



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

MANTRA 7.

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

इति षोडशः खण्डः ॥ १६ ॥

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

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

MADHVA'S COMMENTARY.

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

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



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

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

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

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

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



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

SEVENTEENTH KHANḌA.

MANTRA 1.

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य
दीक्षाः ॥ १ ॥

स Sa, he, the adhikāri described in the last Khanḍa who has consecrated his life to God. यत् Yat, what, if. अशिशिषति Aśiśati, hungers, desires to eat. यत् Yat, if, what. पिपासति Pipāsati, desires to drink, thirsts. यत् Yat, what. न Na, not. रमते Ramate, enjoys. Na ramate, abstains from pleasures: does not get joy by exertion or activity. ताः Tāḥ, those. अस्य Asya, his; of this consecrated person. दीक्षाः Dikṣaḥ, initiation.

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

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

MANTRA 2.

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

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

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

MANTRA 3.

अथ यद्वसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैव
तदेति ॥ ३ ॥



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

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

MANTRA 4.

अथ यत्तपो दानमार्जवमहिंसासत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

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

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

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

MANTRA 5.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥ ५ ॥

[ददाति. Dadāti, gives. आत्मदक्षिणं Ātmadakṣiṇam, the Self as fee. वै Vai, verily. एतद् Etad, this. यत् Yat, which. सत्रम् Satram, sacrificial session. In



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

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

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

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

MANTRA 6.

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

तत् Tat, that, namely the meditation taught in the previous Khaṇḍa. ह Ha, verily. एतद् Etad, this, the meditation taught in the present Khaṇḍa—the Man as sacrifice. घोरः आङ्गिरसः Ghorah āngirasah the sage called Ghora of the clan of Angirā. कृष्णाय Kṛiṣṇāya, to Kṛiṣṇa, a sage. देवकीपुत्राय Devakiputrāya, the son of Devakī. उक्त्वा Uktvā, having communicated. उवाच Uvācha, told the following method of worshipping the Lord. अपिपासः Apipāsah without thirst (for other methods), fully satisfied. Another reading is pipāsah eva, he became thirsty. एव Eva, indeed i.e., got the initiation. बभूव Babhūva became. Had unwavering faith in this meditation स Sa, he. अन्तवेलायां Antavelāyam, at the time of end. एतद् त्रयम् Etad trayam, those three sacred formulæ. प्रतिपद्येत Pratipadyeta, let a man take refuge: meditate upon (these three). अक्षितम् अक्षि



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

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

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

MANTRA 7.

आदित् प्रतस्य रेतसो ज्योतिष् पश्यन्ति वासरम् ।
परो यद् इध्यते दिवा ॥ ७ ॥

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

7. Through His grace alone, (the wise ones) see that pleasant Light of the Ancient Blissful Lord, which shines beyond the Heaven.—(Rig Veda VIII. 6,30).—223.

MANTRA 8.

उद्वयम् तमसस्परि ज्योतिष्पश्यन्त उत्तरं स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥

इति सप्तदशः खण्डः ॥ १७ ॥

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



the light. पश्यन्तः Paśyantah, (fully) seeing. उत्तमम् Uttaram, the higher. स्वः Svah, the joy : Paśyantah, seeing. Uttaram, the higher. Uttaram, the higher. देवः Devam, the God. देवत्रा Devatrā, among the Gods. The God of gods. सूर्यम् Sūryam, the Sun ; the Goal of the Wise (Sūribhiḥ prāpya). अगन्मः Aganmah, we have obtained ज्योतिष् Jyotiṣ, Light. उत्तमम् Uttamam, the highest.

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

MADHYA'S COMMENTARY.

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

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

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

(Mantra 7 explained) : The words आदिद् consisting of आन् (from Him) and इद् (alone) mean “from him alone,” “through His Grace alone.” Prānasya means “of the Ancient,” “of the Beginningless, the Eternal.”

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

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

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

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

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

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

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

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

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



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

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

EIGHTEENTH KHAṇḍA.

MANTRA 1.

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममयाधिदैवतमाकाशो ब्रह्मेत्युभ-
यमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

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

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



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

MANTRA 2.

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

तद् Tat, that, the Microcosmic Lord. एतद् Etat, this, the Macrocosmic Lord. चतुष्पाद् Chatuspât, four-footed, having four aspects called Vāsudeva, &c. ब्रह्म Brahma, the Brahman. वाक् पादः Vāk pādah, the speech is one foot. The aspect called Vāsudeva dwelling in speech function of the mind, and called also therefore Vāk or speech. प्राणः पादः Prāṇah pādah, the Prāṇa is one foot. The aspect called Saṅkarsaṇa dwelling in the Prāṇa function of the mind, and called also Prāṇa—the best (pra) leader (netri). चक्षुः पादः Chakṣuḥ pādah, the eye is one foot. The aspect called Pradyumna dwelling in the eye, and called also the chakṣu the Seer (√chakṣa=to see, to observe). श्रोत्रम् पादः Śrotram pādah, the ear is one foot. The aspect called Aniruddha dwelling in the ear, and called also the Śrotra, the Hearer. इति अध्यात्मम् Iti adhyātman, thus the microcosmic. अथ अधिदैवतम् Atha Adhidaivatam, next the macrocosmic. अग्निः Agniḥ, Pādah, the fire is one foot. The aspect called Vāsudeva dwelling in fire, and called Agni, because He is the Leader (ṇa) of all organs (aṅga). वायुः Vāyuḥ Pādah, the Vāyu is one foot. The aspect called Saṅkarsaṇa dwelling in the air and called Vāyu, because He is the essence of wisdom (va) and Life (āyu) Vā+āyuḥ=vāyuḥ Wisdom-Life. आदित्यः Âdityah. Pādah, the sun is one foot. The aspect called Pradyumna, dwelling in the sun, and called Âditya, because He takes up (ādana) all things. दिशः Diśah, the directions are one foot. The aspect of the Lord called Aniruddha, dwelling in the quarters and called also Diś because He is the director of all (deśana=directing, teaching). He teaches the law of duty and the highest wisdom. The knowledge of the macrocosmic feet is higher than the knowledge of the microcosmic feet: hence the Śruti says.—

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

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

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

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

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

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

MANTRA 3.

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

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

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



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

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

MANTRA 4.

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

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

MANTRA 5.

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

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

MANTRA 6.

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

इत्यष्टादशः खण्डः ॥ १८ ॥

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



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

MADHVA'S COMMENTARY.

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

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

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

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



NINETEENTH KHANḌA

MANTRA 1.

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

आदित्यः Ādityaḥ, the Sun. The Lord dwelling in the sun and called Āditya. Because he takes up (ādāna) every thing, withdraws them into him self in the Pralaya or the great latency, he is called Āditya. ब्रह्म Brahma, the Supreme Brahman. इति Iti, thus. आदेशः Ādeśaḥ, teaching. This is the teaching, "meditate on the Lord who is called Āditya and who dwells in the sun." तस्य Tasya, his, of the Lord inside the sun. उप Upa, reason, for the sake of showing his fitness as an object of meditation (upāsana). व्याख्यानम् Vyākhyānam, explanation. The Lord may be worshipped everywhere, why particularly in the sun? Because by such meditation one can attain the knowledge of all the Vedas (the Laws of nature). If one wishes to learn all the laws of nature he should meditate on the Lord as Āditya. The word "sṛiṣṭeḥ=of creation," is to be supplied to complete the sentence. The explanation of *of creation* also will be given in this Khanḍa. The latter part of the verse shows what is the Primal cause of creation. असत् Asat, Non-Being. The Un-known. √sad= to know; asat=not-known. The Great Un-known. The Lord is not known by the ignorant and therefore He is called the Un-known. एव Eva, alone. इदम् Idam, of this (world). अग्रे Agre, in the beginning, in the state of Latency or Pralaya. आसीत् Āsit, was. तत् Tat, that (Un-known Brahman). सत् Sat, Being, the Known (by the wise, as Vāsudeva). तत् Tat, that, the Form called Vāsudeva. समभवत् Sam abhavat, united with (Māyā). Māyā also existed in that great latency. तत् Tat, from that (union). आ Ā, up to. अण्डम् Aṇḍam, the (cosmic) Egg : beginning from Brahmā called the Pūṃ or the First Male, the tattvas like mahat, &c., up to the organised cosmos called the Egg. निरवर्तत Niravartata, were produced, not only *up to* the Egg were produced, but the Egg also was produced. तत् Tat, that (Egg). संवत्सरस्य Sainvatsarasya, for (the period of) one year. मात्राṃ Mātrām, period, the length of time, the *measure* as given in other works. अशयत Aśayata, lay, remained dormant, did not break up. तत् Tat=ततः Tataḥ, after that (period of one year). निरभिद्यत Nirabhidhyata, broke open. It was not actual breaking open, for the cosmic Egg still exists as an entire *whole*, but its contents divided themselves into two parts, the Upper and the Lower, like the two halves of an egg. ते Te, these two (halves). आण्ड-कपाले Āṇḍa-Kapāle, the shells if the egg. रजते Rajataṃ, silver. Cha, and. सुवर्णम् Suvarṇam, gold. Cha, and. अभवताम् Abhavatām, became.

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



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

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

MANTRA 2.

तद्यद्रजतं सेयं पृथिवी यत्सुवर्णं सा द्यौर्यज्जरायु ते
पर्वता यदुल्बं स मेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेय-
मुदकं स समुद्रः ॥ २ ॥

तद् Tad, that. यत् Yat, which. रजतम् Rajatam, silver, silvery portion of the shell of the Egg. सा Sa, that. इयम् Iyam, this. पृथिवी Prithivî, the earth. The earth is in the silvery portion of the Egg. The Earth includes the physical plane as well as the seven lower planes, the Atala, &c. When we say the universe consists of the three worlds Bhûh, Bhuvah and Svah : we include in the word Bhûh the physical plane as well as the seven sub-physical planes ; and in the word Svar, the Svarga plane proper as well as the higher super-heavenly planes like Mahar Janah, &c. यत् Yat, what, सुवर्णम् Suvarṇam, gold, the golden portion of the shell of the Egg. सा Sa, That. द्यौः Dyauh, the heaven. The heaven and the higher worlds exist in the upper hemisphere of the shell of the Egg. यत् Yat, what. जरायुः Jarāyuh the outer skin of the Embryo : the placenta : the thick membrane of the white. ते Te, they, corresponding to them. पर्वताः Parvatāḥ, mountains. यत् Yat, what. उल्बम् Ulbam, the thin membrane of the yolk. समेघः Sameghaḥ, with the clouds. नीहारः Niharaḥ, the mist. याः Yāḥ, what, which. धमनयः Dhamanayaḥ, the small viens. ताः Tāḥ, they. नद्यः Nadyaḥ, the rivers. यत् Yat, what. वास्तेयम् Vasteyam, visceral, abdominal. उदकम् Udakam, water. स Sa, that. समुद्रः Samudraḥ, the sea.

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

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

MANTRA 3.

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलू-
लवोऽनूदतिष्ठन्त सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्त-
स्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि
च भूतानि सर्वे चैव कामाः ॥ ३ ॥

अथ Atha, next, now. यत् Yat, what. तत् Tat, in that (egg). अजायत
Ajāyata, was born. स Sa, that: corresponding to that. असौ Asau that. आदित्यः
Ādityah, the Sun. The Lord Janārdana dwelling in the sun and called Āditya.
तं Tam, Him. जायमानम् Jayamānam, on becoming manifest. घोषाः Ghoṣāḥ,
shouts: the Vedic mantras like the Gāyatrī. उलूलवः = उलूलवः Ululavaḥ, Hallūlujaḥ,
Hurrahs, great, infinite and all-pervading. The nominative is to be construed
as instrumental, Ghoṣaiḥ Ulūlubhiḥ “with the all-pervading Vedic song
like Gāyatrī &c.” अनूदतिष्ठन् Anūdatisṭhan, prayed: adored. सर्वाणि भूतानि Sar-
vāṇi Bhūtāni, all Beings from Brahmā downwards. सर्वे च कामाः Sarvecha
Kāmāḥ with all desired objects, nominative construed in the instrumental.
The desired objects are the auspicious offerings, things with which pūjā offerings
are made. तस्मात् Tasmāt, therefore. तस्य Tasya, His. उदयम् Udayam, rising,
प्रति Prati, towards. प्रति अयनम् Prati Ayanam, at the time of setting. प्रति अनूत्तिष्ठन्ति
Prati-anu-ut-tiṣṭhanti, daily, constantly pray or offer adoration. Ghoṣa Ulūlavaḥ
with all-pervading Vedic chants. Sarvāṇi Bhūtāni, all beings from Brahmā
downwards. Sarve cha kāmāḥ, with all auspicious offerings.

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

MANTRA 4.

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

इत्येकोनविंशः खण्डः ॥ १९ ॥ इति तृतीयः प्रपाठकः ॥ ३ ॥

स यः Sa Yah, he who. The well-known Adhikāri. एतम् Etam, this (who
dwells in the sun). एवं Evam, thus (in the manner taught before). विद्वान्
Vidvān, the knowing, the wise. आदित्यम् Ādityam, Āditya, Dweller in the sun.



The Lord called Āditya. ब्रह्म Brahma, Brahman. The wise worships Āditya as Brahman because He is in the sun and is named Āditya. उपास्ते Upāste, meditates, worships. एनम् Enam, him, to such Ādhikārī or worshipper. साधवः Sādhavaḥ, good, pleasant ; super-human, divine. घोषाः Ghoṣāḥ, hymns, the Vedas. आगच्छेयुः Āgachchheyuḥ, come to, approach. अभ्यासाः Abhyāsaḥ, quickly. इ Ha, Verily. यत् Yat, what. च Cha, and. उपनिम्रेदेरन् Upa-nimreḍeran, will continue, dwell always : are not forgotten.

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

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

MADHYA'S COMMENTARY.

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

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

Ulūlavaḥ is the same word as Urūravaḥ (r and l are interchangeable letters). It means exceedingly great. Ghoṣāḥ are the rhythmic sounds like that of the Gāyatrī &c. (and not sounds in general)

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

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

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



FOURTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

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

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

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

MANTRA 2.

अथ ह हंसा निशायामतिपेतुस्तद्वैव हंसो हंसम-
भ्युवाद हो हो हि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं
दिवा ज्योतिराततं तन्माप्रसाङ्गीक्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

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



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

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

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

MANTRA 3.

तमु ह परः प्रत्युवाच कम्बर एनमेतत्सन्तं सयुग्वानमिव
रैकमात्येति यो नु कथं सयुग्वा रैक इति ॥ ३ ॥

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



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

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

MANTRA 4.

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

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

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



MANTRA 5.

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

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

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

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

MANTRA 6.

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

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

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

MANTRA 7.

सह ज्ञत्तान्विष्य नाविदमिति प्रत्येयाय तः होवाच यत्रारे
ब्राह्मणस्यान्वेषणा तदेनमच्छेति ॥ ७ ॥

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

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

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

MANTRA 8.

सोऽधस्ताच्छकटस्य पामानं कर्षमाणमुपोपविवेश तः
हाभ्युवाद त्वं नु भगवः सयुग्वा रैक इत्यहं ह्यरा ३ इति ह
प्रतिजज्ञे स ह ज्ञत्ताऽविदमिति प्रत्येयाय ॥ ८ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Sah, he (the charioteer). अधस्तान् Adhastāt, under, beneath, at the bottom. शकटस्य Śakaṭasya, of a car. पामानम् Pāmānam, sores, itches. कर्षमाणम् Kaṣamāṇam, scratching. The charioteer found a person under a car scratching itches. Finding in him the marks given by the king, the charioteer was convinced that this was Raikva. So he respectfully sat down near him. उप Upa, near, ap-



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

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

MĀDHVA'S COMMENTARY.

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

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

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

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

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



SECOND KHANDA.

MANTRA 1.

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

तत् Tat, therefore (having thus heard the story of the meeting of the charioteer and Raikva). उ U, indeed. ह Ha, verily. जानश्रुतिः पौत्रायणः Jānaśrutih, Pautrāyaṇaḥ. षट् शतानि Ṣaṭ śatāni, six hundred. गवां Gavām, cows. निष्कः Niṣkam, a pearl necklace. अश्वतरी रथम् Aśvatari ratham, a mule-chariot, a carriage drawn by a pair of mules. All these were taken by the king as presents for Raikva. तदा Tada, then (for the sake of making a present). आदाय Ādaya, having taken. प्रति चक्रमे Pratichakrame, (the king) went towards (Raikva). तं Tam, him (Raikva). ह Ha, then. अभ्युवाद Abhyuvāda, said, addressed.

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

MANTRA 2.

रैकेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु
म एतां भगवो देवतां शाधि यां देवतामुपास्स इति ॥ २ ॥

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

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

MANTRA 3.

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

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

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

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

MANTRA 4.

तम् हाभ्युवाद रैकेदम् सहस्रं गवामयं निष्कोऽयमश्वतरी-
रथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥४॥

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

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

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

MANTRA 5.

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

इति द्वितीयः खण्डः ॥ २ ॥



तस्याः Tasyāḥ, of her (the king's daughter). ह Ha, verily. मुखम् Mukham, face. उपोदग्रिह्णन् Up'odgrihṇan, taking up; looking for a short time, taking a look at. उवाच Uvācha; said (in an angry tone). अजहार Ajahāra, take back. I am an ascetic and do not want these things. इमाः Imāḥ, these (presents). शुद्र Śūdra, O Śūdra. अनेन एव मुखेन Anena eva mukhena, with this face even; i. e., by means of these presents alone. आलपयिष्यथा ३ Ālapayisyathā thou wantest to learn, to make my acquaintance. Without serving the teacher, thou wishest to become intimate with him by means (mukha) of these gifts alone. The king then propitiated the sage by serving him as a pupil. Raikva being pleased with the service, then said to him the secret doctrine, as taught in the next khaṇḍa. The phrase tasmai sa ha uvācha must be read here. तस्मै Tas-mai, to him (the king). स Sa, he (Raikva). ह Ha, verily. उवाच Uvācha, said. The Śruti next shows why those villages were called after Raikva. ते Te, those (villages). ह Ha, well-known. एते Ete, these. रैकपर्णाः नाम Raikva-parṇāḥ nāma, called Raikvaparnā. महावृषेण Mahāvṛṣeṣu, in the land of the Mahāvṛṣas, in Kashmir. यत्र Yatra, where (in which village). अस्मै Asmai, for whose sake; for the sake of the king, in order to teach him. उवास Uvāsa, dwelt.

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

MADHYA'S COMMENTARY.

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

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

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

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



THIRD KHANḌA.

MANTRA 1.

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

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

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

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

MANTRA 2.

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्सं-
वृङ्क्त इत्यधिदैवतम् ॥ २ ॥

यदा Yadā, when. आपः Āpah, the Waters, Indra. उच्छुष्यन्ति Uchchhu-
syanti, dry up. Vayum eva apiyanti, go also into the Vâyu even. वायुः Vâyuh,
the Vâyu. हि Hi, verily. एव Eva, even. एतान् Etān, these. सर्वान् Sarvan, all.
संवृङ्क्ते Sānvṛṅkte, devours, consumes. इति Iti, thus, so much. अधिदैवतम् Adhi-
daivatam, with reference to the Devas. The cosmological aspect of the Vâyu.
The Macrocosmic.

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



MANTRA 3.

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

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

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

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

MANTRA 4.

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

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

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

MANTRA 5.

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

अथ Atha, now. ह Ha, once, indeed. शौनकम् Śaunakam, the son of Śunaka. च Cha, and (also called). कापेयम् Kāpeyam, of the clan of Kapi. अभिप्रतारिणम् Abhipratârîṇam, Abhipratarina. च Cha, also called, काक्षसेनिम् Kākṣaseniṁ, the



son of Kakṣasena. परिविष्टमानौ Parivīṣṭamānau (when these two) were distributing food. (Or when these two were taking food) and were waited on at their meal. ब्रह्मचारी Brahmachāri, a religious student. बिभिक्षे Bibhikṣe, begged food (of them). तस्मै Tasmai, to him (the Brahmachārin). इ U, even. ह Ha, behold. न Na, not. ददतुः Dadatuḥ, gave.

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

MANTRA 6.

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

स Sa, he (the Brahmachārin). ह Ha, then. उवाच Uvācha, said. महात्मनः Mahātmanah, the Mahatmās, the Great Ones. चतुरः Chaturah, the four, i.e., Agni Sūrya, the Moon and the Waters as well as speech, sight, hearing and mind. देवः Devaḥ, God : the Shining One. एकः Ekaḥ, the One. कः Kaḥ, who. सः Saḥ, he, that. जगार Jagāra, swallowed, devoured, भुवनस्य Bhuvanasya, of the world. गोपाः Gopāḥ, the Guardians, the Protectors. तं Tam, Him. कापेय Kāpeya, O Kāpeya. न Na, not. अभिपश्यन्ति Abhipaśyanti, see, recognise. मर्त्याः Martyaḥ the mortals. अभिप्रतारिन् O Abhipratârin. बहुधा Bahudhā, in many places. वसन्तं Vasantam, dwelling. यस्मै Yasmai, to whom (belongs). वै Vai, verily. एतद् Etad, this. अन्नम् Annam, food. तस्मै Tasmai, to him. न Na, not. दत्तम् Dattam, given. इति Iti, thus.

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

MANTRA 7.

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



नन् उ Tat u, that even, that deity about which the student had propounded the riddle. ह Ha, verily. शौनकः कापेयः Śaunakaḥ Kāpeyaḥ. प्रतिमन्वानः Prati-manvānaḥ, cogitating, pondering. प्रत्ययाय Pratyeyāya, came to know. Śaunaka Kāpeya pondered over that and came to know the deity about which the student had asked. He then said to the Brahmachārin. आत्मा Ātmā, the lord, the master. देवानाम् Devānām, of the deities, (like Agni &c.) जनित Janitā, the progenitor, the father. प्रजानाम् Prajānām, of all creatures, of all men. हिरण्य दंष्ट्रः Hiraṇya daṁṣṭraḥ, golden-tusked. बभ्रुः Babhruḥ, the eater, the consumer. अनासुरिः Anasūriḥ, (by name) Anasūri. Literally ana=moving, or breath, sūri, wise, or wisdom. The Energetic Wise; or the Breath of Wisdom. महान्तम् Mahāntam, great. अस्य Asya, his, of this Anasūri, the Breath of Wisdom. महिमानम् Mahimānam, greatness. आहुः Āhuḥ, declare (the wise). अनद्यमानः Anadyamānaḥ, not being eaten (by any): except by Viṣṇu. यत् Yat, because. अनन्नम् Anannam, non-food, non-material, the immortal devas even. अत्ति Atti, He eats. इति Iti, thus. वै Vai, verily. वयम् Vayam, we. ब्रह्मचारिन् Brahmachārin, O Brahmachārin! इदम् Idam, this. The chief Prāṇa. उपास्महे Upāsmāhe, we worship. दत्ता Dattā, was given. अस्मै Asmai, to him (student) भिक्षाम् Bhikṣām, food. इति Iti, thus.

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

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

MANTRA 8.

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

इति तृतीयः खण्डः ॥ ३ ॥

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



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

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

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

MADHVA'S COMMENTARY.

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



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

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

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

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

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

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

The God who is the Eater of this (ten-fold) food is the Lord Virât, namely Viṣṇu Himself.

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

“Vāyu is the Eater of all Devatās, the Eater of Vāyu is Janârdana. There is no eater of Him. He is called Virât, because He is the Over-lord (adhirâja).”

FOURTH KHANDA.

MANTRA 1.

सत्यकामो ह जाबालो जबालां मातरमामत्रयांचक्रे ब्रह्मचर्यं
भवति विवत्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

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

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



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

MANTRA 2.

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

सा Sā, she. ह Ha, then. एनम् Enam, to him. उवाच Uvācha, said. न Na, not. अहम् Aham, I. एतद् Etad, this (thing gotra). वेद Veda, know. तात Tāta, O child; O dear! यद् Yat, what. गोत्रः Gotrah, family, clan. त्वम् Tvam, thou. असि Asi, art. बहु Bahu, many, freely, thought less, unrestricted. चरन्ती Charanti, serving, going about. परिचारिणी Parichārini, as a maid servant. यौवने Yauvane, in my young days. त्वाम् Tvām, thee. अलभे Alabhe, I obtained. सा अहम् Sā aham, that I. Etad na veda yat gotrah tvam asi, so I do not know of what gotra thou art. जवाला Jabālā, Jabālā. तु Tu, but. नामा Nāmā, named. अहमस्मि Aham asmi, I am. सत्यकामः Satyakāma, nāma, by name. Tvam asi, thou art. स Sa, that, सत्यकामः जाबालः Satyakāma Jabālāḥ. ब्रवीथाः Bravithāḥ, tell thou (to thy teacher). Iti, thus.

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

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

MANTRA 3.

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

स Sa, he. ह Ha, then. हारिद्रुमतम् Hāridrumatam, to Hāridrumata (the son of Hāridrumata). गौतमम् Gautamam, of the family of Gautama. एतद् Etya, going. उवाच Uvācha, said. ब्रह्मचर्यम् Brahmacharyam, studentship. भगवति Bhagavati, with (thee) Venerable Sir. वत्स्यामि Vatsyāmi, I wish to dwell. उपेयां Upeyām, I have come; may I come. भगवन्तम् Bhagavantam, to (you) Venerable Sir. इति Iti, thus.



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

MANTRA 4

त॒होवाच किं॑गोत्रो नु सोम्यासीति स होवाच नाहमे-
तद्वेद भो यद्वो॒लोऽहमस्म्य॑पृच्छं मातरं॒ सा मा प्रत्य॑ब्रवीद्ब्रह्मं
चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्वोत्रस्त्व-
मसि जबा॒ला तु नामा॑हमस्मि सत्यकामो नाम त्वमसीति सोऽहं
सत्यकामो जाबालोऽस्मि भो इति ॥ ४ ॥

तं Tam, him. ह Ha, then. उवाच Uvācha, said. किं Kim, what. गोत्रः Gotrah, family. नु Nu, well, now. सोम्य Somya, O friend! असि Asi, thou art. इति Iti, thus. स Sa, he. ह Ha, then. उवाच Uvācha, said. Na aham etad veda, I do not know this. भो Bho, O Sir. Yad gotrah aham asmi, what family I am. अपृच्छं Aprichchham, I asked. मातरम् Mātaram, mother. सा Sā, she. माम् Mām, me. प्रत्यब्रवीत् Pratyabravīt, replied. बहु Bahu, &c., the same as in the last mantra.

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

MANTRA 5.

त॒होवाच नैतद॑ब्राह्मणो विव॒क्तुमर्ह॑ति समिधं॒ सोम्या-
हरोप॑त्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामवलानां
चतुःश॑ता गा निराकृत्योवाचेमाः सोम्यानुसं॒व्रजे॑ति ता अभिप्र-
स्थाप॑यन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता
यदा सहस्रं संपेदुः ॥ ५ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

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



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

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

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

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



FIFTH KHANDA.

MANTRA I.

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

अथ Atha, then. When the cows had multiplied to one thousand. ह Ha, verily. एनम् Enam, him, to Satyakāma who was thus endowed with faith and austerity. ऋषभः Rṣabhah, a bull. The chief Vāyu (the Christ) in the form of a bull appeared before Satyakāma. अभ्युवाद Abhyuvāda, said, addressed. सत्यकामा ३ Satyakāma, O Satyakāma! इति Iti, thus. भगवः Bhagavah, O Lord. इति Iti, thus. ह Ha, indeed. प्रतिशुश्राव Pratiśuśrava, he replied. प्राप्ताः स्मः Prāptāḥ Smah, we have reached. सोम्य Somya, O friend! सहस्रं Sahasram, one thousand. Thy pledge is redeemed. प्रापय Prāpaya, take back, lead us. नः Nah, us. आचार्यकुलम् Āchāryakulam, to the home of thy teacher.

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

MANTRA 2.

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

ब्रह्मणः Brahmanah, of Brahman, of the Supreme Brahman. च Cha, and ते Te, to thee. पादं Pādam, a foot : a portion called Vāsudeva. ब्रवाणि Bravāṇi, I will tell : may I tell. इति Iti, thus. ब्रवीतु Bravitu, tell. मे Me, to me. भगवान् Bhagavān, Sir, इति Iti, thus. तस्मै Tasmai, to him. स Sa, he. ह Ha, indeed. उवाच Uvācha, said. प्राची दिक् Prācī dik, the eastern region or direction. कला Kalā, one-sixteenth. प्रतीची Prātichī, the western region. दक्षिणादिक् Dakṣiṇā dik, the southern region. कला Kalā, one-sixteenth. उदीची दिक् Udicī dik, northern region. कला Kalā, one-sixteenth. The East is Vāsudeva, the West is Saṅkarṣaṇa, the South is Pradyumna and the North is Aniruddha. The Four Divine Forms dwell in these four regions. एष Eṣa, this. वै Vai, verily. सोम्य Somya, friend. चतुष्कलः Chatuskalah, four-sixteenth. पादः Pādah, a foot, a quarter. ब्रह्मणः Brahmanah, of Brahman. प्रकाशवाद् Prakaśavān, Prakaśvat (splendid). नाम Nāma, name. The Mystic name of this aspect of God is the Splendid. The Brahman Himself is looked upon as Four-fold under the names of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. They are called Padas or Quarters of the Supreme Brahman. Each of these Padas is again sub-divided into four



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

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

MANTRA 3.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानि-
पास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो ह लोकाञ्जयति
एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥३॥

इति पञ्चमः खण्डः ॥ ५ ॥

स Sa, he. य Yah, who. एतम् Etam, this (one quarter of Brahman consisting of four Kalās). एवं Evam, thus (named as Prakāśavat). विद्वान् Vidvān, knowing. चतुष्कलं पादम् ब्रह्मणः Chatuskalam pādām brahmaṇaḥ, the quarter of Brahman consisting of four Kalās. प्रकाशवान् इति Prakāśavān iti, the Prakāśavat thus. उपास्ते Upāste, meditates, worships. प्रकाशवान् Prakāśavān, full of splendour. अस्मिन् लोके Asmin loke, in this world. भवति Bhavati, becomes. प्रकाशवतः Prakāśavataḥ, full of splendour, luminous. ह Ha, indeed. लोकान् Lokān, worlds. The luminous worlds like Vaikunṭha &c. जयति Jayati, conquers, obtains. Yah etam, &c., the same as above.

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



SIXTH KHANDA.

MANTRA 1.

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

अग्निः Agniḥ, fire. ते Te, they. पादं Pādam, a quarter. वक्ता Vaktā, will tell. इति Iti, thus. The Bull having declared one quarter of Brahman, said "Thy fire *i.e.*, the deity of fire, will tell one quarter of Brahman." So saying he went away. स Sa, he. ह Ha, then. श्वः Śvaḥ, the morrow. भूते Bhūte, became, came. गाः Gāḥ, the cows. अभिप्रस्थापयाञ्च चकार Abhiprasthāpayāñ, chakāra, drove (towards the house of the teacher). ताः Tāḥ, they. यत्र Yatra, where, in what place. सायं Sāyam, evening. बभूवुः Babhūvuh, became. तत्र Tatra, there. अग्निम् Agnim, fire. उपसमाधाय Upasamādhāya, having lighted, having put the fuel (samidh) on the fire. उपरुध्य Uparudhya, having penned (the cows). समिधम् आधाय Samidham, ādhāya, having placed the fuel on the fire. पश्चात् Paścāt, behind. अग्नेः Agneḥ, of the fire. प्राडुः Prāṇ, (looking) to the east. उपविवेश Upaviveśa, sat down.

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

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

MANTRA 2.

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

तम् Tam, him. अग्निः Agniḥ, the deva of fire (materialising). अभ्युवाद Abhy-
uvāda, said. सत्यकाम ३ Satyakāma ३ O Satyakāma. इति Iti, thus. भगवः Bhaga-
vaḥ, Sir ! इति Iti, thus. ह Ha, then. प्रतिशुश्राव Pratiśuśrāva, replied.

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



MANTRA 3.

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

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

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

MANTRA 4.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्यु-
पास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एत-
मेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

इति षष्ठः खण्डः ॥ ६ ॥

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

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



SEVENTH KHAṆḌA.

MANTRA 1.

ह॒सस्ते पादं व॑क्तेति स ह श्रोभू॒ते गा अ॒भिप्र॑स्थापयांच-
कार ता यत्रा॒भिसा॑यं बभूवुस्तवा॒ग्निमु॑पसमाधाय गा उपरु॒ध्य
समि॑धमाधाय पश्चादग्नेः प्रादु॒पोप॑विवेश ॥ १ ॥

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

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

MANTRA 2.

त॒सु ह॒सस उप॑ निपत्याभ्यु॒वाद सत्य॑काम ३ इति भगव
इति ह॒ प्रति॑शुश्राव ॥ २ ॥

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

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

MANTRA 3.

ब्रह्म॑णः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति
तस्मै॑ होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष
वै सोम्य चतुष्कलः पादो ब्रह्म॑णो ज्योतिष्मान्नाम ॥ ३ ॥

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



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

MANTRA 4.

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

इति सप्तमः खण्डः ॥ ७ ॥

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

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

KHANḌA EIGHTH.

MANTRA 1.

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

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

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



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

MANTRA 2.

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

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

MANTRA 3.

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

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

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

MANTRA 4.

स य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानि-
ल्युपास्त आयतनवानस्मिल्लोके भवत्यायतनवतो ह लोकाञ्जयति
य एतमेवं विद्वाश्चतुष्कलं पादं ब्रह्मण आयतनवानिल्युपास्ते ॥ ४ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

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



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

KHAṆḌA NINTH.

MĀNTRA 1.

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

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

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

MĀNTRA 2.

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

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

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



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

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

MANTRA 3.

श्रुतं ह्येव मे भगद्गृशेभ्य आचार्याद्धैव विद्या^{ya-}
साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचात् ह न किञ्चन वीया^{by}
वीयायेति ॥ ३ ॥

इति नवमः खण्डः ॥ ९ ॥

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

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

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

MADHYA'S COMMENTARY.

Khanda, Fourth to Ninth.

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

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

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

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

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

To this the Commentator answers :—

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

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

To this the Commentator replies :—

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

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

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

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

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

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

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

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

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

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

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

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

TENTH KHANDA.

MANTRA 1.

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

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



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

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

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

MANTRA 2.

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

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

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

MANTRA 3.

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

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

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

MANTRA 4.

अथ हास्यः समृदिरे ततो ब्रह्मचारी कुशलं नः पर्यचारी-
द्धन्तास्मै प्रब्रवामेति तस्मै होचुः ॥ ४ ॥

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

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

MANTRA 5.

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

इति दशमः खण्डः ॥ १० ॥



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

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

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

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

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

MADHYA'S COMMENTARY.

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



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

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

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

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

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

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

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

Thus there are said to be two Brahman—*Prāṇa* (the Lower Brahman) and *Ākāśa* (the Higher Brahman). Thus it is said in the same (*Sāma Samhitā*).

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

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

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

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



ELEVENTH KHANḌA.

MANTRA 1.

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

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

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

MANTRA 2.

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

इत्येकादशः खण्डः ॥ ११ ॥

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



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

TWELFTH KHANDA.

MANTRA 1.

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

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

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

MANTRA 2.

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

इति द्वादशः खण्डः ॥ १२ ॥

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



THIRTEENTH KHANDA.

MANTRA 1.

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

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

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

MANTRA 2.

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

इति त्रयोदशः खण्डः ॥ १३ ॥

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

FOURTEENTH KHANDA.

MANTRA 1.

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

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

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

MANTRA 2.

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

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



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

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

MANTRA 3.

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

इति चतुर्दशः खण्डः ॥ १४ ॥

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



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

FIFTEENTH KHANDA.

MANTRA I.

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृ-
तमभयमेतद्ब्रह्मेति तद्यद्यस्मिन्सर्पिर्वोदकं वा सिञ्चन्ति वर्त्मनी
एव गच्छति ॥ १ ॥

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

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



MANTRA 2.

एत५ संयद्राम इत्याचक्षत एत५ हि सर्वाणि वामान्यभि-
संयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

एतश्च Etam, this (Person in the Eye called Vamana). संयद्रामः Saṁyadvāmaḥ, the Saṁyadvāma. इति, thus. आचक्षते Āchakṣate, say (the wise). एतम् Etam, to this. हि Hi, because. सर्वाणि Sarvāṇi, all. वामानि Vāmāni, blessings, beautiful things. अभिसंयन्ति Abhiṣaṁyanti, approach : go towards, enter, Sarvām all, enam, him ; Vāmāni, beautiful things. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows.

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

MANTRA 3.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि
वामानि नयति य एवं वेद ॥ ३ ॥

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

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

MANTRA 4.

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु
लोकेषु भाति य एवं वेद ॥ ४ ॥

भामनिः Bhāmanīḥ, the Shining, the Resplendent. भाति Bhati, shines. सर्वेषु लोकेषु Sarveṣu Lokeṣu, in all worlds.

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

MANTRA 5.

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभि-
संभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुद-
डूडेति मासाःस्तान्मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्या-
चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो मानवः ॥ ५ ॥

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

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



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

MANTRA 6.

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

इति पञ्चदशः खण्डः ॥ १५ ॥

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

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

MADHWA'S COMMENTARY.

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



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

Thus it is in the Tattva Samhitâ:—

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

MADHVA'S COMMENTARY (to 15th Khṇḍa.)

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

Thus it is in the Mahā Kurma:—

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

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

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

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

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

SIXTEENTH KHANDA.

MANTRA 1.

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

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

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

MANTRA 2.

तयोरन्यतरां मनसा सःस्करोति ब्रह्मा वाचा होताध्वर्यु-
हातान्यतराः यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया
ब्रह्मा व्यपवदति ॥ २ ॥

तयोः Tayoḥ, of these two (feet). अन्यतराम् Anyatarām, the one, *i. e.*, the right foot. मनसा Manasā, with mind : by mental activity and by keeping silent. संस्करोति Saṃskaroti, worships. ब्रह्मा Brahman, the Brahman priest. वाचा Vāchā,



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

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

MANTRA 3.

अन्यतरामवे वर्तनि॑ स॒स्कुर्व॑ति हीयतेऽन्यतरा स यथै-
कपाद्ब्रज॑न्तुथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति
यज्ञ॑ रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥३॥

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

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