed from those who hold that the Jīva and the Lord are one. मातरिश्वा Matarisva Vāyu, the virgin's child. मथायति Mathāyati, rubs forth, establishes by reasons and scriptural proofs

Because the Rulers and the wise ones have easily understood the adorable and protective attributes of the mighty Lord, through the grace of this Lord of wisdom (Vāyu), who alone full of great illumination and called Madhva, establishes by proofs the concealed Lord as the great master of all, for it is the function of Mātarisāva to rub forth him who lies concealed (as fire is produced by rubbing the sticks).

Note.—Mātarisvā the son of the virgin, or Vāyu in his incarnation as Madhva, has the function of revealing the guhāsantam or the concealed Lord. Not only that, he establishes the Lord Hari as the husband or the master of all souls, he is the teacher, budhna the wise one, from whom all cosmic Rulers (īśānas) and world teachers (sūraya) learn about the might and glory of the Lord called the mahiṣa, the possessor of the six manas.

The word han denotes wisdom, therefore, hanumat means he who possesses wisdom, the word mati also means he who possesses wisdom.

Therefore when the R̥igveda uses the words “Yadim upahvara te sādhatē matiḥ,” it refers to Hanumat; similarly the words “Ritasya dhēnā anayanta sa (su)-srutah” mean he who carries (anayanta) the words (dhena) of Rāma the ever truthful (su-ritasya) to Sītā.

The words “Saptaśivāsu mātṛisu” refer to Bhīma, the word Bhīma means literally he who supports all authorities, true sciences (bhi bhrīta supported, ma pramāṇāni authorities). The word matarah means measurer of authoritative words. The word saptaśivā refers to the seven authoritative Scriptures, namely the four Vedas, purāṇa, itihāsa, and pāñcharātra. He who rests or constantly studies these seven is Bhīma.

The word Madhva in the third verse is composed of two words, madhu meaning sweet or ānanda, and va meaning tīrtha or the scripture or the teachings. He whose teachings are ever sweet is called Madhva or Ānanda tīrtha. Thus Madhva and Ānanda tīrtha literally mean the same thing. This is the third body of Vāyu.

He who knows these three forms of the mighty spirit (Vāyu) as described in this Vedic hymn, understands through his grace all the Vedas and all the truths. Thus it is in the book called “Sadbhāva.”

He whose name is Ānandatīrtha and who is the third incarnation of Vāyu, who is also called Pūrṇaprajña he has composed this commentary (and not I). May it be acceptable to Hari. May Hari full of eternal bliss and infinite qualities be ever pleased with me, my salutations to that Viṣṇu again, yea over and over again.





# Alphabetical Index of the Mantras.

**Note.**—The Roman numerals denote Adhyāya ; and the second figure denotes Khaṇḍa, and the third figure the Mantra.

	PAGE
अग्निर्हिंकारो वायुः...II, 20, 1	138
अग्निष्टे पादं वक्तुं...IV, 6, 1	278
अजा हिंकारोऽवयः...II, 18, 1	136
अतो यात्यन्यानि...I, 3, 5	34
अत्र यजमानः...तस्मै रुद्राः...II, 24, 10	169
अत्र यजमानः...तस्मै वसवः...II, 24, 6	168
अत्स्यन्नं पश्यसि प्रियं...वैश्वानरमुपास्ते पादौ...V, 17, 2	358
अत्स्यन्नं पश्यसि...वैश्वानरमुपास्ते प्राणस्त्वेष...V, 14, 2	355
अत्स्यन्नं पश्यसि...वैश्वानरमुपास्ते वस्तिस्त्वेष...V, 16, 2	357
अत्स्यन्नं...मूर्धा त्वेष...V, 12, 2	353
अत्स्यन्नं...वैश्वानरमुपास्ते संदेहस्त्वेष...V, 15, 2	356
अथ खलु य उदगीथः स प्रणवो...स उदगीथ इति होतृषदनात्...I, 5, 5	47
अथ खलु य उदगीथः...इत्यसौ वा आदित्यः...I, 5, 1	45
अथ खलु व्यानं...I, 3, 3	32
अथ खलु उदगीथाक्षराण्यु...I, 3, 6	35
अथ खल्वमुमादित्यं...II, 9, 1	110
अथ खल्वत्मसंमितं...II, 10, 1	120
अथ खल्वशीः...I, 3, 8	36
अथ खल्वेतयर्चा...V, 2, 7	324
अथ जुहोति नम आदित्याय...II, 24, 14	170
अथ जुहोति नमोऽग्नये...II, 24, 5	167
अथ जुहोति नमो वायवे...II, 24, 9	169
अथ तत ऊर्ध्वं...III, 11, 1	207
अथ प्रतिस्त्याज्जलौ...V, 2, 6	323
अथ य आत्मा स सेतुः...VIII, 4, 1	537
अथ य इमे ग्रामः...V, 10, 3	341
अथ य एतदेवं विद्वानग्निहोत्रं...V, 24, 2	366
अथ य एतदेवं विद्वान्सामः...I, 7, 7	60
अथ य एषोऽन्तरिक्षिणि...I, 7, 5	59





अथ य एष संप्रसादो...VIII, 3, 4	...	...	535
अथ यच्चतुर्थममृतं...III, 9, 1	...	...	196
अथ यत्तदजायत...III, 19, 3	...	...	256
अथ यत्तपो दानं...III, 17, 4	...	...	244
अथ यत्तृतीयममृतं...III, 8, 1	...	...	194
अथ यत्पञ्चमं...III, 10, 1	...	...	198
अथ यत्प्रथमास्तमिते...II, 9, 8	...	...	114
अथ यत्प्रथमोदिते...II, 9, 3	...	...	111
अथ यत्रैतत्पुरुषः...VI, 8, 5	...	...	407
अथ यत्रैतदबलिमानं...VIII, 6, 4	...	...	547
अथ यत्रैतदस्माच्छरीरात्...VIII, 6, 5	...	...	547
अथ यत्रैतदाकाशमनुविषण्णं...VIII, 12, 4	...	...	573
अथ यत्रोपाकृते...IV, 16, 4	...	...	306
अथ यत्संप्रति मध्यंदिने...II, 9, 5	...	...	113
अथ यत्सत्रायणमित्याचक्षते VIII, 5, 2	...	...	541
अथ यदतः परो III, 13, 7	...	...	223
अथ यदनाशकायनमित्याचक्षते VIII, 5, 3	...	...	541
अथ यदबोचं भुवः प्रपद्य...III, 15, 6	...	...	235
अथ यदबोचं भूः प्रपद्य...III, 15, 5	...	...	234
अथ यदबोचं स्वः प्रपद्य...III, 15, 7	...	...	235
अथ यदहनाति...III, 17, 2	...	...	243
अथ यदाऽस्य वाङ्मनसि...VI, 15, 2	...	...	432
अथ यदि गन्धमाल्यलोककामो...VIII, 2, 6	...	...	522
अथ यदि गीतवादित्रलोककामो...VIII, 2, 8	...	...	523
अथ यदि तस्याकर्ता...VII, 16, 2	...	...	434
अथ यदिदमस्मिन्ब्रह्मपुरे...VIII, 1, 1	...	...	516
अथ यदि भ्रातृलोककामो...VIII, 2, 2	...	...	521
अथ यदि महज्जिगमिषेत्...V, 2, 4	...	...	322
अथ यदि भ्रातृलोककामो...VIII, 2, 3	...	...	521
अथ यदि यजुष्टो...IV, 17, 5	...	...	309
अथ यदि सखिलोककामो...VIII, 2, 5	...	...	522
अथ यदि सामतो...IV, 17, 6	...	...	310
अथ यदि स्त्रीलोककामो...VIII, 2, 9	...	...	524
अथ यदि स्वसृलोककामो...VIII, 2, 4	...	...	522
अथ यदु नैवास्मिन्...IV, 15, 5	...	...	298
अथ यदुर्ध्वमपराह्वात्...II, 9, 7	...	...	114





अथ यदूर्ध्वं मध्यंदिनात्...II, 9, 6	...	...	113
य यदेतदक्षः...I, 7, 4	...	...	58
अथ यदेतदादित्यस्य...I, 6, 5	...	...	51
अथ यद्यन्नपानलोककामो...VIII, 2, 7	...	...	523
अथ यद्यन्येनानुत्क्रान्तप्राणान्...VII, 15, 3	...	...	497
अथ यद्यन्न इत्याचक्षते...VIII, 5, 1	...	...	540
अथ यद्येनमूष्मसूपालमेत...II, 22, 4	...	...	157
अथ यद् द्वितीयममृतं...III, 7, 1	...	...	192
अथ यद्भस्ति...III, 17, 3	...	...	243
अथ या एता हृदयस्य नाड्यस्ताः...VIII, 6, 1	...	...	545
अथ यानि चतुश्चत्वारिंशद्वर्षाणि...III, 16, 3	...	...	239
अथ यान्यष्टाचत्वारिंशद्वर्षाणि...III, 16, 5	...	...	240
अथ यां चतुर्थीं जुहुयात्तां...V, 22, 1	...	...	363
अथ यां तृतीयां जुहुयात्तां...V, 21, 1	...	...	362
अथ यां द्वितीयां जुहुयात्तां...V, 20, 1	...	...	361
अथ यां पञ्चमीं...V, 23, 1	...	...	364
अथ ये चास्येह जीवा...VIII, 3, 2	...	...	533
अथ येऽस्य दक्षिणः...III, 2, 1	...	...	177
अथ येऽस्य प्रत्यङ्घो...III, 3, 1	...	...	178
अथ येऽस्योदङ्घो...III, 4, 1	...	...	180
अथ येऽस्योर्ध्वो...III, 5, 1	...	...	181
अथ यो वेदेदं मन्वानोति...VIII, 12, 5	...	...	574
अथ योऽस्य दक्षिणः...III, 13, 2	...	...	220
अथ योऽस्य प्रत्यङ्घो...III, 13, 3	...	...	221
अथ योऽस्योदङ्घो...III, 13, 4	...	...	221
अथ योऽस्योर्ध्वः सुषिः...III, 13, 5	...	...	222
अथ यस्तविधस्य...II, 8, 1	...	...	108
अथ यस्तंगववेलायां...II, 9, 4	...	...	112
अथ ह चक्षुः...I, 2, 4	...	...	21
अथ ह प्राण उष्णिकमिषन्...V, 1, 12	...	...	318
अथ ह प्राणा अहश्चैयसि...V, 1, 6	...	...	315
अथ ह मनः...I, 2, 6	...	...	22
अथ ह य एतानेवं...V, 10, 10	...	...	345
अथ ह एवायं...I, 2, 7	...	...	23
अथ ह्यपव्ययंमुल्य...I, 1, 8	...	...	19
अथ ह वाचं...I, 2, 3	...	...	21





अथ ह शौनकं च कपेयं...IV, 3, 5	...	...	268
अथ ह श्रोत्रं...I, 2, 5	...	...	22
अथ ह ह२४सा IV, 1, 2	...	...	258
अथ हाग्रयः...IV, 10, 4	...	...	288
अथ हेन्द्रोऽप्राप्यैव...VIII, 9, 1	...	...	560
अथ हैनमन्वाहार्यं...IV, 12, 1	...	...	292
अथ हैनमाहवनीयो...IV, 13, 1	...	...	293
अथ हैनसृषभो...IV, 5, 1	...	...	276
अथ हैनं गार्हपत्यो...IV, 11, 1	...	...	291
अथ हैनं प्रतिहर्तो...I, 11, 5	...	...	83
अथ हैनं प्रस्तोतोपससाद् I, 11, 3	...	...	81
अथ हैन मुद्रातोपससाद्...I, 11, 4	...	...	82
अथ हैनं यजमानः...I, 11, 1	...	...	80
अथ हैनं वागुवाच...V, 1, 13	...	...	319
अथ हैनं श्रोत्रमुवाच...V, 1, 14	...	...	319
अथ होवाच जनं...V, 15, 1	...	...	356
अथ होवाच बुडिलं...V, 16, 1	...	...	357
अथ होवाच सत्ययज्ञं...V, 13, 1	...	...	354
अथ होवाचेन्द्रधुम्नं...V, 14, 1	...	...	355
अथ होवाचोद्दालकं...V, 17, 1	...	...	357
अथात आत्मादेश एव...VII, 25, 2	...	...	505
अथातः शौवः...I, 12, 1	...	...	85
अथाधिदैवतं...I, 3, 1	...	...	31
अथाध्यात्मं प्राणो वाच...IV, 3, 3	...	...	268
अथाध्यात्मं य पवायं...I, 5, 3	...	...	46
अथाध्यात्मं वागेव...I, 7, 1	...	...	57
अथानु किमनुशिष्टो...V, 3, 4	...	...	330
अथानेनैव...I, 7, 8	...	...	61
अथावृत्तेषु द्यौर्हिंकार...II, 2, 2	...	...	97
अथेतयोः पथोर्न...V, 10, 8	...	...	344
अथोताप्याहुः...II, 1, 3	...	...	95
अधीहि भगव इति होपससाद्...VII, 1, 1	...	...	453
अनिरुक्तस्त्रयोदश...I, 13, 3	...	...	91
अन्तरिक्षमेव...I, 6, 2	...	...	50
अन्तरिक्षोदरः कोशो...III, 15, 1	...	...	231
अन्नमय२४हि सोम्य मन...VI, 5, 4 & VI, 6, 5	...	...	394, 396
अन्नमशितं त्रेधा विधीयते...VI, 5, 1	...	...	393





अन्नमिति हेवाच...I, 11, 5	...	...	84
अन्नं वाव बलाद्भूय ...VII, 9, 1	...	...	474
अन्यतरामेव वर्तनी...IV, 16, 3	...	...	305
अपाने तृप्यति...V, 21, 2	...	...	363
अपां का गतिः...I, 8, 4	...	...	66
अपां सोम्य पीयमानानां...VI, 6, 3	...	...	395
अभिप्रमथति स हिंकारो...II, 12, 1	...	...	128
अभ्राणि संप्लवन्ते...II, 15, 4	...	...	133
अभ्रं भूत्वा मेघो भवति...V, 10, 6	...	...	343
अमृतत्वं देवेभ्यः...II, 22, 2	...	...	155
अयं वाव लोको हाउकारः...I, 13, 1	...	...	90
अरिष्टं कोशं प्रपद्ये...3, 15, 3	...	...	233
अशनापिपासे मे सोम्य...VI, 8, 3	...	...	405
अशरीरो वायुरभ्रं...VIII, 12, 2	...	...	571
असौ वा आदित्यो...III, 1, 1	...	...	175
असौ वाव लोको गौतमाग्नि...V, 4, 1	...	...	333
अस्य यदेकां शास्त्रां...VI, 11, 2	...	...	422
अस्य लोकस्य का गतिः...I, 9, 1	...	...	71
अस्य सोम्य महतो...VI, 11, 1	...	...	421
आकाशो वाव तेजसो...VII, 12, 1	...	...	479
आकाशो वै नाम...VIII, 14, 1	...	...	585
आगाता ह वै...I, 2, 14	...	...	29
आत्मानमन्तत...1, 3, 12	...	...	38
आदित्य ऊकारो...I, 13, 2	...	...	90
आदित्यमथ वैश्वदेवं...II, 24, 13	...	...	170
आदित्यो ब्रह्मे...III, 19, 1	...	...	254
आदिरिति दुव्यक्षरं...II, 10, 2	...	...	120
आपः पीताम्बेधा...VI, 5, 2	...	...	393
आपो वावाग्नाद्भूय...VII, 10, 1	...	...	475
आप्नोति हादित्यस्य...II, 10, 6	...	...	122
आशा वाव स्मराद्भूय...VII, 14, 1	...	...	482
इति तु पञ्चम्या...V, 9, 1	...	...	339
इदमिति ह प्रतिजज्ञे...IV, 14, 3	...	...	295
इदं वाव तज्यैष्ठ्याय...III, 11, 5	...	...	208
इमाः सोम्य नद्यः...VI, 10, 1	...	...	418
इयमेवर्गशिः साम...I, 6, 1	...	...	50





उदशराव आत्मानमवेश्य....VIII, 8, 1	555
उदाने तृप्यति....V, 23, 2	365
उदगीथ इति त्र्यक्षरं....II, 10, 3	121
उदगृह्णाति तन्निधनं....II, 3, 2	100
उद्दालको हारुणिः....VI, 8, 1	403
उद्यन्धिकार उदितः....II, 14, 1	132
उपकोसलो ह वै....IV, 10, 1	286
उपमन्त्रयते स....II, 13, 1	130
ऋतुषु पञ्चविधं .. II, 5, 1	102
एकविंशत्यादित्यं....II, 10, 5	121
एतदस्म वै तद्विद्वानाह....III, 16, 7	241
एतदस्म वै तद्विद्वानाह....VI, 4, 5	390
एतमु एवाह. पुत्रमुवाच प्राणाश्च....I, 5, 4	47
एतमु एवाह....पुत्रमुवाच रश्मीश्च....I, 5, 2	46
एतश्चैवद्वाम....IV, 15, 2	297
एवमेव खलु सोमान्नस्या...VI, 6, 2	395
एवमेव खलु सोम्येमाः...VI, 10, 2	419
एवमेव प्रतिहर्तारमुवाच....I, 10, 8	78
एवमेवैष मघवन्निति...भूयोऽनुव्याख्यास्यामि नो एवान्यत्रै- तस्माद्वसाऽपराणि...VIII, 11, 3	569
एवमेवैष मघ०...भूयोऽनुव्याख्यास्यामिवसापराणि...VIII, 9, 3	562
एवमेवैष संप्रसादो...VIII, 12, 3	572
एवमेवोद्गातारं....I, 10, 7	78
एवमेवो लोकानां....IV, 17, 8	311
एवं सोम्य ते...VI, 7, 6	399
एष ङ एष भामनीरेष...IV, 15, 4	297
एष उ एष वामनीरेष...IV, 15, 3	297
एष तु वा अतिवदति यः...VII, 16, 1	498
एष म आत्मा...III, 14, 3	229
एष वै यजमानस्य...II, 24, 15	170
एष ह वा उदकप्रवणे...IV, 17, 9	311
एष ह वै यज्ञो योऽयं...IV, 16, 1	304
एषां भूतानां...I, 1, 2	4
ॐज्ञानश्रुतिर्ह पैत्रायणः...IV, 1, 1	258
ॐमित्येतदक्षरमुद्रीथमुपासीत...I, 1, 1	2
ॐमित्येतदक्ष०...I, 4, 1	41





श्रीभमदाभमो...I, 12, 2 ...	...	...	...	87
ॐ समस्तस्य खलु...II, 1, 1	...	...	...	94
श्रीपमन्यव कं...V, 12 1 ...	...	...	...	352
कतमा कतमर्क...I, 1, 3 ...	...	...	...	12
कल्पन्ते हास्मा ऋतव...II, 5, 2	...	...	...	103
कल्पन्ते हास्मै लोका...II, 2, 3	...	...	...	98
का साम्नी गतिरिति...I, 8, 3	...	...	...	65
कुतस्तु खलु सोम्यैव...VI, 2, 2	...	...	...	380
कं ते काममागायानीत्येष...I, 7, 9	...	...	...	61
कव तर्हि यजमानस्य लोक इति...II, 24, 2	...	...	...	166
गायत्री वा इदं सर्वं भूतं...III, 12, 1 ...	...	...	...	210
गोअश्वमिह महिमैत्यचक्षते VII, 24, 2...	...	...	...	504
चक्षुरेव ब्रह्मणः ...III, 18, 5	...	...	...	252
चक्षुरेवर्गात्मा ...I, 7, 2 ...	...	...	...	57
चक्षुर्होच्चक्राम...V, 1, 9 ...	...	...	...	317
चित्तं वाच संकल्पाद्भूयो...VII, 5, 1	...	...	...	465
जीवापेतं वाच किलेदं...VI, 11, 3	...	...	...	422
त इमे सत्याः कामा...VIII, 3, 1	...	...	...	532
त इह व्याघ्रो वा सिंहो वा...VI, 9, 3	...	...	...	416
तथेति ह समुपविविशुः...I, 8, 2	...	...	...	64
तद्व्यक्षरत्तदादित्यमं...III, 1, 3	...	...	...	177
तदुत्ताप्याहुः...II, 1, 2	...	...	...	94
तदु ह जानश्रुतिः पौत्रायणः...IV, 1, 5 & IV, 2, 1	...	...	...	261 & 264
तदु ह शौनकः कापेयः...IV, 3, 7	...	...	...	269
तदेतच्चतुष्पाद्ब्रह्म...III, 18, 2	...	...	...	250
तदेसत्पूर्णम प्रवर्तिः...III, 12, 9	...	...	...	214
तद्वापतदनुज्ञाक्षरं...I, 1, 6	...	...	...	16
तदेष श्लोकः । शतं चैका च हृदयस्य...VIII, 6, 6	...	...	...	548
तदेष श्लोको न पश्यो...VII, 26, 2	...	...	...	508
तदेष श्लोकः यदा...V, 2, 9	...	...	...	325
तदेष श्लोको यानि...II, 21, 2	...	...	...	140
तदैक्षत बहु स्यां...VI, 2, 3	...	...	...	381
तद्धैतस्यकामो...V, 2, 3	...	...	...	321
तद्धैतद्ब्रह्मा प्रजापतय उवाच...VIII, 15, 1	...	...	...	586
" " " ...III, 11, 4	...	...	...	208
तद्धैतद्धोर... " III, 17, 6	...	...	...	245





तद्धोमये देवासुरा...VIII, 7, 2	...	...	551
तद्य इत्थं चिदुर्य...V, 10, 1	...	...	340
तद्य इह रमणीयचरणाः...V, 10, 7	...	...	343
तद्य पवैतं ब्रह्म...VIII, 4, 3	...	...	539
तद्य पवैतावरं च शयं...VIII, 5, 4	...	...	543
तद्यत्प्रथमममृतं...III, 6, 1	...	...	190
तद्यत्रैतत्सुतः समस्तः...विजानात्यासु...VIII, 6, 3	...	...	546
तद्यत्रैतत्सुतः समस्तः...विजानात्येष...VIII, II, 1	...	...	567
तद्यथा महापथ आततः...VIII, 6, 2	...	...	546
तद्यथा लवणेन...IV, 17, 7	...	...	310
तद्यथेषीका...V, 24, 3	...	...	366
तद्यथेह कर्मजितो लोकः...VIII, 1, 6	...	...	519
तद्यज्ञं प्रथमं...V, 19, 1	...	...	360
तद्यद्युक्तो रिष्येद्भुः...IV, 17, 4	...	...	309
तद्यद्रजतं...III, 19, 2	...	...	355
तद्वयक्षरत्तदादित्यमभितो...कृष्णं...III, 3, 3	...	...	180
तद्वयक्ष०... परं कृष्णं...III, 4, 3	...	...	180
तद्वयक्ष०...मध्ये क्षोभत...III, 5, 3	...	...	181
तद्वयक्षर...शुक्लं III, 2, 3	...	...	177
तमश्रिरभ्युषाद...IV, 6, 2	...	...	278
तमु इ परः प्रत्युवाच कंवर...IV, 1, 3	...	...	259
तमु इ परः प्रत्युवाच हारेत्या...IV, 2, 3	...	...	264
तस्मा आदित्याश्च...II, 24, 16	...	...	170
तस्मा उ इ ददुस्ते...IV, 3, 8	...	...	270
तस्मादप्यद्योदादानं...VIII, 8, 5	...	...	558
तस्मादाहुः सोप्यत्यसोष्टेति...III, 17, 5	...	...	244
तस्मादु हैवविद्यद्यपि...V, 24, 4	...	...	366
तस्माद्वा पतं सेतुं तीर्त्वा...VIII, 4, 2	...	...	538
तस्मिन्निमानि...II, 9, 2	...	...	111
तस्मिन्नेतस्मिन्नशौ देवा अन्नं V, 7, 2	...	...	338
तस्मिन्... रेतो...V, 8, 2	...	...	338
तस्मिन्नेतस्मिन्नशौ देवा वर्षे...V, 6, 2	...	...	337
त० " अक्षां...V, 4, 2	...	...	334
त० " सोमं...V, 5, 2	...	...	336
तस्मिन्यावत्संपातमुषित्वा...V, 10, 5	...	...	342
तस्य क्व मूलं स्यादन्यत्राज्ञादेवमेव...VI, 8, 4	...	...	406





तस्य क्व मूलं...ऋथोऽङ्गिः...VI, 8, 6	...	...	408
तस्य प्राची दिग्बुद्धिर्नाम...III, 15, 2	...	...	232
तस्य यथा कप्यासं...I, 6, 7	...	...	53
तस्य यथाभिनहनं प्रमुच्य...VI, 14, 2	...	...	429
तस्य ये प्राञ्चो रश्मयस्ता...III, 1, 2	...	...	175
तस्य क्व साम च...I, 6, 8	...	...	53
तस्य ह वा पतस्य हृदयस्य...III, 13, 1	...	...	219
तस्य ह वा पतस्याऽऽत्मनो...V, 18, 2	...	...	359
तस्य ह वा पतस्यैवं...VII, 26, 1	...	...	507
तस्या ह मुखमुपोद्गृह्णन्वाच...IV, 2, 5	...	...	265
तं चेदेतस्मिन्वयसि प्राणा आदित्या...III, 16, 6	...	...	240
तं... प्राणा रुद्राः...III, 16, 4	...	...	239
तं चेद्ब्रूयुरस्मिंश्चेदिदं...VIII, 1, 4	...	...	518
तं चेद्ब्रूयुर्यदिदमस्मिन् ब्रह्मपुरे...VIII, 1, 2	...	...	516
तं मदगुरुपनिपत्याभ्युवाद...IV, 8, 2	...	...	282
तश्च हश्च समुपनिपत्याभ्युवाद...IV, 7, 2	...	...	280
तश्च हश्च चिरं वसेत्या०...V, 3, 7	...	...	332
तद्वश्च प्रवाहणे...I, 8, 8	...	...	68
तश्च हाभ्युवाद रैक्वेदं...IV, 2, 4	...	...	265
तश्च ह शिलकः...I, 8, 5	...	...	66
तश्च हाङ्गिरा...I, 2, 10	...	...	27
तश्च हैतमतिधन्वा...I, 9, 3	...	...	72
तश्च होवाच किंवात्रो नु...IV, 4, 4	...	...	274
तश्च होवाच नैतद्ब्रह्म०...IV, 4, 5	...	...	274
तश्च होवाच यथा सोम्य...स्यैक०...VI, 7, 5	...	...	399
तश्च होवाच यथा सोम्य...स्यैको...VI, 7, 3	...	...	398
तश्च होवाच यं वै सोम्येतमणिमानं...VI, 12, 2	...	...	424
ता आप ऐक्षन्त...VI, 2, 4	...	...	381
तानि वा एतानि एज्जुष्येतं...III, 2, 2	...	...	177
तानि०...सामान्येतं...III, 3, 2	...	...	179
तानि ह वा एतानि श्रीण्यक्षराणि...VIII, 3, 5	...	...	535
तानि०...चित्तैकायनानि...VII, 5, 2	...	...	466
तानि०...संकल्पैकायनानि...VII, 4, 2	...	...	463
तातु तत्र मृत्युर्यथा...I, 4, 3	...	...	42
ताम्यभ्यतपस्तेभ्यो...II, 23, 3	...	...	162
तान्होवाच प्रातर्वः...V, 11, 7	...	...	352





तान्होवाचाश्वपतिवै...V, 11, 4	...	...	350
तान्होवाचेहैव...I, 12, 2	...	...	86
तान्होवाचैते...V, 18, 1	...	...	358
तावानस्य महिमा...III, 12, 6	...	...	212
तासां त्रिवृतं...VI, 3, 3 & VI, 3, 4	...	...	386
तेजसः सोमाद्यमानस्य...VI, 6, 4	...	...	396
तेजो वावाद्भयो भूयस्तद्वा...VII, 11, 1	...	...	477
तेजोऽशितं त्रेधा...VI, 5, 3	...	...	394
तेन तथैव बको...I, 2, 13	...	...	29
तेन तथैव वृह०...I, 2, 11	...	...	28
तेन तथैव हाऽऽयास्य...I, 2, 12	...	...	28
तेनेयं त्रयी...I, 1, 7	...	...	17
ते यथा तत्र न चिवेकं...VI, 9, 2	...	...	416
ते वा पते गुह्या आदेशा...II, 5, 2	...	...	181
ते वा पतेऽथर्वाङ्गिरसः...III, 4, 2	...	...	180
ते वा पते पञ्च ब्रह्मपुरुषाः...III, 13, 6	...	...	222
ते वा पते रसानाथ रसावेदा...III, 5, 4	...	...	181
तेषां खल्वेषां...VI, 3, 1	...	...	385
ते ह नासिक्यं...I, 2, 3	...	...	21
ते ह प्राणा प्रजापतिम...V, 1, 7	...	...	316
ते ह यथैवेदं...I, 12, 2	...	...	86
ते ह संपादयांचक्रुद्दालको...V, 11, 2	...	...	349
ते होचुरूपकोसलैषा...IV, 14, 1	...	...	293
ते होचुर्योन...V, 11, 6	...	...	351
तौ वा पतौ द्वौ संवर्गौ...IV, 3, 4	...	...	268
तौ ह द्वात्रिंशतं वर्षाणि VIII, 7, 3	...	...	551
तौ ह प्रजापतिरुवाच य एषो...VIII, 7, 4	...	...	553
तौ ह प्रजापतिरुवाच साध्वलंकृतौ...VIII, 8, 2	...	...	556
तौ दान्वीक्ष्य प्रजापतिरुवाच...VIII, 8, 4	...	...	557
तौ होचतुर्यथैवेदमावां भगवः...VIII, 8, 3	...	...	556
त्रयी विद्या हिंकारस्त्रय० II, 21, 1	...	...	139
त्रयो धर्मस्कन्धाः...II, 23, 1	...	...	161
त्रयो होद्रीथे...I, 8, 1	...	...	64
दक्षः सोम्य मथ्यमानस्य...VI, 6, 1	...	...	395
दुग्धेऽस्मै वाग्देहं...भवति य एतदेवं...II, 8, 3	...	...	109





देवा वै सृत्यो...I, 4, 2	...	...	...	...
देवासुरा ह...I, 2, 1	...	...	...	20
द्यौरवर्गादित्यः...I, 6, 3	...	...	...	51
द्यौरवोदन्तः...I, 3, 7	...	...	...	35
ध्यानं वाच चित्ताङ्गयो...VII, 6, 1	...	...	...	468
नक्षत्राण्येव...I, 6, 4	...	...	...	51
न वधेनास्य...मेग्यं पश्यामीति...VIII, 10, 2	...	...	...	564
न वधेनास्य...मेग्यं पश्यामीत्येव मेवैष...VIII, 10, 4	...	...	...	565
न वा अजिविष्यामिभां...I, 10, 3	...	...	...	76
न वै नूनं भगवन्तः...VI, 1, 7	...	...	...	375
न वै वाचा न चक्षुः॥ चि...V, 1, 15	...	...	...	319
न ह वा अस्मा III, 11, 3	...	...	...	208
न हाप्सु प्रैत्यप्सु...II, 4, 2	...	...	...	101
नान्यस्मै कस्मैचन...III, 11, 6	...	...	...	209
नाम वा ऋग्वेदे यजुर्वेदः...VII, 1, 4	...	...	...	455
निधनमिति न्यक्षरं...II, 10, 4	...	...	...	121
नैवेतेन सुरभिः...I, 2, 9	...	...	...	26
न्यग्रोधफलमत आहरेतीदं...VI, 12, 1	...	...	...	424
पञ्च मा राजन्यवन्धुः...V, 3, 5	...	...	...	331
परोवरी यो हास्य...II, 7, 2	...	...	...	106
परोवरी यो हास्य...I, 9, 2	...	...	...	71
पर्जन्यो वाच गौतमाग्निः...V, 5, 1	...	...	...	335
पशुषु पञ्चविधं...II, 6, 1	...	...	...	104
पुरा तृतीयसवनस्य...II, 24, 11	...	...	...	169
पुरा प्रातरनुवाकस्य...II, 24, 3	...	...	...	167
पुरा माध्यंदिनस्य...II, 24, 7	...	...	...	168
पुरुषं सोम्योत हस्तगृहीतं VI, 15, 1	...	...	...	433
पुरुषः॥सोम्योतोपतापिनं...VI, 15, 1	...	...	...	431
पुरुषो वाच गौतमाग्निः...V, 7, 1	...	...	...	337
पुरुषो वाच यज्ञः...III, 16, 1	...	...	...	237
पृथिवी वाच गौतमाग्निः...V, 6, 1	...	...	...	336
पृथिवी हिंकारोऽन्तरिक्षं...II, 17, 1	...	...	...	135
प्रजापतिर्लोकानभ्यतपत्तेभ्यो...II, 23, 2	...	...	...	162
प्रजापतिर्लोकानभ्यतपत्तया तप्यमानानां...IV, 17, 1	...	...	...	307
प्रवृत्तोऽवतरीरथो...V, 13, 2	...	...	...	354
प्रस्तोतर्या...I, 10, 6	...	...	...	78
प्राचीनशाल औपमन्यवः...V, 11, 1	...	...	...	349





प्राण इति होवाच ...I, 11, 3	...	...	81
प्राण पच ब्रह्मणः...III, 8, 4	...	...	252
प्राणे तृप्यति...V, 19, 2	...	...	360
प्राणेषु पञ्चविधं...II, 7, 1	...	...	106
प्राणो ब्रह्म कं ब्रह्म...IV, 10, 5	...	...	288
प्राणो वा आसाया भूयान्यथा...VII, 15, 1	...	...	495
प्राणो ह्यं वैतानि सर्वाणि...VII, 15, 4	...	...	497
प्राप हाऽऽचार्यकुलं...IV, 9, 1	...	...	283
बलं वाच विज्ञानाद्भूयो...VII, 8, 1	...	...	472
ब्रह्मणश्च ते पादं...IV, 5, 2	...	...	276
ब्रह्मणः सोम्य ते पादं...तस्मै होवाच पृथिवी ब्रह्म...कला...IV, 6, 3	...	...	279
ब्रह्मणः सोम्य ते पादं...ब्र०...तस्मै होवाच प्राणः कला...IV, 8, 3	...	...	282
ब्रह्मणः सोम्य ते...तस्मै होवाचाग्निः...IV, 7, 3	...	...	280
ब्रह्मवादिनो वदन्ति...II, 24, 1	...	...	166
ब्रह्मविदिष वै सोम्य...IV, 9, 2	...	...	280
भवन्ति हास्य पशवः...II, 6, 2	...	...	104
मघवन्मर्त्यं वा इदं शरीरं...VIII, 12, 1	...	...	571
मटचीहतेषु...I, 10, 1	...	...	75
मद्गुष्टे पादं...IV, 8, 1	...	...	281
मनो ब्रह्मेत्युपासीत...III, 18, 1	...	...	249
मनोमयः प्राणशरीरो...III, 14, 2	...	...	228
मनो वाच वाचो भूयो...VII, 3, 1	...	...	460
मनो होचक्राम...V, 1, 11	...	...	318
मनो हिंकारो...II, 11, 1	...	...	126
मानवो ब्रह्मैवैकः...IV, 17, 10	...	...	311
मासेभ्यः पितृलोक...V, 10, 4	...	...	341
मासेभ्यः संवत्सरं...V, 10, 2	...	...	340
य आत्माऽपहतपाप्मा...VIII, 7, 1	...	...	550
य यते ब्रह्मलोके...VIII, 12, 6	...	...	574
य एष स्वप्ने महीयमानः...VIII, 10, 1	...	...	563
य एषोऽक्षिणि पुरुषो दृश्यते...IV, 15, 1	...	...	296
यच्चन्द्रमसो रोहितं...VI, 4, 3	...	...	389
यत्र नान्यत्पश्यति...VII, 24, 1	...	...	503
यथा कृताय...IV, 1, 6	...	...	261
यथा कृताय विजिताय...IV, 1, 4	...	...	260
यथा त्रिलीनमेवाङ्गास्थान्तात्...VI, 13, 2	...	...	427





यथाऽश्मानं...I, 2, 8 ...	...	...	23
यथा सोम्य पुरुषं...VI, 14, 1	...	...	429
यथा सोम्य मधु मधुकृतौ...VI, 9, 1	...	...	415
यथा सोम्यैकेन नखनिकुन्तनेन...VI, 1, 6	...	...	374
यथा सोम्यैकेन मृत्पिण्डेन...VI, 1, 4	...	...	373
यथा सोम्यैकेन षोडशमणिना...VI, 1, 5	...	...	374
यथेह क्षुधिता बाला...V, 24, 5	...	...	367
यदग्रे रोहितं रूपं...VI, 4, 1	...	...	387
यदादित्यस्य रोहितं रूपं...VI, 4, 2	...	...	388
यदाप उच्यते...IV, 3, 2	...	...	267
यदा वा ऋच...I, 4, 4	...	...	42
यदा वै करोत्यथ निस्तिष्ठति...VII, 21, 1	...	...	501
यदा वै निस्तिष्ठत्यथ...VII, 20, 1	...	...	501
यदा वै मनुतेऽथ विजानाति...VII, 18, 1	...	...	499
यदा वै विजानात्यथ सत्यं वदति...VII, 17, 1	...	...	499
यदा वै श्रद्धात्यथ मनुते...VII, 19, 1	...	...	500
यदा वै सुखं लभतेऽथ करोति...VII, 22, 1	...	...	502
यदुदिति स उद्गीथोः...II, 8, 2	...	...	109
यदु रोहितमिवाभूदिति...VI, 4, 6	...	...	390
यद्विज्ञातमिवाभूदित्येतासामेव...VI, 4, 7	...	...	391
यद्विद्युतो रोहितं रूपं VI, 4, 4	...	...	389
यद्वै तत्पुरुषे शरीरं...III, 12, 4	...	...	212
यद्वै तद्ब्रह्मेतीदं...III, 12, 7	...	...	213
यस्तद्वेद स वेद...II, 21, 4	...	...	140
यस्यामृचि तामृचं...I, 3, 9	...	...	36
यं यमन्तमभिकामो भवति...VIII, 2, 10	...	...	524
या वाक्सर्त्तस्मात्...I, 3, 4	...	...	33
या वै सा गायत्रीयं...III, 12, 2	...	...	211
या वै सा पृथ्वीयं...III, 12, 3	...	...	211
यां दिशमभिष्टोष्यन्...I, 3, 11	...	...	37
येन च्छन्दसा...I, 3, 10	...	...	37
येनाश्रुतं श्रुतं VI, 1, 3	...	...	373
यो वै भूमा तत्सुखं...VII, 23, 1	...	...	503
यो वै सोऽन्तः...III, 12, 9	...	...	214
योषा वाव गौतमाग्निः...V, 8, 1	...	...	338
यो ह वा आयतनं...V, 1, 5	...	...	315





यो ह वै ज्येष्ठं च...V, 1, 1	...	...	314
यो ह वै प्रतिष्ठां...V, 1, 3	...	...	314
यो ह वै वसिष्ठं...V, 1, 2	...	...	314
यो ह वै संपदं वेद...V, 1, 4	...	...	315
रैक्षेमनि षट् शतानि...IV, 2, 2	...	...	264
लोकेषु पञ्चविधं सामो II, 2, 1 ...	...	...	96
लोश्कद्वारम्...त्वा वयं रा...II, 24, 4 ...	...	...	167
लोश्कद्वारम्...त्वा वयं वै रा...II, 24, 8	...	...	168
लोश्कद्वारम्पावार्यं त्वा वयं स्वारा...II, 24, 12	...	...	170
लोम हिंकारस्त्वक्प्रस्तावः...II, 19, 1	...	...	137
वसन्तो हिंकारः...II, 16, 1	...	...	134
वसिष्ठाय स्वाहे...V, 2, 5	...	...	323
वाग्वाच नास्त्रो भूयसी...VII, 2, 1	...	...	458
वायुर्वायु संवर्गो...IV, 3, 1	...	...	267
चिन्दिस्त्रो...II, 22, 1 ...	...	...	154
विज्ञानं वाच ध्यानाद्भूयो...VII, 7, 1	...	...	469
वृष्टौ पञ्चविधं सामोपासीत...II, 3, 1	...	...	100
वेत्थ यथाऽसौ लोको न...V, 3, 3	...	...	330
वेत्थ यदितो...V, 3, 2	...	...	329
व्याने तृप्यति...V, 20, 2	...	...	362
भ्रुतं ह्येव मे भग०...IV, 9, 3	...	...	284
थोत्रमेव ब्रह्मणः...III, 18, 6	...	...	252
श्वेतकेतुर्ह्यारुण्यः आस...VI, 1, 1	...	...	372
श्वेतकेतुर्ह्यारुण्यः पञ्चालानां...V, 3, 1	...	...	329
षोडशकलः सोम्य...VI, 7, 1	...	...	397
स पतां त्रयो विद्यां...IV, 17, 3	...	...	308
स पवाधस्तात्स...VII, 25, 1	...	...	505
स एष ये चैतस्माद्...I, 7, 6	...	...	59
स जातो यावदायुषं...VI, 9, 2	...	...	339
सत्यकामो ह जावालः...IV, 4, 1	...	...	272
स पतदेवं...सयरूपमभि०...III, 6, 2	...	...	191
" " ...III, 7, 2	...	...	193
" " ...III, 8, 2	...	...	195
" " ...III, 9, 2	...	...	197
" " ...III, 10, 2	...	...	199
स देव सोम्येदमग्र...VI, 2, 1	...	...	380





स ब्रूयान्नास्य...VIII, 1, 5...	...	...	518
स ब्रूयाद्या वात्वा अयमाकाशः...VIII, 1, 3	...	...	517
समान उ एवायं...I, 3, 2 ...	...	...	31
समाने तृप्यति...V, 22, 2	...	...	364
स य आकाशः...VII, 12, 2	...	...	480
स य आशाः...VII, 14, 2...	...	...	482
स य इदमविद्वान्...V, 24, 1	...	...	365
स य एतदेवममृतं वेद वसूनां...III, 6, 2...	...	...	191
स य एतदेवममृतं वेद साध्यानां ..III, 10, 3	...	...	199
स य एतदेवं विद्वानक्षरं...I, 4, 5	...	...	43
स य एतदेवं विद्वान्साधु...II, 1, 4	...	...	95
स य एतमेवं विद्वान्श्चतुष्कलं पादं ब्रह्मणः...IV, 8, 4 ...	...	...	282
स य एतमेवं विद्वान्श्चतुष्कलं पादं ब्रह्मणः प्रकाशवान् ..IV, 5, 3	...	...	277
स य एतमेवं विद्वान्श्चतुष्कलं पादं ब्रह्मणे ज्योतिष्मान्...IV, 7, 4	...	...	281
स य एतमेवं विद्वान्श्चतुष्कलं पादं ब्रह्मणः...IV, 6, 4 ...	...	...	279
स य एतमेवं विद्वानादित्यं...III, 19, 4 ...	...	...	256
स य एतमेवं विद्वानुपास्ते...IV, 11, 2	...	...	291
„ „ ...IV, 12, 2	...	...	292
„ „ ...IV, 13, 2	...	...	293
स य एवमेतत्साम ..II, 21, 2	...	...	139
स य एवमेतद्बृहदादित्यं...II, 14, 2	...	...	132
स य एवमेतद्यज्ञा०...II, 19, 2	...	...	137
स य एवमेतद्रथं...II, 12, 2	...	...	128
स य एवमेतद्राजनं...II, 20, 2	...	...	138
स य एवमेतद्वैराजमृतुषु...II, 16, 2	...	...	134
स य एवमेतद्वैरूपं...II, 15, 2	...	...	133
स य एवमेतद्द्वामदेव्यं...II, 13, 2	...	...	130
स य एवमेता रेवत्यः...II, 18, 2	...	...	136
स य एवमेताः शक्रयौ...II, 17, 2	...	...	135
स य एषोऽणिमा...VI, 8, 7	...	...	409
„ „ ...VI, 9, 4	...	...	416
„ „ ...VI, 10, 3	...	...	420
स य एषोऽणिमैतदात्म्यं...VI, 12, 3	...	...	425
„ „ ...VI, 13, 3	...	...	427
„ „ ...VI, 14, 3	...	...	430
„ „ ...VI, 15, 3	...	...	432





स यथा तत्र...VI, 16, 3	...	...	435
स यथा शकुनिः...VI, 8, 2	...	...	404
स यथोभयपात्...IV, 16, 5	...	...	306
स यदवोचं प्राणं...III, 15, 4	...	...	234
स यदशिशिषति. III, 17, 1	...	...	343
स यदि पितरं...VII, 15, 2	...	...	496
स यदि पितृलोककामो भवति...VIII, 2, 1	...	...	520
स यद्विचत्तं...VII, 5, 3	...	...	467
स यस्तेजो...VII, 11, 2	...	...	478
स यः संकल्पं...VII, 4, 3	...	...	464
स यः स्मरं...VII, 13, 2	...	...	481
स यावदादित्य उत्तरत ..III, 10, 3	...	...	200
स यावदादित्यः पश्चात्...III, 9, 3	...	...	198
स यावदादित्यः पुरस्तात् द्विस्तावत्...III, 7, 3	...	...	194
” ” ” ” वसुना...III, 6, 4	...	...	191
स यावदादित्यो दक्षिणतः ...III, 8, 4	...	...	196
स यो ध्यानं...VII, 6, 2	...	...	469
स यो नाम...VII, 1, 5	...	...	456
स योऽर्जं...VII, 9, 2	...	...	475
स योऽपो...VII, 10, 2	...	...	476
स यो बलं...VII, 8, 2	...	...	473
स यो मनो...VII, 3, 2	...	...	461
स यो वाचं...VII, 2, 2	...	...	460
स यो विज्ञानं...VII, 7, 2	...	...	471
सर्वकर्मा सर्वकामः...III, 14, 1	...	...	229
सर्वं सत्त्विदं ब्रह्म...III, 14, 4	...	...	228
सर्वास्वप्नु...II, 4, 1	...	...	101
सर्वे स्वरा इन्द्रस्यात्मनः...II, 21, 3	...	...	156
सर्वे स्वरा घोषवन्तौ...II, 22, 5	...	...	157
स वा पृष आत्मा...VIII, 3, 3	...	...	534
स समित्पाणिः पुनरेयाय...VIII, 10, 3	...	...	564
” ” ...VIII, 11, 2	...	...	568
स ह क्षत्ताऽन्विष्य...IV, 1, 7	...	...	262
स ह गौतमो...V, 3, 6	...	...	332
स ह पञ्चदशाहानि...VI, 7, 2	...	...	397
स ह व्याधिनाऽनशितुं...IV, 10, 3	...	...	287





	PAGE
स ह शिल्पः...I, 8, 5 ...	66
स ह संपादयांचकार...V, 11, 3 ...	350
स ह हारिद्रमतं...IV, 4, 3 ...	273
स हाशाथ हैनं...VI, 7, 4 ...	399
स होवाच किं मेऽन्नं...V, 2, 1 ...	320
स होवाच किं मे वासोः...V, 2, 2 ...	321
स होवाचर्ग्वेदं...VII, 1, 2 ...	453
स होवाच महात्मनः...IV, 3, 6 ...	269
संकल्पो वाच मनसोः...VII, 1, 8 ...	462
सा हैनमुवाच...VII, 4, 2 ...	273
सेयं देवतैश्चतुः...VI, 3, 2 ...	385
सोऽधस्ताच्छकटस्य...IV, 1, 8 ...	262
सोऽहं भगवो संव्रविदेवास्मि...VII, 1, 3 ...	454
स्तेनो हिरण्यस्य सुरां...V, 10, 9 ...	345
स्मरो वावाकाशात्...VII, 13, 1 ...	480
हस्तस्यै पादं धत्तेति...IV, 7, 1 ...	280