



let a man meditate. सर्वदा Sarvadā, always. समः Samah, Sama, equal, impartial. तेन Tena, therefore. साम Sāma, the Harmonious, the same. मां प्रति मां प्रति इति Mām parti, Mām prati iti, towards me, towards me thus (think all). सर्वेण Sarveṇa, by all, for all. समः Samah, same, equally. तेन Tena, therefore. साम Sāma, the Harmonious.

1. Now then let a man meditate on that Lord called the Sun and residing in the sun, having seven forms and called Âditya. Because He is always the same, therefore He is called the Sāma. Every one equally says "He looks towards me, He looks towards me," therefore He is called the Sāma, the Harmonious.—115.

MANTRA 2

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य
यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात् ते हिंकुर्वन्ति
हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

तस्मिन् Tasmin, in that (Viṣṇu having seven forms and dwelling in the sun). इमानि Imāni, these. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, creatures, men, animals, etc. अन्वायत्तानि Anvāyattāni, refuged, dependent इति Hi, thus. विद्यात् Vidyāt, let him know, let him meditate. तस्य Tasya, of that (sun). यत् Yat, what. पुरा Pura, before. उदयात् Udayāt, rising (*viz.*, the time before rising, in that time). सः Sah, He. हिंकारः Hīnkārah, Pradyumna. तत् Tat, Him (dwelling before sunrise). अस्य Asya, of Him, *i.e.*, the Lord called Sāma. पशवः Paśavaḥ, the animals. अन्वायत्ताः Anvāyattāḥ, refuged. तस्मात् Tasmāt, therefore. ते Te, they. हिंकुर्वन्ति Hīnkurvanti, Utter Hīn. हिंकारभाजिनः Hīnkārabhājinaḥ, (they) share the hīnkara, *i.e.*, they are dependent upon and protected by Pradyumna. हि Hi, because. एतस्य Etasya, of the Lord in the sun. साम्नः Sāmnah, the Lord called Sāman.

2. Let him meditate thus "All these beings are refuged in Him." Pradyumna is that form of Him which exists in the time before the sun rises. By that form all animals are protected. Because they are protected by that form of the Harmonious called Hīnkāra (Pradyumna) therefore they utter hīn before the sun rises.—116.

MANTRA 3.

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते
प्रस्तुतिकायाः प्रशक्षाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥



अथ Atha, now. यत् Yat, which (form). प्रथमोदिते Prathamodite, in the first risen (residing). सः Sah, He. प्रस्तावः Prastāvah, Vāsudeva. तत् Tat, that. अथ Asya, of His. मनुष्याः Manuṣyāḥ, men. अन्वायत्ताः Anvāyattāḥ, refuged, dependent. तस्मात् Tasmāt, therefore. ते Te, they. प्रस्तुतिकामाः Prastutikāmāḥ, desiring praise or love, undertakings, enterprize. प्रशंसकामाः Praśaṃsākāmāḥ, desiring celebrity or praise. प्रस्तावभाजिनः Prastāvabhājinaḥ, dependent on Prastāva (Vāsudeva). हि Hi, because. एतस्य Etasya, of this Lord in the sun. साम्नः Sāmnah, of Harmonious.

3. Now that aspect of the Lord which is in the time when the sun has first risen is called Prastāva (Vāsudeva). On this form of His all men are dependent. And because they are refuged by this form of the Harmonious called Prastāva, therefore, they love all enterprize and desire praise.—117.

MANTRA 4.

अथ यत्सङ्गववेलायां स आदिस्तदस्य वयांस्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादि भाजीनि ह्येतस्य साम्नः ॥ ४ ॥

अथ Atha, now. यत् Yat, which. संगववेलायां Saṅgavavelāyām, the time when the cows have been milked and are allowed by the cowherds to suckle their youngs, i.e., when the cows are together with their calves, i.e., 3 muhurtas after early dawn or about 2½ hours. सः Sah, He. आदिः Âdih, Varāha called Âdi. तत् Tat, that. अस्य Asya, of His. वयांसि Vayāṃsi, the birds. अन्वायत्तानि Anvāyattāni, refuged. तस्मात् Tasmāt, therefore. तानि Tāni, they. अन्तरिक्षे Antarikṣe, in the sky. अनारम्भणानि Anārambhaṇāni, without support. आदाय Âdāya, holding. आत्मानं Âtmānam, themselves. परिपतन्ति Paripatanti, fly about. आदिभाजीनि Âdibhājini, dependent on the Âdi or Varāha form. हि He, because. एतस्य Etasya, of His. साम्नः Sāmnah, of the Harmonious.

4. Now that form which is in the time of Saṅgava, that is called the Âdi or Varāha. On that form of His, Birds are dependent. Because they are dependent on this form of the Harmonious, called Âdi, therefore, they fly about in the sky without support, holding themselves.—118.

Note.—The birds, perhaps, here mean Siddhas who by holding themselves (âdāya âtmānam) that is, by self-restraint and control of breath acquire the power to move in the air. Who are masters of Khechari Mudrā. These Siddhas or adepts are higher than men, but lower than Devas. Since Varāha or the Lord of gravitation is their protector, they transcend the law of gravity and move about freely from planet to planet, from stars to stars.



MANTRA 5.

अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्ता-
स्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥ ५ ॥

अथ Atha, now. यत् Yat, which (form). सम्प्रति Samprati, just at. मध्यन्दिने Madhyandine, in the midday, noon. सः Sah, He. उद्गीथः Udgitha, Nārāyaṇa. तत् Tat, that form. अस्य Asya, of His. देवाः Devāḥ, the devās. अन्वायत्ताः Anvāyattāḥ, refuged. तस्मात् Tasmāt, therefore. ते Te, they. सत्तमाः Sattamāḥ, best. प्राजापत्यानां Prajāpatyanām, among the descendants of Prajāpati. उद्गीथभाजिनः Udgithabhājinaḥ, dependent on Nārāyaṇa. हि Hi, because. एतस्य Etasya, of His. साम्नः Samnaḥ, of Harmonious.

5. Now that form which is in the time of exact noon or midday that is called Nārāyaṇa. On that form of His, the Devās are dependent. Because they are dependent on this form of the Harmonious called Nārāyaṇa and are His worshippers, therefore they are the best of all the descendants of Prajāpati.—119.

MANTRA 6.

अथ यदूर्ध्वं मध्यदिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा
अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य
साम्नः ॥ ६ ॥

अथ Atha, now. यत् Yat, which. ऊर्ध्वं Urdhvam, after. मध्यदिनात् Madhyandināt, midday. प्राक् Prāk, before. अपराह्णात् Aparāhṇāt, afternoon. सः Sah, He. प्रतिहारः Pratihārah, Aniruddha. तत् Tat, that. अस्य Asya, of His. गर्भाः Garbhāḥ, germs. अन्वायत्ताः Anvāyattāḥ, refuged. तस्मात् Tasmāt, therefore. ते Te, they. प्रतिहृताः Pratihṛitāḥ, carried from (the body of the father to the womb of the mother). न अवपद्यन्ते Na avapadyante, do not become destroyed. प्रतिहारभाजिनः Pratihārabhājinaḥ, dependant on Aniruddha. हि Hi, because. एतस्य Etasya, of His. साम्नः Samnaḥ, of Harmonious.

6. Now that form, which is in the time after midday and before afternoon is called Aniruddha. On that form of His all germs are dependent. Because they are dependent on this form of the Harmonious, called Aniruddha, therefore they are not destroyed when carried from (father to the mother).—120.

Note.—The germs or garbhas are those jīvas which have failed to evolve themselves into Devas or Siddhas (Birds) or men in one day of Brahmā or a Kalpa. These Jīvas are



carried from the old planet to the new planet by Aniruddha. They are all in a state of perfect unconsciousness. They become garbhas. The word pratihṛitā of the Śruti is very expressive. It shows the carrying of the germs from a dying out system to a just born world. Aniruddha performs this function.

MANTRA 7.

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या
अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षं श्वभ्रमित्युपद्रवन्त्युपद्रव-
भाजिनो ह्येतस्य साम्नः ॥ ७ ॥

अथ Atha, now. यत् Yat, which. ऊर्ध्वं Ūrdhvam, after. अपराह्णम् Aparāh-
ṇāt, afternoon. प्राक् Prāk, before. अस्तमयात् Astamayāt, sunset. सः Saḥ, He
उपद्रवः Upadravaḥ, Nṛisimha. तत् Tat, that. अस्य Asya, of His. आरण्याः Āraṇ-
yāḥ, wild beasts, the animals of the forest. अन्वायत्ताः Anvāyattāḥ, refuged.
तस्मात् Tasmāt, therefore. ते Te, they. पुरुषं Puruṣam, men. दृष्ट्वा Dṛiṣṭva, seeing.
कक्षं Kākṣam, lurking or hiding place, a forest of dead-trees. श्वभ्रं Śvabhram,
a den, a hole. इति Iti, thus (thinking that it will protect). उपद्रवन्ति Upadravanti,
run (towards them). उपद्रवभाजिनः Upadravabhājinaḥ, dependent on Upadrava. हि
Hi, because. एतस्य Etasya, of His. साम्नः Sāmnah, of Harmonious.

7. Now, that form which rules the period between the afternoon and the sunset is called Nṛisimha. On that form of His, wild beasts or Āranyas are dependent. Because they are dependent on this form of the Harmonious called the Nṛisimha, therefore, they run towards the forest and the dens, when they see a man (a hunter).—121.

Note.—These Āranyas are semi-human beings, which dwell in the caves and dens of the dying out world. They are higher than the Garbhas and lower than the Pitṛis.

MANTRA 8.

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्त
स्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एव खल्वमुमा-
दित्यं सामोपास्ते ॥ ८ ॥

इति नवमः खण्डः ॥ ९ ॥

अथ Atha, now. यत् Yat, which. प्रथमास्तमिते Prathamāstamite, at first
setting. तत् Tat, that. निधनं Nidhanam, Saṅkarsaṇa. तत् Tat, that. अस्य
Asya, of His. पितरः Pitarah, pitṛis. अन्वायत्ताः Anvāyattāḥ, refuged. तस्मात्
Tasmāt, therefore. तानि Tān, them (pitṛin). निदधति Nidadhati, put down
(पिंडान् इति शेषः piṇḍān). निधनभाजिनः Nidhanabhājinaḥ, dependents on Nidhana.
हि Hi, because. एतस्य Etasya, of His. साम्नः Sāmnah, of Harmonious. एव Evam,
thus. खलु Khalu, indeed. अमुं Amum, that. आदित्यं Ādityam, the sun (dwelling in
the sun). सप्तविधं Saptavidham, seven-fold. साम Sāma, Sāman. उपास्ते Upaste,
one meditates upon.



8. Now that form which rules the period when the sun first sets, is called Saṅkaraṣaṇa. On that form of His the Pitṛis are dependent. Because they are the dependents of this form of the Harmonious called Saṅkaraṣaṇa, therefore, the ignorant even put down the funeral cakes for them. Thus he who meditates on the Lord called Sâman, in His seven-fold forms, residing in that sun, in this way (gets release.)—122.

MADHVA'S COMMENTARY.

The author now mentions the meditation on the Lord, under seven-fold Sâman. According to old commentaries the present chapter is thus described:—"In the first adhyāya, among the five-fold, it has been explained how one ought to think of the members of Sâma as the sun. What is laid down now is that one ought to think of the sun as the complete Sâma, with due regard to its members and then he ought to meditate upon the seven-fold Sâma." The old commentators have thus taken it to apply to the visible sun. This is, however, incorrect. Because the visible sun is not always the same to all, and it is not the *refuge* of all creatures. These, however, are the attributes applied to Âditya of this Khanda. Therefore, the Âditya mentioned here, can not mean the physical sun. So the Commentator says.

So also:—"Let one meditate on the Supreme Viṣṇu called Âditya, residing in the sun. He has seven aspects or forms, He is called Sâma, because He is always the same (Sâma—same). He is called Sâma also for this reason, because (every one thinks that He is his special beloved) and loves him only. They say "He faces me, He faces me." Thus because He is seen by all in one's own direction, therefore, He is called Sâma, from Sâmya dṛiṣṭi or sameness of vision.

Objection.—The Lord Viṣṇu residing in the sun, is not visible to all; how is it possible then to say that because He is same to the eyes of all, therefore, He is called Sâma? This objection is answered next by the Commentator:—

"The sameness of the vision of all is with regard to the solar orb, and Viṣṇu is the cause of this; therefore, all see Viṣṇu or the solar orb in his own direction. (Since He is the cause of the parallel rays of the solar orb, therefore, He is the real producer of this sameness of vision.) In this Lord Viṣṇu alone is verily refuted all these creatures.

"Before rising, this Lord Viṣṇu is called by the name of Pradyumna (Pra = before...dyu = light) He is the support of all animals, He is the self on whom depend all animals. On rising He is Vāsudeva similarly (and this aspect of the Lord dwells in the risen sun). He is the refuge or support of human beings. Similarly, the Lord in His aspect of Varāha resides in the sun at the time called Saṅgava (namely, when cows are taken to be milked.)

At the Saṅgava time—at the time when the rays are put forth; or, at the time when the calves are allowed to be with the cows the form of the sun that appears at that



time that is the Âdi Bhakti, i.e., the syllable 'Om.' This is the ordinary explanation of this word. It, however, is the meeting (sam) point of two planes or globes (gavah)—the astral plane which is midway between the Human and the Deva—Super-human but sub-divine.

In this form the Lord Viṣṇu is the refuge of all Birds. Similarly the Lord Viṣṇu, called Nârâyana, dwells in the midday sun, and He is the support of the Devas. Next to it is Aniruddha. This is the aspect of the Lord Viṣṇu dwelling in the sun, *after* midday, but *before* afternoon. In this form he is the support of creatures who are still in the womb, and not yet born. After that, namely, in the sun which appears before sunset and after afternoon, He is called Nri-Simha and He is the refuge of all wild animals. After that, the form which appears in the setting sun, is called Saṅkarṣaṇa. He is the refuge of the Pitṛis. This seven-fold Viṣṇu should be meditated upon. He who thus meditates upon Him, gets the Highest Place (after) becoming free from the ocean of Samsâra."

Note—This describes an evolutionary period, or the Day of Brahmâ. Just before sun rise, i. e., before the advent of man on this earth, animals appear on its surface; and the Lord as working through animals, from His seat in the sun, is called Pradyumna; and the cosmic note of the animal world is hîṅ. Then comes humanity on this earth. The birth of humanity is poetically likened to the rising sun. The Lord working through men from the sun is called Vâsu Deva. When through course of ages humanity evolves into psychic beings called Birds or movers-in-space, then is the period just before the midday of creation. This Bird period of evolution has yet to come. When this period will dawn, then men will possess the power of moving freely through space; going from one planet to another; and not tied down to this earth, as they are at present. Whether they will do so in their physical body or astral body will depend upon the amount of evolution made by each man.

After this Bird period, comes the Deva period of humanity. The man is now free to move, not only in the physical and astral, but through the Deva world also. It is at this period that the Devas mix freely with men, for men have become Deva-like. This is the culminating point of humanity; and the Lord in this aspect is called Nârâyana. Then begins the decline. The humanity passes out from the world into the subtler regions. It no longer exists on this physical globe. Then comes the gestation state, in the higher plane. This state is called Garbha or womb; and the Lord presiding over this state is called Aniruddha. After that comes the manifestation of beings, half men and half beasts. These beings called upadrava—calamities, misfortunes, monsters, are on the astral plane and are called Âraṇyas or wild beasts also. These are the Terrible Ones, the great calamities. The Lord presiding over them, is called Nara-Simha, the Man-lion. When the close of the Day of Brahmâ comes, these souls which are still on the subtler plane, become the seeds of future evolution; they are called the Pitṛis. The Lord presiding over them is called Saṅkarṣaṇa. These Pitṛis take birth on the new globe of the new system and are followed again in the same order by men, Birds, Devas, etc. But, what became of the men who had evolved up to Devas? These beings, either remain as rulers of the new world, or pass out to higher evolution. Only the Garbhâs, the Âraṇyas and the Pitṛis evolve as a rule on the new globe; and not the Devas, the Birds, and the men of the past Day.

The Commentator now explains the phrase "therefore they move in the air without any support."



As Varāha (the Lord as Varāha) supports all, therefore the Birds who are refuged in that form, are capable of moving in space without any support.

[May not Varāha denote gravitation that keeps all suns and planets in their proper places? The Siddhas called Birds have the power of moving in space, because they are worshippers of the Varāha aspect of the Lord.]

The Commentator now explains the passage "Therefore they make the sounds of hiñ...because they are sharers of this sāman."

They make the sound hiñ, because they are dependent upon the Lord named Hiñkāra (Pradyumna.)

This also explains the phrase "sharers of hiñkāra," i. e., refuged in the Lord called Hiñkāra.

The Commentator now explains the passage "Therefore they love prastuti and praśaṁsā...because they are sharers of Prastāva." The two words prastuti and praśaṁsā are not synonyms.

Because men are dependent upon or refuged in Prastāva (Vāsudeva) therefore, they are lovers of prastuti, i. e., of novel undertakings, adventures and enterprises, and of praśaṁsā or praise and celebrities. This is so, because Vāsudeva called Prastāva is first of the Avatāras or manifestation, and the presiding deity of praise and celebrity.

The Commentator next explains the passage "therefore they are the best of the descendants of Prajāpati, because they are sharers in Udgīthā. The Devas have not become best merely because they are dependent upon and refuged in Nārāyaṇa, for then the animals and men also would have become best, because they also are dependent upon and refuged in the Lord in His form of Pradyumna and Vāsudeva, and all forms are equal in greatness. The Commentator answers this objection :—

Ths Devas have become the best of all descendants of Prajāpati, because they worship and meditate on the Lord as full of all perfect qualities. This is denoted by the etymological meaning of the word Nārāyaṇa itself. It is this *worship* which has made the Devas pre-eminent and nothing else.

An objector says how do you say that the Devas became best of all creatures by the mere *worship* of Nārāyaṇa as full of all excellent qualities; when we find that in Madhu Vidyā etc., mention is made that the Devas became best of all creatures by worshipping Vāsudeva, etc. So the *worship* of Nārāyaṇa alone is not sufficient. To this the Commentator answers.

If the other forms like Pradyumnā, Vāsudeva, &c., are worshipped as full of all perfect qualities, then such worship also becomes the worship of Nārāyaṇa indeed, and produces the same effect.

But how the worship of other forms can become the worship of Nārāyaṇa, merely by the fact that one worships a Lord in that form as full of all perfect and excellent qualities? To this the Commentator answers.

Because the word Nārāyaṇa means literally He who is full of all excellent and perfect qualities; therefore, the worship of any form with



the notion that it is full of all perfect and excellent qualities is the worship of Nārāyaṇa in its literal sense.

Ara means evil, fault. Na+ara=nāra, "free from blemish or fault." Qualities in which there are no blemish or faults, are called nārā or faultless, excellent perfect qualities. Ayana means refuge, abode. He who is the abode of all faultless, excellent and perfect qualities is called Nārāyaṇa.

Since the germs are under the special protection of Aniruddha, therefore, they are not destroyed, though carried from the body or loins of the father (to the womb of the mother). On the contrary, they increase therein. On the other hand, everything else like food, etc., entering from outside into the system becomes assimilated with the system and is so destroyed; but not so the germs when they enter the body.

But what is the authority that the Lord as Aniruddha protects the germs. The Commentator quotes a Śruti in support of it.

As says a Śruti (Rig Veda, X. 184. 1). "May Dhâtâ lay the germ for Thee." Because Dhâtâ here means the Lord Aniruddha and not the four-faced Brahmâ.

But how do you know this? Because in the preceding passage the Lord Viṣṇu is mentioned and so the whole hymn is a praise of the four forms of Viṣṇu.

Because in the preceding three lines or padas Viṣṇu, Tvaṣṭar and Prajâpati are mentioned and in the fourth line Dhâtâ occurs, therefore, these are inferred to be the four forms of Viṣṇu as mentioned here, namely, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

The whole stanza of Rig Veda is as follows:—

"May Viṣṇu form and mould the womb, may Tavaṣṭâr duly shape the forms."

"Prajâpati expel the foetus, and Dhâtâr lay the germ for thee."

But how do you say that this Viṣṇu, Tvaṣṭâ, &c., denote the four forms of Viṣṇu, and are not the names of separate deities? This the Commentator answers by quoting an authority.

As says a text:—"The forming and moulding of the womb is from Vāsudeva; the shaping of the form belongs to Saṅkarṣaṇa; the act of ejecting the child from the womb called Niseka and translated above as expel the foetus is the work of Pradyumna, while maintaining the germ in the womb and nourishing it there, is the act of Aniruddha."

('Forming and moulding the womb' means the power to produce the son, or it may mean the purification of the womb. 'Shaping the form' means the construction of the various limbs and organs of the body of the child in the foetus. The 'ejectment' means expulsion of the child from the womb, when the time of delivery has approached. Letting the germ means upholding the foetus. If Vāsudeva, &c., perform these functions, why does the Vedic Śruti not mention these names, and why does it use names like Viṣṇu, Tvaṣṭâ, &c? To this the Commentator answers by showing that these names etymologically are the same:—

Viṣṇu comes from the $\sqrt{\text{Vis}}\text{ṛi}$ 'to pervade,' and Vāsu Deva also means the Lord who pervades all; and thus both are one. Tvaṣṭâ comes



from the \sqrt{Tvas} 'to shine,' and Saṅkarṣaṇa also means the same. Prajāpati means 'he who causes the offspring (Prajā) to fall (pāta) from the womb, on the ground; and Niseka means coming out of the womb; therefore Prajāpati (or he who ejects the foetus from the womb) is Pradyumna. While Aniruddha is Dhātā because he upholds (Dhāraṇa) the foetus.

Admitted that these four names found in the Vedas may be thus identified with the four names, Vāsu Deva, etc., but what are the two Aśvins mentioned in the next stanza which runs as follows :—

"O Siniṣālī, set the germ, set thou the germ, Sarasvatī :

May the Twain Gods bestow the germ, the Aśvins crowned with lotuses.

To this the Commentator answers.

Kṛiṣṇa and Rāma are the Aśvins mentioned in this passage.

The Commentator next explains the passage the animals run to forests and dens from men.

'Because the form of Nṛi Siṃha dwells always in forest and dens; therefore, the wild animals, when frightened, instinctively run towards forest and dens, for protection; even though they know not that their protector Nṛi Siṃha is always there. Because when the wild animals are frightened the Lord as Nṛi Siṃha is always their protection.

Because Saṅkarṣaṇa is said to be the refuge of the Pitṛis, therefore, even the ignorant put down or offer funeral cakes (Piṇḍas) to them; otherwise, how could these offerings, thus given, reach the dead ancestors? (Because Saṅkarṣaṇa is the Lord of the Pitṛis, he carries these offerings to them.)

Though there is no difference, among these (four) forms either in quality or in name, (for any name is as good to call upon the God as the other, for all these forms are equally the Most High) yet His most particular favourite name is said to be Nārāyaṇa. Because verily all the other names conjointly denote what the single word, Nārāyaṇa does. Or because any one of those names is equal to that of Nārāyaṇa, and can be as effective as that name, then only, when it is meditated upon with the full significance of the word Nārāyaṇa; that is, with the notion that the Lord is full of all auspicious, excellent and perfect qualities and the name denotes the same.

(It was mentioned before that the Devas became pre-eminent over all, because they knew the meaning of the name Nārāyaṇa and understood it to mean the fullness of all excellent qualities.) Thus only by knowing the significance of the name and by so worshipping the Lord, the Devas became the best of all the descendants of Prajāpati.



TENTH KHANDA.

MANTRA 1.

अथ खल्व्वात्मसंमितमतिमृत्यु सप्तविधः सामोपासीत
हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

अथ खलु Atha Kbalu, now then. आत्मसंमितं Ātmasammitam, self standard, one that cannot be compared to anything else than its own self, as gagana or space has nothing else to compare it with than itself. Or it may mean equal to each other. Uniform to itself. अतिमृत्यु Atimṛityu, deathless, one who has crossed over death, conquered death. सप्तविधे Saptavidham, seven-fold, (in the forms of Pradyumna, etc.) साम Sāma, Sāman, the Harmonious. उपासीत Upāsita, let one meditate. हिंकार Hīnkāra, as Hīnkāra (has three syllables.) त्र्यक्षरं Tryakṣaram, three syllables. प्रस्तावः Prastāvah, Prastāva (has three syllables.) इति Iti, thus. तद् Tat, therefore. समं Sāman, equal.

1. Now then let one meditate on the seven-fold Harmonious, whose forms are equal to each other, and who is deathless. Hīnkāra has three syllables and Prastāva has also three syllables. Therefore, both these forms (Pradyumna and Vāsudeva) are equal to each other (in knowledge, bliss and power).—123.

MANTRA 2.

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं
तत्समम् ॥ २ ॥

आदिः Ādih, First. Varāha. इति Iti, thus. द्वि Dvi, two. अक्षरं Akṣaram, syllable. (But how do you make it three syllables? Ans.—by adding pra from Pratihāra which has four syllables.) प्रतिहारः Pratihārah, Aniruddha. इति Iti, thus. चतुर् Chatur, four. अक्षरं Akṣaram, syllables. ततः Tatah, from that, *vis.*, from Pratihāra. इह Jha, to this, *vis.*, to Ādi should be added. एकं Ekam, one, *vis.*, the syllable pra. तद् Tat, therefore. समं Sāman, equal.

2. The word Ādi has two syllables and the word Pratihāra has four syllables, taking one syllable from the last and adding it to the first, both become tri-syllabic. Therefore Varāha and Aniruddha are equal (in knowledge, bliss and power).—124.

MANTRA 3.

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं
भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

उद्गीथः Udgitha, Nārāyaṇa called the Udgitha. इति Iti, thus. त्रि-अक्षरं Try-akṣaram, three syllables. उपद्रवः Upadravaḥ, Nṛsiṃha. इति Iti, thus. चतुरक्षरं Chaturakṣaram, four syllables. त्रिभिः Tribhiḥ, with three. त्रिभिः Tribhiḥ, with three. समं Samam, equal. भवति Bhavati, become (Two names become equal.) अक्षरं Akṣaram, one syllable, i.e., the last syllable of Upadravaḥ. अतिशिष्यते Atiśiṣyate, remains over, viz., the syllable Vaḥ is excessive. त्रि-अक्षरं Try-akṣaram, three syllables, viz., Vaḥ has also three syllables v, a, h, व अः) तत् Tat, therefore. समं Samam, equal (to the other names like Hīnkāra, etc.)

3. The word Udgītha has three syllables, the word Upadrava has four syllables. The three and three are equal, the one syllable (of Upadravaḥ) which is left over, is also tri-syllabic; therefore, it also is equal to the other names, (like Hīnkāra, Prastāva, etc., and it is the name of Kṣīrābdhiśāyin).—125.

MANTRA 4.

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि
द्वाविंशतिरक्षराणि ॥ ४ ॥

निधनं Nidhanam, Saṅkarṣaṇa. इति Iti, thus. त्रि-अक्षरं Try-akṣaram, three syllables. तत् Tat, therefore. समं Samam, equal. एव Eva, certainly. भवति Bhavati, becomes. तानि Tāni, these (forms, Hīnkāra, etc.) ह Ha, Verily. वै Vai, indeed. द्वाविंशति Dvaviṁśatiḥ, twenty-two. अक्षराणि Akṣaraṇi, syllables.

4. The word Nidhana has three syllables; therefore, this name of the Lord is also verily equal to the other names. Thus altogether there are twenty-two syllables.—126.

MANTRA 5.

एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो
द्वाविंशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥ ५ ॥

एकविंशत्या Ekaviṁśatyā, by the knowledge of the twenty-first, viz., by Kalki denoted by the syllable "न" "Na" of Nidhana. आदित्यं Ādityam, the sun, the Lord residing in the sun. आप्नोति Āpnoti, gets. एकविंशः Ekaviṁśaḥ, twenty-first from Keśava in the forehead. वै Vai, verily. इतः Itah, from this, viz., from this body from the Lord Keśava residing in the forehead. असौ Asau, that

Kalki. आदित्यः Ādityah, in the sun. द्वाविंशेन Dvaviṁśena, by the knowledge of the twenty-second, *viz.*, of Vah, the name of Kṣīrābdhisāyin. परं Param, above. आदित्यात् Ādityat, the sun. जयति Jayati, obtains, conquers. तत् Tat, that (the twenty-second.) नाकं Nakam, free from sorrow, blessed. तत् Tat, that. विषोकं Viśokam, destroyer of grief of His devotees.

5. By the knowledge of the twenty-first (Kalki), a man reaches the sun (Kalki residing in the sun); for Kalki is verily the twenty-first from here (Keśava in the forehead). By the knowledge of the twenty-second, he attains what is beyond Kalki. He is the Griefless and He is the Destroyer of grief (of His devotees).—127.

MANTRA 6.

आप्नोतीहादित्यस्य जयं परो हास्यादित्यजयाजयो भवति य एतदेवं
विद्वानात्मसंमितमतिमृत्यु सप्तविधं सामोपास्ते सामोपास्ते॥६॥

इति दशमः खण्डः ॥ १० ॥

आप्नोति Āpnoti, gets. इह Iha, here (in the earth in the form Jāmadagni, etc.) आदित्यस्य Ādityasya, of the sun (of Kalki.) जयं Jayam, victory, attainment. परः Parah, above, higher qualifying जयः jaya, indeed. अस्य Asya, of this, *viz.*, of the worshipper. आदित्यजयात् Ādityajayat, after attainment of the Lord in the sun, *viz.*, Kalki. जयः Jayah, attainment. भवति Bhavati, becomes. यः Yah, who. एतत् Etat, this Lord Viṣṇu. एवं Evam, thus. विद्वान् Vidvān, knowing. आत्मसंमिते Ātmasammitam, uniform to itself. अतिमृत्यु Atimṛityu, deathless. सप्तविधं Saptavidham, seven-fold. साम Sama, Harmonious. उपास्ते Upāste, meditates. साम Sama, Harmonious. उपास्ते Upāste, meditates.

6. He who meditates on this seven-fold form of the Harmonious thus, knowing each to be equally (great and) uniform with the other and Deathless, attains (not only) here the form residing in the earth, etc., but reaches (Kalki in) the sun, and indeed a higher attainment than the reaching the sun (*viz.*, reaching Kṣīrābdhisāyin).—128.

MADHYA'S COMMENTARY.

The Śruti now teaches the meditation on the seven-fold Lord called Sāma, by showing that when thought of with regard to the attributes of knowledge, bliss and power, there is always difference between Jīvas, from Brahmā downwards; yet there is no such difference in Pradyumna, &c., which are the forms of the Lord. All these forms have this peculiarity, and differ from all other entities in this, that while the latter differ from each other in the possession of the quantity and quality of knowledge, bliss and power, wisdom, intelligence, joy and activity; yet these Divine Forms are absolutely equal to each other, so far as these three qualities are concerned.



The old view is that this Khaṇḍa relates to the well-known Sāma Veda. That is wrong. For it is impossible for any scripture or for the Sāma Veda, which consists of mere words, to possess the attributes of being "Ātmā Sammita," "uniform with itself," or of "leading beyond death." Such, however, are the attributes given to it here. The qualities moreover of being "griefless," etc., are inapplicable to any scripture. "But," says an objector, "even if it be taken as applying to the Lord, how can the Lord be said to be "uniform with itself," because differences appear in the various forms that He assumes from time to time. For though the words "Gau" and "Go," both denote the same thing, namely, "a cow," yet they are not the same, so far as the words are concerned. Therefore, the epithet that the Lord is "uniform-in-itself" is not appropriate. To this the Commentator answers by quoting an authority:—

He who has no one else equal or like unto Him, and whose forms are all equal and of the same kind, He is called "Ātmā Sammita;" such is Viṣṇu. He is called "beyond death," because He is deathless. That Viṣṇu exists seven-fold, having seven forms called Pradyumna, Vāsudeva, Varāha, Nārāyaṇa, Aniruddha, Nṛi Siṃha and Saṅkarṣaṇa. All these forms, however, are equal in knowledge, bliss and power.

According to old commentators the words Hīṅkāra and Prastāva are called equal, and are said to be the names of Sāma Veda. This is an erroneous explanation; and is due to not understanding the full significance of the words "Tat Sāman" which occur so many times in the Khaṇḍa. The Commentator shows that all these names Hīṅkāra, Prastāva, etc., when analysed, resolve themselves into three syllables each, and that those which have a syllable less or more, become tri-syllabic by adding a syllable from another name, or rejecting one. Thus we have eight forms and names mentioned in this Khaṇḍa, each of which is the name of the Lord, and denotes the possession of the three attributes of knowledge, bliss and power. The following table will make it clear:—

Name.			Knowledge.	Bliss.	Power.
1.	Hīṅkāra	Pradyumna ...	Hiṅ	kā	raṅ
2.	Prastāva	Vāsudeva ...	Pra	stā	vaṅ
3.	Ādipra	Varāha ...	Ā	dī	pra
4.	Tihāra	Aniruddha ...	Ti	hā	raṅ
5.	Udgit	hā Nārāyaṇa ...	Ut	gī	thāṅ
6.	Upadra	Nṛi Siṃha ...	U	pa	dra
7.	Nidhanam	Saṅkarṣaṇa ...	Ni	dha	nam
8.	Vaṅ	Kṣīrābdhiśāyin ...	V	a	ḥ

According to Madhva, Vaṅ denotes the eighth form of the Lord (the form that sleeps on the cosmic ocean.)

The three syllables of all the names Hīṅkāra, etc., belonging to the various forms of the Lord, always denote the three attributes, namely, knowledge, bliss and power, syllable by syllable. (Thus, every form



not only possesses these three attributes, but its very name also denotes the same fact).

Though Âdi has only two syllables yet taking the syllable Pra, from the beginning of the word Pratiâra and joining it to the name Âdi (which thus becomes Âdipra), we get both names of the Lord tri-syllabic (one as Âdipra and the other as Tihara.)

The word Upadrava has four syllables. Its last syllable is taken separately, as making one word (and itself consisting of three letters Vah.)

Though in Upadravaḥ the syllable "vaḥ" is left off as excessive, yet it is also the name of Nârâyana, and designates that form of His, which sleeps on the ocean of milk. But in the case of this word, instead of syllables, we take the three letters vaḥ as denoting the three attributes, knowledge, bliss and power: thus this vaḥ becomes the name of the Sleeper on the ocean of milk, and is also expressive of knowledge, bliss and power; and thus the Supreme Person is denoted by this word also. He who knows the meaning of the word vaḥ attains the Lord, sleeping on the ocean of space. But by knowing Him in the remaining twenty-one syllables, the Lord presiding in the solar orb is obtained.

This verily Lord Viṣṇu thus becomes possessed of twenty-two forms, of which twenty-one consist of triads of three syllables while the last consists of one syllable only (vaḥ); and designates the Sleeper on the ocean of milk. Thus the Lord has twenty-two forms.

The four forms Pradyumna, Vâsudeva, Varâha and Nârâyana have each a triad in it, and thus they become twelve ($3 \times 4 = 12$). They are rulers of twelve months and dwell in those months and these presiding deities of the months have the twelve names beginning with Keśava and the rest.

The fifth Aniruddha has three forms, the sixth Nṛi Siṅha is also a triad. The triad of Aniruddha and the two forms of Nṛi Siṅha form a pentad; and this pentad presides over the five seasons in the form of fish, &c.

The third form of the triad of Nṛisitha (two already have been appropriated by the seasons), resides in earth and is called Jâmadagnya. The triad of the seven namely of the Saṅkaraṇa consists of three forms, namely, Râma, Kṛiṣṇa and Kalki which exist in the sky, heaven and the sun, respectively. By knowing any one of these twenty forms of the Lord, one goes to that form of the Lord which resides in that particular locality: that is, one goes to that Loka on which that form presides. By knowing



the twenty-second form, called the Lord-sleeping-on-the-ocean-of-milk, one attains the indestructible form, the highest Mukti.

This incidentally shows that Mukti is not attained until the Yogi reaches the Śveta-dvīpa where sleeps Kṣīrābdhisāyin.

This twenty-second form is called Nākam, because it is free from all sorrow and grief. *K* means happiness, *aka* means absence of happiness. Nāka means negation of the absence of happiness, that is, positive joy. The double negative shows the intensity of joy; because He is essentially full of intense bliss. He is called Viśoka because He destroys all the sorrows of "His devotees." Thus in the Sāma Samhitā.

It has been mentioned above that the worship of any particular form of the Lord takes the worshipper to the loka on which that Lord presides. An objector says: this assertion is not absolutely correct, because it has also been said that the worshipper of the form of the Lord presiding over earth, gets to the Solar world also, because all forms are uniform to each other. This objection is answered by the Commentator by taking up the sixth Mantra of this khaṇḍa and explaining it.

The phrase "He obtains here victory over the Sun" is next explained. The word here means that even if he has reached that form of the Lord which presides over earth, he attains also that form which is in the Sun; since all forms are uniform and are one in their community of power and bliss and knowledge. The phrase "To Him accrues a victory higher than the victory over the Sun," is now explained. After attaining to the Lord who is called Āditya and who resides in the Sun he obtains a higher victory, namely, he obtains another form of the Lord called Sleeper-on-the-ocean-of-milk.

For this the Commentator quotes an authority. "Though it is true that one by worshipping a particular form of Viṣṇu can attain that form, and he thereby can attain all other forms of the Lord; because of the uniformity of all forms; yet the worship of other forms is not a redundancy; because by such worship there accrues *increase* of happiness to the devotee; therefore, it is always good to worship as many forms of the Lord as one can.

And there is attainment of the twenty-second form more easily. The word "victory" of the text has been explained by the Commentator as attaining the Lord. He next quotes an authority for this interpretation.

The word *Jaya*, 'victory' here means attainment; just as we find it in the following Mantra of the white Yajurveda, XV.8.

Iman no deva savitar yajñam praṇaya devavyam sakhividam sattra jitam dhanajitam svarjitam.

God Savitar speed this God-loved sacrifice of ours, friend-finding, ever-conquering, winning wealth and heaven.



As in the above mantra the word *Jaya* mean attainment, so here also.

Next the phrase 'verily twenty-first is that which is in the Sun.' This shows that the Lord in the Sun is twenty-first in order and that this counting begins from here *itah*. But the word 'here' is ambiguous. To what does it refer? If it refers to the form in the earth, namely to *Jāmadagnya*, then the form in the Sun is not twenty-first from it. The Solar form *Kalki* is twenty-first, if counted from *Keśava*. This does not refer to their being in the months or seasons but it refers to *Keśava*, &c., presiding over the various organs of the body commencing with the forehead. Therefore, the Commentator says—

The twenty first is to be counted from the form of *Keśava* presiding on the forehead and so on, namely :—

On the forehead *Keśava*; stomach *Nārāyaṇa*, heart *Mādhava*, throat *Govinda*, right side of the stomach *Viṣṇu*, on the right arm *Madhusudana*, ear right *Trivikrama*, left of the stomach *Vāmana*; left of the arm *Śrīdhara*; left ear *Hṛṣīkeśa*; back *Padmanābha*; shoulder *Dāmodara*.

But the *Śruti* says the twelve months, the five seasons and the four *Lokas* constitute twenty-one. How do you reconcile your explanation with the text? To this the Commentator answers :—

Hari himself is known by the twelve names of the months. He is called the *Chaitra* because He brings about the union of the moon with *Chitrā Nakṣatra* and so on, for other names. He is called *Loka* because He is all-resplendent (*āloka* equal to light).

He is called *Āditya* because He eats up (*Ādana*) or evaporates all waters by his rays.

ELEVENTH KHANDA.

MANTRA 1.

मनो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः
प्राणो निधनमेतद्वायत्रं प्राणेषु प्रोतम् स य एवमेतद्वायत्रं प्राणेषु
प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया
पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्रतम् ॥ १ ॥

इत्येकादशः खण्डः ॥ ११ ॥

मनः *Manah*, in the mind. हिंकारः *Hīṅkaraḥ*, *Hīṅkāra Pradyumna*. वाक् *Vak*, in the speech. प्रस्तावः *Prastāvaḥ*, *Vāsudeva*. चक्षुः *Chakṣuḥ*, in the eye or sight. उद्गीथः *Udgītha*, *Nārāyaṇa*. श्रोत्रं *Śrotam*, in the hearing. प्रतिहारः *Pratīharaḥ*, *Aniruddha*. प्राणः *Prāṇaḥ*, in the breath. निधनम् *Nidhanam*, *Saṅkar-ṣaṇa*. एतन् *Etat*, (this refuted in *Viṣṇu* dwelling in *Prāṇa*.) गायत्रं *Gayatram* the Lord called *Gayatra Sama*. प्राणेषु *Prāṇeṣu*, in the *prāṇas*, in the forms of the *Viṣṇu* residing in the senses. प्रोतं *Protam*, interwoven, expressive of that



controlled by that Lord Viṣṇu. सः Sah, he. यः Yah, who. एवं Evam, thus एतत् Etad, this. गायत्रं Gāyatram, the Lord called Gāyatra Sāman. प्राणिषु Praṇeṣu, in the senses. प्रोतं Protam, interwoven, refuged, controlled by. वेद Veda, knows. प्राणीभवति Praṇibhavati, becomes beloved of Viṣṇu dwelling in the senses, सर्व Sarvam, whole, all, entire. आयुः Ayuḥ, life, viz., release, Mokṣa. एति Eti, attains. ज्योक् Jyok, all-knowing. जीवति Jivati, lives. महान् Mahān, great. प्रजया Prajaya, through offspring or wisdom. पशुभिः Paśubhiḥ, with cattle, or with Vedas. भवति Bhavati, becomes. महान् Mahān, great. कीर्त्या Kīrtiā, with fame. महामनाः Mahāmanāḥ, high minded. स्यात् Syāt, let (him) be. तत् Tat, his. व्रतम् Vratam, vow, motto.

Let one realise the glory of the five-fold Harmonious called Gāyatra sāma in the senses.

1. Pradyumna in mind, Vāsudeva in speech, Nārāyaṇa in sight, Aniruddha in hearing, and Saṅkarsaṇa in smell. That is, the Gāyatra Sāman as refuged in the Lord, residing in the senses. He who thus knows this Gāyatra refuged in Viṣṇu, dwelling in praṇas, becomes the object of affection to the Lord, gets Life Eternal, lives as all-knowing, and great in children and cattle (wisdom and Vedic knowledge), great in fame; and his vow is "Be high minded."—129.

MADHVA'S COMMENTARY.

(In this and the ten succeeding Khaṇḍas is again mentioned the glory of the Lord as expressed by such terms as Gāyatrya Sāman, Rathantara Sāman, etc., and as the controller of those. The present Khaṇḍa shows that the Lord dwells in the senses and is to be meditated upon as in Khaṇḍa seven, with this addition, that He is expressed by the term Gāyatra Sāman, &c., and is the Controller of the same. The words Manas is Hīkāra, &c., do not require any explanation, since they were already explained before, in Khaṇḍa seventh. The only new words in this Khaṇḍa are explained now. (Namely, gāyatra, protam, praṇī, sarvam āyus, and jyok.)

The Gāyatra Sāman is always interwoven in Hari dwelling in Prāṇa. The word "interwoven (protam)" means "being an expression of His" and "being an entity controlled by Him." (Thus Gāyatra Sāman is the name of the Lord and is controlled by the Lord.)

The word etad, "that," is a Demonstrative Pronoun and always refers to some word that has gone before, but Gāyatra Sāman was nowhere mentioned before, to what does then the word etad in the first mantra of the 11th Khaṇḍa refer? To this, the Commentator answers:—

The force of "etad" is to show that the Gāyatra-Sāman being mentioned near to Viṣṇu dwelling in the Prāṇa is also refuged in Viṣṇu dwelling in Prāṇa. This is the force of the word etad.

(Says an objector:—Admitted that the force of the word *etat* is to show that the *Gayatra Sāman* is in the Lord, but what is the force of the word *etat* in the last mantra of the tenth Khanda? According to your present interpretation it would refer to something other than the Lord, something dwelling in the Lord. And not to Viṣṇu Himself? This objection is answered by the Commentator next):—

In some places the word *etat* refers to Viṣṇu himself, by the very fact of its demonstrative force (as in mantra six of Khanda ten).

(The word *Prāṇi* has been explained by old commentators as “None of his senses loses its activity.” This is wrong, as the Commentator shows):—

The devotee is called *prāṇi*, because he is fondled by the Lord Viṣṇu dwelling in the *prāṇa*.

(The words “*sarvam āyus eti*” have been explained by old commentators as “gets hundred years of life.” The Commentator explains it thus):—

The *Mokṣa* is called “*sarva āyus*” because it is the Life Eternal. Similarly, the word *jyok* does not mean brightly, but all-knowing.

TWELFTH KHANDA.

MANTRA I.

अभिमन्थति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति
स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनं
संशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्व्यन्नादो भवति
सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
न प्रत्यङ्मुक्षिमाचामेन्न निष्ठीवेत्तद्व्रतम् ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

अभिमन्थति *Abhimanthati*, rubs the fire stick. सः *Sah*, he. हिंकार *Hiṅkārāḥ*, *Pradyumna*. धूमः *Dhūmah*, smoke. जायते *Jāyate*, is born, rises. सः *Sah*, he. प्रस्तावः *Prastāvah*, *Vasudeva*. ज्वलति *Jvalati*, burns. सः *Sah*, he. उद्गीथः *Udgīthah*, *Narāyaṇa*. अङ्गाराः *Angārāḥ*, glowing coals. भवन्ति *Bhavanti*, become. सः *Sah*, he. प्रतिहारः *Pratīhārāḥ*, *Aniruddha*. उपशाम्यति *Upaśāmyati*, goes down, extinguishes. तत् *Tat*, that. निधनं *Nidhanam*, *Saukāraṣaṇa*. संशाम्यति *Saṁśāmyati*, completely goes down. तत् *Tat*, that. निधनं *Nidhanam*, *Saukāraṣaṇa*. एतत् *Etat*, this. रथन्तरं *Rathan̄taram*, *Rathan̄tara Sāma*. अग्नौ *Agnau*, in the fire. प्रोतं *Protam*, interwoven. सः *Sah*, he. यः *Yah*, who. एवं *Evam*, thus. एतत्



Etat, this. रथन्तरं Rathantaram, Rathantara Sâma. अग्नौ Agnau, in the fire. प्रोते Protam, interwoven, refuged, controlled by. वेद Veda, knows. ब्रह्मवर्चस्वी Brahnavarchasvi, the person whose energy has increased owing to his worshipping Brâhman or Viṣṇu, *vis*, who has become released. अन्नदः Annadah, able to eat large quantity of food, *vis*, healthy. भवति Bhavati, becomes. सर्वं Sarvam, all, eternal. आयुः Āyuh, life. एति Eti, gets. ज्योक् Jyok, all-knowing. जीवति Jivati, lives. महान् Mahân, great. प्रजया Prajayâ, through offspring. पशुभिः Paśubhiḥ, through cattle. भवति Bhavati, becomes. महान् Mahân, great. कीर्त्या Kīrtiyâ, with fame. न Na, not. प्रत्यक् Pratyak, facing. अग्निं Agnim, fire. आचामेत् Âchâmet, let (him) eat. न Na, not. निष्ठीवेत् Niṣṭhivet, let (one) spit, or throw out phlegm. तत् Tat, that. व्रतम् Vratam, vow.

Let one realise the glory of the five-fold Harmonious Lord called Rathantara Sâma in the fire.

1. Pradyumna in the rubbing of the firesticks, Vâsudeva in the rising smoke, Nârâyana in the burning fire, Aniruddha in the glowing coals, and Saṅkarṣaṇa when it has gone down partly, and Saṅkarṣaṇa also in the fire which has gone down completely. This is the Rathantara Sâman as refuged in the Lord dwelling in the various forms of fire. He who knows thus this Rathantara Sâman, as refuged in the Lord, dwelling in the fire, evolves all Brâhmic powers, becomes healthy, gets Life Eternal, lives all-knowing, great in children and cattle (mighty through wisdom and learning), great in fame. His vow is "do not eat facing the fire or spit before it."—128.

MADHVA'S COMMENTARY.

He who meditates on Janârdana in fire, as the cause of the various actions connected with the ignition of fire, as the Supreme Lord Hari existing in the act of rubbing of fire-sticks, etc., and who is the refuge of Rathantara Sâman and has five forms, he verily gets release from the ocean of Saṃsâra.

Note.—This explains the fruit of the realization that Rathantara Saman is refuged in and controlled by the Lord Hari, in His five-fold aspects as existing in fire.



THIRTEENTH KHANDA.

MANTRA 1.

उपमन्त्रयते स हिंकारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते
स उद्गीथः प्रतिस्त्री सह शेते स प्रतिहारः कालं गच्छति
तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥१॥

स य एवमेतद्वामदेवाख्यं मिथुने प्रोतं वेद मिथुनीभवति मिथु-
नान्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशु-
भिर्भवति महान्कीर्त्या न कांचन परिहरेत्तद्व्रतम् ॥२॥

इति त्रयोदशः खण्डः ॥ १३ ॥

उपमन्त्रयते Upamantrayate, thinks, constantly meditates. सः Sah, that.
हिंकारः Hīnkārah, Pradyumna. ज्ञपयते Gñapayate, anticipates pleasure, fervently
prays. सः Sah, that. प्रस्तावः Prastāvah, Vāsudeva. स्त्रिया Striyā, wife, the
Beloved Lord. सह Saha, with. शेते Śete, sleeps, reposes in, loses conscious-
ness. सः Sah, that. उद्गीथः Udgīthah, Nārāyaṇa. प्रति Prati, opposite. स्त्री
Strī, (facing) the wife. The word prati is to be construed with the next śete.
सह Saha, with. (प्रति) शेते Prati śete, watches. Comes out of trance; opposite of
śete; and therefore works. सः Sah, that. प्रतिहारः Pratihārah, Aniruddha. कालं
Kalam, time. गच्छति Gachchhati, goes, vanishes. तत् Tat, that. निधनं Nidhanam,
Sañkarsaṇa. पारं Pāram, space. गच्छति Gachchhati, goes, vanishes. तत् Tat,
that. निधनं Nidhanam, Sañkarsaṇa. एतन् Etat, this (is). वामदेव्यं Vāmadevyam,
Vāmadevya. मिथुने Mithune, in union, in generation. प्रोतं Protam, interwoven,
refuged, controlled by. सः Sah, he. यः Yah, who. एवम् Evam, thus. एतन् Etat,
this. वामदेव्यं Vāmadevyam, Vāmadevya. मिथुने Mithune, in generation. प्रोतं
Protam, interwoven. वेद Veda, knows. मिथुनी भवति Mithunī bhavati, never
abandons his wife, becomes God-united. मिथुनात् मिथुनात् Mithunāt mithunāt,
from every intercourse, from every union with the Lord. प्रजायते Prajāyate,
he begets a child; He pours down life-giving energy on humanity. न Na, not.
कांचन Kañcana, any wife. परिहरेत् Pariharet, should abandon (if he has more
than one wife.)

Let one realise the glory of the five-fold Lord called Vāmadevya.
Sāman in the act of generation.

Pradyumna in the thinking of wife, Vāsudeva in
talking with her, Nārāyaṇa, etc., in sleeping, etc. This is the
Vāmadevya Sāman refuged in the various acts which bring
about union of husband and wife. He who knows this



Vāmadevya Sāman, thus refuged in the Lord of Union, never abandons his wife, becomes strong, gets Life Eternal, lives all-knowing, great in knowledge and learning, great in fame. His vow is "Let no wife be abandoned."—129.

Note.—Pradyumna in thinking of the Lord, Vāsudeva in fervent pouring out of the heart to the Lord, Nārāyaṇa in loss of consciousness and reposing in the Lord, Aniruddha in regaining consciousness and working as the instrument of the Beloved, and Saṅkarsana in rising above time and space. This is the Vāmadevya Sāman refuged in the Union. He who knows this Vāmadevya Sāman, thus refuged in the Lord of Union, remains ever united with the Lord, becomes strong, &c. His motto is "Let no one be despised."

Note.—This Khaṇḍa is generally left untranslated, as it is supposed to be untranslatable. But it is a pity that the modern scholars never pay any attention to the fact that the Khaṇḍa is sacred to a Rishi called Vāmadeva, one who is described in the Veda as having united himself with God and having retained his consciousness after such union. In the Rig Veda we find this Rishi exclaiming in his ecstasy "I am the Sun, I am the Moon." (Rig Veda, IV-26. I. Br. U. I. 4.10). This is the Rishi of this Khaṇḍa. I, therefore, lay this suggestion before the scholars of Sanskrit, to consider seriously whether the whole Khaṇḍa here may not be a description of the union of the human soul with the Divine Beloved. The word Mithuna, generally translated as 'husband and wife,' is expressly used in this Upaniṣad in the first adhyāya as the name of the primary couple, produced by Brāhmaṇ, namely, spirit and matter, Prāpa and Rayi, or the Chief Breath and Sarasvatī. It is the union of these two that has produced the whole universe. Madhva has done, no doubt, a great service, by rescuing this Khaṇḍa from the obscenity said to attach to it. In their simplest, plain meaning, the words of this Khaṇḍa describe the union of husband and wife. But if we take the suggestion contained in the name of the Rishi, and the fact that he was one of those few God-absorbed, God-intoxicated sages, we cannot but come to the conclusion, that this Khaṇḍa describes, in a poetical language, the coming together of the man and God. The five stages through which this union with God takes place are described in it. The first is the stage of constant thinking of God and reciting his name. The second is the stage of pouring out one's heart to God, intensely praying to Him to reveal Himself to His devotee. The third is the stage when he feels the presence of God and loses his own consciousness in that Presence. This is the state of trance called 'reposing in the Beloved.' The fourth is the stage when he awakens from that trance, and works with Him. He becomes now the agent of the Lord, and the last, when he is absorbed, when time and space vanish. When kāla or time, and pāra or space are gone (gacchhati) are gone for ever. This is the last stage. It is in this stage that the great vow given to him becomes literally true. The vow of this mithuni or God-united sage is nakanchana parihaṛet, let him not reject anybody or anything, to him everything is divine, such a sage would drink ambrosia and poison with equal indifference. For he sees God everywhere and in the bliss of his union cries like his master Vāmadeva, I am the Sun, I am the Moon, yea, I am everything.

MADHVA'S COMMENTARY.

A person who meditates on the Lord Puruṣottama in the five-fold acts of generation, and as having the five-fold form becomes never an abandoner of his wives (if by chance he happens to have more than one wife) and ultimately gets release undoubtedly.

Note.—The phrase *mithuni bhavati* of the text means one who never abandons any one of his wives, but treats them all impartially, if he by some unforeseen accident marries more than one wife. The old Commentators have misunderstood this *Khanda*, and the words '*na kânehana pariharet*' have been taken by them to mean that such a person has no binding as regards the law of sexual intercourse. This, however, is not the meaning of those words. They simply mean that among his many wives, he should not abandon or reject any one, but equally deal with them, so far as marital relations are concerned.

The words *mithune protam* means dependent upon or refuged in the Lord dwelling in *mithuna*. This word when literally analysed means the Lord, as the Commentator shows:—

The Lord is called *mithunam* because he brings together (*nayati*) two peoples (*mitho*), the *प्रो* of *mitho* becomes *u*.

FOURTEENTH KHANDA.

MANTRA 1.

उद्यन्हिंकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराहः
प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्यन्नादो भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
तपन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

उद्यन् *Udyan*, rising हिंकारः *Hînkārah*, *Pradyumna* उदितः *Uditah*, risen.
प्रस्तावः *Prāstavaḥ*, *Vāsudeva*. मध्यन्दिनः *Madhyandinah*, midday. उद्गीथः *Udgītha*,
Nārāyaṇa. अपराहः *Aparāṇṇah*, afternoon. प्रतिहारः *Pratihārah*, *Aniruddha*.
अस्तं *Astam*, setting. यन् *Yat*, what. निधनं *Nidhanam*, *Saṅkarsaṇa*. एतन् *Etat*,
this. बृहत् *Bṛihat*, *Bṛihat Sāman*. आदित्ये *Āditye*, in the sun. प्रोतं *Protam*, inter-
woven, refuged, controlled by, etc. तेजस्वी *Tejasvī*, refulgent. तपन्तं *Tapantam*,
heat of the sun. न निन्देत् *Na nindet*, never complain.

1. *Pradyumna* in the rising sun, *Vāsudeva* in the risen sun, *Nārāyaṇa* in the midday sun, *Anirudha* in the afternoon, and *Saṅkarsaṇa* in the setting sun. This is the *Bṛihat Sāman* as refuged and controlled by the Lord, in the sun. He who knows the *Bṛihat Sāman* as interwoven in the



sun becomes refulgent and strong, he gets the Life Eternal, lives all-knowing, great in knowledge and learning, great in fame. His vow is "Never complain of the heat of the sun."—130.

FIFTEENTH KHAṆḌA.

MANTRA 1(a).

अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति
स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्नि-
धनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

अभ्राणि Abhraṇi, mists. संप्लवन्ते Samplavante, gather. सः Sah, that. हिंकारः Hīṅkāraḥ, Pradyumna. मेघः Meghaḥ, cloud. जायते Jāyate, becomes. सः Sah, that. प्रस्तावः Prastavaḥ, Vāsudeva वर्षति Varṣati, rains सः Sah, that. उद्गीथः Udgīthaḥ, Nārāyaṇa. विद्योतते Vidyotate, lightens. स्तनयति Stanayati, thunders. सः Sah, that. प्रतिहारः Pratihāraḥ, Aniruddha उद्गृह्णाति Udgrihṇāti, ceases. तद् Tat, that. निधनं Nidhanam, Saṅkarṣaṇa. एतत् Etat, this. वै रूपं Vai rūpam, the Vairūpa Sāman. पर्जन्ये Parjanye in the cloud. प्रोतम् Protam, interwoven, refuted, controlled by.

1. (a) Let one realise the glory of the five-fold Harmonious Lord called Virūpasāman in the cloud.

Pradyumna in gathering of the mists, Vāsudeva in the cloud which has risen, Nārāyaṇa in the rains, Aniruddha in the flashes, and thunders, and Saṅkarṣaṇa in the stopping or ceasing (of the clouds). This is the Vairūpa Sāman as refuted in the Lord dwelling in the clouds.—131.

MANTRA 1(b).

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च
पशूनवरुन्धे सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

सः Sah, he. यः Yah, who. एवं Evam, thus. वै रूपं Vai Rūpam, the Vairūpa. पर्जन्ये Parjanye in the clouds. प्रोतं Protam, interwoven, refuted, controlled by. वेद Veda, knows. विरूपाश्च Virūpaśch, badly shaped. च Cha, and.

सुरूपान् Surupan, handsome. च Cha, and. पशून् Paśūn, the cattles. अवरुन्धे Avarun-
dhe, gets, obtains सर्वे Sarvam, full. आयुः Āyuh, life. एति Eti, reaches ज्योक्
Jyok, well, long, all-knowing. जीवति Jivati, lives. महान् Mahān, great. प्रजया
Prajayā, with children. पशुभिः Paśubhiḥ, with cattles. भवति Bhavati, becomes.
महान् Mahān, great. कीर्त्या Kīrtiyā, with fame. वर्षन्तं Varṣantam, raining. न Na,
not. निन्देन् Nindet, decry, complain. तत् Tat, that. व्रतम् Vratam, rule, vow.

(c). He who knows the Vairūpa Sāman as refuged in
the Lord dwelling in the cloud, gets cattle both handsome
and ugly, becomes refulgent and strong, obtains the Life
Eternal, he lives all-knowing, great in knowledge and learn-
ing, great in fame. His vow is "Never complain of the
raining of the clouds."—132.

SIXTEENTH KHANDA.

MANTRA I.

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रति
हारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया
पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशु-
भिर्भवति महान्कीर्त्यर्तुं न निन्देत्तद्व्रतम् ॥ २ ॥

इति षोडशः खण्डः ॥ १६ ॥

वसन्तः Vasantah, spring. हिंकारः Hīnkārah, Pradyumna. ग्रीष्मः Grīṣmah,
summer. प्रस्तावः Prastāvah, Vāsudeva. वर्षा Varṣā, rainy season. उद्गीथः Udgī-
thah, Nārāyaṇa. शरत् Śarat, autumn. प्रतिहारः Pratihārah, Anruddha. हेमन्तः
Hemantah, winter. निधनं Nidhanam, Saṅkarsana. एतद् Etad, this. वैराजं Vai-
rājam, named Vairāja (Sāman). मृतुषु Rituṣu, in the seasons. प्रोतं Protam,
interwoven. सः Sah, he. यः Yah, who. एवम् Evam, thus. एतद् Etad, this (Vairāja
Sāman). वैराजं Vairājam, Sāman called Vairāja. मृतुषु Rituṣu, in the seasons.
प्रोतं Protam, interwoven, refuged, controlled by. वेद Veda, knows. विराजति
Virājati, shines. प्रजया Prajayā, mighty in knowledge. पशुभिः Paśubhiḥ, mighty
in Vedas. ब्रह्मवर्चसेन Vrahmavarchasena, through glory of countenance. सर्वे
Sarvam, all, long. आयुः Āyuh, life. एति Eti, gets. ज्योक् Jyok, all-knowing.
जीवति Jivati, lives. महान् Mahān, great. प्रजया Prajayā, with children. श्रुतिः
Paśubhiḥ, with cattle. भवति Bhavati, becomes. महान् Mahān, great. कीर्त्या
Kīrtiyā, with fame. मृतुः Rituḥ, the seasons. न Na, not. निन्देन् Nindet, com-
plain. तत् Tat, that. व्रतम् Vratam, vow, rule,



1. Let one realise the glory of the five-fold Harmonious Lord called Vairāḷ Sāman in the seasons.

Pradyumna in spring, Vāsudevā in summer, Nārāyaṇa in the rains, Aniruddha in the autumn, and Saṅkarsaṇa in winter. He who knows this Vairāḷa Sāman as refuged in the Lord, who dwells in the seasons, shines with wisdom and learning, gets Life Eternal, lives all-knowing, becomes great in cattle and children, great in fame, and his vow is "Never complain of the seasons."—133.

SEVENTEENTH KHAṆḌA.

MANTRA 1.

पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रति-
हारः समुद्रो निधनमेताः शक्यो लोकेषु प्रोताः ॥ २ ॥

स य एवमेताः शक्यो लोकेषु प्रोता वेद लोकी भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
लोकाश्च निन्देत्तद्रतम् ॥ २ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

पृथिवी Prithvi, the earth हिंकारः Hīṅkaraḥ, Pradyumna अन्तरिक्षं Antarik-
ṣam, sky. प्रस्तावः Prastāva, Vāsudeva द्यौः Dyauḥ, heaven. उद्गीथः Udgīthāḥ,
Nārāyaṇa. दिशः Diśāḥ, directions, quarters, when applied to the Lord it means
the Commander (देशेन). प्रतिहारः Pratihāraḥ, Aniruddha. समुद्रः Samudraḥ, ocean,
when applied to the Lord it means complete (सम्यक्) abundance (उद्वेक). निधनं
Nidhanam, Saṅkarsaṇa. एताः Etāḥ, these शक्यः Śakvaryaḥ, called Śakvari.
लोकेषु Lokeṣu, (in the Lord dwelling) in the worlds. प्रोताः Protāḥ, interwoven,
refuged, controlled by. सः Saḥ, he. यः Yaḥ, who एव Evam, thus. एताः Etāḥ,
these. शक्यः Śakvaryaḥ, called Śakvari. लोकेषु Lokeṣu, (in the forms of the
Lord dwelling) in the worlds. प्रोताः Protāḥ, interwoven, refuged, controlled by.
वेद Veda, knows. लोकीभवति Lokībhavati, becomes dweller of the superior worlds.
(The rest as above.)

1. Let one realise the glory of the Harmonious Lord called Śakvari Sāman in the worlds.

Pradyumna in the earth, Vāsudeva in the sky, Nārāyaṇa in the heaven, Aniruddha, in the quarters, Saṅkarsaṇa

in the sea. These are the Śakvari Sāman, refuged in the Lord, dwelling in the worlds. He who knows these Śakvari Sāman, as refuged in the Lord dwelling in the lokas, gains the higher worlds, gets the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame ; and his vow is " Never complain of the worlds."—134.

EIGHTEENTH KHANDA.

MANTRA I.

अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः
पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्व-
मायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
पशून् निन्देत्तद्व्रतम् ॥ २ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

अजा Ajā, goats (rest the same as in Khandā six) एताः Etāḥ, these. रेवत्यः Revatyah, Revati Sāman. पशुषु Paśuṣu, in the five-fold Lord dwelling in the animals. प्रोताः Protāḥ, interwoven, refuged in, controlled by.

(The rest as above.)

1. Let one realise the glory of the five-fold Harmonious Lord called Revati Sāman in animals.

Pradyumna in goats, Vāsudeva in sheep, Nārāyaṇa in cows, Aniruddha in horses, and Saṅkarṣaṇa in men. These are the Revati Sāman, as refuged in the Lord, dwelling in the various forms of animals. He who knows these Revati Sāman as refuged in the Lord dwelling in the animals, gets the blessed protector, the Life Eternal, lives all-knowing, great in wisdom and learning, great in fame ; and his vow is " Never complain of animals."—135.



NINETEENTH KHAṆḌA.

MANTRA 1.

लोम हिंकारस्त्वक्प्रस्तावो मांसमुद्गीयोऽस्थि प्रतिहारो
मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन
विहूर्च्छति सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या संवत्सरं मज्जो नाश्नीयात्तद्वतं मज्जु नाश्नी-
यादिति वा ॥ २ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

लोम Loma, hair of the body. Loma as applied to Lord means the destroyer (लोपकः). हिंकारः Hīnkārah, Pradyumna. त्वक् Tvak, the skin. The Lord is called त्वक् because He is refulgent and brilliant tavaś equal to prakāśa light. प्रस्तावः Pras-tavaḥ, Vāsudeva मांस Māṃsam, flesh. When applied to the Lord it means gladden-
ing (मादन) essence (सार). अस्थि Asthi, bone. When applied to the Lord it means firm-seated (स्थिरं आसन्नं). मज्जा Majjā, marrow. When applied to the Lord it means producer of ecstasy (मदस्य जननात्). यज्ञायज्ञीयं Yajñāyajñīyam, the Sāman called so. अङ्गेषु Aṅgeṣu, in the limbs, in the forms of the Lord residing over the limbs. When applied to the Lord अङ्ग means the nearest, standing near (अन्तिक near गत existing.) अङ्गीभवति Aṅgībhavati, becomes possessed of strong limbs. अङ्गेन Aṅgena, in any limb, like hands, feet, etc. न विहूर्च्छति Na Vihūrccchati, not crippled, become crooked. संवत्सरं Samvatsaram, for a year as Brahmachāri. मज्जः Majjāḥ, marrow, intoxicated, drunk, being excited, न अश्नीयात् Na Aśniyat, should not eat. मज्जु Majjū, in intoxicating things.

1. Let one realise the glory of the five-fold Harmonious Lord called Yajñāyajñīya in the members of the body.

Pradyumna in the hair, Vāsudeva in the skin, Nārāyaṇa in the flesh, Aniruddha in the bone, and Saṅkarṣaṇa in the marrow. This is the Yajñāyajñīya Sāman as refuged in the Lord, dwelling in the various members of the body. He who knows this Yajñāyajñīya as refuged in the Lord dwelling in the various members of the body, becomes possessed of strong limbs, he is not crippled in any limb, gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame. His vow is "Do not eat for a year while in a state of excitement;" or "do not eat any intoxicating thing at all."—135.

TWENTIETH KHANDA.

MANTRA 1.

अग्निर्हिंकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि
प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामवे देवतानां
सलोकतां सार्ष्टितां सायुज्यं गच्छति सर्वमायुरेति ज्योत्जी-
वति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्दे-
त्तद्रतम् ॥ २ ॥

इति विंशः खण्डः ॥ २० ॥

अग्निः Agnih, Lord dwelling in the fire called Agni. हिंकारः Hīṅkaraḥ, Pradyumna. वायुः Vāyuḥ, the Lord dwelling in the air and also called Vāyu, because He is knowledge (Va) + life (āyu); or the life + wisdom. प्रस्तावः Prastāvaḥ, Vāsudeva. आदित्यः Âdityaḥ, the Lord dwelling in the sun and called also Âditya. नक्षत्राणि Nakṣatrāṇi, stars, the Lord dwelling in the stars and called also Nakṣatra, independent. He who has (na न) no governor (kṣattram) over him. चन्द्रमाः Chandramāḥ, the moon, the Lord dwelling in the moon and called also Chandramāḥ, the gladdener, Supreme bliss, from the root चन्द to give joy. राजनं Rājanam, the Rājan Sāma. देवतासु Devatāsu, in the devatās. एतासां Etāsām, of these, viz., Agni, etc. एव Eva, indeed. देवतानां Devatānam, of the devatās. सलोकतां Salokatām, the state of being in the same loka or world as the devatā, viz., to be in the same plane as the devatā. सार्ष्टितां Sārṣṭitām, to be in the company of, the state of being near the devatās. सायुज्यं Sāyujyam, unity, having one and the same body. Becoming a part of the body of the devatā. गच्छति Gachchhati, gets, (the rest as above.) ब्राह्मणान् Brāhmaṇān, the knowers of Brahman.

1. Let one realise the glory of the five-fold Harmonious Lord called the Rājana Sāma in the Devatās.

Pradyumna in Agni (fire), Vāsudeva in Vāyu (Air), Nârâyana in Âditya (the Sun), Aniruddha in Nakṣatra (stars) and Saṅkarṣaṇa in Chandramâ (Moon). This is the Rājana Sāman as refuged in the Lord dwelling in the Devas. He, who knows this Rājana Sāman, refuged in the Lord dwelling in the devas, obtains the same world, the same company and the same body as of these very devatās. He gets the Life Eternal, lives all-knowing, becomes great in wisdom and learning, great in fame. His vow is "Do not speak evil of the knowers of Brahman."—136.



TWENTY-FIRST KHAṆḌA.

MANTRA 1.

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायु-
रादित्यः स उद्गीथो नक्षत्राणि वयांसि मरीचयः स प्रतिहारः
सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ १ ॥

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वं ह भवति ॥ २ ॥

त्रयी विद्या Trayī vidyā, the Rīg, the Yajus, and the Sāman, these three Vedas ; the Lord dwelling in these three Vedas ; the form of knowledge. Every one of the forms Pradyumna, etc., is triple. हिंकारः Hīṅkārāḥ, Pradyumna त्रय इमे लोकाः Trayāḥ, ime lokāḥ, these three worlds, Bhūh, Bhuvāḥ and Śvāḥ. The Lord dwelling in these three worlds. प्रस्तावः Prastāvāḥ, Vāsudeva. अग्निर्वायुरादित्यः Agnir Vāyur Ādityaḥ, the fire, air, and the sun, the Lord dwelling in these, Agni, Vāyu, and Āditya. उद्गीथः Udgītha, Nārāyaṇa. नक्षत्राणि वयांसि मरीचयः Nakṣatrāṇi vayāṃsi marīcāyāḥ, the stars, birds and the rays. The Lord dwelling in the stars (Nakṣatras) Siddhas (who can go easily according to their own desire from one planet to another) and the rays. These words also are the names of God. Nakṣatra means independent, Vayas means the mover in space and Marīchi means light. प्रतिहारः Pratihārāḥ, Aniruddha. सर्पाः Sarpāḥ, serpents ; when applied to the Lord it means the great motion. गन्धर्वाः Gandharvāḥ, Gandharvās, when applied to the Lord it means the upholder of worlds (गौ gau-world) or cows (गौ=cow) or of knowledge (गौ=knowledge). पितरः Pitarāḥ, pitṛis ; when applied to the Lord it means the Great Father of all. The Creator. तत् Tat, that. निधनं Nidhanam, Saṅkaraṣaṇa एतत् Etat, this. साम Sāma, Sāman. सर्वस्मिन् Sarvasmin, in the full, the Lord possessing the full and perfect qualities. प्रोतं Protam, interwoven, refuted, controlled by. सर्वं Sarvam, full, perfection according to his capacity and merit. ह Ha, indeed. भवति Bhavati, gets (from the Self of perfection).

1. Let one realise the glory of the five-fold Sāman in the Harmonious called the Full (Sarvam).

Pradyumna in the three-fold knowledge, Vāsudeva in the three worlds, Nārāyaṇa in the three devatās, viz., Agni, Vāyu and Āditya, Aniruddha in the three movers-in-space, viz., the Stars, (Logoi) the Siddhas, and the Rays, (Rijus) and Saṅkaraṣaṇa in Serpents, Gandharvās and Pitṛis. This is the Sāma refuted in the Full. He who knows thus this Sāman as refuted in the Full, gets perfection (from the Full, according to his capacity).—137.

MANTRA 2.

तदेष श्लोको यानि पञ्चधात्रीणि त्रीणि तेभ्यो न ज्यायः
परमन्यदस्ति ॥ ३ ॥

यस्तद्वेद स वेद सर्वः सर्वा दिशो बलिमस्मै हरन्ति सर्व-
मस्मीत्युपासीत तद्व्रतं तद्व्रतम् ॥ ४ ॥

इत्येकविंशः खण्डः ॥ २१ ॥

तत् Tat, in this matter, regarding this. एषः श्लोकः Eṣaḥ Ślokaḥ this verse; the verse next given. यानि Yāni, which, Pradyumna, etc. पञ्चधा Pañchadhā, in five forms. त्रीणि त्रीणि, Triṇi triṇi, three three. तेभ्यः Tebhyah, than these forms. न Na, not. परं ज्यायः Param jyāyah, higher than the greater. The Most High. अन्यत् Anyat, anything else. अस्ति Asti, is. यः Yah, who. तत् Tat, that. *vis*, these forms of the Lord as being the Most High. वेद Veda, knows. सः Sah, he. वेद Veda, knows. सर्वे Sarvam, all scriptures, Śāstras. सर्वा दिशः Sarvādiśah, (persons living in) all quarters. बलि Balim, offering, tribute. अस्मै Asmai, to him, to such knowers. Primarily this applies to the Chaturmukha Brahmā who is the real jñānī. This is literally true in his case, and partially so in the case of jñānins lower than Brahmā. हरन्ति Haranti, bring. सर्वे Sarvam, full of all qualities. अस्मि Asmi, the Supreme Brahman called Asmi. The great I AM. इति Iti, thus. उपासीत Upāsita, let one meditate. तद्व्रतं तद्व्रतं Tat vratam tat vratam, this is his vow, this is his vow.

2. Regarding it is the following verse. These five forms existing in triad of three and three are the highest. There is no other object more high than these. He who knows this, knows the true meaning of all the Śāstras. All persons living in all quarters bring tribute to him. His vow is "Let one meditate on the Lord as Sarvam Asmi, full of all perfections and called Asmi, the destroyer of ignorance and possessing all wisdom. Let him meditate thus."—138.

MADHVA'S COMMENTARY.

Khaṇḍas 14—21.

These eight Khaṇḍas are taken together by the Commentator and he explains in it the eight Sāmans, namely (1) He who realises or knows the Bṛihat in the sun, (2) He who realises the Vairupam in the rain, (3) He who realises the Vairāja in the seasons, (4) He who realises the Śakvari in the lokas, (5) He who realises the Revati in the animals, (6) He who realises the Yajñāyājñyam in the members of the body, (7) He who realises this Rājasaṁ or brilliant in the Devatas, (8) He who realises this Sāman in the Full. The Commentator explains these eight passages by quoting an authority :—

When the Lord Janārdana is meditated as five-fold in the sun and called Āditya, and when meditated in the rain, and similarly meditated in



the seasons, and in the worlds, and in cattle, and in the members of the body, and in the Devas and in all, under His various names of Āditya, Parjanya, Ritu, Loka, Paśu, Aṅga, Devatā, and Sarva (which not only mean the sun, the rain, the seasons, the world, the cattle, the members, the devas, and all; but which also are the means of the Supreme Lord Himself) and he who knows the various Sāmans called Bṛihat, Vairupa, etc., undoubtedly gets release or salvation.

(In these eight Khāṇḍas, the words are almost the same, which have occurred in the previous khāṇḍas; and they have there been explained already. The Commentator, however, now takes up two of those words and shows again, that they are names of the Lord. These words are Samudra, and Diśa, which ordinarily mean 'ocean' and 'direction or points of the compass.' He shows that these words denote the Lord also).

The Lord is called Samudra because He is complete (samyak) increment or fulness (udreka). So, Samudra means 'the completely evolved,' 'the completely full,' 'the fully increased,' 'the vast,' 'the infinite.' The word Diśa means one who commands (deśana); it, therefore, means the Commander, the Guide, the Director, the Teacher.

(The Commentator now explains the word loma, tvach, māṁsa, āsthi, majjā and aṅga. These words generally mean 'hair of the body,' 'touch or skin,' 'flesh,' 'bone,' 'marrow,' and 'limbs,' respectively. The Commentator shows that interpreted by the key of letters these words are the names of the Lord also).

He is called loma, because He causes the vanishing (lopa) or destruction, He is called tvach, because He has the form of light (tava).

He is called Māṁsa because he is exhilarating (madana) and because he is the essence (Sāra) of all; therefore māṁsa means the exhilarating essence; He is called Asthi because He is firm (Sthiram) seated (Āsana), or He is the firm-postured; He is called majjā because He produces (Janana) intense excitement or ecstasy (mada); He is called Aṅga because he exists (gata) as nearest of all (Antika).

(The Commentator now explains the words Vāyu, Nakṣatra, Chandramā, and Trai-vidya of Khāṇḍa 20 and 21).

He is called Vāyu because He is knowledge (Va) and Giver of life (Ayus), namely wisdom and life; He is called Nakṣatra because He is Independent (that which does not decay or gets wounded—Kṣatra—is called Nakṣatra or He who has no one like a Kṣatra or Protector above Him; therefore it means Self-protected, Self-ruling, and not ruled by another). He is called Chandramā because he is the highest joy (Chandra comes from the √Chand "to gladden," "to give joy.") He is called Trai-vidyā because His essential nature is wisdom and knowledge. The word Trai-vidyā means He who is known by the three or through the three Vedas.



(The Commentator explains next the words Vayāṁsi and Marīchi, Sarpa, Gandharva, Pitarā, of, Khaṇḍa 21. These words generally mean birds, rays, serpents, gandharvās, and father).

The word Vayāṁsi means He who moves in space, whose abode is space, because Vi means space, and He that moves (Ayana) in this Vi is called Vayāṁsi. Thus the Lord is called Vayas or mover in space. He is called Marīchi because His 'Ruch' or light or splendour is well-known (Pramita, well-known, well-demonstrated). He is called Sarpa, because He is all-moving (Sarpana 'to move,' motion); He is called Gandharva, because He supports the globes (Gau=earth or knowledge), because He is the foundation of knowledge. He is called Pitar, because He is the Father of all, and the cause of creation. He is called Sarva because He is Full of all excellent attributes, thus the Lord Puruṣottama is designated by all these names.

Sarvam bhavati explained. Unity versus Plurality.

Now the Commentator enters into a discussion. The occasion for this is given by the words "sarvam ha bhavati," of Khaṇḍa 21. These words are generally taken to mean "he becomes everything;" i. e., the knower of Brahman becomes everything. The Commentator refutes this view by quoting an authority.

As it is said:—"It does not mean that 'he becomes everything' or 'gets the form of everything,' but that he comes in sympathy with all; (there is no sarva-svarūptā, but sarva-bhāva). This is based on the law, that the progress to perfection of a being, depends upon the capacity of that being; the perfection of a being is conditioned by the position occupied by it in the scale of evolution and is given to it by the Lord who is Full and Perfect." The attainment of the power of assuming all forms (sarva svarūptā) is not moreover the end of man (puruṣārtha) not the goal or the ideal for which he should strive.

No religion has held out that to be the aim of life. On the contrary, sarva-bhāva or universal sympathy, is the ideal of all religions. The power of loving all, is fruit of all meditations and worship.

If assuming all forms were the fruit of worship, then one would assume the form of the denizens of hell also. Nor should these words "sarvam bhavati" be taken in a different sense (namely, the removal of the ignorance that one is limited). Because there is no proof (that the human soul is essentially capable of assuming all forms and that its not being able to assume all forms, is due to its ignorance).

"But there is authority for it" says an objector, "the words sarvam asmy ity upasita—"let one meditate as I AM EVERYTHING"—clearly show that one is taught to meditate that he is everything, why should not then one become everything?" The Commentator shows that the words "sarvam asmi" do not denote "I am everything," but something totally different.



As says a text :—"The Supreme Hari is called ASMI because. He is all-knowledge and wisdom (mi=knowledge) and asana=all dispelling ; i.e., all ignorance is expelled (asana=expelling, ejecting, destruction) ; or the All-wise Destroyer (of ignorance). Let one meditate on Him as Sarva, i.e., All-full, for sarvatā means fullness."

Says an objector :—Why not take the word "asmi" as the First Person Singular of *āsmi* 'to be,' and meaning "I am," and why explain it as a compound word? The Śruti teaches that one must meditate with the idea that the whole universe is false. It does not imply that one must think that he is every thing, but the non-I is false. One must meditate that he is the consciousness pervading all, and all are in him. To this the Commentator says :

If the words "sarvam asmi" be taken to mean "I am all," in the sense that "every thing else is false," then it would contradict the very next words of this verse of Khaṇḍa 21 "tebhyo na jyāyaḥ paramanyad asti," "greater than these there is nothing else." For then the words jyāyas 'greater,' and param 'higher,' would be redundant, for there is no one else than the "I" with which any comparison could be made. (For according to this theory, every thing other than the "I" is false and non-existent. In fact, then the Śruti, instead of saying "there is nothing else greater or higher than these" would have said "there is nothing else than these.")

Thus this Śruti (Khaṇḍa 21) proves that there are other things also (truly and really, besides the Lord.)

The word *tebhyah*, "than these," should be explained as *tataḥ*, "than Him," for the triad there represents the Trinity or rather the unity in trinity.

The above verse further proves that there is no one thing or being higher than the Lord, or greater than He. This is the main fact established by this Śruti, (and not that every thing else is false.)

Says an objector :—In your system also the word *jyāyaḥ* and *param* are tautologous, for higher and greater have the same meaning. To this the Commentator says :—

The word *Jyāyaḥ* refers to Lakṣmī. She is the greater, while the *Parama jyāyaḥ* or higher than the Greater is the Lord alone.

(Thus this text shows that there is no one equal to the Lord even.)

(Thus having refuted the theory that "every thing else than the I is false," the Commentator now takes up the other theory, that there is only one consciousness in the world, that the meditation taught by the Śruti is to be taken in the sense that "I" is the only consciousness underlying all consciousnesses.

If the phrase *sarvam asmi* meant that there was only one individual consciousness (*Jīva*) in this world, then it would contradict the next words of this very Śruti, which says "*yas tad veda sa veda sarvam*"—"he who knows That knows every thing." For the word *tad* "That," would be redundant, for the consciousness being one only, there would be no



"That" to be known. For if the worshipper has the same consciousness as the Worshipped, he would not be aware of any "That" there. (This shows that there is a Being separate from the worshipper. Had the worshipper and the Worshipped been one and identical, then the Śruti would have said :—

"He who knows his own self knows every thing," but it says "he who knows That knows every thing."

Says an objector:—There is no such contradiction as you apprehend. The text *sarvam asmi* does declare the unity of consciousness, and that there is only *one* Jiva in the world, and that the text "he who knows that knows every thing," does not contradict the first. The latter text only repeats the well-known common sense view that there are different things and objects in the world, and its very mention of this difference, to believe which every unilluminated intellect is naturally prone, shows that this common-sense view is not the transcendental truth. Identity is the highest truth, and it cannot be proved either by perception or by inference, as the difference is proved. The knowledge that "I am all" is proved only by the Revelation, hence the necessity for the Śruti to declare "*sarvam asmi*," "I am all." The text "he who knows That knows all," is a weak one and must give way before the stronger texts declaring identity, such as "I am all." To this the Commentator replies :—

This text ("he who knows That knows every thing,") is not an *anuvāda* merely, a statement of a well known fact i. e., difference. Without the Revelation we could not have known the very existence of God and His attributes, much less the fact that He is different from the Jiva.

Without direct revelation the very nature of God and His existence cannot be established much less can it be proved that man and God are different and not identical.

So it cannot be said that difference between God and man is one known to common sense by perception and inference.

If both are identical then arises the question has Brahman consciousness of Himself or not. But as it is an admitted fact that God knows Himself, so it is impossible for the Jiva, which is essentially God, to have ignorance, etc. So Jiva must always know himself. But if it be said that Jiva and Brahman though identical, have become separate owing to upādhi or limiting adjuncts, then this upādhi would affect both equally, because both are identical, and so Jiva and Brahman both become ignorant by force of the upādhi acting equally upon them. And it would follow that the evils of upādhi would affect them both, that is to say, both would be subject to sorrow, pleasure, pain, etc. Because both being identical are equally related to the upādhi; the effect upon them would be the same. If it be said that the effect of upādhi in one would be different from the effect of upādhi in the other, that the relation of upādhi in the case of one, is not the same relation with the upādhi in the case of the other, and so though in the case of Jiva, it would become



ignorant through upādhi, but not so the Īśwara, then it would follow that the difference of this and that, between Jīva and Īśwara, is not the result of upādhi but of something inherent in them both. Therefore, upādhi only manifests a difference, which existed from before in the thing itself (as the pot only manifests the difference of locality which always existed in space.)

*But, says an objector, 'plurality or difference is a matter of perception. The difference between man and God is *perceived*, and as it is perceived, it requires no Revelation to show that they are different. While it requires a revelation to show that they are identical. For our argument is this. The difference is apprehended by the perception of a thing and its opposite. If the Īśwara be the thing to be distinguished then the Jīva would be the opposite, and if the Jīva be the thing to be distinguished, then Īśwara would be the opposite—therefore the perception of one would imply the perception of the other. So difference is a matter of perception. To this the reply is that difference is a matter of perception, when the things contrasted are *both* matters of perception. But God is not a matter of perception, but is known through revelation alone. So it is necessary for that very revelation to teach whether this God is separate from the Jīva or one with it. Therefore when bheda Śrūtis are found in the Revelation you cannot say that they are mere anuvādas.

Now the Jīva is proved, because everyone knows that he exists. The consciousness itself is the witness with regard to the existence of one's own self. But this consciousness does not give any such direct evidence as to the existence of God, and His existence is not proved by any authority other than that of revelation. He cannot be proved by perception, because He is unlike any other object of perception. He cannot be proved by inference and reasoning, because there is always possibility of error in reasoning. Therefore, without revelation we cannot know anything about the existence or nature of God. In other words, the existence of God is not proved by any evidence of subjective nature. Consequently it follows, that *a priori* subjective evidence there is none, either in favour of or against the view of the man and God being separate or identical. Therefore, any text of the revelation, declaring difference between God and man, cannot be taken to be a mere anuvāda or the statement of a fact already known by some other proof, such as perception, reasoning, &c. Therefore, the Śrūtis like "he who knows That, knows everything," cannot be said to be mere anuvād, and so it follows that this very Śruti sets aside the abheda Śrūtis, (the Śrūtis that establish identity). Therefore the abheda Śrūtis must be so interpreted as not to be in conflict with the bheda Śrūtis. Another reason against holding that the Jīva and Brahman are identical is this. If they are identical, and as Brahman always retains His consciousness and always is self-conscious; it follows that Jīva must also always retain its consciousness, for both are one; and Nescience should never attack the Jīva. And the latter can and must know Brahman or rather itself, by its innate knowledge, without śravaṇa (study), mānasa (meditation), &c. And thus the Jīva would always know Brahman for Brahman is always Self-conscious. There is the other alternative, that Brahman may not be Self-conscious, though it may be all-consciousness. But this view is against Śruti, and would make creation impossible.

But, says an opponent, let Brahman be self-conscious, but owing to upādhi, the Jīva is ignorant. To this the reply is, if the upādhi has made the Jīva ignorant, it would make the Brahman also ignorant, because both are identical. Not only this, it would make them both subject to pain, birth, death, &c. But it may be said that upādhi would produce



its effect only on the Jīva and not on Brahman, for the upādhi is related to the Jīva only and not to Brahman. Thus as the upādhi in the shape of a mirror is related only with the reflection of the face in it, and not with the face itself. The reflection alone gets distorted, dimmed, &c., owing to the defects in the upādhi called mirror and not so the face itself. But this is surrendering the advaita or pure Monism. For the reflection in the mirror and its original the face are not identical. If the Jīva is such a reflection of Brahman in matter, then the theory of identity goes. For here the difference existed from before, and was not caused by the upādhi, the rays proceeding from the face were different from the face, the picture existed separately in the rays, the mirror only manifested the picture. Another illustration of the upādhi causing difference where there was no difference before, is that of space and the pot. People think that the space inside the pot is different from the space outside. Thus, strictly speaking, the difference caused by upādhi affects a thing which is always identical with itself, as the upādhi called pot affects space. But even here also the upādhi called pot does not create the difference in space, the difference existed from before; one locality in space being always different from another. The pot only manifests the difference which existed from before. In support of this proposition that an upādhi never originates difference, but only manifests a pre-existing difference, the Commentator quotes a Nyāya tenet.

MADHYA'S COMMENTARY.

Those which are different in themselves from before, (such as different localities in space), but which the ignorant ordinarily do not realise, those alone are made manifest by upādhi, and brought within the scope of the perception of the ignorant. The upādhi never of itself creates any difference. It is never able to create a difference in objects which are (or rather is) identical. It is only manifest of a pre-existing bheda (difference) to the indiscriminating. (The upādhi never creates the many, the many exist from before. But is there manifoldness in space also? The Nyāya answers it in affirmative.) The spaces are also many, and infinite (or rather innumerable) like the drops of water. This is so in the Brahma tarka.

Therefore it follows that the Jīva and Īśvara are not identical: man and God are different. As says the Parama Samhitā:—"Let not any one worship the God of gods by thinking that he is identical with the God, for there cannot be the relation of the Worshipper and the Worshipped, when one treats the Worshipped as identical with himself." The following Śrutis also prove that the Jīva and Brahman are not identical:—

"The Lord can not be well understood, when taught by a sectarian, for he describes Him as inferior to his own deity. The Lord, however, is full of all excellencies, and has been so conceived by the Vedas. Nor is the true knowledge of Him obtained when taught by an Ananya (Pantheist or an Idealist). The Lord is even smaller than the Jīva whose size is that of an atom. He is inconceivable. (Katha, II. 8)."



"This belief which thou hast got, can not be brought about nor destroyed by argument; when taught by the true Teacher who realises himself as separate from the Lord, the Self becomes easily realised. O dearest! strong is thy resolution. Inquirers like thee, O Nachiketas! are not many. (Katha II. 9)."

"The Deva of eye can not fully enter into the majesty of That Hari, nor the Deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us." (Kena, I. 3).

"Different from the holy, different from the sinful, different from this insentient universe of cause and effect, other than the past, present, and future, is the Lord. Tell that to me exactly as thou knowest Him. (Katha, II. 14)."

"The Eternal among the eternal, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmas to many Jivas, the tranquil-minded ones who see Him seated in their Ātma, get eternal happiness, but not the others. (Katha, V. 13)."

"As pure water poured into pure water becomes *like* that, O Gautama, so the Ātma (Lord) of the wise sage, namely Brahman himself, becomes *like* that Brahman, when he gets release; but never becomes *identical* with Brahman, much less any inferior being (Katha, IV. 15)."

"Having sought shelter in this knowledge and reached likeness of Nature with me, they are not born at Æon's dawn nor at world's ending are they distributed. (Gita, 14. 2.)

"The knower of the supreme Brahman attains the supreme Brahman about it is the following Rik:—Brahman is True (the Creator, Preserver and Destroyer of the Universe), the Omniscient, and Illimitable (not limited by time, space or causality): he who knows Him as placed in the cavity, in the highest ether, he enjoys with the Omniscient Brahman all objects of enjoyment under His control." (Taita, II. 1).

This passage also shows that the enjoyment of the Muktas are under the control (Saha = under) of the Lord. As says a text: "the Muktas or freed souls are all equal to Brahman, so far as the enjoyment of pleasures is concerned, but they are not His equal in the matter of sovereignty (creation, etc., of the worlds) and beatitude (infinite joy)."

(The Commentator now takes up the second verse of Khanda 21: "Regarding it is the following verse:—These five forms existing in triad of three and three are the highest. There is no other object more high than these."



The five forms (Pradyumna, Vāsudeva, Nārāyaṇa, Aniruddha, and Saṅkaraṇa) become triads according to the places they occupy in Rik, etc. But though they become separate and different, yet they are really identical with the Lord and with each other, through the great Majesty of the Lord, for thus it is written in Sāma Sanhita.

If an object which is visible (whose existence is proved by perception and valid means of knowledge) is to be set aside as unreal it can only be done so by reasoning, but not so is there any necessity of reasoning if one has to establish the reality of such an object; for its reality is a matter of direct perception and does not depend upon reasoning. Of an object given by direct perception, the reality is borne on the mind intuitively, and does not stand in need of arguments. But if there are arguments to prove its reality they are mere embellishments; similarly, if there are no arguments to prove its reality, that also is so much the better and is not any fault in the reality of the object. In fact, the absence of reasons to prove its falsehood and unreality is a grave defect.

In other words, reasons can not strengthen the conviction of the reality of things given in intuition. If there are such reasons they are mere ornaments not of any utility. If there are no reasons, the absence itself is an ornament, because the reality stands in need of no reason to support its truth. But when in addition to this there are no reasons on the other side to prove the unreality of this reality then the absence of such reasons is a grave fault and strong support in favour of the reality of intuitive perception.

Moreover, there is no difference or distinction between the theory of void (Śūnyavāda of the Buddhists), and this theory that the world is absolutely unreal and false.

(But, says an opponent, by Mithyā we do not mean absolutely false, but something mysterious, something which can not be explained (Anirvachanīya). To this the Commentator replies :—

There is no proof of the existence of such an (Anirvachanīya), or an object which is both true and false, at the same time; which is real and unreal; which exists and does not exist; which is *sat* and *asat*, at the same time. It, therefore, follows that the Bheda or the multiplicity of objects, is a reality and not false. This difference between objects, between God and man, between man and man, between them and the world, is a real and true difference and not a mere Mirage.

(Let it be granted that difference is a reality, that Bheda is Satya. But we say it is only a conventional reality (Vyavāharika), and not an absolute reality, it is phenomenal reality and not noumenal reality. If this Bheda was only a phenomenal reality, then those who assert it must also assert that there must be some one to whom, at some time, this



reality became an unreality, to whom it was known as false and phenomenal only.) And, therefore, the Commentator says :—

But no one has the notion or direct knowledge that this Bheda never existed, does not exist or will not exist, and since no one ever had or has or will have such a knowledge of the unreality of things, it is wrong to say that the reality is a conventional one only. This is the difference between us and those who say that the reality of the world is conventional only. We ask them to produce a person, to whom it is conventional only ; and since they can not produce any such person, we do not admit that their theory as to the world being a conventional reality is true.

But if there be a person, who has this notion or conviction that the world is a conventional reality only, we ask you what is the difference between this notion and the theory that the whole world is void and nothing (Śūnya).

There are, on the other hand, express Śrutis, declaring that the world is real. As for example the following text of the Rig Veda, IV. 17-5 :—

Satyam Enam Anuviśve Madanti. "All rejoice (in Him) having attained Him as the true." (This shows that even in Mukti, there is difference.)

All Śrutis declare that the Bheda is real and not fictitious. Then there are other texts also ; as for example, the following verses of the Māṇḍuka Upanishad (Verses 24 and 25, page 23) :—

Note.—We give these two verses again here, in the original, with their word meaning as now given by the Commentator :—

प्रपञ्चो यदि विद्येत निवर्त्तत न संशयः ।

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥

Prapañchah, difference, bheda. Yadi, if. Vidyeta, was produced, is created, comes into existence at a certain time. Nivarteta, would cease to exist, will come to an end. Na, not. Saṁśayaḥ, doubtedly. Mayā, by the wisdom of the Lord. Mātram, cognised and delighted in. i.e., the Bheda ; which the Lord by His wisdom takes delight in and recognises as such. Even to His consciousness there is bheda. If there was no bheda, how could the Lord have sported with Brahma, &c. Idam, this. Dvaitam, difference, duality. Advaitam, the Lord called the "One without a second," the peerless, Paramārthataḥ, is the Highest Entity or End.

Note.—If the difference was brought into existence (and is not eternal in the nature of things) then it would certainly cease to exist at some time or other. The duality is, however, a reality, in which the Lord by his power and wisdom takes delight and cognises it as such. He alone is Differenceless Simple Element (Advaita), He is the only Supreme object.

विकल्पो विनिवर्तेत कल्पितो येन केनचित् ।
उपदेशादयं वादोऽज्ञाते द्वैतं न विद्यते ॥

Vikalpah, false notion that the Lord is not Advaita but has differences in Him. Vinivarteta, would cease to exist. Kalpitaḥ, created, imagined. Yadi, if. Kenachit, by some one. Upadeśāt, by instruction. Ayam, this. Vadaḥ, saying. Jñāte, being known. Madhva reads it Ajñāte—in the Unknown. The Lord is called the Unknown, because the ignorant do not know Him. Dvaitam, the duality. Na, not. Vidyate, exists.

Note.—If, however, any one has imagined that the form of the Lord is not a simple substance (but has differences in it), then that wrong notion of his will be removed by right instruction. This is the truth, [that when knowledge arises, the false notion (that Lord has differences in Him), ceases to exist, or] in the Unknown Lord there is no plurality: He is homogeneous.

1. If the Plurality were a created object then undoubtedly it would come to an end. The plurality is (however eternal) and recognised as such by the Lord and He takes delight in it.

MADHVA'S COMMENTARY.

The word Prapancha means bheda or plurality (or difference). The word vidyeta means bhaveta, utpadyeta, "if it were brought into existence," "if it were produced."

Then it would cease to exist also at some time or other (but as plurality does not cease, it follows that) the difference between the Jiva and the Lord, etc., is not created, but on the other hand it is eternal.

The word Mâyâ means the knowledge or the consciousness of the Lord. The word mâtṛa means that which is cognised (matam) and delighted in (ratam) by the Lord. The whole word mâyâ-mâtṛam thus means the plurality is a thing cognised by and delighted in by the Divine consciousness. The Lord knows it and delights in it.

The words advaitam paramârthataḥ mean that the Lord alone in His Form or Body is the real advaita (or Undifferentiated; homogeneous; free from plurality.) The word Paramârtha denotes the Lord. The Lord, through His Form, is alone Advaita—the Undifferentiated, homogeneous substance.

Therefore, what is called Advaita refers to this Lord, the Paramârtha. That is to say, there are even no inherent differences in the Lord (as it is in a tree, for example, that has leaves, branches, flowers, fruits, etc., different from each other, though forming one Unity. The body of the Lord is a homogeneous unity; unlike any other organised body.)



2. The plurality would be sublated, had it been merely a (false) imagination of some one (due to his ignorance.) The position established by (sacred) teaching is, with regard to the Unknown Lord there is no differentiation. He is homogeneous.

Note.—If plurality was due to mere imagination of us mortals, then like all other fancies, it would cease as soon as any one would declare the truth. Thus when a man falsely imagines a rope to be a snake, that false notion ceases as soon as any one tells him, this is a rope and not a snake. But not so the notion of plurality. In spite of monistic teachings, the notion of plurality still remains

MADHVA'S COMMENTARY.

Nor is plurality due to mere imagination. If any one, through ignorance, had imagined this plurality, it would then also be sublated and so cease to exist, (but it is never so sublated, therefore, it is not an imagined thing.)

Says an objector:—The Śrūtis teach that plurality does cease; and Monism is cognised. In fact, this very Śruti says when knowledge is attained (jñāta) the plurality ceases to exist.)

To this the Commentator says:—No one has ever experienced Monism; it is a theory based upon instruction only.

But the instruction itself is based upon the wrong interpretation of the Śruti text. The proper reading is “Ajñāte dvaitam na vidyate,” “In the Unknown Lord there is no plurality.”

Therefore from the teaching (Uṇpadesāt) of the Śruti this is the theory which is established—Ajñāte dvaitam na vidyate—since no one can know the Lord without His Grace, the Lord is called the Unknown. In that Unknown there is no plurality. He is a simple, undifferentiated, homogeneous substance.

(The Commentator now quotes an authority in support of his explanation :) says the Brahma Tarka:—“The difference (bheda) is of five kinds. First, between the Jivas and the Lord; second, between the Jivas *inter se*; third, between the Jivas and the insentient objects; fourth, between the Lord and the insentient objects; fifth, between insentient objects *inter se*. As the difference is of five sorts, it is called Prapañcha. (Thus Prapañcha has come to mean plurality or that which is five-fold) (The word Pañcha would have also denoted plurality; derived from the substantive pancham five, and the affix ञ Da, with the force of jātiyar). The force of the word pra in Prapañcha is to denote excellence. The knowledge of this five-fold nature of all plurality or bheda is the best means of getting release, hence this knowledge is called pra or excellent.



Thus Prapañcha means the Excellent—Release-Giving knowledge of the five-fold difference. Or Prapañcha is so-called because it is the most excellent pentad,—(a pentad the knowledge of which gives Mukti).

“If this plurality had a beginning, it would certainly come to an end at some time. But as it does not come to an end, therefore it never had any beginning”—The line *mâyâ mâttram* far from supporting the advaita view, is an authority in favour of the Dvaita view :—

“The word *mâyâ* means the object of knowledge or consciousness of Viṣṇu.”

The plurality is an object of Divine knowledge. He the Lord cognises it. But cannot the Lord cognise an unreality. The answer to that is :—The plurality is not only a *mâyâ* an object of Divine knowledge, but it is *Mâttram* also.

“Since it is measured or cognised (*Mata*=known) by the Lord, it can never be an illusion, for no illusion can exist in the Lord; more so, because the Lord delights (*ramate*=ra) in this plurality and Viṣṇu would never take delight in mere illusion. But in the case of Hari called the *Paramârtha* there exist no differentiation, as in the case of sentient or insentient beings.”

“If you say the plurality is merely an imagination,” we ask why does it not come to an end? (For all imagined things—like dream, &c., come to an end sometime or other).

(But says an objector. The *Māṇḍūkya Upaniṣad* starts with a declaration of monism—“the Past, Present, Future, Yea all that is beyond the three-fold time is Om.” This shows that there is a Unity called Om, which is every thing, and that there is no such thing as plurality. Therefore these verses at the end must also be so construed (in an advaita sense) as to be consistent with the initial statement. To this the *Brahma Tarke* says you have misunderstood the initial statement. It does not mean all objects—whether in the past, present or the future are “Om.”

“But all times whether called Past, Present or Future or beyond these exist simultaneously in the Lord *Janârdana Omkâra*. (To Him there is no such thing as Time).”

(The line *Ajñâte dvaitam na vidyate* means :—“In the Lord called *Ajñâta* there is no differences or plurality. He is a homogeneous substance.”

(The word *vidyate* has been explained as produced, ‘created.’ The Commentator now shows why he has so explained this verb).

The word *vidyate* is derived from the $\sqrt{\text{Vid}}$ “to accidentally manifest,” “to take form by chance,” “to happen.”

But in the ordinary *Dhâtupāṭha* no such meaning is given to the $\sqrt{\text{Vid}}$; where do you get this meaning? To this the Commentator answers :—

Vidyate has this meaning just as *bhidyate* means destroyed, though in the *Dhâtupāṭha* the $\sqrt{\text{bhid}}$ means ‘to split up,’ only.



In fact, verbal roots have many meanings and the proper meaning is to be ascertained from the context. The Dhātupāṭha does not give all the meanings. In the sentence *advaitam Paramārthataḥ*, the force of the affix *tas* in *Paramārtha* is that of the Locative.

The word *paramārthataḥ* means *paramārthe* (locative) 'in the Lord.' The affix *tas* has the same force here as in *visvatas chakṣu*, &c., "in all parts of body are his eyes—or his eyes are in every place."

The meaning of the sentence *advaitam paramārthataḥ* means "in the Paramārtha or the Supreme End (the Lord) there is no plurality." The God is one homogenous substance.

Or it means the *Paramārtha* or the Supreme Self is *Advaita*. Here *Paramārtha* is taken in the Nominative case and not in the Locative; and the affix *tas* is superfluous.

The word *vidyeta* cannot be translated here "if it exists." For then the sentence would stand thus: "if the plurality existed, it would undoubtedly come to an end." It is an absurd statement, for the rule is that a thing that *exists* (has a real existence), never ceases to be. While the general rule is that a thing which is *produced*, sometimes does cease to exist, as such; for production implies destruction. The eternal entities like the souls, (*jīvas*), the Lord, the *Prakṛiti*, etc., never cease to exist, though they are *existing* objects.

Had the above text wanted to establish that the plurality was an imagined reality only (like that of a dream), then it would not have used the word *Yadi* or "if." Had the *Śruti* meant to establish the imaginary nature of plurality, it would not have used the two *Yadis* "ifs." It would have plainly said *avidyamāno'yam prapañcho vinivartate; kalpitas vikalpa, vinivartate*:—this five-fold plurality is non-existent (in reality) it therefore ceases; this plurality is imagined, therefore it ceases. But the *Śruti* has not used this form of statement. It has used a hypothetical form, and has used the verb *nivarteta* in the Potential Mood. The form of hypothetical assertion, therefore, shows that the *Śruti* view is that the *Prapañcha* is real, and not a product. (In fact, a hypothetical proposition is always a very strong form of making an assertion. As, Had the volcano not been active, there would be no smoke; really means that the volcano is active. Similarly the hypothetical proposition: Had the plurality been produced or imagined it would cease to exist or be sublated: really means:—The plurality is neither produced nor imagined, for it is never found to be non-existent or sublated).

As the plurality does not cease to exist or be sublated, it follows that the above *Śruti* text is in support of the reality of plurality and its eternity.



Not only does the above text establish the reality of plurality but the Gîtâ also censures them who think the world is unreal and a void :— (Gîtâ, XVI. 8) "The universe is without truth, without (moral) basis," they say; without a God, brought about by mutual union, and caused by lust and nothing else." "The Vidyâ or true knowledge consists in realising the difference between the Jiva and the Highest Self."

While the following Śruti praises the knowledge of plurality and realisation of this difference. (Śvet., 1. 6) "In that vast Brahma wheel, in which all things live and rest, the bird flutters about, so long as he thinks that the Self (in him) is different from the mover (the God, the Lord). When he has been blessed by him, then he gains immortality."

The word Asmi is the name of the Lord in the Śruti text, and is compounded of two words asana 'throwing' (from $\sqrt{\text{as}}$ to throw), and mi 'knowledge.' So Asmi means "the knowledge from which all imperfection has been thrown out."

Note.—Thus Madhya again reverts to his great discovery that Asmi is the name of the Lord. Had he known that Ahmi ("I Am") is still the most favourite name of the Lord among the cognate Aryan race, the Pârsis, and perhaps borrowed from them by the Jews, who called the God, "I Am That I Am," he would not have been at such pains to give a meaning to the word Asmi, other than that which it ordinarily possesses: and would have boldly said, God's name is "I Am."

The Sarvam Asmi would simply mean "The Perfect or Full I Am." And the whole sentence would mean :—Let him meditate on the Lord called "The Full I Am."

TWENTY-SECOND KHANDA.

MANTRA 1.

विनर्दिसाम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजा-
पतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य
कौश्वं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानेवोपसेवेत वारुणं त्वेव
वर्जयेत् ॥ १ ॥

विनर्दि Vinardi, deep sounding] note, like the voice of a bull calf one year and a quarter old, or like the sound of cloud. साम्नः Samnah, of the Lord called Saman. (The Udgitha sung to the Lord should have the tone just mentioned. Or the tone in which the Lord utters the Udgitha is Vinardi). वृणे Vṛiṇe, (I) choose, I choose the Lord, as He is the Highest. Or I choose this note, because it is the best. पशव्ये Paśavyam, like the cattle, *vis*, like the female cattle, cow. इति Iti, thus. अग्नेः Agneḥ, of Agni. The note in which Agni chants the Udgitha is like that of a cow. उद्गीथः Udgithah, the Udgitha



sung in honour of Agni should have the note of a female cow : for Agni sings so. अनिरुक्तः Aniruktaḥ, unmentioned, undefined, (of which no comparison is given in the scriptures. The deep as the note of a bull under 20 years of age.) प्रजापतेः Prajāpateḥ, of Prajāpati, or Brahmā. (The Udgītha sung in honour of Brahma should have the above note :) for he sings it in that note. निरुक्तः Niruktaḥ, mentioned, defined. Whose comparison is given. (The note like the sound of bell or gong.) सोमस्य Somasya, of Soma, (of the Udgītha sung in the honour of Soma :) for Soma sings in that note. मृदु Mṛidu, mild, soft (like the sound of thunder cloud, like the sound of a bull above 20 years old) deep sound. श्लक्ष्णं Ślakṣhaṁ, deep. वायोः Vāyoḥ, (the Udgītha sung in honour) of Vāyu. Vāyu's note is this. श्लक्ष्णं Ślakṣhaṁ, deep. बलवान् Balavat, strong (like the sound of thunder.) इन्द्रस्य Indrasya, (the Udgītha sung in honour) of Indra ; or sung by Indra. क्रीडच्च Kṛāṇcham, like the note of the bird, heron. बृहस्पतेः Bṛihaspateḥ, (the Udgītha sung in honour) of Bṛihaspati ; or sung by Bṛihaspati. अपध्वान्तं Apadhvāntam, note like the sound of broken bell metal. Discordant, unharmonious, jarring. वरुणस्य Varuṇasya, (the Udgītha sung in honour) of Varuṇa ; or by Varuṇa. तान् Tan, these (notes). सर्वान् Sarvān, all. उपोषेवेत Upaseveta, let (the Udgātā singer) cultivate. वारुणं Varuṇam, the note sacred to Varuṇa. तु Tu, but. एवं Eva, only. वर्जयेत् Varjayet, let (him) avoid.

1. I choose the deep sounding Udgītha, sacred to the Lord, (as the best of all notes.) The Udgītha sung in the note like that of the she cattle belongs to Agni, that sung in the deep note of a bull under 20 years of age belongs to Brahmā, that sung in the well-defined note of a bell belongs to Soma, that sung in the soft and deep note of a bull above 20 years old belongs to Vāyu, that sung in the deep and strong note of thunder belongs to Indra, that sung in the note of heron belongs to Bṛihaspati, that sung in the note of a broken bell-metal belongs to Varuṇa. Let the singer cultivate all these, except that one only which belongs to Varuṇa.

MANTRA. 2.

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां
मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन
आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥ २ ॥

अमृतत्वं Amṛitatvam, release, immortality. देवेभ्यः Devebhyah, for the Davas. आगायानी Ḍāyāni, may I sing. The Udgātā should make this resolution (संकल्प)



"may I, by my singing, procure mokṣa for the Devās." This is possible only when the Udgātā is Vāyu, the Beloved Son of God. But when the Udgātā is a human being, he should make the resolve "Let the Vāyu, within my heart, sing out for the release of the Devās." इति Iti, thus. आगायिन् Āgayet, let one sing. स्वधां Svadhām, pleasure, svadhā, power of self-determining will. पितृभ्यः Pitṛibhyah, for the Pitṛis. आशां Āśam, hope, desired object, blessing. मनुष्येभ्यः Manuṣyebhyah, for men. तृणोदकं Tṛiṇodakam, fodder and water. पशुभ्यः Paśubhyah, for animals. स्वर्गं लोकं Svargam lokam, heaven world. यजमानाय Yajamānāya, for the sacrificer, host, patron. अन्नं Annam, food. आत्मने Ātmane, for himself, with regard to the Supreme Self dwelling in Prāṇa. आगायानि Āgayāni, may I sing. एतानि Etāni, these. मनसा Manasā, with mind. ध्यायन् Dhyāyan, reflecting. अप्रमत्तः Apramattah, without being heedless. स्तुवीत Stuvita, let (the Udgātā) sing praises.

2. Let the Udgātā sing with this resolution :—May I, by my singing, procure immortality to the Devās, will-force to the Pitṛis, desired objects to men, fodder and water to animals, heaven to the sacrificer and food for myself. Thus reflecting on these, in his mind, let the Udgātā sing praises without being heedless.

MANTRA 3.

सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः
सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषुपालभेतेन्द्रः शरणं प्रपन्नो
अभूवं स त्वा प्रतिवक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

सर्वे Sarve, all. स्वराः Svarāḥ, vowels. इन्द्रस्य Indrasya, of Indra. Indra here means Vāyu, because through His power he gives every thing to all. (इदं रति ऐश्वर्यं वदति). आत्मानः Ātmanāḥ, bodies, images, symbols. सर्वे Sarve, all. ऊष्माणः Ūṣmāṇāḥ, sibilants, (are symbols). प्रजापतेः Prajāpateḥ, of Prajāpati, viz., Viṣṇu the protector (पति) of all creatures (प्रजा). आत्मानः Ātmanāḥ, symbols, bodies, images. स्पर्शाः Sparsāḥ, consonants other than sibilants and semi-vowels; viz., from क to म. मृत्योः Mṛityoḥ, of Rudra; called Death, because he is the Regenerator. आत्मानः Ātmanāḥ, symbols, etc. तं Tam, him (udgātā). यदि Yadi, if. स्वरेषु Svareṣu, with regard to vowels though rightly pronounced. उपाक्षेपत Upalabheta, should (an Asuraḥ) reprove by saying falsely "Thou hast incorrectly pronounced the vowels in thy singing." इन्द्रे Indram, to Indra, viz., Vāyu, the Lord of vowels. शरणं Śaraṇam, refuge, shelter. प्रपन्नः Prapañnah, taken, attained. अभूवं Abhūvam, I have become. सः Sah, he, i.e., Vāyu. त्वा Tvā, thee. प्रतिवक्ष्यति Prativakṣyati, will teach (you). एनं enam, him. ब्रूयात् Brūyāt, let (him) say.

3. All vowels are symbols of Vāyu, all sibilants are symbols of Viṣṇu, all consonants are symbols of Rudra.



If any (Asuraḥ) should reprove him for his vowels (though rightly pronounced) let him answer him "I appeal to Vāyu, the Lord of vowels, (through whose grace I have pronounced my vowels correctly) let him teach thee."

MANTRA 4.

अथ यद्येनमूष्मसूपालभेत प्रजापतिः शरणं प्रपन्नोऽभूवं
स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयादथ यद्येनः स्पर्शेषूपालभेत मृत्युः
शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

अथ Atha, now, then. यदि Yadi, if. एनं Enam, him (udgātā). ऊष्मसु Ūśmasu, sibilants. उपालभेत Upalabheta, reprove. प्रजापतिं Prajāpatim, Viṣṇu (the Lord of the sibilants). शरणं Śaraṇam, refuge. प्रपन्नः Prapannaḥ, entered upon, taken. अभूवं Abhūvam, I have become. सः Saḥ, he (Viṣṇu) त्वा Tvā, thee. प्रतिपेक्ष्यति Pratipekṣyati, will smash. इति Iti, thus. एनं Enam, him (the Asura). ब्रूयात् Brūyāt, let (him) say. अथ यदि Atha yadi, and if. एनं Enam, him (udgātā). स्पर्शेषु Śparśeṣu, in consonants. उपालभेत Upalabheta, should reprove. मृत्युः Mṛtyum, Rudra (the Lord of the consonants). शरणं Śaraṇam, shelter, refuge. प्रपन्नः Prapannaḥ, taken, attained. अभूवं Abhūvam, I have become. सः Saḥ, he (Rudra, the Lord of the consonants). प्रतिपेक्ष्यति Pratidhakṣyati, will reduce to ashes. इति Iti, thus. एनं Enam, him (the Asura). ब्रूयात् Brūyāt, let him say.

4. If any one should similarly reprove him for his sibilants, let him answer him "I appeal to Viṣṇu, the Lord of sibilants, let Him smash thee." And if any one were to reprove him similarly for his consonants, let him answer him "I appeal to Rudra, the Lord of the consonants, He will reduce thee to ashes."

MANTRA 5.

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति ।
सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृत्ता वक्तव्याः प्रजापतेरात्मानं
परिददानीति । सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं
परिहराणीति ॥ ५ ॥

इति द्वाविंशः खण्डः ॥ २२ ॥

सर्वे Sarve, all. स्वराः Svarāḥ, vowels. घोषवन्तः Gh ṣavantaḥ, with sound, with voice. The ghoṣa is a particular kind of Dhvani. बलवन्तः Balavantaḥ, with force, with strength sonorously, with emphasis. The grammatical prayatna or



effort is meant by bala. वक्तव्याः Vaktavyāḥ, should be pronounced (with the saṅkalpa that I may hereby give strength to Vāyu.) इन्द्रे Indre, to Vāyu. बलं Balam, strength ददानि Dadāni, may I give इति Iti, thus. सर्वे Sarve, all. ऊष्मायाः Uṣmāyāḥ, sibilants. अग्रस्ताः Agrastāḥ, not swallowed, not thrown internally; not perceptible, not uttered with too much rapidity. अनिरस्ताः Anirastāḥ, not thrown out, not uttered too slowly. विवृताः Vivritāḥ, well opened. वक्तव्याः Vaktavyāḥ, are to be pronounced (with the saṅkalpa):—"I offer myself to Viṣṇu." परिददानि Paidadāni, may I offer myself. इति Iti, thus. सर्वे Sarve, all. स्पर्शाः Sparśāḥ, consonants. लेसेन Leśena, slightly. अनभिहिताः Anabhibatāḥ, not touching (अनभिनिहिताः) Anabhinīhitāḥ, without. वक्तव्याः Vaktavyāḥ, should be pronounced मृत्योः Mṛtyoḥ, to Rudra. आत्मानं Ātmānam, myself, to become fit for mokṣa. परिहरामीति Pariharāmi may I extricate, may I withdraw.

5. With the prayer "May I give strength to Vāyu," should be pronounced all vowels, with sound and strength (sonorously and emphatically), with the prayer "may I offer myself to Viṣṇu" should be pronounced all sibilants, in the mouth well-opened, not swallowed in the throat; nor thrown out. With the prayer "may I extricate myself from death and get mukti," offered to Rudra should be pronounced all consonants, with full touching of the tongue with the proper place of utterance of the consonants.

MADHVA'S COMMENTARY.

(Thus has been taught meditation on the Lord under the name of Sāman the Same, the Harmonious, both collectively and separately. Now the Śruti teaches the different notes, in which the Sāman hymn is sung by the Lord Himself, by His angels and arch-angels and how men should imitate those notes, so far as possible, when singing to the Lord and the Devas.)

(In the sentence Vinārdi Sāmno vṛiṇe the word) Sāman means the Lord, because He is always the same, the Harmonious. The method of His singing is like the deep note called vinārdi, the sound of a bull or the roar of a thunder cloud.

(The word vṛiṇe is to be separately construed.)

I choose Him alone : because He is the Highest and the Best of all.
(This is the meaning of the word Vṛiṇe)

(The Commentator now quotes an authority in support of his above interpretation :—

Says a text :—The sound of Viṣṇu is like that of a bull or that of the roar of a thunder cloud; that of Agni (Fire Angel) like the sound of a female cattle (cow), that of the Lord Brahmā, a deep note unlike anything; while that of Soma is just like the ringing of the bell; that of Vāyu, like the soft roar of the thunder cloud, that of Indra like the harsh



roar of the thunder cloud; that of Brihaspati like the note of the bird called heron; while that of Varuṇa is discordant.

It has been said that the sound of Viṣṇu is like that of a bull, of Vāyu like the soft roll of thunder, which is also like the sound of a bull, because the roar of the cloud and of the bull are alike. The note of Brahmā is also said to be deep, though for it no simile is given in the scriptures. Thus all these three have a common deep note. The quotation next gives the differences between these three.)

“The sound of Viṣṇu is like that of a bull calf one year and a quarter old; of the Vāyu like that of a bull under twenty years old; of Brahmā like that of a bull beyond twenty years of age.”

Therefore let (the human Udgâtâ) sing with all these notes, *as far as possible*, but not with the discordant (Varuṇa note.)

(The sentence Amritatvan Devebhya âgâyany, ity, âgâyet, has been wrongly understood to mean “Let a man sing, wishing to obtain by his song, immortality for the Devas.” This would show, as if the ordinary Udgâtâ could confer immortality on the Devas. The text quoted further removes this doubt).

The Chief Prâṇa is the only person entitled always to sing the Sîman. He is the True Udgâtâ. Therefore he is able to grant mokṣa to the Devas and others. (The human Udgâtâ should never say ‘let me confer immortality on the Devas, but) the other (singers) should before Udgâna singing have this thought “Let Vāyu, dwelling in my heart, confer immortality on the Devas and the rest.”

Let him not entertain any other vain thought, for if he does so, he would be the despiser of the Devas (a blasphemer); for no man has (lordly) power to confer mokṣa on the Devas. Therefore, the mental resolution of the human Udgâtâ should always be:—“The Chief Prâṇa dwelling in my heart confers immortality on the Devas.” For the Prâṇa is always the First or Primary Agent in this Saṅkalpa Utterance (formula): for the words “let me sing” are primarily appropriate in His case only.

The Saṅkalpa formula here is “let me sing in order to confer Mokṣa on the Devas.” This is the formula perfectly just and correct for the Beloved Son, the Chief Prâṇa and not for any human being. The human Udgâtâ must modify the formula as shown above.)

The phrase annam atmanâ âgâyâni has been misunderstood as meaning “may I sing food for myself.” The Commentator gives its true purport:—

“The word Âtmâ here means the Lord Viṣṇu, the Supreme Person residing in the Chief Prâṇa (Let one sing out to the Lord begging) food from him; because (by the eating of the Lord Hari) dwelling in the Prâṇa there takes place directly and actually the feeding of Prâṇa himself.

(The other meaning is not appropriate for the additional reason, that the Chief Prâṇa being inside of all Devas, if one sing with the object of conferring immortality on the Devas, he thereby not only confers immortality on the Devas, but, he thereby accomplishes immortality on Prâṇa also which is absurd; for Prâṇa is the giver of all Release,



Therefore the true meaning is that Prâṇa sings to give Release to the Devas and so to himself.

“Because the primary fruit is the procuring of Release for Prâṇa even, because he is inside all Devas.

(Prâṇa being inside all Devas, gets release when the Devas get release. But so the Lord Viṣṇu will also get release, because He is also inside all Devas. Is not the procuring of the Release of the Lord also the primary object? No.)

“The getting of the Release for Viṣṇu (who is inside all Devas) is not the primary object. Why not? Because He is *eternally* free (and though inside all Devas is not *bound* thereby).

(Now the Commentator explains the phrase Indre balam dadâni “May I give strength to Indra”)

“Let (the Chief Prâṇa) pronounce the vowels with force and sound, with the resolve “May I give strength to Indra.” Let him pronounce the sibilants neither too fast nor too slowly, with the resolve “May I offer myself to Viṣṇu.” Let him pronounce the consonants fully, with the resolve “May I make them free from death, fit to get release.”

(Even here when the resolve is made by any other than the Chief Prâṇa he should modify the formula.)

“That is, let the Chief Prâṇa verily make the above resolves. Any being other than the Chief Prâṇa should modify the above Saṅkalpas by thinking: “The Chief Prâṇa within me is alone able to do all these, let him produce these results.” Let him think so always, otherwise he would be guilty of showing disrespect to the Devas; and a blasphemer against the Devas goes verily to darkness. Therefore let him always meditate on Indra, on Viṣṇu, the Protector of all creatures, on Rudra, the Lord of Death, and say “I take refuge with ye” thus let him think and say always and everywhere.

“The word Indra here means Vâyu because the word literally means “lordliness,” and Vâyu has rule over all vowels always. Lord Viṣṇu called Prajâpati (the Lord of all creatures) has alone sway over all sibilants. Rudra is called Death, because He causes dissolution. He is the Lord of all consonants.

(How is this explanation congruous when the Udgâtâ is the Chief Prâṇa himself? He being higher than Indra and Mṛityu, how can he say “I take refuge in Indra, &c?” There is no incongruity. The formula of taking refuge applies to human Udgâtṛins only, and not to the Divine Chief Prâṇa.)

With regard to human Udgâtṛins the refuge is with (Vâyu, Viṣṇu and Rudra) with regard to Vâyu Udgâtṛin, the giving of strength and Mokṣa is directly from Hari (who is inside Indra, &c.).

(It has been explained above that Indra here means Vâyu. When the Udgâtâ is Vâyu himself how can he say “I take refuge with Indra, i.e., with Vâyu, i.e., with myself?” Or how can he say “I give strength to Indra, i.e., himself?” To this the answer is :—)



“Because many are the Beings who are deserving candidates for filling the cosmic post of future Vāyu, and called Indras. Therefore the saying :—“May I give strength to Indra” is perfectly appropriate to the Chief Prāṇa who gives strength to such candidate Vāyus.” Thus in the Sāma Samhitā.

(Some hold that imprecations like “Viṣṇu will answer thee,” &c., refer as applying to any man who finds fault whether he is good or bad man. The Commentator shows that it is not so. The curse shows that Asuras only are meant.)

So also—If Asuras, creatures of evil understanding and authors of all mischief, find fault with his pronunciation, let him say “Viṣṇu will answer thee,” “Rudra will burn thee,” &c., but never otherwise (The good should never be cursed).

The phrase *mṛityor ātmānam pariharāṇi* has been once explained as “may I withdraw them from death.” The Commentator further explains it :—

(The phrase means) “I shall withdraw the selves from the vicinity of death.”

(The word *Ātmānam* is a class name here, and so implies *all* selves or beings ; therefore, though singular it denotes plural. The words *Prajâpati* and *Indra* were explained as meaning *Viṣṇu* and *Vāyu*. The commentary now gives another authority for this ^a interpretation).

So also. The words *Brahmâ* and *Prajâpati* denote *Viṣṇu*, when referring to something else. (Thus here they refer to sibilant letters). Similarly, *Indra* denotes *Vāyu*, when expressive of something other than its proper name. The word *Brahmâ* derived from the root *√Bṛimh* means full, expanding and is the name of *Viṣṇu*. *Prajâpati* means literally “Lord of creatures” and is thus an appropriate designation of *Viṣṇu*. The word *Indra* is a compound of *idam* this, and *râti* rules, gives—he who gives this.

TWENTY-THIRD KHANḌA.

MANTRA 1.

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव
द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्य-
कुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृत-
त्वमेति ॥ १ ॥

त्रयः Trayah, three. धर्मस्कन्धाः Dharmaskandhah, the branches of religion or law. Duty. यज्ञः Yajñah, sacrifice. अध्ययनं Adhyayanam, study. दानं Danam, charity, this first branch of the tree of Dharma represents the house-holder,



इति Iti, thus. प्रथमः Prathamah, first. तपः Tapah, austerity, it represents both austerity in the shape of bodily penance and meditation and reflection. It includes the ascetic (तापतः) the hermit (वनस्थः) and anchorite (यतिः). एव Eva, only. द्वितीयः Dvitiyah, second branch of Dharma. ब्रह्मचारी Brahmacârî, the Brahmacârî, the student. आचार्य कुलवासी Âchârya kulavâsî, dwelling in the house of his preceptor. तृतीयः Tṛtiyah, third. अत्यन्तं Atyantam, always. आत्मानं Âtmanam, himself. आचार्यकुले Âchâryakule, in the house of his preceptor. अवसादयन् Avasâdayan, mortifying. सर्वे Sarve, all. एते Ete, these (if not realising Brahman directly by Aparokṣajñāna). पुण्यलोकाः Puṇyalokah, blessed, who obtain the regions of the meritorious or virtuous. भवन्ति Bhavanti, become. With this difference the house-holders through sacrifice, study and charity go to the Soma world. All ascetics (Kutichaka, Bahudaka, Haṁsa and Parama Haṁsa) reach the Sūryaloka through austerity. The hermits (vânastha) go to the worlds of the Rîṣis by the same means of austerity ; while the temporary and the perpetual Brahmacârî by means of service to their teachers attain the world of the Valakhilyas. Are not these (sacrifices, etc.) also means of attaining mukti? To this the Śruti answers. ब्रह्मसंस्थः Brahmasaṁsthaḥ, he who is established or firmly grounded in Brahman by obtaining direct vision or knowledge of Brahman. (Aparokṣa jñānam) he alone. अमृतत्वं Amṛitatvam, immortality, mukti. एति Eti, gets, obtains. This shows that all are entitled to mukti whether house-holders or Sânyâsis provided they have realised Brahman.

1. There are three branches of (the tree called) Dharma. Sacrifice, study and charity constitute one branch. Austerity is another, and to dwell as a Brahmacârî in the house of one's preceptor, always mortifying the body, while so dwelling, is the third. All these are blessed and obtain the worlds of the blessed. But the God-absorbed alone obtains immortality (Release).

MANTRA 2.

प्रजापतिलोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रा-
स्रवत्तामभ्यतपत्तस्या अभितप्ताया एतान्यत्तराणि संप्रास्रवन्त
भूर्भुवः स्वरिति ॥ २ ॥

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ॐकारः संप्रास्रवत्तद्यथा
शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोंकारेण सर्वा वाक्
संतृण्णोंकार एवेदः सर्वमोंकार एवेदः सर्वम् ॥ ३ ॥

इति त्रयोविंशः खंडः ॥ २३ ॥



प्राजापतिः Prajāpatiḥ, Viṣṇu. लोकाश्च Lokān, all collection of words, entire literature. अभ्यतपत् Abhyatapat, found by analysis, brooded over (thought out what were the most essential of these) and distilled the extract. तेभ्यः Tebhyah, from them. अभितपेभ्यः Abhitaptebhyah, analysed, brooded over, being so distilled. त्रयी Trayī, Three-fold. विद्या Vidyā, knowledge, *vis.*, the Rig, the Yajus, and the Sāma Vedas. संप्रास्रवत् Samprāsravat, issued forth, became manifest. तां Tām, her (the three-fold knowledge). अभ्यतपत् Abhyatapat, analysed, distilled the extract. तस्याः Tasyāḥ, from her (three-fold knowledge). अभितपत्याः Abhitaptāyāḥ, from so distilled. एतानि Etāni, these. अक्षराणि Akṣarāṇi, syllables. संप्रास्रवन्तः Samprāsravantaḥ, distilled out, flowed out. भूः Bhūḥ, Bhuh. भुवः Bhuvah, Bhuvaḥ. स्वः Svah, svar. इति Iti, thus. तान् Tan, them. अभ्यतपत् Abhyatapat, distilled out, the extract. तेभ्यः Tebhyah, from them. अभितपेभ्यः Abhitaptebhyah, so distilled. ओंकारः Omkāraḥ, the syllable Om. संप्रास्रवत् Samprāsravat, flowed forth. तत् Tat, that. यथा Yathā, like. शकुना Saṅkunā, with stalk, with needle. सर्वाणि Sarvāṇi, all. पर्णानि Paṇṇāni, leaves. संतृण्णानि Saṁtṛiṇṇāni, are attached to, are pieced (the root of this is तृद् to pierce, to cleave). एव Evam, thus. एतेन Etena, by this. ओंकारेण Omkāreṇa, with Om. सर्वा Sarvā, all, whole. वाक् Vāk, speech. संतृण्णा Saṁtṛiṇṇā, is attached. ओंकारः Omkāraḥ, the syllable Om. एव Eva, only. इदं Idam, this. सर्वं Sarvam, all.

2. Viṣṇu distilled the entire literature. From that distillation flowed out the triple Vedas. He distilled them again. From that distillation were extracted these three syllables Bhūḥ, Bhuvaḥ, Svar. He distilled these again. They being thus distilled, came out OM. As a needle pierces all the leaves, thus by this syllable Om is pierced the entire speech. Om is verily this Full, the Perfect One. Om is verily this Full, the Perfect One.

MADHVA'S COMMENTARY.

(It has been mentioned before that the worshippers of individual Sāman and of the entire Sāman get Swarga and Release, respectively. This Khaṇḍa shows who get Mukti and who get merely Swarga).

The Māyāvādins say: the duties like sacrifice, study and charity belong to the householders; the duties like austerities, &c., belong to the Vānaprasthas, the duties of perpetual celibacy and studentship belong to the Naiṣṭhika Brahmachārins. All these three classes of people, attain by means of the aforesaid duties, to the regions of the Virtuous. The remaining fourth not mentioned by name in the Śruti is the Parivrat who stands firm in Brahma, in the right manner, and he obtains immortality, which is something beyond and distinct from the regions of the Virtuous. According to these Māyāvādins the mukti is only for the Sannyāsins.

This view is contested by the Commentator and he quotes an authority to that effect.



So it is said :—"The persons belonging to any one of the four āśramas, get by the due discharge of their duties, to the regions of the Virtuous. But all these get release, by the knowledge of Brahman alone."

(The due discharge of Sannyāsa also leads to the regions of the Virtuous and not necessarily to Mokṣa. And when a person, whether a Householder or a Sannyāsi gets Brahma-jñāna, he gets Mokṣa.)

(The Śruti says that Omkāra was distilled from all the Vyāhritis. The commentary now gives the reason for the same.)

Omkāra is the name of Brahman of the all Full and possessing perfect and excellent qualities. It is the essence (ātman) of all speech, because by explaining it (analysing and expanding it) All-words are evolved and explained, thus it is the essence of all speech.

(The Śruti says Omkāra eva idam sarvam...Omkāra is all this. The commentary now explains this. The above phrase does not mean that Omkāra is this all, for palpably all is not Om, nor does it mean all words are Om, for that also is not quite accurate. So the commentary takes the word idam as qualifying the word sarvam.)

This Omkāra, thus praised in the Śruti, is the Sarvam or Full of all excellent qualities, full of all meanings. In fact Sarvam means Full also. (Thus it follows that this Omkāra denotes also the fullness of every thing).

(Says an objector :—The word Sarvam is in the neuter gender and so cannot refer to Om which is masculine. The reply to this is that the change of gender is a Vaidic license. Or the word Sarvam is in the neuter gender, simply because neuter denotes all genders : and so it is taken here in the masculine : and thus there is no anomaly.)

As it is in construction with Sarvam there is no anomaly of gender. Moreover Sarvam also means there superiority. Thus Om is superior to everything else. And this superiority has been praised in the previous passage yathā śaṅkuna, it shows that Omkāra is praised as superior to everything else.

(Omkāra is said to be the essence of the Vyāhritis. As the Vyāhritis are three so also Om has three letters. As the Vyāhritis are the essence of the three Vedas, so Om also is the essence of the three Vedas.)

Om is the essence of the Vyāhritis ; thus A is the essence of Bhuḥ, U is the essence of Bhuvah, M is the essence of Svar, respectively.

(In the sentence Prajāpatiḥ lokān abhyatapat—trayī vidyā samprasrāvat, the *prima facie* meaning is that the brooding of Prajāpati and the flowing out are one and the same. The commentary removes this misconception) :—

As says a text :—"The abhītāpana or brooding is the knowledge—this is the essence of that—it does not mean anything else here. Samprasrāva means that knowledge, that sight, (seeing a thing as the essence of a thing) of the Supreme Brahman.

(This sets aside the view that the word Prajāpati here means Virāṭ or Kāśyapa, on the contrary, it means the Supreme Brāhman.)



(Says an objector:—If by Prajāpati you take the Supreme Brahman here, how do you say that a certain idea rose in His mind, for His knowledge is eternal, and does not arise at a particular point of time. To this the Commentary answers:—)

As says a text:—“Though the Lord is eternally Omniscient, yet when as a pastime, He manifests that knowledge, then it is said HE brooded over (abhitapat), otherwise it has no other meaning with regard to the Supreme Self.”

(Says an objector:—“According to your interpretation, only three Āśramas are mentioned, and not the fourth, for you take the word Brahmasamstha not as the name of the fourth or the Sannyāsa āśrama, as we do, but as meaning one who has Brahma knowledge. How do you get the fourth Āśrama? To this the Commentary answers:—)

The fourth or the duties of a Sannyāsin are included in the word Tapas of the first mantra. It includes both the Vānaprastha and the Sannyāsin.

“All the Āśramins, whether householders, or Vānaprasthas, naiṣṭhika Brahmachārins, or Sannyāsins, if they are ignorant of the Supreme Brahman, (but otherwise duly perform the duties of their āśramas) get the regions of the Virtuous, but those alone who have got the intuitive and direct vision of Viṣṇu, get Immortality, and not otherwise.”

“By sacrifice, study and charity the householder verily goes to the region of the Moon, (Soma Loka). The Yatis (Sannyāsins) by austerity go to the region of the Sun (Sūrya Loka), especially the four kinds of Sannyāsins, (namely, Paramahānsas, Hānsas, Kuṭija and the Babudakas.) The Vānaprasthas by austerity alone go to the regions of the Ṛṣis, the perpetual students (Naiṣṭhika Brahmachārins) by the mere service of their teachers, go to the regions of the Vāḷakhilyas. But if they see the God Janārdana, directly; then they attain Immortality (Mokṣa), but not otherwise.”

No one gets Immortality (Mokṣa) by mere Sannyāsa. As says a Śruti:—“By *knowing* Him thus alone one gets here Immortality, there is no other way to attain it” (Śveta., III. 8.). So also the words of Lord Bādarāyana (Vedānta Sūtras, III. 3. 48.) “Knowledge only is the means of Release, as seen from the emphatic statement.” So also the Lord (in the Bhāgavata Purāṇa:) “Nothing compels me so much in granting Release, as Love. The due discharge of one’s duties, the Sāukhya, the Yoga, the sacred study, the austerity, the renunciation (Sannyāsa), the charitable and religious works, do not bind (oblige) me to give Mukti, O Uddhava!” So also in the Gītā—“Nor by mere renunciation (sannyasan) doth he rise to perfection.” (III. 3.) So also the Śruti:—“His sons take his inheritance” shows that even householders obtain

Release, for the above text refers to the division of inheritance left by a mukta person, who was a householder. It also shows that the householders also can get Jñāna. So also says another text:—"The Release is certain for persons of all castes and stages (āśramas) through knowledge alone, yea even of the out-castes and of the immoveables, but still the Yati (Sannyāsin) is the best, for Renunciation is the means of getting mokṣa specifically." As says a text:—"Having well ascertained the true object, through the knowledge obtained from the study of the Vedas, and having purified their nature by renunciation of fruits of action and due performance of duties, the Yatis, &c." (Muṇḍaka, III. 2. 6.)

TWENTY-FOURTH KHANDA.

MANTRA 1.

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनं रुद्राणां माध्य-
न्दिनं सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥ १ ॥

क तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं
कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

ब्रह्मवादिनः Brahmapādinah, the enquirers about Brahman, the disciples (who inquire about the Supreme Brahman from their teachers). वदन्ति Vadanti, declare, ask (from their teachers). यन् Yat, if. वसूनां Vasūnām, (under the control) of Vasus. प्रातःसवनं Prāṭhasavanam, sacrifice in the morning, morning-oblation (as the Bhuḥ loka is ruled by Vasus, therefore, the Vasus are the dwellers of Bhuloka). रुद्राणां Rudrāṇām, belonging to the Rudras (the antarikṣa loka is dwelt by Rudras, because they are the lords of antarikṣa who get the oblation given in the midday) माध्यन्दिनं Mādhyandinām, midday. सवनं Savanam, sacrifice, oblation. आदित्यानां Ādityānām, of the Ādityas. विश्वेषां देवानां Viśveṣām Devanām, of Viśvadevas. (The heaven is ruled by those who get the evening oblation). च Cha, and. तृतीयसवनं Tṛitīya Savanam, third oblation: (As all the three worlds are kept under control by the Vasus, the Rudras, the Āditya and the Viśvadevas) respectively and fully occupied by them. क् Kva, where. तर्हि Tarhi, therefore. यजमानस्य Yajamānasya, of the sacrificer (learned or ignorant). लोकः Lokah, world (for which he sacrifices. Bhuḥ, etc., are kept under control by different devas). इति Iti, thus. सः Sah, he. यः Yah, who. तं Tam, him (the way which will be described hereafter). न Na, not. विद्यात् Vidyāt, knows. कथं Katham, how. कुर्यात् Kuryāt, should do. विद्वान् Vidvān, knowing. कुर्यात् Kuryāt, should do.

1. The (pupils) inquirers of Brahman ask their teacher—"If the morning oblation belongs to the Vasus,



the noon oblation to the Rudras and the third oblation to the Adityas and the Viśvadevas (and consequently the three worlds the earth, the intermediate world and the heaven are already occupied by these devas) where then is the world of the sacrificer? He who does not know the method of attaining the world, how must he proceed with the sacrifice, etc., (since he does not know the method) therefore let him learn how to perform it and then perform it.

MANTRA 2.

पुरा प्रातरनुवाकस्योपाकरणाजघनेन गार्हपत्यस्योदङ्मुख

उपविश्य स वासवः सामाभिगायति ॥ ३ ॥

लो ३ कद्वारमपावा ३ ऋ ३३ पश्येम त्वा वयः ३३ ३३

हुँ ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ४ ॥

पुरा Pura, before. प्रातः Pratah, morning. अनुवाकस्य Anuvākasya, of the song, chant (the whole word prātaranuvāka means the matin chant.) उपाकरणात् Upakaraṇāt, commencement, beginning. जघनेन Jaghanena, behind. गार्हपत्यस्य Gārhapatyasya, of the household altar. उदङ्मुखः Udaṁmukhaḥ, looking towards the north, facing the north. उपविश्य Upaviśya, sitting down. वासवः Vāsavam, addressed to the Lord Viṣṇu residing in the Vasus. साम Sāma, the Sama hymns. अभिगायति Abhigāyati, sings out (the following songs). लोकद्वारं Lokadvaram, the door of the world (earth) the door by which may I attain the earth. अपावार्णुं Apāvāṛṇu, open. पश्येम Paśyema, let us see. त्वा Tvā, thee. वयं Vayam, we. राज्याय Rājyāya, for the sake of kingdom (that we may rule on earth). The prolated ā of rā is chanted 7 times with the seed mantra "huṁ" inserted in the middle, viz., rā ā ā huṁ ā ā ā, the prolated ā of jyā 3 times, etc. इति Iti, thus.

2. Before the commencement of the matin chant, sitting facing north, behind the household altar, he sings the Sāman addressed to Viṣṇu dwelling among the Vasus thus:—Open the passage to the world of the Vasus, so that we may see Thee and obtain terrestrial glory therein.

MANTRA 2(b.)

अथ जुहोति नमोऽग्रे पृथिवीक्षिते लोकक्षिते लोकं मे

यजमानाय विन्दैष वै यजमानस्य लोकः ॥ ५ ॥



अथ Atha, then. जुहोति Juhoti, sacrifices (to the fire) with the following mantras. नमः Namah, adoration, salutation, hail. अग्नये Agnaye, to agni, *vis*, Viṣṇu (who is called Agni, the devourer). पृथिवीक्षिते Prithivīkṣite, dwelling on the earth. लोकक्षिते Lokakṣite, dwelling in the worlds, लोकं Lokam, world, appropriate for me. मे Me, to me यजमानाय Yajamānāya, to the sacrificer. विन्द Vinda, give, obtain for. एषः Eṣah, thus. वै Vai, verily. यजमानस्य Yajamānasya, of the sacrificer. लोकः Lokah, world.

2(b). Then he offers oblations in the fire saying—"all hail, O Viṣṇu, dwelling in fire, dwelling on the earth, dwelling in all regions. Lead me, thy worshipper, to the place appropriate for me, to that which is verily the world of the pious. (Lit. This is verily the world of the pious)."

MANTRA (2c.)

एतास्मि अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्यु-
क्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनं संप्रयच्छन्ति ॥ ६ ॥

एतास्मि Etāsmi, I shall go. अत्र Atra, there. यजमानः Yajamānah, the sacrificer, the worshipper. परस्ताद् Parastāt, after. आयुषः Āyusaḥ, of the life, *vis*, when the life is over. This refers in the case of (अपरोक्षज्ञानी Aparokṣajñānin) the falling off or dropping down of the final body. In the case of others, ordinary death. स्वाहा Svāhā, take (this). अपजहि Apajahi, cast back. परिधं Parigham, the bolt, the hindrance to the attainment of the enjoyments of the loka. इति Iti, thus. उक्त्वा Uktvā, saying. उत्तिष्ठति Uttiṣṭhati, rises up, let him rise up. तस्मै Tasmai, to him. वसवः Vasavaḥ, the particular forms of the Lord Viṣṇu dwelling in the Vasus, they being gracious. प्रातःसवनं Prātaḥ Savanam, morning oblation, all rites performed in the morning. संप्रयच्छन्ति Samprayachchhanti, fulfil, cause to be performed without hindrance.

2(c). After my life is over may I, the sacrificer, go there. Svāhā. Then having said "Remove the obstacle, O Lord!" let him rise. For him the Lord, through the Vasus, makes perfect and complete his morning oblation.

MANTRA 3.

पुरा माध्यन्दिनस्य सवनस्योपाकरणाजघनेनान्नीध्रीयस्यो-
दङ्मुख उपविश्य स रौद्रं सामाभिगायति ॥ ७ ॥

लो३कद्वारमपावा ३ णू ३३ पश्येम त्वा वयं वैरा ३३३३३
हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥



पुरा Purā, before. माध्यन्दिनस्य Madhyandinasya, of midday. सवनस्य Savanasya, oblation. उपाकरणान् Upakaranāt, commencement. जघनेन Jaghanena, behind. दक्षिणीयस्य Agnidhriyasya, the Agnidhriya altar (Dakṣiṇāgni). उदङ्मुखः Udaṅmukhaḥ, North-facing. उपविश्य Upaviśya, sitting. सः Sah, he. रौद्रसाम Raudrasāma, the Sāma hymns addressed to Viṣṇu dwelling in the Rūdras. अभिगायति Abhigāyati, sings out. लोकद्वारे Lokadvāram, door to the world. अपावर्गम् Apāvarṅm, open. पश्येम Paśyema, let us see. त्वा Tvā, thee. वयम् Vayaṃ, we. विराज्याय Virājyāya (another reading is वैराज्याय Vairājyāya), to obtain sovereignty of the intermediate world.

3. Before the commencement of the noon oblation, the sacrificer sitting down behind the Dakṣiṇāgni altar, and looking towards the north, sings the Sāman addressed to Viṣṇu dwelling in the Rudras thus:—Open the passage to the world of the Rudras so that we may see Thee and obtain astral glory therein.

MANTRA 3 a).

अथ जुहोति नमो वायवेऽन्तरिक्षचित्ते लोकचित्ते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥ ६ ॥

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्युक्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनं सवनं संप्रयच्छन्ति ॥ १० ॥

वायवे Vayave, to Vāyu, Viṣṇu called Vāyu, the giver of life (आयु Ayu) and wisdom (व Va.) अन्तरिक्षचित्ते Antarikṣakṣiṭe dwelling in the intermediate region (the, rest as above.)

3(a). Then he offers oblations in the fire saying:—All hail, O Viṣṇu, dwelling in the Rudras, dwelling in the sky, dwelling in all regions. Lead me, Thy worshipper, to the place appropriate for me; to that which is verily the world of the pious. After my life is over may I, the sacrificer, go there. Svāhā! Then having said "Remove the obstacle, O Lord," let him rise. For him the Lord through the Rudras makes perfect and complete his midday oblation.

MANTRA 4.

पुरा तृतीयसवनस्योपाकरणाजघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यं स वैश्वदेवं सामाभिगायति ॥ ११ ॥

लो ३ कद्धारमपावा ३ णू ३ ३ पश्येम त्वा वयस्स्वारा ३ ३ ३ ३ ३
हुं ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १ इति ॥ १२ ॥

आदित्यमथ वैश्वदेवं लो ३ कद्धारमपावा ३ णू ३ ३ पश्येम
त्वा वयस्साम्ना ३ ३ ३ ३ ३ हुं ३ आ ३ ३ ज्या ३ यो ३ आ ३ २ १ १ १
इति ॥ १३ ॥

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो
दिविन्निद्भ्यो लोकन्निद्भ्यो लोकं मे यजमानाय विन्दत ॥ १४ ॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः
स्वाहाऽपहतपरिधामित्युक्त्वोत्तिष्ठति ॥ १५ ॥

तस्मा आदित्याश्च विश्वे च देवास्तृतीयं सवनं संप्रयच्छ-
न्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

इति चतुर्विंशः खण्डः ॥ २४ ॥

इति द्वितीयः प्रपाठकः ॥ २ ॥

तृतीयसवनस्य Tṛitiya savanasya, third oblation, evening oblation. आहवनीयस्य
Āhavanīyasya, of the Āhavanīya altar. आदित्यं Ādityam, Viṣṇu dwelling in the
sun. वैश्वदेवं Vaiśvadevam, addressed to Viśvedevas. स्वाराज्याय Svārājyāya,
for celestial glory. साम्राज्याय Sāmrajyāya, for perfect glory. दिविन्निद्भ्यः Divik-
ṣidubhyah, dwelling in heaven. अपहत Apahata, cast back, remove. यज्ञस्य मात्रां
Yajñamātrām (equal to Yajñamātrām), the saviour (त्रा Trā) of the maker (मा
mā), of sacrifice, viz., Viṣṇu who saves the Yajamāna. Yajñama is the same
word as Yajamāna. He who saves the Yajñamā is called Yajñamātra

4. Before the commencement of the evening oblation, the sacrificer sitting down behind the Āhavanīya altar and looking towards the north, sings the Sāman addressed to Viṣṇu dwelling in the Ādityas and in the Viśvedevas thus:— Open the passage to the world of the Ādityas and Viśvedevas so that we may see Thee and obtain celestial and supreme glory.

Then he offers oblations in the fire saying :—All hail, O Viṣṇu! dwelling in the Ādityas and in the Viśvedevas, dwelling in the heaven, dwelling in all regions. Lead me,



His worshipper to the place appropriate for me, to that which is verily the world of the pious. After my life is over may I the sacrificer go there "Svâhâ." Then having said "Remove the obstacle O Lord," let him rise. For him the Lord, through the Âdityas and Viśvedevas perfects his evening oblation. He verily knows this Lord called Yajñamâtrâ, the Saviour of the pious; who knows him thus, who knows him thus.

MADHYA'S COMMENTARY.

(In the previous Khanda has been taught the meditation on the Lord called Sâman, the Giver of Heaven and Release. Now is taught in the shape of a dialogue between the pupils and teacher, meditation on the Lord through his forms of Vasus, etc., established by a portion of the Sâma Veda, which also by removing the obstacles conduces to the attainment of Release and leads to the sovereignty in the worlds called earth, etc. Lest one should make the mistake that the offering of the morning, midday and evening oblations are given to the well-known Vasus, &c., and that they are prayed to in order that they may unbolt the door, the Commentary says:—

By praying with the Mantras "Loka Dvâra, &c.," to the Lord God Hari residing in the Vasus, Rudras, Âdityas, and Viśvedevas and called also by those names, the sacrificer gets heaven, if he is ignorant, and release, if he is wise. By no other means can the higher worlds be obtained.

(Even the attainment of high worlds like the intermediate, heaven, &c., depends upon the worship of the Lord Hari alone. The difference is, if he is worshipped with knowledge, then mokṣa is gained, if ignorantly then worlds higher or lower.)

To be eminent in earth and have glory here is called Râjya by the wise, to be eminent in the intermediate world is called Virâjya, to be eminent in heaven is called Svarâjya.

(But it has been said that the wise get Mokṣa in these worlds. How is that? For the worlds of the Release are Vaikuṇṭha, &c? And those world-names are not used here. Then also it is said that one must go to the Śveta dvîpa, and see the Lord there, in order to get Mokṣa. How then can men get Mokṣa in these inferior worlds, like earth, etc. To this the reply is that some Released souls remain in earth, etc., even after Release. They prefer to so remain, instead of going to Vaikuṇṭha. But they also must make pilgrimage to the Śveta Dvîpa, before getting Release.

Even in these (earth, sky and heaven) there is Release for some special persons. They, however, go to Śveta dvîpa and after seeing the Lord Viṣṇu there and being permitted by Him, they remain on this earth, etc., enjoying happiness, and free from sorrow, as released souls.

(It is now established by quoting an authority that the Lord has the name of Vasu, Âditya, &c.).

The Śruti (Rig Veda, X. 82.3)—"He who one alone bears the names of all the Devas," shows that the Lord alone has the names of Vasu, etc.,



also. (These are primarily the names of the Lord, and secondarily applied to the Devas.)

Admitted that the person who desires release should pray to the Lord, why should the person who does not want release, but heaven only, pray to Him, when he can get these higher worlds, by praying to the presiding deities of those worlds, namely, to Vasu, etc. To this the Commentator says that all prayers are really offered to the Lord; with this difference, that some are addressed so consciously and wisely, and others unconsciously and ignorantly.)

Says the Gita (9. 20):—The knowers of the three, the Soma-drinkers, the purified from sin, worshipping me with sacrifice, pray of me the way to heaven; they ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones.

This also shows that the Lord alone is to be prayed to for granting these worlds and not any lower being.

(But if the persons desiring Svarga also must pray to the Lord, how is it their reward is temporary only, and they lose heaven after some time. To this the Commentary says:—).

They obtain a limited world which comes to an end, because their knowledge of the form of the Lord, (and conception of the Godhead) is not perfect and complete, and because they have attachment and prejudices still alive.

As says the Gita (9. 24.):—I am indeed the enjoyer of all sacrifices, and also the Lord, but they know me not in Essence, and hence they fall.

(This shows that through partial knowledge of the Lord is attained a temporary Svarga).

So also the Gita (9. 21):—They, having enjoyed the spacious heaven world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three, desiring desires, they obtain the transitory.

This shows that desiring desires or attachment also leads to a transitory world.

By merely not knowing that Viṣṇu is the highest and the best, one goes to blind darkness, what to say of those who hate Him or hate Brahmā, etc. Those who do not know the gradation and difference between Devas and Devas; and between all the devas and the Lord Viṣṇu, also go to darkness from which there is no extrication (easily).

(Let it be granted that there is darkness for one who hates Brahmā, etc. But is darkness the fate of those also who worship them but have made mistakes in their worship. To this the Commentary replies:—

If any one has done any offence with regard to these, he verily goes the lower worlds, (though not to the worlds of darkness, because



his offence was not premeditated). By not worshipping them at all, one is born beyond the pale of the four castes. He who does not perform all religious rites correctly and properly, does not go to heaven. He who does not possess direct vision of the Lord (Aparokṣadṛiṣi) can never get Mokṣa or Release.

(Says an objector :—Admitted that a person possesses the knowledge that Hari is the highest, and that such a person is also generally free from the faults mentioned above, suppose some of those faults happen to occur in such a person, will these faults destroy the merit of his good works, and will he go to hell like other persons who have constantly such imperfections. To this the Commentary says) :—

When a person has the above-mentioned good qualities (accompanied with the knowledge that Hari is the highest) and if subsequent faults (hatred of Brahmā, &c.) should occasionally and subsequently mar his character, such faults can not produce their effect (*i. e.*, can not degrade that man to hell). They can produce their effect in two cases (namely, if the person is ignorant of Hari being the best and also is full of hatred), together with hatred with Brahmā, etc., coupled with ignorance of their gradation, in these two contingencies only there is fear of hell. (In other words, it is hatred of Hari and hatred of Brahmā etc., which leads to hell.) There is no Release for those who have not got direct vision (Aparokṣadṛiṣi).

Those who have got hatred for good or attachment for contrary objects, never get direct vision of the Lord. They get it only then when attachment for prohibited objects is destroyed, and they have become disgusted with all objects, worldly or other worldly except for divine objects, and when they are full of devotion and are always WITHOUT HEEDLESSNESS they see verily the Supreme Hari. By HEEDLESSNESS is meant non-forgetfulness of the Lord Viṣṇu, remembering him always, discarding false knowledge, studying scriptures, always being active, studious, hearing sacred scriptures, and thinking over their meaning that is to say, studying scriptures intelligently, by constantly hearing them and by being energetic, renouncing all prohibited actions and always performing one's own duties, this is what is called "want of heedlessness." The scriptures are the five Vedas only, namely, the four Vedas *plus* the Bhārata, the Pañcharātra, the original Rāmāyaṇa, the Purāṇas called Bhāgavatā,**i.e.*, dealing with Lord Viṣṇu alone. These (Bhārata, Pañcharātra, &c.) are called the fifth Veda.

(The sentence "remove the bolt" does not mean "remove the sin which is an obstacle to the attainment of the worlds prayed for." Its true meaning is thus given in the commentary) :—

There are three ancient Motes (or "rings pass-not") between the three worlds, and they prevent the passage from one to the other, these (rings-pass-not or) Motes or called Parighas or bolts



Viṣṇu residing in fire, etc., when appealed to, removes this obstacle.

(But, it is objected, we living on earth do not see this mote, this bar to the passage from one plane to another. How do you say that there is a mote which prevents the souls from coming on this earth? So far as this earth is concerned, we can confidently say there is no such mote. Nor can you say that this mote is invisible, so long as the man is alive, but becomes visible when he dies. All beings do not pray in the manner laid down in this book, how is it then that they are born on this planet, and are not prevented from entering it by the mote spoken of? To this the Commentary says:—)

After death when the souls want to go to those places where joy is to be experienced, this mote is met with successively, one after the other. When these motes are removed by Lord Viṣṇu, through these prayers, then the sacrificer attains earth, etc., to enjoy the happiness and Mukti.

(Thus these motes are round a particular plot or locality on these three planes; they serve to exclude all pain and evil from that limited circle. These places are regions of enjoyment and are called heavens. On the physical plane also there is such a heaven which is fenced round by such a mote; so also there are such heavens in the astral and mental planes, the Antarikṣa and Svarga lokas. If it be asked, that the physical heaven ought to be visible, at least to all human eyes; the reply is that without the grace of Lord Viṣṇu no one can cross the mote; nor can find out the existence of this physical paradise even.)

The phrase Yajñasyamātrā means the Lord Hari because He is the Saviour of the performer of sacrifice. The word Yajñamā means "the performer of sacrifice" (mā means performer). Yajñamātrā means the Saviour (trā means Saviour) of Yajñamā, (the sacrificer). That devotee alone who knows Him thus, goes to heaven (Svarga) if he is ignorant, or attains mukti, if he is wise.



THIRD ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चनीव
शोऽन्तरीक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

असौ Asau, that, who is perceptible to the vision of the illumined sage. वै Vai, indeed, alone. आदित्यः Âdityah, the sun. Âdi=beginning, ta=all-pervading, Ya=wisdom,—the whole word means "the eternal, all-pervading wisdom." देवमधु Devamadhū, honey to the Devas. "Madhu" here means happiness—"devamadhū" means "the giver of happiness to the Devas." तस्य Tasya, of him, of the Lord called Âditya and honey. द्यौः Dyauh, heaven. श्री, because she is all resplendent, "dyau" means light, श्री possesses light and dwells in heaven, therefore she is called Dyau. एव Eva, indeed. तिरश्चनीवशः Tiraśchinavaiśah, cross-beam, it is a name of श्री, because by her prostration (tiraśchīna) and devotion and obedience, she has brought the Lord Hari under her control. (Vaiśa=vaśa, control). अन्तरीक्षं Antarikṣam, the intermediate region; the Vāyu is so called because he always sees the Lord Hari within himself (antar=inside, ikṣa=to see). The Vāyu or air is called antarikṣa because he moves in the sky. अपूपः Apūpah, honey cells; "ap" means the apyam, the goal, i.e., the Brahman, "upa" near. He, near to whom or in whom, Brahman always resides is apūpa. मरीचयः Marichayah, the rays: the Ṛṣis called Marīchi and the rest, dwelling in the rays of the sun. पुत्राः Putrāḥ, sons, makers of honey, the honey dwelling in the honey cells is the son of the bees, as produced by them.

1. That Lord is verily honey to the Devas. श्री is like the cross-beam. Vāyu is the bee-hive. And the Ṛṣis Marīchi, etc., the sons (or the honey-makers).—154.

Note.—That Eternal, All-pervading Wisdom alone is the perfect joy, that supports the Devas. His spouse श्री, the Refulgent has brought him under her control by her obedience. Vāyu His beloved Son, is always absorbed in the contemplation of His glory, for He is the receptacle in which the Lord always dwells. The sons like Marīchi, etc., are His children.

MANTRA 2.

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्य ऋच
एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा
एता ऋचः एतमृग्वेदमभ्यतपस्तस्याभितप्तस्य यशस्तेज इन्द्रियं
वीर्यमन्नाद्यस्सोऽजायत ॥ २ ॥