



man who tells a falsehood about himself, loses his true Self, and is burnt; the man who has a false conception about his Self, loses likewise his true Self, and not knowing the true self, even though approaching it in death, he has to suffer till he acquires some day the true knowledge."

But this explanation of Śāṅkara is wrong. The true purport is thus explained :—

The son asks "what is the nature of the fault committed by those who think themselves identical with the Lord (Abhedajñānin)." To this the father replies, "since the thief, who steals the property of another is punished by the king, how much more must not he be punished who steals the very Kingship, (who says I am the King). Similarly he who steals Brahman is destroyed by Brahman. That Brahman who is the Governor and King of all is said to be stolen by the person, who forgetting the true nature of Brahman lays claim to Brahmanship. Such a stealer of Brahman is punished by being thrown into blinding darkness where he lives for ever.

But if a person says "I am king," he is punished by the officers of the king. Who are the officers of Brahman who punish those who lay claim to being one with Brahman. To this the Commentator answers :—

The Devas called Faults led by their chief Ignorance, bind the man who steals the divine kingship of Viṣṇu. They thus stop the vain conceit of such person. Binding him, when he dies, they bring him to Viṣṇu. There the Devas try him with the help of the Lord (and he gets his con-dign punishment). But when a person who is not a thief of Brahman dies and is brought bound by the Devas called Faults, he cries out "I am not Viṣṇu, I am not independent, I do not possess perfect qualities, My Lord is Hari eternally, He alone is independent and possesses in full the six qualities." When he thus vehemently asserts his difference from Him, as a person accused of a crime asserts his innocence on oath, and is ready to undergo the ordeal, he thus knowing is not punished. The Fire of the ordeal does not burn him, for he enjoys the inner bliss of a free conscience. Then the Lord frees such a man from those Faults, makes him His own, and he becomes a Member of the Household of the Lord. He punishes those who had falsely accused him. But he who entertains the false notion that he is one with Brahman is thrown, along with the faults, into the darkness called Andha tamas, which is like a great prison-house; or He causes him to be thrown into a deeper hell called the great-blinding-darkness (Mahā-Andha-Tamas) where there is mutilation of the limbs, or into still greater hell if the man is fit for that and is a perverse believer in Abheda. This hell is like the punishment of killing (eternal damnation).

The hells are thus of three sorts, one like mere imprisonment, second where there is corporal punishment, and the third and the last where there is capital punishment. This last is the eternal hell of Madhva.



Therefore learning from the teacher the glorious perfection of Viṣṇu, and one's being separate from Him, let him worship the Lord thus, &c., by so doing, he undoubtedly gets Release (Mukti). Thus it is in the Sāma Saṃhitā.

GENERAL COMMENTARY.

The words Svam Apīto Bhavati have been explained "he reaches Viṣṇu." An objector says, this is wrong; the word Svam is a Ruḍhi word and its conventional meaning is 'one's own self.' The phrase ought to be translated "he merges into his own self." The rule of interpretation is that the conventional meaning of a word prevails over the Etymological meaning. The Commentator shows that the word Sva means Viṣṇu in the conventional acceptance of that term also.

Brahmā is called Svayambhu, because He is born of Viṣṇu called Svayam (thus here Svayam popularly means Viṣṇu). You cannot say that Svayam here means self and Svayam-Bhu means self-born; for then Brahmā would be born of Brahmā. But Scriptures nowhere say that Brahmā is self-born. On the contrary it is said "He who in the beginning created Brahmā" (i. e., Brahmā was created by the Lord).

But Brahmā is called Ātmabhva also, which also means self-born. The Commentator says that this is not so.

The word Ātman means the Lord Viṣṇu; he who is born of the Ātman is called Ātmabhva. In the following line the word ātmā clearly means Viṣṇu "Dattam Durvāsasam Somam Ātmeśa Brahmā Sambhavan."

The compound word Ātmeśa-Brahma-Sambhavan means "born of Viṣṇu, Śiva (Isa) and Brahmā." But Brahmā is called Aja also or birthless. This shows that he is not produced by any one, but is self-born. To this the Commentator says that Aja also means born of Viṣṇu.

The Scriptures say that the word (A) अ means Brahman, he who is born of A is called Aja—A-Born. That is Brahmā. Thus the word Aja also means born of Viṣṇu अः इति ब्रह्मेत्यादिभ्युत्पत्तिः ॥

The text quoted by you shows that अ means Brahman, and not Viṣṇu and so Aja ought to be translated born of Brahman and not born of Viṣṇu. To this the Commentator says :—

The word Brahman is not applied primarily to any one but Viṣṇu. And so Brahman is the same as Viṣṇu. Thus the word svam is a well-known name of Viṣṇu; therefore Svamapitobhavati means "he reaches Viṣṇu."

But Apīta does not mean 'reaches,' it means 'becomes identical with.' For if mere reaching was intended, then the word इतः 'Itaḥ' would have been enough; what is the force of the preposition Api in Apītaḥ which is made of two words Api plus Ita. This is, however, not a valid objection. For according to Advaita also, the Api is redundant. Do you say that the word Apīta as a whole denotes becoming identical, or do you say that its separate parts denote identity. This is the question that you must answer. To meet this objection the Commentator says :—



The root *Api* plus *i* or *Api* plus *Aya*, as *Apyaya* means entering into a thing unconsciously (involuntarily). As we find in the following text of *Śabda Nirṇaya* :—

‘The involuntary and unconscious entrance is called *Apitām* i. e. when a thing enters into another, without knowing that other or without retaining its own consciousness, as the rivers enter into the Sea, or as the living creatures enter into Viṣṇu at the time of great dissolution (*Pralaya*).

If it were a fact, that the *Jīva* gets the condition of Brahman in sleep or in *Pralaya*, then it can be conceded that the word *Apīta* rightly means to become identical with. But the *Jīva* never gets the condition of Brahman in those states.

Moreover the *Jīva* never gets the condition of Brahman in deep sleep or dissolution. For a *Jīva* when it arises from deep sleep, retains the recollection ‘I slept soundly.’ Similarly when it attains *Mukti*, it remembers its past, and says “I was in the misery of the world once (*Saṁsāra*).”

This distinctive recollection of the *Jīva* shows that he never attains the nature of Brahman. Brahman has no memory; all knowledge is ever present in his consciousness. There is never any forgetting in Brahman, so there can be no recollection in Brahman. Brahman never says, like the *Jīva* ‘I slept very soundly,’ ‘I was once in the misery of the world, now I am free.’ In the Omniscient, there cannot exist any such recollection. Says an objector, ‘but how do you show, that a man released from *Saṁsāra*, remembers the misery which he suffered in it? Is there any authority for it?’

To this the Commentator answers as follows :—

Brahmā on attaining release cried out “*Aham Viśvam Bhuvanam Avy Abhavām*”; “I had become the Lord of the entire world.” So also the text “remembering the sorrows that they had suffered from birth up to death, the Released ones rejoice exceedingly at getting freedom from pain.” Moreover there is no recollection, on awaking from deep sleep, that one was Brahman when in sleep. The following text of Scriptures, also shows, that in the state of deep sleep, there is not identity with Brahman :—“Embraced by the Intelligent Self, the soul in deep sleep, does not remember anything which is outside or which is inside” (*Bri. Up. IV. 3. 7*). Moreover Lord Bādarāyaṇa in his *Vedānta Sūtras* says the same. In I. 3. 42, he says; “He who is in Brahman in deep sleep is distinct from it, both in the state of sleep and in departing.” (Thus in deep sleep, the *Sūtra* says there is distinction or *Bheda* between the soul and Brahman).

The whole teaching of Uddālaka to his son Śvetaketu also shows that *Abheda* is nowhere taught. If we analyse the nine illustrations, we shall find nowhere any example of *Abheda*. (1) The first illustration says :—‘O child, all living creatures have *Sat* for their root, they dwell in



the Sat they rest in the Sat.' (Which shows that Sat is different from the creatures). (2) The second illustration also declares that all these creatures when they become merged in the Good (Sat), in deep sleep, they know not that they are merged in the Good (Sat). This also shows that the Sat is different from the creatures, which merge in Him and who do not know Him. (3) The third illustration also says that all the creatures when they have come back from the Good know not that they have come back from the Good. This also shows that the Good is different from creatures. (4) The fourth illustration also says "pervaded by the living Lord, the Jīva of the tree stands firm drinking in its nourishment and rejoicing." This also shows that the Jīva of the tree that rejoices, is separate from the Living Lord who pervades it. (5) The fifth illustration is about the seed. The son says these seeds are almost infinitesimal; the father says break one of them. The son says "it is broken, sir." The father asks "what do you see there." The son replies "nothing, sir." Thereupon the father says "my son that Subtle Essence which you do not perceive there, of that very Essence (Anīman) this great Nyagrodha tree exists." This also shows that the Subtle Essence is different from the tree. (6) The sixth illustration also is to the same effect. The father says to the son; "Place this salt in water, and then wait on me in the morning." The son did as he was commanded. The father said to him: "Bring me the salt, which you placed in the water last night." The son having looked for it found it not, for, of course, it was melted. The father said: 'Taste it from the surface of the water. How is it?' The son replied: 'It is salt.' 'Taste it from the middle. How is it?' The son replied 'it is salt.' 'Taste it from the bottom. How is it?' The son replied 'It is salt.' The father said: 'Throw it away, and then wait on me.' He did so, but salt exists for ever. Then the father said: 'Here also, in this body forsooth, you do not perceive the Good (Sat) my son; but there indeed it is. That God is the Essence and Ruler of all that exists, the desired of all and known through the subtlest intellect. He the Good controls and pervades all, and is full of all perfection. And thou O Śvetaketu art not it.' This also shows that salt is different from water, and retains its difference when it is not visible. (7) The seventh illustration is that of a person being directed to go to Gandhāra, he was told to go in a particular direction, it is Gandhara. This also shows that Gandhāra is different from the person who goes there. (8) The eighth illustration also does not establish Abheda, for it says "when the Tejas merges in the Highest God, then he knows them not;" which also shows the difference and not identity. (9) The last illustration of the thief also does not



establish identity ; for it shows that the heated hatchet is certainly different from the hand that clutches it, for if the hatchet and the hand were identical, it would not burn the hand of the thief.

Thus repeatedly, by these nine illustrations, it is taught that by not knowing the true distinction between the Self and the Higher Self, there results great calamity. The distinction (Bheda) is so subtle and so difficult of perception that ordinarily people are liable to overlook it. All these nine illustrations are meant to show, that one must not see identity between objects, on a cursory view of them. There is no illustration given showing identity. Neither the illustration of the string and the kite, nor the illustration of the flowers of different trees and the juice, nor that of rivers and the sea, nor that of the Jīva of the tree and the Living Lord, nor that of the seed and the Subtle Essence, nor that of the salt and the water, nor that of blind-fold man and Gandhāra, nor that of absolute knowledge and dependent knowledge, nor that of the thief and the hatchet, establishes identity.

Moreover, if it be taken that these illustrations establish identity (Abheda), then they would contradict the highest purport of all Scriptures. For the Lord Śrī Kṛiṣṇa has himself declared, that the highest aim of all these Scriptures is to establish the Supremacy of Viṣṇu over all, and that all authorities go to prove that assertion. In the Gītā it is thus written (XV 16 to 20) :—"There are two energies (Puruṣas) in this world, the destructible and the indestructible ; the destructible is all beings, the unchanging is called the indestructible. The highest energy is verily Another, declared as the Supreme Self, He who pervading all sustaineth the three worlds, the indestructible Lord. Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit. He who undeluded knoweth me thus as the Supreme Spirit, he, all-knowing, worshippeth Me with his whole being, O Bhārata. Thus by Me this most secret teaching hath been told, O sinless one. This known, he hath become illuminated, and hath finished his work, O Bhārata."

Further on, it is again said (V. 29) 'Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace.' Further on it is said (VII. 2) 'I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known.' Further on (VII. 7) 'There is naught whatsoever higher than I, O Dhānanyāya. All this is threaded on Me, as rows of pearls on a string.' So further (IX. 12) 'Kingly, Science, Kingly secret, supreme Purifier, this



Intuitional, according to righteousness, very easy to perform, imperishable. Men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world of death. By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. Nor have Beings root in me; behold My sovereign Yoga! The support of beings yet not rooted in beings, My Self their efficient cause." Further on (IX. 11) "The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the Great Lord of beings. Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal and demoniacal nature. Verily the Mahâtmâs O Pârtha, partaking of My divine nature, worship with unwavering mind, having known Me, the imperishable source of beings." Further on (X. 3.) 'He who knoweth Me, unborn beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sins.' Further on (XIV. 1.) 'I will again proclaim that supreme Wisdom, of all wisdom the best, which having known, all the sages have gone hence to the supreme Perfection. Having taken refuge in this wisdom, and being assimilated to My own Nature, they are not reborn, even in the emanation of a universe; nor are disquieted in the dissolution. My womb is the great Eternal; in that I place the germ; thence cometh the birth of all beings, O Bhârata. In whatsoever wombs, mortals are produced, O Kaunteya, the great Eternal is their womb, I their generating father."

So far these quotations from Gîtâ do not establish Abheda or identity. On the contrary, they show that Mukti or release consists in knowing the Lord as separate from one's self. Further, in another book, it is thus written:—"I, the God of all gods, am reached by them alone, who know me as full of all auspicious qualities, and whose faith in me is never shaken, but not by others am I to be found. The release is easy of attainment, as if it was already in one's grasp, to those who constantly remember me and have their minds fixed steadily with love and knowledge on all the perfection and fullness of my qualities. But those who think that my qualities are not full, verily go to darkness. They are not dear to me, nor do they love me, but he who knows that I am full of all perfection, he necessarily attains perfection and reaches me, because I am dear to him and he is dear to Me. All authorities, proofs and evidences and all arguments and reasonings establish this, that I am the greatest. Any reasoning or authority which is against this, is fallacious and but a semblance of argument."



Since the knowledge that the Lord is full of all qualities is the means of pleasing the Lord, and thereby attaining release, therefore all authority and reasonings must be so construed as to establish the Supremacy of the Lord. All scriptures have this great aim before them, namely, to produce the knowledge that the Lord is full of all perfection, and the knowledge of the Lord is the key to Mukti. The following texts also show the same :—

“The Devas worshipped Him as Bhūti (or perfect bliss and fulness), so they became (blessed and) perfect. Therefore, even now a man who sleeps, breathes in and breathes out, making the sound Bhur Bhur (blessed perfection, blessed perfection). But the Asuras worshipped the Lord as Imperfect (abhūti) hence they were defeated.” (Ait. Ar. II. 1. 8. 6-7.) Another verse says “Supreme God is to be worshipped as Bhūmā (Full and Infinity), for the non-full (Ablūmā) cannot give the rewards of action to his votaries; therefore, verily this Bhūmā (infinity) is pre-eminent among all qualities as the sacrifice called Kratu is pre-eminent among all religious rites.” So also in the R̥ig Veda (I. 176. 4) “Throw into deserving darkness, O Lord! every one who offers no sacrifice to Thee, who is a miserable wretch and hard of heart; he who is not full of Thee; and does not acknowledge Thy pre-eminence. Give to us the knowledge of Thy supremacy, for the wise alone can get rid of the miseries of this world.”

Asunvatam, non-sacrificing one, who does not worship the Lord. Samam, deserving equal to his merit. Jahi, slay, throw into darkness. Dūnāsam, hard of reaching, hard of heart, miserable. Yah, who. Na, not. Temayah, full of Thee. Asmabhyam, to us, who worship thee. Asya, of that greatness of Thine. Vedanam, knowledge. Daddhi, give. Suris, the wise. Chit, only. Ohate, gets rid (of the saṁsāra).

Similarly in R̥ig Veda (VIII. 3. 4):—“He with his might enhanced by R̥iṣis thousand-fold, hath like an ocean spread himself. His majesty is praised as true, at solemn rites, his power where holy singers rule.” So also R̥ig Veda (X. 90. 3.):—“So Mighty is his greatness; yea, greater than this is Puruṣa. All creatures are one-fourth of him, three-fourths eternal life in heaven.

So also in the Sv̥et. Up. III. 8. “By knowing Him alone one crosses over death, there is no other path to go upon.” Similarly the following verses declare that God is the Highest goal:—creation, sustenance and dissolution, necessity, knowledge and transmigration (ignorance) bondage and release are the eight things described in Śāstras in order to magnify the glory of the Lord and to declare his pre-eminence.

That is God creates, maintains and destroys the universe. He is the Great Law of necessity; He gives knowledge, he withholds knowledge, he is like bondage to the sinners and Mukti to the pious.

To magnify whose greatness, and spread whose knowledge among mankind, is the sole object of all the Vedas, and the arguments, for by



knowing His glory and by nothing else, does the man get release. That Lord Hari is the supreme. So also in the Ṛig Veda (VIII. 3. 8.) "And living men to-day, even as of old, sing forth their praises to His Majesty."

Thus all these texts of the Vedas and Śmṛitis declare that the whole object and the highest purport of the scriptures consist in glorifying the Majesty and pre-eminence of Viṣṇu. So also in the Brahmāṇḍa Purāṇa :—"All texts and arguments, found scattered everywhere in the scriptures, are for the object of declaring the greatness and pre-eminence of Viṣṇu. That is their chief aim."

The Holy Bādarāyana thus says in his Vedānta Sūtras, showing thereby that Viṣṇu is the Chief object of all the Scriptures (III. 3. 59.) :—

The attribute of perfectness being present with, i. e., modifying every other attribute is the most important, as Kratu (is of all the sacrificial acts); thus Śruti declares; (hence the attribute of perfectness is to be contemplated by all). Similarly (IV. 1. 5.) :—

Ātman is to be contemplated as Brahman (the perfect); for (this) is the best, (i. e., to contemplate Him as perfect is the best means of gaining His perfect grace).

These words of Lord Bādarāyana establish that God is perfect and that by meditating on Viṣṇu as perfect one gets mukti.

There is no proof here that the object of the scriptures is to establish the non-difference (Abheda) between the Supreme self and the embodied self. This we learn from the fact that the word Atat Tvam Asi have been repeated nine times over, showing that "Thou art not that," and thereby establishing the difference between the Jīva and Īśvara. Moreover the Vedānta sūtras also establish this Bheda, as the following five aphorisms say (I. 3. 5.) :—On account of the declaration of difference.

The view of absolute identity cannot be taken; for the text "He who sees the Lord worshipped by the gods as different from himself and understands His glory," declares the difference (between the soul worshipping and the Lord worshipped). So also (I. 1. 21).

And He is a different one, (also) from the indication of difference. So also (I. 2. 3.) :—(On the other hand) the (All-pervading) is not the embodied soul, as it is quite impossible (to predicate omni-presence of him). So also (I. 2. 20.) :—(Nor) is the embodied soul (The Internal Ruler); for both speak of the soul as distinct (from the Ruler within). So also (II—3. 28.) :—The soul is separate from (not one with, Brahman), from the statements in Scripture.

These and other aphorisms also show that the Lord Bādarāyana everywhere has established the difference of the Jīva from the Lord,



But an objector says "how do you reconcile the theory of Bheda with the following *Sruti* of the *Rig Veda*. "The Supreme person is all this." This *Sruti* does not mean that the Lord is everything. It means this :—

The phrase *Puruṣa Eva Idam Sarvam Yadbhûtam Yat Cha Bhâvyam* (*Rig Veda* X. 90. 3.) means "by the Lord is pervaded everything, that exists, whatsoever that exists, whether in the past or present or future." It does not mean that the Lord is all that exists, for then would arise the absurdity that He is a cow or a man, &c. This is a false notion that everything is the Lord, whether it be a tuft of grass or cake of dung. As the phrase "curd *Śaktu*", "butter rice," do not mean that the curd is the same as the *Śaktu*, or the butter is the same as rice; but it means 'the curd pervades *Śaktu*,' and "butter pervades rice," and we supply the word pervade, though it is not used in the phrase, so in the phrase "*Puruṣa Eva Idam Sarvam*" we supply the word *Vyâptam*, in order to give it a rational meaning; and therefore we have explained this as meaning "by Lord is pervaded all this," and not that "the Lord is all this." For the phrase *Dadhi—Sakatavah* or *Ghirtaudanam* is not translated as the 'curd is *saktu*' or 'the butter is rice,' but it means 'curd mixed with *Śaktu*,' or rather '*Śaktu* mixed with curd,' and 'the rice mixed with butter.' On this analogy, the *Rig Veda* text should be analysed as, "by the Lord is pervaded all this, whether it exists in the present or in the future."

Therefore, all authorities establish the pre-eminence of the Lord and the highest aim of all scriptures is to establish that pre-eminence; consequently, if the scriptures were to establish the identity of the embodied soul with the Lord, they would contradict themselves, and would make the embodied soul equal to the Lord.

But how do you show that those who hold that the *Jīva* and *Īśvara* are one and identical, derogate the pre-eminence of the Lord? Why should it be considered derogatory to the Lord, if one says "I am one with the Lord." To this the Commentator replies by quoting an authority :—

Those who think that they are *Viṣṇu* the ever-wise and blissful, really think that He is neither wise nor blissful, but full of ignorance and pain. For according to them, all knowledge of the embodied *Jīva* is based upon ignorance and pain; and as the *Jīva* and the Lord are identical, all knowledge of the Lord is also due to ignorance and pain. Thus they really have a very low conception of God. Those who thus derogate from the glory of the Lord *Viṣṇu*, have never any happiness. Those who believe the God of Gods to be something different from what He really is, has committed the highest sin possible, for he is a thief, who steals the very god-head of the Lord, by saying 'I am identical with God.' The



unskilled in the interpretation of the scriptures, not fully understanding their true purport, say that the Lord and the Jīva are identical, and that the Ātmā is one only. But it is a mere dogmatic assertion of theirs, for they have misunderstood the true meaning of the scriptural passages, like "Aham Brahmasmi" &c. Such persons are overpowered by lust and wrath, slave to their egotism and thief of Brahman, joyless and of immature mind, and are always unfortunate. They do not know the right meaning of the scriptures, and hence they are, as if, the robbers of scriptures. They think that the Jīva and the Lord are without qualities (Nirguṇa), and thus they see wrongly and do not know the right qualities of the Lord. Such souls have their bodies of darkness (Tamas) and they go into the darkness. Because the Lord is different in his essential nature from the Jīva (one is finite, the other is infinite), different in kinds (One is Jīva the controlled, the other is Īśvara) different according to the teachings of the scriptures also (for they say two birds on the same tree &c.,) and because their objects are also different (one is ever conscious, the other is not) therefore how can it be true that the Jīva is identical with the Lord; (for all these reasons show the incongruity of holding Jīva and the Lord to be identical, on the strength of a single stray text like Aham Brahma Asmi).

Moreover the Mahābhārta also shows the same :—

Janamejaya said :—"O regenerate one, are there many Puruṣas or is there only one? Who, in the universe, is the foremost of Puruṣas. What, again, is said to be the source of all things. You are worthy of telling me that." Vaiṣampāyana said "O thou support of the race of Kuru, the wise do not wish to assert that there is but one puruṣa in the universe. In the same manner, in which the many puruṣas are said to have one origin in the Supreme Puruṣa, it may be said that this entire universe has its origin in that one Puruṣa of a superior attributes" (Mahābhārata, Śānti Parva, Section 351. Mokṣa Dharma and also Vana parva.)

Now the Commentator takes up the two well known phrases "Aham Brahma Asmi" and "Yo'sau So'ham Asmi." The Advaitins explain these sentences as meaning "I am Brahman" and "I am that which is He." The Commentator shows that the word Aham does not mean "I" but it means the Supreme, the indestructible.

Ham is the name of the Jīva, because it is liable to destruction (Han, to kill, to destroy). He who is not liable to destruction, is called Aham, the Non-Jīva hence it is the name of Viṣṇu the indestructible.

The word Asmi also does not mean 'I am' but it is a compound of A not and Smi meaning small i. e., He who is not small, Big, Full.

Smi is the name given to the Jīva, because it is small and because it is perfectly measureable (Su + Mita = smi well measured). The Lord is



called Asmi, because it is not small nor is He measurable. On account of His fullness, He is called Asmi; He is called Brahma, because He is all-full. Thus the phrase "Aham Brahma Asmi" means "the Non-destructible Brahman is the Supreme Immeasurable," thus the whole phrase is an epithet of Viṣṇu, when he is looked upon as dwelling within the Jīva, and Brahma here means 'full'; being derived from the root $\sqrt{\text{Brih}}$ 'to grow,' 'to expand.'

The second phrase (सोऽसौ सोऽहमस्मि) refers to Viṣṇu, in His cosmological aspect. That (Asau) Lord Viṣṇu, residing in the sun and far away from us is called Asau, meaning "dwelling in Asu or life, dwelling in the sun which is life." Therefore this phrase means "He who is in Asu or the sun, is called Aham or the indestructible." The aspect of the Lord Viṣṇu dwelling in the Jīva is called Aham, because it is always above anything which can be discarded (Heya)." Thus it is in the Brahmanḍa Purāṇa.

Thus the above saying that the Lord in the sun and the Lord in the Jīva are identical is refuted. This also proves that He is the Most Eminent Person, in the universe; and that all authorities have as their highest aim to establish the unique supremacy of the Lord. Moreover the phrases like Tattvam Asi &c., do not establish the identity of the Jīva with the Lord. If they were to do so, they would contradict the innumerable texts, which establish the difference between the Lord and the Jīva. Had it been the case, that these texts establishing difference were few in number, we might give them a subordinate position, and say that the chief object of the scriptures was to maintain the identity of the Lord and the Jīva. But as a matter of fact, the so-called Abheda Vākyas are few in number, while those on the other side are overwhelming in their frequency. Consequently, in order to give a consistent explanation of the scriptures, it is necessary that we should explain these apparent identity-texts, in such a way, as not to conflict with the distinction-texts. The Commentator, therefore, quotes a number of texts, to show, that distinction or Bheda is the primary teaching of the Upaniṣads. Nor can you say that these distinction or Bheda Vākyas apply only to the phenomenal existence, and not to the highest truth *i. e.*, there is apparent Bheda between the Jīva and the Īvara, in the world only; but they are identical in the state of release or Mukti. The author, now quotes texts to show that in the state of Mukti also, the Jīva retains his separateness from the Lord.

Thus in Ch. VIII 3, 4 it is said "now he who gets the grace of the Lord, having risen from out his final body, and having reached the Highest Light, appears in his true form. This is the self."

This shows that in the state of Mokṣha also, the Jīva retains its own form, separate from the Lord.

In Ch. VIII 12, 3, "now he who gets the grace of the Lord, having risen from his final body, and having reached the Highest Light, attains his true form. He is the highest person. He moves about there eating and playing, and rejoicing, be it with women, carriages, or relatives, never conscious of persons standing even near to him.



This also shows that the state of Mukti is a state of separate individual existence, and not of loss of consciousness or identity with the Lord. 'Rejoicing with the relatives' means rejoicing with other Mukta Jivas in Heaven, 'rejoicing with the non-relatives' means rejoicing with the Muktas of the past Kalpa.

Similarly is Ch. VII, 26, 2 "the Muktas do not see death, nor illness nor pain, he who sees this sees everything and obtains everything everywhere. He can assume many forms, he is one, he becomes three, he becomes five, he becomes seven, he becomes nine, &c." Similarly in Taitta II, 2 :—"He who knows the supreme Brahman as dwelling in the cavity of the heart, the highest space, he enjoys all objects of desire along with the Omniscient Brahman."

This also shows that the Mukta retains his separateness from Brahman, because he enjoys all desires *along with* Brahman and not becoming Brahman.

So also in Taitt. III, 10, 5, it is said "the Mukta Jîva leaving this world reaches the Ânanda Maya (the Supreme Lord consisting of bliss) after having travelled through these regions, eating whatever he likes to eat, and taking whatever form he wishes to take sits down singing this hymn."

This also shows that the Mukta Jîva *reaches* the Lord, but does not *become* the Lord.

So also in Br. Ar. I, 4, 15 :—"He who meditates on the Âtma alone, never gets his Karmas exhausted, and whatever he wants from the Lord (Âtman) that He creates." (This also shows the difference between the Lord and the Mukhta Jîva). So also in the Rîg Veda I, 164, 50. "By means of Sacrifice the Gods accomplish their sacrifice; these were the earliest ordinances. These Mighty Ones attained the height of Heaven, there where the Sâdhyas, Gods of old, are dwelling."

"The height of heaven" here means Mokṣa, for the word in the original is Nâkam, which literally means Non-non-happiness, i. e., supreme happiness. The gods of old called Sâdhyas are the Mukta Jivas of the past Kalpa. This also shows that the Muktas are not absorbed in Brahman, but retain their identity.

Similarly in Muṇḍaka III, 1, 3 :—"When the Jîva sees the golden coloured Creator and Lord, as the person from whom Brahmâ comes out, then the wise, shaking off virtue and vice and becoming free from Avidyâ, attains the highest similarity."

And Katha IV, 15 :—"As pure water poured into pure water becomes like that, O Goutama, so the Âtmâ of the Muni, who knows, becomes like that (with Brahman.)"

The following texts also show that in Mokṣa the Jîvas retain their separate individuality.

In Mukti, the Jîvas though separate from each other are yet related to each other in manifold ways, yea even at that very time, when they are in the state of Mukti. They are free from all organs of senses made of Prâkritic matter. They remain in their own-form called the Svarûpa Deha (i. e., the only organ which they possess. It is not made of ordinary



matter and is the universal sensory). They have no connection with Prakṛiti, these Muktas have no such connection, because they have seen the Truth (Tattva.)

Does Prakṛiti bind again a Mukta Jīva in her meshes? To this the reply is in the negative.

A Jīva once Mukta, does not again draw the attention of Prakṛiti towards him, and as Puruṣas are many, Prakṛiti has her scope with them, who are not free, and she leaves the Mukta Jīvas alone, and even at the time of creation of a new world system these Muktas do not fall into the snare of Prakṛiti. So also in Gītā XIV, 2 the Lord says that the Muktas do not come back into the Saṁsāra, even at the time of a new creation, nor are they disturbed at the time, when the dissolution sets in; and that they reach the Lord and attain *similarity* of nature with Him.

This also shows that in Mokṣa, the Muktas retain their separateness and have the same nature as the Lord, but do not become identical with the Lord.

So also:—"Where Māyā (Prakṛiti) does not exist, what to say of other lower things? Where dwell the servants of the Lord Hari honored by Devas and Asuras." All these texts of Śruti and Smṛiti declare that even the Muktas or Released souls remain separate, in the state of Mokṣa, from the Supreme Lord Viṣṇu.

Note:—The above text also shows that Asuras also dwell in heaven. The Asuras therefore do not mean demons, but a separate race of beings. The Commentator now shows that Tat tvam asi of this section does not mean identity, for then, it would contradict the whole context.

The passage begins with the statement that "all these creatures, O child, have the Good as their cause, the Good as their support, and the Good as their stay." Entering into the Good they do not know that they have entered the Good." "Coming out of the Good they do not know that they have come out of the Good." This also shows, that difference is here established between the creatures and the Good. (Ch. VI, 8, 6).

Similarly "these rivers, my child, rise from these seas and go back to the sea, but the sea ever remains the sea, and does not become the river." This also shows that the rivers never become the sea, though they enter into the sea. The phrase Sa eva samudraḥ Bhavati means that the sea remains even the sea, and does not become the river, nor do the rivers become sea. This also shows that difference is the main topic of the scripture.

Note:—Rising from the sea' means rising from some natural or artificial lake. The word 'Eva' in the text VI, 10, 1 shows that the sea *alone* remains the sea, and not that the rivers become the sea.



The last illustration of the thief also shows the same.

If a man were identical with Brahman, whether he knew it or not, he could not be said a thief. No man is said to be a thief of a thing which belongs to him. Even an ignorant person cannot be called a thief of Brahman condition. But if a person is not essentially a Brahman, and assumes falsely, the condition of Brahman, such a person can appropriately be called the thief of Brahma condition, for he has taken up that which does not belong to him. Moreover according to Advaita, every man is essentially Brahman, whether he knows it or not. So, if a man, who is essentially, Brahman, says "I am not Brahman," he cannot be said to have stolen Brahma-hood; on the contrary, he is like that foolish person, who throws away his own birth-right or wealth. As no one calls a spendthrift or a squanderer of his own riches to be a thief; why should a man who says 'I am not Brahman' be called a thief. He only is the thief, who takes away the property of another. That man is a thief who assumes God-head, the property belonging to God, and God alone. Therefore, when the scripture says "this man has taken away something, this man has committed theft" it means that the man not essentially being Brahman, falsely arrogates to himself Brahman-hood. Thus this illustration of the thief, also establishes difference. The properties of Brahman are freedom from sorrow, full and perfect knowledge and joy, perfect independence, &c. A man who does not really experience these states in his consciousness, but asserts that he is Brahman, is really a thief and takes up the qualities belonging to the Brahman. He who assumes the qualities of another is called a pretender. He who takes away the property of another is called a thief. Both these words, the pretender and the thief, are used in this illustration. So also in the Tattva Viveka it is written, "he who takes up the attributes and the properties of another is called a pretender and a thief. The person who thinks he is identical with Brahman is ever destroyed by Brahman."

The Advaita says this illustration of the thief is intended to show that a man suffers according to his belief. If a man firmly believe that he is not guilty, he will not be burnt, by the heated axe. But if he has not this firm faith in himself, he will be burnt. Whether a man is really a thief or not, he is burnt or not burnt, according to the firmness of his conviction. This objection is not valid. The Commentator answers it thus:—

This illustration is not given in order to show the greatness of faith. For the text says that the burning or not burning does not depend upon one's faith, but upon the fact, whether he has committed theft or not. For it says, "if he has committed the theft, then he makes himself a liar; and being addicted to untruth, and covering himself by a lie, he grasps the heated axe, he is burnt, and he is killed; if however



he has not committed the theft, then he makes himself true; and being attached to truth, he grasps the heated axe, he is not burnt; he is let off and delivered." This shows that death or release, is the consequence of the theft and non-theft; and not according to one's belief. Otherwise the text would have been "if he is not firm in his faith, he is killed; if he is firm, he is released." Nor can you say that this illustration teaches the importance of truth and the danger of falsehood. The thief is punished, not for his falsehood, but for his commission of theft. The innocent man is released not because he has spoken the truth, but because he has not committed the theft. Had the illustration intended to teach the beauty of Truth, and the danger of falsehood then it would have said "he is killed, because he has spoken the falsehood, he is saved because he spoke the truth." But the scriptures say that the killing or saving depends upon the commission and non-commission of theft, and not upon one's faith.

Therefore, this illustration shows that there is great danger of spiritual destruction, for the person who believes in identity, while the man who believes that he is not Brahman gets release. A person who is separate from another can get excellence and pre-eminence, but a person who is already identical with the highest is not capable of getting any excellence, because he is overpowered by ignorance and sorrow.

There is a class of Philosophers who hold the theory of Bheda-Bheda. They say "admitted that all scriptures prove the Supreme excellence of Viṣṇu, still why should there be any conflict, if we admit that every man is identical with Brahman. In the theory of difference *plus* identity, all texts can be easily reconciled." To them the Commentator says:—

Excellence can belong only to him who is different from others (for where every one is equal, there is no excellence of one over the other). Therefore, where there is no difference, how can there be any excellence. Moreover, if there is no difference between the Lord and the Jīva, then the Lord necessarily becomes inferior, because the ignorance and the sorrow, will then be attributed to him. Man is ignorant and suffers from sorrow, he is identical with God, therefore God is also ignorant and suffers from Sorrow.

The objector says though Brahman is identical with Jīva, yet there is no detraction from his excellence. It is through illusion that sorrow and ignorance are attributed to Brahman. Jīva has not sorrow and ignorance essentially appertaining to it. The junction with sorrow &c., through illusion, does not take away the inherent (Paramārthika) excellence of the self. For if this were so, then Avatārs like Rāma and Kṛiṣṇa, whom all admit to be Viṣṇu were temporarily in conjunction with sorrow and ignorance and so could not be God. To this we answer, this is not so. For if the Lord were identical with Jīva, and the Jīva were essentially full of sorrow, then it would naturally follow



that the Lord also would be essentially full of sorrow. If, however, the Jīva is not essentially full of sorrow, but it is only an illusory connection, still the Lord being identical with Jīva, would be liable to this temporary obscuration, and would therefore not be supremely excellent. A person suffering from illusion, may get rid of it in some future time; but for the time being, his pain and sufferings are extremely real. As a person who has really lost a son, and a person, whose son is alive, but who has heard the false news of the death of his son; both suffer equally from the sorrow of the loss, and for the time being there is no difference in their suffering. Therefore the Commentator says :—

In this theory, there is no difference for the time being between the person who has a real cause of sorrow, and the person whose sorrow is illusory. For the sorrow is equally keen, for the time being, in both persons. Moreover, the very fact of illusion, shows that the man is not independent. If illusion could attack the Lord Viṣṇu also, then he would not be independent, for no being who is independent would like to be under illusion. Nor it can be said, that the Lord by His own will combines himself with illusion, for illusion does not arise from one's own will. The Avatāras Rāma and Kṛiṣṇa acted a stage part. "Knowing himself to be the Supreme Viṣṇu the Lord Rāghava showed himself, as if he was ignorant, and was suffering from sorrow, so that the Daityas may become deluded." Thus it is in the Padma Purāṇa.

Moreover the venerable Bādarāyana has definitely settled it in his Brahma Sūtras that the Released souls are different from Brahman, in the matter of Lordliness and glory. For he says (IV 4. 17) "with the exception of world-energy; on account of leading subject-matter and of non-proximity."

The text says: "He has become immortal and attained all his wishes" (A. A. II. 5, 4) still the text should be understood to mean that the Released obtains all wishes, other than those regarding the creation of the world, etc." Why (this exception)? And because Jīva (the soul) is the topic of the passage and is far away from (such power).

For the passage deals with the individual soul and such powers are very far from his reach. This is said in the Varāha: "There arises no wish in the released for obtaining bliss more than what is allotted to each of them or for certain other activities; all other wishes they realise; for they never possess such high capability with regard to anything. Even though he may be a released soul, he does not obtain anything beyond his fitness, nor would he desire such a thing."

But cannot this aphorism be explained as applying to a released soul in the secondary sense of the word release, i. e., not to the fully released, but to the partially emancipated. To this the Commentator answers :—

The Vedas and the rest should all be construed, in accordance with the rules of interpretation laid down in the Brahma Sūtras; but not so the Brahma Sūtras. They should not be construed different from what is their plain and apparent meaning. Thus it is in the Brahma Vaivarta Purāṇa.



The illustration of the thief shows that he who has the belief of being identical with the Lord goes to the darkness, but he who knows that the Lord is supreme and separate from him gets release, like the person who is innocent of theft (*Ibid*).

It has been said the Vedas and the rest are to be construed in accordance with the maxims laid down in the Brahma Sûtras. How will you explain, according to those Sûtras, which establish that the Jiva is different from the Lord, the well-known texts like Tat Tvam Asi, which shows conclusively that the Jiva is identical with the Lord. To this objection, the Commentator gives an answer in the words of the authoritative book, called the Sâma Samhitâ, where this famous passage स य एषः &c., Sa Ya Esa animâ, Aitadâtmyam Idam Sarvam, Tat Satyam, Sat Âtmâ Tat Tvam Asi, is thus explained :—

He is called Sa (स) because he is the essence (सार), he is named Ya (य) because he is all-knowledge (ज्ञान) he is called Eṣaḥ (एषः) because he is desired by all (इष्टः) he is called Animâ (अणिमा) because he is the impeller (Anaka) of all that exists (He is called Animâ because he is the Anaka or impeller or propeller of every Devatâ which presides over Mâna or knowledge, i. e., He is the inner controller of every deity which presides over functions of knowledge). He is called Tat (तत्) because he pervades all, he is called Aitadâtmyam because he is the ruler (आत्मा) of this all the universe, (एतद्). He is called Satyam because his form is all goodness ; He is called Âtmâ because He is full, he is called Sa स because He destroys (सादन) everything (or because he is a home of everything). Gautama nine times repeats to his son the phrase Atat tvam asi 'thou art not that O son,' giving illustrations, showing that the Lord Keśava is separate from everything. Salutation be therefore to the Lord, who is above all matter and souls, who is the Puruṣottama, the Highest Spirit, the supreme God, the perfect bliss, and fullness." Thus it is in Sâma Samhita.

Thus it is established that the Lord Puruṣottama the Highest Spirit is full of all qualities, is the Highest of all, is separate from all souls, and matter, sentient and insentient objects.



SEVENTH ADHYĀYA.

FIRST KHANDA.

MANTRA 1.

ॐ ॥ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्त*
होवाच यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥

ओम् Om, om. अधीहि Adhihi, teach. भगवः Bhagavaḥ, Sir. इति Iti, thus. ह Ha, once. उपससाद Upasasāda, approached. सनत्कुमारः Sanatkumāram, Sanatkumāra. नारदः Nāradaḥ, the Deva-sage called Nārada, who was lower in hierarchy than Sanatkumāram. तम् Tam, him. ह Ha, then. उवाच Uvācha, said. यत् Yat, what. वेत्य Vettha, thou knowest. तेन Tena, with that, after telling me that. मा Mā, me. उपसीद Upasīda, come to learn. ततः Tataḥ, from that. ते Te, to thee. ऊर्ध्वम् Ūrdhvaṁ, more after. वक्ष्यामि Vaksyāmi, I shall tell. इति Iti, thus. सः Saḥ, He. ह Ha, then. उवाच Uvācha, said.

1. Nārada approached Sanatkumāra and said, "teach me Sir." He said to Nārada "tell me first what thou knowest already, then come to me and I shall tell thee what is beyond that."—471.

Note:—Sanatkumāra called also Skanda—the warrior, belongs to a higher hierarchy than the Devarṣi Nārada.

MANTRA 2.

स होवाचर्वेदं भगवोऽध्येमि यजुर्वेद* सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्य* राशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां
नक्षत्रविद्या* सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

ऋग्वेदम् R̥igvedam, the R̥ig Veda. भगवः Bhagavaḥ, Sir. अध्येमि Adhyemi, I have studied. यजुर्वेदम् Yajurvedam, Yajurveda. सामवेदम् Sāmavedam, Sāmaveda. आथर्वणम् Âtharvaṇam, Atharvaveda. चतुर्थम् Chaturtham, the fourth. इतिहासपुराणम् Itihāsa-purāṇam, the Itihāsa-purāṇam. पञ्चमम् Pañchamam, the fifth. वेदानाम् Vedānām, वेदम् Vedam, of the Vedas the (fifth) book. पित्र्यम् Pitryam, the science of the sacrifices to the ancestors; the Śrāddha-science. राशिम् Raśim, the science of numbers. दैवम् Daivam, the science of Devatās. निधिम् Nidhim, the science of finding hidden treasure. वाको वाक्यम् Vakovakyam, the original Veda. एकायनम् Ekāyanam, the supplemental treatise to the Vedas, the essence of the Vedas. देवविद्याम् Deva-vidyām, the science known only to the Devas.



ब्रह्मविद्यां Brahma-vidyām, the Āraṇyaka, भूतविद्यां Bhûta-vidyām, the science about the ghosts and spirits. क्षत्रविद्यां Kṣatra-vidyām, the science of politics. नक्षत्रविद्यां Nakṣatra-vidyām, astronomy. सर्प-देव-जन-विद्यां Sarpa-deva-jana-vidyām, the science of serpents and of Gandharvas. Deva-jana literally means the ministerial officers of Devas. एतन् Etat, this. भगवः Bhagavaḥ, Sir. अध्येषि Adhyemi, I know.

2. Nârada said "I know, Sir, the Rîgveda, the Yajurveda, the Sâmaveda, and the Atharvaveda, the fourth, the Itihâsa-purâṇa, which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatâs, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas); all this I know O venerable Sir."—472.

MANTRA 3.

सोऽहं भगवो मन्त्रविदेवास्मि नाऽत्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं
मा भगवाञ्छोकस्य पारं तारयत्विति तं होवाच यद्वै किञ्चेत-
दध्यगीष्टा नामैवैतत् ॥ ३ ॥

सः Sah, that. अहम् Aham, I. भगवः Bhagavaḥ, Sir. मन्त्रविद् Mantravid, a knower of Mantras, the knower of the names of Lord only. एव Eva, only. अस्मि Asmi, I am. न Na, not. आत्मवित् Âtmavit, the knower of the Lord. श्रुतम् Śrutam, I have heard. हि Hi, because. एव Eva, even: just. मे Me, by me. भगवद्दृशेभ्यः Bhagavad-dṛṣṭeḥ, from men like your honor. तरति Tarati, crosses. शोकम् Śokam, grief. आत्मवित् Âtmavit, the knower of the Lord. इति Iti, thus. सः Sah, that. अहम् Aham, I. भगवः Bhagavaḥ, Sir. शोचामि Śochâmi, I am suffering grief. तम् Tam, therefore. मा Mā, me. भगवान् Bhagavān, Lord. शोकस्य Śokasya, of the grief. पारम् Pāram, the other side. तारयतु Tārayatu, may you cross. इति Iti, thus. तम् Tam, to him. ह Ha, then. उवाच Uvācha, said. यत् Yat, what. वै Vai, indeed. किञ्च Kiñcha, whatever. एतन् Etat, this. अध्यगीष्टाः Adhyagīṣṭhāḥ, thou hast learnt. नाम Nāma, the name of the Lord. एव Eva, only. एतन् Etat, that.

3. "But Sir, with all this I am like one who knows the Mantras only (I know the names of the Lord only) but



not the Lord. I have heard from personages like your honour, that he who knows the Lord overcomes grief. I am in grief. Therefore, O Sir, take me over this Ocean of grief."

Sanatkumâra said to him "whatever you have read is verily only the name of the Lord."—473.

MANTRA 4.

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहास
पुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाको
वाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या
सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

नाम Nāma, name, *i. e.*, the Goddess Uṣā, the presiding deity of Name. She is called Nāma because she is not (Na) immeasurable (ama). वै Vai, verily. ऋग्वेदः R̥igvedaḥ, the R̥igveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sāmavedaḥ, the Sāmaveda. आथर्वणः Ātharvaṇaḥ, the Atharvaveda. चतुर्थः Chaturthaḥ, the fourth. इतिहास-पुराणः Itihāsa-purāṇaḥ, the Itihāsa Purāṇa. पञ्चमः Pañchamaḥ, the fifth. वेदानाम् वेदः Vedānām Vedaḥ, book among the Vedas. पित्र्यः Pitryaḥ, the science of Śrāddha. राशिः Rāśiḥ, the Arithmetic. देवः Daivaḥ, the science of Devas. निधिः Nidhiḥ, the science of treasure-divining. वाकोवाक्यम् Vākovākyaṃ, the original Veda. एकायनम् Ekāyanam, the supplemental Vedic treatises. देवविद्या Deva-vidyā, the sciences known to Devas only. ब्रह्मविद्या Brahman-vidyā, the Upaniṣad. भूतविद्या Bhūtavidyā, the science of departed spirits. क्षत्रविद्या Kṣatradvidyā, the politics. नक्षत्रविद्या Nakṣatra-vidyā, the astronomy. सर्प-देवजन-विद्या Sarpa-deva-jana-vidyā, the science of snakes and Gandharvas. नाम Nāma, name: Goddess Uṣā. एव Eva, even : alone. एतन् Etat, this. नाम Nāma, in name, in Goddess Uṣā. उपास्व Upāssva, meditate upon. इति Iti, thus.

4. Verily Nāma is the (presiding deity of the) R̥igveda, the Yajurveda, the Sāmaveda, and the Atharva-Veda the fourth, the Itihāsa-purāṇa which is a fifth book among the Vedas; the science of ancestors, the science of numbers, the science of Devatās, the science of treasure finding, the undivided original Veda and its twenty-four branches, the superhuman Deva sciences, the science of Brahman, the science of ghosts, the science of politics, the science of stars, the science of serpents and Deva-officials (Gandharvas). All these are verily Name only. Meditate on Brahman in the Name.—474.



MANTRA 5.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा
कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो
भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ५ ॥

इति प्रथमः खण्डः ॥ १ ॥

सः Saḥ, he. यः Yaḥ, who. नाम Nāma, in name (Uṣā). ब्रह्म Brahma, the Lord Brahman: Viṣṇu. इति Iti, thus. उपास्ते Upāste, meditates. यावन् Yāvat, so far. नाम्नः Nāmnah, of name (Uṣā). गतम् Gatam, scope, reach, going. तत्र Tatra, there. अस्य Asya, His. यथा Yathā, as. कामचारः Kāmachārah, freedom of movement, Lord and Master. भवति Bhavati, becomes. यः Yaḥ, who. नाम Nāma, in name: in Uṣā. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. नाम्नः Nāmnah, than name (Uṣā). भूयः Bhūyah, again, greater. इति Iti, thus. नाम्नः Nāmnah, than name. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति, तन् Iti, Tat, thus, that. मे Me, to me. भगवान् Bhagavāu, Sir. ब्रवीतु Bravitu, tell इति Iti, thus.

5. He who meditates on Brahman in Name, gets freedom of movement throughout all that region over which Name has her scope; he who meditates on Brahman in Name (Uṣā).

“Is there something better than Name?” “Yes, there is something better than Name.” “Sir, tell it me.”—475.

MADHVA'S COMMENTARY.

In the sixth Adhyāya, it has been determined that the Lord Viṣṇu is the highest of all and separate from the Jivas. Now in the present Adhyāya it will be taught, that to completely understand the superiority of Viṣṇu, it is necessary to know the gradation of Devas, and to understand that the Lord is the final term of this series; for by such knowledge alone and by understanding the various grades of the divine hierarchies, one understands the infinitely great superiority of the Lord Viṣṇu. Therefore, this Adhyāya teaches chiefly this gradation.

When Nārada goes to Sanatkumāra and asks him to teach him, the latter says “Yad Vedtha Tena Mopasida.” This is a doubtful phrase, and if “Mo” be taken as equal to Mā meaning “not;” then the phrase would mean “what thou knowest, do not come to me with that, but leave all thy learning behind, and then approach me.” Even if this “Mo” be taken as a form of Mā meaning ‘to me’, yet the phrase may be translated “leaving behind thy knowledge come to me”. This is also impossible, for no one can, at his will, forget all that he knows. Therefore, the Commentator explains this :—

The phrase Yad Vedtha, &c., means “first tell me, what thou already knowest, and then come to me to learn something further.”

There upon Nārada enumerates all the sciences that he knows. Most of the names of these sciences are clear, but some are not. The Commentator explains those of them, which are of doubtful import.



Pitṛyam means "the knowledge of the Pitṛis, namely the science of Śrāddha in which is taught the characteristics of the Pitṛis". *Rāśi* means 'the science of numbers (including arithmetic and algebra)'. *Daivam* means 'the science teaching about the nature and function of the Devas their gradation and their thirty-two marks, &c., it does not mean the science of portents'. *Nidhi* means the science of divining hidden treasures buried in the earth. *Vākovākya* is the original Veda, the root Veda. *Ekāyanam* means the supplemental science of the original Veda (the twenty-four branches into which the Vedas were subsequently divided. These two words do not mean logic and ethics). *Deva-Vidyā* means that science which is known only to the Devas, and never to human beings. *Brahma-Vidyā* means the Upaniṣads taught in the forests. *Bhūta-Vidyā* means the science teaching about the marks and qualities of spirits, other than the Devas (the science of Samudra (palmistry?) is a part of this spiritist science). *Kṣātra-Vidyā* means the science of politics, (and does not mean the science of archery). *Nakṣatra-Vidyā* means the science of stars i. e. astronomy. *Sarpa-Vidyā* means the science describing the nature of serpents (it is called also the Garuḍa science). *Deva-jana-vidyā* the science cultivated by the Deva-officials, the servants of the Devas are called Deva-janas, the science peculiar to them is so called. Nārada knew all these sciences. Thus it is in the *Sāmasaṁhitā*.

Here says an objector, "Nārada knew all the sciences, how can then you say that he did not know the science of the Self, and why does he say that I am like one who knows Mantras only and does not know the Self? And why does he say that he is overwhelmed with grief and prays Sanatkumāra to take him over the ocean of grief." This objection is answered thus by the Commentator :—

A man is said to be not learned if he does not know the co-relation of sciences and their relative importance; even, if a man knew all the sciences he would still be called not wise. Therefore Devarṣi Nārada, with the object of understanding eagerly the co-relation of sciences, goes to Sanatkumāra and puts the question that he did; because Sanatkumāra was a higher knower of Brahman than Nārada. Thus it is in the same.

This shows that among the knowers of Brahman also, there are various grades. Sanatkumāra, being Śkanda, is superior to Nārada; and consequently there is no incongruity in Nārada's asking him for further illumination. The word Nāma is used in this Khanda, and it says Nāmopāsava. What is this Nāma. Does it merely mean name, and does Sanatkumāra teach Nārada to worship names? No. It means that all names are under the jurisdiction of a particular deity, as the Commentator explains it :—

The Goddess Uṣā is the presiding deity of names and all names are primarily the names of Viṣṇu who is called Sarvanāma; the Śruti therefore, teaches that Brahman should be meditated in Uṣā, the Goddess of names.



But why is Uṣā called Nāma ? She is so called for two reasons ; 1 because She is the presiding deity of names, and secondly because the word Nāma means Na=Not, and Ama=unmeasured, therefore, Nāma नञ्प्रत्यय means not-unmeasured, Not-unknown, i.e. known.

Since She is not immeasurable and unknown, because She is thoroughly measured or known at the time of dawn, even by persons who do not know the length of night, therefore, She is called Nāma.

Uṣā is the wife of Aśvi. She is not the Goddess of all learning ; had she been so, she would be like Bhārati and consequently immeasurable, not fully known ; but She can always be fully known, and therefore, called Nāma. In fact Nāma or science expressed through words must always be a definite and fully known thing. So far as we know a thing, we name that thing, and it means that it is fully known to that extent. Thus naming a thing is a mark of knowing that thing which is at the same time a mark also of limiting that thing. Uṣā therefore, is a Goddess of definite knowledge. Dawn is also a symbolic representation of this knowledge. A man asked about the time of night, may not know it so long as it is night, say midnight or any other portion of night, but if it is Dawn (Uṣā) he would at once say ' it is Dawn.' Thus any man and every man knows the time of night when it is Dawn. Thus Uṣā or Dawn is definite, commensurate or measured time.

SECOND KHANDA.

Mantra 1.

वाग्वाच नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं साम-
वेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं
राशिं दैवं निधिं वाको वाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं
चाकाशं चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च वयांसि च
तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं
चानृतं च साधु च साधुच हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभवि-
ष्यन्न धर्मो नाधर्मो व्यज्ञापिष्यन्न सत्यं नानृतं न साधु नासाधु न
हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥ १ ॥

वाक् Vāk, speech, the goddess Svāhā, presiding deity of speech. वाव Vāva, Verily. नाम्नः Nāmnaḥ, than name. भूयसी Bhūyasi, greater. वाक् Vāk, speech. वै Vai, verily. ऋग्वेदम् R̥gvedam Vijnāpayati. makes us understand the R̥g Veda. यजुर्वेदम् Yajurvedam, सामवेदम् Sāmavedam, अथर्वणम् Ātharvaṇam, चतुर्थम् Chaturtham, इतिहास-पुराणम् Itihasa-purāṇam, पञ्चमम् Pañchamam, वेदानां वेदम् Vedānām Vedam, पित्र्यम् Pitryam, राशिम् Rāśim, दैवम् Daivam, निधिम् Nidhim, वाकोवाक्यम् Vakovākyaṃ, एकायनम् Ekāyanam, देवविद्याम् Devavidyām, ब्रह्मविद्याम् Brahavidyām,



भूतविद्याम् Bhūtavidyām, ज्ञत्रविद्याम् Kṣatравид्याम्, नक्षत्रविद्याम् Naksatравид्याम्, सर्प देव जन विद्याम् Sarpa-deva-jana-vidyām, दिवम् Divam, the Heaven. च Cha, and. पृथिवीम् Prithivīm. earth. च Cha, and, वायुम् Vāyūm, Air, च Cha, and, आकाशम् Ākāsam, Ether. च Cha, and. अपः Apah water च Cha, and. तेजः Tejah, Fire. च Cha, and. देवान् Devān, gods. च Chā, and. मनुष्यान् Manuṣyān, men. च Cha, and. पशून् Paśūn, cattle. च Cha, and. वयंसि Vayaṁsi, birds. च Cha, and. वृक्षवनस्पतीन् Triṣa-vanaspatīn, herbs and trees. श्वापदानि Śvāpadāni, beasts. आकीटपतङ्ग-पिपीलिकम् Ākīta-patāṅ ga-pipilakam, insects and ants up to worms. धर्मम् Dharmam, right. च Cha, and. अधर्मम् Adharmam, wrong. च Cha, and. सत्यम् Satyam, true. च Cha, and. अनृतम् Anṛitam, false. च Cha, and. साधु Sādhu, good. च Cha, and. असाधु Asādhu, bad. च Cha, and. हृदयज्ञम् Hṛidayajñam, He who knows the lord called Hṛidaya. च Cha, and. अहृदयज्ञम् Ahṛidayajñam. He who does not know the mystery of the Lord. च Cha, and, यत् Yat, that. वै Vai, verily. वाक् Vak, speech. न Na, not अभविष्यत् Abhaviṣyat, were.

न Na, not. धर्मः Dharmah, right. न Na, not. अधर्मः Adharmah, wrong. व्यज्ञापयिष्यत् Vyajñāpayiṣyat, would be known. न Na, not. सत्यम् Satyam, true. न Na, not. अनृतम् Anṛitam, false. न Na, not. साधु Sādhu, good. न Na, not. असाधु Asādhu, bad. न Na, not. हृदयज्ञः Hṛidayajñah, who knows the truth about God. न Na, not. अहृदयज्ञः Ahṛidayajñah, who does not know the truth about God. वाक् Vak, speech. एव Eva, verily. एतत् Etat, this. सर्वम् Sarvam all. विज्ञापयति Vijñāpayati, makes known. वाचम् Vācham in speech. उपास्व Upāśsva, meditate (on Brahman). इति Iti, thus.

Speech is better than name. Speech makes us understand the R̥igveda, Yajurveda, Samaveda, and as the fourth the Atharvaṇa, the Itihasa-purāṇa, as the fifth book among the Vedas, the Pitṛya, the Rāsi, the Daiva, the Nidhi, the Vākovākya, the Ekāyana, the Deva-vidyâ, the Brahma-vidyâ, the Kṣatra-vidyâ, the Naksatra-vidyâ, the Sarpa and Deva-jana-vidyâ; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts, insects, and ants; down to worms, what is right and what is wrong; what is true and what is false; what is good and what is bad; she teaches about him who knows the God, and also about him who does not know the God. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither those who know God, nor those who do not know God. Speech makes us understand all this. Meditate on Brahman in speech.—476.



MANTRA 2.

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथा
कामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय
इति वाचो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति द्वितीयः खण्डः ॥ २ ॥

सः Sah, he. यः Yah, who. वाचम् Vācham, in speech. ब्रह्म Brahma, the Lord Brahman. इति Iti thus. उपास्ते Upāste, meditates. यावत् Yāvat, so far as. वाचः Vāchah, of speech. गतम् Gatam, scope, reach, going. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachārah, as Lordship, freedom of movement. भवति Bhavati, becomes. यः Yah, who. वाचम् Vācham, in Speech. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavah, Sir. वाचः Vāchah, than Speech. भूयः Bhūyah greater. इति Iti, thus. वाचः Vāchah, than Speech. वाव Vāva, verily. भूयः Bhūyah greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me भगवान् Bhagavan, Sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Speech (Svāhâ) gets freedom of movement throughout all that region over which Speech has her scope, he who meditates on Brahman in Speech. "Is there something better than Speech?" "Yes, there is something better than Speech." "Sir, tell it me."—477.

MADHVA'S COMMENTARY.

In this Khanda it is said that Vāk (Speech) is greater than Name. The Commentator explains this.

Svāhâ (Wife of Agni) is greater than Uṣâ in all respects, whether of power (Dharma) or of wisdom or of joy. She is greater than Uṣâ, whether she is in the state of bondage or of Mukti. She is the Goddess presiding over Speech, and she is called Vāk or Vāch because she worships (Āñchana) Vasu (agni).

Vasu plus Āñchana gives the word Vāch by omitting Su of Vasu and Ana of Āñchana : वसु+अञ्च = व+अच् = वाच्. It would thus mean the worshipper of Agni. Svāhâ the wife of Agni, of course, worships her to d.

THIRD KHANDA.

MANTRA 1.

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ
वाचौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा



मनसा मनस्यति मन्त्रानधीयीत्यथाधीते कर्माणि कुर्वीत्यथ
 कुरुते पुत्राश्च पशूश्चेच्छेयेत्यथेच्छत इमं च लोकममुं
 चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म
 मन उपास्वेति ॥ १ ॥

मनः Manah, mind. Parjanya, the God of mind. वाव Vava, verily. वाचः Vā-
 chah, than Speech. भृयः Bhūyah, greater. यथा Yatha, as. वै Vai, verily. द्वे Dve,
 two. वा Va, or. आमलके Âmalake, Âmalaka fruits. द्वे Dve, two. वा Vā, or. कोले
 Kole, kola fruits, the betel nuts. द्वौ Dvau, two. वा Vā, or. अक्षौ Akṣau, Akṣa
 fruits; the dice-fruit. मुष्टिः Muṣṭih, fist. अनुभवति Anubhavati, holds, includes
 within the fist. एवम् Evam, thus. वाचम् Vācham, speech. च Cha, and. नाम
 Nāma, name. च Cha, and. मनः Manah, mind. अनुभवति Anubhavati, holds. सः
 Sah, he. यदा Yadā, when. मनसा Manasā, with mind. मनस्यति Manasyati, thinks.
 मन्त्रान् Mantrān, the hymns. अधीयीय Adhiyiya, I may study. इति Iti, thus. अथ
 Atha, then. अधीते Adhite, studies. कर्माणि Karmāṇi, works. कुर्वीय Kurviya, may
 I do. इति Iti, thus. अथ Atha, then. कुरुते Kurute, he does. पुत्रान् Putrān, sons.
 च Cha, and. पशून् Paśūn, cattle. च Cha, and. इच्छेय Ichchheya, may I wish. इति
 Iti, thus. अथ Atha, then. इच्छते Ichchhate, wishes, desires. इमम् Imam, this. च
 Cha, and. लोकम् Lokam, world. अमुम् Amum, that. च Cha and. इच्छेय Ichchheya
 May I wish. इति Iti, thus. अथ Atha, then. इच्छते Ichchhate, wishes, desires.
 मनः Manah, mind. हि Hi, verily. आत्मा Âtmā, Lord. मनः Manah, in mind. हि Hi,
 verily. लोकः Lokah, world, the support of all. मनः Manah, in mind. हि Hi,
 verily. ब्रह्म Brahma, Brahman. मनः Manah, in mind. उपास्व Upassva, meditate.
 इति Iti, thus.

1. Mind is higher than Speech. For when two myrobalans or two plums or two Haritaki-fruits, are held in the closed-fist, they are therein enclosed, so are Name and Speech included in the Mind. When one wishes in his mind to study the Mantras, he does study them; when he wishes to perform works, he does them; when he wishes for children or cattle, he has them; when he wishes for this region or that, he has it. In Mind is the Master (Âtman), in Mind is the supporter of all, in Mind is Brahman. Meditate on Brahman in Mind.—478.



कामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो
भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति तृतीयः खण्डः ॥ ३ ॥

सः Sah, he. यः Yah, who. मनः Manah, in mind. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. यावत् Yavat, so far. मनसः Manasah, of mind. गतम् Gatam, reach. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathakāmachārah, as-desire-walking; freedom of movement. भवति Bhavati, there is. यः Yah, who. मनः Manah, in mind. ब्रह्म Brahma, Brahman. इति Iti thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavah, Sir. मनसः Manasah, than Mind. भूयः Bhūyah, greater, better. इति Iti, thus. मनसः Manasah, than Mind. वाव Vava, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell. इति Iti thus.

2. He who meditates on Brahman in Mind (Parjanya) gets freedom of movement throughout all that region over which Mind has his scope. He who meditates on Brahman in Mind. "Is there something better than Mind?" "Yes, there is something better than Mind." "Sir, tell it me."—479.

MADHYA'S COMMENTRY.

In this Khanda Manas is said to be better than Vāk (Speech). Manas however, does not mean mind, but Indra called here Parjanya. Or it may mean Āditya, for among the twelve Ādityas, Parjanya is one. The Commentator shows this :—

Similarly greater than Svāhā, both in the state of bondage and release, is Parjanya. In all respects, he is greater than Svāhā. He is said to be the presiding deity of Manas, and Manas is so called because he is the builder or maker (Nirmāṇa) (of herbs, &c., through rain).

Parjanya or the God of rain is called Manas, for two reasons; first because he is the presiding deity of Manas or mind; secondly, because he is Manas or maker (Nirmāṇa) of herbs and trees, by raining. For to rain it is owing that the offshoots, &c., come out. In the second sense the word Manas is derived from the root √ Mā to create, to build.

FOURTH KHANDA.

MANTRA I.

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ
वाचमीरयति तामु नाम्नीरयति नास्ति मन्त्रा एकं भवन्ति
मन्त्रेषु कर्माणि ॥ १ ॥



सङ्कल्पः Saṅkalpah, Mitra, the presiding deity of will. **वाव** Vava, verily. **मनसः** Manasah, than mind. **भूयान्** Bhūyān, greater. **यदा** Yada, when. **वै** Vai, verily. **सङ्कल्पयते** Saṅkalpayate, one wills : determines "I must to do this." **अथ** Atha, then. **मनस्यति** Manasyati, he thinks : he sends forth the mind. **अथ** Atha, then : after the mind is made active. **वाचम्** Vācham, speech. **ईरयति** Irayati, he uses, he sends forth. **ताम्** Tām, her. **उ** U, verily. **नाम्नि** Nāmni, in a name. **ईरयति** Irayati, he sends forth. **नाम्नि** Nāmni, in a name. **मन्त्राः** Mantrah, all sacred hymns. **एकम्** Ekam, one. **भवन्ति** Bhavanti, become : are included in. **मन्त्रेषु** Mantrēṣu, in the sacred hymns. **कर्माणि** Karmāṇi, works, are included. Mantras reveal the various kinds of rituals.

1. Will (Mitra) is better than Mind. For when a man wills, then he thinks in his mind, then he utters speech, and sends it forth in a name. In a name all Mantras are included, and in Mantras abide all ritual works.—480.

MANTRA 2.

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि
संकल्पे प्रतिष्ठितानि समकल्पतां द्यावापृथिवी समकल्पेतां
वायुश्चाकाशं च समकल्पन्तामापश्च तेजश्च तेषां संकल्प्यै
वर्षं संकल्पते वर्षस्य संकल्प्या अन्नं संकल्पतेऽन्नस्य संकल्प्यै
प्राणाः संकल्पन्ते प्राणानां संकल्प्यै मन्त्राः संकल्पन्ते मन्त्राणां
संकल्प्यै कर्माणि संकल्पन्ते कर्मणां संकल्प्यै लोकः संक-
ल्पते लोकस्य संकल्प्यै सर्वं संकल्पते स एष संकल्पः
संकल्पमुपास्वेति ॥ २ ॥

तानि Tāni, these. **ह** Ha, indeed. **वै** Vai, verily. **एतानि** Etāni, these. **सङ्कल्पै-**
कायनानि Saṅkalpaikāyanāni, have will as their support or centre (Ekayana) in
the state of non-release. **सङ्कल्पात्मकानि** Saṅkalpātmakāni, have will as their self
or essence ; or will as their lord. **सङ्कल्पे** Saṅkalpe, in will. **प्रतिष्ठितानि** Pratiṣṭhi-
tāni, they abide, in the state of release. **समकल्पताम्** Samaklipatām, willed, were
produced by will. **द्यावापृथिवी** Dyāvapṛithivī, heaven and earth. **समकल्पेताम्** Sama-
kalpetām, willed, were produced by will. **वायुः** Vāyuh, air. **च** Cha, and. **आकाशम्**
Ākāśam, ether. **च** Cha, and. **समकल्पन्ताम्** Samakalpantām, willed were produced
by will. **आपः** Āpaḥ, waters. **च** Cha, and. **तेजः** Tejaḥ, fire. **च** Cha, and. **तेषाम्**
Teṣām, of their (beginning with Heaven and ending with fire.) **संकल्प्यै** Saṅkliptyai,
by willing, by remaining steady. **वर्षम्** Varṣam, the Rain, Mitra. **सङ्कल्पते** Saṅkal-
pate, Mitra determines, wills. **वर्षस्य** Varṣasya, of the rain. **संकल्प्या** Saṅkliptyā



by determination. अन्नम् Annam, food. संकल्पते Saṅkalpate, is determined. अन्नस्य Annasya, of food. संकल्प्यै Saṅkliptyai, by determination. प्राणः Prāṇah, the life breaths. सङ्कल्पन्ते Saṅkalpante, are determined. प्राणम् Prāṇam, of life breath. संकल्प्यै Saṅkliptyai, by determination. मन्त्राः Mantrāḥ, the mantras. सङ्कल्पन्ते Saṅkalpante, are determined. मन्त्राणाम् Mantrāṇām, of mantras. संकल्प्यै Saṅkliptyai, being determined. कर्मणि Karmāṇi, ritual works. सङ्कल्पन्ते Saṅkalpante are determined. कर्मणाम् Karmaṇām, of ritual works. संकल्प्यै Saṅkliptyai, being determined. लोकः Lokah worlds: the regions of reward and punishment. सङ्कल्पन्ते Saṅkalpante, are determined. लोकस्य Lokasyai of worlds. संकल्प्यै Saṅkliptyai being determined. सर्वम् Sarvam, all. संकल्पेत Saṅkalpate, determined. सः Sah that. एषः Eṣah, this. सङ्कल्पः Saṅkalpah, will. सङ्कल्पम् Saṅkalpam, in will. उपास्व Upāssva, meditate on Brahman. इति Iti, thus.

2. All these therefore, have their one refuge in Will, have the Will as their lords and abide in Will. Heaven and earth were produced by Will; Air and ether were produced by Will; Water and Fire were produced by Will. These being determined, the Will determines the rain, the rain being determined, he determines food, the food being determined, the life breaths are determined, the life breaths being determined, the sacred hymns are determined, the sacred hymns being determined, the sacred works are determined, the sacred works being determined, the regions of reward and punishment are determined, the regions being determined, everything is determined. This is Will. Meditate on Brahman in Will.—481.

MANTRA 3.

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्ययमानानव्ययमानोऽभिसिद्ध्यति यावत्संकल्पस्य गतं तत्रास्य यथा कामचारो भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

सः Sah, he. यः Yah, who. सङ्कल्पम् Saṅkalpam, in the will. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates, adores. क्लृप्तान् Kṛiptān, obtains. वै Vai, verily. सः Sah, he. लोकान् Lokān, regions. ध्रुवान् Dhruvān, fix, perma-



ment, eternal, firm, safe. ध्रुवः Dhruvaḥ, being fixed and permanent : being firm : safe. प्रतिष्ठितान् Pratiṣṭhitān safe, fixed, unchanging, remaining always in the same condition. प्रतिष्ठितः Pratiṣṭhitah, being permanent : unchanging. अव्यथमानान् Avyathamānān, painless, undistressed. अव्यथमानाः Avyathamānaḥ, being painless, undistressed. अभिलिष्यति Abhisidhyati, he attains perfection, gets what he wills. यावत् Yavat, so far. संकल्पस्य Saṅkalpasya, of will. गतम् Gatam, scope. तत्र Tatra, there. याथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. संकल्पम् Saṅkalpam, in will. ब्रह्म Brahma, Brahman. इति Iti, thus, उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. संकल्पात् Saṅkalpāt, than will. भूय Bhūyah, greater. इति Iti, thus. संकल्पात् Saṅkalpāt, than will. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, please tell. इति Iti, thus.

3. He who meditates on Brahman in Will, attains Worlds eternal, being eternal ; he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain, being free from pain, he accomplishes all that he wills. So far as the scope of Will extends, throughout that, he has the freedom of movement—he who meditates on Brahman in Will. “Sir, is there something better than Will.” “Yes, there is something better than Will.” “Sir, tell it me.”—482.

FIFTH KHAṆḌA.

MANTRA I.

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ
मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं
भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

चित्तम् Chittam, memory, constantly fluctuating memory, mind. Agni the presiding deity of mind or memory. वाव Vāva, verily. संकल्पात् Saṅkalpāt, than Will. भूयः Bhūyah, greater. यदा Yada, when. वै Vai, verily. चेतयते Chetayate, one remembers. अथ Atha, then. संकल्पयते Saṅkalpayate, he wills. अथ Atha, then. मनस्यति Manasyati, he thinks. अथ Atha, then. वाचम् Vācham, speech. ईरयति Irayati, he sends forth. ताम् Iam, her. नाम्नि Nāmni, in a name. ईरयति Irayati, he sends forth. नाम्नि Nāmni, in a name. मन्त्राः Mantrāḥ, the sacred hymns. एकम् Ekam, included : oneness. भवन्ति Bhavanti, become : attain. मन्त्रेषु Mantrēṣu, in the sacred hymns. कर्माणि Karmāṇi, ritual works, sacrifices.



1. Flickering memory (Agni) is verily greater than Will. For when a man recollects, then he thinks in his mind, then he sends forth speech, and sends it forth in a name. In name all Mantras are included, and in Mantras abide all ritual works.—483.

MANTRA 2.

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते
प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमा-
हुर्द्यदयं वेद यद्वा अयं विद्वान्नेत्यमचित्तः स्यादित्यथ यदल्प-
विच्चित्तवान् भवति तस्मा एवोत शुश्रूषन्ते चित्तं ह्येवै-
षामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्वेति ॥ २ ॥

तानि Tāni, these. ह Ha, indeed. वै Vai, verily. एतानि Etāni, those. चित्तै-
कायनानि Chitta-ekāyanāni, have memory as their support or centre. चित्तात्मानि
Chittatmāni, have memory as their self or essence. चित्ते Chitte, in memory.
प्रतिष्ठितानि Pratiṣṭhitāni, they abide. तस्मात् Tasmāt, therefore, because memory
is higher. यद्यपि Yadyapi, if even. बहुविद् Bahuvīd, knowing much, having much
learning. अचित्तः Achittah, absent minded. भवति Bhavati, becomes. न Na, not.
अयम् Ayam, he. अस्ति Asti, is. इति Iti, thus. एनम् Enam, him. एव Eva, even.
आहुः Āhuḥ, people say. यद् Yad, what, whether. अयम् Ayam, he. वेद Veda,
knows generally. यद् Yad, what, whether. वा Vā, or. विद्वान् Vidvān, knowing :
knows specially. न Na, not. इत्थम् Ittham, thus. अचित्तः Achittah, absent-
minded, inconsiderate. स्यात् Syāt, may be. इति Iti, thus. अथ Atha, therefore.
यदि Yadi, if. अल्पविद् Alpavit, have a little learning. भवति Bhavati, becomes.
तस्मै Tasmāi, to him. एव Eva, indeed. उत Uta, here. शुश्रूषन्ते Śuśrūṣante, desire
to listen, minister to his wants. चित्तम् Chittam, memory. हि Hi, indeed. एव
Eva, even. एषाम् Eṣām, of these. एकायनम् Ekāyanam, one centre. चित्तम् Chittam,
memory. आत्मा Ātmā, the self, the essence, the lord. चित्तम् Chittam, memory.
प्रतिष्ठा Pratiṣṭhā, support. चित्तम् Chittam, in memory. उपास्व Upāśva, meditate.
इति Iti, thus

2. All these (beginning with mind and ending in sacrifice) have Chitta as their centre, have Chitta as their lord and are supported in Chitta. Therefore, even if one had much learning, but had no Chitta, people say "he is nothing, for had he known or had he been truly learned he would not have been thus devoid of Chitta." Therefore,



even if one has less learning, but has Chitta, people for that very reason, (respectfully listen to him and) serve him (diligently). Chitta verily is the centre, Chitta is the self, Chitta is the support of all these. Meditate on Brahman in Chitta.—484.

MANTRA 3.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान्
ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति
यावच्चित्तस्य गतं तत्रास्य यथा कामचारो भवति यश्चित्तं
ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति
तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

इति पञ्चमः खण्डः ॥ ५ ॥

सः Saḥ, he. यः Yaḥ, who. चित्तम् Chittam, memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates, adores चित्तान् Chittān, made of Chitta matter. वै Vai, verily. सः Saḥ, he. लोकान् Lokān, worlds. ध्रुवान् Dhruvān, firm, eternal. ध्रुवः Dhruvaḥ, being firm, eternal. प्रतिष्ठितान् Pratiṣṭhitān, fixed, unchanging. प्रतिष्ठितः Pratiṣṭhitah, being fixed. अव्यथमानान् Avyathamānān, painless. अव्यथमानः Avyathamānaḥ, being painless. अभिसिद्ध्यति Abhisidhyati, he attains. यावत् Yāvat, so far. चित्तस्य Chittasya, of Chitta. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथा कामचारः Yathākāmachārah, freedom of movements. भवती Bhavati, becomes. यः Yaḥ, who. चित्तम् Chittam, in Chitta. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. चित्ताद् Chittāt, than Chitta. भूयः Bhūyaḥ, greater. इति Iti, thus. चित्ताद् Chittāt, than Chitta. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

3. He who meditates on Brahman in Chitta attains worlds eternal, being eternal, he gets worlds unchangeable, being himself unchangeable, he gets worlds free from pain; being free from pain, he accomplishes all that he wills. So far as the scope of Chitta extends throughout that he has the freedom of movement—he who meditates on Brahman in Chitta. “Sir, is there something better than Chitta.” “Yes, there is something better than Chitta.” “Sir, tell it me.”—485.



SIXTH KHANDA.

MANTRA I

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं
 ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देव-
 मनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादांशा
 इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ
 ये प्रभवो ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्वेति ॥ १ ॥

ध्यानं Dhyānam, meditation, reflection, Varuṇa, the Lord of Dhyāna वाव Vāva, verily. चित्ताद् Chittat, than Chitta. भूयः Bhūyah, greater. ध्यायति Dhyāyati, meditates; is reserved, does not talk much. इव Iva, as if. पृथिवी Prithivī, earth, the Devatā of earth. ध्यायति Dhyāyati, meditates, reflects: is reserved. इव Iva, as if. द्यौः Dyauh, sky, the Devatā of sky. अन्तरिक्षम् Antarikṣam, the intermediate region. ध्यायति Dhyāyati, meditates, reflects इव Iva, as if. द्यौः Dyauh, sky. The Devatā of sky. ध्यायन्ति Dhyāyanti, meditates, reflect. इव Iva, as if. आपः Āpaḥ, waters. Devatā of waters. ध्यायन्ति Dhyāyanti, meditate, reflect. इव Iva, as if. पर्वताः Parvatāḥ, mountains. ध्यायन्ति Dhyāyanti, meditate, reflect. इव Iva, as if. देवमनुष्याः Deva-manuṣyāḥ, Divine men, Devatās incarnated as men. तस्मात् Tasmāt, therefore. ये Ye, those who. इह Iha, here, in this world. मनुष्याणाम् Manuṣyāṇām, among men. महत्ताम् Mahattām, greatness. प्राप्नुवन्ति Prāpnuvanti, obtain. reach. ध्यानपादांशः Dhyānapādānśaḥ, a portion of Dhyāna, it is a compound of two words Dhyāna and Pādāna, (to obtain), and Anśa इव Iva, as if. एव Eva, even. ते Te, they. भवन्ति Bhavanti, become. अथ Atha, now. ये Ye, those who. अल्पाः Alpāḥ, small and vulgar. कलहिनः Kalahinaḥ, quarrelling. पिशुनाः Piśuṇaḥ, backbiting. उपवादिनः Upavādinah, slandering. ते Te, they. अथ Atha, now. ये Ye, they. प्रभवः Prabhavaḥ, great. ध्यानपादांशाः Dhyānapādānśaḥ, a portion of those who have obtained Dhyāna. इव Iva, as if. एव Eva, even. ते Te, they. भवन्ति Bhavanti. become. ध्यानम् Dhyānam, in Dhyāna. उपास्व Upāsva, meditate on the Lord. इति Iti, thus.

1. Dhyāna is better than Chitta. The earth is in meditation, as it were; and thus also the sky, the intermediate region, the Heaven, the Water, the mountains and Divine Men. Therefore, those who among men have obtained greatness here, on earth, seem to have obtained a portion of Dhyāna. While small and vulgar people are always quarrelling, backbiting, and abusing each other; great men seem to have obtained a portion of the gift of Dhyāna. Meditate on Brahman in Dhyāna.—486.



MANTRA 2.

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथा
कामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय
इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति षष्ठः खण्डः ॥ ६ ॥

सः Sah, he. यः Yah, who. ध्यानम् Dhyānam, in Dhyāna. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. यावद् Yāvat, so far. ध्यानस्य Dhyānasya, of Dhyāna (of Varuṇa). गतम् Gatam, scope, reach, going. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement, Lord and Master. भवति Bhavati, becomes. यः Yah, who. ध्यानम् Dhyānam, in Dhyāna. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवोः Bhagavaḥ, Sir. ध्यानाद् Dhyānāt, than Dhyāna. भूयः Bhūyah, greater. इति Iti, thus. ध्यानाद् Dhyānāt, than Dhyāna. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Dhyāna (Varuṇa) gets freedom of movements throughout all that region on which Dhyāna has his scope—he who meditates on Brahman in Dhyāna. “Is there something better than Dhyāna?” “Yes, there is something better than Dhyāna.” “Sir, tell it me.”—487.

SEVENTH KHANDA.

MANTRA 1.

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति
यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं
वेदानां वेदं पित्र्यं राशिं दैवं निर्धिं वाकोवाक्यमेकायनं
देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च
देवाश्च मनुष्याश्च पशूश्च वयांसि च तृणवनस्पतीञ्छ्वापदा-
न्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु



चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं
च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति ॥ १ ॥

विज्ञानम् Vijnānam, understanding. Soma, the God of understanding. वाव Vava, verily. ध्यानात् Dhyānāt, than Dhyāna. भूयः Bhūyah greater. विज्ञानेन Vijnānena, through understanding वै Vai, verily. ऋग्वेदम् R̥gvedam, the R̥gveda. विजानाति Vijānāti, one understands. यजुर्वेदम् Yajurvedam, the Yajurveda. सामवेदम् Sāmavedam, the Sāmaveda. अथर्वणम् Ātharvaṇam, the Atharvaveda. चतुर्थम् Chaturtham, the fourth. इतिहासपुराणम् Itihāsa-purāṇam, the Itihāsa-purāṇa. पञ्चमम् Pañchamam, the fifth. वेदानाम् Vedānām Vedam, of the Vedas, the fifth book. पित्र्यम् Pitṛyam, the science of ancestors. राशिम् Rāśim, the science of numbers. देवम् Daivam, the science of the classification of Devas. निधिम् Nidhim, the science of divining hidden treasures. वाकोवाक्यम् Vākovākyaṁ, the original undivided Veda. एकायनम् Ekāyanam, the supplemental treatises on Vedas. देवविद्याम् Devavidyām, the science known only to Devatās. ब्रह्मविद्याम् Brahmagvidyām, the science taught in the forests. भूतविद्याम् Bhūtagvidyām, the science of ghosts. क्षत्रविद्याम् Kṣatragvidyām, the science of politics. नक्षत्रविद्याम् Nakṣatragvidyām, the science of stars. सर्पदेवजनविद्याम् Sarpa-deva-jana-vidyām, the science of serpents and of the ministers of Devas. दिवम् Divam, heaven. च Cha, and. पृथिवीम् Prithivīm, the earth. च Cha, and. वायुम् Vāyum, air. च Cha, and. आकाशम् Ākāśam, ether. च Cha, and. अपः Apah, water. च Cha, and. तेजः Tejah, fire. च Cha, and. देवान् Devān, the Devas. च Cha, and. मनुष्यान् Manuṣyān, men. च Cha, and. पशून् Paśūn, cattle. च Cha, and. वयान्ति Vayānsi, birds. च Cha, and. तृणवनस्पतीन् Triṇa-vanaspatīn, grass, herbs and trees. स्वापदानि Śvāpadāni, beasts. आकीटपतङ्गपिपीलिकम् Ākitapataṅgapipīlakam, down to worms, insects, and ants धर्मम् Dharmaṁ, right. च Cha, and. अधर्मम् Adharmaṁ, wrong. च Cha, and. सत्यम् Satyam, true. च Cha, and. अनृतम् Anṛitam, false. च Cha, and. साधु Sādhu, good. च Cha, and. असाधु Asādhu, bad. च Cha, and. हृदयज्ञम् Hṛidayajñam, he who knows the God. च Cha, and. अहृदयज्ञम् Ahṛidayajñam, he who does not know the God. अन्नम् Annam, food. च Cha, and. रसम् Rasam, savour, tasteful. च Cha, and. इमम् Imam, this. च Cha, and. अमुम् Amum, other, that. च Cha, and. विज्ञानेन Vijnānena, through understanding. एव Eva, even. विजानाति Vijānāti, one understands. विज्ञानम् Vijnānam, in understanding. उपास्व Upāssva, worship. इति Iti, thus.

1. Understanding is better than Dhyāna. Through understanding one understands the R̥g Veda, the Yajurveda, the Samaveda, and as the fourth the Atharvaṇa, the Itihāsa-purāṇa, which is the fifth book among the Vedas, the science of ancestors, the science of numbers, the science about Devatās, the science of finding treasures, the original



Veda, the divided Veda, the science known only to the Devas, the science taught in the forests, the science of politics, the science of stars, the science of serpents, and Gandharvas heaven, earth, air, ether, water, fire, Gods, men, cattle, birds, herbs, trees, all beasts down to worms, insects, and ants. What is right and what is wrong, what is true, and what is false, what is good, and what is bad, he who knows the God and he who does not know the God, food, and its savours, this world and that, all this we understand through understanding. Meditate on Brahman in understanding. —488.

MANTRA 2.

स या विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाज्ज्ञानवतोऽभिसिद्ध्यति यावद्विज्ञानस्य गतं तत्रास्य यथा कामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति सप्तमः खण्डः ॥ ७ ॥

सः Sah, he. यः Yah, who. विज्ञानम् Vijnānam, in understanding. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. विज्ञानवतः Vijnānavataḥ, of understanding. वै Vai, verily. सः Sah, he. लोकान् Lokān, worlds. ज्ञानवतः Jñānavataḥ, who possess knowledge. अभिसिद्ध्यति Abhisidhyati, accomplishes, obtains. यावत् Yavat, so far. विज्ञानस्य Vijnānasya, of understanding. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथा कामचारः Yathakamacharah, freedom of movement, mastery. भवति Bhavati, becomes. यः Yah, who. विज्ञानम् Vijnānam, in understanding. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. विज्ञानात् Vijnānāt, than understanding. भूयः Bhūyah, greater. इति Iti, thus. विज्ञानात् Vijnānāt, than understanding. यावत् Yava, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagvān, sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Understanding (Soma) gets the world belonging to those who possess Understanding and knowledge; he is master of all that region over which Understanding has scope—He who meditates on



Brahman in Understanding. "Sir, is there something better than Understanding." "Yes, there is something better than Understanding." "Sir, tell it me."—489.

EIGHTH KHANDA.

MANTRA 1.

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको
बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्
परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति
श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता
भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन
पर्वता बलेन देवमनुष्या बलेन पशवश्च वया ऋसि च तृणवनस्पतयः
श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपा-
स्वेति ॥ १ ॥

बलम् Balam, power both physical and spiritual. The knowledge of the conditions of mukti or release is spiritual power; the God, Pravāha, the presiding deity of moral and physical courage. वाव Vāva, verily. विज्ञानाद् Vijnānāt, than understanding. भूयः Bhūyah, greater. अपि Api, even. इह Iha, in this world. शतम् Śatam, one hundred. विज्ञानवताम् Vijnānavatām, of men of understanding. एकः Ekaḥ one. बलवान् Balavān, powerful man. आकम्पयते Ākampayate causes to tremble, to shake. सः Saḥ, he. यदा Yadā, if. बली Bali, powerful. भवति Bhavati, becomes. अथ Atha, then. उत्थाता Utthātā, rising, भवति Bhavati, becomes. उत्तिष्ठन् Uttiṣṭhan, by rising. परिचरिता Paricharitā, serving. भवति Bhavati, becomes. परिचरन् Paricharan, by serving. उपसत्ता Upasattā, attaining their nearness, becoming dear to them: enters the inner circle. भवति Bhavati, becomes. उपसीदन् Upasīdan, being dear to them. द्रष्टा Drastā, a seeing one. भवति Bhavati, becomes. श्रोता Śrotā, a hearing one. भवति Bhavati, becomes. मन्ता Mantā, a perceiving one. भवति Bhavati, becomes. बोद्धा Boddhā, a conceiving one. भवति Bhavati, becomes. कर्ता Kartā, a doing one. भवति Bhavati, becomes. विज्ञाता Vijnātā, an understanding one. भवति Bhavati, becomes. बलेन Balena, through power. वै Vai, verily. पृथिवी Prithivī, Earth. तिष्ठति Tiṣṭhati, stays, stands firm. बलेन Balena, through power. अन्तरिक्षम् Antarikṣam, intermediate region. बलेन Balena, through power. द्यौः Dyauḥ, heaven. बलेन Balena, through power. पर्वताः Parvatāḥ, mountains. बलेन Balena, through



power. देवमनुष्याः Deva-manuṣāyāḥ, Divine men. बलेन Balena, through power. पशवः Paśavah, cattle. वयसि Vayaṁsi, birds. च Cha, and, तृणवनस्पतयः Triṇa-vanaspatayāḥ, down to herbs and trees. श्वपदानि Śvāpadāni, beasts. आकीटपतङ्ग-पिपीलिकम् Ākita-pataṅga-pipīlakam, down to worms, insects and ants. बलेन Balena, through power. लोकः Lokah, the world. तिष्ठति Tiṣṭhati, stands firm. बलम् Balam, in power. उपास्व Upāsva, meditate on Brahman. इति Iti, thus.

1. Spiritual power is verily greater than understanding. Here in this world, one powerful man of spirit makes a hundred men of understanding tremble. If a man is spiritually powerful, he rises to higher planes, rising to higher planes, he serves the masters, serving the masters, he attracts their attention, attracting their attention, he gets their teachings and gets their audience; then he ponders over their teachings, and begins to understand them, and act upon them; thus he becomes wise. By power the earth stands firm, by power the intermediate world stands firm, by power the Deva Loka stands firm, by power the mountains and Divine men, by power the cattle and birds and herbs and trees and beasts down to worms, insects and ants stand firm, by power the world stands firm. Meditate on Brahman in power.—490.

MANTRA 2.

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथा काम-
चारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति
बलाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ १ ॥

इत्यष्टमः खण्डः ॥ ८ ॥

सः Sah, he यः Yah, who. बलम् Balam, in power. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. यावत् Yāvat so far. बलस्य Balasya, of power. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathā-kamachārāḥ, freedom of movement, mastery. भवति Bhavati, becomes. यः Yah, who. बलम् Balam, in power. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavah, sir. बलात् Balāt, than power. भूयः Bhūyāḥ, greater. इति Iti, thus. बलात् Balāt, than power. वाव Vāva, verily. भूयः Bhūyāḥ greater. अस्ति Asti, is. इति Iti, thus. तन् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravītu, tell. इति Iti, thus.

2. He who meditates on Brahman in Power gets freedom of movements throughout the region on which Power has his scope—he who meditates on Brahman in Power. “Sir, is there something better than Power.” “Yes, there is something better than Power.” “Sir, tell it me.”—491.

NINTH KHANDA.

MANTRA 1.

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यद्युह
जीवेद्यथाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथाऽ
न्नस्यायेद्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति
कर्ता भवति विज्ञाता भवत्यन्नमुपास्वेति ॥ १ ॥

अन्नम् Annam, Food, namely Aniruddha: Spiritual food: the love of spiritual knowledge. वाव Vāva, verily. बलात् Balat, than power: than spiritual knowledge. भूयः Bhūyah, greater. तस्मात् Tasmāt, therefore. यद्यपि Yadyapi, even, though. दशरात्रीः Daśa-rātrīḥ, ten nights. न Na, not. अश्नीयात् Aśniyāt, one may eat. यदि Yadi, if. उ U, though. ह Ha, verily. जीवेत् Jivet, one may live. अथवा Athavā, still. अद्रष्टा Adraṣṭā, without seeing. अश्रोता Aśrotā, without hearing. अमन्ता Amantā, without considering. अबोद्धा Aboddhā, without thinking. अकर्ता Akartā, without acting. अविज्ञाता Avijñātā, without knowing. भवति Bhavati, becomes. अथ Atha, now, if. अन्नस्य Annasya, of food. अये Āye, he obtains. He eats. द्रष्टा Drasṭā, seeing. भवति Bhavati, becomes. श्रोता Śrotā, hearer. भवति Bhavati, becomes. मन्ता Mantā, thinker. भवति Bhavati, becomes. बोद्धा Boddhā, thinker. भवति Bhavati, becomes. कर्ता Kartā, actor. भवति Bhavati, becomes. विज्ञाता Vijñātā, one who understands. भवति Bhavati, becomes. अन्नम् Annam, food. उपास्व Upāssva, meditate. इति Iti, thus.

1. Food (Aniruddha or spiritual love) is better than power (spiritual knowledge). Therefore if one does not take food for ten nights, though he may live, yet, he will be like one who cannot see or hear, or perceive, or think, or act, or understand. But if he eats he begins to see, to hear, to perceive, to think, to act, and to understand. Meditate on Brahman in food.—492.



MANTRA 2.

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान् पानवतोऽ
भिसिद्ध्यति यावदन्नस्य गतं तत्रास्य यथा कामचारो भवति
योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति
तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति नवमः खण्डः ॥ ९ ॥

सः Sah, he. यः Yah, who. अन्नम् Annam, food. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upaste, meditates. अन्नवतः Annavatah, having food. वै Vai, verily. सः Sah, he. लोकान् Lokan, worlds. पानवतः Panavatah, full of drink. अभिसिद्ध्यति Abhisidhyati, obtains. यावत् Yavat, so far as. अन्नस्य Annasya, of food. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathakamacharah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. अन्नम् Annam, food. In food. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upaste, meditates. अस्ति Asti, is. भगवः Bhagavah, sir. अन्नाद् Annat, than food. भूयः Bhūyah, greater. इति Iti, thus. अन्नाद् Annat, than food. वाव Vava, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me भगवान् Bhagavan, sir. ब्रवीतु Bravitu, say. इति Iti, thus.

2. He who meditates on Brahman in food, obtains the worlds full of food and drink and gets freedom of movement over all that region on which food has scope—he who meditates on Brahman in food. “Sir, is there something better than food?” “Yes, there is something better than food.” “Sir, tell it me.”—493.

TENTH KHANḌA.

MANTRA 1.

आपो वावान्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते
प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः
प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी
यदन्तरिक्षं यद् द्यौर्यत्पर्वता यदेवमनुष्या यत्पशवश्च वयांसि
च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा मूर्ता
अप उपास्वेति ॥ १ ॥



आपः Āpaḥ, water, Prāṇa. The satisfaction resulting from the love of spiritual knowledge. वाव Vava, verily. अन्नात् Annāt, than food. भूयः Bhūyaḥ, greater. तस्मात् Tasmāt, therefore. यदा Yadā, when. सुवृष्टिः Suvṛiṣṭiḥ, good rain, sufficient rain. न Na, not. भवति Bhavati, becomes, is व्याधीयन्ते Vyādhīyante, are troubled with fear. प्राणाः Prāṇāḥ, the living beings. अन्नम् Annam, food. कनीयः Kaniyaḥ, less. भविष्यति Bhaviṣyati, will be. इति Iti, thus. अथ Atha, then. यदा Yadā, when. सुवृष्टिः Suvṛiṣṭiḥ, good raining. भवति Bhavati, becomes, is आनन्दिनः Ānandinah, rejoicing. प्राणाः Prāṇāḥ, living beings. भवन्ति Bhavanti, become. अन्नम् Annam, food. बहु Bahu, much. भविष्यति Bhaviṣyati, will be. इति Iti, thus. आपः Āpaḥ, waters. एव Eva, even : alone. इमाः Imāḥ, these. मूर्ताः Mūrtaḥ, forms. या Ya, that, which. इयम् Iyam, this. पृथिवी Prithivī, earth. यद् Yad, what. अन्तरिक्षम् Antarikṣam, the intermediate region. यद् Yad, what. द्यौः Dyauh, heaven. यत् Yat, what. पर्वताः Parvataḥ, the mountains. यद् Yad, what. देवमनुष्याः Deva-manuṣyāḥ, the divine men. यत् Yat, what. पशवः Paśavaḥ, cattle. च Cha, and. वयंस्ति Vayaṁsi, birds. च Cha, and. तृणवनस्पतयः Triṇa-vanaspatayaḥ, grass and trees. श्वापदानि Śvāpadāni, beasts. आकीटप-
तङ्गपिपीलिकम् Ākita-pataṅga-pipilakam, down to worms, insects and ants. आपः Āpaḥ, waters. एव Eva, even. इमाः Imāḥ, these. मूर्ताः Mūrtaḥ, forms. अपः Apaḥ, waters. उपास्व Upāśva, meditate. इति Iti, thus.

1. Water (Prāṇa or Spiritual Peace) is higher than food (spiritual love). Therefore, if seasonable rain were not to fall, all living beings become wretched from a dread of food being scantily produced ; while if the fall of rain is seasonable, all living beings rejoice, saying there will be plenty of food. Water, verily is all the different forms :—this earth, this intermediate region, this heaven, these divine men, these cattle and birds, and herbs and trees, and beasts down to worms, insects, and ants—water, verily has assumed all these different forms. Meditate on Brahman in water.
—494.

MANTRA 2.

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान् कामाश्चतुर्हिमान्
भवति यावदपां गतं तत्रास्य यथा कामचारो भवति योऽपो
ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति
तन्मे भगवान् ब्रूवीत्विति ॥ २ ॥



सः Sah, he. यः Yaḥ, who. अपः Apaḥ, in waters. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. आप्नोति Āpuoti, attains. सर्वान् Sarvān, all. कामान् Kāmān, desires. त्रिमान् Triptimān, contented, satisfied. भवति Bhavati, becomes. यावन् Yavat, so far. अपाम् Apām, of waters. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākāmachāraḥ, freedom of movement. भवति Bhavati, becomes. यः Yaḥ, who. अपः Apaḥ, of waters, in waters. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. अद्भ्यः Adbhyaḥ, than waters. भूयः Bhūyaḥ, greater. इति Iti, thus. अद्भ्यः Adbhyaḥ, than waters. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravītu, tell. इति Iti, thus.

2. He who meditates on Brahman in Waters, obtains all desires, he becomes satisfied, he has freedom of movements, throughout all that region, over which Prāṇa has his scope—he who meditates on Brahman in Prāṇa. “Sir, is there something better than Water?” “Yes, there is something better than Water.” “Sir, tell it me.”—495.

ELEVENTH KHAṆḌA.

MANTRA I.

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति
तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं
दर्शयित्वाऽस्थापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च
विद्युद्भिराद्वादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति
वा इति तेज एव तत्पूर्वं दर्शयित्वाऽस्थापः सृजते तेज
उपास्वेति ॥ १ ॥

तेजः Tejaḥ, Fire, Indra, the deity of both kinds of fire: the fire of genius. वाव Vāva, verily. अद्भ्यः Adbhyaḥ, than waters (or spiritual peace). भूयः Bhūyaḥ, greater. तद् Tad, that, therefore. वै Vai, verily. एतद् Etad, in that, time. वायुम् Vāyum, air. आगृह्य Āgrihya, taking hold, uniting with. आकाशम् Ākāśam, the Sky, the Ether. अभितपति Abhitapati, warms, heats, the Sun warms and heats. तदा (?) Tada (?) then. आहुः Āhuḥ, people say. निशोचति Niśochati, the Sun is hot. नितपति Nitapati, the Sun burns. वर्षिष्यति Varṣisyati, it will rain. वै Vai, verily. इति Iti, thus. तेजः Tejaḥ, fire. एव Eva, even. तत् Tat, that. पूर्वम् Pūrvam, first. दर्शयित्वा Darśayitvā, having shown. अथ Atha, then. अपः Apaḥ,



Waters. सृजते Sṛijate, creates. तत् Tat, therefore. एतत् Erat, then. ऊर्ध्वभिः Ūrdhvbhīḥ, upwards. तिरश्चीभिः Tiraśchībīḥ, forward, across. च Cha, and. विद्युद्भिः Vidyudbhīḥ, with lightnings. आह्लादाः Āhṛadāḥ, thunder-claps. चरन्ति Charanti, move. तस्मात् Tasmāt, therefore, then. आहुः Āhuḥ, people say. विद्योतते Vidyotate, it lightens. स्तनयति Stanayati, it thunders. वरिष्यति Varīṣyati, it will rain. वै Vai, verily. इति Iti, thus. तेजः Tejah, Fire. एव Eva, even. तत् Tat, that. पूर्वम् Pūrvam, first. दर्शयित्वा Darśayitvā, having shown. अथ Atha, then. अपः Apah, Waters. सृजते Sṛijate, creates. तेजः Tejah, in Fire. उपास्व Upāssva, meditate. इति Iti, thus.

1. Fire (Indra or the fire of genius) is verily greater than Waters (spiritual peace). Therefore, when it pervading the air, heats the atmosphere; people say "It is warm and sultry, it will rain." Fire thus having shown its sign, creates water (Rain). Again when these thundering clouds move with fire in them, in the form of lightning flashing upwards and across, then the people say "it is flashing, it is lightning, it will rain." Heat thus having first shown its sign, creates water. Meditate on Brahman in Fire.—496.

MANTRA 2.

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्
भास्वतोऽपहततमस्कानभिसिद्ध्यति यावत्तेजसो गतं तत्रास्य
यथा कामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो
भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इत्येकादशः खण्डः ॥ ११ ॥

सः Sah, he. यः Yah, who. तेजः Tejah, in Fire. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. तेजस्वी Tejasvī, full of fire; resplendent. वै Vai, verily. सः Sah, he. तेजस्वतः Tejasvataḥ, containing heat. लोकान् Lokān, worlds. भास्वतः Bhāsvataḥ, containing light. अपहत-तमस्कान् Apahata-tamaskān, devoid of darkness. अभिसिद्ध्यति Abhisiddhyati, obtains. यावत् Yavat, so far as. तेजसः Tejasah, of Fire. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathakāmachārah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. तेजः Tejah, in Fire. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, sir. तेजसः Tejasah, than fire. भूयः Bhūyah, greater. इति Iti, thus. तेजसः Tejasah, than fire. वाव Vava, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, sir. ब्रवीतु Bravitu, tell. इति Iti, thus.



2. He who meditates on Brahman in Fire, becomes himself full of fire, and obtains verily the worlds full of (Heat and) Light and free from darkness.

He gets freedom of movement throughout all that region over which Fire has his scope. He who meditates on Brahman in Fire. "Sir, is there something better than Fire?" "Yes, there is something better than Fire." "Sir, tell it me."—497.

TWELFTH KHANḌA.

MANTRA I.

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावु-
भौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन
प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत
आकाशमभिजायत आकाशमुपास्वेति ॥ १ ॥

आकाशः Ākāśah, Ether, Goddess Umā, the presiding deity of both kinds of Ether : the steady light of genius. वाव Vāva, verily. तेजसः Tejasah, than Fire. भूयान् Bhūyān, greater आकाशे Ākāśe, in Ether. वै Vai, verily. सूर्याचन्द्रमसौ Sūryachandramasau, the Sun and Moon. उभौ Ubhau, both. विद्युन् Vidyut, the lightning. नक्षत्राणि Nakṣatrāṇi, Stars. अग्निः Agnih, Fire. आकाशेन Ākāśena, through Ether. आह्वयति Āhvayati, one calls आकाशेन Ākāśena, through Ether. शृणोति Śṛiṇoti, one hears. आकाशेन Ākāśena, through Ether. प्रतिशृणोति Pratiśṛiṇoti, one answers. आकाशे Ākāśe, in Ether. On account of ether. रमते Ramate, one rejoices. आकाशे Ākāśe, on account of Ether. न Na, not. रमते Ramate, one rejoices. आकाशे Ākāśe, on account of Ether. जायते Jayate, is born. आकाशम् Ākāśam, in Ether. अभिजायते Abhijāyate, is supported when it is born : and merge. आकाशम् Ākāśam, in Ether. उपास्व Upāsva, meditate. इति Iti, thus.

1. Ether (Umā or the steady light of genius) is higher than Fire (or the fire of genius). In Ether exist both Sun and Moon, the Lightning, the Stars and Fire. Through Ether one calls, through Ether one hears, through Ether one answers. It is Ether that causes us rejoice, it is Ether that causes us not to rejoice. In Ether everything is born, and into Ether they merge. Meditate on Brahman in Ether. —498.



MANTRA 2.

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्
प्रकाशवतोऽसंबाधानुरुगायवतोऽभिसिद्धयति यावदाकाशस्य
गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति
भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्
ब्रवीत्विति ॥ २ ॥

इति द्वादशः खण्डः ॥ १२ ॥

सः Sah, he. यः Yah, who. आकाशम् Ākāśam, in Ether. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. आकाशवतः Ākāśavataḥ, containing Ether. वै Vai, verily. सः Sah, he लोकान् Lokān, worlds. प्रकाशवतः Prakāśavataḥ, full of light. असंबाधानुरुगायवतः Asambādhanurugāyavataḥ, free from pain and full of God, God is called Urugāyana, because He is praised everywhere. अभिसिद्धयति Abhisiddhyati, obtains. यावत् Yāvat, so far as. आकाशस्य Ākāśasya, of the Ether. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathākamachārah, freedom of movement. भवति Bhavati, becomes. यः Yah, who. आकाशम् Ākāśam, in Ether. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. आकाशाद् Ākāśāt, than Ether. भूयः Bhūyah, greater than. इति Iti, thus. आकाशाद् Ākāśāt, than Ether. वाव Vāva, verily. भूयः Bhūyah, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Ether, obtains the worlds of Ether and of Light, which are free from pain and full of divinity. He gets freedom of movements throughout all that region over which Ether has her control—He who meditates on Brahman in Ether. “Is there something better than Ether?” “Yes, there is something better than Ether.” “Sir, tell it me.”—499.

THIRTEENTH KHANDA

MANTRA I.

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो
नैव ते कंचन शृणुयुर्न मन्वीरन्न विजानीरन् यदा वाव ते
स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन् स्मरेण वै पुत्रान्वि-
जानाति स्मरेण पशून् स्मरमुपास्वेति ॥ १ ॥



स्मरः Smarah, steady memory, Rudra the God of strong memory: the spiritual omniscience. वाव Vāva, verily. आकाशान् Ākaśāt, than Ether. भूयान् Bhūyān, greater. तस्मात् Tasmāt, therefore. यदि Yadi, if. अपि Api, also. बहवः Bahavaḥ, many. आसीरन् Āsiran, are. अस्मरन्तः Asmarantaḥ, not remembering. न Na, not. एव Eva, even. ते Te, they. कञ्चन Kañcana, anything. शृणुयुः Śṛiṇuyuh, would hear. न Na, not. मन्वीरन् Manvīran, would perceive. न Na, not. विजानीरन् Vijānīran, would understand, would know. यदा Yadā, when. वाव Vāva, verily. ते Te, they. स्मरेयुः Smareyuh, remember. अथ Atha, then. शृणुयुः Śṛiṇuyuh, they would hear. अथ Atha, then. मन्वीरन् Manvīran, would perceive. अथ Atha, then. विजानीरन् Vijānīran, would understand. स्मरेण Smareṇa, through memory. वै Vai, verily. पुत्रान् Putrān, sons. विजानाति Vijānāti, he knows, he recognises. स्मरेण Smareṇa, through memory. पशून् Paśūn, cattle. स्मरम् Smaram, in memory. उपास्व Upāssva, meditate. इति Iti, thus.

1. Memory (Rudra or Spiritual Omniscience) is higher than Ether (or Spiritual genius). Therefore, where many people are present, but their memory is blank, they would hear no one, perceive no one, nor understand any one. If however, they remember, then they would hear, then they would perceive, then they would understand. Through memory verily he knows the sons; through memory, the cattle. Meditate on Brahman in memory.—500.

MANTRA 2.

स यः स्मरं ब्रह्मेत्युपास्ते यावत् स्मरस्य गतं तत्रास्य यथा-
कामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय
इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

इति त्रयोदशः खण्डः ॥ १३ ॥

सः Saḥ, he. यः Yaḥ, who. स्मरम् Smaram, in memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. यावत् Yāvat, so far as. स्मरस्य Smarasya, of memory. गतम् Gatam, scope. तत्र Tatra, there. अस्य Asya, his. यथाकामचारः Yathakāmachārah, freedom of movement. भवति Bhavati, is. यः Yaḥ, who. स्मरम् Smaram, in steady memory. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti is. भगवः Bhagavaḥ, Sir. स्मरात् Smarāt, than steady memory. भूयः Bhūyāḥ, greater. इति Iti, thus. स्मरात् Smarāt, than steady memory. वाव Vāva, verily. भूयः Bhūyāḥ, greater. अस्ति Asti, is. इति Iti, thus. तत् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravitu, tell. इति Iti, thus.

2. He who meditates on Brahman in Memory, gets freedom of movements, throughout all that region over which



Memory has his control—He who meditates on Brahman in Memory. “Sir, is there something better than Memory?” “Yes, there is something better than Memory.” “Sir, tell it me.”—501.

FOURTEENTH KHANDA.

MANTRA 1.

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि
कुरुते पुत्राश्च पशूश्चेच्छत इमं च लोकमुं चेच्छत
आशामुपास्वेति ॥ १ ॥

आशा Āśā, hope, Goddess Sarasvati: the bliss of divine vision वाव Vava, verily. स्मराद् Smarāt, than memory. भूयसी Bhūyasi, greater. आशेद्धः Āśeddhah, kindled by hope. वै Vai, verily. स्मरः Smarah, memory. मन्त्रान् Mantrān, the sacred hymns अधीते Adhite, reads. कर्माणि Karmāṇi, works, sacrifices. कुरुते Kurute, does. पुत्रान् Putrān, sons. च Cha, and. पशून् Paśūn, cattle. च Cha, and. इच्छते Ichhate, desires. इमम् Imam, this. च Cha, and. लोकम् Lokam, worlds. अमुम् Amum, that. च Cha, and. इच्छते Ichhate, desires. आशाम् Āśām, in hope. उपास्व Upāssva, meditates. इति Iti, thus.

1. Hope (Sarasvati or the bliss of divine vision) is better than Memory. Kindled by Hope, Memory reads the Sacred Hymns, performs sacrifices, desires sons and cattles, desires this world and that. Meditate on Brahman in Hope.—502.

MANTRA 2.

स य आशां ब्रूहेत्युपास्त आशयास्य सर्वे कामाः
समृद्धयन्त्यमोघा हास्याशिषो भवन्ति यावदाशया गतं
तत्रास्य यथाकामचारो भवति य आशां ब्रूहेत्युपास्तेऽस्ति भगव
आशया भूय इत्याशया वाव भूयोऽस्तीति तन्मे भगवान्
ब्रूवीत्विति ॥ २ ॥

इति चतुर्दशः खण्डः ॥ १४ ॥

सः Sah, he. यः Yah, who. आशाम् Āśām, in hope. ब्रूया Brahman, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. आशया Āśaya, by hope. अस्य Asya, his.

सर्वे Sarve, all. कामाः Kāmāḥ, desires. समृद्ध्यन्तिः Samriddhyanti, fulfilled. अमोघाः Amoghāḥ, infallible. हास्याशिवः Hā, verily. Asya, his. आसिषाः Āśiṣāḥ, blessings. भवन्ति Bhavanti, become. यावन् Yāvat, so far as. आशायाः Āśāyāḥ, of hope. गतम् Gatam, scope. तत्र Tatra, there. अस्या Asya, his. यथाकामचारः Yathākāmachārah, freedom of movement. भवति Bhavati, is. यः Yah, who. आशाम् Āśām, in hope. ब्रह्म Brahma, Brahman. इति Iti, thus. उपास्ते Upāste, meditates. अस्ति Asti, is. भगवः Bhagavaḥ, Sir. आशायाः Āśāyāḥ, than hope. भूयः Bhūyaḥ, greater. इति Iti, thus. आशायाः Āśāyāḥ, than hope. वाव Vāva, verily. भूयः Bhūyaḥ, greater. अस्ति Asti, is. इति Iti, thus. तद् Tat, that. मे Me, to me. भगवान् Bhagavān, Sir. ब्रवीतु Bravītu, tell.

2. He who meditates on Brahman in Hope, has all his desires fulfilled by Hope, his blessings are infallible. He gets freedom of movement throughout all that region over which Hope has her control—He who meditates on Brahman in Hope. “Sir, is there something better than Hope?” “Yes, there is something better than Hope.” “Sir, tell it me.” —503.

MADHYA'S COMMENTARY.

Khaṇḍas 4—14.

In this Khaṇḍa it is said Saṅkalpa is greater than Manas. What is this Saṅkalpa? The Commentator explains it thus :—

Greater than Parjanya, whether in bondage or Mukti, is Mitra called the Saṅkalpa Devatā (because he produces the Saṅkalpa or will in all creatures). During day time one makes Saṅkalpa or determination to do a certain thing, and so remains awake; and in the night time, since the saṅkalpa is absent, one goes to sleep.

Mitra is the God of day, and he is the God of Saṅkalpa or will or suggestion which remains active throughout the day. In sleep Saṅkalpa loses its hold, and so man goes to sleep. Will is absent in dream and in sleep states. Therefore Mitra is the God of Day and is very appropriately called the God of Saṅkalpa.

Similarly Agni is better than Mitra, whether in the state of bondage or release, he is the Devatā of Mind, and he is called Chitta, because he is spread and collected (Chita) in the Kuṇḍa or other.

Higher than Agni is Varuṇa the God of Dhyāna; and he is called Dhyāna, because in order to distinguish truth and falsehood, Brahman has made it an organ or instrument (Nidhāna).

Higher than Varuṇa is Soma, the Lord of night, the deity of Vijñāna or knowledge. He is called Vijñāna, because he discriminates the truth (Vivechana).



Higher than Soma is the elemental air the Devatā of strength.

Higher than the elemental air is Aniruddha the Deva of Food. He is called Anna because he frightens all enemies by sounds in battle (Anunādi).

Higher than Aniruddha is Taijas Vāyu produced from the Taijas Ahankāra ; he is called also Prāṇa Vāyu and is the diety of waters. He is called Āpas because he pervades (Vyāpta) the body as the vital principal.

Higher than Prāṇa Vāyu is Purandara the diety of Tejas. He is called Tejas because Tejas and Ojas are the same.

Note :—Purandara or Indra is the magnetic force, higher than the Vital Force. This is called Ojas and through it everything below it may be conquered and brought under one's control. This Ojas has some correspondence with the Odyle force. If Taijas Vāyu corresponds with the health aura of a person, this Purandara, Lord of Ojas would correspond with mental and astral aura.

Higher than Ojas is Umā, the diety presiding over Buddhi or Ākāśa she is called Ākāśa, because she is fully luminous, (Ā = fully, Kāśa = luminous).

Higher than Umā, is Sadā Śiva, the Lord of steady memory. He is called Smara, because he is devoted (Ra) to the Sma, the Lord of equality (Sama) i. e., the Supreme Brahman : सम + र = स्मर

Higher then Śiva is the beloved of the Chief Vāyu, the Goddess Sarasvatī, in all attributes, whether bound or released she is better than Śiva, she is called Āśā, because she is the presiding diety of hope, and because Āśā literally means Full Bliss. आ Ā meaning full and Sam सम् meaning joy.

Note :—Āśā means also faith or Śraddhā.

Higher than Sarasvatī is the Chief Vāyu called Prāṇa. He is so called because (1) He is the leader (Ana) of all these excellent ones (Pra). Prāṇa is the highest in this heirarchy. (2) The second reason why he is called Prāṇa is this. Na न means joy, Ānā means full joy, and is the name of Sarasvatī. Prāṇa means the Lord of Ānā or Sarasvatī and possessing most excellent joy. Therefore the supreme Vāyu is called Prāṇa or the Lord of Ānā.

These heirarchies are so graded, that every higher Deva is ten times superior to the one below it. To this rule however, there is the following exception. Parjanya, Mitra and Agni, as well as the elemental Air called Bhuta Vāyu are only twice as great as those immediately below them. Aniruddha is five times as great as the Bhuta Vāyu. Varuṇa is one quarter greater than Agni. Soma is one eighth greater than Varuṇa. Āśā is hundred times greater than Śiva ; while the Chief Vāyu is hundred times greater than Āśā.



The following table will show the gradation of these Devas. The lowest is Puṣkara,

the deity of karmas :—

Nāma ...	...	10 times greater than	Puṣkara ...	10P.
Svāhā ...	...	10 "	Nāma ...	100P.
Parjanya ...	...	2 "	Svāhā ...	200P.
Mitra ...	...	2 "	Parjanya ...	400P.
Agni ...	...	2 "	Mitra ...	800P.
Varuṇa ...	...	$\frac{1}{2}$ "	Agni ...	1000P.
Soma ...	...	$\frac{1}{2}$ "	Varuṇa ...	1125P.
Bhūta Vāyu ...	...	2 "	Soma ...	2250P.
Aniruddha ...	...	5 "	Bh. Vāyu ...	11250P.
Taijasa Vāyu ...	...	10 "	Aniruddha...	112500P.
Purandara ...	...	10 "	Tai. Vāyu...	1125000P.
Umā ...	...	10 "	Purandara..	11250000P.
Śiva ...	...	10 "	Umā ...	112500000P.
Āśā ...	...	100 "	Śiva ...	11250000000P.
Mukhya Vāyu ...	...	100 "	Āśā ...	112500000000P.

Viṣṇu infinitely greater than all.

But says an objector—we sometime find different figures about the relative greatness of these deities. How do you make then this strict rule. To this the Commentator replies :—

Where there are found, in other scriptures, different figures, there it must be understood, that either some higher deity has entered the lower, and thus increased its power or some lower has risen up to the higher. And thus there has arisen a decrease. All the qualities of lower are under the control of the higher.

Note :—Thus a lower one may be spoken of as having a higher figure when a higher deity has entered into it; or a higher one may be spoken of with a lower figure when it has given a portion of its energy to a lower.

The Lord Viṣṇu is higher than Prāṇa, in all respects infinitely high. He is of super-excellent qualities, eternally free, omnipotent, omnipresent, whose qualities are infinitely eternal, the Lord of all. Thus it is in the Tattva Viveka.

Note :—This gradation of Devas is shown in the Taittirīya Upaniṣad also. In describing the various grades of Ānandas or joys the Upaniṣad says :—

The gradation of joys is thus (Ta. Up. II 8-1) Hundred times more than human joy is the joy of the Manuṣya Gandharvas; hundred times more than the joy of the Manuṣya Gandharvas is the joy of the Deva Gandharvas; hundred times more than the joy of the Deva Gandharvas is the joy of the Pitṛis; hundred times more than theirs is the joy of Ajānaja Devas; hundred times more than theirs is the joy of Karma Devas; hundred times more than theirs is the joy of Devas; hundred times more than the Devas is the joy of an Indra; hundred times more than his is the joy of a Brihaspati; hundred times more than his is the joy of a Prajāpati; hundred times more than his is the joy of Brahmā.



This very idea is expressed in another Śruti thus :—Now then creation is being described. From the Supreme comes Vidyā, from Vidyā comes Prāṇa, from Prāṇa comes Śraddhā (faith), from Śraddhā arises Śiva, from Śiva arises Buddhi (intuition), from Buddhi arises Indra, from Indra comes Taijas Prāṇa, from Taijas Prāṇa comes Aniruddha, from Aniruddha comes Bhūta Vāyu (the elemental air, the tangible air), from him Soma (Moon) from Soma comes Varuṇa, from Varuṇa comes Agni, from Agni comes Mitra, from Mitra comes Parjanya, from Parjanya comes Svāhā, from Svāhā, Uṣā. Every one that precedes is greater than one that comes after it, in all qualities; and every one that succeeds is lower in quality than one that precedes it. When they get Mukti, the lower merges in the higher and attains its own form and condition. This gradation is never destroyed, this gradation is no where destroyed, in this regular gradation they reach Brahman, through this regular gradation the released souls exist and move about freely throughout the Universe.

Note :—The names given in the Taittirīya differ from those given here, but the idea is the same. All admit the existence of this hierarchy. The word Vidyā in the above text refers to Lakṣmī or Rāmā. Śraddhā is the wife of Prāṇa. Buddhi is the same as Umā. The first in order is greater than one that follows it, because the Mukti of the latter is dependent upon the former. The Mukti of the Devas consists in everyone of them existing in his own condition, unalloyed by anything else. For Mukti is defined "existence in one's own form (Svarūpa), leaving superimposed forms." This gradation, exists even in the condition of Mukti. It is not that the Mukta Devas lose their gradation; no more than the Mukta Jīvas lose their gradation. Therefore, the text says "this gradation is never and no where destroyed."

In the Chh. Up. the words are "Nāma Brahma Iti Upāsya" "worship Name as Brahman." Similarly in other places "worship Speech as Brahman," "worship Manas as Brahman" &c. In all these places, we have explained the words Nāma, Manas, Speech, &c., by a locative case, and translated these phrases as "worship Brahman in Name," "worship Brahman in Speech," "worship Brahman in Mind, &c." The Commentator now quotes an authority for this interpretation :—

It is thus written in the Sat Tattva :—"Hari gives salvation, when he is worshipped in the various deities, beginning with Nāma and ending with the Mukhya Vāyu. By meditating upon him as existing in these and yet separate from these, there is Mukti. There is no doubt in it.

But says an objector these Devas Nāma, &c., differ in qualities and powers, does the Lord existing in them differ also in qualities and powers? To this the Commentator replies :—

The Lord called Sama (the Equal) exists in His fulness in every one of these, beginning with Uṣā and ending with the Mukhya Vāyu; yet when He is meditated in a higher vehicle, He becomes highly pleased.

Though Hari is the same in all these Devas, yet meditating on Him in a higher form, conduces to greater satisfaction of the deity. The result is that He should be always



worshipped in the Highest, namely, in the Mukhya Prāṇa corresponding with the Christ, God worshipped through the Christ becomes most highly propitiated.

Since the Lord loves the higher more than the lower, therefore, when one meditates, in the highest, he thereby conduces to be highest propitiation of the Lord. Not only the Lord is highly pleased, but the worshipper also, who thus meditates on the Lord in the highest, undoubtedly gets the highest love manifesting in his own soul. The Lord gives salvation, when He is thus meditated in these Devas, with the full knowledge of this gradation. There is no other way of getting His grace, for this is the final conclusion of all scriptures. Thus it is written in the Tattva Viveka.

Note :—Because the Lord loves a Deva of higher hierarchy more than one in a lower hierarchy, therefore he who worships the Lord in a higher Deva gets the higher grace of God : while the highest grace is obtained if worshipped in the Chief Prāṇa (Christ).

The word Nāma, &c., have been explained in the locative case, namely, worship Brahman in name, &c. The Commentator now quotes a clear authority for this :—

The words beginning with Nāma and ending with Prāṇa have been said to be in the seventh case, (they are to be translated as *in* Name, *in* Speech, *in* Manas, &c.). They should be construed everywhere in the third, fourth, fifth and sixth cases also.

Thus we may not only translate it “worship Brahman *in* Name” but also “worship Brahman *through* Nāma, (Nāmnā, third case), also “worship Brahman *as revealed by* name (Nāmnah Adhiyaktam, fifth case), so also “worship Brahman *as the Lover of* Name and *beloved of* Name” (Nāmnah, Prītivisayaḥ, sixth case); so also, “worship Brahman *as the giver of* rewards to name (Nāmnē, Phala-pradam, fourth case). Thus Nāma Brahma Upāsya, should never be construed in the case it is shown in the text, namely, in the case of apposition, and should never be translated as “worship Brahman *as* name,” for then name and Brahman would become identical; while the whole object of the Upaniṣad teaching is to show the great difference between God and everything else.

Thus everywhere, when these words Nāma, &c., are found in connection with Brahman, they are to be construed in the above manner. As in the well-known Rīg Veda Hymn (X. 90. 12) Brāhmaṇaḥ Asya Mukham Āsit, the word Mukham though shown in the first case is explained as not identical with Brāhmaṇa, for Brāhmaṇa is not the mouth of God, but it is explained in the fifth case, namely, from the mouth of God came out the Brāhmaṇa caste. Or as in the phrase Ātmā Vai Putrakāḥ, the word Ātmā, though in the first case, is explained as in the ablative and means “from the self or from one’s own body;” or is also explained in the sixth case, meaning then “the son belongs to one’s own self” and does not mean that “the self is identical with the son.” Or as in the phrase Yūpa Ādityaḥ, the word Yūpa, though in the first case is explained in the seventh case. As everywhere, in these examples, the case of apposition is set



aside, in favour of a more appropriate case, so in these passages also the words Nāma, &c., are to be construed not in the case of apposition but differently. This is done on the strength of the following Sūtra:—A word in the first case may always be construed in all the seven cases.

Since each succeeding Deva is shown to be greater than one before it, Brahman cannot be construed as identical with Nāma, &c., for then, it would be absurd to say Brahman is identical with Nāma and at the same time to say Speech is greater than Nāma, for then Speech would become greater than Brahman. In other words Brahman himself would become greater and smaller.

Admitted that where a word is in the first case, as in the phrases *Mano Hi Brahma*, it may be construed in all the other cases as described by you. But when a word is in the objective case, as in the phrase, *Vācham Brahma Iti Upāste*, how are you going to explain it. Is there any Sūtra of Grammar, by which a word in the second case may be similarly explained? To this the commentator replies:—

The second or the accusative case is employed in all the six cases, that is to say, it may be construed in all cases except the nominative case. Because all these (Nāma, &c.) have the Supreme as their cause.

Says an objector, we also do not say that Brahman is identical with Nāma, &c. All that we say is that Brahman is to be meditated upon as identical with Nāma, &c. It is only for the purposes of meditation, that we assume this fanciful identity, we never say that Brahman is really identical with Nāma, &c. To this the Commentator replies:—

When one thing is meditated upon as something else, such meditation cannot be conducive to the production of the end of man.

(For a thing must be meditated in its true form in order to give any result. If a man meditates upon Brahman as *Uṣā* or *Rudra*, &c., he can never know Brahman, though he may know *Uṣā* and others. Not only is this meditation perfectly useless to attain its own object, but it is dangerous also as the Commentator next shows):—

There is not only want of the attainment of *Puruṣārtha*, but there is positive danger in such meditation; just as there is danger in paying Royal Honors to a mere servant of the King. The person who thinks the servant of the King, to be the King, and by such thinking pays all Royal Honours to him, incurs the displeasure of the King and is destroyed by him, because the servant is under the control of the King; therefore, he who meditates upon Nāma and the rest, as if they were Brahman, is thrown by Brahman along with these Devas, namely Nāma and the rest into hell called blind darkness. Therefore, let no one meditate upon these as Brahman. Thus it is in the *Sāma Samhitā*.

Note:—Idol worship is not only useless, but positively sinful. If an idol, whether of clay or stone or of subtler bodies like that of Devas, &c., is worshipped as Brahman, the worshipper goes to hell, and so also does the Deva who accepts such worship. But if the man worships Brahman, in the idol or in the Deva, realizing all the while the separation of Brahman from the idol, and from the Deva, and knows that he is worshipping Brahman



and not the idol or the Deva, such a worshipper gets the grace of Brahman and final release.

According to you, O Advaitin, these Nāma and the others are not Devas, but insentient objects. You have therefore less reason to fancy them as Brahman, and according to your own theory no good will result by worshipping them as Brahman. Therefore the Commentator says :—

Let no one meditate or worship any insentient object, or in an unworthy way, or in an untruthful way. For by such worship there is great disaster to the worshipper.

To meditate *improperly* is as when one thinks that Brahman weeps. In the Vedas we find a phrase *Sorodit*, "he wept," and some persons say it means that the worshipper must meditate that Brahman is weeping. Such a meditation is called *unworthy meditation*, for Brahman never weeps. The *untruthful* worship is that in which you think of an object what it really is not, as when you think of a rose, not as a rose, but as a daisy. Similarly when you think of Nāma, &c., not what they really are, but as Brahman, such worship is called *false worship*. Therefore, the worship of inanimate objects, the *unworthy* worship, and the *false* worship are all disastrous.

If an inanimate object like grass or skin is worshipped as God, such worship is that of an inanimate object. No one should worship grass (Darbha) or skin (Charma) and where the scriptures use these words, they are to be interpreted as referring to certain Devatās, who have the Abhi-māna of Darbha and Charma; for an inanimate object can never give any fruit (whether worshipped at the time of Yajña or at any other time).

Says an objector, all inanimate objects are not useless, for we see herbs and drugs &c., when regularly used produce results. To this the Commentator replies :—

The very fact that drugs and herbs produce medicinal results proves that the Devas are dwelling in the herbs and drugs, and the good results of the medicines really depend on these Devas. The ignorant, who do not see the Devas in these herbs and drugs, get only ordinary results, by the use of medicines; but the wise who see the action of the Devas in these, get in addition, super-physical results also (invisible results—*adṛiṣṭa phala*). For it is a well known thing that no results can happen but through the intervention of some Deva or other. As a King feeds all his subjects, whether they know of his existence or not, (for the King maintains an open house and looks to the fact that no one of his subjects should die of starvation); but the ignorant subject of the King, namely, a person who does not know of the existence of the King and so does not serve him, can never expect special benefits from the King, in the shape (of Jagirs, &c.) of grants of villages, (which is reserved only for those who know and serve the King), so the Devas give visible results to the ignorant, and invisible results in addition to that, to the wise.

But how is it that even when one takes medicine, he does not always get the desired results. Disease is not always cured. To this the Commentator replies :—



The favourable result of medicines, however little, requires something of Adṛiṣṭa (invisible) knowledge, a man must have some faith in the Devas, and must use these drugs with some knowledge of the invisible forces in order to get invariably favourable results. The results called Adṛiṣṭa always accrue to the wise and not to any other.

Therefore, let no one ever worship any inanimate object; nor must his worship be untruthful, nor unworthy of the Lord; if he desires the best result (Mukti); and if he does not wish to go into hell, and if he wishes to work the will of Lord and to do that which is beloved of the Lord; or if he wishes to do what is the duty (of every right thinking man); or if he is a person desirous of getting release. Even the last two classes of persons (namely, he who worships through a sense of duty or is desirous of release) must desire to please the Lord Hari; there is no questioning about it. Thus it is in the Upāsana Lakṣaṇa.

Even Lord Bādarāyaṇa in his Vedānta Sūtras (II. I. 5) says:—"Only the superintending deities are denoted (by such terms); for they have superior powers and are personally present (in all places)."

In such texts [the Earth spoke, (S. Br. VI-3) Waters spoke], the deities that preside over Earth, etc., are denoted. For they have, distinguished from other (beings), exalted powers, and they are also found present everywhere.

Similarly in the Sūtra II. 2-3 the same idea is conveyed:—

"(If it be said that the Pradhāna can be the cause) as seen in the case of milk or water; ("no" we reply); for even there (there is the intelligent being guiding it.)"

It is not right to hold, that even the non-intelligent Pradhāna may be active as in the case of milk curdling or water flowing, &c. For the Śruti says, that even there the activity is caused by the Lord, as conveyed by the text. "All the different rivers abide by the command of this Imperishable (Lord), O Gārgi, the rivers which take their rise in the mountains of the Śveta, etc., and flow in different directions, some to the east, some to the west," (Bri. V. viii. 9) "By this (Lord) indeed milk becomes curd, etc." As a matter of fact the curdling of milk is due to a living organism, and not to dead matter.

Moreover the following sūtra of the Devatā Mīmāṃsā shows the same:—"The names like Skin, &c., are used in denoting devas, because we find them holding conversation, and the rest." Thus in the following passage of the Rig Veda (X, 97-22) we find the trees holding a discourse:—"With Soma as their Sovran Lord the Plants hold colloquy and say: O King, we save from death the man whose cure a Brahman undertakes."

The plants here must be the devas of the plants. So also in the following passage the stones must be the devas of the stones.

May Savitar the God, O Stones, stir you according to the Law.
(Rv. X, 175, 1).



Not only the insentient matter has no directive activity of its own, but the animate world also has no independent activity of its own, as will appear from the following verse of the Rīg Veda :—(X, 112-9.)

“Lord of hosts amid our bands be seated : they call thee greatest Sage among the sages. Nothing is done, even far away, without Thee, great, wonderous Mighty One, is the hymn I sing thee.”

This shows that nothing is done anywhere by any one, but under the command of the Lord of the hosts. So also it cannot be said the devas can be frustrated in their aims. When the devas want to reward or punish any one, they do so without any chance of being hindered by any one.

So also in the following (Rv. X, 33-9) :—“None lives, even had he hundred lives, beyond the statute of the Devas.” So also (Rv. VIII, 47-1) :—“Yours are incomparable aids, and good the succour they afford.”

This shows that the aid of the gods are invincible, for the word *anehas* may be translated as invincible, that which cannot be frustrated. So also the following (Rv. X, 6-9) :—

“The Holy ones engendered, for their several laws, the heavens and earth, the waters and the plants and trees. They filled the firmament with heavenly light for help, the Devas with will all free, made bodies beautiful for souls to dwell in.”

Admitted that nothing is done even far away, without the will of the Supreme Lord, but what is the necessity of admitting the existence of a hosts of devas, when God can do everything. To this the Commentator answers in the words of the Brahma Tarka :—

The insentient objects get all their essential attributes, active powers, and various modifications, from the sentient beings, the sentient beings get their sentiency from the Devas, the Devas get their power from the Supreme Prāṇa (the Christ), while the Chief Prāṇa gets his from the Supreme Lord Viṣṇu, always. This is the law, and nothing can happen, but as directed by them. There is no example of an insentient object, showing any activity, without the directing agency of a sentient being. Since we always see all activity emanating from sentient beings, in every case, therefore the unseen things must be judged by the analogy of the seen. As when we find some grains scattered near an ant-hill we infer that the ants must have thrown them there, and they did not come there of themselves and though we do not see the ants, we cannot say that the scattering is not caused by the ants. Thus we infer from known examples, that the insentient is always under the control and direction of the sentient.

Admitted that this sentient regulates the insentient, what is the necessity of admitting the existence of the devas to regulate the sentient beings, cannot the sentient beings regulate their own activities without the devas? The theory of the devas



is a cumbersome one. Rather say that every sentient being is self-moved. To this the Commentator says :—

When the evil spirits by obsessing can show their super-normal powers (such as bringing things from a distance, levitation, clairvoyance, etc.), why should the spirits of good, the devas, be not active agents, also ; and why should not the Highest Spirit, the Lord Hari be active ? Thus in the Brahma Tarka.

In khaṇḍa second occurs the word hṛidayajñam, a word generally translated as pleasing, but the Commentator shows that it has not that meaning here.

The word hṛidayajñam means he who knows the truth about the Lord. The word hṛidaya is a name of the Lord, literally meaning "He who moves in the hearts of all, or He who controls the hearts of all." Thus in the Aitareya Âraṇyaka we find the following :—"The R̥iṣis called Śārkārākṣyas meditate on Brahman as Udara ; while the R̥iṣis called Âruṇeyas adore him as Hṛidaya (II. I. 4-5).

Thus hṛidaya is a well-known name of God. The word kola occurs in this khaṇḍa (second). The Commentator thus gives its meaning.

The Abhidhāna (Lexicon ?) says :—kola is the name of the pūga fruit, that is the betel nut ; while the betel leaf is called kalam.

In the fourth Khaṇḍa Saṅkalpa or Mitra is said to be the producer of heaven and earth, &c. The Commentator shows that all inanimate creation is the work of Mitra, and all the animate is the work of Prāṇa and the rest.

Mitra called Saṅkalpa is the fashioner of the whole host of inanimate creation, such as the elements, the elementary objects, the mantras, and the multitude of sacrificial objects, and of the various worlds. Mitra is the fashioner of inanimate objects ; and Vāyu and the rest, fashion all animate beings. All objects are dual having a material and a vital part, the first is the work of Mitra, the second that of Prāṇa. Thus it is in Vastu Tatva.

Says an objector why do you make this division ? In this very khaṇḍa we find that everything is created by Saṅkalpa, the word is sarvam or all. The Commentator says that the word must be restricted in its meaning here.

Saṅkalpa creates or fashions "all," that is, all inanimate objects. Chitta is that memory which is unsteady, liable to forgetfulness. Smara is that memory which is steady and permanent. Thus it is in the Śabda Nirṇaya.

In the fifth khaṇḍa it is said yad ayam veda yad vā ayam vidvān. What is the difference between veda and vidvān, both mean "he who knows."

To this the Commentator answers :—

A man is said to know (veda) a thing, when he has a general knowledge of it ; he is said to be an expert (vidvān) when he has special knowledge of a subject.

In the same khaṇḍa are used the words ekāyanam and pratiṣṭhā, both generally meaning abode. The Commentator however shows that there is a shade of difference.



Pratiṣṭhâ means primarily the Abode, that is, the place in which one abides in Release, the Mansions of the blest.

The word pratiṣṭha is applied to ordinary places of dwelling in a secondary sense only: (primarily it denotes the abode of the Released). This is the difference which the knowers of words draw between the meaning of these two words.

The word Deva manuṣya has been used several times in this adhyāya. It does not mean the devas and men, but the devas who have assumed the body of men.

They should be known as deva-manuṣya who being devas, have obtained an human incarnation. The phrases "the earth is in meditation," &c., in khaṇḍa sixth mean "as if they were in meditation," for they are always reserved in their speech, and are never given to much talk. But when they speak, they utter words pregnant with deep and many a meaning, for every word of theirs has more than one meaning. Thus it is in the Padma Purāṇa.

In the next few khaṇḍas, it is said that bala is greater than vijñāna, that annam is greater than balam, that apas is greater than annam, that tejas is greater than apas, and so on. If balam, &c., be taken in their literal sense, then it would reduce the teaching into absurdity, for to say that the brute force is greater than knowledge, is not correct. The Commentator explains that all these words have two meanings and refer to the spiritual force and the physical force. The spiritual force is greater than knowledge and not the physical force.

As says the Tattva Sāra:—By the word Force is meant two kinds of forces; the force of the knowledge appertaining to the conditions of Release; and the external force. The knowledge which relates to Release is higher than ordinary knowledge (vijñāna). Similarly annam or Food has also two meanings. It means the essence of the knowledge relating to Release and the ordinary food. The spiritual food is higher than spiritual force, as the physical food is greater than physical force (for without food there would be no force). The spiritual food means the love of spiritual knowledge, and it is certainly higher than mere spiritual knowledge. And since the physical prowess depends upon physical food, hence the food is said to be greater than force. Similarly water is said to be of two sorts:—the spiritual Waters, and the physical. The satisfaction resulting from the love of spiritual knowledge is called spiritual Waters, this peace of conscience is the inner water, the external water is the liquid element. Thus the inner water is higher than inner food, as the physical water is higher than the physical food (for no food will grow without water, and a man can live without food but not without water). Similarly Fire has also two meanings, the Inner fire, which is the fire of genius (pratibhā) and the External fire, Pratibhā fire is greater than the



satisfaction of soul; for pratibha or the spiritual insight is greater than soul-satisfaction, (as fire or oxygen is a greater necessity of life than even water). Similarly Âkāśa is of two sorts, the spiritual âkāśa and the physical âkāśa. The Inner âkāśa is within the pratibhā; (it is the life of the spiritual fire); the external âkāśa or the ether is that which pervades through every interstice of matter. The spiritual âkāśa is the steady light of genius, the spiritual fire is the erratic flame of genius; hence âkāśa is greater than fire. (A man may live without air, as in yoga hibernation, but not without ether, for when the etheric double leaves the body, disintegration sets in). But higher than the steady light of genius is the steady memory, called smara:—it is the uniform memory in the state of meditation. But higher than spiritual memory is the spiritual hope called âśā. Âśā means the bliss of direct vision of the Lord. But higher than the joy of direct vision is the joy one feels in Release, when he attains the Chief Prāṇa (the Christ). That is the highest joy.

The last three, namely Smara, Âśā, and Prāṇa are purely spiritual and have no external correspondence. They are inner objects. But if these are purely spiritual, why not take food, water, fire, &c., as purely material, and why explain them as devatās of food, &c. To this the Commentator replies:—

Commencing with food and ending with Prāṇa, the external force, food, water, and fire are respectively surpassed by external food, water, fire, and âkāśā; because from physical water is produced the physical food, and so on, but never otherwise. But the case is different with the inner food, &c., for the evolution or unfoldment of the inner ones is by a reverse process: (the unfoldment of the lower precedes that of the higher).

The manifestation of the inner faculties is in a reverse way. Thus the unfoldment of the spiritual force (bala) leads to the unfoldment of the spiritual love (rati), the unfoldment of spiritual love leads to the evolution of the spiritual satisfaction (tripti), which unfolds pratibhā, which leads to the opening of the steady memory, &c. Thus here the lower in scale is the cause of the manifestation of the higher; just the reverse of it takes place in the physical plane. In other words, the higher devatā can manifest in man only after the lower has evolved, and manifested itself. But says an objector—if this be so, why call the succeeding ones greater, when they depend upon the others for their manifestation. In fact your so-called lower is the cause of the so-called higher: and cause being greater than the effect: the so-called lower ought to be called the higher. To this the Commentator replies:—

Though the manifestation of Mokṣa depends upon the (successive unfoldment of the) lower devatās, yet as the bliss of mokṣa is innate, natural, and eternal, while that even of the direct vision (aparokṣa) is lower than that of Mokṣa in an infinitely less degree, and compared with Mokṣa it is transitory and ephemeral, therefore, the gradation is as



mentioned above; (that is to say, the quantity of bliss regulates the grade, and not the order of manifestation).

As the joy of the state of release is innate, and natural, therefore it is eternal, and since it is eternal, all other joys are lower to it. The ecstasy of direct vision is considered to be the highest, but it even is not innate, for it depends upon antaḥkaraṇa, and is a modification of the inner organ, and consequently aparokṣa knowledge is temporary. Moreover, here also the lower are the effect of the higher. For the production of the aparokṣa knowledge is dependent upon the fitness for Mokṣa; similarly the steady memory is dependent upon fitness for aparokṣa vision, while the pratibhā is caused by steady memory and so on.

This steady memory is dependent upon the fitness for aparokṣa vision, the pratibhā (the fire of genius) is dependent upon the fitness for steady memory, while the erratic genius exists where there is fitness for the steady genius; from genius comes satisfaction, and from satisfaction comes love, for how can there be love where there is no satisfaction. Thus in this order also, there is superiority of the attribute born of Prāṇa over every other quality.

Though the order of unfoldment of the spiritual qualities is reverse of that of the physical, yet as a matter of fact, no lower quality unfolds, until the person is fit for the higher. Only the man eligible for Mokṣa, gets his aparokṣa vision unfolded, the man unfit for Mokṣa will never have his vision unfolded, and so on. Thus Mokṣa is really the cause of the unfoldment of all the latter.

FIFTEENTH KHAṆḌA.

MANTRA I.

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ सम-
र्पिता एवमस्मिन् प्राणे सर्वं समर्पितं प्राणः प्राणेन याति
प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता
प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

प्राणः Prāṇa, life breath, the Chief Prāṇa. वै. Vai, verily. आशायाः Āśayāḥ, than Hope. भूयान्. Bhūyān, greater. यथा. Yathā, as. वै. Vai, verily. अराः Arāḥ, spokes of a wheel. नाभौ. Nābhau, in the navel. समर्पिताः Samarpitāḥ, hold to or attached to. एवम्. Evam, thus. अस्मिन्. Asmin, in this. प्राणे. Prāṇe, in the Chief Breath. सर्वम्. Sarvam, all. समर्पितम्. Samarpitam, attached. प्राणः. Prāṇaḥ, the Chief breath. प्राणेन Prāṇena, through the Supreme Breath. The Highest Brahman. याति. Yāti, moves. प्राणः. Prāṇaḥ, The Supreme breath or Prāṇa. The Highest Self. प्राणम्. Prāṇam, life to Prāṇam or the Christ. ददाति. Dadāti, gives (all desired objects). प्राणाय. Prāṇāya, to prāṇa. ददाति. Dadāti, gives. प्राणः. Prāṇaḥ. The Supreme



Breath. The Lord God. इ. Ha, verily. पिता. Pitā, father. प्राणः. Prāṇaḥ, the Supreme breath. माता. Mātā, mother. प्राणः. Prāṇaḥ, the Supreme breath. भ्राता. Bhrātā, brother. प्राणः. Prāṇaḥ, the Supreme breath. स्वसा. Svasā, sister. प्राणः. Prāṇaḥ, the Supreme breath. आचार्यः. Āchāryaḥ, teacher. प्राणः. Prāṇaḥ, the Supreme breath. ब्राह्मणः. Brāhmaṇaḥ, the Priest. The Singer.

1. The Chief Breath (Prāṇa) is verily greater than Hope. As the spokes of a wheel are all attached to the nave, so in this Chief Breath are all attached. But the Chief Breath, himself moves, through the Supreme Breath. The Supreme Breath, gives to the Chief Breath all that He desires, (when the Prāṇa mediates for souls to the Supreme); yea gives to him, his very life. This Supreme Breath is verily father, the Supreme Breath, the mother; the Supreme Breath, the sister; the Supreme Breath, the teacher; the Supreme Breath, the Priest.—504.

MANTRA 2.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद् भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

सः. Saḥ, he. यदि. Yadi, if. पितरम्. Pitaram, to father. वा. Vā, or. मातरम्. Mātaram, mother. वा. Vā, or. भ्रातरम्. Bhrātaram, brother. वा. Vā, or. स्वसारम्. Svasāram, sister. वा. Vā, or. आचार्यम्. Āchāryam, teacher, वा. Vā, or. ब्राह्मणम्. Brāhmaṇam, priest. वा. Vā, or. किञ्चित्. Kiñchit, any thing. भृशम्. Bhrīṣam, offensive. इव. Iva, as if. प्रत्याह. Pratyāha, says. धिक्. Dhik, shame, fie. त्वा. Tvā, to thee अस्तु. Astu, be. इति. Iti, thus. एव. Eva, even. एनम्. Enam, to him. आहुः. Āhuḥ, they say. पितृहा. Pitrīhā, father-killer, parricide. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. मातृहा. Mātrīhā, matricide. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. भ्रातृहा. Bhrātrīhā, fratricide. स्वसृहा. Svasrīhā, killer of sister. आचार्यहा. Āchāryahā, killer of teacher. ब्राह्मणहा. Brāhmaṇahā, killer of priest. वै. Vai, verily. त्वम्. Tvam, thou. असि. Asi, art. इति. Iti, thus.

2. If he says anything harsh to his father, or mother, or brother, or sister, or teacher, or priest, people say to him, 'fie unto thee, thou art as if thou hast killed thy father, or mother, or brother, or sister, or teacher, or priest.'—505.



MANTRA 3.

अथ यद्यप्येनानुत्क्रान्तप्राणान् शूलेन समासं व्यतिषंदहेन्नेवैनं
ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहा-
सीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

अथ. Atha, then. यदि. Yadi, if. अपि. Api, also. एनान्. Enān, these.
उत्क्रान्तप्राणान्. Utkrāntapraṇān, gone Life Breaths, whose life breaths had
departed. शूलेन Śūlena, with a poker. समासम् Samāsam, fully, touching
with, thrusting. व्यतिषंदहेन् Vyatiṣandahet, burns them to pieces. न. Na,
not. एव Eva, even. एनम्. Enam, to him ब्रूयुः. Brūyuh, they say. पितृहा.
Pitṛihā, killer of father. असि. Asi, thou art. इति. Iti, thus. न. Na, not
मातृहा. Mātrihā, Matricide. असि. Asi, art thou इति. Iti, thus. न. Na,
not. भ्रातृहा. Bhrātrihā, fratricide. असि. Asi, thou art. इति. Iti, thus. न.
Na, not स्वसृहा. Svasṛihā, sorroricide. असि. Asi, thou art. इति. Iti, thus.
न. Na, not. आचार्यहा. Āchāryahā, tutor. असि. Asi, thou art. इति. Iti,
thus. न. Na, not. ब्राह्मणहा Brāhmaṇahā, Priest killer.

3. But when Life Breaths have gone out of them, if
one thrusts a poker into them or burns them to ashes, no
one thrusts a poker into them or burns them to ashes, no
one says to him, thou hast killed thy father, mother, brother,
sister, teacher or priest.—506.

MANTRA 4.

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं
मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवा-
द्यस्मीति ब्रूयान्नापहृवीत ॥ ४ ॥

इति पञ्चदशः खण्डः ॥ १५ ॥

प्राणः. Prāṇah, the Supreme Breath. हि. Hi, verily. एव. Eva, indeed,
only. एतानि. Etāni, in these. सर्वाणि. Sarvaṇi, all. भवति. Bhavati, becomes.
स. Sah, he. वै. Vai, verily. एषः. Eṣah, this. एवम्. Evam, thus. पश्यन्.
Paśyan, seeing. एवम्. Evam, thus. मन्वानः. Manvānah, perceiving. एवम्. Evam,
thus. विजानन्. Vijānan, understanding. अतिवादी. Ativādī, becomes a speaker
of the highest truth. भवति. Bhavati, becomes. तम्. Tam, to him. चेत्. Chet,
if. ब्रूयुः. Brūyuh, they say. अतिवादी. Ativādī, declarer, of highest truth, a
Christian. असि. Asi, thou art इति. Iti, thus. अतिवादी. Ativādī, declarer
of highest truth, a Christian. अस्मि. Asmi, I am. इति. Iti, thus. ब्रूयान्.
Brūyat, let him say न. Na, not. अपहृवीत. Apahnuvīta, let him not conceal.



4. The Supreme Breath verily exists in all these. He who sees it thus, perceives it thus, knows it thus, becomes the teacher of the highest Truth. If people say to him, thou art an Ativâdin, let him say boldly, I am an Ativâdin, he need not conceal it. ("Sir is there something higher than Prâṇa?" "Yes, there is something higher than Prâṇa." "Sir, tell it me".)—507.

Note.—An Ativâdin is one who declares a great truth, or believes in a great truth. Here it means one who believes that Prâṇa (Christ) is the highest truth, next only to God. An Ativâdin would, therefore, mean a Christian. One who believes in Christ should never be afraid of declaring his faith in him, and when asked by any one, should never deny him or conceal the truth.

SIXTEENTH KHANDA.

MANTRA I.

एष तु वा अति वदति यः सत्येनातिवदति सोऽहं भगवः
सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं
भगवो विजिज्ञास इति ॥ १ ॥

इति षोडशः खण्डः ॥ १६ ॥

एषः Eṣaḥ, this. तु Tu, but. वै Vai, verily. अतिवदति Ativadati, declares the highest truth. यः Yaḥ, who. सत्येन Satyena, with the true, about the true, i. e., Viṣṇu. अतिवदति Ativadati, declares the highest truth. सः Saḥ, that. अहम् Aham, I. भगवः Bhagavaḥ, Sir. सत्येन Satyena, by the true, by the Lord Viṣṇu, by the grace of the True अतिवदति Ativadāni, may I become an Ativâdin. इति Iti, thus. सत्यम् Satyam, the true, Viṣṇu. तु Tu, but. एव Eva, even. विजिज्ञासितव्यम् Vijijñāsītavyam, ought to be known, इति Iti, thus. सत्यम् Satyam, the true, Viṣṇu. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, desire to know. इति Iti, thus.

1. (The Lord called the True is higher than Prâṇa). But he in reality is (a higher) Ativâdin, who declares the Lord Viṣṇu to be the True. "Sir, may I become an Ativâdin by the grace of the True." "But we must (first) desire to know the True." "Sir, I desire to know the True."—508.

SEVENTEENTH KHANDA

MANTRA 1.

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति
विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति
विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

इति सप्तदशः खण्डः ॥ १७ ॥

यदा Yada, when. वै Vai, verily. विजानाति Vijañati, one understands. अथ Atha, then. सत्यम् Satyam, the Lord called the True, the good Ruler. वदति Vadati, he speaks, he declares the True to be Omniscient. न Na, not. अविजानन् Avijañan, he who does not understand the Lord as Omniscient. सत्यम् Satyam, the True. वदति Vadati, declares. विज्ञानम् Vijañanam, understanding, the Lord as Omniscient. एव Eva, even, only. तु Tu, but. एव Eva, only, even. विजिज्ञासितव्यम् Vijañāsītavyam, one should desire to understand. इति Iti, thus. विज्ञानम् Vijañanam, the understanding. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijañāse, I desire to understand. इति Iti, thus.

1. When one understands (the good Lord as Omniscient) then one declares the Good Lord (Satyam). One who does not understand (Him as Omniscient,) cannot declare Him as the Good. Only he who understands the Omniscient, can declare the Good. This Omniscient, however, we must desire to understand. "Sir, I desire to understand the Omniscient."—509.

Note.—The word satya means the Good (sat) Ruler (ya).

EIGHTEENTH KHANDA.

MANTRA 1.

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव
विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो
विजिज्ञास इति ॥ १ ॥

इत्यष्टादशः खण्डः ॥ १८ ॥

यदा Yada, when. वै Vai, verily. मनुते Manute, perceives, acts zealously, realises that the Lord is the Thinker. अथ Atha, then. विजानाति Vijañati, he understands. न Na, not. अमत्वा Amatvā, without thinking, without being



zealous. विज्ञानाति Vijnāti, understands. मत्वा Matvā, by perceiving, by being zealous, by knowing Him as Thinker. एव Eva, even, only. न Na, not. विज्ञानाति Vijnāti, understands as Omniscient. मतिः Matih, the Thinker, Reason, thought, perception, zeal. तु Tu, but. विजिज्ञासितव्या Vijijñāsītavyā, one should desire to understand. इति Iti, thus. मतिम् Matim, zeal, thinking, reasoning, perception, the Thinker. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one realises Him as the Thinker, then one knows Him as Omniscient. One who does not so realise, cannot understand Him as Omniscient. Only he who knows thus, understands the Omniscient. This Thinker, however, we must desire to understand. “Sir, I desire to understand the Thinker.”—510.

NINETEENTH KHANDA.

MANTRA I.

यदा वै श्रद्धधात्यथ मनुते नाश्रद्धधन् मनुते श्रद्धधदेव मनुते
श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

इत्येकोनविंशः खण्डः ॥ १९ ॥

यदा Yadā, when. वै Vai, verily. श्रद्धधाति Śraddadhāti, has faith, believes, knows Him as Holy. अथ Atha, then. मनुते Manute, he has zeal, acts zealously, knows Him as Thinker. न Na, not. अश्रद्धधन् Aśraddadhan, without faith, without knowing Him as Holy. मनुते Manute, he acts with zeal, knows as Thinker. श्रद्धधन् Śraddadhat, has faith, knows as Holy. एव Eva, alone. मनुते Manute, acts with zeal, knows as Thinker. श्रद्धा Śraddha, faith, holiness. तु Tu, but. एव Eva, alone विजिज्ञासितव्या Vijijñāsītavyā, one should desire to understand. इति Iti, thus. श्रद्धाम् Śraddham, faith, holiness, the Holy One. भगवः Bhagavaḥ, Sir. विजिज्ञासे Vijijñāse, I desire to understand. इति Iti, thus.

1. When one knows Him as Holy, then one knows Him as Thinker. One who does not know Him as Holy, cannot know Him as Thinker. Only he who knows Him as Holy, can know Him as Thinker. This All-holy, however, we must desire to understand. “Sir, I desire to understand the All-holy.”—511.