



repetition in the converse form indicates absolute co-extensiveness of these two propositions. Otherwise their identity would not be established. To prove the identity of A and B we must assert not only "all A is B" but also "all B is A."

He who meditates on this one syllable Om, gets one son and also gets release. But he who meditates on Udgitha as residing in these rays of the Solar Prāṇa, obtains many sons, as well as release.

It has been mentioned just now that by worshipping the Lord in the Solar Prāṇa, the worshipper gets one son while worshipping Him in the rays of the Solar Prāṇa, he obtains many sons. In order to make this statement credible, the Śruti gives a narrative in the next mantra.

## MANTRA 2.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह  
कौषीतकिः पुत्रमुवाच रश्मीश्स्त्वं पर्यावर्तयाद्भवो वै ते भवि-  
ष्यन्तीत्यधिदैवतम् ॥ २ ॥

एतम् Etam, this ; (Viṣṇu, who is inside the Chief Vāyu, the presiding deity over the orb of the sun). उ U, indeed. एव Eva, only. अहम् Aham, Kauṣītaki. अभ्यगासिषं Abhyagāsiṣam, sang out fully (the praises of Viṣṇu) worshipped entirely. तस्मात् tasmāt, therefore. मम, Mama, my. त्वं Tvam, thou. एकः Ekah, one only. असि Asi, art. इति Iti, thus. ह Ha, indeed. कौषीतकिः Kauṣītakih, the son of Kuṣītaka. पुत्रं Puttram, to his son. उवाच Uvācha, said. रश्मीन् Raśmīn, rays ; Viṣṇu who is inside the Chief Vāyu, (the presiding deity over the rays of the sun) त्वं Tvam, thou. पर्यावर्तयतात् Paryāvartaytāt, do sing praises to, revolve, meditate or constantly revolve on the rays. बहवः Bahavaḥ, many. वै Vai, indeed, then. ते Te, thy (sons). भविष्यन्ति. Bhaviṣyanti, will be. इति Iti, thus. अधिदैवतम् Adhidaivatam, this is adhidaivatam fruit of the worship of the Lord.

2. "As I sang praises to this (aspect of the Lord) alone, (i. e., that Viṣṇu who is inside the Chief Vāyu, the presiding deity over the orb of the sun and not to that Viṣṇu who is inside the Chief Vāyu, the presiding deity over the rays of the sun), so I have got thee as the only son," thus said Kauṣītaki to his son : "Do thou sing praises to (Viṣṇu who is inside the Chief Vāyu, the presiding deity of the rays of the sun), then many sons will be born to thee." This is the fruit of adhidaivata worship, (or this is the adhidaivata fruit of worship)—41.

## MANTRA 3.

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति  
ह्येष स्वरन्नेति ॥ ३ ॥





अथ अध्यात्मम् Atha-adhyātmam, now with reference to the body, Psychological. The fruit of worshipping the Lord in the body is now mentioned. यः Yah, who. एव Eva, only. अयं Ayam, this. मुखयः Mukhyah, in the mouth or lungs; Chief. प्राणः Prāṇah, Prāṇa; the deity inside the body. तम् Tam, in him (in that Chief Prāṇa) उद्गीथम् Udgītham, Viṣṇu called Udgītha. उपासीत Upāsita, let one meditate upon. ओम् Om, Om. इति Iti, thus. हि Hi, because. एषः Eṣah, He. स्वरम् Svaran, reciting, sounding. एति Eti, moves, goes.

3. Let him meditate on Viṣṇu as Udgītha presiding in the Chief Prāṇa, in the mouth; for reciting Om moves Viṣṇu. This is adhyātmā (psychological).—42.

Note.—The sentence "Now indeed, He who is Udgītha is Prāṇa, He who is Prāṇa is Udgītha" is further explained in this mantra. That sentence should be read as a part of this mantra also.

MANTRA 4.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह  
कौषीतकिः पुत्रमुवाच प्राणास्त्वं भूमानमभिगायताद्भवो वै  
ते भविष्यन्तीति ॥ ४ ॥

एतम् Etam, this. उ U, indeed. एव Eva, alone. अहम् Aham, I. अभ्यगासिषं Abhygāsīṣam, sang fully out (the praises of Viṣṇu). तस्मात् Tasmāt, therefore. त्वं Tvam, thou. मम Mama, of me. एकः Ekah, one only. असि Asi, art. इति Iti, this. ह Ha, indeed. कौषीतकिः Kauṣītakiḥ, the son of Kuṣītaka. पुत्रम् Putram, to his son. उवाच Uvācha, said. प्राणान् Prāṇan, the prāṇas (viz., Viṣṇu as dwelling in many senses). त्वं Tvam, thou. भूमानं Bhūmānam, great, full of all qualities. अभिगायताद् Abhigāyatāt, fully sing out.

4. "I sang praises to this (Viṣṇu in the Chief Prāṇa) alone; therefore, thou art my only son," said Kauṣītaki to his son. "But sing thou fully the praises of the Infinite Lord, in all the Prāṇas, for thereby verily many sons will be born to thee."—43.

MANTRA 5.

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ  
इति होतृषदनाद्वैवापि दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति  
॥ ५ ॥





अथ खलु Atha Khalu, now indeed; this indicates the beginning of a mantra. यः Yah, who. उद्गीयः Udgithah, (Viṣṇu called Om). सः Sah, he. प्रणवः Praṇavaḥ, the Praṇava. यः Yah, who. प्रणवः Praṇavaḥ, the Praṇava. सः Sah, he. उद्गीयः Udgithah, the Udgitha; called Viṣṇu, i.e., the Udgitha is called Praṇava, and the Praṇava is called Udgitha; there being no distinction between Praṇava and Udgitha, because the followers of the Rik-Veda chiefly use Praṇava and the followers of the Sāma-Veda chiefly use Udgitha. Both words are intended for Viṣṇu. इति Iti, thus; this word is used to denote the end of the mantras quotation. होत्रिषदानात् Hotriṣadanāt, from (meditating on) Hotri-ṣadana; meditating on the Lord Viṣṇu who presides over the fire. ह Ha, verily. एव Eva, even. अपि Api, also. दुरुद्गीतं Durudgītam, incorrect singing, mistake. अनुसमाहरति Anusamāharati, rectifies. इति Iti, thus. अनुसमाहरति Anusamāharati, rectifies. इति Iti, thus.

5. He who knows that the Praṇava is the Udgitha and the Udgitha is the Praṇava, i.e., there is no distinction between Praṇava and Udgitha, meditating on the Lord who presides over the fire, rectifies the mistakes, i.e., rectifies the mistakes of wrong singing.—44.

*Note.*—The old commentators have explained the word Hotri Sadanāt as “rites appertaining to the Hotri priest” and they mean that he rectifies the evil effects of wrong singing from the works done by the Hotri priest. This is wrong. It means ‘the refuge of the Hotri priest, i.e., fire, the Lord dwelling in the fire is said to be ‘Hotri Sadana.’ The force of the ablative case indicates that a word like Dhyātvā is understood here. This verse teaches the meditation in order to remove the sin caused by wrong singing through mistake or heedlessness, or dropping proper accent.

#### MADHYA'S COMMENTARY.

Having described the worship of the Supreme Lord, called the Udgitha, in the Chief Prāṇa, both psychologically, and cosmologically, this Khanda relates a story as to the fruit of the worship. Having recited a Text showing the identity of Praṇava and Udgitha, and having answered the doubt as to what is Udgitha and what is Praṇava, this Khanda mentions the fact that the Lord in the Solar Prāṇa is both Udgitha and Praṇava :—

The Vāyu resides in the Sun, (in his one aspect); and Hari, the Lord, resides in such Vāyu and is called Praṇava, because He is the highest (pra); because He is the Leader of all (netri); because He is the goal (va) of all. The Lord is called Udgitha, because He is praised or sung (giya) loudly or highly or as the best of all (uchchaiḥ.) He is the highest of all persons, called the Puruṣottama. He who dwells within the Prāṇa in this body, He is verily (the Lord Hari called Praṇava and the Udgitha.) In this body, constantly reciting Om, He is the Lord that moves in all, therefore, meditating on this One Imperishable Lord, one obtains one son and gets salvation. He who meditates on Him in the





rays of the Prāṇa, gets *many* sons and also salvation ; therefore let him meditate thus on the Supreme.

The phrase "praise the great Prāṇa the Bhūmānam" in the Mantra 4, does not mean that Prāṇa is the Bhūmā :—a mistake, which has been made by older commentators ; therefore, the Commentator says :—

Let him praise the Lord of all, as Bhūmā, the Infinite, the Full ; in the Prāṇa or as dwelling in the Prāṇa.

Though in the Śruti the word Abhigāyatāt is in third person singular, yet it must be explained as in the second person, because the word Tvam or Thou precedes it. Hence the Commentator has explained this word in the second person by using—

"Abhigāya" "Sing Thou or Ye," the Infinite as residing in the Prāṇa.

In the Mantra 5, the words Hotṛi-Sadanāt, etc., have been explained by former Commentators as "sitting from the seat of the Hotṛi Priest he rectifies any mistakes committed by the Udgātṛi Priest, if he has sung wrongly." This explanation is incorrect. The word Dur Udgītām Anusamāharati do not mean rectifies the mistake of wrong singing, but it means makes it propitious or favourable, so that this wrong singing may not produce evil effect but may become favourable. This He does by meditation on the Lord.

The word Hotṛi Sadana means "the Lord dwelling in Agni, which is the Sadana or Home or refuge of the Hotṛi priest." By meditating on this Lord dwelling in the fire, and called a dweller-in-the-Home-of-the-Hotṛi-priest, He makes mistakes turn out to be no mistakes. As we find in the Traividya :—

He removes the evil effects of wrong singing by meditating on the Lord, the Supreme Hari, as residing in fire ; therefore, let one meditate always on the Lord, as dwelling in the fire.





CSL

## FIRST ADHYĀYA.

## SIXTH KHANDA.

## MANTRA 1.

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं साम तस्मा-  
दृच्यध्यूढं साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

इयम् Iyam, this earth, *i. e.*, the deity presiding over the earth, एव Eva, only, indeed. ऋक् Rik, named Rik, Sarasvatī, presiding over the Rik and pervading the earth. अग्निः Agnih, fire, the deity of fire, pervading fire and named Agni. साम Sāma, the presiding deity of Sāman called also Sāman, *i. e.*, Vāyu, तत् Tat, that. एतत् Etat, this, (Sāman, pervading fire and called fire). एतस्याश् Etasyām, in this (earth, in this Sarasvatī pervading the earth). ऋचि Richi, in the Rik. अध्यूढं Adhyudham, rests, is refuged. For it is a well-known fact that fire rests on earth, *i. e.*, manifests itself through matter. If there is no solid matter, the heat radiation is not manifested तस्मात् Tasmāt, therefore; because these two are so related. ऋचि Richi, in the Rik. अध्यूढं Adhyudham, refuged. साम Sāma, the Sāman. गीयते Giyate, is sung; even the exoteric Sāman, the hymns of the Sāma-Veda are sung as based on the mantras of the Rīg-Veda, by the singers of the Sāma-Veda. The matrix of the Sāma-Veda is the Rīg-Veda. इयम् Iyam, this earth. एव Eva, indeed. सा Sā, Sā, the syllable. अग्निः Agnih, fire. अमः Amah, Ama, the syllable. तत् Tat, this (makes). साम Sāma, the Sāman.

1. (The Devī Sarasvatī called) Rik verily (pervades) this (earth) (the Deva Vāyu called) Sāman (pervades) fire; thus this (fire is seen to) rest on that (earth); therefore, the Sāman is sung as resting on the Rik. Sā is this earth, and Ama is fire and that makes Sāma.—45.

Note.—Separately Sarasvatī and Vāyu have their places in earth and fire; and are separately known by those names, but when combined, they give rise to a single body, a deity called Ardhanārī. Of this Ardhanārī or androgynous Being (Adonai?) the Sarasvatī part is called, Sā, the Vāyu part is called Ama. This Ardhanārī rests also in earth and fire; the Sarasvatī part is called Sā, because it is Sāra or essence; the Vāyu part is called Ama (ā=not, ma=measured); because it is "unmeasured." Thus Sāma would mean "illimitable essence."

## MANTRA 2.

अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्यूढं साम  
तस्मादृच्यध्यूढं साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥





अन्तरिक्षं Antarikṣam, sky, the goddess Sarasvatî as presiding over the sky. (The deity of the middle region). वायुः Vāyuḥ, air, the god Vāyu presiding over the external Vāyu. The other words are the same as in the last verse.

2. (The Devî Sarasvatî as presiding over) sky is verily Rik, (the Deva Vāyu as presiding over) air is Sâman. This Sâman is refuged in that Rik; therefore, the Sâman is sung as based on the Rik. The sky is Sâ and the air is Ama, and thus the Sâma is made.—46.

MANTRA 3.

द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयते द्यौरेव सादित्योऽमस्तत्साम ॥ ३ ॥

द्यौः Dyauh, heaven, dwelling in heaven; the third region. The Goddess Sarasvatî as presiding over Heaven. आदित्यः Âdityah, the sun, the god dwelling in the Sun. The god Vāyu as presiding over the sun.

3. The Heaven (Sarasvatî) is verily Rik, and the Sun (Vāyu) is Sâman, this Sâman is refuged on that Rik; therefore, the Sâman is sung as based on the Rik, the Heaven is Sâ and the Sun is Ama, thus Sâma is made.—47.

MANTRA 4.

नक्षत्राण्येवर्क् चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम।४।

नक्षत्राणि Naksatrâṇi, the goddess Sarasvatî dwelling in the stars. चन्द्रमाः Chandramâh, the god Vāyu dwelling in the moon.

4. (The Devî. Sarasvatî dwelling in) the stars, is verily Rik and (the Deva Vāyu in) the moon is Sâman; This Sâman is refuged on that Rik. Sâ is the stars; Ama the moon; and thus Sâma is made.—48.

MANTRA 5.

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गय यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयते अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥५॥





आदित्यस्य Âdityasya, of the god Âditya. शुक्लः Śuklam, white. भ्राः Bhāḥ, light, heat, tejah. नीलः Nīlam, blue. परः Parah, truly; not figuratively blue, but really blue. कृष्णः Kṛṣṇam, black; the word parah may qualify Kṛṣṇam, then it will mean "very black," "deep black."

5. Now that which is the white light of the Sun that indeed is Rik, again that which is the blue, exceeding dark light of the Sun, that verily is Sâman; this Sâman (darkness) is refuged in that Rik (brightness); therefore, the Sâman is sung as refuged on the Rik. Now the Sâ is the white light of the Sun; and the blue and deep dark is Ama, and that makes Sâma.—49.

MANTRA 6.

अथ य एषोऽन्तरादित्ये हिरण्यमयः पुरुषो दृश्यते हिरण्य-  
श्मश्रुहिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥६॥

अथ Atha, now. It indicates that a new topic is commenced. यः Yah, what. एषः Eṣaḥ, this. अन्तर Antar, inside. आदित्ये Âditye, in the sun, i. e., in the Sarasvatî and the Vâyu residing in the sun. हिरण्यमयः Hiraṇmayah, Hiraṇya means 'gold' as well as 'transcendental happiness,' "in-effable, complete joy, different from all worldly joys;" therefore, Hiraṇmaya means either 'golden' or 'full of intense joy,' hi=placed, containing; ra=delight; na=bliss, joy. In whom are contained the highest joy and delight is called so. पुरुषः Puruṣaḥ, person. दृश्यते Dṛśyate, is seen (in contemplation or through vision of wisdom and not by ordinary sight). हिरण्यश्मश्रु Hiraṇya Śmaśruḥ, golden bearded. Every limb and member of the Lord is golden or made of bliss-matter. हिरण्यकेशः Hiraṇyakeśaḥ, golden-haired: or whose hair is also made of bliss. आप्रणखान् Â-pra-nakhāt, from the tips of the nails throughout the whole body. सर्वः Sarvaḥ, all. एव Eva, even. सुवर्णः Suvarṇaḥ, gold or joy.

6. Now that (Being residing inside Vâyu and Sarasvatî) which is seen in the sun, (in meditation), as full of intense joy, with joy as beard, joy as hair, joy all together to the very tips of his nails—50.

Note.—Well, the majesty and greatness of Vâyu and Sarasvatî have been described in the previous five mantras, as rulers of earth, fire, sky, air, heaven, the sun, the stars, the moon, the visible and invisible rays of the sun, separately as positive and negative energies, and also conjointly as the neutral energy called the cosmic Androgyne (Ardhanārî) but what is the good of all this knowledge? The Śruti next shows that even such High Beings as these worship the Lord, and consequently the Lord must be the Most Majestic. Therefore it now describes this Majestic Form Divine called Udgîtha.

Though all members are of the color of gold, the eyes of the Lord are of different color. They are, therefore, separately described next.





## MANTRA 7.

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम  
स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो  
य एवं वेद ॥ ७ ॥

तस्य Tasya, his, of that person who is within Vāyu and Sarasvatī who are in the solar orb. यथा Yathā, as. कप्यासं Kapyāsam, unfaded, fresh, ka-water, pa-to drink, kapi that which drinks water, viz., the stalk of the lotus; Āsa to sit. Kapyāsa seated on the stalk; not removed from the stalk, therefore, fresh and unfaded. पुण्डरीकं Puṇḍarikam, red lotus. एवं Evam, like. अक्षिणी Akṣiṇī, two eyes. तस्य Tasya, His. उत् Ut, Ut. इति Iti, thus. नाम Nāma, name, the secret name. स एषः Sa eṣh, he, this the person within Vāyu and Sarasvatī of the solar orb. सर्वेभ्यः पाप्मभ्यः Sarvebhyaḥ, pāpmabhyaḥ, from all sins. उदितः Uditah, has risen above. उदेति Udeṭi, rises above. ह Ha, verily, वै Vai, indeed. सर्वेभ्यः Sarvebhyaḥ. पाप्मभ्यः Pāpmabhyaḥ, from all sins. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows.

7. His two eyes are like fresh red lotus. His (mystic) name is Ut, for He has risen (udita) above all sins. He also, who knows this, rises verily above all sins.—51.

Note.—This Being seen between Vāyu and Sarasvatī, in the solar orb, is the Lord Hari. His color is golden, so also all His bodily limbs, except the eyes. His mystic name is Ut.

## MANTRA 8.

तस्यर्क् च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वेवोद्गीतैतस्य  
हि गाता स एष ये चामुष्मात्पराश्चो लोकास्तेषां चेष्टे देवका-  
मानां चेत्यधिदैवतम् ॥ ८ ॥

षष्ठः खण्डः ॥ ६ ॥

तस्य Tasya, His. ऋक् Rik, the Rik (Sarasvatī). च Cha, and. साम Sāma, the Sāma (Vāyu). च Cha, and. गेष्णौ Geṣṇau, two singers, viz., He is sung in Rik and Sāma verses by these two. तस्मात् Tasmāt, therefore. उद्गीथः Udgīthah, because his name is Ut and Rik and Sāman sing (ga, geṣṇau) His praises. तस्मात् Tasmāt, therefore, when such Mighty Persons as Sarasvatī and Vāyu are His singers, panegyrists, minstrels. तु Tu, but, and. एव Eva, even. उद्गाता Udgātā, the Udgātrī priest, the singer. एतस्य Etasya, of this, of Ut, hi verily. गाता Gātā, singer. स एष Sa eṣa, He who, viz., the Lord called Ut, हि dwelling in (Vāyu and Sarasvatī). ये Ye, those which, viz., the worlds above the astral plane. अमुष्मान् Amuṣmāt, than that, viz., than the astral plane. पराञ्चः Parāñchah, above, beyond. लोकाः Lokāḥ, worlds, such as Svar Mahar, Jana, etc. तेषां Teṣāṃ, of them, च ईष्टे Cha iṣṭe, and rules. देवकामानाम् Devakāmanām, the desires of the devas,





He rules, in order to give to the devas their desired objects. इति इति, thus, अधिदेवतम् Adhidaivatam, the adhidaivata, the cosmological.

9. Rik and Sâma (i.e., Sarasvatî and Chief Vâyû) are the minstrels of the Lord; therefore, He is called Udgîtha (He who is praised as Ut); and, therefore, he also who sings Him is called Udgâtri. He, (the Lord, called Ut) is the Ruler of the worlds above that (above the Heaven plane.) He rules those worlds, and awards the desired objects to the Devas. This is adhidaivata or cosmological.—52.

This Khanda shows how Prâṇa and Vāk, otherwise called Sarasvatî and Vâyû, go to form the various lokas, such as earth or the physical, antarîkṣa or the astral, and dyu or the heaven; as well as worlds above these. It also describes how the Lord permeates these worlds and how He is the golden Person, full of intense joy, seen by the devotee in his meditation. There arises a stage in the course of meditation when the darkness is removed, and brilliant light, in the form of a solar disk, is seen in Dhyâna. In this solar disk, is seen this Person of joy, called the Hiraṇmaya Puruṣa. It is this being, who is the Ruler of all worlds above the heaven, and of all the wishes of the Devas, inhabiting those worlds. Of course, the physical sun is also a centre, in which the Lord dwells.

#### MADHVA'S COMMENTARY.

It has been said that higher than Vāk is Rik, and that higher than Rik is Sâman. Thus Rik and Sâman fall in the category of Îśvaras or God, and so the psychological and cosmological meditation and worship pre-suppose the worship of these High Ones. The present chapter and the next teach the worship of Udgîtha, as surrounded by these two High ones. In other words, they teach the worship of the Lord as a Trinity, i.e., of God (Udgîtha = the Most High), of Vâyû and Rik. These three form an entity by themselves.

Or these two chapters may be taken as teaching, that God, the Udgîtha, is higher than the other two Persons of the Trinity. Though God the Udgîtha is higher than Rik and Sâman, yet it has not been declared, in what consists the special glory of God; and in what is He different from the other two Persons of the Trinity. These are points which have not been as yet explained; hence it became necessary to mention the respective powers and glory of these two Persons, Rik and Sâman. Thus these two Khandas show this. Says the Śruti "Rik is this earth and Sâman is fire." This verse apparently means that earth, etc., are identical with Rik. To remove this *prima facie* false notion, it became necessary to explain the five sentences, namely, (1) Rik is this earth and Sâman is fire, (2) the Rik is the sky, the Sâman air, (3) the Rik is heaven and the Sâman is sun, (4) the Rik is the stars and the Sâman the moon, (5) the Rik is the white light of the sun and Sâman, the exceedingly blue light of the sun. The Commentator explains these five sentences thus:—

The Vâyû, the presiding deity of the Sâma Veda dwells in fire, (air, the sun, the moon, and in the exceeding blue darkness in the sun.) While Sarasvatî, the presiding deity of the Rîg Veda, resides in the earth (the sky, heaven, the stars, and in the white light of the sun.)

Although in the Śruti passage, the Rik is mentioned first, and the Sâman next, yet as Sâman is higher, it has been explained first by the Commentator.





Next the Commentator explains the five sentences (1) Sā is this earth, and Ama is fire, etc., (2) Sā is the sky and Ama the air, (3) Sā is heaven and Ama the sun, (4) Sā is the stars and Ama the moon, (5) Sā is the white light of the Sun and Ama the dark ray of the Sun.

The goddess Vāk is verily called Sā, the wife; while prāṇa is called Ama or husband. Thus these two, as a pair, get the single name of Sāman (thus Sāman is a collective name denoting Prāṇa and Vāk joined indissolubly.)

This describes the Ardhanārī form of Vāyu which is half male and half female. As says a verse "Vāyu is sometimes described as a dual entity, half male and half female."

The Commentator next explains the five passages "this Sāman rests on that Rik . . . Therefore Sāman is seen resting on the Rik."

Therefore, verily this Sāma Veda is described as consisting of both Rik and Sāman verses (verses to be sung and verses to be merely recited.)

Vāyu, the deity of Sāman, dwells in Agni or fire, and Sarasvatī, the deity of Rik dwells in earth, and thus Sāman rests on that Rik, therefore this Sāman is described as consisting of both Rik and Sāman.

The Commentator next explains the Śruti text. "Now with reference to the body. Rik is speech, Sāman breath, etc."

These two Vāk and Prāṇa, thus reside always in speech (eye, ear, the white light of the eye, the person in the eye, the breath, the self, the mind, the blue light, etc.)

The Commentator next explains the two verses "that golden person who is seen within the Sun" and "in the person who is seen in the eye." These two verses apparently mean that the Lord is in the Sun and in the eye. The Commentator removes this misconception:—

The Lord Viṣṇu is inside these two (Vāk and Prāṇa). The Lord Viṣṇu is inside of Vāyu, which pervades the Sun; and inside of Sarasvatī (that prevades the eye.)

The Commentator next explains the phrase "Rik and Sāman are his Geṣṇau." The word Geṣṇau has been explained as "joints" by old commentators. This erroneous interpretation is set aside:—

And these two (Vāk and Prāṇa) are (his panegyrist, the singer of his praises), His minstrels.

Thus Geṣṇau means the two singers of praises, two minstrels, and not two 'joints.' They sing his praises, through the hymns of the Rik and the Sāma Vedas; and therefore, they are called geṣṇau or minstrels. The Commentator next explains the phrase His name is Ut, because He has risen above all evil.

He is higher than Rik and Sāman, therefore He alone is called Ut or the Most High (Ut = Uchcha) and above all sins. This is in Sātātva.

The whole of the above metrical commentary is from a book called Sātātva. In Mantra Sixth, Khanda Sixth, we find:—"Whose eyes are like Kapyāsa lotus." The word Kapyāsa has been taken by old commentators to mean 'monkey (kapi) seat (āsa);' namely, of the colour of monkey's haunches. This is wrong. The Commentator explains this word thus:—

The word Kapyāsa means fresh-stalk-seated, namely unfaded. Whose eyes are like fresh red lotus.





Ka means water, Pi means drink, Kapi means the stalk through which water is drunk and Āsa is seat, so the whole word Kapyāsa means 'a flower seated on the stalk that still drinks water, i. e., which has not faded and fallen away from its stalk.'

He is in the Sun and He is in the eyes as well.

In the Mantras 7 and 8 of Khaṇḍa 7 occur some words which have been wrongly interpreted by old commentators as "He obtains through the one the worlds beyond that, and the wishes of the Devas, and He obtains through the other the worlds beneath that, and the wishes of the men." This would mean as if the singer of the Udgītha obtained both the divine and human wishes and worlds. The Commentator corrects this wrong notion.

He who is the singer of that Viṣṇu may (can) give heavenly and human desires (to others) if he is a human being; but if (such a singer) is Vāyu himself, he gives salvation, even both to gods and men; therefore, Vāyu is the chief Udgātā.

In the previous passage it was mentioned that Vāyu is the minstrel singing the praises of the Lord. Thus He is the principal Udgātā. This Vāyu gives salvation to men and gods both, for He is the chief singer of the Lord and His most-beloved. While a human Udgātā can never give salvation, but through the magic of his singing can accomplish the desires of his yajamāns by procuring all heavenly objects of desire for them.

In Mantra 8 Khaṇḍa 6 it is said the Ṛik and Sāman are his joints, and therefore he is Udgītha. The force of "therefore" is not very clear here. So the Commentator, explains it.

Therefore He is called Udgītha, because He is high (ut) and because he is sung (gīyate), i. e., He is sung as the Most High.

This is another etymology of the word Udgītha.

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## FIRST ADHYĀYA.

## SEVENTH KHANDA.

## MANTRA 1.

अथाध्यात्मं वागेवर्क् प्राणः साम तदेतदेतस्यामृच्यध्यूढः साम  
तस्मादृच्यध्यूढः साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥१॥

अथ Atha, now. अध्यात्मं Adhyātmam, psychological. वाक् Vāk, speech, the devi Sarasvatī presiding over the organ of speech. एव Eva, indeed. ऋक् Rik, the Rik, i. e., the Sarasvatī presiding (deity) over the Rik, and named Rik, the presiding deity of the earth. प्राणः Prāṇah, the breath of respiration, the deva Vāyu dwelling in the air of breath. साम Sāma, the presiding deity of Sāman called also Sāman. तत् Tat, that. एतत् Etat, this. एतस्या Etasyām, in this earth. ऋचि Richi, in the Rik. अध्यूढ Adhyūḍham, rests, is supported. साम Sāma, the Sāman. गीयते Giyate, is sung वाक् Vāk, the presiding deity of the speech. एव Eva, indeed. सा Sā, is Sā. प्राणः Prāṇah, as breath dwelling in Prāṇa. अमः Amah is called Ama. तत् Tat, that. साम Sāma, (makes) Sāma.

1. Now the psychological. (The Devī Sarasvatī called) Rik (pervades the organ of) speech, (the Deva Vāyu called) Sāman (pervades the organ of) respiration. Thus respiration is seen to rest on (the organ of) speech; therefore, the Sāman is sung as resting on the Rik. Sā is (the organ of) speech and Ama is (the organ of) respiration. That makes Sāma.—53.

Note.—The Cosmic forms of Rik, Sāman, &c., have already been described, this Khanda describes the psychological form of these Devatās, and ends with the worship of the Udgītha—the Most High.

## MANTRA 2.

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्य  
ध्यूढः साम गीयते चक्षुरेव सात्माऽमस्तत्साम ॥ २ ॥

चक्षुः Chakṣuḥ, eye, the devi Sarasvatī residing in the organ of sight. एव Eva, indeed. ऋक् Rik, the Rik, i. e., Sarasvatī residing in the Rik. आत्मा Atmā, the Self, Jivātma, the individual Self: residing in the Jivātma. साम Sāma, the presiding deity of Sāman, called also Sāman. तत् Tat, that. एतत् Etat, this. एतस्या Etasyām, in this. ऋचि Richi, in the Rik. अध्यूढ Adhyūḍham, rests, is supported. साम Sāma, the Sāman. तस्मात् Tasmāt, therefore. ऋचि Richi, in the Rik. अध्यूढ Adhyūḍham, resting. साम Sāma, the Sāman. गीयते



Giyate, is sung. चक्षुः Chakṣuḥ, the eye, the Devi Sarasvatī residing in the organ of sight. एव Eva, indeed. सा Sā (is) Sā. आत्मा Ātmā, the Jivatmā. अमः Amaḥ, (is) Ama. तत् Tat, that. साम Sāma, (makes) Sāman.

2. (The Devi Sarasvatī residing in) the eye is called Rik, and (Vāyu residing in the Jīva) is Sāma; this Sāma is seen to rest on the Rik; therefore, the Sāma is sung as resting on the Rik. Sā is the eye and Ama the Jīva; that makes Sāma.—54.

MANTRA 3.

श्रोत्रमेव ईमनः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मा-  
दृच्यध्यूढः साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

श्रोत्रं Śrotram, ear, Sarasvatī residing in the organ of hearing. एव Eva, indeed. रिक Rik, the Rik, i.e., Sarasvatī residing in the Rik. मनः Manah, mind, i.e., Vāyu residing in mind. साम Sāma, the presiding deity of Sāman. तत् Tat, that. एतत् Etad, this. एतस्यां Etasyām, in this. ऋचि Rīchi, in Rik. अध्यूढ Adhyūḍham, rests, refuged. साम Sāma, the Sāman. तस्मात् Tasmāt, therefore. ऋचि Rīchi, in Rik. अध्यूढ Adhyūḍham, resting, refuged. साम Sāma, the Sāman. गीयते Giyate, is sung. श्रोत्रं Śrotram, the ear; Sarasvatī residing in the organ of hearing. एव Eva, indeed. सा Sā, (is called) Sā. मनः Manah, the mind. अमः Amaḥ (is called) Ama. तत् Tat, that. साम Sāma (makes) Sāman.

3. (The Devi Sarasvatī residing in) the ear is called Rik, and (the Vāyu residing in) the mind is called Sāma; this Sāma is seen to rest on that Rik; therefore, the Sāma is sung as resting on the Rik. Sā is the ear and Ama is the mind. That makes Sāma.—55.

MANTRA 4.

अथ यदेतदक्षयः शुक्लं भाः सैवर्गय यन्नीलं परः कृष्णं  
तत्साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम  
गीयते अथ यदेवैतदक्षयः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं  
तदमस्तत्साम ॥ ४ ॥

अथ Atha, now. यत् Yat, what. एतद् Etad, this. अक्षयः Akṣayaḥ, of the eye. शुक्लं भाः Śuklam Bhaḥ, the white light, tejas. सा Sā, she. एव Eva, indeed, Sarasvatī residing in that. रिक Rik, Rik. अथ यत् Atha Yat, now what. नीलं परः कृष्णः Nīlam Parah Kṛiṣṇaḥ, deep blue or black. तत् साम Tat Sāma, That is Sāman, Vāyu residing in that is Sāman. The rest as above.





4. (Now the Devî Sarasvatî residing in) the white light of the eye is indeed Rîk ; again (the Deva Vāyu residing in) the blue exceeding dark light of the eye is Sâman. This Sâman is refuged in that Rîk. Therefore the Sâman is sung as refuged in the Rîk. Sâ is (Sarasvatî in) the white light of the eye, Ama is (Vāyu in) the blue exceeding dark light, and that makes Sâma.—56.

MANTRA 5.

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवैतत्साम  
तदुक्तं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य  
गेणौ तौ गेणौ यन्नाम तन्नाम ॥ ५ ॥

अथ Atha, now. यः Yah, who. एषः Eṣah, this. अन्तर Antar, inside, interior. अक्षिणि Akṣiṇi, in the eye. पुरुषः Puruṣah, person. दृश्यते Dṛiśyate, is seen (in meditation) ; सा Sâ, she ; here feminine is used because Rîk is feminine, it qualifies Rîk. उक्तं Rîk, the Rîk, because He is all-knowledge. तत् Tat, He, That. साम Sâma, Sâman, because he is always the same. तत् Tai, He, that. उक्तं यजुः Uktham, hymns to be recited ; as Sâman are sung, and Yajus are muttered. The God is called uktha, because He raises or elevates all from their sins, (उत्थापकत्वात्) utthâpakatvât. तत् Tat, He, that. यजुस Yajus, called Yajus, because He is adorable (याज्यरूपत्वात्) yâjyasvarûpatvât. तत् Tat, He, that. ब्रह्म Brahma called Brahman, because He is all full (पूर्णरूपत्वात्) pûrṇarûpatvât. तस्य Tasya, His. एतस्य Etasya, of this. तदेव Tat-eva, this verily, the same. रूपं Rûpam, form. यत् Yat, which. अमुष्य Amuṣya, of that, viz., of the Person in the sun. रूपं Rûpam, form. यौ Yau, who two. अमुष्य Amuṣya of Him. गेणौ Geṣṇau, two singers, viz., Sarasvatî and Vāyu, the minstrels. तौ Tau, they two. गेणौ Geṣṇau, two singers, the two minstrels. यत् Yat, what. नाम Nâma, is name, i.e., Ut. तत् Tat, that. नाम Nâma, name, i.e., His name.

5. Now the Person that is seen in the eye is All-wise, All-harmonious and Uplifter of all (or Wisdom, Equality and Veneration). He is All-adorable, He is All-full. The form of that Person in the eye is the same as the form of the other Person in the sun, the minstrels of the one are the minstrels of the other, the name "Ut" of the one, is the name of the other.—57.

MANTRA 6.

स एष ये चैतस्माद्वान्ज्वो लोकास्तेषां चेष्टे मनुष्यकामानां चेति  
तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः॥६॥





सः Saḥ, he. एषः Eṣaḥ, this, the Lord in the eye. ये Ye, which. च Cha, and. एतस्मात् Etasmāt, from this eye, physical. अर्वाचः Arvañchaḥ, downwards, lower. लोकाः Lokāḥ, worlds, *viz.*, Pātāla, &c. तेषां Teṣāṃ, of them. च Cha, and. ईष्टे Iṣṭe, rules. He is the Lord of them also. मनुष्य कामानां Manuṣya-kāmānām, object desired by men. च Cha iti, and this. इति Iti, thus. It shows the end of the description of Lord's epithets. तत् Tat, therefore, in order that the Lord may give desired objects to mankind and because He is competent to give such objects. ये Ye, who. इमे Ime, these, secular singers. वीणायां Vīṇāyām, on the lyre, harp. गायन्ति Gayanti, sing (in the presence of kings, etc.) एतम् Etam, Him. The Lord in the eye. ते Te, they. गायन्ति Gayanti, sing तस्मात् Tasmāt, therefore, because they are the musicians of the Lord. ते Te, they. धन-सनयः Dhana-sanayah, obtainers of wealth.

6. He is (the Lord) who rules the worlds beneath (the physical), and awards all the wishes of men. Therefore all who sing on the (harp before kings really) sing to Him, and thus from Him really they obtain all wealth (though outwardly the human king, &c., gives it).—58.

MANTRA 7.

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष  
ये चामुष्मात्पराञ्चो लोकास्ताधश्चाप्नोति देवकामा धश्च ॥७॥

अथ Atha, now. यः Yah, who (the Udgāta) : एतत् Etat, this, *viz.*, the adhi-daivata and adhyātma aspects of God in the Sarasvati and Vāyu pervading the sun and the eye. एवं Evam, thus. विद्वान् Vidvān, knowing. साम Sāma, the Sama hymns. गायति Gayati, sings. उभौ Ubhau, both, *i. e.*, the Lord in the sun and in the eye. सः Saḥ, he. गायति Gayati, sings out (not through his own power but through the Lord). सः Saḥ, he. अमुना Amunā, by that, *i. e.*, according to the grace of the Lord or through the impulsion of the Lord: because He wills it so and inspires him to it. एवं Eva, verily. सः Saḥ, he. एषः Eṣaḥ, this (singer of the laud to the Lord). ये Ye, which. च Cha, and. अमुष्मात् Amuṣmāt, from that, *i. e.*, above the antarikṣa loka. पराञ्चः Parāñchaḥ, the higher, &c. लोकाः Lokāḥ, lokās, worlds, heavens like Svarga, &c., Vaikuṇṭha, &c. तान् Tān, those. च Cha, and, not only this world but the higher worlds, objects desired by Devas, etc. आप्नोति Āpnoti, obtains : that is by his singing he causes the deserving to obtain them. देवकामान् Devakāmān, objects desired by Devas. च Cha, and, not only in this world but in the higher worlds also.

7. Now he who knowing this (*viz.*, adhidaivata and adhyātma aspects of the Lord) sings a Sāman, sings to both (adhyātma and adhidaivata, that is to the Person in the sun and to the Person in the eye) He verily sings (as inspired) by





and obtains, (through the grace of the Lord) the worlds beyond that and the wishes of the Devas (for his Yajamānas).—59.

MANTRAS 8 and 9.

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताधश्चोप्नोति मनुष्य-  
कामाधश्च तस्मादुहैर्वविदुद्राता ब्रूयात् ॥ ८ ॥

कं ते काममागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्रा-  
न्साम गायति साम गायति ॥ ९ ॥

सप्तमः खण्डः ॥ ७ ॥

अथ Atba, now. अनेन Anena, by this, *vis*, through the grace of the Lord dwelling in the eye. एव Eva, indeed, only. ये Ye, which. च Cha, and. एतस्मात् Etasmāt, from this, *vis*, the physical plane. अर्वाञ्चः Arvāñchah, lower, downwards. लोकाः Lokāḥ, worlds. तान् Tān, them. आप्नोति Āpnoti, obtains, procures for his Yajamānas. मनुष्य कामान् Manuṣya-kāmān, desires of men. तस्मात् Tasmāt, therefore. उह U, ha, indeed. एवंविद् Evamvit, thus knowing, he who knows thus (the great power of the Udgātā). उद्राता Udgātā, the Udgātri singer. ब्रूयात् Brūyāt should say, (to his Yajamāna). कम् Kam, what. ते Te, thy. कामम् Kāmam, wish, desire. आगाथानि Āgayāni, may I sing out. इति Iti, thus. हि Hi, because. एव Eva, verily. कामगानस्य Kāmagānasya, of the desire-song, *vis*, the song by which desired objects are obtained. ईष्टे Īṣṭe, rules. (√ ईश् To, rule, to be capable of accomplishing). यः Yaḥ, who. एवम् Evam, thus. विद्वान् Vidvān, knowing. साम Sāma, the Sāman. गायति Gayati, sings out. साम गायति Sāma gāyati, the Sāma sings out.

8. Now through this alone (*i. e.*, through the grace of the Lord dwelling in the eye) he obtains all the lower worlds and the desires of human beings. Therefore, the Udgātri who knows this should say (to his yajamāna) "To accomplish what particular desire of yours, shall I sing out." For he, who knowing this, sings out the Sāman, is able to accomplish the desires (of his Yajamāna) through his song, yea, through his song.—60.

Note.—There are two Udgātris in this world, the divine and the human. The divine Udgātri is Vāyu himself, called the Chief Prāṇa. He by his songs accomplishes the desires of the angels of heaven and all the higher worlds are under his jurisdiction. The human Udgātri is the knower of the Sāma-Veda; the true priest who knows how to praise the Lord. The prayer of such a priest is heard by the Lord, and he accomplishes the desires of his Yajamānas or congregation.





A human Udgātṛi can lead his fold only up to the Svarga-loka. The divine Udgātṛi leads the men and the Devas above the Svarga-loka. For the principal Udgātā of the Lord is Vāyu; the subordinate Udgātās are human beings, holy men, Masters of wisdom and compassion.

## MADHYA'S COMMENTARY.

In the passage "the eye is even Rik, the Ātman is Sāman," the word Ātman has been explained by some as the "Shadow-self." This explanation is wrong, and, therefore the Commentator says :—

The Ātman here means the Jīva Ātman—the individual soul (not the shadow-self).

How do you get this meaning? Can not the meaning given by Śaṅkara be also valid? To this the Commentator replies by quoting an authority :—

It is thus written in the Mānasa :—"Sarasvatī verily dwells in the eye, and Vāyu is said to dwell in the Jīva; thus knowing these two Devas, let one meditate always on the Lord Hari as dwelling in these two."

It has been said in the Mantras 1.6.6 and 1.7.5.—"Now that golden Person who is seen within the sun" and "now the Person who is seen in the eye" are one and refer to God and mean that God is visible. An objector says 'this is not right. For God is not seen by the eyes, and there are many texts which declare Him to be invisible. Therefore these two verses are opposed to the general teaching of the Upaniṣads.' The Commentator answers this objection thus :—

So also :—"He who is seen by the eye of wisdom (not ordinary sight but by the vision of the illumined sage) as residing in the sun and in the eye, is the sole Monarch, (the one Lord); called Rik because He is All-wisdom; called Sāman because He is equal to all (He makes no distinction of races or of individuals) or He is Equality itself (or He is same always); He is called Uktham, because He is the Up-lifter of all (sinners, or animating all); He is called Yajus because He has the essential nature of being worthy of worship namely Adorable, and lastly, He is called Brahman, because He is Full of all attributes. Thus all names belong to Him and He is called by all terms."

The above also explains the verse "He is Rik, He is Sāman, He is Yajus, He is Brahman." It does not mean that He is Rig Veda, etc., or that He is the presiding deity of Rig Veda, etc. These words are to be taken in their etymological sense here. The word Rik comes from the √ri 'to know,' 'to go': and so Rik means wisdom. Sāman comes from the word Sāma meaning 'same'; and hence equality. The word Yajus comes from the √Yaj 'to sacrifice,' 'to worship'; hence Yajus means worshipful, adorable, sacred. The word Brahman comes from the √Bṛih 'to grow,' 'to increase'; therefore, the word Brahman means 'fully grown,' 'full,' 'infinite.' Thus the above two sentences do not apply to any Jīva, whether dwelling in the sun, or in the eye; but to the Supreme Lord Himself. Had it applied to Jīva, then the next sentence would not be appropriate, which says "He the golden Person in the sun is the Lord of the worlds beyond the sun and of all wishes of the Devas; and He the Person in the eye is the Lord of the worlds beneath and of all wishes of men." For though it may be said that some Jīva may be so highly evolved, that he may become the Lord of the worlds beyond the sun, yet there is no Jīva who is Lord of the worlds beneath, namely, of Pātāla,





Another objection is raised, if the Lord is the Ruler of the worlds beyond the sun, how can He be said to be the Ruler of the worlds beneath the earth, namely of Pātāla; if He is light how can you call him darkness; if He is Lord of Heaven, how can He be the Lord of Hell? To this the Commentator says:—

So also:—"As one Viṣṇu is called both the Lord of Badarikā (Badarikā Nātha) as well as the Lord of Dvārikā (Dvārikā Nātha), so here also, He is called both the Lord of the regions above the sun, and of those below the earth."

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## FIRST ADHYĀYA.

## EIGHTH KHANDA.

## MANTRA 1.

त्रयो होद्रीथे कुशला बभूवुः शिलकः शालावत्यश्चैकिता-  
यनो दाल्भ्यः प्रवाहणो जैबिलिरिति ते होचुरुद्रीथे वै कुशलाः  
स्मो हन्तोद्रीथे कथां वदाम इति ॥ १ ॥

त्रयः Trayah, three. इ Ha. उद्रीथे Udgīthe, in Udgītha, in the matter of the knowledge of the Lord called Udgītha. कुशलाः Kuśalāḥ, skilful, well versed. बभूवुः Babhūvuh, were. शिलकः Śilakaḥ, named Śilaka. शालावत्यः Śālāvatyah, born in Śālāvati. चैकितायनः Chaikitāyanaḥ, descendant of Chaikitāyana. दाल्भ्यः Dālbyah, of Dālba gotra, or named Dālbya. प्रवाहणः Pravāhaṇah, named Pravāhaṇa. जैबिलिः Jaibiliḥ, descendant of Jibila. इति Iti, thus. ते Te, they. ऊचुः Ūchuh, said to each other. उद्रीथे Udgīthe, in Udgītha. वै Vai, verily. कुशलाः Kuśalāḥ, skilful, well versed. स्मः Smah, (we) are. हन्त Hanta, if you give permission, then. उद्रीथे Udgīthe, in Udgītha. कथाम् Katham, discussion, story like the stories of holy men free from passion. वदामः Vadāmah, we speak. इति Iti, thus.

1. There were three men well versed in Udgītha, viz., Śilaka born in Śālāvati, Chaikitāyana of Dālbya gotra, and Pravāhaṇa, descendant of Jaibila. They said to each other "We are well skilled in Udgītha, let us have a talk about Udgītha."—61.

## MANTRA 2.

तथेति ह समुपविविशुः स ह प्रवाहणो जैबिलिरुवाच भग-  
वन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचश्श्रोष्यामीति ॥ २ ॥

तथा Tathā, all right, let it be so. इति Iti, thus. इ Ha, verily. समुपविविशुः Samupaviviśuh, sat down. सः Sah he. इ Ha, verily. प्रवाहणः Pravāhaṇah, named Pravāhaṇa. जैबिलिः Jaibiliḥ, descendant of Jibila. उवाच Uvācha, said (to the other two). भगवन्तौ Bhagavantau, you two respected Sirs. अग्रे Agre, first. वदताम् Vadatām, say. ब्राह्मणयोः Brāhmaṇayoh, of two Brāhmaṇas. This shows that Pravāhaṇa was a Kṣatriya. वदतोः Vadatoḥ, saying. वाचम् Vācham, speaking, word. श्रोष्यामि Śroṣyāmi, I will hear. इति Iti, thus.

2. They said 'let it be so'; and sat down. Then Pravāhaṇa Jaibili said "You two, respected sirs, speak out first, for I wish to hear what two Brāhmaṇas have to say."—62.





MANTRA 2.—(continued)

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त  
त्वा पृच्छानीति पृच्छेति होवाच ॥ २ ॥

सः Saḥ, he. (Śilaka Śālāvatya). ह Ha, verily. शिलकः शालावत्यः Śilakah Śālāvatyaḥ, called Śilaka Śālāvatya. चैकितायनम् दाल्भ्यं Chaikitāyanam Dālbhyam, to Chaikitāyana Dālbhya. उवाच Uvācha, said. हन्त Hanta, well, if you permit, then. त्वा Twa, to you. पृच्छानि Prichchhāni, let me ask. इति Iti, thus. पृच्छ Prichchha, ask. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said (Dālbhya).

2. Then Śilaka Śālāvatya said to Chaikitāyana Dālbhya, “with your permission I will ask you.” “Ask,” said Dālbhya.—63.

MANTRA 3.

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गति-  
रिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवा-  
चान्नस्य का गतिरित्याप इति होवाच ॥ ३ ॥

का Ka, what. साम्नः Samnah, of Saman, namely of Fire, the presiding deity of Saman and called also Saman, because it equally (Sāmyāt) burns that which is good and auspicious, and which is bad and inauspicious. गतिः Gatih, goal, the end reached by Agni when he gets mukti. इति Iti, thus. स्वरः Svarah, Varuṇa, sva=Viṣṇu, ra=he who takes delight in; in whom Viṣṇu takes delight, i. e., Varuṇa. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. स्वरस्य Svarasya, of svara. का Ka, what. गतिः Gatih, goal. इति Iti, thus. प्राणः Prāṇah, the sun, because by his rising he regulates (prāṇetṛi) the world, and because he presides over lower prāṇa. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. प्राणस्य Prāṇasya, of Prāṇa. का Ka, what. गतिः Gatih, goal. इति Iti, thus. अन्नम् Annam, Dakṣa, because he was eaten (opposed as an enemy) by Rudra and because he is the presiding deity of food. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. अन्नस्य Annasya, का Ka, गतिः Gatih, what is the goal of annam or Dakṣa. आपः Āpah, water. इति Iti, ह Ha, उवाच Uvācha, he replied. आपः Āpah means Indra, because he fully protects all (Ā-pālana) and because he is the presiding deity of water.

3. “In what does Agni merge in mokṣa,”? “In Varuṇa,” he answered. “In what does Varuṇa merge”? “In Sūrya.” “In what does Sūrya merge.”? “In Dakṣa,” he replied. “In what does Dakṣa merge.”? “In Indra,” he answered.—64.





## MANTRA 4.

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य  
का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं  
लोकसामाभिसंस्थापयामः स्वर्गसंस्तुतावहि सामेति ॥४॥

अपां का गतिः इति Apam kā gatiḥ iti, what is the goal of Indra. असौ लोकः  
Asau. lokah, इति ह उवाच Iti ha uvācha, he said, 'that Loka or the Light, or  
Intelligence or illuminator (ā-loka) dwelling in Asu, the chief Prāṇa.' Asau  
lokaḥ, therefore, means 'he who dwells in Asu or life, and is illuminator (loka) ;  
the name of Rudra.' Asau loka does also mean 'that world,' or 'heaven,'  
because Rudra is the presiding deity of 'that world.' अमुष्य लोकस्य का गतिः  
Amusya lokasya kā gatiḥ, what is the goal of Rudra. इति Iti, thus. न Na,  
not. स्वर्गम् Svargam, Rudra. Svar is the name of Vāyu or Chief Life ; so called  
because he takes delight in sva or independent or Viṣṇu. He who takes delight  
in Viṣṇu is called Vāyu or Svar, he who goes (ga = gacchati) to svar or Vāyu  
in mukti is called Svarga (svar = merging). It is thus the name of Rudra. लोकम्  
Lokam, the light or illuminator, the luminous. अतिनयेन् Atinayet, carry beyond,  
transcend. इति ह उवाच Iti ha Uvācha, he said, i. e., let know one think that  
there is any being higher than Rudra. Though the Ṛṣi Dālbhya knew that  
Hari is higher than Rudra, yet he calls Rudra here the highest, in order to  
bring out, through discussion, the Glory of Hari. स्वर्गम् Svargam, to Rudra.  
वयम् Vayam, we. लोकम् Lokam, the luminous. साम Sāma, the Sāman, the Sāma  
Veda. अभिसंस्थापयामः Abhi-sam-sthāpayāmaḥ, we know as establishing the  
worship or expounding the worship of Rudra. स्वर्गसंस्तुतावहि Svarga-saṁstāvam,  
the extoller of Rudra, the presiding deity of svarga. हि Hi, because. साम  
Sāma, Sāman. Iti, इति thus.

4. "In what does Indra merge, in mokṣa?" He re-  
plied "in Rudra, (the Intelligence that merges in Life or  
Prāṇa, and is the presiding deity of svarga)." "In what does  
Rudra merge?" He replied : "let no man think, that there is  
any higher than Rudra, for we recognise that the Sāma  
Veda expounds Rudra alone, because its hymns are songs  
in praise of Rudra alone."--65.

## MANTRA 5.

तस्मिन् शिलकः शालावत्यश्चैकितायनं दालभ्यमुवाचाप्रति-  
ष्ठितं वै किल ते दालभ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्य-  
तीति मूर्धा ते विपतेदिति ॥ ५ ॥



तु Tu, him. ह Ha, indeed. शिलकः शालावत्यः Śilakaḥ Śālāvatyah, the Rīsi called Śilaka Śālāvatyā. चैकितायनस्य दाल्भ्यस्य Chaikitāyanam Dālbhyam, to the Rīsi named Chaikitāyana Dālbhya. उवाच Uvācha, said. अप्रतिष्ठितम् Apratiṣṭhitam, not firmly established, incomplete, not full. वै Vai, indeed. किल Kila, certainly. दाल्भ्य Dālbhya, Dālbhya. ते Te, thy. साम Sama, the Sāma; the object treated as the highest in the Sāma Veda according to thy idea of it. यः Yaḥ, who. तु Tu, ever. एतर्हि Etarhi, now. ब्रूयात् Brūyāt, were to say. मूर्ध्ना Mūrdhā, head. ते Te, thy, of thee who sayest that there is no higher than Rudra. The sin of thy blasphemy is so great, that if any one were to say to thee, "may your head fall off;" surely it would now fall off. If any one were to say: "You must bow down your head in shame," you will have to do so. विपतिष्यति Vipatiṣyati, surely fall off. The sense is, because I love thee, therefore, I shall not say so. I will not humiliate thee. इति Iti, thus. मूर्ध्ना Mūrdhā, head. ते Te, thy. विपतेत् Vipateṭ, may fall. इति Iti, thus.

5. Then Śilaka Śālāvatyā said to Chaikitāyana Dālbhya "O Dālbhya, thy idea of the highest taught in the Sāman is imperfect and incomplete. (Thy blasphemy is a mortal one) and if any one were to say, may your head fall off (may you be humiliated); surely your head will fall off" (You will be humiliated).—66.

MANTRA 6.

हन्ताहमेतद्भगवत्तो वेदानीति विद्धीति होवाचामुष्य लोकस्य  
का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति  
न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकसामा-  
भिसस्यस्थापयामः प्रतिष्ठासस्ताव हि सामेति ॥ ६ ॥

हन्त Hanta, well then. अहम् Aham, I. एतत् Etat, this, viz., the highest taught in the Sāman. भगवत्तः Bhagavattah, from your reverence. वेदानि Vedāni, let me know. इति Iti, thus said Dālbhya. विद्धि Viddhi, know it इति Iti, thus. ह, Ha, indeed. उवाच Uvācha, said. अमुष्य Amusya, of that. लोकस्य Lokasya, of the intelligence; of the illuminator, of Rudra. का Kā, what. गतिः Gatih, goal. इति Iti, thus. अयं Ayam, this, earth. लोकः Lokah, the Intelligence, i. e., Brahmā, whose name is Ayam Loka, because ayam loka also means this world, viz., earth, because Brahmā is the presiding deity of the earth. He is called 'Ayam,' 'this, because he is inside of all the Devas—subtler than they. इति Iti, thus. ह Ha, indeed. उवाच Uvācha, said. अस्य Asaya, लोकस्य Lokasya, of this Resplendent One, viz., of Brahmā. का गतिः Kā, gatih, what goal. इति Iti, thus. न Na, not. प्रतिष्ठां Pratiṣṭhām, the support of all, viz., the earth or rather Brahmā presiding over the earth. लोकस्य Lokam, the resplendent, illuminator. अतिनयेत् Atina, et, transcend. इति Iti, thus. ह Ha, indeed, उवाच Uvāch, said, प्रतिष्ठां Pratiṣṭhām





the support of all; in Brahmā. वयं Vayam, we. लोकम् Lokam, the illuminator. साम Sāma, the Sāma Veda. अभिसंस्थापयामाः Abhisamsthāpayāmaḥ, we know or recognise as expounding the worship of Brahmā. प्रतिष्ठा Pratiṣṭhā, the support, i.e., Brahmā. संस्तावं Samstāvam, the extoller of Brahmā, the presiding deity of the earth. हि Hi, indeed. साम Sāma, the Sāma Veda. इति Iti, thus.

6. Then Dāl̥bhya said "well then, let me learn this from your venerable self." "Learn it," said Śālāvātya. "What is the goal of Rudra?" He replied "Brahmā." "What is the goal of Brahmā?" asked Dāl̥bhya. He replied: "Let no man think that there is any higher than Brahmā, for we recognise that the Sāma Veda expounds Brahmā alone, because its hymns are songs in praise of Brahmā alone."—67.

MANTRA 7.

त ह ५प्रवाहणो जैबिलिरुवाचान्तवद्वै किल ते शालावत्य साम  
यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति  
हन्ताहमेतद्भगवत्तो वेदानीति विद्धीति होवाच ॥ ७ ॥

अष्टमः खण्डः ॥ ८ ॥

ते Tam, him ह Ha, indeed. प्रवाहणः Jāibiliḥ, Pravāhaṇaḥ, the Rishi. उवाच Uvācha, said. अन्तवन् Antavat, finite. वै Vai, indeed. किल Kila, certainly. ते Te, thy. शालावत्यः Śālāvātyaḥ, O Śālāvātya. साम Sāma, the Sāma. यः Yaḥ, who तु Tu, ever. एतर्हि Etarhi, now. ब्रूयात् Brūyat, may say. मूर्धा Mūrdhā, head. ते Te, thy. विपतिष्यति Vipatiṣyati, will surely fall. इति Iti, thus. मूर्धा Mūrdhā, the head. विपतेत् Vipatet, may fall. इति Iti, thus. हन्त Hanta, well then. अहम् Aham, I. एतद् Etat, this. भगवत्तः Bhagavattaḥ, from your reverence. वेदानी Vedāni, let me know. इति Iti, thus. विद्धि Viddhi, know. इति Iti, this. ह Ha, verily. उवाच Uvācha, said.

7. Then said Pravāhaṇa Jāibili to Śilaka Śālāvātya "O Śilaka Śālāvātya! your idea of the highest taught in the Sāman is finite. (Thy blasphemy is a mortal one) and if any one were to say, 'May your head fall off,' surely your head will fall off." Then Śālāvātya said "Well then, let me know this from you, Sir." "Know it," replied Jāibili.—68.

MADHYA'S COMMENTARY.

The Lord called Udgītha has been described as the best of all. This is illustrated now by a story, in the form of a discussion, in the next two Khāṇḍas. In this Khāṇḍa, the words Sāma, Svāra, Prāṇa, Āpa and Dya, are used, one higher than the other, and they generally



mean the Sāma Veda, the tone or articulate sound, breath, food, water, and heaven. The Commentator shows, by quoting an authority, that these words have different meaning here.

As it is in the Nivṛtta:—"Agni is the presiding deity or has the abhimāna of the Sāman (and is denoted by the word Sāma). Svāra or articulate sound denotes Varuṇa, i. e., the essential nature of Varuṇa is Svāra; and Sūrya is described as the presiding deity or has the abhimāna of the lower Prāṇa (that is, of respiration); Dakṣa is the presiding deity or has the abhimāna of food; Indra has the abhimāna of water; and Śiva, of heaven; each succeeding is higher than the one preceding it. (The word 'gati' in Mantras I.8.3, &c., does not mean here 'going'; but gradual mukti.) They get Mukti, gradually, in the order mentioned above.

Each attaining the one higher gradually, in the order mentioned above; each merging into the one above it in order, when it gets release.

(The Sāman is identified with Agni) because Agni is the essence (ātman), of the Vedic speech and Lord of the organ of speech, (and the singing of Sāma depends upon speech, thus Agni is said to be the Lord of Sāma).

The Svāra or articulate sound manifests different letters, from different places, such as throat, palate, teeth, &c., by the tongue coming in contact with the waters of those places, and no articulate letter can be pronounced if there be no moisture in the mouth.

(Therefore) Varuṇa is identified with articulate sound or Svāra, because tone depends upon water.

Food is identified with the Prajāpati Dakṣa and breath with the sun, because of the following *ṛuti*.

"Sun verily is Prāṇa and food is Prajāpati."

Water is identified with Indra and heaven with Rudra, because of the text.

"Apa eva Indra Dyau Vāva Rudra" water is Indra and heaven is indeed Rudra, &c.

Every Rishi knows that Viṣṇu is the highest, how is it then that these two Rishis, Dālbhya and Śilaka, praise Rudra and Brahmā as the Supreme, in these two chapters? We find the reason of it thus given?

Says the Brahma Tarka:—"Though Devās and Rishis know (in a general way) that Hari is the Supreme, yet they sometimes describe others, as the Highest Self, in order to learn specifically and in more detail, the knowledge of Brahman."

In the sentence "Svargam vayam lokam Sāma abhisamsthāpayāmaḥ," the word svarga may mean either heaven, or Indra, the Lord of heaven, and it may be translated as "we recognise the Sāman as identical with svarga or Indra." Lest one should fall into this natural error, the Commentator explains that Svarga here means Rudra.

"We recognise that the Sāma Veda expounds Rudra alone, because its hymns are songs in praise of Rudra alone." This is the proper translation of the above sentence; because Rudra is the presiding deity of svarga. That is to say, the Sāma Veda is verily in his praise,





The sentence "Murdhā to vipatīṣyati iti murdhā to vipatet" should be construed as *murdhā to vipatet iti yah kaśchit brūyāt chet vipatīṣyati.* In other words, 'vipatet' should be taken first and 'vipatīṣyati' in the future tense, as the last; and it should be translated thus :—

If any one were to say 'may your head fall off,' surely your head will fall off."

The word "Ayaṁ loka" means Brahmā, because he is the presiding deity (ātman) of the earth (which is 'this world' *par excellence*.)

*Note.*—Moreover if the word 'Svarga' in this chapter i.e. taken in its ordinary meaning as 'Heaven;' then the following incongruity will arise :—In answer to the question "what is the substratum of that world," the Rishi says "This world." Thus this earth would become the substratum of heaven, which is an absurdity. If it be said, 'this world (earth) supports that world (heaven) by means of sacrifices, gifts, offerings, &c.,' then this is also not a fact, for that world is not nourished by sacrifices, &c. If it be urged that the Ruti says :—'Thus the devas live upon gifts.' And so this world supports that world; or if it be argued that it is a well known fact that this earth is the support of all creatures and therefore it is the support of that world also; we reply that by 'this world' you also then do not mean 'this earth,' but sacrifices, &c., done here. You have recourse to lakṣaṇā interpretation; which is to be resorted to in extreme cases only. Your second argument about perceptible fact is self refuted; for though ordinary creatures all are supported by the earth; we do not see heaven to be so supported. If you say 'that which is below, supports that which is above it, (as the floor supports the table) and so the earth supports the heaven, we reply, 'Your argument is based on false analogy and it contradicts this Upaniṣad as well.' For when asked 'what is the support of this world,' the Rishi answers 'ether.' Thus ether which is above the earth is said to be the support of the earth which is below it. The incongruities in Śaṅkara's interpretation are these :—(1) Earth is made the support of heaven. (2) Ether is made the support of earth. (3) Recourse is had to lakṣaṇā. All these difficulties are removed by the above interpretation of Madhva.





## FIRST ADHYĀYA.

## NINTH KHANDA.

## MANTRA 1.

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि  
ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं  
यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् स एष  
परोवरीयानुद्गीथः स एषोऽनन्तः ॥ १ ॥

अस्य A ya, of this. लोकस्य Lokasya, of the world, i. e., the presiding deity of the earth : of Brahmā. का गतिः इति Kā gatih itī, what is the goal. आकाश Akāśa, Viṣṇu, because He is all (ā=all) luminous (kāśa=light). इति ह उवाच Iti ha uvācha, thus he (Pravāhaṇa) said. सर्वाणि Sarvāṇi, all. ह वै इमानि Ha vai imāni, verily indeed these. भूतानि Bhūtāni, beings, like Brahmā, Rudra, &c. आकाशात् Akāśāt, from the All-luminous. एव Eva, even. समुत्पद्यन्ते Sam-ut-padyante, are produced, take their rise. आकाशम् Akāśam, in the All-luminous. प्रति Prati, in. अस्तम् Aṣṭam, setting, return. They merge in Him in Pralaya, and in Release. यन्ति Yanti, go. आकाशः Akāśaḥ, the All-luminous. हि Hi, because. एव Eva, alone. एभ्यः Ebhyaḥ, than these, than Brahmā, &c. ज्यायान् Jyāyān, greater. आकाशः परायणम् Akāśaḥ Parāyaṇam, the All luminous is the highest refuge. स एषः Sa eṣaḥ, he verily. परोवरीयान् Parovariyān, Higher than the high, Greater than the great. उद्गीथः Udgīthaḥ, the Udgītha: sung as the Most High. स एषः Sa eṣaḥ, He indeed. अनन्तः Anantaḥ, the Endless, the Infinite.

1. Then Sālāvatya asked "What is the goal of Brahmā?" "The All-luminous Viṣṇu," replied Pravāhaṇa. "For these (mighty) Beings take their rise from the All-luminous and have their setting in the All-luminous. The All-luminous is greater than these, the All-luminous is their great refuge. He indeed is higher than the high. He, the Udgītha, is the Infinite.—69.

## MANTRA 2.

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य  
तदेवं विद्वान्परोवरीयाः समुद्गीथमुपास्ते ॥ २ ॥





**परोवरीयः** Parovariyāḥ, Greater than great : the Lord Viṣṇu called the Most High. **ह** Ha, indeed. **अस्य** Asya, of him, the worshipper. **भवति** Bhavati, becomes, the Protector. **परोवरीयसः लोकान्** Parovariyasah, lokān, worlds greater than the great, such as Vaikuṇṭha, Anantāsana and Śvetadvīpa. **जयति** Jayati, conquers, obtains. **यः** Yaḥ, who. **एतम्** Etam, this. **एवम्** Evam, thus. **विद्वान्** Vidvān, knowing. **परोवरीयांसं उद्गीयः** Parovariyāṁsam Udgītha, the Greater than the great. **उपास्ते** Upāste, meditates on.

2. He who meditates on Udgītha as the Greater than the Great, knowing it thus to be the Supreme goal, the Greater than the Great becomes his Protector, and he obtains the worlds which are Greater than the Great (such as Vaikuṇṭha, &c).—70.

## MANTRA 3.

तश्चैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्  
एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके  
जीवनं भविष्यति तथामुष्मिँल्लोके लोक इति स य एतमेवं  
विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति  
तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥ ३ ॥

नवमः खण्डः ॥ ६ ॥

तम् Tam, him ; namely, the Lord Udgītha, the Most High. **ह** Ha, verily. **एतम्** Etam, him. **अतिधन्वा** Atidhanvā, the Rishi Atidhanvan. **शौनकः** Śaunakah, the son of Śunaka. **उदर-शाण्डिल्याय** Udara-Śaṇḍilyāya, to his pupil Udara-Śaṇḍilya. **उक्त्वा** Uktvā, having taught. **उवाच** Uvācha, said. **यावत्** Yāvattah, so long as, i. e., through the Tretā Yuga up to the beginning of Dvāpara. **एनं** Enam, this Udgītha. **प्रजायां** Prajāyām, among creatures, i. e., among persons fit to understand Udgītha. **उद्गीयं** Udgītham, the Lord Viṣṇu. **वेदिष्यन्ते** Vēdiṣyante, will know. **परोवरीयः** Parovariyāḥ, the Supreme. **ह** Ha, indeed. **एभ्यः** Ebhyaḥ, for them, viz., for such knowers of Udgītha. **तावत्** Tavat, so long (i. e., upto Dvāpara). **अस्मिन् लोके** Asmin loke, in this world. **जीवनं** Jivanam, life. **भविष्यति** Bhaviṣyati, will be. Those among mankind who know this Udgītha, for example in the Tretā, live up to the end of that Yuga, and with regard to such knowers of Udgītha, the Supreme Brahman will become their life in this world, till the beginning of the next Yuga. Not only is their life in this world increased but in the next also. **तथा** Tathā, so. **अमुष्मिन् लोके** Amuṣmin loke, in that world. The repetition of the word loka is to show respect. **सः** Sah, he. **यः** Yaḥ, who. **एतम्** Etam, this Lord. **एवं** Evam, thus. **विद्वान्** Vidvān, knowing. **उपास्ते** Upāste, meditates on. **परोवरीयः** Parovariyāḥ, the Supreme. **एव** Eva, indeed. **ह** Ha, verily. **अस्य** Asya, his. **अस्मिन् लोके जीवनं भविष्यति** Asmin





loke jīvanam bhaviṣyati, in this world He will become his life. सयं अमुष्मिन् लोके लोके इति Tathā amuṣmin loke loke iti, so also in the other world, in the other world.

3. 'Those among mankind who will know this Udgītha'—thus said Atidhanvan son of Śunaka to his disciple Udara-Śaṇḍilya—'will live for the entire length of the age in which they get this knowledge, and for them the Supreme Brahman will be their life in this world, for that length, and also in the other world. He who knowing thus meditates on Him, the Supreme Brahman becomes his life in the next world, yea in the next world.'—71.

MADHYA'S COMMENTARY.

The word Ākāśa is a name of Viṣṇu. As we find in the Sat-Tattva:—

"Hari alone is verily the Supreme because He illumines all and is the best of all and is Infinite."

(The word Akāśa here does not denote 'ether' because in a subsequent passage it is called Parovariyas, the Supreme, the best and Ananta, the Infinite, words which cannot apply to ether. See also Vedānta Sūtra, 1.1.22.)

In the last section, the word Sāman was explained, as meaning fire, Svāra to mean Varuṇa, &c. The Commentator now quotes an authority in support of his interpretation.

Says the Brahma Tarka:—"The Agni or fire is called Sāman, because it equally (sāmyāt) burns that which is good and auspicious, and that which is bad and inauspicious. Varuṇa is called Svāra, because Sva means Viṣṇu and Ra means 'takes delight in.' That in whom Sva takes delight. As Viṣṇu takes delight in ocean, therefore, Varuṇa is called Svāra. The Sun is called Prāṇa, because by his rising, he regulates (prapēti) the world (sets its activities in motion) and because he resides over the lower prāṇa.

ākāśa is called Anna or food, because as 'food' and 'the eater' are opposed terms, dakṣa is the opponent of Rudra, who is called 'the Great Eater' (or Destroyer).

Since attā or eater is the name of Rudra, therefore, the name of his traditional opponent Dakṣa is annam or eaten. Sadā Śiva is called Svārga, as it literally means 'He whose goal is Svāra' (or Vāyu). Svāra is the name of Vāyu or Chief Life, so called because he takes delight (ra) or moves about freely (ramate) in sva (or independent) or Viṣṇu. He who takes delight or rejoices in Viṣṇu is called Vāyu or Svar. He who goes (ga=gachchati) to svar or Vāyu in mukti is called svārga





(Sādā Śiva enters or merges in Vāyu in Mukti). It is thus the name of Sādā Śiva. He is also called 'Asau Loka,' 'the luminous or all-wise (loka = jñāna) the being dwelling in life (asau = in asu or in life) because He lives in life (asu). Brahmā is called "Ayam Loka"—"the luminous or all-wise being dwelling in this;" because Brahmā is inside of all Devas. The word Loka means intelligence, that whose form is knowledge. Hari is the highest of all these Intelligences."

Indra is called Āpaḥ, because he protects all thoroughly (āpālanāt). The word 'parovariyas' means 'supremely high.' That parovariyas becomes his Protector. The word 'yāvattaḥ' means 'so long as.' The words "Yuga lasts" must be supplied to complete the sense. Thus if a person gets this knowledge in the Satya, the Parovariyas becomes his protector, so long as the Tretā lasts, *viz.*, to the beginning of Dvāpara.

*Note.*—Śaṅkara explains the word yāvatta as yāvate (1-9-3) by saying:—

"So long as, in the line of your descendants, they (your descendants) will know this Udgithā, their life will be higher and better than the lives that are ordinarily known." This explanation is wrong. The word prajāyām "among descendants or creatures" is used generally. There is no such word as "thy ते" in the above Śruti. The proposition is a universal one applying to all creatures.





## FIRST ADHYĀYA.

## TENTH KHANDA.

## MANTRA 1.

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण  
इभ्यग्रामे प्रद्राणक उवास स हेभ्यं कुल्माषान्खादन्तं विभिक्षे ॥ १ ॥

मटचीहतेषु Maṭachī hateṣu, (when the crops were all) destroyed by hailstones, injured by excessive rain. कुरुषु Kuruṣu, in the lands of the Kurus. आटिक्या Āṭatikyā, with (his) young (wife) who was about to approach puberty. सह Saha, with. जायया Jāyayā, wife. उषस्तिर्ह Uṣastīḥ ha चाक्रायणः Chākrāyaṇaḥ, named Uṣasti, son of Chākrāyaṇa, one who lived generally near a wheel. इभ्यग्रामे Ibhya-grāme, in Ibhya-grāma or in a wealthy town, or the town belonging to the master of elephants (ibha). प्रद्राणकः Pradrāṇakaḥ, wandering, begging (food). उवास Uvāsa, dwelt. सः Saḥ, he. इ Ha, verily, इभ्यम् Ibhyam, the Lord of elephants. कुल्माषान् Kulmaṣān, coarse grains, beans. खादन्तम् Khadantam, eating. विभिक्षे Bibhikṣe, begged.

1. When (the crops in the land of) the Kurus were destroyed by hailstones, Uṣasti Chākrāyaṇa lived a-begging with his young wife, at Ibhya-grāma. Seeing the Lord of Ibhya eating beans, he begged some from him.—72.

## MADHVA'S COMMENTARY.

The word मटची means a hailstone, for according to the Śabda Nirṇaya upalā (a stone), iṣṭakā (a brick) sthūlā (a big ball) and maṭachī are synonyms. A girl approaching puberty is called āṭakī (Ibid). Who for the sake or in search of food and drink goes about wandering, is called a pradrāṇaka (Ibid)—a famine vagrant.

## MANTRA 2.

तद्धोवाच नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति  
तेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं  
वै मे पीतधस्यादिति होवाच न स्विदेतेऽप्युच्छिष्टा इति ॥ २ ॥

तं Tam, him. इ Ha, verily. उवाच Uvācha, said (the Ibhya or Chief). न Na, not. इतः Itah, than these. अन्ये Anye, others. विद्यन्ते Vidyante, are. यत् Yat, because. च Cha, only. ये Ye which. भस्मे Me, of me. इमे Ime, these. उपनिहिताः Upanihitā, placed in front. These being impure, as having been touched by me while eating, are not fit for giving. इति Iti, thus. एतेषां Eteṣāṃ, of these



(a title). मे Me, to me. देहि Dehi, give. इति Iti, this. उवाच Uvācha, said (Chakrāyana). तान् Tān, them. अस्मै Asmai, to. प्रददौ Pradadau, gave (the Ibhya). हन्त Hanta, well then. अनुपानम् Anupānam, impure drink, drink from which one has already drunk after taking food : or water kept in a jar of leather. इति Iti, thus. उच्छिष्टम् Uchchhiṣṭam, leavings of food and drink, and therefore unclean. वै Vai, verily. मे Me, by me. पीतं Pitam, is drunk. स्यात् Syāt, will be. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said (Chakrāyana). न स्विन् Na svit, not then. एते Ete, these. अपि Api, even. उच्छिष्टाः Uchchhiṣṭāḥ, impure, unclean.

2. (The master of elephants) said to Uṣasti "I have no more except these, which are placed before me for eating." Uṣasti said "give me then some of these." He gave him some of those, and said "Here is some water to drink, in this bag." Uṣasti said "I shall drink impure water, if I drank what has already been drunk by another." The master of elephants said "Are not these beans also impure, as I am eating of them?"—73.

## MANTRA 3.

न वा अजीविष्यमिमां न खादन्निति होवाच कामो म  
उदपानमिति स ह खादित्वातिशेषाञ्जायाया आजहार साग्र  
एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ३ ॥

न Na, not. वै Vai, verily. अजीविष्यम् Âjiviṣyam, I shall live. इमान् Imān, these (beans). अखादन् Akhādan, not eating इति Iti, thus. ह Ha, verily. उवाच Uvācha, said (Chakrāyana). कामः Kāmah, easily to be got, depends on my will now. मे Me, of me. उदपानम् Udapānam, the drinking of water. इति Iti, thus. सः Saḥ, he (Chakrāyana). ह Ha, verily. खादित्वा Khādityā, having eaten (the beans). अतिशेषान् Atiśeṣān, the remaining. जायायाः Jāyāyāḥ, to his wife. आजहार Âjahara, gave, brought, carried सा Sā, she. अग्रे Agre, before. एव Eva, even. सुभिक्षा Subhikṣā, had eaten. One who has already eaten बभूव Babhūva, was. तान् Tān, them. प्रतिगृह्य Pratigrihya, taking. निदधौ Nidadhau, sto away, put away.

3. Uṣasti replied "No, (these beans should not be considered unclean) because without eating them I can not live ; while the drinking of (your) water (is not an absolute necessity and) depends on my pleasure, (for it can be obtained every where)." Uṣasti having eaten himself, brought the remainder to his wife. But she had already eaten before, therefore, she took them and put them away.—74.





## MANTRA 4.

स ह प्रातः संजिहान उवाच यद्वतान्नस्य लभेमहि लभे-  
महि धनमात्रां राजासौ यक्ष्यते समा सर्वैरात्विज्यैर्वृणीतेति॥४॥

सः Sah, He (Chakrāyāṇa). ह Ha, verily. प्रातः Prataḥ, in the morning. संजिहानः Sam-jihānaḥ, abandoning sleep and rising. उवाच Uvācha, said. यत् Yat, because. अन्नस्य Annasya, of food (a little) of food. बत Bata, alas. लभेमहि Labhemahi, if we may get. लभेमहि Labnemahi, we will get. धनमात्रम् Dhana-mātrām, some wealth. राजा Rājā, the king. असौ Asau, that (in a distant place). यक्षते Yakṣate, is going to offer a sacrifice. I shall go there. सः Sah, he (the king). मा Ma, me. सर्वैः Sarvaiḥ, with all. आत्विज्यैः Ārtvijyāiḥ, priestly offices. वृणीत Vṛṇita, may choose.

4. Uṣasti next morning, after leaving his bed, said to her "alas! if we could get a little of food, then we should get much wealth; for that king, there, is going to offer a sacrifice; he may choose me for all the priestly posts."—75.

## MANTRA 5.

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वा-  
ऽमुं यज्ञं विततमेयाय । तत्रोद्गातृनास्तावे स्तोप्यमाणानुपोषविवेश ।  
स ह प्रस्तोतारमुवाच ॥ ५ ॥

तम् Tam, him (Uṣasti). जाया Jāyā, wife. उवाच Uvācha, said. हन्त Hanta, alas. पते Pate, O husband! इमे Ime, these. एव Eva, alone. कुल्माषाः Kulmaṣāḥ, beans; which you brought yesterday. इति Iti, thus. तान् Tān, those beans. खादित्वा Khādītvā, having eaten. अमुं Amum, that. यज्ञं Yajñam, to the sacrifice. विततं Vitatam, which was being performed, big. एयाय Eyāya, went. तत्र Tatra, there, in that (sacrifice). उद्गातृन् Udgātrīn, Udgātrīns आस्तावे स्तोप्यमाणान् Āstāve Stōpyamāṇān, who were going to sing their hymns of praise in the Āstāva Karma. The word āstāva also means the place of reciting hymns in a sacrifice, the orchestra. उप Upa, near. उपविवेश Upaviveśa, sat down. सः Sah, i.e., Uṣasti. ह Ha, then. प्रस्तोतारं Prostotāram, to the prostri priest. उवाच Uvācha, said.

5. His wife said to him "Alas! O husband! (There is nothing else in the house) but these (stale) beans (which you brought yesterday)." Uṣasti having eaten them, went to that big sacrifice (which was being performed). There he sat down near the Udgātrīns who were singing hymns in the Āstāva ceremony: and then said to the Prastotar priest.—76.



## MANTRA 6.

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि  
मूर्धा ते विपतिष्यतीति ॥ ६ ॥

प्रस्तोतः Prastotah, O Prastotar! या Yā, which. देवता Devatā, deity. प्रस्ताव Prastavam, with the chanting of Prastava, or Prastava Bhakti. अन्वायत्ता Anvāyattā, related to, connected with; belongs to, namely, which is established by that Prastava, which is the especially invoked in that Prastava. ताम् Tām, that (deity). चेत् Chet, if. अविद्वान् Avidvān, not knowing. प्रस्तोष्यसि Prastoṣyasi, thou shalt sing. मूर्धा Mūrdhā, head. ते Te, thy. विपतिष्यति Vipatisyati, will fall off. इति Iti, thus.

6. Oh Prastotar! if thou, without knowing the Devatā invoked in the particular Prastāva, art going to sing it, thy head will fall off.—77.

## MANTRA 7.

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेद-  
विद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ ७ ॥

एवं Evam, thus. एव Eva, even. उद्गातारम् Udgātāram, to the Udgātri. उवाच Uvācha, said. उद्गातः Udgātah, O Udgatar! या Yā, which. देवता Devatā, deity. उद्गीथम् Udgītham, Udgītha. अन्वायत्ता Anvāyattā, related to, connected with. ताम् Tām, that (deity). चेत् Chet, if. अविद्वान् Avidvān, not knowing. उद्गास्यासि Udgāsyasi, thou shalt sing. मूर्धा Mūrdhā, the head. ते Te, thy. विपतिष्यति Vipatisyati, will fall off. इति Iti, thus.

7. O Udgatar! if thou, without knowing the Devatā invoked in the particular Udgītha, art going to sing it, thy head will fall off.—78.

## MANTRA 8.

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्व  
यत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति । ते  
समारतास्तूष्णीमासांचक्रिरे ॥ ८ ॥

दशमः खण्डः ॥ १० ॥

एवं Evam, thus. एव Eva, even. प्रतिहर्तारम् Pratibhārtāram, to Pratibhartar. उवाच Uvācha, said. प्रतिहर्तः Pratibhārtah, O Pratibhartar. या Yā, which. देवता Devatā, deity. प्रतिहारम् Pratibhāram, with the chanting of Pratibhāra. अन्वायत्ता Anvāyattā, related to, connected with. तां Tām, that (deity). चेत् Chet, if.





अविद्वन् Avidvān, without knowing. प्रतिहारिष्यसि Pratihariṣyasi, thou shalt sing.  
मूर्धा Mūrdha, head ते Te, thy. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus.  
ते Te, they. ह Ha, verily. समरताः Samārataḥ, stopped, ceased performing their  
particular works. तूष्णीम् Tūṣṇīm, silently. आसाञ्चक्रिरे Āsañchakrīre, sat down,  
remained sitting.

8. O Pratihartar! if thou, without knowing the  
Devatā, invoked in the particular Pratihāra, art going to  
sing it, thy head will fall off. They indeed stopped and  
sat down silently.—79.



CSL

## FIRST ADHYĀYA.

### ELEVENTH KHANDA.

MANTRA 1.

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणी-  
त्युपस्तिरस्मि चाक्रायण इति होवाच स होवाच भगवन्तं वा  
अहमेभिः सर्वैरार्षिज्यैः पर्यैशिषं भगवतो वा अहमवित्या-  
न्यानवृषि भगवाधस्त्वेव मे सर्वैरार्षिज्यैरिति ॥ १ ॥

अथ Atha, then; (when they all remained silent). ह Ha, indeed. एनम् Enam, him (to Chākṛāyaṇa). यजमानः Yajamānaḥ, the sacrificer (the king). उवाच Uvācha, said. भगवन्तं Bhagavantam, worthy; respected sir; deserve respect. वै Vai, verily. अहम् Aham, I (the king). विविदिषाणि Vividiṣāṇi, I wish to know; (what is your name and whose son you are). इति Iti, thus. उवास्तिः अस्मि Uṣastīḥ asmi, I am (by name) Uṣasti. चाक्रायणः इति Chākṛāyaṇaḥ iti, (also called) Chākṛāyaṇa; (I am) son of Chākṛāyaṇa. ह उवाच Ha uvācha, indeed; said. सः Saḥ, he (the king). ह Ha, indeed. उवाच Uvācha, said. भगवन्तं Bhagavantam, (to you) sir. वै Vai, alone. अहम् Aham, I एभिः Ebhiḥ, for these. सर्वैः Sarvaiḥ, for all. आर्षिज्यैः Ārtivijyāiḥ, the priestly offices. पर्यैशिषं Paryaiṣiṣam, I had searched. (I had made up my mind to choose you, sir, for all sacrificial offices). Why then have you chosen these Brāhmanas for these offices? To this he replies. भगवतः Bhagavataḥ, of your coming, Sir. वै Vai, indeed. अहम् Aham, I. अविद्यः Avitṛyā, not finding you; not knowing that you, Sir, are coming. अन्यान् Anyān, others, as Prastotār, etc. अवृषि Avṛiṣi, I have appointed. भगवान् Bhagavān, you Sir. तु Tu, but. एव Eva, only. मे Me, by me. सर्वैः Sarvaiḥ, for all. आर्षिज्यैः Ārtijyāiḥ, priestly duties or posts, I (elect.)

1. Then the Sacrificer said to him "I desire to know who you are, Sir." He replied, "I am Uṣasti, the son of Chākṛāyaṇa. The King said, "I had made up my mind, Sir to appoint you alone to all these priestly offices; but having found you, I have appointed others (priests) to offices. (But now that I have found you) Sir! I elect for all these priestly offices."—80.

MANTRA 2.

तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं  
दद्यास्तावन्मम दद्यादिति तथेति ह यजमान उवाच ॥ २ ॥

तथा Tathā, all right; very well इति Iti, thus. Uṣasti thought, "If I accept all these offices, I shall be guilty of disappointing these already elected priests;





if I refuse, I go back empty-handed." So he accepted saying, "tathāstu"—"Let it be so"—but he made a condition. अथ Atha, but. तर्हि Tarhi, then. एते Ete, these (whom thou hast already elected). एव Eva, indeed. समतिस्तुदाः Samatis-tisṭāḥ, given my permission. स्तुवताम् Stuvantām, let them sing. Let them chant, but under my direction. यावत् Yavat, as much as. तेभ्यः Tebhyāḥ, to them; to these Prastotri, etc. धनम् Dhanam, wealth. दद्याः Dadyāḥ, you will give. तावत् Tavāt, so much. मम Mama, to me. दद्याः Dadyāḥ, you must give. That is, give me as much wealth as you will give to all these collectively. इति Iti, thus. तथा Tathā, well; accepted. इति Iti, thus. ह Ha, indeed. It shows that the King was pleased. It is a particle of expressing satisfaction; at not offending any one. यजमानः Yajamanah, the sacrificer. उवाच Uvācha, said.

2. "Very well," said Uṣasti. "(These should not, however, be sent away) but let them indeed sing the sacred hymns under my direction. And (promise that you) pay me as much wealth as you give to all these (collectively.)" The Sacrificer said, "Let it be so."—81.

MANTRA 3.

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावम-  
न्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा  
भगवानवोचत्कतमा सा देवतेति ॥ ३ ॥

अथ Atha, now (after this dialogue between Chākṛāyaṇa and the King had come to an end.) ह Ha, indeed. एनम् Enam, to him (Chākṛāyaṇa.) प्रस्तोता Prastotā, the prastotri priest. उपससाद Upasasāda, approached respectfully (as a disciple approaches the master.) प्रस्तोतु Prastotar, O Prastotā. या देवता Yā devatā, what Deity. प्रस्तावम् Prastāvam, to the prastāva. अन्वायत्ता Anvāyattā, related. ताम् Tam, her. चेत् Chet, if अविद्वान् Avidvān, not knowing. प्रस्तोष्यसि Prostoṣyasi, thou shalt sing. मूर्धा Mūrdha, the head. ते Te, your. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. मा Mā, to me. भगवान् Bhagavān, you, Sir. अवोचत् Avocat, said. कतमा Katamā, which, सा Sā, that. देवता Devatā, deity. इति Iti, thus.

3. Then the Prastotri priest approached him respectfully, and said, "Sir, you said to me, 'O Prastotar! if not knowing the deity related to Prastāva, thou shalt sing him, thy head will fall off,'—which is that Devatā?"—82.

MANTRA 3—(continued).

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राण-  
मेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता  
तां चेदविद्वान्प्रस्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ३ ॥





प्राणः Prāṇah, Breath. Viṣṇu called the Great Breath or Prāṇa, and dwelling in the Chief Prāṇa. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said. सर्वाणि Sarvaṇi, all. ह Ha, indeed. वै Vai, verily. इमानि Imāni, these. भूतानि Bhūtāni, creatures. प्राणम् Prāṇam, Breath, Viṣṇu. एव Eva, alone. अभिसंविशन्ति Abhisamviśanti, merge into, at the time of pralaya. प्राणम् Prāṇam, the Great Breath. अभ्युज्जिहते Abhyujjihate, rise out of, emerge out of, come out of this Prāṇa at the Dawn of Creation. सा Sā that. एषा Eṣā, alone. देवता Devatā, deity. प्रस्तावस् Prastāvam, to prastāva, the act of creation. Literally, it means creation. अन्वायत्ता Anvāyattā, related to, connected with, belonging to. ताम् Tam, her. चेत् Chet, if. अविद्वान् Avidvān, not knowing. प्रस्तोष्यः Prastoṣyah, thou hadst sung praises. मूर्धा Mūrdhā, head. ते Te, thy. विपतिष्यत् Vyapatiṣyat, would have fallen off. तथा Tathā, thus. उक्तस्य Uktasya, of the saying. मया Maya, by me. इति Iti, thus.

3. Châkrāyaṇa said (Viṣṇu, the Great Breath, residing in the) Chief Prāṇa is the deity of Creation. Verily all these creatures merge into Prāṇa (at pralaya), and they come out of Him (at creation). He alone is the deity belonging to creation (prastāva). Had'st thou sung without knowing this Lord, thy head would have fallen off, by my saying (by my warning).—83.

Note.—(That is, in spite of my warning, thou had'st chanted the prastāva, without knowing who is the true God of Creation, thy head surely would have fallen off, i.e., thou wouldst have been humiliated.)

## MANTRA 4.

अथ हैनमुद्रातोपससादोद्गातर्या देवतोद्गीथमन्वायत्ता  
तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवान-  
वोचत्कतमा सा देवतेति आदित्य इति होवाच॥ ४ ॥

अथ Atha, then. ह Ha, verily. एनम् Enam, to him Châkrāyaṇa. उद्गाता Udgātā, the Udgātri priest. उपससाद Upasasāda, approached respectfully. उद्गातर Udgātar, Oh Udgātā. या देवता Ya Devatā, what deity. उद्गीथम् Udgitham with Udgitha. अन्वायत्ता Anvāyattā, related, connected. ताम् Tam, her. Chet, if. अविद्वान् Avidvān, without knowing. उद्गास्यसि Udgāsyasi, thou sing. मूर्धा Mūrdhā, head. ते Te, your. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. मा Mā, to me. भगवान् Bhagavān, you, [respected Sir. अवोचत् Avochat, said. कतमा Katamā, which. सा Sā, that. देवता Devatā, Deity. इति Iti, thus. आदित्यः Ādityah, the sun. The Lord Viṣṇu in the Sun. इति Iti, thus. ह Ha, verily. उवाच Uvācha, said (Châkrāyaṇa).

4. Then the Udgātri priest approached him respectfully and said, "Sir, you said to me, 'O Udgātri! if not knowing the deity related to Udgitham thou shalt sing him,





thy head will fall off !' which is that Devatā ?" He said the Sun.—84.

MANTRA 4.—(continued.)

सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति  
सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते  
व्यपतिष्यत्योक्तस्य मयेति ॥ ४ ॥

सर्वाणि Sarvaṇi, all ह Ha, indeed. वै Vai, verily. इमानि Imaṇi, these. भूतानि Bhūtāni, creatures, all singing creatures. आदित्यम् Ādityam, the sun, the Viṣṇu in the sun. उच्चैः Uchchhaiḥ, on the high, being the Best, the Highest. सन्तम् Santam, being. गायन्ति Gayanti, sing. सा Sa, she. एषा Eṣā, this. देवता Devatā, the deity. उद्गीथम् अन्वायत्ता Udgītham Anvāyattā, related to or connected with Udgītha. ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, not knowing. उदगास्यः Udgāsyah, thou had'st sung. मूर्धा Mūrdhā, head. ते Te, thy. व्यपतिष्यत् Vyapatiṣyāt, would have fallen off. तथा Tathā, thus. उक्तस्य Uktasya, of the saying, of the warning. मया Mayā, by me. इति Iti, thus.

4. Chākṛāyaṇa said (Viṣṇu residing in the sun is the deity of Udgītha.) Verily all these singing creatures chant His praises, because He is the Best and the Highest. He alone is the deity belonging to Udgītha. Had'st thou sung without knowing this Lord, thy head would have fallen off as I had warned thee.—85.

MANTRA 5.

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहार-  
मन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति  
मा भगवानवोचत्कतमा सा देवतेति ॥ ५ ॥

अथ Atha, then. ह Ha, verily. एनम् Enam, to him, Chākṛāyaṇa. प्रतिहर्ता Pratihartā, the Pratihartṛi priest. उपससाद Upasasāda, approached respectfully. सर्वं Pratihartar, Oh Pratihartā. या देवता Yā, Devatā, what deity. प्रतिहारम् Ṭhāram. अन्वायत्ता Anvāyattā, connected with (Pratihāra.) ताम् Tām, her. चेत् Chet, if. अविद्वान् Avidvān, without knowing. प्रतिहरिष्यसि Pratihāriṣyasi, thou shalt sing. मूर्धा Mūrdhā, head. ते Te, your. विपतिष्यति Vipatiṣyati, will fall off. इति Iti, thus. मा Mā, to me. भगवान् Bhagavān, you, respected Sir. अवोचत् Avochat, said. कतमा Katamā, which. सा Sā, that. देवता Devatā, deity.

5 Then the Pratihartṛi approached him respectfully and said, "Sir, you said to me, 'O Pratihartā, if not knowing the deity related to Pratihāra, thou shalt sing him, then thy head will fall off,'—which is that Devatā?"—86.



MANTRA 5. (continued.)

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव  
प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां  
चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति  
तथोक्तस्य मयेति ॥ ५ ॥

एकादशः खण्डः ॥ ११ ॥

अन्नम् Annam, the food, Lord Viṣṇu dwelling in food इति Iti, thus. ह Ha, verily. उवाच Uvācha, he said. सर्वाणि Sarvāṇi, all. ह Ha, indeed. वै Vai, verily. इमानि Imāni these. भूतानि Bhūtāni, creatures अन्नम् Annam, food. प्रतिहरमाणानि Pratiharamaṇāni, eating, maintaining themselves upon. जीवन्ति Jivanti, live. सा Sa, she. एषा Eṣa, this. देवता Devatā, the deity. प्रतिहारम् अन्यायत्ता Pratihāram Anvāyattā, related to or connected with Pratihāra. ताम् Tām, her. चेत Chet, if. अविद्वान् Avidvān, not knowing. प्रत्यहरिष्यः Pratyahariṣyah, Thou hadst sung. मूर्धा Mūrdhā, head. ते Te, thy. व्यपतिष्यत् Vyapatiṣyat, would have fallen off. तथा Tathā, thus. उक्तस्य Uktasya, of the saying, of the warning. मया Mayā, by me. इति Iti, thus.

5. He said (Viṣṇu residing in the) food (is the deity of Pratihāra). Verily all these creatures eat food, and live thereby (because Viṣṇu dwells in food and thus maintains them). He alone is the deity belonging to Pratihāra. Hadst thou sung without knowing this Lord, thy head would have fallen off, as I had warned thee.—87.

MADEVA'S COMMENTARY.

Prastāva is so called because all creatures are born (Prasūyante) from Viṣṇu. Therefore Viṣṇu dwelling in prāṇa is the deity of Prastāva; because the word Prastāva means the act of creating or creator-ship. Viṣṇu is the real Udgitha, because residing in the sun, He always enjoys or accepts all the songs of singing creatures, (whether men, angels, or mals,) therefore, He is the Lord of Song. All music, made before kings etc., though heard by the kings, and sung by ignorant musicians, is really enjoyed by the Lord Viṣṇu, and any reward given to those musicians by their audiences is really given by Viṣṇu (who moves their heart to give such reward.) That Puruṣottama (Highest Person) alone is, therefore, the Lord of Udgitha. All creatures are nourished and kept living by Lord Viṣṇu in the form of food or dwelling in food; therefore, He is called the Lord of Pratihāra, because the word Pratihāra means "to eat." The words "Uchchhaiḥ Santam" (in mantra 4 p. 83) mean the Best; being the best.





## FIRST ADHYĀYA.

## TWELFTH KHANDA.

## MANTRA 1.

अथातः शौव उद्गीथस्तद्ध वको दाल्भ्यो ग्लावो वा मैत्रेयः  
स्वाध्यायमुद्रव्राज तस्मै श्वा श्वेतः प्रादुर्वभूव तमन्ये श्वान  
उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ १ ॥

अथ Atha, now; this word indicates that a new topic has commenced.  
अतः Atah, therefore; because there is necessity. शौवः Śauvah, Breath-related  
or revealed; canine; the Udgitha revealed by Vāyu called Śvan, the Breath  
or the Great Mover in space. उद्गीथः Udgithah, the sacred song called the  
Udgitha. Now then is mentioned the Udgitha revealed by Vāyu. तद् Tad,  
then; at one time. ह Ha, verily. वक्त्रः Bakah, a person named Baka. दाल्भ्यः  
Dālhbhya, the son of Dālhbhya. ग्लावः Glāvah, nick-named Glāvah, because he  
remained silent like a glāvah, even when addressed. This name was given to  
him by his adoptive mother Mitrā. वा Vā, or. मैत्रेयः Maitreyah, adopted by  
Mitrā as her son. The force of Vā is to indicate that both these names apply  
to one and the same person. स्वाध्यायम् Svādhyāyam, for the sake of study;  
(religious recitation of the Vedas in a retired spot). उद्रव्राज Udvavrajā, went  
out. The word Ha is to be construed with this verb. Or the word Tad may  
be construed with the next sentence. (तद्) (Tad then). तस्मै Tasmāi, to him  
(to Baka). श्वा Śvā, Breath, literally, a dog, a hound, a great-breathing or  
swift-moving or panting one. The great in power, the 'strong in breath'.  
(See Note). श्वेतः Śvetah, white, holy. प्रादुर्वभूव Pradur, manifest; Bābhūva,  
became. In order to show favour to Baka and to other Devatās, the holy  
Vāyu, assuming a materialised form, became manifest. तम् Tam, him, namely,  
Vāyu thus materialised. अन्ये Anye, others. श्वानः Śvanah, the breathing ones,  
the panting ones; the strong ones, literally, breathing ones (Devas in the form  
of Breath.) उपसमेत्य Upa-sametya, having approached. ऊचुः Uchuh, said. The  
word is said to the the Holy Breath, Baka also said to him. अन्नम् Annam, food,  
that which is good. नः Nah, for us; for our sake. भगवान् Bhagavān, O Lord.  
अगायतु Agāyatu, sing, i. e., teach to us the worship of God, through the singing  
of Udgitha. अशनायाम Aśanāyama, that we may eat (we are anxious to learn).  
वै Vai, verily. इति Iti thus.

1. Now, therefore, we shall describe the Udgitha of  
Breath. Baka Dālhbhya called also Maitreya, the Silent, went  
out (to a retired spot), for the sake of study. Then to him  
there appeared the Holy Vāyu (in a materialised form.)



Approaching him (Vâyû) the other Breaths (as well as Dâlbhya) said "O Lord ! sing for us food (*i. e.*, teach us how to pray to God, through Udgîtha,) so that we may eat; (we are verily anxious to learn it.)—88.

MANTRA 2.

तान्होवाचेहैवमाप्रातरुपसमीयातेति तद्ध वको दाल्भ्यो  
ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥ २ ॥

तान् Tān, to them (to the smaller Breaths and to Dâlbhya). इ Ha, indeed. उवाच Uvācha, said. इह Iha, here. एव Eva, even; to this very place. मा Ma, to me. प्रातर Prātar, in the morning. उपसमीयात Upa-sam-iyata, come, approach, come together. इति Iti, thus. तद् Tad, then, इ Ha, verily. वकः दाल्भ्यः Bakaḥ Dâlbhyah, Baka the son of Dâlbhya. ग्लावः वा मैत्रेयः Glāvaḥ vā Maitreyah, or Maitreya the Silent. प्रति पालयांचकार Prati-pālayān-chakara, waited. "Ha" should be construed with this word.

2. Vâyû said to them "come to me to-morrow morning, at this very spot." Then Baka, the son of Dâlbhya, called also Maitreyah, the Silent, waited for him there.—89.

MANTRA 2.—(continued.)

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सध्रब्धाः  
सर्पन्तीत्येव माससृपुस्तेह समुपविश्य हिंचक्रुः ॥ २ ॥

ते Te, they (the Breaths and Dâlbhya). इ Ha, verily. यथा Yathā, as. एव Eva, even. इदम् Idam, this (appointment). बहिष्पवमानेन Bahispavamānena, with Bahispavamāna hymns. स्तोष्यमाणाः Stosyamānāḥ, being praised; those who are praised. सध्रब्धाः Samrabdhāḥ, quickly. सर्पन्ति Sarpanti, glide along; move. इति Iti, thus. एवं Evam, thus; so. आससृपुः Āsasṛipuḥ, moved along; crept along, *i. e.*, each sat in his appointed place; quietly, calmly and quickly close to each other, without making noise, as if their mouths were shut, each held the tail of the other in his mouth. When they had thus approached him, with due respect, Vâyû taught them the prayer. Being thus taught Vâyû, those Devas, in the from of Breaths, sitting down, began to praise the Lord dwelling in Vâyû, after uttering the syllable "hiṁ." तेह Te, ha, they then. समुपविश्य Sam-upa-viśya, sitting together. हिं Hiṁ, the word Hiṁ. चक्रुः Chakruḥ, uttered, made the sound.

2. Just as (priests) going to sing Bahispavamāna sit close to each other, gliding noiselessly, (so these Breaths, sat down quietly, (round the white Breath.) (Then Vâyû





taught them the secret prayer). They then thus being seated, made the sound hiṁ, (and thus recited the prayer as taught to them).—90.

MANTRA 2.—(continued.)

ओ३मदा३मो३पिबा३मो३देवो वरुणः प्रजापतिः सविता३  
ऽन्नमिहा३हरदन्नपते३ऽन्नमिहा हरा३ऽहरो३मिति ॥ २ ॥

द्वादशः खण्डः ॥ १२ ॥

ओम् Om, O full of all qualities! O Vāyu! O Lord dwelling in Vāyu! अदाम् Adama, may we eat (food). ओम् Om, O Lord! पिबाम Pibama, may we drink! ओम् Om, O Lord. देवः Devaḥ, Omniscient! वरुणः Varuṇa, adorable! प्रजापतिः Prajāpatiḥ, protector of creatures! सविता Savitā, creator! अन्नम् Annam, food. इह Iha, here. आहारम् Āharat, may he bring. अन्नपते Annapāte, O Lord of food! (O Vāyu and O Viṣṇu residing in Vāyu) अन्नम् Annam, food. इह Iha, here; for our sake. आ हर आहर Āhara Āhara, bring, bring; ओम् Om, Om. Iti, the repetition of ahara shows the end of teaching. The word Iti shows end of verbal teaching.

2. O Om! (Vāyu and God full of auspicious attributes!) may we eat food, Om may we drink water. Om, may the Omniscient, the Adorable, the Protector of all creatures, the Creator of all, give us our daily food. O Lord of food! give us food. O Lord! Give us food.—91.

MADHVA'S COMMENTARY.

In the former part, it was mentioned that the worshipper of Udgitha is not contaminated by sin. In this part, it will be stated that such a worshipper possesses the power of obtaining food, by his magical singing, and devout meditation on the Lord; and this the Śruti describes in the form of a story. Dālbhya's son was called Baka, he was adopted by a lady called Mitrā as her son; hence he had two names; one was Dālbhya Baka, another was Maitreya, the adopted son of Mitrā. He was nicknamed Glāva, because even when called on urgent occasions he would remain stupidly sleeping and not replying quickly, as if he was an idiot.

Dālbhya's son Baka was adopted for the sake of progeny by Mitrā. When she called him, he remained silent like Glāva, therefore, he was called by her Glāva and got the nick-name Glāva. So, he has both appellations (namely Dālbhya Baka and Maitreya Glāva).

The word Vā in the Śruti indicates this fact. The word Śauva does not mean what was revealed to or seen by the Śvans; but it means the Mantras which Vāyu assuming the form of a Śvan (a Breathing One) uttered in order to teach Baka and other Śās.

The Śauva a Udgitha is that which has been revealed by Vāyu assuming the form of a Śvan; for the sake of showing favour to Baka





and to Rudra and other Devas, who also had assumed the forms of Śvans on that occasion.

When Vāyu was asked by the other Breaths, to sing the Udgitha for them, he told them "come to me here to-morrow morning." Why did he ask them to come in the morning, and why did he not recite the Udgitha then and there? The Commentator answers this by saying that morning is the proper time for reciting Udgitha:—

The Lord Keśava, worshipped in the morning of the full moon with Śauva Udgitha, awards all desired fruits to his worshipper, said Māruta.

The Śruti, says the Śvans, moved along and having sat down they began to pronounce Hūṃ Om adāma Om Pibāma, etc. This would show that the Breaths knew the Mantra from before and were not taught by Vāyu. This notion is wrong; for if they knew the Mantra of themselves, what was the necessity of mentioning that the Holy Breath appeared first. This Holy Breath was Vāy. Moreover this Holy Breath returned the next morning also. If the small Breaths knew the Udgitha, there was no necessity for the big white Breath to come with them the next morning. Therefore, the Commentator says:—

The Devatās obtained all their desired objects when they after uttering Hūṃ recited the Mantra "Om Adāma, etc." taught to them by Vāyu and addressed to Viṣṇu dwelling within Vāyu.

"The words addressed to Viṣṇu" show that the four terms Deva, Varuṇa, Prajā Savitā, are names of Viṣṇu in this passage; though in other places they may have different meanings. Consequently these four terms have also a secondary meaning, name they are names of Vāyu also, because Viṣṇu dwells in Vāyu. The Commentator shows why Viṣṇu and Vāyu are called by the names of Deva, Varuṇa, Prajāpati, Savitā:—

Viṣṇu and Vāyu are both called Devas, because one is absolute all-knowing; while the other is relatively all-knowing.

There is no third all knowing being. The  $\sqrt{\text{div}}$  means 'to go' and all roots meaning 'to go,' denote also 'to know'; therefore Deva coming from the root  $\sqrt{\text{Div}}$  means 'knowing' or 'omniscient.' Viṣṇu's omniscience embraces the knowledge of himself and of others intuitively. The omniscience of Vāyu is dependent on reflection.

Both are called Varuṇa because both are Varāṇīya or adorable; both are called Savitā because both are creators, one who brings forth everything (prasūti); both are called Prajāpati or Lord of creatures because both are Lords of creatures; one the Highest and the other subordinate to Him.

Note.—The word Śvan is generally translated as 'a Dog' or 'a Hound.' This, however, is not appropriate here. Madhva, of course, has not fallen into this error as his predecessors. He rightly explains that Vāyu appeared in the shape of Śvan, but he does not explain the word Śvan. It is, however, an old name of Vāyu. The R̥g Veda, I. 161. 13., Sāyana explains the word Śvānam by Vāyu. He says "that which moves or breathes, or pants (Śvasantam) in space or in sky is called Śvan and it is a name of Vāyu." In another place (I. 179. 4) he explains the word (Śvasan) by 'all powerful,' 'strong in breath.' Thus this word here may be translated "Great Breathing One"; 'the Great Breath,' or simply Vāyu. The duty, of these Great





moving Ones in space, was that of an envoy or messenger between God and men. The highest messenger is, of course, the Chief Prāṇa. Subordinate to him are other messengers, all belonging to the Great White Lodge and, therefore, called the White Messenger. I would, therefore, translate this word as "angel," who has a similar function of being an envoy or messenger in theologies of other creeds. Perhaps a more literal translation would be 'the White Strong One'; 'the white Breathing One.' But to translate it as 'a white dog' or 'a white hound' would be against the spirit of the whole Upaniṣad. I have, therefore, ventured to introduce this meaning in the text. The Chief Prāṇa, surrounded by his subordinate Prāṇas, is the principal topic of this Udgītha Vidyā in this Upaniṣad. Therefore there is nothing out of the way in the story that the Great Prāṇa materialised as a white angel surrounded by other angels, in order to instruct Baka. This materialisation is not a unique thing. It is often mentioned in other Upaniṣads also. Thus Brahman himself materialises as a Yakṣa in Kena Upaniṣad. See also Nirukta III. 18, where Śvan is derived from the root Śva 'to breathe'; or Sav "to move," "to run." The Upādi I. 158 derives it from Śvi 'to prosper,' 'to grow.'



## FIRST ADHYĀYA.

## THIRTEENTH KHANDA.

## MANTRA 1.

अयं वाव लोको हाउकारो वायुर्हा इकारश्चन्द्रमा अथ-  
कार आत्मेहकारोऽग्निरीकारः ॥ १ ॥

अयम् Ayam, this (earth). वाव Vava, verily. लोकः Lokah, world. हाउकारः Ha(v)ukārah, the great temple, literally, where invocations are made. वायुः Vāyuh, Vāyu. हा इकारः Ha(y)ikārah, called the wonderful, whose comings and goings are mysterious. Or the Giver of Joys. चन्द्रमाः Chandramah, the moon. अथकारः Athakārah, called the reflected light, the subsequent. आत्मा Ātmā, God, the Inner Ruler. इहाकारः Ihakārah, the ever-here, the ever-present, the near to all. अग्निः Agnih, fire. इकारः Īkārāh, the burning one.

1. Verily this earth is the great temple for invoking the Lord, where Vāyu is the mysterious (giver of joys and) musician; moon the great light-giver, the self is the Presence on the altar, fire is the incense.

Or

1. This world verily is called Hau, because it is the place of invocation, Vāyu is called Hāyi the mysterious mover and giver of joys, the moon is called Atha; the reflected light, the subsequent, the Supreme Self is called Iha the Ever-present, the Great Here, and Agni is called I the incense.—92.

## MANTRA 2.

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोइकारः  
प्रजापतिर्हिंकारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

आदित्यः Ādityah, the sun. ऊकारः Ukārah, called Ukāra because he is burn-  
ing and heating. निहवः Nihavah, Indra, much invoked. एकारः Ekārah, is called  
E, because he comes (eti) to all when invoked. विश्वेदेवा Viśve Devāh, the all  
gods. औहोइकारः Auhoyikārah, is called Auhoyi summoned or called (huyante)  
in Viṣṇu called U (Au, loc. Sing of उ) in the state of Mukti. When released all  
Devas are summoned or called before the presence of the God. प्रजापतिः  
Prajāpatiḥ, the Lord of creatures, Brahmā. हिंकारः Hīnkārah, called Hīn; the word  
Hīn means any certain and definite knowledge. प्राणः Prāṇah, the Great Breath.  
स्वरः Svarah, is called Svara because this Prāṇa dwelling in human bodies causes





the Jiva to take delight in Sva or Viṣṇu (Sva, Viṣṇu and, Ra अ to take delight). अन्नं Annam, food, goodess Sarasavatī, the presiding deity of food. या या Yāyā, Sarasvatī called Yāyā because Vāyu is called Yāyī because of his constant motion; Sarsavatī, the wife of Vāyu because she always accompanies him. Vāyu called Yāyī and food is called Yāyā; because it is led by Prāṇa, the great guide. वाक् Vak, speech, voice, श्री, the goddess of all speech. विराट् Virāt, highly resplendent.

2. The Sun is the great heat-giver in this temple. Indra is the messenger; all Mukta Jivas form the congregation assembled in the Lord; Brahmā himself is the teacher on the pulpit; the Great Breath is the musician. Sarsavatī is the accompaniment, and Śrī herself the great light.

2. The Sun is called U because he gives heat; Indra is called E because he comes whenever invoked, the Viśvedevas are called Auhoyī, because they are gathered in Viṣṇu when released; Prajāpati or Brahmā is called Hiñ because he possesses definite knowledge, Prāṇa in human beings is called Svāra because he causes the delight of souls in the Lord; the food is called Yāyā because it is led to all parts of the body by Prāṇa (or Sarsavatī is called Yāyā, because she always accompanies Vāyu) and Śrī is called Virāj, the most resplendent.—93.

## MANTRA 3.

अनिरुक्तस्त्रयोदशस्तोमः संचरो हुंकारः दुग्धेऽस्मै वाग्दोहं यो  
वाचो दोहोऽन्नवानन्नादो भवति य एतामेव, साम्नामुपनिषदं  
वेदोपनिषदं वेद इति ॥ ३ ॥

त्रयोदशः स्त्रण्डः ॥ १३ ॥

इति प्रथमः प्रपाठकः ॥ १ ॥

अनिरुक्तः Aniruktaḥ, Undefined, the inexpressable, he who cannot be fully defined. त्रयोदशः Trayōdaśaḥ, thirteenth. स्तोमः Stobhaḥ, Stobha. संचरः Sancha-rah, all-mover, all-pervading, going everywhere. हुंकारः Huṅkārah, called Huṅ; Madhva reads it as Hup, he who protects (pa) all when invoked or entreated (hu). दुग्धे Dugdhe, the rest of the Mantra is the same as Mantra 7 of 3rd Khanda ताम् Etām, this. एवं Evam, thus. साम्नां Sāmnām, of the Sāmāns. उपनिषदम् paniaṣadam, the secret meaning, the secret Doctrine.

3. The undefineable, the thirteenth Stobha is the all-pervading Lord Nārāyaṇa called Hup, He who protects all





who pray to Him. The Lord gives him (Release) which is the reward of knowledge. He becomes wealthy and healthy who knows thus the secret meaning of these thirteen Sâma syllables. Yea who knows the secret meaning.—94.

## MADHVA'S COMMENTARY.

The meditation on a portion of the Sâma Veda was enjoined before. The Śruti now teaches the meditation on Hâu, etc. In this 13th Chapter in the text, the words Hâu, Hâi, Iha, etc., are so placed that they apparently look like the names of earth, air, moon, etc., because they are in apposition to those words.

The Commentator sets aside this superficial interpretation and shows that these are epithets and not synonyms. He says this earth is called "Hâu" because on it invocations (huyate) are made to Devas, &c.——the place of invocations. The stobha called "Hâu" also is hereby explained. Because "Hâu" is uttered herein, it is called "Hâu-Kâra." All the thirteen stobha syllables of the Sâma singing are spiritualised here.

Because Agnihotras, &c., are invoked (performed) herein, hence this world is called Hâvu Kâra.

The air is called Hâyi-Kâra, because it comes as a surprise (hâ-wonder, surprise) or because it gives pleasure, for  $\sqrt{hî}$  means "to please" also.

The particle Hâ is a word of exclamation, of wonder—Ha! Oh, etc.,. Since wind comes no one knows whence and goes away no one knows where, it is called Hâyikâra. This is one meaning. Another interpretation is that the  $\sqrt{hî}$  means "to gratify," "to please" also.

Since it gives pleasure and gratification the air is called Hâyikara.

The moon is called Atha, which means "now," and is a word denoting immediate sequence. Since the light of the moon follows immediately after that of the sun, and is its reflection, the moon is called Atha or the subsequent.

The word Atha means sequence, and therefore the moon is called Atha, because its illumination (light) comes after that of the sun (or because it shines after the sun by borrowed light).

Or though the moon and the sun are both similar, inasmuch as both give light, yet the moon was created after the sun, hence moon is called the subsequent.

The Lord Viṣṇu is always called "Here," because—He is near every one. The fire is called 'î' because it is kindled (indhana-kindled). The sun is called ù-kâra, because it heats or is a heated mass ( $\sqrt{ush}$ , to heat, to burn).

The word Nihava is a name of Indra, because he is constantly (ni) invoked (hva), the "much invoked."

Because he is constantly invoked therefore, Indra is called Nihava. Nihava is called ekâra because he comes (eti) to (all-sacrifices when so invoked). All Devas are called Auhoyikâra.

Because in the word called U, which is the name of Viṣṇu, all Devas are summoned, (collected together) in the state of Mukti, therefore all devas in their collective form are called Auhoyins, meaning collected in the U. An is the locative singular of U.





Viṣṇu is called Ū because he is the most high (U-Uchcha), because all Devas in the state of Mukti are called or summoned (Huyante) in this Ū (Au) therefore they are called Auhoyinas; therefore, this is the name of Viśve Devas.

The Commentator next explains the sentence Prajāpati is Hinkāra.

The syllable Hi means "certainty"; and this certainty comes from knowledge always. Therefore Brahmā is called Hiñ: hi meaning "certainty" and the nasal sound "ñg" means knowledge. Hiñg meaning "certain knowledge" and it is the name of Brahmā.

The Vāyu as breath in the human body is called Svara. This word Svara means literally he who causes the soul (Jiva) to take delight (ra) in Viṣṇu called Sva.

The Commentator next explains the sentence the food is Yāyā.

This shows that Vāyu has two forms, in its cosmic form it is called Yāyi, in its physiological form it is called Svara. Vāyu is called Yāyi because it is constantly moving. She who is the constant companion and follower of Yāyi is called Yāyā; and this is the name of Sarsavati, the wife of Vāyu. She verily is said to be the presiding deity of food; therefore the Śruti says "the food is Yāyā." Another meaning of this text is, the food is called Yāyā because it is conducted or led by Prāṇa to all parts of the body.

The Commentator next explains the sentence the speech is Virāj.

Śrī is called Virāj because she is the most (vi) resplendent (Rāj) object; as she is essence of all speech.

(The Commentator next explains the sentence undefinable is the thirteenth Stobha, viz., the indefinite syllable "hup.")

The undefined is the all-pervading Nārāyaṇa alone, and because when invoked, He alone protects all, He is called Hupkāra; because when called (hu) He protects (pā.) This is the name of Janārdana. Hari called the undefined, because He is inexpressible (not fully expressed) is the Supreme Person. This is in the Māhātmya.

The word Sañchara means that which moves completely the full over. This also is the name of God.

Note—Though God was mentioned before also as Iha (Here) and he is mentioned again in this place also; there is no repetition here. The God mentioned before as Iha referred to the Kṣetrajñā or the Inner Ruler of all, the God within every human being; while the God mentioned now is in His All-pervading aspect and therefore the Commentator has used the word Vyāpta.

This Khanda may be explained as an allegory—the whole world being a vast temple, abiding God and it is so translated in small type. This is merely a suggestion for the consideration of our readers.



## SECOND ADHYAYA.

## FIRST KHANDA.

## MANTRA 1.

ॐ समस्तस्य खलु साम्न उपासनं साधु यत्खलु साधु  
तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

ओम् Om, Om. समस्तस्य Samastasya, of the Entire : of the Full. खलु Khalu, verily. साम्नः Sāmnah, of Sāma, of Hari (established by Sāma): of Viṣṇu called Sāma the Same ; the Harmonious. उपासनं Upāsanam, adoration : meditation. साधु Sādhu, (is) proper ; good. यत् Yat, which. खलु Khalu, indeed साधु Sādhu, proper, good. तत् Tat, that. साम Sāma, is Sāma ; name of Viṣṇu (Hari). इति Iti, thus. आचक्षते Āchakṣate, call (the learned, the wise). यत् Yat, which. असाधु Asādhu (is) improper, not good. तत् Tat, that. असाम Asāma not Sāma (they say) : discordant. इति Iti, thus.

1. The meditation on the Full and the Harmonious is good. "Verily that which is Good (Sādhu) is also Harmonious"—say the wise—"what is evil, is indeed discordant."—95.

## MANTRA 2.

तदुताप्याहुः साम्नैनुपागादिति साधुनैनुपागादित्येव  
तदाहुरसाम्नैनुपागादित्यसाधुनैनुपागादित्येव तदाहुः ॥ २ ॥

तत् Tat, in that, in that (matter of the Harmonious and the Good being identical). उत Uta, even, indeed. अपि Api, even, also. आहुः Āhuḥ, say (other wise men). साम्ना Sāmnā, with Sāman. एनम् Enam, Him, the Lord Viṣṇu. उपागात् Upagāt, went, approached. इति Iti, thus. साधुना Sādhunā, well ; becomingly एनम् Enam, Him. उपागात् Upagāt, went, approached. इति Iti, this. एव Ev indeed. तत् Tat, that. आहुः Āhuḥ, say (the wise). असाम्ना Asāmnā, with Sāma, discordantly. एनम् Enam, Him. उपागात् Upagāt, went, approached इति Iti, thus. असाधुना Asādhunā, without well ; badly, unbecomingly. एनम् Enam, Him. उपागात् Upagāt, went, approached. इति Iti, thus. एव Eva, indeed ; even. तत् Tat, that. आहुः Āhuḥ, say (the wise).

2. The wise say also regarding this :—"When (the mantra) says he approached (sang the Lord) harmoniously it means indeed that he approached (sang) Him becoming when it says, he approached Him discordantly, it means that he approached Him unbecomingly."—96.





## MANTRA 3.

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव  
तदाहुरसामनो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः॥ ३ ॥

अथ Atha, now, another illustration of the synonymous use of Sāma and Sādhu is given. उत Uta, and. अपि Api, also. आहुः Āhuḥ, they say; the wise say. साम Sāma, Harmonious. न. Naḥ, unto us. बत Bata, truly. इति Iti, thus. यत् Yat, because (the meaning of the word Sāma is). साधु Sādhu, good. भवति Bhavati, happens, becomes, is. साधु Sādhu, good. बत Bata, truly, a mere expletive. इति Iti, thus. एव Eva, indeed. तत् Tat, that; therefore. आहुः Āhuḥ, say they. असाम Asāma, Asāma (evil). न. Naḥ, unto us. बत Bata, a mere expletive, truly. इति Iti, thus. यत् Yat, because. असाधु Asādhu, evil. भवति Bhavati, has happened, becomes. असाधु Asādhu, evil. बत Bata, a mere expletive, truly. इति Iti, thus. एव Eva, indeed, even. तत् Tat, therefore. आहुः Āhuḥ, they say.

3. And so also, the wise say, "because (Sāma and Sādhu are synonyms)" therefore they say, "Truly it is harmonious for us, i. e., it is good for us;" and because Asāma and Asādhu have the same meaning; therefore, they say "truly it is discordant for us, i. e., it is not good for us"—97.

## MANTRA 4.

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेन  
साधवो धर्मा आ च गच्छेयुरुपचनमेयुः ॥ ४ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Saḥ, he, the worshipper. यः Yaḥ, who. एतत् Etat, this, the good and the Harmonious. एवं Evam, thus; because He is good, therefore He is called Harmonious. विद्वान् Vidvān, knowing. साधु Sādhu, good. साम Sāma, harmonious. इति Iti, thus. उपास्ते Upāste, adores, meditates. अभ्याशः Abhyāśaḥ, quickly. ह Ha, verily. यत् Yat, which. एनम् Enam, to him, the worshipper. साधवः Sādhavaḥ, good. धर्माः Dharmāḥ, qualities, attributes. आगच्छेयुः Āgachcheyuḥ, approach. उपचनमेयुः Upa cha nameyuḥ, remain fixed steadily: another reading is. उपचनमेयुः Upa-nameyuḥ, stand for his enjoyment. च Cha, and.

4. He who knowing this Lord both as the Good and the Harmonious, meditates upon Him thus, gets quickly all good qualities as permanent (traits of his character).—98.





## MADHVA'S COMMENTARY.

In the previous Adhyāya it was mentioned how to meditate on Udgītha and on the 13 Stobha letters or syllables like Hāu, etc. That Adhyāya dealt with the Upāsana of a particular portion of the Sāma Veda, the present Adhyāya deals with the meditation on the entire Sāma Veda in its two-fold aspect of five-fold and seven-fold Sāma. The first khanda teaches that the entire Sāma Veda should be meditated upon and it praises such meditation. The first sentence says it is good to meditate on the whole Sāma Veda and to read it in its entirety. This *prima facie* view of the meaning of the first sentence is set aside by the Commentator.

The word Samastasya means of the full, namely, of Viṣṇu who is called the Full, because the Full is good; therefore it is good to meditate on Viṣṇu called Sāman.

The word Sādhu translated as good means proper; how Sāma can be called Sādhu, the author shows by explaining that both these words etymologically mean one and the same thing. He, therefore, says:—

Since the entire or the Full is Sādhu, therefore the meditation of Viṣṇu called Sāman is Sādhu. That which is measured as Sāra or Essence, or who is the standard of all essences is called Sāma (Sā=Sāra or essence and Ma=measured, therefore Sāma means that which is measured or known as essence). While Sādhu means that which is to be considered or conceived or held (Dhāryam as essence) (Sā=Sāra or essence and Dhu=Dharyam, to be held; thus Sādhu means that which is to be considered as essence). Therefore Sādhu and Sāma both have one and the same meaning.

The Commentator next explains the Śruti which says. If any one, knowing this thus, meditate upon the Sāma as Good, all good qualities would quickly approach him, and accrue to him.

Those who meditate on Nārāyaṇa, the Faultless, the Full as the deity of all Sāmans, and as named Sāman, because He is Sādhu or good and as full of all good qualities, becomes released and obtains the attributes of the good. Thus we read in the Sāma Samhitā.

## SECOND KHANDA.

## MANTRA 1.

लोकेषु पञ्चविधः सामोपासीत पृथिवी हिंकारोऽग्निः  
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु॥१॥

लोकेषु Lokeṣu, in worlds, in the various planes, e.g., physical, astral &c. पञ्चविधं Pañchavidham, five-formed; that which has the five-fold nature like Hīṁkara, &c. साम Sāma, the Brahman called Sāma or Harmonious, उपासीत Upāsita, should be adored: let one meditate. पृथिवी Prithivi, the Lord called Prithivi, because of His giving increase (prathana) to harvest &c., and residing





in earth. **हिङ्कारः** Hiṅkārah, as Hiṅkāra, because as the agent of creation, He is called Hiṅkāra, established by the Sāma Bhakti called Hiṅkāra, Pradyumna **अग्निः** Agnih, the fire, Vāsudeva dwelling in fire, called Agni, because devouring (adana) everything **प्रस्तावः** Prastāvaḥ, (as) Prastāva, established by the Sāma Bhakti called Prastāva; and as it means literally the First Emanation, it is the name of Vāsudeva the first Avatāra. **अन्तरिक्षं** Antarikṣam, the Ether, Nārāyaṇa, dwelling in Antarikṣa, called also the same because He looks into (antarikṣana) the hearts of all. **उद्गीथः** Udgithaḥ, (as) Udgitha, Nārāyaṇa so called because He is sung by Om; a Sāma Bhakti called Udgitha. **आदित्यः** Ādityaḥ, the sun; Hari named Āditya, dwelling in Āditya; called Āditya because He takes up (ādāna) all life. **प्रतिहारः** Pratihārah, (as) Prātibhāra. The Sāma Bhakti called Pratibhāra; the Lord established by that Sāman; and so named because He constantly modifies (Pratibhāra) the world in every effect, and continually breaks old forms. It is the name of Aniruddha. **द्यौः** Dyauh, the heavens. Sankarṣaṇa dwelling in the heaven. Dyau = √dīv 'to play' is a name of the Lord, because He is sportful, the creation is His sport. **निधनम्** Nidhanam, (as) Nidhana; the Sāma Bhakti called Nidhana. It literally means "Destroyer." The aspect of Lord as Destroyer is so called. It is the name of Sankarṣaṇa. **इति** Iti, thus. **ऊर्ध्वेषु** Urdhveṣu, in the regions one above the other, from the below upwards; in an ascending line.

1. Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna in Pṛithivī (the earth), Vāsudeva in Agni (fire), Nārāyaṇa in the sky, Aniruddha (the Evolver), in the Āditya (sun), Sankarṣaṇa (the Destroyer) in Dyau (heaven). So in an ascending line.—99.

*Note.*—Let one meditate on the Harmonious (in His five-fold aspect) in the five worlds. Pradyumna the creator called Hiṅkāra dwells in Pṛithivī (the earth and is called Pṛithivī, the scatterer of seed); Vāsudeva called Prastāva (the First Emanation) dwells in Agni (fire), and is called Agni (the Eater); Nārāyaṇa called the Udgitha, dwells in the Antarikṣa (sky) and is also called so, because He looks into the hearts of all; Aniruddha called Pratibhāra, (the Evolver), dwells in the Āditya (sun) and is called Āditya, because he takes up all, Sankarṣaṇa called Nidhana the Destroyer, dwells in Dyau, heaven and is called Dyau because He is sportful. So in an ascending line.

MANTRA 2.

**अथावृत्तेषु द्यौर्हिङ्कार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥**

**अथ** Atha, then, now. **आवृत्तेषु** Āvṛtiteṣu, from above downwards, let one meditate on the five-fold Lord called the Harmonious. **द्यौः** Dyauh, Pradyumnaḥ, staying in heaven. **हिङ्कारः** Hiṅkārah, called Hiṅkāra **आदित्यः** Ādityaḥ, Vāsudeva, in the sun. **प्रस्तावः** Prastāvaḥ, as Prastāva. **अन्तरिक्षं** Antarikṣam,



Nârâyana in the sky. उद्गीथः Udgitha, as Udgitha. अग्निः Agnih, Anirudha, in the fire. प्रतिहारः Pratihârah, as pratihâra. पृथिवी Prithivi, Sankarṣana in the earth. निधनम् Nidhanam, as nidhana.

2. Now in a descending scale—Pradyumna in heaven; Vâsudeva in the sun; Nârâyana in the sky; Aniruddha in fire, and Sankarṣana in the earth.—100.

MANTRA 3.

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वांल्लोकेषु  
पञ्चविधं सामोपास्ते ॥ ३ ॥

इति द्वितीयः खण्डः ॥ २ ॥

कल्पन्ते Kalpante, become accessible, belong ह Ha, indeed. अस्मै Asmai, unto him. लोकाः Lokah, these regions; worlds; the Resplendent Ones. ऊर्ध्वाः Urdh-vah, below upwards. च Cha, and. आवृत्ताः Âvṛttâh, above downwards. च Cha, and. यः Yah, who. एतत् Etat, this. एवं Evam, thus. विद्वां Vidvân, knowing. लोकेषु Lokesu, in the worlds. पञ्चविधं Panchavidham, five-fold. साम Sâma, Hari, the Harmonious. उपास्ते Upâste, meditates.

3. These (ten) Resplendent (Forms), (five) on the ascending and (five), on the descending arc make accessible (all desired objects) to that (worshipper), who knowing thus the Lord, meditates on Him as the Harmonious, in His five-fold form, in the worlds.—101.

MADHVA'S COMMENTARY.

Now the Śruti teaches the meditation on the Lord, in the five-fold Sâman. In the sentence the earth is Hîkâra, etc., *prima facie* it would appear as if the earth and Hîkâra were one and the same; this is inaccurate. Hîkâra, etc., being mere words or sounds can not be objects like earth, etc. The Commentator, therefore, explains these five words first, namely Hîkâra, Prastâva, Udgitha, Pratihâra, and Nidhana. Because these words are of constant occurrence in these Khândas.

The word Udgitha is the name of Nârâyana, because He is sung as the High, through the syllable Om. Or He is called Udgitha because Avatâras, like Vâsudeva, etc., come out (Udgachchhanti) from Him. (The word Prastâva means Vâsudeva) Vâsudeva being the first Avatâra, or Form; being the highest person or Male is called Prastâva, (Pra = first, stâva = born or emanation). Sankarṣana is called Nidhana, because Sankarṣana means the destroyer; and Nidhana also means destruction; therefore, Sankarṣana alone is Nidhana. (Hîkâra is now explained, it is the name of Pradyumna). The Lord Pradyumna is called Hîkâra, because he is the Creator or Maker of hi or creation, for hi means creation. Hi means





that which is well-known, and creation is well-known. The word Prati-hāra, is the name of Aniruddha, the Supreme Lord, because He nourishes continually this world, in all its activities; therefore, the sustainer (Pratihartā) is called Aniruddha. Another meaning of Pratihartā is that he who re-absorbs, all his forms, again and again (Prati) in himself.

Admitted that the words Hīnkāra, etc., are names of the Lord how are they applied to the earth, etc. This the Commentator next answers.

These Pradyūmna, etc., are always resident in earth, etc., as established in them and because these aspects of the Lord reside in earth, etc.; therefore, earth, etc., get the name of Pradyumna, etc. The word Pṛithivī, etc., in their etymological meaning, primarily denote the Lord, and secondarily, they denote earth, etc., on account of their connection with the Lord and existing for the sake of the Lord. Because the Lord makes the crops to grow (Prathana), therefore He is called Pṛithivī or the Crop-grower (and secondarily the earth is called Pṛithivī because the crops grow on it). Fire is called Agni because it devours (Adana) all, and the Lord is called Agni as He devours the whole universe. The Lord is called Antarikṣam because He sees (Īkṣan) through all. And nothing can obstruct His gaze. This word is secondarily applied to the sky, where also there is nothing to obstruct the gaze.

The Lord is called Antarikṣa because He sees into the interior of every thing; nothing obstructs His gaze, the sky is called Antarikṣa, because there is no object in it to obstruct one's gaze.

The Lord is called Âditya, because He takes up life and sap. The sun is called Âditya, because he takes up (Adana) vapours. The Lord is called Dyau because He creates all as a *pastime*, (the √div = to play, to sport). The heaven is called Dyau, because it is also a place of sporting or play. Thus all names verily apply to the Supreme Hari.

(The above Śruti passage is thus construed by some:—"the worlds in the ascending as well as the descending lines, belong to him, who, knowing this thus, meditates upon the five-fold Sâma among the worlds." This explanation is however, incorrect. The Commentator shows this by quoting an authority.)

It is said "he who worships the Supreme Lord Hari, in His five-fold forms, in the worlds; for him these five forms, which are ten-fold, because of being five in the higher and five in the lower, or five on the ascending and five on the descending arc, give all his desires even up to Mokṣa or release."





## THIRD KHANDA.

## MANTRA 1.

वृष्टौ पञ्चविधः सामोपासीत पुरो वातो हिंकारो मेघो जायते स  
प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः॥१॥

वृष्टौ Vṛṣṭau, in the rain. पञ्चविधं Pañchavidham, the five-formed, the five-fold. साम Sāma, the Harmonious; Hari who is established by Sāma. उपासीत Upāsita, one should adore, let one meditate. पुरोवातः Purovāṭah, Pradyumna dwelling in purovāta, the fore-wind, the wind that precedes the rain. हिंकारः Hīṅkaraḥ, Hīṅkāra; established by the Sāma Bhakti called Hīṅkāra. मेघः Meghah, the cloud. जायते Jayate, becomes, gathers. सः Sah, he. प्रस्तावः Prastāvah, as Prastāva. वर्षति Varṣati rains. यः Yah, who. उद्गीथः Udgītha, Vāsudeva. विद्योतते Vidyotate, lightens. स्तनयति Stanayati, thunders सः Sah, he. प्रतिहारः Pratiharaḥ, called pratihāra.

1. Let one meditate on the five-fold Lord the Harmonious, in the rain; Pradyumna in the wind, that brings the rain clouds; Vāsudeva in the gathered clouds; Nārāyaṇa in the raining; Aniruddha in thunder and lightning.—102.

## MANTRA 2.

उद्ग्रह्णाति तन्निधनं वर्षति ह्यस्मै वर्षयति ह य एतदेवं  
विद्वान्वृष्टौ पञ्चविधः सामोपास्ते ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

उद्ग्रह्णाति Udgṛhṇāti, takes up; stops तत् Tat, that निधनं Nidhanam, as nidhana. वर्षति Varṣati, rains. ह Ha, indeed. अस्मै Asmai, unto him. वर्षयति Varṣayati, makes to rain. ह Ha, indeed. यः Yah, who. एतद् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing वृष्टौ Vṛṣṭau, in rain. पञ्चविधं Pañchavidham, five-fold. साम Sāma, Hari the Harmonious. उपास्ते Upāste, adores.

2. Saṅkarsaṇa in the ceasing (when it stops raining). For him there is rain, and the Lord showers all blessings on him who knowing Him thus, meditates on Him in the rain, as the five-fold Harmonious.—103.

## MADHYA'S COMMENTARY.

He who meditates on Viṣṇu, in His five-fold forms, existing in the fore-wind, etc., obtains rain, and for him through His five aspects Janārdana showers all objects of enjoyment, which Mukta or released souls get.

The phrase he rains for him has no object in the Śruti passage. The Commentator supplies it by the words Muktiḡān Bhogān, all enjoyments of Mukta-jīvas. That is, the Lord rains for him all enjoyments, which souls get in the state of release.





## FOURTH KHANḌA.

## MANTRA 1.

सर्वास्वप्सु पञ्चविधः सामोपासीत मेघो यत्संग्रहते स  
हिंकारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः  
प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

सर्वासु Sarvāsu, in all. अप्सु Apsu, waters. पञ्चविधं Pañchavidham, the five-fold. साम Sāma, Hari the Harmonious. उपासीत Upāsita, should meditate upon. मेघः Meghaḥ, the clouds. यत् Yat, which. संग्रहते Samgrahate, that collect together into dense masses; that move. सः Saḥ, that. हिंकारः Hīnkārah, as Hīnkāra form of Sāma Bhakti. यत् Yat, which. वर्षति Varṣati, falls (in drops). सः Saḥ, that. प्रस्तावः Prastāvah, as Prastāva form of Sāma Bhakti. यः Yah, which (drops of waters). प्राच्यः Prāchyah, to the east. स्यन्दन्ते Spandante, flow. सः Saḥ, that. उद्गीथः Udgītha, called Nārāyaṇa or Hari. यः Yah, which. प्रतीच्यः Pratichyah, to the west. सः Saḥ, that. प्रतिहारः Pratihārah, called Pratihāra. समुद्रः Samudrah, in the ocean. निधनम् Nidhanam, called nidhanam.

1. Let one meditate on the five-fold Lord the Harmonious in all waters. Pradyumna in the clouds when they collect together, Vāsudeva in the clouds when raining, Nārāyaṇa in the rivers that flow eastward, Aniruddha in the rivers flowing west, and Saṅkarṣaṇa in the ocean.—104.

## MANTRA 2.

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु  
पञ्चविधः सामोपास्ते ॥ २ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

न Na, not. ह Ha, indeed; and. अप्सु Apsu, in waters. प्रैति Praiti, dies; because the Lord dwelling in waters protects him. अप्सुमान् Apsumān, devoted to the Lord called Apsu; attains the Lord, gets Mukti. भवति Bhavati, becomes. यः Yah, who. एतत् Etat, this. एवम् Evam, thus. विद्वान् Vidvān, knowing. सर्वासु Sarvāsu, in all. अप्सु Apsu, waters. पञ्चविधं Pañchavidham, five-fold. साम Sāma, the Sāma, Harmonious. उपास्ते Upāste, meditates.

2. He who knowing this thus, meditates on the five-fold Harmonious, as residing in the waters, does not meet death by drowning; (but getting Release) possesses the Lord of all waters.—105.





MADHYA'S COMMENTARY.

Having thus mentioned the meditation of the Lord in his five-fold aspects in the rain, now the Śruti teaches the meditation on the Lord in all waters formed of rain. This khaṇḍa, therefore, also appertains to God and is not merely one which deals with physical things.

He who meditates on the Lord Nārāyaṇa in waters, and knows Him, that the Lord is five-fold even in waters, does not die by being drowned in water; because the Lord Hari dwells in waters (and protects him there). The sense is, he who meditates on the Lord Nārāyaṇa, as dwelling in waters, becomes released. Or the word Apsumān may be explained as He who produces the waters (apah sūte 'he who produces water'). The long ū is shortened and thus we get apsumān.

*Note.*—The word apsumān means devoted to Nārāyaṇa. How do you explain apsumān as Nārāyaṇavān? To this we reply, because Nārāyaṇa exists in waters, and another name of Nārāyaṇa is apsuṣad, he who dwells in waters, or he who moves on the surface of the waters. If apsuṣad be a name of Nārāyaṇa, then Nārāyaṇavān would be apsuṣadvān and not apsumān. To this we reply that the word apsumān is an example of that class of words, in which the middle term is elided. The full compound, of course, would have been apsuṣadvān, but apsumān is a shortened form. But Nārāyaṇa is the Inner Controller of all; He is not only in waters but in everything. How is it then said that meditation on the Lord in the water produces such a high result? To this we reply, that whoever is devoted to the Lord, gets always salvation. Another objection next raised is that the word apsu is in the locative case. How do you make this compound without removing the case-sign. To this we reply, that in the compound the locative case-sign is sometimes not elided. Or we may say that the word "apsu" is not at all the locative plural of apas, but is a word in the nominative singular; and denotes the Lord; and that it is a compound of two words ap+sū meaning water-producer. But if it is a compound of two words अप् (water) and सू (producer) then the form would be apsūmān with long ū, and not apsumān with short u. This anomaly is a Vaidic license.

FIFTH KHAṇḌA.

MANTRA I.

ऋतुषु पञ्चविधं सामोपासीत वसन्तो हिंकारो ग्रीष्मः  
प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

ऋतुषु Rituṣu, in the seasons. √ऋ, =to go, to know. Thus ritu=season, right, knowledge. पञ्चविधं Pañchavidham, the five-fold. साम Sāma, the Harmonious. उपासीत Upāsita, let one meditate. वसन्तः Vasantaḥ, the spring. हिंकारः Hīṅkāraḥ, Pradyumnaḥ. ग्रीष्मः Grīṣmaḥ, the summer. प्रस्तावः Prastāvaḥ, Vasudeva. वर्षा Varṣā, the Rains. उद्गीथः Udgītha, Nārāyaṇa. शरत् Śarat, the autumn. प्रतिहारः Pratihāraḥ, Aniruddha. हेमन्तः Hemantaḥ, the winter. निधनं Nidhanaṁ, Śaṅkaraṇa.





1. Let one meditate on the five-fold Harmonious in the seasons. The Lord dwelling in Spring as Pradyumna, in the Summer as Vāsudeva, in the Rains as Nârâyana, in the Autumn as Aniruddha, in the Winter as Saṅkarṣaṇa.—106.

MANTRA 2.

कल्पन्ते हास्मा ऋतव ऋतुमानभवति य एतदेवं विद्वानृतुषु  
पञ्चविधं सामोपास्ते ॥ २ ॥

इति पञ्चमः खंडः ॥ ५ ॥

कल्पन्ते Kalpante, become capable of giving (release, &c.), propitious. इ Ha, verily. अस्मे Asmai, to him, his. ऋतवः R̥itavah, the seasons. ऋतुमान R̥itumān, Lord-protected : protected by the Right. भवति Bhavati, becomes. यः Yah, who. एतद् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing. ऋतुषु R̥itusu, in the seasons. पञ्चविधं Pañchavidham, the five fold. साम Sāma, Harmonious. उपास्ते Upāste, meditates, adores.

2. For him the seasons become propitious, and he is protected by the Lord of seasons, who knowing this thus, meditates in the seasons on the five-fold Harmonious.—107.

MADHVA'S COMMENTARY.

All waters have their origin in the seasons and are dependent upon seasons. Therefore the Lord must be worshipped in the seasons. The Śruti teaches this next in this Khaṇḍa. But the seasons are six, while the divine forms are five only. How is it possible then to meditate on the six-fold seasons as an aspect of the five-fold Lord. This is done by taking the Hemanta and Śiśira seasons as one, thus reducing the numbers from six to five. The Lord is called Ritu because He is righteousness or because He is Omniscient or because He gives to the seasons their different qualities. Moreover, the various names given in Sanskrit to seasons are primarily names of the Lord. Thus Vasanta means He who gives joy to the Devas in whom He dwells. It is a compound of two words "Vasa" meaning jiva, literally "that in which the Lord dwells"; and "ta" shortened form of the verb √tan, 'to extend'; 'to give joy.' Vasa plus ta is equal to Vasanta, a nasal being added in the middle. The word Griṣma is a compound of Gri plus ra, ra means 'to give' and gri means water, the giver of water or it is derived from the root gri 'to drink or swallow'; because the Lord swallows up the oceans and dries up all waters, and so is called Griṣma. He is called Varṣā because He showers or rains (varṣana) all blessings on his devotees. He is called Ārat because He gives (rāti) prosperity (sām) to his devotees. He is called Hemanta because He causes cold (hima). Thus all these season names are primarily the names of the Lord.

We get the five-foldness of seasons by taking Hemanta (autumn) and Śiśira as one. The Lord has the names of the seasons either because He pervades the seasons, or because He is righteousness and therefore He is called Ritu; or because He gives to seasons their seasonableness or because He is all-knowing. One who meditates on the five-fold Viṣṇu





in this manner, for him that Lord gives salvation and all other desires ; for Janārdana resides in the seasons. His worshipper who is always devoted to Him, is always protected by Him. The Supreme Person is called Vāsanta, because He causes happiness to the Jīva in which He dwells. He is called Grīṣma because He swallows up the waters, He is called Varṣā, because He rains all auspicious things. He is called Śarat because He gives happiness. He is called Hemanta because He causes cold.

## SIXTH KHANDA.

## MANTRA 1.

पशुषु पञ्चविधं सामोपासीताजा हिंकारोऽवयः प्रस्तावो  
गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

पशुषु Paśuṣu, in the animals. Paśu is the name of the Lord also. प=to protect. शु=joy and bliss. Paśu=the All-blissful Protector. पञ्चविधं Pañcavidham, the five-fold. साम Sama, the Harmonious. उपासीत Upāsita, let one meditate. अजाः Ajāḥ, the goats. Ajā is the name of the Lord also. The √aj means to go, to throw. The root √añch means to honour. It also assumes the form √āj by changing ch into j, and eliding the nasal. He who is honored or worshipped (anchana) by means of sacrifices is Aja. The root √yaj to sacrifice becomes aja by dropping y. हिंकारः Hīkārāḥ, Pradyumna. अवयः Avayaḥ, the sheep. The word Avj means the Lord also, because He is the Protector: √ava to protect. The sheep are called "avi" because their wool protects from cold when made into blankets, etc. प्रस्तावः Prastāvaḥ, Vāsudeva. गावः Gāvaḥ, the cows, the Lord is called "gau" because He gives salvation "gati." उद्गीथः Udgīthaḥ, Nārāyaṇa. अश्वाः Aśvaḥ, horses. The Lord is called "aśva" because He is the *fastest* (āśu) mover of all. प्रतिहारः Pratihārāḥ, Aniruddha. पुरुषः Puruṣaḥ, man. The man is classed among paśus, or sacrificial animals, because he is the ideal sacrifice. The world rests on the voluntary sacrifice of Man for humanity. The Lord is also called Puruṣa or the Dweller in the town. निधने Nidhanam, Saṅkarṣaṇa.

1. Let one meditate on the five-fold Harmonious Lord (as residing) in (the sacrificial) animals ; Pradyumna in goats, Vāsudeva in sheep, Nārāyaṇa in cows, Aniruddha in horses and Saṅkarṣaṇa in Man.—108.

## MANTRA 2.

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु  
पञ्चविधं सामोपास्ते ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥





भवन्ति Bhavanti, become (propitious), belong. इ Ha, indeed. अस्या Asya, for him. पशवः Paśavaḥ, animals. पशुमान् Paśumān, one who has or the Lord called Paśu, the blissful Protector. भवति Bhavati, becomes. यः Yaḥ, who एतद् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing. पशुषु Paśuṣu, in the animals. पञ्चविधं Pañchavidham, the five-fold. साम Sāma, the Harmonious. उपास्ते Upāste, meditates on, adores.

2. For him are all animals and he gets the Blessed Protector, who knowing this thus, meditates on the five-fold Harmonious in the (sacrificial) animals.—109.

MADHYA'S COMMENTARY.

When the seasons revolve properly and come in their due time, the animals also propagate. Therefore animals depend upon season. Consequently, the Śruti now teaches meditation on the Lord in the animals. This chapter also refers to the Lord and not to mere animals. The word Paśumān does not mean one who is rich in animals, but it is compounded of three words, pa meaning 'to protect,' śu meaning 'joy,' u meaning 'he whose nature is thus.' Therefore the word Paśu means 'he whose essential nature is to give protection and all bliss.' It is a name of the Lord. That released soul who is devoted to the Lord is called Paśumān. Or the word Paśumān may mean "he who gets the Lord called Paśu, all-joy and protection, when released." The words ajāḥ, avayaḥ, gāvah, āśva, puruṣa, do not mean goats, sheep, cows, horses and man; but they are all names of the Lord. The Lord is called Aja because He resides in aja which means sadgati namely, salvation obtained through sacrifice. The √aja means 'to go,' 'to throw,' the root √aṇchu means 'to respect,' 'to show honour.' He who is worshipped (aṇchana) by sacrifice (aja) is called aja. The Lord is called avi, because He protects (ava) all. The Lord as Avi protects all from cold, through the wool of the sheep, that is, by blankets, etc., made of the wool of sheep, one is protected from cold. The Lord is called Gau because he gives salvation to all, for Gau means to give or a good goal. He is āśva because he moves quickest of all. He is called Puruṣa because He is the cause of all fulness.

The Lord Janārdana is called Paśu because He protects all, and His nature is all joy. The worshipper of the Lord Hari in all animals, becomes devoted to Him, or attains Him, when he gets release. The Lord is called Aja, because He is worshipped (aṇchana) by sacrifices. He is called Avi, when dwelling in sheep, because He protects (ava), as the sheep protects by its wool, converted into blankets, men from cold. The Lord is called Gau because He is the best goal. He the Highest Person dwells in cow. He is called āśva because of His swift motion. He is the swiftest of all goers. He is called Puruṣa because He causes (pūrti) fulness to all. The paśus or animals are thus words of two meanings, one as titles of God, others as the well-known names of the animals. But in the phrase bhavanti hāśya paśavaḥ the word paśavaḥ is taken in its well-known meaning of animals only. The words Ajāḥ, &c., are employed in the plural number in the Śruti, because the Lord has many-fold forms.





## SEVENTH KHANDA.

## MANTRA 1.

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो  
वाक्प्रस्तावश्चक्षुरुद्गीयः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाः  
सि वैतानि ॥ १ ॥

प्राणेषु Prāṇeṣu, in the senses. पञ्चविधं Pañchavidham, the five-fold. परोवरीयः Parovariyaḥ, the Highest among the most exalted. Para=high. Para+u=Paro, higher; Para+vara=Parovara, highest. Parovariya, Higher than the highest. साम Sāma, the Harmonious. उपासीत Upāṣita, let one meditate. प्राणः Prāṇaḥ, in the smell. हिंकारः Hīṅkaraḥ, Pradyumna. वाक् Vak, in the speech. प्रस्तावः Prastāvaḥ, Vāsudeva. चक्षुः Chakṣuḥ, in the eye. उद्गीयः Udgīṭyaḥ, Nārāyaṇa. श्रोत्रं Śrotram, in the ear. प्रतिहारः Pratīhāraḥ, Aniruddha. मनः Manaḥ, in the mind, the common sensory. निधनं Nidhanam, Saṅkarṣaṇa. परोवरीयांसि Parovariyānsi, (they are all) higher than the highest. There is no difference in them : all are the Most High : none being greater than the other, or inferior to it. वै Vai, verily. एतानि Etāni, these (five forms).

1. Let one meditate on the five-fold, the Most High (and) Harmonious, in the senses. Pradyumna in smell, Vāsudeva in speech, Nārāyaṇa in the eye; Aniruddha in the ear, Saṅkarṣaṇa in the mind (manas); verily (all) these are (equally) the Most High.--110.

## MANTRA 2.

परोवरीयो ह्यस्य भवति परोवरीयसो ह लोकाञ्जयति य  
एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु  
पञ्चविधस्य ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

परोवरीयः Parovariyaḥ, the attainment of the Most High. ह Ha, indeed. अस्य Asya, for him. भवति Bhavati, is. परोवरीयसः Parovariyasah, the most high. ह Ha, indeed. लोकान् Lokān, worlds, such as Vaikuṇṭha, Anantāsana, Śvetadvīpa. जयति Jayati, conquers, obtains. यः Yaḥ, who. एतत् Etat, this. एवं Evam, thus. विद्वान् Vidvān, knowing. प्राणेषु Prāṇeṣu, in the senses. पञ्चविधं Pañchavidham, the five-fold. परोवरीयः Parovariyaḥ, the Most High. साम Sāma, Sāman, the Harmonious. उपास्ते Upāste, meditates. इति तु पञ्चविधस्य Iti tu pañchavidhasya, thus has been taught the meditation of the Lord having five forms.





2. For him is the attainment of the Most High ; and the conquest of the highest world, who knowing this thus, meditates on the five-fold Harmonious, the Most High, in the (five) senses.---111.

MADHYA'S COMMENTARY.

Having mentioned the meditation on the Lord as dwelling in animals ; this Khanda now mentions the meditation on Him as dwelling in the senses. Because the senses are dependent upon men and animals. The word *parovariyah* occurs in the *Ēruti* passage. The Commentator explains it thus :—

That which is higher than the high (*parama*) is called *paro* (*para* + *u* = *paro*. The *u* means better, higher ; and is a sign of comparative degree). He who is higher than this ' *paro* ' is called *parovaram*. He who is higher than this ' *parovaram* ' even is called *parovariyah*.

*Note.*—The Commentator uses the word *pārovariya* in his verse, it has the same meaning as *parovariyah*. Though in the 9th Khanda of the 1st adhyāya this word was explained as "more excellent," that was a slip of the Commentator. He evidently rectifies that inaccuracy by quoting an authority, in which this word or rather its syllables are explained.

Though these forms like *Pradyumna*, etc., are separate, and exist in separate objects, yet they are not one higher or lower than the other. All of them are equally high. All of them are entitled to the epithet of *parovariyah*. Thus the Commentator next says :—

All these forms of Viṣṇu are each of them the Most High, the Most excellent, in every respect and every where.

This *parovariya* attribute belongs not only to the five-fold aspects of Viṣṇu as dwelling in the senses, but to these five-fold aspects of Viṣṇu wherever they may be, whether in the *lokas*, etc., or anywhere else. Therefore the Commentator has used the words "in every respect everywhere."

There is indeed no distinction between these forms, one is not higher or lower than the other, because they are verily always equal.

If they are all equal, how are they called the most high ? Though they are all equal among themselves, yet they are higher than everything else, so the Commentator says :—

But these are in every respect the Most High, as compared to anything else that exists.

(The words *prāṇa*, etc., primarily are the names of the Lord, secondarily they are applied to the senses).

Thus the Lord Viṣṇu is called *prāṇa*, because He is the Guide or Leader of all (*pranētri*), He is called *vāk* (speech) because He is always the revealer or the speaker of all truths, or because all words are His names. He is called *chakṣuḥ* (eye) because He sees all, in all times. He is called *Śrotram*, (ear) because He hears always, everything ; or because He gives to everything the power of hearing. He is called *manas*, because He is the prime thinker or the adviser (*mantri* or counsellor)





of all: or because He is the mantri or Guide of this whole visible, perceptible, cognisable objective world. Thus one Lord exists in His five-fold aspects, in the senses of all living beings, and is considered as five-fold.

In the Śruti passage "parovariyo hā sya bhavati," the word parovariya must be taken as "giver of release." How do you translate the same word, in the same passage, by two different ways, namely, in one place you explain it as the name of the Most High; and in another place as the state of attaining salvation? To this the Commentator answers:—

Brahman becomes His parovariya, namely his all in all, because He gives to him all that he wants.

*Note.*—In this chapter, in the preceding khaṇḍas, we had such words as apsumān, Ritamān, paśumān, etc., all meaning 'devoted to the Lord,' or "who has attained the Lord called by such names as apsu, pitu, paśu," etc.; so in this passage also the word parovariya must be so explained as to be in harmony with the previous explanation. Therefore the last Parovariya is explained as "one who has attained the Parovariya—the Most High."

## EIGHTH KHANDA.

### MANTRA 1.

अथ सप्तविधस्य वाचि सप्तविधः सामोपासीत यत्किञ्च  
वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥१॥

अथ *Atha*, now. सप्तविधस्य *Saptavidhyasya*, of the Seven-fold; now is taught the meditation on the Lord having seven forms. वाचि *Vāchi*, in speech, in collection of words. सप्तविधः *Saptavidham*, Seven-fold. साम *Sama*, Saman, the Lord called the Harmonious. उपासीत *Upāsita*, let one meditate. यत् *Yat*, what, (sentence). किञ्च *Kiñcha*, whatsoever. वाचः *Vāchah*, of speech, in a sentence. हुम् इति *Humiti*, the syllable hum, a sentence having hum in it. In such a sentence resides the Pradyumna aspect. सः *Sah*, that. हिंकारः *Hinkarah*, as Hīṅkaraḥ or Pradyumna. यत् *Yat*, what (sentence.) इति *Praiti*, the syllable pra; a sentence containing the syllable pra in it, is the abode of Vāsudeva. प्रस्तावः *Prastāvah*, the highly praised; Vāsudeva. यत् *Yat*, what. आइति *Āiti*, the syllable ā. आ; a sentence having the syllable ā. आः *Sah*, that. आदिः *Ādih*, the aspect of Lord called ādih, because in the beginning (Ādi) He appears as a boar (Varāha); this Varāha aspect is called Ādi.

1. Now is taught the seven-fold. Let one meditate on the seven-fold Harmonious in a sentence. Pradyumna in that sentence which has 'hiṅ' in it, Vāsudeva in that which has "Para"; Varāha in that which has "ā".—112.





## MANTRA 2.

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स  
उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

यत् Yat, what (sentence.) उद् इति Ut it, the syllable ut, the sentence having the syllable ut. सः Sah, that. उद्गीथः Udgitha, Udgitha, Nārāyaṇa aspect. यत् Yat, what. प्रति इति Prati iti, the sentence having the syllable prati is Pratihāra or Aniruddha, यत् Yat, what sentence contains. उप इति Upa iti, the syllable upa, in that. सः Sah, the Lord. उपद्रवः Upadravah, called upadrava, the cause of calamity or upadrava. In this aspect the Lord is called Nṛsiṃha and is the cause of all national calamities or misfortunes. यत् Yat, what. नि इति Ni iti, the sentence containing the syllable ni. तत् tat, that. निधनं Nidhanam, called Nidhana or Saṃkarṣaṇa.

2. Nārāyaṇa is in that sentence which has the syllable "Ut" in it, Aniruddha in that which has "Prati," Nṛsiṃha in that which has "Upa," and Saṃkarṣaṇa in that which has "Ni" in it.—113.

## MANTRA 3.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य  
एतदेवं विद्वान्वाचि सप्तविधं सामोपास्ते ॥ ३ ॥

इति अष्टमः खंडः ॥ ८ ॥

दुग्धे Dugdhe, milks out, *vis.*, gives the reward. The Lord as vāk or speech gives the reward to the worshipper. अस्मै Asmai, to him. वाग्दोहं Vāgdoham, the milk of speech, *vis.*, Mokṣa, the reward of the speech or the knowledge of the Lord: Release. यः Yah, who. वाचः Vāchah, of speech. दोहः Dohah, milk. अन्नवान् Annavān, rich in food. अन्नादः Annādah, able to eat food, healthy. भवति Bhavati, is, becomes. यः Yah, who. एतत् Etat this. एवं Evam, thus. विद्वान् Vidvān, knowing. वाचि Vāchi, in speech. सप्तविधं Saptavidham, Seven-fold. साम Sāma, Sāman. उपास्ते Upāste, meditates on.

3. The Lord gives to him Release which is the milk of speech. He becomes rich in food, and able to consume food (healthy), who knowing Him thus, meditates on the seven-fold Harmonious.—114.

## MADHVA'S COMMENTARY.

Having thus described the five-fold meditation on the Lord, the Śruti now mentions seven-fold meditation on Him. The words Hīkārā, Prastāva, Udgitha, and Pratihāra, have already been explained before, as the names of the various forms of the Lord; namely, Pradyumna, Vāsudeva, Nārāyaṇa, Aniruddha, and Saṃkarṣaṇa. Two more names are now





mentioned. They are Âdi, and Upadrava. The Commentator, therefore, explains these two words by quoting an authority :—

Thus it is said :—“The Lord is called Âdi because He is the cause of the beginning of a Kalpa, (and the word Âdi means *beginning*). The sportful Lord Keśava Himself in the beginning of a Kalpa assumed the form of a Varāha (boar), therefore, this form is called Âdi. The Lord is called Upadrava (or ‘public calamity’) in his Avatâra of Nṛi-Siṃha, because in this form He destroyed the great evil-doer called Hiranyakaśipu.”

(Lest one may think that the syllables Hum, Pra, Â, Ut, Prati, Upa, and Ni are identical with Pradyumna, etc., the Commentator now explains this śruti :—

In a sentence containing the syllable ‘Hum,’ the Lord in His aspect of Pradyumna constantly resides ; in a sentence containing the syllable “Â” the Lord in the form of Varāha (Boar) has His abode, in a sentence having Pra, dwells Vāsudeva ; similarly, the Lord in His aspect of Nārāyaṇa is in that sentence which has the syllable “Ut,” in His aspect of Aniruddha, He is in the sentence which has the syllable “Prati” ; in His aspect of Nṛisīṃha (man-lion), He is in that sentence, which contains the syllable “Upa” ; in His aspect of Saṅkarṣaṇa, He is in the sentence that has the syllable “Ni.”

This shows that the syllables “Hum,” “Pra,” etc., are not names of mere syllables ; had it been so, the proposition “one should meditate on the seven-fold Lord in the sentence,” becomes meaningless. These, therefore, are rightly explained as syllables occurring in a sentence. A question arises here, what is the Devatâ of that sentence in which some one of these seven syllables does not occur? To this the Commentator replies :—

If any one of these syllables is absent from a sentence, so many as are present in it, they will be the Devatâs of the sentence.

If of these syllables any one is omitted, so many as remain will regulate the Devatâ of the sentence.

Thus he who meditates always on the All-pervading Viṣṇu called Vâk, in His seven-fold aspect, for Him the Lord becomes the Giver of all desires and objects (literally becomes the milker of all objects for him.)

## NINTH KHANDA.

### MANTRA 1.

अथ खल्वमुमादित्यं सप्तविधं सामोपासीत सर्वदा  
समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

अथ Atha, now. खलु Khalu, then. अमुं Amuṃ, that. आदित्यं Âdityam, Sun, Lord called Âditya, and dwelling in the sun. सप्तविधं Saptavidham, Seven-fold, having seven forms. साम Sâma, the Sâman, Harmonious. उपासीत Upâsita,