THE CHHA'NDOGYA
UPANISHAD

AND
SRI SANKARA'S COMMENTARY

TRANSLATED BY
GANGA'NA'TH JHA,' M.A., F.T.S

PUBLISHED BY
V. C. SESHACHARRI, B.A., B.L., M.R.A.S.
Vidh, High Court, Madras.

THIRD VOLUME

MADRAS
THIRD INDIA PRINTING WORKS
1923
Dr ANNIE BESANT

President, Theosophical Society, Adyar, Madras, S
DEDICATED

BY KIND PERMISSION

to

Dr. Annie Besant
# Chha'ndogya

## FIRST PART

### CONTENTS.

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>vii</td>
</tr>
<tr>
<td>First Adhya'ya</td>
<td>1</td>
</tr>
<tr>
<td>Second</td>
<td>81</td>
</tr>
<tr>
<td>Third</td>
<td>144</td>
</tr>
<tr>
<td>Fourth</td>
<td>209</td>
</tr>
</tbody>
</table>
PREFACE.

In introducing the third volume of this series to the public, I have to express my satisfaction of the appreciative manner in which the last two volumes have been received.

The translator of this Upanishad, Pandit Gangânâtha Jhâ, M.A., F.T.S., of Darbhanga, has, I am sure, earned the best thanks of the public for making the translation so faithful to the text and the original commentary, and bringing out their spirit so well in a foreign language.

As this Upanishad is a big one it has been thought fit to present it in two volumes. The first four Adhyâyas are now published and the second four will form the fourth volume which is now in the press.

MADRAS, May, 1923.

V. C. SESHACHARRI, Publisher.
Adoration to Brahman! The Chhândogya Upanishad, consisting of eight chapters begins with the word "The syllable Om," &c., and with a view to briefly explain its scope to people desiring to learn it, we begin this short treatise, giving an easy explanation of it. The connection is this. The complete course of Action (sacrifices) has been comprehended, together with a full comprehension of the deities Prâna and the rest,—such Action being the means to the attainment of Brahman, by the road known as the "Light," &c., as also the Action by itself, which (without a knowledge of the Deities) is a means to Brahman, by the road known as the "Smoke", &c. While for those, that follow the bent of their natural inclinations and are fallen out of both these roads, has been ordained a troublesome fall downwards. But in none of these two roads, is there an absolute accomplishment of the end of man; and hence that which is
independent of Action, the knowledge of the secondless Self, ought to be explained, setting aside the three courses of metempsychosis (above explained). And with a view to this is the Upanishad laid down. Apart from the knowledge of the secondless Self, there is no absolute attainment of the desired end: as will be laid down—‘Those that know otherwise than thus, and worship others, fall in perishable worlds, while one who takes the contrary course becomes the king of heaven.” In the same manner, one who believes in the false doctrine of duality becomes bound. And just as the thief becomes burnt and bound when he catches hold of the hot axe (in the course of his ordeal), so does such a person acquire the troubles of metempsychosis. Having said this, it is again said that one who believes in the true doctrine of non-duality is neither burnt nor bound, just like one who is not a thief, and for such a one there is a cessation of metempsychic troubles, Liberation. Therefore the doctrine of the secondless Self is not compatible with Action. Because, inasmuch as it serves to destroy all distinction of action, agent and result,—the knowledge, brought about by such passages as “Ever existent, one and secondless, the self is all this,” cannot possibly be suppressed by any notions. If it be urged that “there is the notion derived from the injunction of Actions (which would suppress the aforesaid knowledge)” —(we reply) no: because Actions are enjoined for those that have distinct ideas of the Self having the character of the doer and the enjoyer, and who are tainted by the discrepancies of affection and
aversion for the results of actions resulting from the aforesaid ideas. If it be urged that “inasmuch as Actions are enjoined for one who has fully comprehended the meaning of the complete Veda, Actions belong even to one endowed with the knowledge of non-duality”,—(we reply) no. the passage “The self, existing, the one and secondless is all this” serves to entirely suppress the natural ideas of the doer and the enjoyer, &c., which belong to persons entitled to Action. Therefore it must be admitted that Actions are enjoined for one who is tainted with ignorance, &c.; and not for one who has a knowledge of non-duality. It is for this reason that it will be declared later on: “All these acquire pure (happy) worlds, while one resting in Brahman attains immortality.” And in connection with this doctrine of non-duality, are laid down the various meditations that serve to accomplish certain desirable ends,—these meditations, having their ends approximate to Liberation, appertaining as they do to Brahman slightly modified from the Secondless, such as those consisting of the Mind and of the Prānas, &c. And, inasmuch as these meditations have their end in the prosperity of Actions, they are connected with factors of Action. But still there is a similarity between these meditations (and the knowledge of the one Self). On account of the identity of the doctrine of these, and of the similarity consisting in the fact of both of these belonging to the function of the mind, that is to say, just as the knowledge of non-duality is a function of the mind, so are also these meditations functions of the mind,
and as such there is a similarity. "What then, is the difference between the meditations and the knowledge of non-duality?" We explain. The knowledge of non-duality is that which removes the idea of the difference among the doer, the deed and the result, &c., which idea is naturally imposed upon the really unmodifying Self; just as the ascertaining of the form of the rope, brought about by the action of light, which serves to remove the false idea of the serpent imposed upon the rope. Whereas meditation as laid down in the scriptures is based upon a certain substratum and consists of the bringing about of a uniform function of the mind with regard to that substratum, uninterrupted by any idea foreign to it. Such is the difference between the two. These meditations, serving to purify one's character and thereby illumining the real nature of things, are helps to the knowledge of non-duality. And inasmuch as they are based upon a substratum they are more easily accomplished; and as such they are treated of first. And inasmuch as it is the performance of Actions to which people are accustomed, and by abandoning Action it becomes extremely difficult to give up the mind to meditation,—it is the meditation, referring to a part of Actions which is treated of first.
ADHYA'YA I.

KHANDA I.

One ought to meditate upon the syllable Om, the udgitha; because people sing, beginning with Om Of this (now follows) the explanation. (1)

Com.—“One ought to meditate upon the syllable ‘Om.’” The syllable Om is the most appropriate name of the Supreme Self. And when this name is used, He becomes pleased, just as a man is pleased when addressed by a name dear to him. But here, inasmuch as the syllable is used with the particle ‘ti’ it is recognised, apart from its denotation of the Supreme Self, as the mere verbal form of it (which is to be meditated upon). And as such, like idols, &c., it comes to be an image of the Supreme Self. Thus then, being the name and the image of the Supreme Self, it becomes the means of the meditation thereof; and as such, becomes something great, comprehended in all the Vedântas. The greatness of this syllable is further proved by the fact of its being frequently used in the beginning and end of japa, sacrifice, and study of the Veda. Therefore one ought to meditate upon this syllable, consisting of letters, and being called “udgitha,” on account of its being a part of the udgitha hymn.
That is to say, one ought to bring about a firm concentrated contemplation of Om, which is a part and parcel of sacrifices, and is an image of the Supreme Self. The Sruti itself mentions the reason of Om being called the “udgitha.” “Because people sing, beginning with Om.” That is to say, inasmuch as people begin with Om, and then sing (hymns), the syllable Om is the “udgitha.” “Its explanation.” i.e., the explanation or the meditation of the same syllable,—that is to say, an explanation as to its qualities and results, &c. “Now begins” is to be added; that is, the full sentence is “now begins its explanation."

The essence of all these beings is the earth, the essence of the earth is water; the essence of water, plants; the essence of plants, man, the essence of man, speech, the essence of speech, Rik; the essence of Rik, Sāma; the essence of Sāma is the udgitha.

Com.—“Of all these beings,” moveable and immovable, the earth is the “essence”—i.e., refuge or support. Of the earth, water is the essence. Inasmuch as it is in water that the earth is woven like warp and woof, it is the essence of the earth. Of water, the plants are the essence—since plants are modifications of water. Of these (plants) man is the essence,—inasmuch as man grows out of food (supplied by the plants). Of man, too, speech—
is the essence,—since of all parts of the man, speech is the highest (faculty). Hence speech is called the 'essence of man.' Of speech again, Rik is the essence, being a grade higher than it. Of Rik, Sama is the essence, still higher than the former. And of Sama, the udgitha—the syllable Om—is the essence, highest of all; and it is this that is the subject treated here.

That udgitha is the best essence of the essences, the supreme, deserving of the highest place, the eighth.

Com.—This syllable Om, called the "udgitha," is the best essence of all the essences, beings, &c. "The Supreme"—because it represents the Supreme Self. "Ardha" is 'place' and "para" is 'highest' and "parardhya" is 'that which deserves the highest place' on account of its being the object of meditation, like the Supreme Self. "The eighth"—in the order of the aforesaid essences, earth and the rest.

What is the Rik? What is the Sama? What is the udgitha? This is what is (now) considered. (4)

Com.—It has been said that "of speech, Rik is the essence." Now "what is this Rik, what this Sama, and what this udgitha?" The repetition of "Katama" is meant to signify the great regard (in which the secret of these is held). Objection: according to Panini the affix datamach is used only when there is a question with regard to many genera. But
in the present case there is no multiplicity of the genus Ṛik; and as such, wherefore the use of the affix datamach?

Reply: This objection does not apply to the present case; the compound "jātiparyupraśna" (in the sūtra) means 'the question with regard to the genus of many individuals', and in the case in question, we have multiplicity of the individual Ṛiks as composing the genus Ṛik. The compound does not mean 'the question of many genera.' 

Objection. But the example cited—'what is katha' becomes possible only when the compound is interpreted as 'the question of many genera', whereas if it be interpreted as 'the question of the genus with regard to many individuals,' the example cited could never be applicable. 

Reply: But this objection too does not hold, inasmuch as in the case of the 'katha' too, our interpretation applies equally well; since there too, the question is with regard to the multiplicity of individuals included in the genus 'katha.' If the word meant the 'question of genera', then you would have to lay down another rule in order to explain such cases as "what is Ṛik, &c.?" "This is considered"—i.e., an enquiry is made into this.

वागेवकपर्याणः सामोमित्येतदक्षरमुद्दीथः ।

tadā ētānādhuṇāṁ yadākcha prāṇākcharc sam ch ॥ ९ ॥

Speech is Ṛik, breath is Śāma, the syllable Om is the udgītha, now Speech and Breath, or Ṛik and Śāma constitute a couple.

Com.—The consideration being done, the reply (to the questions) becomes appropriate; and this is that—"Speech is Ṛik, &c." Even though Speech
and \( Rik \) are identical, yet the \( udgitha \) does not cease to be the eighth (of the essences above enumerated); because the two sentences, (the one enumerating the essences and the present one, are altogether different and do not affect one another) inasmuch as the (present) passage "The letter \( Om \) is the \( udgitha, \)" \&c., means to lay down the results attainable by the knowledge of the \( udgitha, \) while the other passage lays down the simple fact of the \( udgitha \) being the highest essence. Since Speech and Breath are the sources of \( Rik \) and \( S\text{\textasciitilde}ma, \) therefore Speech is said to be \( Rik \) and Breath, \( S\text{\textasciitilde}ma. \) By mentioning "Speech" and "Breath" as the sources of \( Rik \) and \( S\text{\textasciitilde}ma \) respectively, all \( Riks \) and all \( S\text{\textasciitilde}mas \) become included, and by the inclusion of \( Rik \) and \( S\text{\textasciitilde}ma, \) all actions performable by means of \( Rik \) and \( S\text{\textasciitilde}ma, \) become included, and the inclusion of these covers also all desirable ends. (And thus \( Om \) covers all desirable ends.) While the sentence "The syllable \( Om \) is the \( udgitha \)" serves to set aside any doubts as to devotion for any particular deity—e.g., Brahma as signified by 'A'; Vishnu by 'U'; and Siva by 'M', that is to say, as in the case of \( Rik, \) \&c., the generic names have been explained as denoting all individuals forming those classes, so people might think that \( Om \) too is meant to signify the individual gods denoted by it, for whom the \( Sruti \) enjoins devotion. In order to do away with this idea, the word "Syllable" is added, showing thereby that it is "\( Om \)" in its purely verbal aspect that forms the subject of the discourse. The word "\( tadva\)" refers to "\( mithunam\)" (couple). In order to explain what the couple is, it is added
"Speech and Breath" which are the sources of all Rik and Sáma. "Rik and Sáma" (in the text) mean the sources of Rik and Sáma, as expressed by the words "Rik and Sáma" and it does not signify that Rik and Sáma constitute an independent couple by themselves. Otherwise "Speech and Breath" would be one couple, and "Rik and Sáma" would be another; and there would be two couples; consequently, the singular number in "couple" would not be correct. Therefore, the "couple" here meant is that of "Speech and Breath" as the sources of Rik and Sáma (respectively).

And this couple is joined together in the syllable Om. Whenever a pair come together they fulfill each other's desire. (6)

Com.—This aforesaid couple becomes joined together in the syllable "Om,"—that is to say, the couple, endowed with the attainment of all desirable ends exists conjointly in the syllable 'Om' and thus the syllable 'Om' comes to be known as being endowed with the attainment of all desirable ends. It is a recognised fact that the syllable 'Om' consists of Speech and is accomplished by means of Breath; and that it is coupled together, and lastly that the character of fulfilling desirable ends belongs to a pair. In support of this, an example is cited: just as in the ordinary world whenever a pair in the shape of husband and wife, come together in accordance with the custom in vogue, then they fulfill each other's desirable ends,
in the same manner, it is established that the syllable ‘Om’ becomes endowed with the attainment of all ends, by means of the couple centered in itself. This is the sense (of the passage).

He becomes a fulfiller of all desirable ends, who, knowing thus, meditates upon this syllable as the udgitha.

_Com._—In order to show that the singer who meditates upon it (Om) becomes endowed with the properties thereof, it is said “He becomes the fulfiller of the desirable ends of the master of sacrifice, who meditates upon this syllable, endowed with the attainment of all desirable ends, as the udgitha. To such a one does the aforesaid result accrue. This is in accordance with the Sruti “As one meditates upon, so does he become.”

And this is a syllable of acquiescence; whenever we acquiesce in anything, we say ‘Om’. And what is acquiescence is gratification. He who knowing thus, meditates upon this syllable as the udgitha becomes a gratifier of desires.

_Com._—The syllable ‘Om’ is also endowed with gratification, or prosperity. How? This, the subject of the discourse, is a syllable of acquiescence, that is to say, the syllable ‘Om’ signifies permission or
acquiescence. How it is acquiescence is shown in the passage itself. In ordinary parlance, whatever
—be it either knowledge or riches—is permitted by the learned or by the rich, when they come to
signify their acquiescence, they say 'Om' (yes); and in the Veda also, it having been said
(by Yāgnavalkya) that "there are thirty-three gods," Sakalya says "Om" (Vive Brihadāranyaka
Upanishad). In the same manner, in the world, when one says "this is the wealth, I am taking
it", the other says "Om" (all right). Therefore acquiescence is gratification inasmuch as
acquiescence is the source of gratification. It is one who is himself fully gratified that acquiesces in
(gifts, &c.). Thus, the passage comes to mean that
the syllable 'Om' is endowed with gratification. And
since one who meditates upon that which is endowed
with gratification becomes himself endowed with
that property,—therefore one who knowing thus,
meditates upon the syllable 'Om' as the Udgītha,
becomes a gratifier of the wishes of the master of
sacrifice.

By this does the three-fold science proceed.
With 'Om' does one recite, with 'Om' does one or-
der, and with 'Om' does one sing,—all this being
for the worship of this syllable. And also by the
greatness and the essence (of this syllable) does the
three-fold science proceed.

Com—The syllable is next eulogised, in order
to make it attractive, being as it is a fit object of
meditation. How? By means of the syllable forming the subject of this discourse does the three-fold science, the three Vedas Rit., &c.,—i.e., the actions prescribed in the three Vedas—proceed. We explain “three-fold science” as the ‘actions prescribed’ because it is a well-known fact that it is not the Vedas that proceed by recitation, &c., but it is the actions (sacrifices) that proceed in that way. How? Because the significance of the passage “with ‘Om’ does one recite, with ‘Om’ does one order, and with ‘Om’ does one sing” implies that it is the ‘Soma’ sacrifice that is here meant (by “three-fold science”). And this action is for the worship (or glory) of that syllable, inasmuch as it represents the Supreme Self, and hence the worship of that (syllable) is the worship of the Supreme Self,—as declared in the smīth “Having worshipped Him by means of action, one attains success.” “By greatness and essence” it is by means of the greatness of this syllable, the greatness consisting of the breaths of the Ritvica, the Yajamāna and the rest,—and by the essence of this syllable, the essence consisting of offering made up of the essences of corn and barley, &c.,—(that the actions prescribed in the Vedas proceed). Because it is by means of the syllable (Om) that sacrifices and Homās are performed, these (sacrifices) reach the sun; and from there, by the process of rain, &c., Breath and Food are produced, and it is by means of the Breaths and the Food that the sacrifice is duly performed. Hence it is said “It is by means of the greatness and essence of this syllable (that Actions proceed).”
Now, (it would follow that) both perform actions—he who knows and he who does not know.

(But it is not so since) knowledge and ignorance are different. That alone, which is performed with knowledge, faith and meditation, becomes more powerful (effective). This verily is the explanation of this syllable (Om).

(Com).—It has been said that actions are performed by one who has knowledge,—this is now objected to; one who knows the syllable as explained above, and one who knows only the action and not the true nature of the syllable,—both these persons perform actions (as we see in every day life), and since to both of them results would accrue in accordance with their actions (which is the same in both cases),—what is the good of knowing the true nature of the syllable? In ordinary life we find that for one who knows the taste of the Haritaki and for one who does not know it—the result, motion of the bowels, is exactly the same. (The reply is) it is not so; since “knowledge and ignorance are different”. The particle “ta” serves to deny the former view. The knowledge, of the syllable ‘Om’ being the highest essence, and being endowed with the attainment of all desires and gratification, is not mere knowledge of its being subsidiary to Actions; it is something more than that. That is to say, insmuch as it is something more than the mere subsidiary to Actions, it must have
greater results. In the ordinary world, we find that in the case of the jeweller and the barbarian selling a ruby, the jeweller, knowing more (of the ruby; obtains more (price). Therefore that action, which one performs with a full knowledge of its capabilities, and with full faith and with due meditation (on one’s Deity),—such an action alone, becomes more powerful,—i.e., leads to better results than the action performed by the ignorant. By saying that the action of the knowing is more powerful, it is implied that the action of the ignorant is also powerful (though less so than the former). And the ignorant is not debarred from actions; inasmuch as we find in the ‘unshāṣṭya,’ chapter (the 10th Khanda of this Adhyāya) even ignorant persons mentioned as performing sacrifices. Meditation upon the syllable ‘Om’ as the highest essence, endowed with attainment and gratification, constitutes a single act (of meditation), inasmuch as this is not interrupted by any other efforts. Since this (syllable) is capable of being meditated upon several times, through its various qualifications,—therefore we have all this as an explanation of the same syllable ‘Om,’ as the udgitha, which forms the subject of the present discourse.

Thus ends the first Khanda of the first Adhyāya.
When the Devas and Asuras struggled together—both born of Pragopati,—the Devas caught hold of the udgitha (thinking) with this we shall vanquish them (the Asuras).

Com.—"The Devas and Asuras"—Since the word "Diva" is derived from a root denoting illumination, "Devas" stands for such functions of the senses as are illuminated (regulated) by scriptures. And "Asuras," contradictory to the former, stands for such functions of the senses, as delight in activity towards all (sensual) objects appertaining to them, and are naturally of the nature of darkness (ignorance). "Ha" and "va" are particular forms denoting past events. "Where" i.e., for what cause,—namely, on account of their trying to take away one another's belongings, "they struggled." The root "yata," with the prefix "suj" signifies 'to fight,' hence the verb "sanyeti," means 'fought' or "struggled." The natural functions of the senses, partaking of the nature of Darkness,—called the 'Asuras'—are engaged in suppressing the functions illuminated by the scriptures. In the same manner, the 'Devas',—opposed to them, and partaking of the
nature of the light of discrimination in accordance with the scriptures,—are engaged in suppressing the 'Asuras' who naturally partake of the nature of darkness. And thus in the body of all beings there is a perpetual fight among the Devas and Asuras, the one trying to subdue the other. Such is the sense (of the passage). And it is this that is described in the passage in the form of a story, with a view to explain the discrimination of the origin of virtue and vice; and this is done with a view to lay down a knowledge of the purity of Prāna (Breath). Both of them, Devas and Asuras, are offsprings of Pragyapoh, and Prajūpātī is the Man entitled to both Action and Knowledge,—as declared by another Sruti. "The man himself, consisting of the uktha, is the great Prajūpātī." And of him the sensual functions, those that are in accordance with scriptures and those that follow their natural bent, are opposed to one another, like his children,—being as both of them are, born out of him. And with a view to advancement (of themselves) and deterioration (of the Asuras), the Devas caught hold of the udgīthu &c., they had recourse to the sacrifice, which is performed by a "singer," and which is characterised by meditation upon the udgītha. And since it is impossible to take up only this portion of sacrifice, the meaning is that they had recourse to the Jyotishtoma, &c. With a view to show why they took it, it is said: Having the idea that 'by means of this sacrifice we shall vanquish the Asuras.'
They then meditated upon the Breath in the nose as the *ugitha*. But the *Asuras* pierced it with evil; and hence one smells both what is good-smelling and what is bad-smelling. For it is pierced with evil.

*Com.*—When desiring to have recourse to the *udgitha*-sacrifice, the *Devas* meditated upon the sentient Breath in the nose, *i.e.*, the olfactory sense, the pronouncer of the *ugitha*, as *udgitha*. That is to say, they meditated upon the breath in the nose, as the *udgitha*, the syllable 'Om.' This interpretation saves us from abandoning our subject, and taking up another. By saying "of this syllable Om" (in the last *Khanda*), it is laid down that what forms the subject of the discourse is the syllable "Om", as a fit object of meditation. *Objection.* You have said that they had recourse to the sacrifice characterised by the *udgitha*, then how is it that now you assert that they meditated upon the breath in the nose as the syllable 'Om'? *Reply.*: This objection does not apply to the present case; since it is in the *udgitha*-sacrifice itself that the syllable 'Om' is said to be a fit object of meditation,—not independently, but only as being a part of the meditation upon the *udgitha*, and being considered as the Duty presiding over the breath of the performer of the action. Therefore, it is only right to assert that for this purpose they had recourse to sacrifice. And this duly appointed *udgitha* of the *Devas*—viz., the breath in the nose, a *Deva*, in the form of light,—the *Asuras*, naturally consisting of darkness, pierced or touched with evil arising out of themselves,—this evil being in the form of attach-
ment to vice. And the breath in those came to be its discriminative knowledge subdued by a vicious attachment in the shape of a bride that 'I perceive only good smell.' And through this discrepancy, it becomes touched with evil. This is what is meant by saying that "This the Asuras pierced with evil." And inasmuch as the olfactory breath is pierced with evil, it leads to the perception by being of bad smell, when urged by that evil. Hence it is that people smell both what is good-smelling and what is bad-smelling; because it is pierced with evil. The mention of "both" is not meant to be taken literally (as it is only the bad smell that is perceived through the evil); just as in the case of the sentence, "one for whom both offerings are, &c., &c.," (where also 'both' is not to be taken literally), specially since we have another shruti passage in the same connection (in the Brihadâranyaka Upanishad), where it is distinctly declared that "when one does not smell the proper smell, that is evil."

अथ ह चाचुद्रीथमुपासाचकि ता ৎ हादुरः पापमना विविधस्तम्यात्योभि वदति सत्यं चात्रुं च पापमना होपा विद्रा || ३ ||

अथ ह चाचुद्रीथमुपासाचकि तद्रासुरः पापमना विविधस्तम्यात्योभि वदति सत्यं चात्रुं च पापमना होतदिद्रृम् || ४ ||

अथ ह श्रोलनीथमुपासाचकि तद्रासुरः पापमना विविधस्तम्यात्योभि श्रृणीति श्रवणीयं चात्रकर्णीयं च पापमना होतदिद्रृम् || ५ ||
Then they meditated upon Speech as the *udgitha*; but the *Asuras* pierced this with evil. Therefore, one speaks both truth and untruth; because it is pierced with evil.  

Then they meditated on the eye as the *udgitha*; but the *Asuras* pierced it with evil, therefore we see both what is sightly and what is unsightly: because it is pierced with evil.  

Then they meditated upon the ear as the *udgitha*, but the *Asuras* pierced it with evil, therefore we hear both what is good to hear and what is bad to hear; because it is pierced with evil.  

Then they meditated upon the mind as *udgitha*, but the *Asuras* pierced it with evil, therefore we conceive both what should be conceived and what should not be conceived, because it is pierced with evil.  

*Com.*—This explanation has been had recourse to, with a view to bring about the realisation of the extreme purity of the Breath in the mouth, which is meant to be laid down as the object of meditation. Hence the Deities of the eye, &c., are examined in order, and being found to be pierced with evil, they are discarded. The rest is as before; the examination being that of Speech, Eye, Ear, Mind, &c., including also those that are not mentioned—viz., the Deities of Touch, Taste, &c. “These Deities are all touched with evil” so says another *sruthi*.  

**The Chha’ndogya Upanishad**

अथ ह स उद्गिथमुपासांचक्रिर तद्भामुगः पाप्मन्या विविधु-स्तत्स्मातेनोभ्यं संकल्पयते संकल्पनीयं च पाप्म-ना हैंदिंद्रयः ॥ ६ ॥

Then they meditated upon Speech as the *udgitha*; but the *Asuras* pierced this with evil. Therefore, one speaks both truth and untruth; because it is pierced with evil.  

Then they meditated on the eye as the *udgitha*; but the *Asuras* pierced it with evil, therefore we see both what is sightly and what is unsightly: because it is pierced with evil.  

Then they meditated upon the ear as the *udgitha*, but the *Asuras* pierced it with evil, therefore we hear both what is good to hear and what is bad to hear; because it is pierced with evil.  

Then they meditated upon the mind as *udgitha*, but the *Asuras* pierced it with evil, therefore we conceive both what should be conceived and what should not be conceived, because it is pierced with evil.  

*Com.*—This explanation has been had recourse to, with a view to bring about the realisation of the extreme purity of the Breath in the mouth, which is meant to be laid down as the object of meditation. Hence the Deities of the eye, &c., are examined in order, and being found to be pierced with evil, they are discarded. The rest is as before; the examination being that of Speech, Eye, Ear, Mind, &c., including also those that are not mentioned—viz., the Deities of Touch, Taste, &c. “These Deities are all touched with evil” so says another *sruthi*.  

**The Chha’ndogya Upanishad**

अथ ह स उद्गिथमुपासांचक्रिर तद्भामुगः पाप्मन्या विविधु-स्तत्स्मातेनोभ्यं संकल्पयते संकल्पनीयं च पाप्म-ना हैंदिंद्रयः ॥ ६ ॥
Then they meditated upon the Breath, that is in the mouth, as *udgīthā*. The *Aśuras*, coming to it, were destroyed, just as (a ball of earth) hitting against a solid (hard) piece of stone, is destroyed. (7)

*Com.*—Having discarded, the Deities of the olfactory sense, &c., as being pierced with evil, they meditated upon the well-known Breath in the mouth. This too, as before, the *Aśuras* approached, and were destroyed by their mere determination (to harm this Breath). With a view to explain, how, without having done any harm to the Breath, they were destroyed, the passage cites an instance: just as, in the ordinary world, a *ball of earth* (this is supplied from above, as the appropriate nominative in keeping with this context as well as with other *sruti* passages), being thrown against a solid piece of stone ("ākhaṇa," is that which cannot be dug into with spades, &c., i.e., solid) with a view to breaking the stone, becomes rent asunder without doing any harm to the stone,—so were the *Aśuras* destroyed.

\[\text{एवं यथासमास्मानमाखणमुक्तवा विध्वं सत् एवं हे व स विध्वं सते य प्रविदिद् पापं कामयते यश्वेनमभिदासिति स एषोडस्माखणः: }\]

Just as (a ball of earth) striking against a solid piece of stone is rent asunder, so will one be destroyed, who desires evil for one who knows this, as also one who persecutes him; for he is a solid stone. (8)
Com.—Thus then, inasmuch as this Breath is not harmed by the Asuras, it is pure. The result next lays down the result accruing to one who knows this, and becomes identified with this Breath. The case of the piece of stone serves as an instance here also. In this manner (of the ball of earth) is he destroyed, who wishes to bring harm to one who knows the aforesaid Breath, and is thereby undeserving of any evil, and also he who persecutes him—i.e., gives him pain by beating, &c.—is destroyed in the same manner. Because this knower of the Breath, being identical with the Breath, is like a solid stone, not capable of being harmed. Objection: The Breath in the nose is also air, just as the one in the mouth, then how is it that the Breath in the nose was pierced with evil, and not the one in the mouth? Reply: This objection does not hold the Breath in the nose, though air was pierced with evil, on account of the discrepancy (impurity) in its substratum (the nose), while the Breath in the mouth was not pierced, because of the strength of its Deity and substratum (the mouth). Just as the implements, axe, &c., bring about excellent works, only when in the hands of well-trained workmen, and not otherwise; in the same manner, it was not the Breath in the mouth, but that in the nose that was pierced, because of this latter being attended by the faulty Deity of the nose.

नेवेनेन सुरभि न दुर्गैलिक्ष विजानात्यपहलपाप्मा ब्येष तेन य-दश्नाति यतिपवाति तेनेलरातान्तानव्याति। एतमु एवान्ततोदविक्ष्यो-त्त्वामाति व्याददात्येवान्तत इति॥ 9 ॥
By this, one knows not what is good smelling, nor what is bad-smelling, because this is free from evil. Whatever, by this, one eats, and whatever he drinks,—by that he supports the other breaths. In the end, not finding this (Breath in the mouth), the rest depart. He opens it (the mouth), at the end.

Com.—Because the Breath in the mouth was not proved by the Asuras, therefore by this, one does not know what is good-smelling or what is bad-smelling; people know both these by the nose. Hence, inasmuch as one do not find any action of it, we conclude that it is such as has all evil removed from it, i.e., puṣṭa. And while the nose and the rest are all only self-feeding, being as they are attached to good and evil, the Breath in the mouth is not self-feeding, but supports all (breath). It is explained how this is, whatever one eats and drinks by this Breath in the mouth,—by this food and drink, it supports the others, the nose and the rest,—i.e., they live upon this (food and drink). Thus, being the supporter of all, this breath is pure. But how is it known that these live upon what is eaten and drunk by the Breath in the mouth? The reply is that (we conclude this from the fact that) at the time of death, they (nose, &c.,) depart, when they do not obtain support from the Breath in the mouth,—i.e., when they cease to be supported by its functions of eating and drinking. One who is without Breath cannot either eat or drink; hence the well-known departure of the nose, &c., at that time (when they do not receive food and drink). Even on this departure, the desire for
food continues (hence it cannot be said that the departure is due to the absence of desire for food and not to the absence of the food). Hence it is that one opens his mouth (at the time of death, as if asking for food), consequently the want of food is the characteristic of one who has departed.

Angiras meditated upon this as the udgītha; and people hold this to be ‘Angiras’, because it is the essence of the limbs.

Com.—Baka Dālhbhya, mentioned later on, meditated upon the Breath in the mouths as the udgītha, having the properties of Angiras. such is the explanation of the passage by some people; and they also explain the next two passages as that, ‘Baka meditated upon this Breath in the mouth, as Brihaspati and as Ayāśya, and they base this construction upon the next passage which they explain as ‘people think the Breath in the mouth to be Angiras, Brihaspati and Ayāśya’. But such indirect construction could be possible only if the direct construction were not possible, but the direct construction is possible; since there are many other sruti passages making mention of Rishis by name. As, for example, people call this Breath and also a certain Rishi, “Satarchina”. Similarly, the sruti also mentions, of all the Rishis of the middle (portion of the Rgveda)—Gṛtsamada, Visvāmītra, Vāmadēva, Atri, &c.—as being the Breath. In the same manner, the present passage mentions the Rishis, Angiras, Brihaspati and
Ayāsyā—the meditators of Breath—as Breath, with a view to show the identity of these with the Breath; e.g., we have such assertions as “Breath is father, Breath is mother” and so forth. Therefore, the meaning of the passage is that the Rishi Angiras, being the Breath itself, meditated upon himself, the Angiras-Breath, as udgīthā. Because it, the Breath, is the essence of all the limbs, therefore it (the Breath) is “Angirasā.”

Tena tatāḥ bhūhasthitādīgīthāsūnāpāsaṃtakā evātma eva bhūhastē mānānāt vārajī śrūhītā tasyā eva patiḥ || 11 ||

Tena tatāḥ ādīśa-stāvyā udadhīgīthāsūnāpāsaṃtakā evātma eva ādīśa-stāvyā mānānāt āstāyādūḥayatē || 12 ||

Brihaspatī meditated upon this as the udgīthā, and people hold this to be Brihaspatī; because speech is ‘Bṛhatī,’ and this is the Lord of that. Ayāsyā meditated upon this as the udgīthā; and people hold this to be ‘Ayāsyā’, because it comes from the mouth. (11 & 12)

Com—Brihaspatī is so called because he is the Lord (or master) of Speech (Bṛhatī). And Ayāsyā is so called because he comes from the mouth. Both these are Rishis, identical with Breath. Hence every other should also meditate upon himself as being identical with the Breath endowed with the qualities of Angiras, &c., as the udgīthā.

Tena tatāḥ kahō daśāmya vidāchakār śād hi naimis śayānā-svadātā bhūvah śād śāmya: kaśābhāgāyati || 13 ||

This Baka Daḻbhya knew. He became the udgātri priest of the Naimisīyas, he sang out desires for them. (13)
Com.—It was not only Angiras, &c., that meditated upon this. Baka, the son of Dālbhya, knew the Breath, as described above. Having known it, he became the udgātri priest of the Naimisiya-sacrificers. And, through the power of his knowledge of the Breath, he obtained their desirable ends by singing. So do other singers.

आगाना हेकै नाना मनोलि य पदेवं विधानक्षेत्रसुद्धिः पारत् इन्द्र्य-आत्मम् || १५ ||

He obtains wishes by singing who knowing this, meditates upon the imperishable udgītha syllable. This with regard to the body. (14)

Com.—He obtains wishes by singing who knowing this, meditates upon the aforesaid Breath, as the imperishable udgītha (syllable). This is the visible result accruing (to the meditator),—the invisible result being unification with the Breath, the possibility of which is established by such Śūṭi passages as "becoming a god, one goes to the gods."

"This with regard to the body" i.e., such is the meditation upon the udgītha with reference to the body. This, summing up, is with a view to attract attention to the meditation of udgītha with reference to the gods.

Thus ends the second Khanda of the first Ādhyāya.
Now, begins the one with reference to the gods: one ought to meditate upon that which shines, — as the udgīthā. When the sun rises, he sings for the sake of all creatures. When he rises, he destroys the fear of darkness. He becomes the destroyer of the fear of darkness, who knows this. (1)

Com.—After this follows the meditation of the udgīthā with reference to the gods; inasmuch as the udgīthā is capable of being meditated upon in various ways. "One ought to meditate upon the sun, that sends out warmth, as the udgīthā," i.e., one ought to meditate upon the udgīthā in the shape of the sun. Objection: The udgīthā being a syllable, how could it exist in the sun? The reply is this: Just as he rises, he sings for the sake of the creatures, i.e., for the sake of the production of food for the creatures, inasmuch as if the sun did not rise, the corns would never ripen, therefore, he sings, as it were, for their sake. And because he sings for the sake of food, the sun is udgīthā. And again, just as he rises, he removes the darkness of night, and the fears of living beings consequent upon it. One who knows the sun with these properties, becomes the destroyer of all fears of the self in the
shape of birth, death, &c., and also of the cause of fear, darkness in the shape of ignorance.

This and that are the same; this is warm and that is warm; this, they call 'svara' and that, they call 'svara,' 'Pratyasvāra' (reflected sound). Therefore, one ought to meditate upon this and that as the udgītha.

Com.—Though the Breath and the sun appear to be different on account of the difference of place, yet between these two, there is no difference in reality. How? Because in its properties, the Breath is the same as the sun, and the sun the same as the Breath. Because the Breath is warm, and the sun is also warm. And again people call the Breath 'svara,' and the sun, too, they call 'svara'—'Pratyasvāra'. And they are so named because the Breath simply moves along, having once died, it never comes back; while the sun having set once, comes back day after day, hence, he is called 'Pratyasvāra.' Thus, the sun and the Breath are the same, both in properties and in name. And hence, inasmuch as there is real difference between the two, one ought to meditate upon both the sun and the Breath as udgītha.
One ought to meditate upon Vyāna as the *udgītha*. That which one breathes out is the *Prāna* and that which one breathes in is the *Apaṇa*. The junction of *Prāna* and *Apaṇa* is the *Vyāna*, and thus *Vyāna* is Speech. Therefore, it is, while one neither breathes out nor breathes in, that he utters speech.

*Com.—* This explains another method of meditation upon *udgītha*. One ought to meditate upon *Vyāna*,—a particular function of Breath, to be explained later on—as the *udgītha*. The *Sruti* next formulates its nature. When a person breathes out—*i.e.*, exales the air through the mouth and nostrils,—that is a particular function of the air, called *Prāna*; and when he breathes in—*i.e.*, inhales the air by the mouth and nostrils—that constitutes the function of air called “*Apaṇa*.” What of this? “The junction of *Prāna* and *Apaṇa*”—*i.e.*, the function of the air in between these two—is “*Vyāna*” What is known as “*Vyāna*” in the systems of Sāṅkhya and Yoga (according to which ‘*Vyāna*’ is the name of the air located in the shoulders) is not real *Vyāna*, inasmuch as the *Sruti* specifies it (as the function in between *Prāna* and *Apaṇa*)—such is the meaning of the passage.

“How is it, having neglected *Prāna* and *Apaṇa*, the *Sruti* lays special stress upon meditation on the *Vyāna* alone?” Because it is the cause of vigorous actions. It is explained how it brings about vigorous actions: “*Vyāna* is Speech,” because Speech results from the *Vyāna*. Since Speech is accomplished by means of the *Vyāna*, therefore it is only when people are neither breathing in nor
breathing out,—i.e., not performing the functions of Prāna and Apāna—that people speak out.

Speech is Rik, therefore, while one neither breathes in nor breathes out, he pronounces the Rik. Rik is Sāma, therefore, while one neither breathes in nor breathes out, he sings the Sāma. The Sāma is udgitha, therefore, while one neither breathes in nor breathes out, he sings the udgitha. (4)

Com.—The meaning is, that while one neither breathes out nor breathes in, it is by means of the Vyāna alone, that he accomplishes the Rik (a particular form of Speech), the Sāma (located in the Rik), and the udgitha (a part of Sāma).

Therefore, whatever actions there are that require strength,—such as the rubbing out of fire, running over a boundary (barrier), stringing a strong bow—are all performed, while one is neither breathing out nor breathing in; therefore, one ought to meditate upon Vyāna, as the udgitha (5)

Com.—Not only the utterance of Speech, but even other actions besides this, that require extra strength and effort to accomplish,—such as the rubbing out of fire, the running over a boundary
(i.e., jumping over a fence), the stringing of a hard and strong bow,—all this one does while neither breathing in nor breathing out. That *vyānu*—superior to the other functions (of the air), *prāna* and the rest. And it is better to meditate upon the superior, because it brings about superior results:—like serving a king (which is better than serving common men). For this reason, one ought to meditate upon *vyānu*—and on no other functions,—as, the *udgīthu*, the result of which would be the vigorousness of actions.

अयः खन्त्रयप्राणाण्वप्राणीनादनाम्: इति प्राण प्राणायामेति युस्तिधति वामीवाचा इ गिर इत्याचहृतवं श्लम्ने हाठः सवे। नियतम || ६ ||

Now, one ought to meditate upon the letters of the *udgīthu*—i.e., of the word ‘*udgīthu*.’ Breath is ‘*ut*’, because by the breath, one rises. Speech is ‘*yī*’, because speeches are called “*yṛāh*”. Food is ‘*tha*”; because in (on) food does all this subsist.

*Com.—*“Now, one ought to meditate upon the letters of *udgīthu.*” In order that this may not be mistaken for an injunction to meditate upon the gods of faith (denoted by *u, u* and *m, t*). *Śrīt* explains (its meaning) “of the word ‘*udgīthu*’”,—that is to say, the letters of the name ‘*udgīthu*’. The meditation upon the name brings about the accomplishment of the object denoted by the name,—as for instance the case of the name of a person—“such and such a *Māṇḍra*” Breath is ‘*ut*’—i.e., one ought to think of this letter as Breath. It is explained
why Breath is \textit{ut}, "Since by Breath, one rises" (\textit{ut-tishthah}),—since we find that all that is without Breath falls down, therefore there is a similarity between \textit{ut} (up) and Breath. "Speech is \textit{gi}", because respectable people call Speech, "\textit{gīh}" (of which "\textit{girāh}" is the plural form). In the same manner "food is \textit{tha}"; "Since on food does all this subsist," therefore there is a similarity between food and the letter \textit{tha}.

Heaven is \textit{ut}," the sky \textit{gi}, and the earth \textit{tha}. The sun is \textit{ut}, the air \textit{gi}, and the fire \textit{tha}. The Sāma-vēda \textit{ut}, the Yajur-vēda \textit{gi}, and the Rig-vēda \textit{tha}. Speech yields the milk, and the milk is Speech, and he becomes rich in food, an eater of food.

\textit{Com.}—The similarity of the three (Breath, \&c., with the letters \textit{ut}, \&c.,) has been mentioned in the \textit{Srutī} itself (in the last passage). And the similarities of the others (Heaven) are to be explained in a similar manner. "Heaven is \textit{ut}," because it is \textit{highly-placed}. "The sky is \textit{gi}," because it \textit{swallows}, as it were, the worlds. "The earth is \textit{tha}," because it is the \textit{abode} of creatures. "The sun is \textit{ut}," because it is on \textit{high}. "The air is \textit{gi}," because it \textit{swallows} up fire, \&c. "The Fire is \textit{tha}," because it is the \textit{substratum} of sacrificial actions. The Sāma-vēda is \textit{ut}," because it is eulogised as the...
"Heaven." "The Yajur-veda is gi," because the gods swallow the offering made with the yajush-mantras. "The Rig-veda is tha," because the Soma resides in the Rik. The Sruti now mentions the result accruing from meditation upon the letters of udgitha: "yields milk" to the meditator; what is that which yields? "Speech." What is the milk that is yielded? "Speech is the milk." That is to say, the result (of such meditation) is in the shape of all that is to be accomplished by the recitation of the Rig-veda, &c. This is the milk, in the shape of Speech, that is yielded by Speech,—that is to say, Speech yields itself. And further, "he becomes rich in food"—"i.e., possessed of much food"—"an eater of food"—"i.e., possessed of good appetite:"—who knows and meditates upon the above-described letters of udgitha—"i.e., the letters composing the word "udgitha:"

अथ खलबाणी: समृद्धिपलग्राणीत्युपासीत चेच सामा स्तो-प्यन्द्यातत्त्मामोपवर्ते ॥ ५ ॥

Next follows the fulfilment of blessings one ought to meditate upon the objects contemplated one ought to reflect on the Sāma with which he is going to praise. (8)

Com.—Now follows the explanation of the method by which a fulfilment of blessings—i.e., desires—would result. "Upasaranas" are the objects to be contemplated. How is one to meditate upon this? He is to meditate thus: The particular Sāma by which the singer-priest would be going to praise—that Sāma one ought to reflect upon, with reference to its origin, &c.
On the *Rûk* in which that *Sâma* occurs, on the Rishi by whom it was seen, on the Deity which he is going to praise,—on all these one ought to reflect.

*Com.*—One ought to reflect upon the Deity, &c., of the *Rûk* in which that particular *Sâma* occurs, and also on the Rishi by whom that *Sâma* was seen. And one ought also to reflect upon the Deity which he is going to praise.

One ought to reflect upon the metre in which he is going to praise. One ought to reflect upon the hymn with which he is going to praise.

*Com.*—By whatever metre—*Gâyatrî*, &c., one is going to praise, that metre he ought to reflect upon. And the hymn by which he is going to praise, that hymn he ought to reflect upon. We have the *Atmanepada* in "*Stoshyumâna*" because the subsidiary result of the Hymn (*Stoma*) accrues to the singer himself.

The quarter that one is going to praise, that quarter he ought to reflect upon.

*Com.*—One ought to reflect upon the presiding Deity, &c., of the quarters which he is going to praise.
Lastly, having approached himself, he ought to sing the praise, thinking of his desire, without making mistakes. Quickly will be fulfilled for him the desire, desiring which he would sing the praise,—yea, desiring which he would sing the praise. (13)

Com.—At the end,—i.e., after he has duly reflected upon the Sāmu, &c., the singer-priest should approach himself,—i.e., reflect upon himself with reference to his family name, &c., and then sing the praise. “Thinking of his desire,” and “without any mistakes”—i.e., not making any mistakes of accent and pronunciation, &c. And thence for one who knows this, his desires become fulfilled—the desires for the sake of which he would sing the praise. The repetition is with a view to show reverence (for the subject treated).

Thus ends the Third Khanda of the first Adhyāya.
Com.—"The syllable Om, &c.," is repeated again with a view to recall the subject proper of the discourse because it had been interrupted by the mention of the meditation of the letters of the word "Udgīthā," and in order to arrest the attention from going astray. Now begins the explanation of the injunction that one ought to accomplish the meditation upon the syllable treated of here, endowed with the properties of immortality and fearlessness.

The gods, fearing death, entered upon the triadic knowledge. They covered (themselves) with the metrical hymns. And because they covered (themselves) with them, therefore the metrical hymns are called Chhandas.

Com.—It is explained that the gods did when they were afraid of death, i.e., of the killer. They entered upon triadic knowledge, i.e., they commenced the performance of actions prescribed in the Vedas, thinking this to be a protection against death. And further, in the course of an action, they continued to do japa and homa with the metrical hymns not used in that particular action, and thereby covered themselves. And because they covered themselves by means of the metrical hymns, therefore these hymns are called "Chhandas."

Therefore these hymns are called "Chhandas."
Then just as one would see a fish in water, so did Death observe the gods in Rik, Sāma and Vajus. And the gods knowing this, rose from Rik, Vajus, Sāma, and entered the Svāra.

(3) 

But.—Just as in the world, fishermen see the fish in water, not very deep, thinking the fish to be easily accessible by means of fishing-hooks and draining of water so did Death see the gods, that is to say,—Death thought the gods to be easily accessible by means of the neglect of actions. It is now explained where he saw the gods: In the Rik, Sāma and Vajus;—i.e., in action connected with Rik, Sāma and Vajus. And the gods, having purified themselves by vedic actions and having themselves duly purified,—understood the motive of Death. And having understood it, they separated themselves from and rose above the actions prescribed in the Śiṅg-vēda, Yajur-vēda and Sāma-vēda. That is to say, finding it hopeless to be free from the fear of death by means of such actions,—they had recourse to the syllable, called Svāra, which is endowed with the properties of immortality. That is to say, they became engaged in meditation upon the syllable 'Om.' The ēva (in "Svāramēva") has a restrictive sense, and serves to preclude the possibility of the illusion of others, the meaning being that they became engaged in the meditation of this syllable alone.
When one gets (learns) the *Rik*, he loudly pronounces 'Om': the same with *Sâma* and *Yajus*. And this 'Svâra' (accent) is this syllable, the immortal and fearless. Having entered this, the gods became immortal and fearless.

*Com.*—It is now explained how the syllable *Om* comes to be signified by the word “Svâra”. When one acquires the *Rik*, he loudly utters 'Om'; so with *Sâma* and *Yajus*. The "Svâra" is that which is the syllable *Om*, the immortal and fearless. Having entered this, the gods acquired its properties, i.e., became immortal and fearless.

*Com.*—Whoever else knowing this, praises this same syllable, endowed with the properties of immortality and fearlessness,—by 'praise' here is meant meditation,—enters into the same syllable, the 'Svâra,' immortal and fearless. And when he has once entered there, then in the case of the supreme *Brahman*, there is no distinction of greater or less proximity (or closeness of relation) with it; as in the case of people entering a king's palace, there is the distinction of greater or less proximity. Consequently, the immortality by which the afore-said person becomes immortal is the same immortality whereby the gods become immortal,—i.e.,
there is no difference of greater or less degree in the case of immortality.

Thus ends the Fourth Khanda of the First Adhyāya.

**ADHYĀYA I.**

**KHANDA V.**

अथ खलु य उद्दीथ्यः स प्रणवो र प्रणवः स उद्दीथ हस्यसौ वा आदित्य उद्दीथ एप प्रणव उद्दीथ मिति होष्ट्र स्वर्ख्यति || 1 ||

Now verily that which is the *udgītha* is the *Pranava*, and that which is *Pranava* is the *udgītha*. This sun is the *udgītha*, and also *Pranava*; because he (the sun) goes along pronouncing 'Om'. (1)

*Com.*—Having discarded the aforesaid meditation of *udgītha*, as qualified by the notions of Breath and Sun with regard to it,—and subsequently having mentioned the identity of *udgītha* and *Pranava*,—the Śruti now begins to explain the meditation in this identity of the syllable as qualified by a differentiation of Breaths and Rays (*i.e.*, distinction of the Breath in the mouth from the other Breaths and the distinction of the Rays from the sun),—such meditation leading to the acquirement of many sons. Now, verily, *udgītha* is *Pranava*; that which is called "*Pranava*” in the Rig-veda is signified by the word "*udgītha*,” in the Chhândogya (*i.e.*, Sàma-veda).

"This sun verily is the *udgītha*, he is *Pranava"—That is to say, in the Rig-veda too, it is the sun only and nothing else, that is signified by the
word "Pranava." The sun is *udgitha*, why? Because he moves along, pronouncing the syllable *Om* which is called "*udgitha*" "Swaran" is explained as 'pronouncing,' because verbal roots have various significations, or it may mean 'going.' Therefore the sun is *udgitha*.

**Ganita 4vaahmaanipat tansha-samikram svarakoshitit h karyaat-

ki puthrayaach rastami 4 ksthaparyavartyatahvan. Bete the abhidhayasthitvam-

vitrivatam || 2 ||

To Him did I sing, therefore, thou art my only one, thus said Kaushitaki to his son. 'do thou reflect upon the rays, then wilt thou have many (sons). This with reference to the gods.

**Com.—Before Him did I sing,—i.e., having identified the Sun with his rays, I meditated upon Him. For this reason, thou art my only son,—Kaushitaki, the son of Kushitaka, said this to his son. Therefore, do thou reflect upon the rays and the sun, as distinct (from one another). The form "pa.yovartaayatii" is due to its being related to "swam." "Thus wilt thou have many sons." This with reference to the gods.

**Adhyayam 2 pavan samay: pramaasatmyaparaasatiyatahit bhang-

svarakritya || 3 ||

Now with reference to the body: one ought to meditate upon the Breath in the mouth, as *udgitha* because it moves along pronouncing *Om*. (3)

**Com.—After this is described that with reference to the body "one ought to meditate upon the Breath in the mouth as the *udgitha*"—This is to be explained as before. Because this, Breath, also
moves along pronouncing ‘Om’, that is to say, the Breath in the mouth pronounces ‘Om’, giving permission, as it were, for the Speech, &c., to function; and at the time of death, people getting near the dying person, do not hear this pronunciation of *Om* by the Breath of the dying man. From analogy we infer that the pronunciation of ‘Om’ by the sun too is only in the way of permission.

To him did I say, therefore thou art my only one, thus said Kaushitaki to her son: “Do thou sing to the Breaths as manifold, so that thou mayst have many.”

Cont. — To him did I say, as before. Therefore, thou must think of the Breath in the Mouth as well as Speech, &c., as the *ugitha* qualified by differentiations, and should mentally sing to them as various and manifold. The form *adhyāga&tāt* is to be explained as *awnartayāt* as above. So that I may have many sons — with this motive (thou should sing) Inasmuch as the idea of *ugitha* being the single Breath (the Breath in the mouth as identical with all other Breaths) and the single sun (considered as identical with the rays), results in the obtaining of a single son — it is faulty and as such discarded; consequently, one ought to think of the difference of the rays (from the sun) and of Breaths (from one another), as enjoined in this section, as resulting in many sons.
अथ खल्दे य व उद्दीध: स प्रणवो य: प्रणवं स उद्दीध इति हृद्धशनांवैवपि दुरुल्लतमनन्तस्माहर्तत्त्वमनस्माहर्तलि। ५ ॥

Now, verily that which is utdatta is Pranava, and that which is Pranava is utdatta. (If one knows this) then from the seat of the Hotri priest all missing is rectified,—yea is rectified. (5)

Com.—The identification of Pranava and utdatta has already been explained; the result of this is now laid down: "Hotrishadana" is the place, sitting in which the Hotri priest gives instructions. ‘From the seat of the Hotri priest’ means ‘from the duties of the Hotri priest rightly performed’; because from a mere place no result could follow. What follows from this is that whatever is incorrectly sung—i.e., whatever mistake is committed by the utdatri priest, in the due performance of his duties—is rectified; just as medication rectifies the discrepancies of the humours (of the body).

Thus ends the Fifth Khanda of the First Adhyāya.

ADHYĀYA I.

KHANDA VI.

इयमेवभृत्य: साम तदेवतेतद्वामृच्यामृच्यायूद्ध साम तस्माहव्याहृत्यः साम गीयत इयमेव साब्रिचितस्मात्साम। १ ॥

This is Rik; and fire is Sāma. This Sāma rests on that Rik; therefore, the Sāma is sung as resting on the Rik. This is ‘Sā’ and fire is ‘ama,’ and that makes ‘Sāma.’ (1)
Com.—Now, is laid down another method of meditation on udgīthā, for the accomplishment of all ends. This Earth is Rīk,—i.e., one ought to think of Rīk as the Earth. In the same manner, Fire is Sāma, i.e., one ought to think of Sāma as fire. It is now explained how Earth and Fire have the character of Rīk and Sāma respectively. This Sāma named ‘fire’ rests on the Rīk in the shape of this Earth,—i.e., it is located upon this, just as the Sāma does on Rīk. It is for this reason, that even now the Sāma-singers sing the Sāma as resting upon Rīk. Just as Rīk and Sāma do not absolutely differ from one another, so also do the Earth and Fire. How is that? This Earth indeed is ‘Sā’,—i.e., denoted by the first half of the word ‘Sāma’ and the Fire is ‘ama,’ i.e., signified by the other half of the same. Thus, the two, Fire and Earth, being signified by the same word ‘Sāma,’ constitute ‘Sāma.’ Therefore, the two Earth and Fire, do not differ from each other absolutely, and are mutually interlaced, just like Rīk and Sāma. And for this reason, to Earth and Fire belong the characters of Rīk and Sāma,—such is the meaning. Some people explain the passage: “This is Sā, and Fire ama” as being for the purpose of enjoining the thinking of the letters of the word “Sāma”, as Earth and Fire.

अन्तरिक्षेमेववर्तस्य: साम तदेतेदेतस्यामुच्चब्यूङ्गुधर्म्बस्माब्रह्मादिहस्यरोत्त्वस्यसम्पायरसस्यस्यसमप्रमहन्ति || २ ॥

वौरेवावादित्वस्य: तदेतेदेतस्यामुच्चब्यूङ्गुधर्म्बस्माब्रह्मादिहस्य सामयस्कृतमहन्ति वौरेव सामाः सामिस्कृतमहन्ति || ३ ॥

The sky is Rīk, and the air Sāma; this Sāma
rests on that Rik; therefore, the Sāma is sung as resting on the Rik. The sky is 'Sa' and the air is 'Sāma'. and they constitute Sāma. (2)

The Heaven is Rik, and the sun is Sāma. This Sāma rests on that Rik, therefore, this Sāma is sung as resting on the Rik. The Heaven is 'Sa' and the sun is 'ama', and they constitute Sāma (3)

Com.—" The sky is Rik, the air Sāma, ' &c , is to be explained as before.

The stars are hik, and the moon Sāma, this Sāma, rests on that Rik, therefore, the Sāma, is sung as resting on the Rik; the stars are 'Sa', and the moon 'ama' and they make up ' Sāma'. (4)

Com.—The moon is the lord of all the stars; hence it is called "Sāma."

Now, the white light of the sun is Rik; and the blue exceeding darkness is Sāma. This Sāma rests upon that Rik, therefore, this Sāma is sung as resting upon that Rik (5)

Com.—That which is the white light in the sun is Rik. And that in the sun, which is extremely blue or dark, is Sāma. This (blackness in the sun) is seen only by those whose sight (or mind) is well-controlled.
The white light of the sun is 'Sô' and the blue exceeding darkness 'amâ', thus, they make 'Sumâ'.

Now, the golden person that is seen in the sun,—the person with golden beard and golden hair,—all is golden, to the very tips of his nails.

Com.—These lights of the sun, the white and black, are Sô and 'amâ'—thus making ‘Sumâ’.

Now, “the person inside the sun” who appears as if made up of gold it is not possible for the God to be made of gold; firstly, because in that case, it would not be possible for him to have Sumâ and Rîl for his joints, and to be free from evil. For, anything made of gold, being inanimate, cannot be touched by evil, and as such, it (the evil) could not be prohibited (with regard to it). And secondly, because the person in the eye is not perceived to be so (made of gold). Therefore, the word “Hîroamnîya”, (golden) must be explained as an elliptical simile, signifying “bright, effulgent,” (lit consisting of light). The interpretation of the following words also is similar. “Purusha” (person) is that which lies in the body (puru sâlê) or that which fills up (pîrayati) the body. Such a person in the sun, who is seen, by those whose exterior eye has been suppressed (from activity) and whose minds are well controlled, by such means as leading a life of studentship and the like (Brahmacharyâ, &c.).

Inasmuch as even of one who is bright, the beard and hair might be black, it (the shape of these in
the Solar Person) is specified: "with golden beard and golden hair"—i.e., his beard and hair are also effulgent (i.e., consist of light only). "Pranakha" is the tip of the nail; all (his limbs), to the very tips of the nails, are "golden"—i.e., consist of light.

His eyes are bright like red lotus; and His name is 'ut', He has risen above all evil. He verily rises above all evil, who knows this. (7)

Com.—Of this person of golden colour, there is a further peculiarity in the eyes. How? "A'sa, of the monkey"—A'sa = A's, to sit + ghan, instrumental. 'A'sa' means that portion of the monkey's back on which it sits. And the eyes of that person is bright like the lotus which is like the seat of the monkey. Inasmuch as the monkey's seat is compared to the lotus to which the eyes are compared, the simile cannot be said to be lower than the dignity of the eyes. Of this Person, endowed as He is with the aforesaid qualities, the secondary name is "Ut". Why secondary? Because this God (Person) has risen above all evil and its effects. It will be explained later on, that "this Self is free from evil, &c.,&c." (Udita = ut + ita, gone or risen above). For this reason, He is named "Ut". One, who knows in the aforesaid manner this person, named "ut", endowed with the aforesaid properties, he too rises above all evil. "Ha" and "Vâ" are indeclinables, signifying certainty, the meaning being it is certain that he rises, &c.,
Of Him, Ṛik and Sāma are joints, therefore is He udgītha. Hence (is the priest called) ‘Udgātā,’ inasmuch as he is the singer (gātā) of this (person named ‘Ut’). He is the lord of the worlds beyond that, as also of the desires of the gods. This with reference to gods.

Com.—With a view to explain that the aforesaid god is udgīthā, just like the sun, &c., it is declared. “Of Him Ṛik and Sāma are the joints.” As the God is the Self (essence) of all, inasmuch as He is the lord of the desires of all the worlds, high and low,—it is only reasonable that He should have Ṛik and Sāma, in the shape of the Earth and Fire, for His joints, also because He is the source of all. And since He is named “Ut” and has Ṛik and Sāma for His joints, therefore, He is mystically called “Udgīthā”—the God being fond of things mystic—this name being suggested by the fact of His having Ṛik and Sāma for His joints. Such is the meaning of the sentence, “therefore He is Udgīthā.” For this reason is the priest called “udgātā,” the singer of Ut. Because he is the singer (gātā) of this God named “Ut,” therefore is “Udgātā” the well-known name of the Udgātrī priest. This god, named “Ut” is the lord of all the worlds that are beyond—i.e., above—that, i.e., the Sun. The particle “Cha” implies that He is not only the lord of these (worlds), but He also upholds (or supports) them,—as declared in such
mantras as "He upheld this Earth and the Heaven," &c., &c. And further "He is the lord of the desires of the gods" "Thus with reference to gods"—i.e., we have described the form of the god "udgitha," with regard to gods.

Thus ends the Sixth Khand of Adhyāya I.

ADHYĀYA I.

KHANDA VII.

अध्यायात्म वागिनकर्षणः साम तद्वैताद्यानुप्राध्यवृद्धसंसाम तस्मात्यानुप्राध्यवृद्धसंसाम गीतेः। वाणव सा प्राणामस्मरतसः॥१॥

Now, with reference to the body Speech is Rik, Breath is Sāma. This Sāma rests on that Rik, therefore, the Sāma is sung as resting on the Rik. Speech is 'Sā' and Breath 'ama' and that makes 'Sāma'.

Com.—Now, we explain that with reference to the body "Speech is Rik and Breath Sāma," on account of the similarity of position above and below. By "Breath" is meant the nose together with the air (breathed). "Speech is 'Sā' and Breath is 'ama', &c.", as explained before.

चतुर्वर्ति साम तद्वैताद्यानुप्राध्यवृद्धसंसाम तस्मात्यानुप्राध्यवृद्धसंसाम गीतेः। चतुर्वर्तिस्वायत्मारमरतसः॥२॥

The eye is Rik, and the self is Sāma. This Sāma rests on that Rik; therefore, the Sāma is sung
as resting on the Rik. The eye is ‘Sā’ and the self ‘ama’ and that makes ‘Śūma’.

Com.—“The eye is Rik and the self Śūma’, by ‘ātman’ here is meant the shadow-self; and this Śūma, because it rests in the eye (as Śūma rests in Rik.)

The ear is Rik, and the mind is Śūma. This Śūma rest on that Rik, therefore, the Śūma is sung as resting on the Rik. The ear is ‘Sā’ and the mind ‘ama’, and that makes ‘Śūma’.

Com.—“The ear is Rik and the mind Śūma;” the mind is “Śūma”, because it controls the ear.

Now, the white light of the eye is Rik, and the blue extreme darkness is Śūma. This Śūma rests on that Rik; therefore, the Śūma is sung as resting on the Rik. The white light of the eye is ‘Sā’ and the blue extreme darkness ‘ama’, and that makes ‘Śūma’.

Com.—“The white light of the eye is Rik”, and the blue extreme darkness,—like that in the sun,—which is the substratum of vision, is Śūma.

The white light of the eye is Rik, and the blue extreme darkness is Śūma. This Śūma rests on that Rik; therefore, the Śūma is sung as resting on the Rik. The white light of the eye is ‘Sā’ and the blue extreme darkness ‘ama’, and that makes ‘Śūma’.

Com.—“The white light of the eye is Rik”, and the blue extreme darkness,—like that in the sun,—which is the substratum of vision, is Śūma.

Now, the white light of the eye is Rik, and the blue extreme darkness is Śūma. This Śūma rests on that Rik; therefore, the Śūma is sung as resting on the Rik. The white light of the eye is ‘Sā’ and the blue extreme darkness ‘ama’, and that makes ‘Śūma’.

Com.—“The white light of the eye is Rik”, and the blue extreme darkness,—like that in the sun,—which is the substratum of vision, is Śūma.

The white light of the eye is Rik, and the blue extreme darkness is Śūma. This Śūma rests on that Rik; therefore, the Śūma is sung as resting on the Rik. The white light of the eye is ‘Sā’ and the blue extreme darkness ‘ama’, and that makes ‘Śūma’.

Com.—“The white light of the eye is Rik”, and the blue extreme darkness,—like that in the sun,—which is the substratum of vision, is Śūma.
Now, the person who is seen in the eye,—He is \textit{Rik}, He is \textit{S\'\=ma}, He is \textit{Uktha}, He is \textit{Yajus}, He is \textit{Brahman}. Of this (person) the form is the same as the form of that (person); His joints are the same as those of the other, and His name is the same as that of the other.

\textit{Com.}—“The person that is seen in the Eye”, &c., as before. This is the \textit{Rik} with reference to the body, and speech, &c., and the Earth, &c., are so, with reference to gods. It is well-known that \textit{Rik} consists of letters composed in metrical lines, the same is the case with \textit{S\'\=ma}. Or, being mentioned with “\textit{Uktha},” ‘\textit{S\'\=ma}’ may mean the ‘\textit{Stotra}’ hymn; “\textit{Uktha}’ is the ‘\textit{S\'\=stra}’ hymn, and different from this is \textit{Yajus}—all such sentences as end in ‘\textit{Sv\=aha}’ ‘\textit{Sv\=adha}’ ‘\textit{Vashat},’ &c., are \textit{Yajus}; and all this is this (person), because he is the essence (self) of all, and the source of all, as we have already explained (before) “He is \textit{Brahman}” means that He is the \textit{three Vedas}, inasmuch as what form the subject of the present discourse are \textit{Rik}, &c. “Of this person in the eye, the form is the same, &c.,” refers the aforesaid form to the present case. What is it? The same as the form of that,—i.e., of the person in the sun, that is to say, the “golden colour”, &c., mentioned above with reference to gods. The joints of this Person in the eye are the same as the joints of that Person in the sun. His name is the same as the name of that Person in the sun—viz., “\textit{U}t” and “\textit{Ud\=g\=itha}”. If it be urged that inasmuch as there is difference of position, and there are references of the form, properties and name (of the one to the other), and as the objects of
control are laid down as different,—there must be a difference between the Person in the sun and that in the eye”; —(we reply) not so; because, it is not possible for one and the same (meditator) to be both, one by (meditating upon) that (person in the sun) and another by (meditating upon) this (person in the eye). That is to say, the meditator of the person in the sun becomes the lord of the worlds beyond the sun, and the meditator on the person in the eye becomes the lord of the world lower down; now, for one and the same meditator, it is not possible to acquire two different forms, therefore, the person in the eye must be held to be the same as the person in the sun. It it be argued that “one and the same thing may have a dual form through its becoming divided two-fold,—as will be declared later on that ‘he becomes one-fold, he becomes three-fold, &c.’”—then (we reply) not so: since it is not possible of a single sentient being, which is impartite, to be divided. Therefore, it must be admitted that that with reference to gods and that with reference to the body are one and the same. The reference of form, &c., which you have asserted to be the grounds of difference, do not imply any difference. What they do is only to preclude any doubts as to these two being different on account of the difference of their positions.

स पृष्ठे चैत्तस्मादविभिषो छोकार्रतेय्या चेष्टे मनुष्यकामाना चेति तथ इमे बीणायमागयन्त्वेति ते गायत्रितत्तमार्गं धनसनय्। ॥ ६ ॥

Of all the worlds that are beneath that (the eye), He is the lord, as also of the desires of men.
Therefore, those that sing to the lyre sing Him alone and hence they obtain wealth.  

Com.—“Sa ēśā”—the person in the eye. Of all the words that are below this self with reference to the body, He is the lord, as also of all desires in connection with men. Therefore, those that sing to the lyre sing Him alone; and because they sing the Lord, therefore, they become endowed with wealth.

अथ एते देवं विद्वानसाम गायत्रुभो स गायति सोंमूलेव स एष स चामुण्डपराश्रियो लोकास्ताः श्राद्धातिदेवकामः।

|| 7 ||

He who knowing this, sings Sāma, sings to both. Through that (person in the sun), he obtains the worlds beyond that (sun), and the desires of the gods.

Com.—One who, knowing this—i.e., knowing the aforesaid god ‘Udgītha’—sings a Sāma, then he sings to both the person in the sun, as well as the person in the eye. The result accruing to such a knower is described. On who knows this obtains the worlds that are beyond that (sun), and also the desires of gods,—that is to say, after having become the god in the sun, &c., &c.

अथाभिनेन्ये चेतस्मादवर्जोलोकास्ताः श्राद्धातिदेवकामसामाः।

|| 8 ||

कः ते कामागायानीयेव वेव कामागानेष्येष्येव विद्वानसाम गायति साम गायति।

|| 9 ||

And through this (person in the eye), one obtains the worlds that are beneath this (the eye).
and also the desires of men. Therefore, verily, the ulgātri priest, knowing this, should say the following (to the sacrificer).

‘What desire shall I obtain for thee, by singing?’

He becomes capable of obtaining desires by singing, who, knowing this, sings a Sāma,—yea, sings a Sāma.

Com.—Through this—person in the eye—one obtains the worlds beneath the eye, and also the desires of men;—that is to say after he has become the person in the eye. Therefore, the ulgātri priest knowing this should address the sacrificer, and ask him “What desire, object, shall I sing out for thee?” since the ulgātri priest, knowing this, becomes capable of accomplishing a desirable end by means of singing. Who is so capable? One, who knowing this, sings the Sāma. The repetition (in the end) is with a view to indicate the end of the (treatment of) meditation (on the ulgītha).

Thus ends the Seventh Khand of Adhyāya I.

ADHYAYA I.

KHANDA VIII.

तयो हादशैथिकुशलावस्मृतुः शिल्कः शालिवत्यश्वेतनिधि
दार्म्यः प्रवाहणो जैविकिरिति ते होधुश्त्रैथिकं वे कुशलं
स्वः हन्तोदशैथिकं कथा वनाम इति \| 1 \|

There were three (persons) well-versed in \ulgītha\, Silaka Sālāvatya, Chaikitāyana Dālbhya and Pravāhana Jāivali. They said: “We are well-
versed in udgitha, let us have a discussion on udgitha."  

Com.—The syllable ‘Om’ being capable of being meditated upon in various ways, the sruti introduces another method of its meditation, resulting in the highest (happiness.). The story is introduced with a view to make the comprehension (of the subject) easy. "Three", i.e., three in number. ‘Ha,’ signifies tradition, “Such is the tradition.”—“They were well-versed in the udgitha”—i.e., efficient in the knowledge of udgitha,—that is to say, among certain persons congregated in a certain place at a certain time, and for a certain purpose, these were the three versed in it; for, certainly in the whole world, these three alone could not have been knowing the udgitha, and we hear of such persons as Ushasti, Jānasruti, Kaikēya, &c., being almost omniscient. Who were these three? Silaka, the son of Sālavata,—the son of Chikitāyana, among the descendants of Dālbha (or this person may have been known as the son of two men, Chikitāyana and Dālbha),—and Pravāhana, the son of Jīvah. These three persons said: “We are known to be well-versed in udgitha; therefore, if you all permit, we shall have some discussion on udgitha—i.e., we shall consider the udgitha, in the way of questions and answers.” And by a discussion among people versed in it, there would be a destruction of all mistaken notions, appearance of fresh cognitions, and removal of doubts. Therefore, it is advisable to bring together people knowing a subject—such is the signification of the story. We find such meeting of Silaka, &c., in the present instance.
They said 'yes,' and sat down. Then Pravâhana Jaivali said: 'You, sirs, speak first, and I shall listen to the words of two Brâhmanas conversing.'

Com.—Having said "yes", they sat down. Then, inasmuch as a king is more forward (than the rest), Pravâhana Jaivali said to the other two: "Do you both, revered ones, speak first." From the force of the expression "two Brâhmanas" it appears that the speaker was a King (Kshatriya). "I shall listen to what you two say." On account of the addition of "speech", some people take it to imply "words without any sense."

Then Silaka Sâlâvatya said to Chaikitâyana Dâlbhya: 'Well, may I question you?' 'Do question' he said.

Com.—Out of the two thus addressed Silaka Sâlâvatya said to Chaikitâyana Dâlbhya: "If you permit, I shall question you", and being thus addressed, the other replied, "Do question."

'What is the essence of Sâma?' He said, 'Tune.' 'What is the essence of Tune?' He said
'Breath', 'What is the essence of Breath?' He said 'Food', 'What is the essence of food?' 'Water'

Com.—Having obtained permission he said: 'What is the essence or substratum, or final principle, of Sāma'? By 'Sāma' here is meant the udgīthā, because it is this, that, as an object of meditation, forms the subject of the present discourse; and it will be said later on that 'udgīthā is the highest', &c. Being thus questioned, Dālbhya said: 'Tune,'—because the Sāma consists of tunes; and that of which a certain thing consists, is its essence, or substratum, just as the jar, &c., have clay for their substratum or essence. 'What is the essence of Tune?' He replied 'Breath,'—inasmuch as tune is accomplished by means of breath; breath is its essence. 'What is the essence of Breath?' He replied 'Food,'—because the breath rests on food, as declared by the Srutis, 'Breath dies up, without food,' and 'Food is the string'. 'What is the essence of food?' He replied 'Water,'—because food is produced out of water.

अपां का गतिरित्यसौ लोक इति होवाचातुष्य लोकस्य का गतिरिति न स्वर्ग लोकसतिर्येणिति होवाच स्वर्ग । वर्ग वाक्य सामाभिस्मत्याय: स्वर्गसः स्तावः हि सामेति || ९ ॥

'What is the essence of water?' He said 'That world.' 'What is the origin of that world?' He said 'One ought not to carry (the Sāma) beyond the world of Heaven, we locate the Sāma in the world of Heaven, since Sāma is praised as Heaven?' (5).
Com.—‘What is the essence of water?’ He said ‘That world’,—because it is from “that world” (Heaven, that rain is produced). ‘What is the essence of that world?’—being thus questioned, Dālbhya said: “No one should carry the essence of Śāma beyond that world of Heaven. Therefore, we too locate the Śāma in the world of Heaven, that is to say, we recognise the Śāma as resting in Heaven; moreover, as Śāma is praised as “Heaven,”—in such Srutis as “The Śāma-śāstra is the world of Heaven.”

Then Śilaka Sālavatya said to Chañkitāyana Dālbhya: “Your Śāma, verily, O Dālbhya is not completely established. If now, some one were to say your head shall fall off, surely your head would fall off.” (6)

Com.—Śilaka Sālavatya said to Chañkitāyana Dālbhya: “Your Śāma is not completely established,”—that is to say, “you have not mentioned its final essence, the highest” ‘Va’ recalls the scripture (with regard to Śāma), as does also ‘Kila’. If some knower of Śāma, not tolerating such inadequate treatment, were, at this time, to say ‘since you wrongly know the incomplete Śāma to be completely established, on account of the fault of making such an assertion, your head shall fall off, then, since you have committed such a fault your head would fall off, undoubtedly, though I do not utter any such imprecation,—such is the meaning.
Objection. "If he committed a fault for which his head would fall off, it should have fallen even without another person saying so; and if it did not fall off without such saying, it would not fall off even on someone saying so. Otherwise, (if even without a fault, one's head could fall off merely on account of someone saying so, then) such assertion by others would bring about the approach of (the results of) actions not performed, and the destruction (of the effects) of those performed," Reply. This objection does not stand, inasmuch as the actions performed whether good or bad, depend, for the manifestation of their results, upon the agencies of place and time. In the same manner, the ignorance, which is the cause of the falling off of the head, depends upon the agency of another person's declaration.

"Well then, may I learn this from you, Sir?" He said 'Learn.' 'What is the essence of that world?' He said 'This world.' 'What is the origin of this world?' He said 'One ought not to carry the Sāma beyond this world as its rest. We locate the Sāma in this world as its rest: for Sāma is extolled as 'rest.'

Com.—Being thus addressed, Dālbhya said: "Well, may I learn from you on what the Sāma rests?" Sālāvatya replied: "Learn it." "What is the
essence or substratum of that world"?—being thus asked by Dālbhya, Sālavatya replied "This world",—since this world supports that world (Heaven) by means of sacrifices, gifts, offerings, &c., as declared in the Sruti: 'Thus the gods live upon gifts'; and further it is a perceptible fact that this earth is the support of all creatures; therefore, of Sāma also, this world is the rest (or support). Being asked "What is the substratum of this world?" Sālavatya said "One ought not to carry the Sāma beyond this world, as its rest; hence, we locate the Sāma in this world, as its rest; because, Sāma is extolled as rest,"—so says the Sruti. "This (Earth) is the Rathantara (Sāma)."

तह प्रवावणि जैवलिङ्क्षचान्तवेन्द्र किल्ले शालवत्य साम यस्ते तत्तथे भूमानन्यूथर्ये विधिपरिभाषामूर्त्ति विि विपुलितिः कन्ता- हेमेतद्वृद्धगतो वेदनीति विद्वीति होवाच || 8 ||

To him said Pravāhana: "Your Sāma verily O Sālavatya, has an end. And if any one were now to say your head shall fall off, surely your head would fall off." "Well then, may I learn this from you sir?" He said "Learn." (8)

Com.—When he had said this, Pravāhana Jaivali said to him: "O Sālavatya, your Sāma (the Earth) has an end (is perishable)"; &c., &c., as before. Then Sālavatya said: "Well then, may I learn it from you, sir?" He replied "Learn it." And being thus permitted, Sālavatya asked (him).

Thus ends the Eighth Khanda Adhyāya I.
ADHYÁYA I.

KHANDA IX.

What is the essence of this world?" "He said, Ā'kāsa," for, all these creatures are produced from Ā'kāsa and return into Ā'kāsa. Because, Ā'kāsa is greater than these, therefore Ā'kāsa is the substratum.

Com.—'What is the essence of this world? Ā'kāsa,' replied Pravāhana,—by Ā'kāsa is meant the supreme Self, as declared in the Sruti. "He is Ā'kāsa by name." The production or creation of all creatures is its work, and in it do all creatures become dissolved. As will be declared later on: "It created Light; Light in the Supreme Deity, &c., &c." All these creatures—movable and immovable—are produced out of Ā'kāsa in the order of Light, food, &c.,—by its innate energy. "They return into Ā'kāsa",—i.e., at the time of Universal Dissolution, return to It, in the reverse order. Because Ā'kāsa is greater than all these creatures, therefore It is the supreme substratum (essence) of all these creatures, at all times.
This is the udgitha, highest and best, this is endless. He who, knowing this, meditates upon udgitha, the highest and best, has what is highest and best, and he wins the highest and best worlds.

Com.—This is the highest of the high and best of the good, udgitha,—i.e., the fully equipped Supreme Self. Hence, it is endless, without an end. One who, thus knowing this to be the highest and best Supreme Self, without an end, meditates upon the highest and best udgitha,—to him accrues the following result—the life of such a knower becomes high and excellent,—this is the visible gain; and the invisible gain is that he wins the high and excellent, gradually improving worlds up to the Brahmac A'kāsa. These results accrue to one who, knowing this, meditates upon udgitha.

Atidhanvā Saunaka, having taught this to Udara Sāndilya, said: “As long as, among your descendants, they will know the udgitha, their life will be higher and better than ordinary lives.”

Com.—And further, knowing this udgitha Atidhanvā, the son of Sunaka, taught this doctrine of the udgitha to his disciple Udara Sāndilya, and
said: "So long as, in the line of your descendants, they (your descendants) will know this udgitha, their life will be higher and better than the lives that are ordinarily known.

तथादमुर्मिल्लौके लोक इति स य एतद्वे विदानुपाटे परोव- रीय एव हास्यामिल्लौके जीवनं सवति तथादमुर्मिल्लौके लोक इति लोके लोक इति ॥ १ ॥

'And so will their state in that other world be.' One who thus knows and meditates,—his life in this world becomes the highest and best, and so all his state in that other world—yea in that other world.

Com.—"And in the other invisible world, their state will be the highest and best"—so said Atidhanvâ Saunaka to Udara Sândilya. In order to remove the doubt—that "though such results would accrue to the great ones of old, yet they could not belong to us of this cycle"—it is added that even now, one who knowing this meditates upon the udgitha,—his life in this world will be the highest and best, and so will his state be in that other world.

Thus ends the Ninth Khanda of Adhyâya I.
ADHYAYA I

KHANDA X

When these Kurus had been destroyed by thunder and hail, Ushasti Châkrâyana, with his chûla-wife, lived in a deplorable condition, in the village of the possessor of elephants.

Com.—In connection with meditation on udgitha, one ought also to meditate upon the "Prastâva"—"Pratihâra"; and with a view to explain this, the present Khanda begins. The story is meant to make the comprehension (of the subject) easier. When the crops in the Kuru country had all been destroyed by thunder and hail, and consequently famine had set in, Ushasti, the son of Châkrâyana, together with his wife who had not reached womanhood, lived in Itbhâyagrâma (i.e., the Grâma or village, belonging to Ibhaya' or one who possesses elephants). "in a deplorable condition," i.e., arrived at the last stage of deplorability in the house of somebody.

He begged food of the possessor of elephants, who was eating beans. He (the possessor) said to
him "I have no other (food) than these, which are put up before me."  

Com —Wandering about in search of food, fearlessly went over to the Master of Elephants who was eating beans of an inferior quality, and begged his food of him. The Master of Elephants said to Ushasti. "I have got no beans save those that are being eaten by me and are impure (or stale), that have been thrown into this plate of mine. So, what can I do?" Then Ushasti replied.

"Give me out of these" he said. He gave them to him. He said 'Well, here is water.' He replied: 'I would be drinking something left by another (and hence impure).'

Com.—"Out of these," i.e., these, "give me" he said. These, the Master of Elephants, gave to Ushasti. "Take this water near me to drink"—being thus addressed he (Ushasti) said: "If I will drink out of this, I will be drinking something left by another and hence impure." Being thus addressed, the other said

"Are not these also left over and impure?" He replied: "I will not live, if I do not eat these, while as for a drink of water, I can get it whenever I like."

Com.—"Are not these beans also impure?" On this, Ushasti said: "If I do not eat these
beans, I will not live; whereas I can get a drink of water whenever I like. The meaning of this is that one, who is endowed with knowledge and fame, and capable of helping himself and others,—if such a one, falling under the aforesaid deplorable condition, should do such a thing (eat unclean food), no demerit touches him. A mean action is faulty, only when it is performed even while there are actions that are not mean, and which would as easily save one's life;—that is to say, under this latter circumstance if some one were to perform such mean actions, being proud of his knowledge, then a fall into hell would be sure to follow. These meanings are implied by the insertion of the word “pradránaka” (in a deplorable condition).

Having eaten them, he gave the remainder to his wife. She had eaten before; and having taken them, she kept them away. (5)

Com.—Having eaten them, he gave the remainder to his wife, having been moved to pity for her. She, the child-wife had obtained food, before getting the beans. Still, in keeping with the character of (good women), she did not reject the beans, but took them from her husband's hands, and laid them aside.
Next morning, on awaking, he said: “Alas, if I could get something to eat, I would get a little of wealth: The king here is going to perform a sacrifice; and he should appoint me to all the priestly offices.”

Com.—He, knowing what she had done, having risen from sleep in the morning, spoke out, within the hearing of his wife: “Alas, if I could get even a little to eat, then having eaten it, and become strong enough, I would go and obtain a little wealth, and then we would have a livelihood.” He shows the reason of his hope for wealth. “This king, not very far from here, is going to perform a sacrifice.” The Atmanepada in “Yakshyate” “is due to the fact of the king being the sacrificer to whom its result would accrue.” And the king, having found a fit person in me, would appoint me for the performance of all the priestly duties in connection with the sacrifice.”

ः जायोवाच हन्त पत्र इस एव कुल्मावा इति तान्वादित्वाक्षमु यह वितलमेयाय || ७ ||

His wife said to him: O my lord, here are these beans. Having eaten them, he went over to the sacrifice that was being performed.

Com.—He having said this, his wife said to him “Well, O my lord, take these beans, which you had made over to me.” Having eaten them, he went over to the king’s sacrifice, which was being performed (or laid out) by the priests.

तन्त्रोद्वृतानः श्वेति स्वायमाणायुपोपविवेश स ह प्रस्तोत्तारशुवा वाच || ८ ||
There sat down, in the orchestra, near the Udgātri priests, who were going to sing out hymns of praise. He said to the Prastotri-priest. (8)

Com.—Having gone there, he went over to the Udgātri-priests in the orchestra—i.e., that in which praises are sung and sat near them. Having sat down he said to the Prastotri-priest.

O Prastotri, if, without knowing the Deity that belongs to the Prastava, thou dost sing it, thy head will fall off. (9)

Com.—"O Prastotri, &c" are meant to attract attention. The Deity that belongs to the singing of the Prastava,—if, without knowing this Deity of the Prastava, thou dost sing it, before me, who know it, then thy head will fall off. "Before me"—This is added because if the head were to fall off even in his absence, then such persons, as know only the action (and not the secret of its Deity, &c.,) would not be entitled to any actions. And this would not be right; inasmuch as we do find actions being performed by persons knowing only the action (and not its meaning, &c.,); and secondly, because we find the sruti laying down the "Southern Path" (for those who do not know the secret meanings); for certainly, if persons ignorant of the secret meaning were not entitled to actions, then the sruti would mention the "Northern Path" only. Nor can it be said that the "Southern Path" is mentioned with regard to only such actions as are prescribed in the srutis (the "Northern Path"
referring to actions prescribed in the *Veda*):—
because of such *srutis*, as "by means of sacrifices and gifts, &c." And further "after having been thus exhorted by me" clearly shows that the ignorant are debarred from priestly duties, only in the presence of a learned person, and not in every case, such as those of *Agnihotra*, actions prescribed in *srutis*, study of the *Veda* and the like;—because we find the *Veda* permitting certain such actions (to be performed by the uninitiated). Thus, it is established that even those that know only the form of the action, are entitled to its performance.

एवमेवोऽध्यातं मुद्या चोद्विष्ठएवं योः प्रतिक विष्ठएवं योः प्रतितिष्ठिति || १० ||

एवमेव प्रतिहारलोकाय धीत्वेवं देवता प्रतिहारस्य योः प्रतितिष्ठिति ते ह मात्रातः

In the same manner, he addressed the *Udgātri* priest: 'O *Udgātri*, if without knowing the Deity that belongs to *udgīthā* thou dost sing it, thy head will fall off.' In the same manner, he addressed the *Pratihartri*-priest: 'O *Pratihartri*, if without knowing the Deity that belongs to the *Pratihāra*, thou shouldst sing, thy head will fall off.' They stopped and sat down in silence. (10. 11)

*Com.*—In the same manner, he addressed the *Udgātri* priest and the *Pratihartri*-priest. The rest is similar to what has gone before. "They"—the *Prasūtra*-priest, &c.—"stopped," *i.e.*, desisted from
their respective actions, for fear of their heads falling off, and sat down in silence, without doing anything else.

Thus ends the *Tenth Khanda* of *Adhyāya I*.

---

**ADHYĀYA I.**

---

**KHANDA XI.**

---

अथ हेन उजमान उदाच भगवन्ते वा अहं विविदिपार्णात्यु-पास्तरसिम चाक्रायण इति होवाच ॥ १ ॥

Then the sacrificer said to him I should like to know you, Sir.' He said 'I am Ushasti Chākrāyana.'

*Com*—After this, the sacrificer, the king, addressed him. 'I should like to know you, respected sir.' Being thus addressed, he said 'I am Ushasti Chākrāyana, a name, which you may have heard.'

स होवाच भगवन्ते वा अहमेसि संधरािंविज्ञेषे पर्यंतिपं भग-वन्ता वा अहमविद्यात्मान्विन् ॥ २ ॥

He said. 'Sir, I looked for you, for all these priestly offices, and not finding you I appointed others.'

*Com.*—The sacrificer said: "Indeed, I did hear of you, as endowed with many qualities, and hence I looked out for you for all these priestly duties; and having searched you, and not having found you I have appointed others."
But now, Sir, please take up all priestly duties. Very well, let these, with my permission, sing the hymns of praise. But as much wealth as you give to them, so much give to me also.' The sacrificer said "very well."

Com.—"Even now, Sir, do please accept the priestly offices." Being thus addressed, Ushasti said: "Very well, but let these,—that had been appointed by you previously,—being gladly permitted by me, sing the hymns of praise. But you must do this. This wealth that you give to all of these Prastotri and the rest,—that much wealth you must give to me." Being thus addressed, the sacrificer said "very well."

Then the Prastotri-priest approached him (and said) "Sir, you said to me, 'O Prastotri, if, not knowing the Deity belonging to the Prastava, thou dost sing it, thy head will fall of;'-which is that Deity?"

Com.—Having heard this assertion of Ushasti, the Prastotri-priest respectfully approached Ushasti, "O Prastotri, &c., you had said to me. Now, which is the Deity that belongs to the Prastava."
He said 'Breath.' For all these creatures merge into Breath alone, and from Breath alone do they rise. This is the Deity belonging to the Prastāva; and if, without knowing this, thou hadst sung it, thy head would have fallen off, after thou hadst been warned by me.

*Com.*—Being thus asked, he said “Breath.” It is true that Breath is the Deity of Prastāva. How? Because all creatures, moveable and immovable, merge into Breath, at the time of dissolution, and again from Breath do they rise, at the time of the creation. Therefore, this is the Deity belonging to the Prastāva, and if, without knowing thus, thou hadst sung it, thy head would surely have fallen off, after thou hadst been warned by me that ‘thy head will fall off.’ Therefore, you did well to desist from the action prohibited by me. Such is the meaning.

Then the Udgåtri-priest approached him. “You, sir, told me, ‘Udgåtri, if, not knowing the Deity belonging to the udgitha, thou dost sing it, thy head will fall off,’—which is that Deity?”

*Com.*—The Udgåtri-priest asked “which is that Deity, which belongs to the udgitha?”
He said 'The sun', for, all these creatures sing to the sun when it stands on high, this is the Deity belonging to the udgīthā, and if, without knowing this, thou hadst sung it, thy head would surely have fallen off, after thou hadst been warned by me.

Com.—Being thus asked, he said "The sun" Because all these creatures sing praises of the sun, when It is high above. (The sun is his Deity.) Because of the similarity of ut (in "Uchchhuti" and "udgīthā"), just as from the similarity of pra (Prāṇa is the Deity of Prastāva). This is the Deity, as before.

Then the Pratihartri-priest approached him. 'You, Sir, told me, O Pratihartri, if, without knowing the Deity that belongs to the Pratihāra, thou dost sing it, thy head will fall off,'—which, then, is that Deity.

Com.—In the same manner the Pratihartri-priest approached him, and asked him "which is the Deity that belongs to the Pratihāra?"

Then the Pratihartri-priest approached him, and asked him "which is the Deity that belongs to the Pratihāra?"
He said 'Food'. for, all these creatures live, when they partake of food, this is the Deity that belongs to the Pratihāra. and if, without knowing this, thou hadst sung it, thy head would surely have fallen off, after thou hadst been warned by me.

Com.—Being thus asked, he said "Food"; because all these creatures live, while they are taking food for themselves. This the Deity that belongs to the Pratihāra. The rest up to "warned by me" is similar to what has gone before. The meaning of the whole of this Khanda is that one ought to meditate upon the Deities of Prastāva, Udqitha and Pratihāra, in the shape of Breath, Sun and Food respectively.

Thus ends the Eleventh Khanda of Adhyāya I.

ADHYA'YA I.

KHANDA XII.

Athaṭ: śoiv utṛgīthasthāna dālāya mātāya va maṇḍrēya: śvāśvāyasmudravāj || 9 ||

Now then, the udqitha of the dogs. Baka Dalbhaya or Glāva Mātrēya went out for the study of the Veda. (1).
Com.—In the last Khanda has been described the deplorable state brought about by want of food,—a state characterised by the eating of impure and stale food. Hence in order to avoid this, with a view to the acquirement of food, the sruti now begins the treatment of the udgīṭha as seen by the dogs. Baka, the 'son of Dālbhya or Glāva, the son of Maitrēyī—the particle 'cha' has a collective force, signifying that Baka was the son of two fathers (and we accept this interpretation) because as in actions, so in objects also, there can be no alternative views, and further we also have such srutis as 'with two names, belonging to two families,' and we do actually come across cases of people entitled to cakes from both families. Or the word "Vā" may be simply taken as facilitating the reading of the Veda, its signification being the disregard of the Rishi, due to the mind being engrossed in the udgīṭha. In order to study the Veda, he went outside the village, near a river, in some quiet place. Since we find the singular number in the verb "Udvavrāja," therefore we conclude that Baka and Glāva are two names of one and the same Rishi. The meaning is that since the Sage awaited the tune of the udgīṭha of the gods, his study must be bred to be urged by a desire to obtain food.

Before him a white dog appeared, and other dogs gathering round him, said: 'Sir, sing food for us, we are hungry.'
Com.—Pleased with his study, the Deity or the Sage, taking the form of a white dog, appeared before him, with a view to help him. This white dog was surrounded by other smaller dogs; and they told him "Sir, please sing—i.e., sing and obtain—food for us." This (allegorically) implies that Speech and the rest, partaking of food in the wake of Breath, spoke to the Breath in the mouth. Since these,—speech, &c.—being satisfied with the study, would naturally help this—Breath in the mouth,—therefore it is only proper that we should interpret the sentence as we have done. "Eat, once we are hungry."

He said to them: 'Come to me here to-morrow morning'. Baka Dālbhya or Glāva Maithreya watched (them).

Com.—Having been thus addressed, the white dog said to the smaller dogs: "Come to me to-morrow in this very place." In 'Upasamiyata' the length of the vowel is a Vedic peculiarity, or it may be an incorrect reading. The appointment of morning as the time is with a view to show that what he will sing is rightly done in the morning; because the sun, who is the supplier of food, is not in our front in the afternoon. In the same place Baka watched his coming.
Just as the priests, that are going to sing praises by the *Bahishpavamuna* hymn, move along joined to one another, so did the dogs move along. Having sat down, they began to pronounce ‘He is’.

*Com.—* The dogs did come to the Sage,—just as in a certain sacrifice the Udgātri-priests, that are going to sing the ' *Bahishpavamana* ' hymn, move along joined to one another, so did the dogs move along, holding in the mouth one another's tail. And having thus moved along, they sat down and uttered ‘Him.

उष्णं शुक्रं इति तथा षड्यो वर्ष्णं प्रजापतिः सचित्ता ॥ ॥ ॥

Om, let us eat! Om, let us drink! Om, may the God Varuna, Prajāpati, Savitri bring us food. Lord of food, bring hither food, yea bring it. (5)

*Com.—* "Om, let us eat! Om, let us drink!" "Deva" (god), so called because He shines, "Varuna," because he rains in the world; "Prajāpati," because He protects the people; "Savitri" is one who brings forth everything, i.e., the Sun. May the Sun, having so many names, bring us food. Having done this, they again said: "O Lord of food!"—being the producer of all food, He is called its 'Lord,' inasmuch as without his ripening influence, no food is produced for any living creatures: hence He is called "Lord of food", "Bring hither food for us, yea bring it."—The repetition is meant to show regard for the subject.

Thus ends the Twelfth Khanda of Adhyāyu I.
This world is the syllable 'hāu', the Air is the syllable 'hān', the moon is the syllable 'atha', the Self is the syllable 'iha'; the fire is the syllable 't'.

Com.—Inasmuch as meditation upon objects of devotion is connected with parts of Śāma, what are explained next are other forms of meditation, spoken of collectively, with reference to the syllables of the 'Stobha,' which is another part of Śāma, and they are all spoken of together, because all of them form parts of the Stobha. "This world is the syllable 'hāu'," which is a Stobha known in the 'Rathantara' Śāma; and this earth is the Rathantara, hence on account of this similarity of relations, one ought to meditate upon the Stobha 'hāu,' as this world. "The Air is the syllable 'hān'.—The syllable 'hān' is known in the 'Vāmadēvya' Śāma; and the connection of Air and Water is the origin of the 'Vāmadēvya' Śāma; hence, on account of this similarity, one ought to meditate upon the syllable 'hān', as the Air. "The moon is the syllable 'atha'" i.e., one ought to meditate upon the syllable 'atha' as the moon, inasmuch as this world rests on
food, and the moon consists of food, and also because of the similarity of the presence of ‘tha’ and ‘a’ in both (‘a in atha is the same as the da in Chaudra) The Self is the syllable ‘th’. The Stobha ‘tha’ signifies perceptibility, hence the Self is called ‘tha’, and ‘ha’ is a Stobha. On account of this similarity ‘ne ought to meditate upon the syllable ‘tha’ as the Self). "The Fire is ‘i’" because of the similarity consisting in the fact of all Sūmas containing an ‘i’ being sacred to fire.

आदिन्स उकारा निहव फकारं विश्व देवा अौहूषिकारः प्रजापतिविकारः प्राण: स्वरोधनं या वारिणगढः ॥ २ ॥

The Sun is the syllable ‘u’: Invocation is the syllable ‘e’, the Visvedévas are the syllable ‘auhoyi’; Prajápati is the syllable ‘hun’, Breath is svara, the food is ‘yad’; the syllable ‘vāg’ is Virat. (2)

Com — The sun is the syllable ‘u’, because people sing to the sun when He is high above (uchchaḥ), and the Stobha is ‘u’, since in the Sāma sacred to the sun, the Stobha is ‘u’, therefore the sun is the syllable ‘u’. The Invocation is the Stobha ‘e’, since people call or invoke by saying ‘come’ (ēhu), and there is similarity (with the syllable ‘e’). The Visvedévas are the syllable ‘auhoyi’”, because this Stobha is found in the Sūma sacred to the Visvedévas ‘Prajápati is the syllable ‘Hun, ” because Prajápati is indefinable, and the syllable ‘hun’ too is indistinct. “Breath is svara”, ‘svara’ is a Stobha, and Breath is ‘svara’, because it is the source of ‘svaram’ (tune). “Food is ‘yad’ i.e., the Stobha ‘yad’ is food, because of the similarity lying in the fact of this world moving by
means of food. The Stobha 'vāg' is 'Virat' which may mean 'food' or a particular Deity of that name; because this Stobha is found in the Sūma sacred to Virat.

Undenifirable is the thirteenth Stobha—viz., the indefinite syllable 'hun'.

*Com.—"Undenifirable"—because not distinct, and hence incapable of saying whether it is this or that, and hence "sunchara"—undefined"—i. e., having only a shape assumed (according to the exigencies of different sections of the Veda). Which is this? The thirteenth syllable 'hun'. As this is indistinct, it ought to be meditated upon without having its peculiarity defined;—such is the sense of the sentence.

Speech yields to him the milk, which is the milk of speech itself. and he becomes rich in food and an eater of food—one who thus knows the secret doctrine of the Sūmas—yea knows the secret doctrine of the Sūmas.

*Com.—The result of meditating upon the letters of the Stobha are now mentioned. Speech yields the milk, &c., has already been explained. One who knows, as explained above, the secret doctrine of the syllables of Stobha, which, forms part of Sūma, to him accrues the result mentioned. The repetition is to point out the end of the A śi hyāya; or it
may be taken as pointing to the end of the explanation of a particular form of meditation on a particular part of Śōma.

Thus ends the Thirteenth Khanda of Adhyāya I.

Thus ends the First Adhyāya of the Chhāndogya Upanishad
Meditation upon the whole Sāma is good. Whatever is good, that they call 'Sāma', and what is not good 'Asāma.'

Com.—The section beginning with 'one ought to meditate upon the syllable 'Om', &c.' has laid down the meditation upon parts of Sāma, leading to manifold results, and subsequently the meditation upon the letters of the 'Stobha' has been laid down. Because this too is connected with certain parts of the Sāma. And now the Sruhti begins a treatment of the meditations upon the whole Sāma; and it is only proper that after the treatment of the meditation upon parts, there should follow that of the meditation of the whole “of the whole, &c.”—i.e., of the Sāma endowed with all its parts, fivefold and sevenfold. “Khalu” serves only as an ornament of speech. Since meditation upon the whole Sāma is said to be good, the word “good” should not be taken as deprecating the aforesaid meditations.
Objection. "But it seems as if goodness, not belonging to the former ones is mentioned here as belonging to the present one." Not so; inasmuch as the sentence concludes by asserting that "Sāma is good." The word "Sādhu" means good. "How do you know (that Sāma is good)?" It is explained. Whatever is known, among people, as good or irreproachable, is called 'Sāma' by intelligent people; and what is otherwise is called 'Asāma'.

Thus, they say he approached with Sāma' where they say 'he approached him well', and they say 'he approached him with Asāma', when they say 'he approached him not well.' (2)

Com — In the matter of differentiating good and bad, people say—'he approached this King or subordinate lord with Sāma'—Meaning by 'he', one from whom people feared ill-treatment of the king. And ordinary people in giving expression to the same thought, say, 'he approached him well', when they find a person not imprisoned or in any other way badly treated. In a contrary case, where they find imprisonment or some other ill-treatment, they say, 'he approached him with Asāma'—i.e, 'he treated him badly.'

And they say 'this verily is Sāma for us', where they say 'this is good for us,' when anything is.
good And they say 'this is Āsāma for us', where they say 'this is not good' when anything is not good

Com.—And when they say 'this that we know is Śūma for us wholly' they mean to say that it is good, when anything is good for them. When the contrary is the case they say 'this is Āsāma for us',—meaning that it is not good, when anything is not good for them. Hence it is established that the words ‘Śāma’ and ‘Śūlhu’ (good) are synonymous.

If any one, knowing this thus, meditate upon the Śūma as good, all good qualities would quickly approach him, and accrue to him.

Com.—Hence, if anyone meditate upon the Śūma as endowed with goodness, knowing the complete Śūma to be good,—to him belongs the following result: quickly do approach such a meditator, all good qualities, in keeping with the Srutis and Śrutis, and they not only approach him, but also accrue to him,—i.e., become his own objects of experience and enjoyment.

Thus ends the First Khanḍa of Adhya'ya II.
Among the worlds one ought to meditate upon the Śāma as fivefold: the Earth as the syllable hṁ, the Fire as the prastāva, the Sky as the udgīthu, the Sun as the pratihāra, and the Heaven as the ndhana. This among the upper.

Com.—Now, what are those complete Śāmas, looked upon as good, that are to be meditated upon? These are now laid down "Among the worlds, fivefold, &c." Objection "That they should be meditated upon as the worlds, and again as good, is a contradiction". It is not so inasmuch as the word "good", signifying the cause extends also to the effects in the shape of the worlds; just as clay does, to its modifications, jar and the rest. Hence, just as wherever we have a notion of the jar, it is always followed by the notion of clay, so, in the same manner, the notion of the worlds is always followed by a notion of the "good", inasmuch as the world, &c., are the effects of Righteousness, &c. Though, from the above, it would follow that the character of the aforesaid cause belongs equally to Brahma and Righteousness (since both are equally denoted by the word "good"), yet, here it must be
admitted that it is Righteousness alone that is signified by the word "good", inasmuch as we find people using the word "good" in the sense of righteous, in such sentences as 'One who performs righteous deeds is good'. Objection. "Since the notion of the cause invariably follows that of the effect in the shape of the worlds, therefore the notion of the 'good' would follow by itself; and there is no need of any such injunction as that 'one meditates upon Śāma as the good'.' Not so: because such notion is got at only through scriptures, since in all cases, only such righteous deeds are to be performed, as are laid down in the scriptures, and never those that are not so laid down, even though they be righteous. "One ought to meditate upon Śāma, as the good, fivefold"—i.e., in five forms,—among the worlds. How? "The earth as the syllable "hin". The locative in 'lok-śhu' is to be changed into the nominative, in interpretation ('one ought to meditate upon the worlds as the fivefold Śāma') and the meaning of the subsequent sentences is: 'One ought to think of the Earth as the syllable "hin"—i.e., 'one ought to meditate upon the Earth as the syllable "hin". Or the Locative in 'lok-śhu' may be transferred to "hinkāra"—the meaning, in this case, being 'one ought to meditate upon the syllable "hin", thinking it to be the Earth.' Among these "the Earth as the syllable "hin," because both are the first 'the Earth among the worlds, and "hin" among the Śāma syllables). "Fire as the prastāva"—because actions are performed in the Fire "Prastāva" is the Bhakti (a technicality in connection with Śāma). "The sky as the udgītha"—because the sky is
called ‘gagana’, and the letter ‘ya’ occurs in “udgîtha” also. “The sun as the pratihâra”—insasmuch as the sun faces all beings, and each of these beings ‘faces him’ “The Heaven as the nudhana”—insasmuch as those that depart from this world are deposited (nûdhyanê) in Heaven “This among the upper”—i.e., the meditation upon the Sâma, as the worlds among those that are above (in the ascending line.)

Now, among the lower: The Heaven as the syllable hin, the sun as the prastâva, the sky as the udgîtha, the Fire as the pratihâra, the earth as the nidhana.

Com.—Next, we have laid down the meditation upon the fivefold Sâma, among the lower worlds (i.e., in the descending line) The worlds are endowed with motion, &c., and hence since these are mobile, we have here the meditation upon Sâma as mobile also. Hence, among the worlds in the descending line, (one ought to meditate upon) “the Heaven as the syllable hin”—because both are first. “The sun as the prastâva”—because it is only when the sun has risen that the actions of creatures are begun (to be performed). “The sky as the udgîtha”, as before, “Fire as the pratihâra”—because Fire is carried here and there (pratiharâna) by creatures. “The earth as the nidhana”—because people that come back to the Earth are deposited here (on the Earth).
The worlds in the ascending as well as the descending lines belong to him, who, knowing this thus, meditates upon the fivefold Sūma among the worlds.

*Com.—* Now, follows the result of such meditation: The worlds, both ascending and descending,—i.e., endowed with motion backward and forward—become fit for him; i.e., come to be fit objects for his enjoyment, for one, who knowing this thus, meditates, among the worlds, upon the complete fivefold Sūma as the “good.” Such is the construction to be followed everywhere—both in the case of the fivefold and the sevenfold (Sūma).

Thus ends the *Second Khanda of Adhyāya II*

---

**ADHYĀYA II.**

---

**KHANDA III.**

十堰 पञ्चविधः सामोपासीत्। पुरोवातो हिकारों मेधो जायने
स प्रस्तावो वर्षित स उद्दीयो विघोतने स्तनयति स प्रतिहारः।

One ought to meditate upon the fivefold Sūma, i.e., the rain: the preceding wind as the syllable *huṇ*, the advent of the cloud as the *prastāva*, the raining as the *ulgīthu*, and the lightning and thunder as the *pratihāra*.”

(1)
Com.—One ought to meditate upon the fivefold Sâma in the rain — The immediate sequence of Rain is due to the fact of the continuance of the worlds being due to Rain. "The preceding wind as the syllable hin"—by "rain" here is meant all the processes from the preceding wind to the cessation of the rain, just as the name 'Sâma" belongs to all beginning from the syllable hin down to the adhâvana. Hence is the preceding wind the syllable hin,—both being the first. "The advent of the cloud as the prastôva"—because it is well-known that the rains begin only when the clouds have appeared, during the rainy season. "The raining as the udyîtha"—because of importance. "The lightning and the thunder as the pradikôra"—because these are infuscd.

The cessation as the adhâvana. It rains for him, and he brings on rain,—one, who knowing this thus, meditates upon the fivefold Sâma in rain (2).

Com.—The cessation as the adhâvana—because both are ends. Next follows the result of such meditation. It rains for him, whenever he desires, and he brings rain, even when there is no rain,—one who, &c., &c., as before.

Thus ends the Third Khanda of Adhyâya II.
One ought to meditate upon the fivefold Śūrya, in all the waters: the gathering of clouds as the syllable hūn, the running of the prati-śūrya, those that flow to the east as the ugrīthā, those that flow to the West as the prathāhara, and the ocean as the mahāhara.

Com.—One ought to meditate upon the fivefold Śūrya, in all the waters—since all reservoirs of water owe their origin to rain, therefore they follow after it. The collecting of the clouds, one over the other, into one thick mass, is called "gathering of the clouds," and then, the beginning of the rain, is the syllable hūn. The running is the prati-śūrya—because after rain, the water begins to spread all over. Those that flow to the east are the ugrīthā,—being the more important. And those that flow to the west are the prati-śūrya,—because the particle 'prāti' is common (to prati-śūrya and prati-śūrti). The ocean is the mahāhara—because the water is deposited therein.
He does not die in water, he becomes rich in water,—one who, knowing this thus, meditates upon the fivefold S\'ama, in all the waters

\textit{Com.}—"He does not die in water"—\textit{i.e.}, if he does not wish it; and he becomes rich in water,—such is the result, of the \textit{above} said meditation.

Thus ends the \textit{Fourth Khanda} of \textit{Adhy\'aya II}.

\section*{ADHY\'AYA II}

\section*{KHANDA V.}

\textit{कन्तुपु पञ्चविवे सामोपातीय वसन्तो हिकारो श्रीप्र: प्रस्तावो वर्षी उद्गीण: शग्नप्रतिहारे हेमन्तो निधनम् िि 1 11}

One ought to meditate upon the fivefold \textit{S\'ama} among the seasons,—the Spring as the syllable \textit{hin}, the Summer as the \textit{prast\'ava}, the Rains as the \textit{udg\'itha}, the Autumn as the \textit{pratih\'ara}, and the Winter as the \textit{nidhana}.

\textit{Com.}—\textit{One ought to meditate upon the fivefold \textit{S\'ama} among the seasons}—since the order of the seasons depends upon what has gone before; hence the sequence. The spring is the syllable \textit{hin},—because both are first. The summer is the \textit{prast\'ava}—because the gathering of barley, &c., for the rains is begun in the summer. The rains as the \textit{udg\'itha}—because of importance. The autumn is the \textit{pratih\'ara}—because the sick and the dead are struck down during this season. The winter is the \textit{nidhana}—because many creatures die during this.
The seasons belong to him, he becomes rich in seasons.—one who, knowing this thus, meditates upon the fivefold Sāma in the seasons.

_Com._—Result. The seasons belong to him—i.e., afford for him all objects of enjoyment, according to the season. And he also becomes rich in the objects of enjoyment, afforded by the seasons.

Thus ends the Fifth Khandal of Adhyāya II.

---

**ADHYĀYA II.**

---

**KHANDA VI**


---

One ought to meditate upon the fivefold Sāma, among the animals, the goats as the syllable hin, the sheep as the prastāva, the cows as the udgītha, the horses as the pratihara, the man as the mādana."

_Com._—"One ought to meditate upon the fivefold Sāma, among animals"—when the seasons are in right order, animals prosper, hence the sequence. The goats are the syllable hin—because they are the most important or because they are the first; so says the Sruti: "The goats were the first among animals." The sheep are the prastāva—because we
find the sheep accompanying the goats. The cows are the _wlgthā_—because of importance. The horses are the _prutihāra_—because they carry men. The man is the _mūhana_—because the animals depend upon the man.

Animals belong to him, he becomes rich in animals,—one who, knowing thus thus, meditates upon the fivefold _Śāma_ among animals. (2)

_Com._—Result: "Animals belong to him, he becomes rich in animals"—i.e., he becomes endowed with the effects of the possession of animals—viz., the enjoyment and the giving away of these.

Thus ends the _Śūkla Khanda_ of _Adhyāya_ II.

**ADHYAYA II.**

**KHANDA VII.**

One ought to meditate upon the highest of the high fivefold _Śāma_, among the senses; smell as the syllable _hin_, speech as the _prastāva_, eye as the _udgitha_, ear as the _prutihāra_, mind as the _mūhana_. These, verily, are one greater than the other. (1)
Com.—“One ought to meditate upon the highest fivefold Śāma, among the senses”—that is to say, one ought to meditate upon the Śāma, thinking it to be the senses, one greater than the other. Smell is the syllable hin—because among the successively greater, this is the first. Speech is the prastāvam—because everything is eulogised by means of speech. And speech is greater than smell, inasmuch as speech can describe even imperceptible objects, whereas smell can cognise the odour that is presented to it. The eye is the uṣṇīṣa,—inasmuch as the eye illuminates a greater number of objects than speech, the eye is greater than speech; and this is the uṣṇīṣa, because of importance. The ear is the pratilambha,—because it is contracted; and this is greater than the eye, inasmuch as it hears on all sides. The mind is the mānana, because it is in the mind that are deposited all the objects cognised by the different senses as their respective objects of enjoyment; and the mind is greater than the ear, because the mind pervades over the objects of all the senses; as a matter of fact, even such objects as transcend the other senses, are amenable to the mind. For these aforesaid reasons these senses are, one greater than the other.

What is greater than the great belongs to him, and he wins such worlds as are greater than the great,—one who meditates upon the highest of
the high Sâma, among the senses. This is of the fivefold.

Con — One who meditates upon the highest of the high Sâma, thinking it as aforesaid, his life becomes greater than the great, as has already been explained. Thus has been explained the meditation upon the fivefold Sâma. This is added in order to attract attention to the sevenfold Sâma, treated of in the next Khanda.

Thus ends the Seventh Khanda of Adhyâya II

ADHYÂYA II.

KHANDA VIII.

Next of the sevenfold. One ought to meditate upon the sevenfold Sâma in speech, whenever there is the syllable 'hum' in speech, that as the syllable hin, the syllable pra' as the prustâva, and the syllable 'â' as the âdi or first.

Com. — Now begins the treatment of the meditation, as good, of the complete sevenfold Sâma. The locative in 'Vâchi' is to be explained as before (in 'lokeshu'),—the meaning being that one ought to meditate upon the sevenfold Sâma, thinking it to be speech. The particular form of speech, 'hum' is the syllable hin,—because of the
common letter 'ha'. The word 'pra' is the prastāva,—because of the common letter 'pra'. The syllable 'ā' is the ādi,—because of the common letter 'ā'. By 'ādi' is meant the syllable 'Om', because this is the beginning of all.

उद्देश्यमात्र उद्धरणां वन्यनृत्ती स प्रविधागमे उद्देश्यति स उपद्रोऽव यशीलि तालिकानम् ॥ २ ॥

Ut as the udgitha, prati as the pratihāra, upa as the upadrava, and m as the udhana. (2)

Com.—Ut is the udgitha—because the udgitha begins with ut; prati is the pratihāra,—because of the common syllable prati, upa is the upadrava,—because upadrava begins with upa; m is the udhana,—because of the common letter m.

विद्वान््वाचि सत्तत्त्विवृत्ति सामापास्ते ॥ ३ ॥

For him speech yields milk, which is the milk of speech, and he becomes rich in food and eater of food,—one who, knowing this thus, meditates upon the sevenfold Sāma in speech. (3)

Com.—Speech yields milk, &c., has already been explained.

Thus ends the Eighth Khanda of Adhyāya II.
ADHYA’YA II.

KHANDA IX.

अथ खल्वसुमार्मित्यं सप्तविधं सामोपासीतं। सर्वं वा समर्नेन साम हि न विन्दु मा प्रतिति संबंधं समस्तेन साम।

One ought to meditate upon the sevenfold Sāma in the sun. He is Sāma because He is always the same. 'He is Sāma, because He is equal, (all men thinking) He faces me', 'He faces me'. (1)

Com.—In the first Adhyāya, among the five-fold, it has been explained how one ought to think of the members of Sāma as the sun. What is laid down now is that one ought to think of the sun as the complete Sāma, with due regard to its members, and then he ought to meditate upon the sevenfold Sāma. How does the sun have the character of Sāma? Kepiṣ. the reason for the sun being Sāma is the same as the sun being the udgītha. And, what is that reason? Inasmuch as the sun is always the same, never undergoing any increase or decrease, He is Sāma, and as he produces in the minds of all men, the idea that 'he faces me', 'he faces me', hence the sun is Sāma. And thus being equally looked upon by all men, he is Sāma, on account of his equality. And from the assertion of the similarity of this with the Udgītha Bhakti, it follows that there is a similarity also as to the syllable hūn, &c., as in the case of the worlds,
&c.; and for this reason the text does not give any reasons for the syllable \textit{hin}, &c. (with regard to the sun). On the other hand, it would not have been easy to comprehend why the sun is \textit{Sāma}; hence the reason in the shape of \textit{equality}, has been clearly explained.

One ought to know that all beings depend upon Him. What He is before rising, that is the syllable \textit{hin}; on this depend the animals. Therefore, they utter '\textit{hin}',—partaking as they do of the \textit{hinkūra} of this Sāma.  

\textit{Com.}—On this sun—on different parts of Him—all these beings, mentioned hereafter, are dependent,—i.e., they live by Him: this one ought to know. How? Because the form that the sun has before rising—viz.: the form of Dharma—'that is the Bhakti consisting of the syllable \textit{hin}. And the only similarity between the two is that that form of the sun, which is the syllable \textit{hin},—on this the animals, the cow, &c., are dependent; i.e., they live by this. And because it is so, therefore, before sunrise, the animals utter '\textit{hin}'; hence these partake of the \textit{hinkūra} of this Sāma;—that is to say, they exist so, because they are only capable of worshipping this particular Bhakti.
That which appears when He is first risen is the prastāva, on this men are dependent. Hence, they are desirous of eulogy and desirous of praise, partaking as they do of the prastāva of this Sāma.

*Com*—The form of the sun, that appears when he has just risen,—viz., the form of the Sun—is the prastāva of the Sāma, and on this the men are dependent—as before. Therefore, they desire eulogy and praise. Because they partake of the prastāva of this Sāma.

अथ यत्रस्मारः वेदायाः स आदिस्तथय वयाः स्यन्यायत्तानि-तस्यानात्यन्तरि, अस्तस्मात्यात्यन्तरि—नारम्भाणात्यादयाः सरसानं परिपत्तित्तवादिभाजीनो भेत्तेत्तस्य सामन || 8 ||

And what appears at the sungava time, that is A'di. On this, the birds are dependent. Therefore, they hold themselves without support, in the sky, and fly about,—partaking as they do of the A'di of this Sāma.

*Com.—At the sungava time—at the time when the rays are put forth; or, at the time when the calves are allowed to be with the cows,—the form of the sun that appears at that time, that is the A’di Bhakti—i.e., the syllable ‘Om.’ And on this, the birds are dependent. And because it is so, therefore, the birds hold themselves in the sky without support—i.e., having themselves for their only support—and fly about. Hence, they partake of the A’di of this Sāma,—on account of the common letter ‘a’.
That which appears just at midday is the *udgītha*. On this the Devas are dependent. Hence, they are the best among the offsprings of *Prajāpati*—partaking as they do of the *udgītha* of this *Sūma*. (5)

Com.—That which appears precisely at midday is the *Udgītha Bhakti*—and on this the Devas are dependent; because the sun shines best at that time. Therefore, they are the best among the offsprings of *Prajāpati*—partaking as they do of the *udgītha* of this *Sūma*.

That which appears after midday and before afternoon, that is the *pratihāra*. On this all germs are dependent. Therefore, being conceived, they do not fall down,—partaking as they do of the *pratihāra* of this *Sūma*. (6)

Com.—That form of the sun which appears after midday, and before afternoon,—that is the *pratihāra*. On this the germs are dependent. Hence, it is that after they have been once held up (in conception) by means of the *Pratihāra Bhakti* of the sun, they do not fall down,—even though there is a way (for them to fall through.) Because they partake of the *pratihāra* of this *Sūma*.
That which appears after afternoon and before sunset is upadrava. On this the wild animals are dependent. Therefore, when they see a man, they run to the forest as a safe place,—partaking as they do of the upadrava of this Sūma.

Com.—That form of the sun which appears after afternoon and before sunset is Upadrāva, and on this the wild animals are dependent. Hence, when they see a man, they run away to the forest, as a place free from dangers. And since they run away on seeing a man, therefore they partake of the upadrava of this Sūma.

That which appears first, on sunset is the nidhana. On this the Pitris are dependent. Hence people deposit them,—partaking as they do of the nidhana of this Sūma. Thus, does one meditate upon the sevenfold Sūma, in the sun.

Com.—The form that appears on sunset, when the sun has gone out of sight, is the nidhana; and on this the Pitris are dependent, hence people deposit these,—i.e., put them away upon the kusa, in the shape of father, grandfather, &c., or lay down pindas for them. And since these are connected with the nidhana, therefore they partake of
the *nidhana* of this *Sāma*. Thus, does one meditate upon the sevenfold *Sāma*, in the form of the sun divided, in the above manner, into seven parts. And one who meditates thus becomes identified with the sun—this, as putting down the result—has to be supplied from without.

Thus ends the Ninth *Khanda* of *Adhya'ya II*.

---

**ADHYA'YA II.**

---

**KHANDA X.**

अथ खल्वात्मसंतोमिततिमृत्यु सत्तविच्य सामपासित | हिकार इति ऋक्षरं प्रस्ताव इति ऋक्षरं नत्समम || १ ||

Now, one ought to meditate upon the sevenfold *Sāma*, which is uniform in itself, and leads beyond death. *Hinkāra* has three syllables, and *Prastāva* has three syllables. That is equal. (1)

*Com.*—Death is the sun. And inasmuch as He measures the world by means of time in the form of day and night,—in order to cross beyond this, one ought to meditate upon *Sāma*, which is now taught. ' Now'—*i.e.*, after this, meditation upon the *Sāma*, with regard to the sun and death is what is "uniform in itself"—*i.e.*, is measured by the equality of its own parts, or measured by the uniformity of the Supreme Self,—and "leads beyond death" being, as it is, a means of conquering death. Just as the letters of the *udgītha*, have been described, in the first *Adhya'ya*, as fit objects of medita-
tion as the *udgītha*; so here also, the letters that make up the names of the sevenfold *Bhakti*, are to be taken equally by threes, and being thus assumed to be *Sāma* on account of *equality*, these (triads) become fit objects of meditation as here explained. By means of this meditation, one approaches death, by means of a number of letters which are amenable to death (*viz.*, 21: 7 × 3) and by means of the remaining letters, he creates a way of crossing beyond this Death, the sun. "One ought to meditate upon the sevenfold *Sāma*, which leads beyond death." Such a *Sāma* is that which goes beyond death by means of the extra letter. And of this the first three letters, are 'hinkāra', and the other three-lettered name of *Bhakti* is "Prastōva"; and this is equal to the former name.

आदिरिति यक्ष्रं प्रतिहार इति चतुरक्ष्रं नत इहेकं तत्समस्म

\[ \text{I I} \]

\[ A'di \text{ has two syllables, " Pratihāra" has four syllables. Taking over one from this, it is equal. (2) } \]

\[ \text{Com.—A'\text{\textquotesingle}di\text{\textquotesingle}} \text{ has two syllables. "A'\text{\textquotesingle}di\text{\textquotesingle}" is the syllable "Om", which serves to make up the number of sevenfold *Sāma*. "Pratihāra" has four syllables. Now, one syllable, taken out of this latter, is thrown into the former; and thus they become equal. } \]

उद्दीथ इति यक्ष्रसंपद्रव इति चतुरक्ष्रं त्रिमितिमिभि: समं भव- यक्ष्रसतितिभष्यते यक्ष्रं तत्समस्म

\[ \text{I I} \]

\[ Udgtītha \text{ has three syllables, and 'Upadra\text{\textquotesingle}ava' has four syllables. Three and three become equal. One syllable is left, and this becoming tri-syllabic, becomes equal. } \]

\[ \text{I I} \]
Com.—\textit{Udgīttha} has three syllables, and \textit{Upad-rava} has four syllables. Three and three become equal; one syllable remains behind. Thus, when this discrepancy presents itself, in order to restore the uniformity of the \textit{Sūma}, a devise is laid down. Though one, this syllable becomes tri-syllabic; and hence it becomes equal.

\begin{enumerate}
\item \textit{Nidhāna} has three syllables, and this is uniform. These indeed are the twenty-two syllables. (4)
\item \textit{Nidhāna} has three letters, and this is uniform. Thus, then, having accomplished the \textit{Sūma} through the uniformity of three syllables, the said syllables are counted. These, indeed, are the twenty-two syllables of the names of Bhaktis.
\end{enumerate}

\begin{quotation}
By the twenty-one, one reaches the sun; for the sun verily is the twenty-first from this (world). With the twenty-second he conquers what is beyond the sun. That is bliss; that is freedom from pain. (5)
\end{quotation}

Com.—Then by the twenty-one—the number of syllables,—one reaches the sun, \textit{i.e.}, Death. Because the sun is the twenty-first, in number, from this world. "The twelve months, the five seasons (taking the whole of winter as one), and the three worlds (make up twenty); and the sun is the twenty-first"—says the \textit{Sruti}.

And by the remaining, the twenty-second syllable, one conquers that which is beyond, and
higher than, Death, i.e., the sun. Now, what is it which is higher than the sun? "That is bliss"—that is to say, that where there is an absolute negation of absence of pleasure, i.e., Bliss, pure and simple. And since all pain is based upon death; therefore, it is also "freedom from pain"—i.e., freedom from all mental agony. One conquers this (by means of the twenty-second syllable).

He obtains victory over the sun; and to him accrues a victory higher than the victory over the sun,—one who, knowing this thus, meditates upon the sevenfold Sāma, uniform in itself, which leads beyond death,—yea one who meditates upon Sāma.

Com.—The upshot of what has gone before is laid down. He obtains victory over the sun by means of the (twenty-first syllable) and to him accrues a victory higher than the victory of the sun, which latter is amenable to death,—such higher victory accruing to him by means of the twenty-second (syllable). All this belongs to him "who knowing this thus, &c."—as already explained. The repetition (one who meditates upon Sāma) is meant to point out the fact of the treatment of the sevenfold Sāma ending here.

Thus ends the Tenth Khanda of Adhyāya II.
Mind is the syllable hin, speech is Prastāva, the eye is Udgītha, the ear is Pratihāra, the Breath is Nidhāna; this is the Gāyatra Sāma, interwoven in the senses.

Com—In the above sections has been described the meditation of the fivefold and sevenfold Śāma, without the mention of the specific name of any of these. Now are described the other meditations of the Śāma, as bringing about certain specified results, and as bearing certain specified names. The Gāyatra and the rest are to be employed in actions, in the same order in which they are here explained. "The mind is the syllable hin"—because of the functions of all sense organs, that of the mind comes first. And since speech follows it next, it is Prastāva. The eye is Udgītha—because of its importance. The ear is Pratihāra—because it is closed. The Breath is Nidhāna—because during sleep all the aforesaid become deposited in the Breath. This is the Gāyatra Sāma interwoven in the senses.
He who thus knows this Gāyatrī, interwoven in the senses, keeps his senses, reaches the full life, lives well, becomes great with children and cattle, and great with fame. And the rule is ‘be high-minded.’

Com.—(This is Gāyatrī) because the gāyatrī hymn has been eulogised (in Srutis) as among Prānas ‘He who thus knows this Gāyatrī interwoven in the senses, keeps his senses’,—i.e., none of his senses loses its activity. ‘Reaches the full life’—‘a hundred years is the full life of man’ as says the Sruti. ‘Lives well’—literally brightly. He becomes great with children and fame. And one who meditates upon the Gāyatrī Sūma follows the rule ‘be high-minded’—i.e., ‘never be mean’.

Thus ends the Eleventh Khand of Adhyāya II.
completely extinguished is the *Nidhana*; this is the *Rathantara* interwoven in fire. (1)

*Com.*—That one rubs is the syllable *hun*—because it happens first. That the smoke rises from the fire is the *Prastâva*—because of its immediate sequence. That it burns is *Udgîtha*—because the burning fire is connected with the offerings; and, as such, is the most important. The embers that there are, are the *Pratihâra*,—because the embers are closed and collected. "Going out" signifies a slight remnant of the fire, whereas "Extinguishing" is complete cessation,—and this *Nidhana*, because both signify *End*. This is the *Rathantara* interwoven in *Fire*, and is sung when *Fire* is being produced by rubbing.

He who thus knows the *Rathantara* interwoven in *Fire* becomes radiant with Brâhmic light, and endowed with good appetite; he reaches full life, lives well, becomes great with children and cattle, and great with fame; the rule is 'do not sip water or spit before the *Fire*.' (2)

*Com.*—He who, &c., as before—"Radiant with Brâhmic light"—"Brâhmic light" is the radiance arising from a proper study of the *Vedas*; mere light is common *brightness*. "*Annûda*" is one who has a good appetite. One should not sip or eat anything before *Fire*, nor should one spit out phlegm, &c.—such is the rule to be observed (by
one who meditates upon the Rathantara Sâma as interwoven in Fire.)

Thus ends the Twelfth Khanda of Adhyâya II.

ADHYA'YA II.

KHANDA XIII.

Thus ends the Thirteenth Khanda of Adhyâya II

ADHYA'YA II.

KHANDA XIV.

When rising, it is the syllable hin; when risen it is Prastâva; at midday it is Udgîtha: in the afternoon, it is Pratihāra; when setting, it is
Nidhana. This is the Brihat, interwoven in the sun. (1)

Com.—The rising sun is the syllable hin,—because it is the first to be seen. The risen Sun is Prastāva,—because it is this that is eulogised at sacrifices. At midday it is Udgītha,—because it is the most important. In the afternoon, it is Pratihāra,—because at this time the cattle are driven into their homes. The setting sun is Nidhana,—because, at this time, all creatures are confined within their homes. This is the "Brihat" interwoven in the sun,—because this Sāma has got the sun for its deity.

स य एवमेतहहाराठवे प्रीत वेद तेजःवनादो भवति सर्व-मायुरेति ज्योगिजिति महान्नजया पशुसिंह्वनि महान्कील्यां तपन्ते न निन्देत्तद्वतम् || २ ||

He who thus knows this Brihat as interwoven in the sun, becomes resplendent and endowed with good appetite; he reaches full life, lives well, becomes great with children and cattle, great in fame. The rule is 'one should not decry the burning sun.' (2)

Com.—"He who &c.", as before. The rule is 'one should not decry the burning sun.'

Thus ends the Fourteenth Khanda of Adhyāya II.
ADHYÂYA II.
KHANDA XV.

That the mists gather is the syllable hvin; that the cloud rises is Prastôva, that it rains is Udgîtha, that it lightens and thunders is Pratihâra; that it ceases is Nidhana. This is the Vairûpya interwoven in the cloud.

Com.—"Abhra" (literally) is that which holds water; "Mêgha" is that which sprinkles water. The rest is clear. This is the Sûma named "Vairûpya", interwoven in the cloud; because the cloud has manifold shapes, on account of the mists, &c.

He who thus knows this Vairûpya as interwoven in the cloud, obtains cattle, badly shaped, as well as handsome; he reaches full life, lives well, becomes great with children and cattle, and great with fame. The rule is one should not decry it raining.

Com.—He obtains ugly as well as handsome cattle—sheep, &c. The rule is one should not decry it while raining.

Thus ends the Fifteenth Khanda of Adhyâya II.
Spring is the syllable hin, Summer is Prastāva, the Rain is Udgītha, the Autumn is Pratihāra, the Winter is Nidhāna. This is the Vaiśāja interwoven in the seasons.

Com.—The spring is hin—because it is the first. The Summer is Prastāva, &c., &c., &c., as before.

He who thus knows this Vaiśāja as interwoven in the seasons, shines with children, cattle and Brāhmic radiance; he reaches full age, lives well, becomes great with children and cattle and great with fame. The rule is 'one should not decry the seasons.'

Com.—One who knows this Vaiśāja Śāma as interwoven in the seasons, shines, just as the seasons shine in their respective, properties, so does one knowing the above, shine with children, &c. The rule is 'one should not decry the seasons.'

Thus ends the Sixteenth Khanda of Adhyāya II.
The earth is the syllable hin, the Sky is Prastāva; the Heaven is Udgītha; the Quarters are Pratihāra; the ocean is Nidhana. These are the Sakvari interwoven in the worlds.

*Com.—"The Earth is hin,' &c., &c., as before. "Sakvari" is always used in the plural just like Révati, and these are interwoven in the worlds.*

One who knows these Sakvari interwoven in the worlds, becomes possessed of the worlds; he reaches full life, lives well, becomes great with children and cattle, and great with fame. The rule is 'one should not decry the worlds.'

*Com.—'Possessed of the worlds,'—i.e., endowed with the results peculiar to the worlds. The rule is one should not decry the worlds.'*

Thus ends the Seventeenth Khanda of Adhyāya II
The goats are the syllable *hin*; the sheep are *Prastāva*; the cows are *Udgītha*; the horses are *Prahāra*; the man *Nidhana*. These are the *Révati* interwoven in the animals. (1)

*Com.—*The goats are *hin*, &c., &c., &c., as before "interwoven in animals."

He who thus knows these *Révati* as interwoven in animals, becomes rich in animals; he reaches full age, lives well, becomes great with children and cattle, and great with fame. The rule is 'one should not decry the animals.' (2)

*Com.—*The rule is 'one should not decry the animals.'

Thus ends the Eighteenth Khanda of Adhyāya II.
The hair is the syllable ग्रन्थि; the skin is प्रस्ताव, the flesh is उद्गिथय, the bone is प्रतिहार, the marrow is निधनाय. This is the यज्ञायण्याय, interwoven in the members of the body. (1)

Com.—The hair is the syllable ग्रन्थि,—because of all parts of the body, it is the first. The skin is the प्रस्ताव,—because it is next (to hair). The flesh is उद्गिथय,—because of its importance. The bone is प्रतिहार,—because it is closed up. The marrow is the निधनाय,—because it is the last. This is the सामा, named ‘यज्ञायण्याय,’ interwoven in the members of the body.

The hair is the syllable ग्रन्थि; the skin is प्रस्ताव, the flesh is उद्गिथय, the bone is प्रतिहार, the marrow is निधनाय. This is the यज्ञायण्याय, interwoven in the members of the body. (2)
Com.—Becomes equipped with limbs—i.e., with all his limbs complete; and he does not become crippled in any limb,—lame or without hands. For the period of a year one should not eat marrow, i.e., meat. The plural number in majjna is meant to include fish as well. Or that one should never eat marrow at all. Such is the rule.

Thus ends the Nineteenth Khanda of Adhyāya II

ADHYA'YA II.

KHANDA XX

The Fire is the syllable hin; the Air is Prastāva; the Sun is, Udgītha; the Stars are Pratiḥūra and the Moon is Nādhana. This is the Rājana, interwoven in the deities.

Com.—Firo is the syllable hin,—because it occupies the first place. Air is Prastāva,—because both are next (to the former two). The sun is Udgītha,—because of its importance. The stars are Pratiḥūra,—because they are collected together. The moon is Nādhana,—because the sacrificers migrate into it, at death. This is the Rājana, as interwoven in the deities,—since the deities are effulgent beings.

स य एवमेतद्राजनं देवतासु प्रोतं ब्राह्मणसामैव देवतानां सतोक्ता सार्थिता सायुज्यं गच्छति सर्वमातुरुपिति ज्योतीजीविति
He who thus knows this Ṛṣyaṇa as interwoven in the deities, obtains the same world or the same prosperity, as, and union with, these deities; he reaches full life, lives well, and becomes great with children and cattle, great in fame. The rule is 'one should not decry the Brāhmaṇas.'

_Com_—The result accruing to one knowing this is mentioned. He obtains the same world, the same prosperity as, and union with, these very deities, Fire and the rest. The word "or" must be taken as under-stood here: "obtains the same world" or, &c., &c. Because there is a difference in results, due to difference in the ideas of the agent; and also because it is not possible for all these three to accrue collectively. The rule is that one should not decry the Brāhmaṇas,—because of such Srutis as "The Brāhmaṇas are the perceptible deities, &c.," the decrying of the Brāhmaṇa would be decrying of the deities themselves.

Thus ends the 'Tenth Khandā of Adhyāya II.'
The triadic knowledge is the syllable hin; these three worlds are the Prastava, the Fire, Air and Sun are the Udgitha; the stars, the birds and the rays are the Pratihara; the serpents, the Gandharvas, and the Fathers are the Nidhana. This is the Sama, interwoven in everything.

Com.—"The triadic knowledge is the syllable hin." --The sequence of triadic knowledge to the Fire—Sama and the rest is due to the sruṭi passages which mention it, as being the effect of Fire, &c. The syllable hin,—because it is the first of all the duties imposed upon men. These three worlds—following upon the aforesaid, as being the effects thereof—are the Prastava. Fire, &c., are Udgitha, because of their importance. The stars, &c., are Pratihara,—because they are held together. Serpents, &c., are Nidhana—because of the letter dha being common. This is the Sama—without any other specific name,—a collection of Samas interwoven in everything; because the triadic knowledge is everything. The Bhaktis of Sama hin, &c., are to be meditated upon, as
triadic knowledge and the rest. The meaning of all that has gone before is also that in whatever object the Sāma is interwoven, it is to be meditated upon as that object. Because these meditations serve to purify actions just like the clarified butter.

One who thus knows this Sāma as interwoven in everything becomes everything.

Com.—The result accruing to one who knows the Sāma with regard to all things is that "he becomes everything"—which must be taken to mean that he becomes the lord of all (and not that he becomes identified with everything); because it is only when there has been no such identification, and the deities occupy the various quarters, that there is any chance of offerings reaching them.

Hence this verse: 'there are the fivefold three; greater than these, there is nothing else besides.' (3)

Com.—To the same effect there is the following verse: The "three"—the triadic knowledge and the rest—that have been explained to be fivefold, through division into the syllable hən, &c.,—than these five triads there is nothing greater; and besides these, nothing else exists; inasmuch as all things are included therein.

He who knows that knows everything. All the quarters offer him gifts. That 'I am everything,'
so must he meditate; that is his rule,—yea that is his rule.

Com.—One, who knows the Sāma consisting of everything, as explained above, knows everything,—that is, becomes omniscient. All the quarters—i.e., persons and deities residing in all regions—offer to such a knower objects of enjoyment. That 'I am everything,' so must he meditate upon the Sāma; this alone is his rule. The repetition is meant to point to the fact of the treatise on Sāma-meditation having ended here.

Thus ends the Twenty-First Khandā of Adhyāya II.

ADHYĀYA II.

KHANDA XXII

विनिदि साम्रे बृणे प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृत्तः प्रजापते-निरृ�
regard to the richness of the varieties of Sāma as belonging to the udgātri,—inasmuch as each variety is accompanied by a definite specific result. “High-sounding”—i.e., a song having the high tone of the voice of a bull; and this is related to Sāma, and good for cattle; and this song has got dgm for its deity and I seek this song,—so thinks a certain sacrificing Udgātri. The one which is undefined—i.e., not specified as being similar to any particular sound, is a song having Pragāpati for its deity,—because Pragāpati himself is of an undefined form. The “defined” or distinct one is a song, having Soma for its deity. The soft and smooth song has Vāyu for its deity. The “smooth” and “strong”—i.e., that which is accompanied by much effort—is a song sacred to Indra. That which “heron-like”—i.e., like the sound of the heron—is sacred to Brhaspati. The “dull”—i.e., the one similar to the sound of a broken brass vessel—is a song sacred to Varuna. One ought to employ all these, avoiding, however, that which is sacred to Varuna.

अमृततवं दैवेभ्य आगायानीत्यागायत्सवं पितुभ्य आशां
मनुष्येऽवस्लुगोदकं पशुभ्य स्वर्गं ठोकं यज्ञानायानन्नात्मन
आगायानीत्येतानि मनसा व्यायक्रमत: स्तुवीतः ॥ २ ॥

‘May I sing out immortality for the Devas’,—thus should one sing ‘May I sing out Svadhā for the Father’s hope for the men, grass and water for animals, heaven for the sacrificer, and food for myself’—thus reflecting, in his mind, on all these, he ought to sing out praises carefully.
Com.—' May I sing out ' i.e., obtain—immortality for the Devas. ' May I sing out Svadhā—oblations—for the fathers; hope, i.e., expectation, i.e., the object desired and hoped for—for men; grass and water for the animals; the heavenly regions for the sacrificer; and food for myself '—reflecting in his mind upon all these, one ought to sing out praises, ' carefully ' i.e., with due regard to the proper pronunciation of the vowels and consonants, &c.

संवेद स्वर इन्द्रस्यात्मानं संवेद उद्भाणं प्रजापतेरत्मानं संवेद रुपर्शी मृत्योरत्मानस्ततं यदि स्वेयोपालभेदेन्द्रः शरण प्रपनो-द्वृत्तं स त्वा प्रति वक्ष्यतैः यें बुधात् ॥ ३ ॥

All vowels belong to Indra; all sibilants belong to Prājāpati; all consonants belong to Death. If anyone should reprove him for his vowels, he should tell him 'I had taken my refuge in Indra; He will answer thee.'

Com.—All vowels a and the rest—are the parts of—i.e., take the place of the different members of the body of—Indra,—i.e., of the Breath with strong actions. All sibilants—sa, sha, sa, ha, &c.—are the parts of Prājāpati—i.e., Viñat or Kasyapa. All sparsa letters, i.e., the consonants Ku, &c.,—are the parts of Death. If some one reprove the Udgatr knowing all this, as that 'You have pronounced the vowels wrongly;','—being thus reproved, he should tell him this. 'When pronouncing the vowels, I had taken refuge in Indra, the Vital Breath, the Supreme Lord, hence, it is Indra who will give thee whatever answer befits thee.'
If some one should reprove him for his sibilants, he should tell him: 'I had taken my refuge in Prajāpati; He will smash thee.' If some one should reprove him for his consonants, he should tell him: 'I had taken my refuge in Death; He will burn thee.' (4)

Com.—Now then, if some one were to reprove him for his sibilants, as before, he should tell him: 'I had taken my refuge in Prajāpati; He will smash thee—reduce thee to dust.' And if one were to reprove him for his consonants, he should tell him: 'I had taken my refuge in Death; He will burn thee, reduce thee to ashes.'

All vowels should be pronounced with sound and strength,—(thinking) 'may I impart strength to Indra.' All sibilants should be pronounced, neither as if swallowed, nor as if thrown out, but well-opened,—(thinking) 'may I give myself to Prajāpati; all consonants should be pronounced slowly, without crowding them together,—(thinking) 'may I withdraw myself from Death.' (5)

Com.—Since vowels, &c., are the parts of Indra, &c., therefore all vowels should be pronounced
WITH SRI SANKARA’S COMMENTARY

with sound and strength,—with a view that ‘I am imparting strength to Indra.’ Similarly, all sibilants should be pronounced, neither as if swallowed,—*i.e.*, not totally concealed—nor, as if thrown out, but ‘well-opened,’ *i.e.*, endowed with a well-opened out effort,—(with a view that), ‘I am offering myself to *Prajāpati.*’ All consonants should be pronounced slowly and without being crowded together,—(with a view that), ‘I am slowly withdrawing myself from Death, just as little children are slowly (extricated from nets, &c.).’

Thus ends the Twenty-Second Khanda of Adhyāya II

---

**ADHYĀYA II**

---

**KHANDA XXIII.**

There are three branches of Duty: Sacrifice, Study and Charity are the first; Austerity alone is the second and one who leads the life of a Student in the house of the Teacher, absolutely mortifying his body in the Teacher’s house, is the third. All these attain to the worlds of the Virtuous; but only one who is firm in *Brahma* attains immortality. (1)
Com.—With a view to lay down the meditation of the syllable "Om" the Text begins with "There are the three branches of duty", &c. It should not be mistaken that the result hereafter mentioned is obtained only from meditation upon the syllable "Om" specified above as the Udgītha, &c., forming parts of the Śāma, but what is meant is that the result, the attainment of Immortality—which is unapproachable by all sorts of Śāma—meditations and sacrifices—is obtained solely by meditation upon the syllable "Om" alone by itself. And the mention of this in the chapter on Śāma is only with a view to add to its glory "Three”—in number—"are the branches”—divisions—"of Duty." Which are these? "Sacrifice”—Agniḥotra, &c.—"Study”—the getting up of the Rīk, &c., with proper restrictions and observances,—"Charity”—giving away to beggars, outside the sacrificial altar—this is the first branch of Duty. Inasmuch as these duties belong to the House-holder, these are called "first"—i.e., one (branch of Duty), and not the best; because the "second" and the "third" are also mentioned. "Austerity is the second”—by "Austerity" are meant the observances of the Kriyāchra "Chandrāyana," &c.; and this branch of Duty belongs to the Tāpasa or the "Puruvrāt" who is still leading the life of the House-holder, and not one who (has renounced the House and) takes his stand on Brahma, i.e., the "Sanyāsi"; because it is declared that this latter obtains Immortality (which does not belong to the Tāpasa). One who leads the life of the Student, and lives in the house of the Teacher, "absolutely" i.e., all through his life—mortifying his body by
means of penances and observances: this is the third branch of duty. The adverb "absolutely" implies the "perpetual Brahmacārī" or "Life-Student." As for the ordinary student, his studentship is only for the purpose of studying the Veda, and hence such studentship cannot be the means of attaining the regions of the Virtuous. "All these"—that is, people belonging to all these three states of life, attain by means of the aforesaid duties, to regions of the Virtuous. The remaining fourth, not mentioned by name is the "Puruṣāt" who stands firm in Brahmān in the right manner, and he obtains Immortality, which is something beyond, and distinct from the regions of the Virtuous, and this Immortality is absolute, and not comparative like the Immortality of the gods; because the Immortality here mentioned is laid down as something apart from the regions of the Virtuous and the blessed ones (i.e., the regions of the gods). If Immortality were only a certain phase of the "regions of the blessed," then it would not have been mentioned apart from these "regions." Therefore, on account of its being mentioned apart, it must be taken to signify absolute "Immortality." In this connection the laying down of the duties of the different states of the House-holder is with a view to add to the glory of meditation upon the Pranava (Om),—and not as leading to the results belonging particularly to this latter. Because, if it be taken to be for the sake of adding glory to meditation of the Pranava, and also as leading to the results thereof, then there would be a split of the sentence. Therefore, it must be admitted that by describing
Immortality as resulting from meditation upon "Om"—after an explanation of the duties of the different states of the House-holder,—the Text means to eulogise the meditation of "Om." Just as in the case of the ordinary assertion "the serving of Purnavarmanā brings only apparels for the servant, while the serving of Rajavarmanā brings to him comforts befitting a king." The Pranava (Om) is the True Supreme Brahman, because it is the name of this latter; as is laid down in the Katha Upanishad:

"This syllable alone is the imperishable Brahman, this syllable alone is the imperishable Supreme;" and hence it is only proper that immortality should result from meditation upon it (the Pranava).

Some people (the author of the Vṛtti among others) make the following remarks in this connection.—What is meant here is that the attainment of the regions of the blessed accrues equally to persons in all states of the House-holder, if they perform their duties properly but are without knowledge; that is to say, all such persons, who have no real knowledge, attain to the regions of the blessed. And the Sanyāsi is not left out of these; because for the Sanyāsi also, the duties are Knowledge, Restraints, Observances and Austerity; hence the sentence "Austerity is the second" includes both the Sanyāsi and the Tāpasu. Therefore, the meaning is that from amongst the aforesaid four, whoever happens to be firm in Brahman and a meditator upon "Om", he attains Immortality; because all the aforesaid four classes of men being equally entitled to it; and because the standing firm in Brahman is not prohibited to any
one; and lastly, because it is quite possible for one, during intervals in the performance of his duties, to stand firm in (i.e., think of) Brahman. Nor can it be held that, like the significations of the words 'Yava' 'Vrāha' &c., the denotation of the word 'Brahmasansthā' is restricted by convention to the 'Sanyāsī' alone, because the word is used on the basis of the fact of standing firm in (meditating upon) Brahman (and as such it cannot have its meaning restricted to any particular class, as it is a qualifying term, and as such can be applied to any one who so stands) and as for the fact of standing firm in Brahman, this is applicable to all. Wherever the ground of the application of the word—in the shape of standing firm in Brahman—exists, all such become denotable by the word "Brahmasansthā:" and as there is no reason for restricting the word, so denotative, to the 'Sanyāsī' alone, it is not proper to preclude it (from applying to other classes of men). Nor again can it be said that Immortality results only from the performance of the duties of the "Sanyāsī," because, in that case, knowledge would come to be of no use. If it be urged that it is knowledge, accompanied by the due performance of the duties of the Sanyāsī, that brings about Immortality,—this cannot be; because all are equally the prescribed duties of the different stages of the House-holder (and as such no special preference can be reasonably given to the duties of the Sanyāsī, knowledge, accompanied by the performance of any duties, being the means to Immortality). Even if it be held that 'the performance of duties, accompanied by knowledge, leads
to Immortality',—this too would apply equally to the duties of all stages of the House-holder. Nor is there any such direct assertion (in the Veda) that it is only the Sanyâsi standing firm in Brahman—and none other—that obtains Liberation;—the view held by all the Upanishads being that Liberation results from knowledge (without any specification of the class of duties to be stuck to). Therefore, from among those that duly perform the duties of their respective states, whoever meditates upon Brahman attains Immortality.

This cannot be (the meaning of the text), because there is a mutual contradiction between the Ideas bringing about actions, and those leading to knowledge (of Brahman). The injunctions of actions are chiefly based upon the fact of the person concerned having notions of the diversities of the Doer, the Means, the Action and the Result. And this basis does not originate in the Scriptures; inasmuch as such notions of diversity are found to exist in all living creatures. And the Idea, in the form of knowledge is such as is brought about, by such Scriptural assertions as "Real entity is one only, without a second." "All this is Self alone." "All this is Brahman alone," &c., &c. And the Idea never appears without having previously completely suppressed the basis of actions, in the shape of notions of diversities of Action, Means and Result, (I) because there is a mutual contradiction between the notion of diversity and that of Unity or Identity, the idea of the singleness of the moon, on the removal of darkness, does not appear without the suppression of the idea of its duality due to dark-
ness; (2) because there is a mutual contradiction between the notion of Knowledge and that of Ignorance. Therefore one, for whom all notion of diversity—on which injunctions of actions are based—has been suppressed by the notion of unity, brought about by such assertions as "the real entity is one only, without a second," "that alone is true," "the diversity of modifications is unreal" and the like,—such a one alone is free from all actions, because of the removal of the basis of all actions; and one who is thus free from actions is called "Brahmasansthā," (meditator of Brahman); and this is the Sanyāsī alone; it being possible for none else (all others being absorbed in actions). Because all others having their notions of diversity unsuppressed, and seeing one thing, hearing another, then being of a third, and knowing another, always think that "having done this, I will obtain that" and so forth. And one who does all this cannot be said to be "Brahmasansthā,"—because all his notions are based upon unrealities in the shape of modifications, which have their origin in speech alone (having no other than a verbal existence). And when the notion of diversity has been suppressed as untrue, there arises no such further notions of the means and object of knowledge, such as 'this is true, and this is to be done by me' and so forth;—just like the notion of the dirtiness of surface with regard to Ā'kāsa, for one who has the power of discriminating (the real nature of things). If even after the suppression of the notion of diversity, one were not to desist from actions—just as before the suppression
of the notion of diversity,—then, in that case, all Vedic passages laying down the reality of the idea of unity would become falsified. And the authority of the passages laying down unity is just as proper as that of the passages prohibiting the eating of unsuitable (prohibited) food; specially as all the Upanishads treat of that (unity). If it be urged that in that case, the passages enjoining actions would become falsified,—we deny this, because these have their authority for those whose ideas of diversity have not been suppressed; just like the cognitions in a dream, before awakening. If it be urged that wise and discriminative persons not performing the actions, the passages enjoining these would lose their authority,—we deny this, because we do not find deficiency in the authority of such passages, as lay down actions with a definite end. Because actions with definite ends are not performed, by such people as have the idea that it is not proper for one to have any desire, it does not follow that the injunctions of such actions lose all their authority,—such actions being performed by people desiring certain ends. In the same manner, because such people as meditate upon Brahman, and know Brahman do not perform the duties (laid down for the House-holder, &c.), it does not follow that passages enjoining such duties lose all their authority,—such duties being duly performed by people not knowing Brahman. If it be urged that "just as the actions of begging for food, &c., do not cease for even the Sanyasi,—so in the same manner, even if the House-holder happens to realise the notion of unity, the actions of Agnihotra,"
&c., will not cease for him,"—this cannot be: because when considering the validity of Injunctions the actions of men (such as the begging of food instanced) cannot serve as (authoritative) instances, e.g., the "killing" of an enemy, being prohibited,—simply because some one has been found to be doing it, it does not follow that such killing is to be done by wise discriminative people, even though they be without any harmful intention towards an enemy. And on the suppression of the notion of diversity,—which is the sole foundation for the application of the passages laying down actions,—there is no active agency left which would urge people towards such actions as the Agnihotra and the like; though in the case of the Sanyāsī what urges him to beg for food is hunger. If it be urged that "in the case in question too, what will urge people to the performance of such actions will be the fear of sin resulting from their non-performance,"—this cannot be; because it is only one who has notions of diversity that is entitled to such actions; we have already explained that it is only one who has notions of diversity, whose notions of diversity have not been suppressed by knowledge, that is entitled to the performance of action. And the sin, resulting from the non-performance of an action, accrues to him only, who is entitled to its performance,—and not to one who is not so entitled; for instance, the non-performance, by a "House-holder," of the duties of the "Student" does not constitute a sin. If it be urged that "in that case, all people, who are still in one of the four stages, but have realised unity, would be
"Sanyāsīs,"—this cannot be; because so long as a man continues in one of the stages of the ideas, ownership are not suppressed; and because the other stages are for the performance of actions, as declared in the Sruti "then should he perform actions." Therefore, the mendicant alone, who is devoid of all notions of ownership, can be a "Sanyāsi," which the House-holder and others can never be. If it be urged that "inasmuch as all notions of diversity, on which injunctions for actions are based, are suppressed by the notion of unity got at by means of the texts laying it down, none of the Restraints, Observances, &c., can apply to the Sanyāsi,"—we deny this: because these (Restraints, &c.), helping one to restrain himself, do apply to the Sanyāsi, when he happens to be separated, from the notion of unity, by Hunger, &c. But from this it does not follow that for the Sanyāsi, there is also a chance of stooping to prohibited deeds. Because such deeds are prohibited even before the realisation of unity. As for instance, because one falls into a well or in a thicket in the darkness of night, it does not follow that he should fall down, even when the sun has risen. Therefore, it is established it is only the mendicant, who desists from all actions, who is called "Brahmasansthā." It has been said above that all that are devoid of knowledge, attain to the regions of the blessed; this is true enough. But it has also been said that the "Sanyāsi" is implied in the word "Austerity"; this is not true. Why? Because it is the Sanyāsi alone, to whom the character of "Brahmasansthā" can possibly belong, as we have already explained
that it is the *Sanyāsi* alone who is left, after the other orders have been mentioned; because there is a cessation of all such actions as the *Agniḥotra*, &c., for one who has realised unity. The duty of performing penances devolves only upon one who has notions of diversity. These reasons also serve to set aside the possibility of being "*Bahmasanstha*" in the intervals of actions, and also the fact of the non-prohibition (of the character of *Brahmasanstha* for the House-holder, &c.)—(both these facts having been urged by the author of the *Vritti*). It had also been urged that if only such men endowed with knowledge, as have desisted from actions were to be *Sanyāsīs*, then knowledge by itself would have no use. And this reasoning too is met by our arguments. Then again, it has been urged that the signification of the word "*Brahmasanstha*" is not conventionally restricted to the "*Sanyāsi" like the significations of such words as "*Yava" "*Varāha" and the like. This too has been set aside by the arguments advanced by us, showing that the name "*Brahmasanstha*" can apply to the *Sanyāsi* alone, and to none else. It has also been said that words whose significations are fixed by convention, do not stand in need of any reasons for their application. But such is not the case; since we do find this to be the case with such words as "*Grihastha*", "*Takshā*", "*Parivrājaka*", &c.,—which have for grounds of their significations the facts of remaining in the house, of carpentering and of wandering about as mendicants; and yet they have their significations fixed by convention to two stages of life (in the case of the words "*Grihastha*"
and "Parivṛtṛjakā"); and to a particular class of men (in the case of the word "Takṣhā"); but there is no such hard and fast rule as that these are not to be used where the aforesaid grounds are not immediately perceived; because such is not the commonly recognised fact. In the same manner, the word "Brahma-anśītha" can be held to be applicable to the "Paramāḥāṃśa" who is beyond the ordinary stages of human life, and who is a Sanyāsī having all actions and their means suppressed for himself; because the accruing to him of the chief result of Immortality is directly asserted (in the Veda). Hence, it must be admitted that the character of the Sanyāsī mentioned in the Veda is only what has been explained, and not the taking up of the sacred thread, the "tridānta", or the sacred waterpot, &c,—as laid down in such passages, as "with head shaved, without acquisitions and without attachment, &c.," and also "the supreme and sacred for those who are above the ordinary stages of life, &c., &c.," in the Svetāsvatara Upanishad, and also in such śruti passages as, "without prayers, without obeisances," &c., &c; and also "for this reason self-restrained ones, seeing beyond, do not perform actions," and "for this reason he is without marks, knowing the Law. having his marks unmanifested," &c., &c. The renunciation of actions propounded by the Sāṅkhyas is false; because they hold the ideas of the diversities of Actions, Instruments and Results to be real (and not unreal as the Vedāntin does). And the theory of the non-activity (of the agent) as propounded by the Baudhā is also untenable; because they hold all things to be
void; and the theory of non-activity presupposes the fact of its being an Entity. And the theory of inaction held by lazy illiterate persons is also untrue; because these people have not their notions of activity suppressed by any valid authoritative means (as it is for the Vedántin). Therefore, it is established that the character of the "Brahma-sanstha" or the 'Sanyāsī,"—which consists in the cessation of all Actions—belongs only to one who has come to realise Unity by means of the valid reasonings and authorities of the Vedánta. From this also follows the fact that the Householder too becomes a Sanyāsī if he happens to get at the realisation of unity. Object. "But, a householder, becoming a Sanyāsī, would become guilty of neglecting the (Sacrificial) Fire,—as says the Sruti, 'one who neglects the fire, becomes the murderer of the brave among the gods." Not so: because as soon as unity becomes realised, the Fire by itself becomes, neglected as mentioned in the Sruti. "Fire loses the character of fire," &c. Therefore, a house-holder becoming a Sanyāsī, is not guilty of any crime.

Prajāpātī brooded on the worlds From them, thus brooded upon, the Triadic knowledge issued forth. He brooded on this And from this, brooded upon, issued the syllables Ēhūh, Bhuvaḥ and Śvah. (2)
Com.—The Text now begins to explain that, whenem standing firm one attains Immortality. "Prayāpati", i.e., Virūt or Kasyapa—with a view to find out the pith of the worlds brooded upon them,—that is to say, performed meditation and penance, with that end in view. From these thus brooded upon, their pith, the Triadic knowledge, issued forth,—i.e., appeared in the mind of Prayāpati. "He brooded on this"—as before And from this, thus brooded upon, these syllables issued forth; viz., the Vyāhūti's “Bhūh”, “Bhuvaḥ,” and “Śvah.”

The repetition is meant to show reverence for the
subject treated of. The mention of the accomplishment of the worlds, &c., is with a view to eulogise the syllable ‘Om’

Thus ends the Twenty-Third Khanda of Adhyāyu II.

ADHYAYA II.

KHANDA XXIV.

The teachers of Brahman declare that the morning oblation belongs to the Vasus, the midday oblation to the Rudras, and to A’dityas and the Visve-Devas the third oblation.

*Com.—In connection with Śāma-meditation, the syllable, ‘Om’ has been accomplished as secondary to Actions, and then it has been highly eulogised as being the counterpart of the Supreme Self and bringing about Immortality; and now the Text begins to lay down the Śāma and the Incantations of the Homa, &c., which form parts of the sacrifice. The teachers of Brahman declare that what is known as the ‘morning-oblation’ belongs to the Vasus,—that is to say, this world while connected with the morning-oblation is kept under control by these Lords of this oblation. Similarly, the worlds of the sky is kept under control by the Rudras, who are the Lords of the midday oblation. And the third world is kept under control by the A’dityas and the Visve-Devas, who are the Lords of the third
oblation. Thus, then there is no other world left for the sacrificer.

Where then is the world of the sacrificer? He who does not know this, how can he perform (sacrifices)? If he knows this, then he should perform (them). (2)

Com — Then where is the world of the sacrificer, for the sake of which he sacrifices? That is to say, his world is nowhere. And the Śrutis says; “One who sacrifices for the sake of a world.” And if the sacrificer were not to know the means of acquiring a world—such means being in the shape of the Sāma, Homa Mantra, &c.,—not knowing this, how could he perform sacrifices? That is to say, the proper character of the sacrificer can never belong to an ignorant person. This is meant to eulogise the Sāma, &c., and as such, should not be taken as prohibiting the performance of sacrifices for one who is ignorant of these, and knows only the sacrifice. Because, if it were taken as eulogising the knowledge of Sāma, &c., and, at the same time, as prohibiting the performance by ignorant persons—there would be a split of the sentence. And we have explained in the beginning, in the Chapter treating of Ushāśhi, showing why even an ignorant person can perform sacrifices. If however he knows such means as the Sāma, &c.,—to be hereafter explained—then he should perform sacrifices.
Before the beginning of the 'Matin-chant sitting behind the Gārhapatya fire, and facing the north, (the sacrificer) sings the Sāma sacred to the Vasus.

Com.—Now, what is it that has to be known (for the performance of sacrifices)? It is explained. Before beginning the hymns constituting the "Morning Chant," sitting behind the Gārhapatya fire, and looking towards the North, the sacrificer sings the Sāma sacred to the Vasus.

Open the door of this world, that we may see thee, for the Kingdom.

Com.—Open the door of this world of the earth—O Fire!—So that, through that door, we may see thee, for the sake of the Kingdom (of this world).

Then he makes offerings (reciting). 'Adoration to Fire, who dwells on the Earth, who dwells in the world! Obtain this world for me, the sacrificer! To this world of the Sacrificer I am to go.'

Com.—After this he makes offerings into the fire reciting the Mantra "Adoration to Fire"—we bow. O Fire, to thee, who dwells on the Earth, and who dwellest in the world, obtain for me the
worlds of the sacrificer; verily to this world of the sacrificer I am to go.

The sacrificer, after this life go. *Svāhā* take away the bolt; having said this, he rises. For him the *Vasus* fulfil the morning oblation.

*Com.*—"Thither" i.e., to this world, I the sacrificer, after death, will go—*Svāhā*: thus he makes the offering, adding—"remove the bolt"—i.e., the bolt closing the door of the world. Having pronounced this *Mantra*, he rises. And by means of these, the worlds connected with the morning oblation, are purchased, from the *Vasus*; hence, these fulfil the morning oblation for the sacrificer.

Before the beginning of the midday oblation, sitting down behind the *Agnidhriya* fire and facing the North, he sings the *Sāma* sacred to the *Rudras*. (9)

"Open the door of the world, that we may see thee, for *Vairāgya*."

*Com.*—In the same manner, sitting behind the "*Agnidhriya*;—the southern fire, and looking towards the North he sings the *Sāma* sacred to the *Rudras* for the sake of attaining "*Vairāgya*" (Kingdom of the Sky).
Then he makes the offering, (reciting) Adoration to Vāyu, who dwells in the sky, and dwells in the world! Obtain this world for me, the sacrificer! To this world of the sacrificer I am to go (9)

Thither will the sacrificer, after this life go—Svāhā! “Remove the bolt!”—having said this, he rises; and the Rudras fulfil the midday oblation for him.

Com,—“Who dwells in the sky, &c., &c.”—as before.

Before the beginning of the third oblation, sitting behind the A’havanītya fire, and, facing the North, he sings the Sūma sacred to the A’dityas, and also that sacred to the Visvēdevas

“Open the door of the world,—that we may see thee, for the kingdom of Heaven.”
"This is sacred to the A'dityas. Now, the one sacred to the Visvédéväs. 'Open the door of the world,—that we may see thee, for the Kingdom Supreme,' (11—13).

Com.—Similarly, sitting behind the A'havanîyu Fire, and looking towards the North, he sings the Sâma sacred to the A'dityas, and then the one sacred to the Visvédéväs—for the sake of the Kingdom of Heaven and the Kingdom Supreme respectively.

Then, he makes the offering (reciting): 'Adoration to the A'dityas, and to the Visvédéväs, the dwellers of Heaven, and the dwellers of the world! Obtain the world for the sacrificer!'

To this world of the sacrificer, I will go. Thither will the sacrificer after this life go—Śrâhâ. Remove the bolt!—having said this, he rises.

For him, the A'dityas and the Visvédéväs fulfil the third oblation. One who knows this, knows the real character of sacrifice—yea, one who knows this.

Com.—"Dwellers of Heaven," &c, &c.—as before; the only difference being the plural number in "Vindula" and "Apahâla." All these recitations
belong to the sacrificer, -on account of the marks in "I will go" pointing to the sacrificer; the meaning being "I, the sacrificer, knowing this, &c." "One who knows this"—i.e., the Sāma, &c., as explained above—knows the real character of sacrifices. The repetition of "one who knows this" is meant to denote the close of the Adhyāya

Thus ends the Twenty-Fourth Khanda of Adhyāya II.

Thus ends the Second Adhyāya.
This sun verily is the honey of the Devas. Of this, Heaven is the cross-beam, the sky is the hive, and the rays, the Eggs.

Com—"This sun &c.,"—shows the context of the coming Adhyāya. At the close of the last Adhyāya, it has been said: “One who knows the measures of the sacrifice;” and the articles of the sacrifice, as they arise out of the Sâma, the Homa and the Mantras, and constituting the parts of the sacrifice,—have all been clearly explained, with a view to the attainment of particular ends. And the Sun, embodying the accomplishment of the results of all the sacrifices, shines with great splendour. And this Sun, being the result of the actions of all living beings, is directly perceived by all. Hence, after having explained the sacrifices, the Text begins a treatment of the meditation of their result in the shape of the Sun, with a view to describe the highest of the ends of man. "The Sun indeed is the honey of the Devas, &c., &c." The Sun is the honey of the gods, as it gives them pleasure,
and, as such is like honey. The fact of the Sun being a source of pleasure to the Vasus and the rest will be explained later on, as being based upon the fact of the Sun embodying the results of all sacrifices. But how does the character of “honey” belong to It? Of this honey, Heaven is the cross-beam, just like the beam to which the honey-bee hangs. Because the Heaven appears to be slanting crossly (to the gods who dwell in the sky, when they look upwards): and the sky is the hive, hanging as it were, by the beam of Heaven; hence resembling, in this, the hive, the sky is the hive,—as also because it is the support of honey in the shape of the sun. By “rays,” are meant the watery vapours drawn from the Earth by the Sun, and, contained in its rays; as described elsewhere “the water is the rays of the Sun” And these “rays”—being contained in the rays existing in the hive of the sky, and thus resembling the eggs of the bee—appear like “eggs,”—*i.e.*, the eggs contained in the cells of the bee-hive.

“*Its Eastern rays are the honey-cells on the East. The Riks are the honey-producers; the Rig Veda is the flower; and those waters are the nectar, and those very Riks indeed (are the bees)”* (2)

Com. Of this Sun—the receptacle of honey—the rays that point to the East are its honey-cells on the East. And since the Riks produce the red honey contained in the Sun, therefore these are the
bees producing the honey; masmuch as like the bees, these also produce the honey after extracting the essences of flowers; and this flower is the Rig Veda. By the word "Rig Veda" is meant the Action prescribed in the Rig Veda, because the name "Rig Veda" rightly belongs to the collection of verses and Brāhmaṇas; and as such, consisting only of words, it is not possible for such collection to pour out (bring about) essences, &c., while it is quite possible for Actions to bring about such essences, as honey and the like. Just as the bees produce honey by extracting the juices of flowers, so do the Riks accomplish their honey by extracting the juices of Actions prescribed in the Rig Veda. Now, what are these juices? These juices are the "waters," in the shape of the Soma-juice, butter and milk, that are poured out into the fire, and these, being therein cooked, become "nectar" (so-called, because they are supposed to lead to immortality), that is to say, they become juices with excellent flavours and those very Riks, taking the essences of these, are like the bees extracting juice from the flowers.

These impressed the Rig Veda. And from it thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health. (3)

Com.—These Riks, employed in Actions, impressed the flower—like Actions prescribed in the Rig Veda. Proper essences, like honey, are given out only by such Actions as are performed by
means of the Rik-Mantras employed during the sacrifice, in the form of the various hymns; just as honey is produced only by the sucking of the flowers by the bees. With this view it is said "from it thus impressed." It is next explained what is the essence that flows from the brooding of the Rik-bees: "Fame" i.e., renown; "resplendence" i.e., brightness of the body; "the senses," i.e., the full activity of all the senses, in their virility; "strength" i.e., power, and "health," i.e., that whereby there would be a continuance of the gods every day. Such was the essence that proceeded from Action, in the shape of sacrifice, &c

It flowed out. It went towards the sun. This it is that appears as the red form of the Sun. (4)

Com.—The Essence—'fame,' &c., ending in 'health'—flowed out, and having flowed out, it went by the side of the Sun, to the Eastern side of the Sun. Just as the fire is prepared by the peasant, so Actions are performed by men for the purpose of acquiring certain results, in the shape of Fame, &c.,—the idea in their minds being 'we will eat of the honey stored up in the sun in the shape of the results of all the Actions.' And in order to bring about confidence, this is directly shown. "This it is, &c.; what is it? It is the red light of the rising sun.

Thus ends the First Khand a of Adhyāya III
ADHYA'YA III.

KHANDA II.

अथ यैवस्य दक्षिणा रत्नमयस्ता एवास्य दक्षिणा मधुनाड्यो यजूक्षयेव मधुकुतो यहिं तेतो एव पुष्पं ता अमृता आपः ॥ २ ॥

Its southern rays are the honey-cells to the South. The Yajush verses are the honey-producers; Yajur Veda is the flower, and those waters are the nectar.

Com.--"Its southern rays, &c..." as above. The honey-producers are the Yajush verses; i.e., the actions prescribed in the Yajur Veda are like bees, as explained above. The actions prescribed in the Yajur Veda perform the work of flowers; hence, they are called the "flower". Those waters—Soma, &c., are the nectar.

तानि वा एतानि यजूक्षयेतं यहिं तेतो स्तर्यामिति स्य यजास्तेज इदिर्यं वीर्यमन्त्रचूः रसोदजायत ॥ २ ॥

And those very Yajush verses impressed the Yajur Veda. And from it, thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health.

"It flowed out; it went towards the Sun, this it is that appears as the white form of the Sun." (3)
WITH SRI SANKARA'S COMMENTARY

Com.—"These Yajush verses, &c."—all as before. It is this "honey" that appears as the white form of the Sun.

Thus ends the Second Khanda of Adhyāya III.

ADHYĀYA III.

KHANDA III.

And its western rays are the honey-cells to the East, the Sāmas are the honey-producers; the Sama Veda is the flower, and these waters are the nectar.

"The Sāmas impressed the Sama Veda, and from it thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health." (2)

"It flowed out. It went towards the Sun. This it is that is in the black form of the Sun." (3)

Com.—"Its western rays, &c.,"—same as before. The honey of Sāmas constitutes the blackness of the Sun.

Thus ends the Third Khanda of Adhyāya III.
Now, its northern rays are the honey-cells to the North. The *Atharvāṅgirasa* are the honey-producers; the *Itihāsas* and *Purāṇas* are the flower. Those waters are the nectar.

"These *Atharvāṅgirasa* impressed these *Itihāsas* and *Purāṇas* And from these, thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health."

It flowed out. It went towards the Sun. This it is that is the extremely black form in the Sun.'

Com.—"Now, its northern rays, &c.,—as before. "*Atharvāṅgirasa,*" means ‘the *Athavana* and the *Angirasa Mantras*’ employed at sacrifices; these are the honey-producers. The *Itihāsas* and *Purāṇas* are the flower.’ It is an established fact the *Itihāsas* and *Purāṇas* are employed at sacrifices,
as for instance, at the *Asvamedha* during the "*Purapuda* nights." This honey is that form of the Sun which is extremely black.

Thus ends the Fourth *Khanda* of *Adhyāya* III.

**ADHYĀYA III.**

**KHANDA V.**

Now, its upward rays are the honey-cells on the top.

The secret instructions are the honey-producers; and *Brahma* Itself is the flower. Those waters are the nectar. (1)

These secret instructions impressed this *Brahma*; and from It, thus impressed, proceeded; as essence, fame, resplendence, the senses, strength and health (2)

It flowed out. It went towards the Sun; this it is that appears as quivering in the centre of the Sun. (3)
Com.—Now, its upward rays, &c.,—as before "Secret" means undisclosable; and "instructions" mean the injunctions with regard to the gates of the worlds, and also the various meditations, as forming parts of Actions; these are the honey-producers. "Brahma" here signifies the Pranava (Om), because, the section deals with words. This is the flower. The rest is as before. This is the honey that appears to one who fixes his eyes, to be quivering or moving in the centre of the Sun."

These indeed are the essence of the essences: The Vedas are the essences; and these are their essence. These indeed are the nectar of the nectars. the Vedas are the nectars, and these are their nectar. (4)

Com.—"These”—the forms red and the rest—"are the essence of the essences." It is explained of what these are essences. The Vedas are the essences, because they flow from men. And of these Vedas as essences, and as they take the forms of Actions—these red and other forms become the essence, i.e., the final essence. In the same manner, these are the nectar of the nectars. "The Vedas are the nectars"—because they are eternal; and of these, the red and other forms are the nectar. "Essence of essences, &c., are meant to eulogise Actions, of which such nectars are shown to be the results.

Thus ends the Fifth Khanda of Adhyāya III.
ADHYA'YA III.

KHANDA VI.

That which is the first nectar, on that live the Vasus with Agni at their head. Verily, the gods do not eat or drink; looking upon this nectar, they are satisfied.

Com.—Of the above, that which is the first nectar—in the shape of the red form of the Sun,—on that live the Vasus, the lords of the morning hymns with Agni at their head. The assertion that “from it proceeded as essence, health or appetite” would show that they eat in the ordinary way, with their hands. This is denied. “The gods do not eat or drink.” How then do they live? Having seen, i.e., enjoyed by the senses,—the aforesaid red form, they become satisfied, the Eye being the door so to say of all the sense-organs. Objection: “It being directly mentioned that it is only on seeing, that they become satisfied, how do you make out the shape to be amenable to all the senses?” Not so; since Fame, &c., are amenable to the ear and the rest: Fame is cognisable by the Ear; Light and colour belong to the eye, and the activity of the other senses too are to be inferred from the nature of the various effects. “Strength” is virility of the body. And “Annūdya” (Health) is that which daily leads
to the continuance of the body. "Essence"—i.e., all
the afforesaid are essences, seeing which, they are
satisfied. "Seeing this, the gods become satisfied"
means that they enjoy it by all their senses, and
then become satisfied,—becoming, through their
connection with the Sun, free from bad smell and
such like discrepancies of the body and the senses.

त एतदेव रूपमभिसांविशालत्येनमाधूपादुपुर्यति || २ ॥

They retire into this colour, and rise from this
colour. (2)

Com.—Do they live upon the nectar idly? No.
Having realised with regard to this colour, that
"now there is no occasion for my enjoyment,"
they retire—i.e., become indifferent. And when
again the opportunity of enjoying this colour
occurs, they again "rise from this colour,"—i.e.,
again become active for the sake of that colour.
And it is seen in the ordinary world that there is
no enjoyment for those who are idle and inactive.

स य एतदेवमूलं वै वसुनामेवाच्यौ सृवासिनितिव सुभ्यैतत्
देवासृं द्या तुप्यति स एतदेव रूपमभिसांविशालत्येनमाधूपादुपुर्यति || ३ ॥

One who knows this nectar, becomes one of
the Vasus, and, with A'yam at his head, he comes
to be satisfied by looking upon this nectar. He
retires into this colour, and rises from this
colour. (3)

Com.—Whoever knows (1) the bees in the shape
of the Riks to give rise to the flowing of honey
from the flower in the shape of the Actions
prescribed in the *Rig Veda*, (2) the nectar to lie in the Sun to have a red colour, to be located in the Eastern rays of the sun, and to be enjoyed by the *Vasus*, and (3) the knowers of these to be identified with the *Vasus*, to live upon it with *Agni* at their head, to be satisfied by mere sight, to rise on the occasion of their enjoyment, and to retire on the lapse of this opportunity,—whoever knows all this, enjoys all this just like the *Vasus*.

So long as the Sun rises in the East and sets in the West, so long does he attain the sovereign heavenly kingdom of the *Vasus*.

*Com.*—How long does such a knower live upon the nectar? This is explained: So long as the Sun rises, in the East, and sets in the West,—so long does he attain the sovereign heavenly kingdom of the *Vasus*,—that is to say, as long as the period of enjoyment of the *Vasus*. One who resides in the lunar disc, doing mere actions, and is dependent, becomes the food of the gods. Not so the knower of the nectar, who attains to the Kingdom of Heaven.

Thus ends the *Sixth Khandu* of *Adhya'ya III*. 
That which is the second nectar, on that live the Rudras, with Indra at their head. Verily, the gods do not eat or drink looking upon this nectar, they are satisfied.

They retire into this colour, and rise from this colour.

One who knows this nectar becomes one of the Rudras and with Indra at his head, he comes to be satisfied by looking upon this nectar; he retires into this colour, and rises from this colour.

So long as the Sun rises in the East, and sets in the West, twice as long does it rise to the South, and set to the North: and so long does he attain the sovereign heavenly kingdom of the Rudras.
Com.—"That which is the second nectar, on that live the Rudras", &c.,—the same as before. So long as the Sun rises in the East and sets in the West, twice that time does it rise to the South and set to the North. So long is the time for enjoyment by the Rudras. (1—4)

Thus ends the Seventh Khanda of Adhyāya III.

ADHY'AAYA III.

KHANDA VIII.

That which is the third nectar, on that live the A'dityas, with Varuna at their head. Verily the gods do not either eat or drink. Looking upon this nectar, they are satisfied. (1)

They retire into this colour, and rise from this colour. (2)
One who thus knows this nectar becomes one of the A'dityas; and with Varuna at his head, he comes to be satisfied by looking upon this nectar. He retires into this colour, and rises from this colour.

So long as the Sun rises in the South and sets in the North, twice as long does it rise in the West and set in the East. And so long does he attain the sovereign heavenly kingdom of the A'dityas.

Com.—Similarly so long as the Sun rises in the West, in the North and overhead; and sets opposite to these respectively. The mention of the period of time following being twice the time preceding is opposed to the theory of the Puranas. Those versed in the Puranas have declared that, on the four sides of the Sun—in the regions of Indra, Yama, Varuna and Soma—the time of rising and setting is the same; inasmuch as to the North of the Manasa lake, on the top of Mount Meru, the space traversed around is always the same. The teachers of old have explained this discrepancy 'between the Text and the Puranas'. In the regions of Amarâvat and the rest, the time of residence in the one following would be double the one of residence in the region mentioned before; and so on. By the "rising" of the Sun here is meant the capability of the Sun to be visible to the eyes of the creatures inhabiting those regions; and "setting" means its invisibility. It is not the ordinary rising and setting" that is meant here. If there be no inhabitants in any region then though the Sun would be passing through that region, yet it would not be said either to "rise" or to "set," because in
such a case there would be no visibility or invisibility. So the Samyômanî (the Southern Region of Gods) continues to be inhabited twice to as long as Amarâvati (the Eastern Region); and for the inhabitants of the Southern Region the Sun would rise towards what would be South in our conception, and set towards what would be North for us; and similarly with the Northern Region. For all these Regions, the Menu is to the North. At the time that in Amarâvati the Sun would be meridian, in Sûmyamani, it would be seen to be just rising; and when it would be at meridian at this latter place, it would be found to be rising in Varuna's regions, the Western. And similarly in the North; the circle traversed being everywhere the same. For the inhabitants of Itâvrita, who have the rays of the Sun stopped by enclosures of mountains all round, the Sun is always seen to rise overhead and set below the feet; since the light of the Sun enters through the crevices in the top of the mountains. In the same manner, it may be inferred that persons living upon the various nectars, Rûk, &c.,—as also among the nectars themselves,—there is a gradual increase in their strength and virility, such inference being based upon the fact of the time of enjoyment being doubled, one after another. The "retirement," "rising," &c., are the same for the god's Rudras, &c., as well as for theose that know the aforesaid nectars. (1—4)

Thus ends the Eighth Khanda of Adhyâya III.
That which is the fourth nectar, on that live Maruts, with Soma at their head. Verily, the gods do not either eat or drink; looking upon this nectar, they are satisfied

They retire into this colour and rise from this colour.

One who knows this nectar, becomes one of the Maruts, and with Soma at his head, he comes to be satisfied by looking upon this nectar. He retires into this colour, and rises from this colour.

So long as the Sun rises in the West and sets in the East, twice as long does It rise in the North and set in the South. And so long does he attain the sovereign heavenly Kingdom of the Maruts.

Thus ends the Ninth Khanda of Adhyāya III.
That which is the fifth nectar, on that live the Sadhyas, with Brahma at their head. Verily, the gods do not either eat or drink. Looking upon this nectar, they are satisfied

They retire into this colour, and rise from this colour.

One who knows this nectar, becomes one of the Sadhyas; and with Brahna at his head, he comes to be satisfied by looking upon this nectar. He retires into this colour, and rises from this colour.

So long as the Sun rises in the North, and sets in the South, twice as long does it rise overhead
and set down below. And so long does he attain the sovereign heavenly kingdom of the Sadhyas. (4)

Thus ends the Tenth Khanda of Adhyāya III

ADHYĀYA III.

KHANDA XI.

अथ तत ऊध्वं उदेत्तय नैणोदेतता नास्तमेतैकं एव सच्ये र्थात तदेष स्थैतकः ॥ १ ॥

Now rising from thence upward, He neither rises nor sets; He stands alone in the middle. (1)

Com.—Having by the aforesaid rising and setting helped the creatures to experience the effects of their actions,—when these experiences have ended—the Sun takes all the creatures into himself; and then, having risen beyond the time of helping the creatures, He rises within himself, on account of the absence of the creatures for whose sake he used to rise. And thus being located within himself, He does not rise, nor does He set, but alone, by Himself,—i.e., without any parts—He stands in the "middle"—i.e., within himself. Now, a certain learned person, being in the position of the Vasus, &c., and partaking of the enjoyment of the nectars "Red" and the rest, and having worshipped the Sun as the Self, and thereby becoming meditative, saw this mantra; and then rising from his meditation spoke to another person who had questioned him thus: 'Since you have come from the Brahmic regions, will you tell me whether, there too as here,
the Sun moves along nights and days and thereby cuts short the lives of living beings.” Being thus asked, the reply that the meditating person gave is expressed in the following verse, as mentioned in the text below.


It is not so there; He has not set; nor has He ever risen. O ye gods! by this truth, may I not fall from Brahma.

Com.—In the regions of Brahma, from where I have come, there is nothing like what you ask. Because there the Sun has never set; nor has He ever risen at any time. Being exhorted that his assertion, as to the Brahmic region being without the Sun, rising or setting, is not possible,—the Yogi swears as it were: O ye gods who are witness to what I say, listen to what I say as the truth; and by this truth may I not fall from—be opposed to—Brahma.

One who thus knows the secret of Brahma,—for him, the Sun neither rises nor sets; for him, there is day once for all.

Com.—With a view to show that the reply given above is true, the Text declares: “For him, &c.” For one who knows Brahma as explained above, the Sun neither rises nor sets; but for the Brahma-knower, there is day once for all,—i.e., for him there is always day, inasmuch as he is self-luminous. This is for one, who knows the secret
of **Brahma**—*i.e.*, the three **Vasus**, &c., the relations of the nectars, and whatever else has been explained above. The meaning is that the knower becomes the eternal unborn **Brahma**, not conditioned by time as marked by the rising and setting of the Sun.

**Brahma** explained this to **Prajâpati**, **Prajâpati** to **Manu**, and **Manu**, to his descendants. And to **Uddâlaka A'runu** the eldest son, his father explained touching this **Brahma**.

**Com.**—This doctrine of **Brahma**, **Brahma Hiranyagarbha** explained to **Prajâpati Virat**. This latter explained it to **Manu**. And **Manu**, to his descendants **Ikshvâku &c.** This line of teachers is mentioned in order to enhance the value of the doctrine. And further this doctrine of **Honey** was explained to **Uddâlaka A'runi** by his father.—**A'runi** being the eldest son.

This **Brahma**, the Father may explain to his eldest son or to a worthy disciple.

**Com.**—The aforesaid doctrine of **Brahma** may be explained by other people also to the eldest son, who is the dearest of all, or to a worthy or deserving disciple.
And to no one else; even if he gave him the whole of the sea-girt earth full of treasure; for this is greater than that,—yea greater than that. (6)

Com.—He should not explain it to anybody else. For all the teachers of innumerable places, only two are allowed (for the imparting of the secret). Why this limitation? If to such a teacher one was to give all this sea-girt earth filled with all sorts of treasures and necessaries of life—in exchange for the secret doctrine,—even then, all this would not be a fit exchange for it, because the imparting of the secret of the Honey-doctrine is very much greater—more useful—than all the treasures. &c. The repetition implies reverence for the doctrine.

Thus ends the Eleventh Khanda of Adhyāya III.

ADHYAYA III.

KHANDA XII.

गायत्री वा इद्र सर्व भूतं यदिन्दं किंत्र वागेन् गायत्री वाग्वा
इद्र सर्व भूतं गायति च त्रायते च \ || 1 ||

Gāyatrī is everything, whatsoever here exists. Speech indeed is Gāyatrī; for speech sings out and protects everything whatsoever here exists. (1)

Com.—Inasmuch as this doctrine of Brahma leads to such excellent and transcendental results, it should be explained in another way also. In order to do this the text begins with "Gāyatrī is, &c." and explains the Brahma by means of the
Gayatri; because Brahma—being free from all specifications and amenable only to such negations as 'not this, not that'—is incomprehensible by itself. Though there are many metres, yet it is the Gayatri alone that is taken as a means of explaining Brahma, simply because this is the most important of all the metres. And the all-importance of the Gayatri at a sacrifice is due to the facts (1) of the Soma being held by this, (2) of its including the letters of all other metres and thus pervading over them, and (3) of its pervading over all the oblations at a sacrifice. And further, since Gayatri is the essence of the Brähmana, even the aforesaid Brahma does not have recourse to anything greater, neglecting the Gayatri, which is very great in itself, and which is like the mother of the Brähmana. And this, because it is a well-known fact the Gayatri is something very great. For this reason it is by means of the Gayatri that Brahma is explained. "Va" means indeed. "Everything" i.e., all the living beings, animate or inanimate—is Gayatri. Since it would be impossible for a metre to be everything, the text explains Gayatri as "speech" which is the source of the Gayatri. "Speech indeed is Gayatri." "Speech is everything." Because speech, having the form of Word "sings out all living beings,"—i.e., names them as "the Cow" "the Horse"—and protects them—i.e., encourages them, such as 'don't be afraid of this; wherefore doest thou fear' and the like: and these being thus encouraged, become saved from all cause of fear. That speech sings and protects all things is due to the fact of its
being identical with Gāyatri. Because the Gāyatri is called "Gāyatri," simply because it sings (Gāyati) and protects (trāyate).

That Gāyatri is this earth. For everything that exists rests on this, and does not go beyond it. (2)

Com.—The aforesaid Gāyatri, which is everything that exists, is this earth. It is explained how it is the earth; because it is related to all living beings. But how is it related to all beings? Because all beings, either animate or inanimate, rest on the earth and never transcend it. Just as the Gāyatri comes to be related to all beings, by singing and protecting, so does the earth become related to all beings, on account of the beings resting upon it. Hence Gāyatri is this earth.

That earth again is the body in man; because the vital airs are located in this and do not go beyond it. (3)

Com.—That earth which has been said to be Gāyatri is this. What is it? It is that aggregate of causes and effects which is known as the "body" in a living man. Because the body is earthy. But how does the body come to be Gāyatri? Well, because it is in this that are located the vital airs—known by the name "Bhūta" (Element). Thus then like the Earth, the body is the residence of the
vital airs known as "elements" and hence the body is Gayatri. Also because the vital airs do not transcend this body

Also because the vital airs do not transcend this body.

That body in the man is the heart within the man. Because, in that, the vital airs rest, and they do not go beyond it.

Com.—The body in man is Gayatri. And that which is the heart in man—known by the name of "lotus"—is Gayatri. How? Because the vital airs rest in it, therefore like the body, it is Gayatri. And the vital airs do not transcend this. "Prāna is the father, Prāna the mother! not harming any beings"—such are the Shrūtis. The vital airs are denoted by the word "Bhūtu."

This Gayatri has four feet, and is sixfold. This is also declared by a Rik.

Com.—The Gayatri is a metre with four feet each foot having four syllables. It is sixfold in the shape of speech, creatures, earth, body, heart and vital airs. Speech and vital airs, though mentioned in connection with something else, are also forms of the Gayatri. Otherwise, the number six would be impossible. This Brahma, known as "Gayatri," is also declared by another Rik, through the Gayatri.
Such is the greatness of It. Greater than It is the Purusha. His foot are all things. The three-footed Immortal is in heaven

Com.—Such is the greatness of this Brahma called "Gāyatri." "Such"—i.e., as much as has been just explained as the Gīyātri having its foot as an emanation from Brahma, and having four feet and being sixfold. Than this Brahma, named Gāyatri, and partaking of the nature of an emanation, and having only a verbal existence,—the Purusha is greater,—this Purusha, having an existence in reality and not being a product, is called "Purusha" because it fills everything and lies in the body."His foot are all things"—Light, Food, &c., animate as well as inanimate. "Three-footed"—i.e., having three feet. The three-footed Immortal—known as "Purusha"—lies in the heaven of all that consists of Gāyātri; that is to say, in the resplendent Self of his own.

This Brahma is the A’kāsa outside the Purusha.

Com.—That which has been explained by means of the Gāyātri, as the three-footed Immortal Brahma, is the same as the well-known element A’kāsa, which surrounds the Purusha on the outside.
The Ā'kāsa that is outside the Purusha is the Ā'kāsa that is inside the Purusha (8)

Com.—The Ā'kāsa which surrounds the Purusha on the outside is that Ā'kāsa which is within the Purusha.

अथं वाव स योज्यमन्त्हेदय आकाशस्तर्देखल्त्योणम्प्रवर्ति पृणाय-  
सम्प्रवतिनिः श्रीमं लभते य एवं बेद ॥ ९ ॥

The Ā'kāsa that is inside the Purusha is the Ā'kāsa within the heart; and this is omnipresent and unchanging. He who knows this obtains complete and imperishable greatness. (9)

Com —The Ā'kāsa that is inside the Purusha is the Ā'kāsa within the lotus of the heart. How can a single Ā'kāsa be threefold? This is explained with regard to the objects of the external senses; in the Ā'kāsa of the waking state, we come across an excess of unhappiness. In comparison with this the pain is less intense inside the body, which is the place for dreams; for, one is dreaming. In the Ā'kāsa inside the heart again, one does not desire any desires, and dreams no dreams; hence the Ā'kāsa of deep sleep is one, wherein there is complete cessation of all pain. In this way it is only proper that a single Ā'kāsa should be threefold. Beginning with the Ā'kāsa, outside the person the Text has gradually confined the Ā'kāsa to within the heart, with a view to eulogise the place where the mind is to be concentrated. Just as “among the three worlds Kurukshetra is the most important; half of it is Kurukshetra and half Prithūdaka.” This Brahma, in the shape of the Ā'kāsa in the heart is omnipresent, and should not
be taken as being confined within the heart only. And though the mind is concentrated upon the A'kāsa in the heart, yet, It is unchanging—i.e., not capable of any changes, and as such imperishable. Other things being changeable and limited are perishable; but the A'kāsa within the heart is not so. He obtains complete and imperishable greatness,—one who realises, during the present life, the existence of the omnipresent and unchanging Brahma just described.

Thus ends the Twelfth Khandu of Adhyāya III.

**ADHYA'YA III.**

**KHANDA XIII.**

तत्स्य ह वा एतस्य दयस्य पञ्च देवसुध: स योक्त्व प्राण मुहि: स प्राणस्तवक्षु: स आदित्यस्तदंतत्तंत्रोश्रावमित्यपासीत तेजर्व्यशादो भवति य एवं वेदः ॥ १ ॥

Of that Heart there are five gates of the Devas. That which is the Eastern gate is the Prāna; that is the Eye; that is the Sun. One ought to meditate upon this as brightness and health. One who knows this becomes bright and healthy. (2)

Com.—"Of that, &c." this section is begun with a view to lay down the specialities of the gate-keeper, &c., as forming part of the meditation of the Brahma named 'Gāyatri.' Just as in the ordinary world, the gate-keepers, being won over
by the service of the King, become the means of approaching the King himself, so too, in the present case. Of the Heart, spoken of above, there are five gates belonging to the Devas; that is to say, the door-ways by which one could get at the Heavenly Regions, and which are guarded by the Devas, Prâna, Sun and the rest. It is for this reason that they are called the "Gates of the Devas." Of this Heart—which is, as it were the Palace of Heaven—that which is the Eastern gate—that is to say, the gate-way on the Eastern side,—is Prâna residing therein,—that is to say, the particular breath that moves forward along that gate. Connected with this, and identical with it is the Eye; and so also is the Sun,—as declared by the Sruti—"He is the exterior Prâna." And the Sun resides in the heart through its residence in the shape of the eye;—as declared in the Vâjasaneyâ "Wherein is the Sun resident? In the eye." The deity of the up-breathing (Prâna) is one and the same with the Eye and the Sun, together with its substratum. It will be declared further on Svâhâ to Prâna—the oblation offered with this satisfies all this." This Prâna, being the keeper of the gate of Heaven, is Brahma. One desiring to get at the Heavenly regions should meditate upon Prâna as endowed with brightness—in the shape of the Eye and the Sun,—and as Health,—because the Sun is health. And the result accruing is that one who knows this becomes bright and healthy. Being won over by meditation, the gate-keeper becomes the means of arriving at the Heavenly Regions. This is the most important result.
Now that which is its Southern gate is Vyāna, that is the Ear, that is the Moon. One ought to meditate upon it as prosperity and fame. He who knows this becomes prosperous and famous. (2)

Com — "That which is its Southern gate"—the particular Breath located therein performs vigorous deeds by taking hold of the Prāna and Apāna, and then moving alone; hence it is Vyāna; and related to this is the Ear, and similarly that is the Moon,—as declared by the Sruti: "By means of the Ear are created the Quarters and also the Moon,"—both of these together with their substrata, as explained above "As prosperity and fame." the Ear and the Moon are the causes of knowledge and food respectively; and hence through these, the Vyāna has prosperity (for its attribute). And one who has knowledge and food (wealth) obtains fame; and thus leading to fame, it has the character of fame. Hence, one ought to meditate upon it, as endowed with these two properties. The rest is similar to the last passage.

That which is its Western gate is Apāna, that is Speech, that is Fire. One ought to meditate upon it as Brahmic glory and health. He who knows this attains Brahmic glory and becomes healthy. (3)

Com.—“That which is its Western gate”—particular breath located therein is Apāna—so
called because it serves the purpose of throwing out the excretions. It is speech. And being connected with speech, it is also Fire. This is "Brahmo glory"—the glory of countenance resulting from a proper study of the Vedas; and a proper study of the Vedas is connected with Fire. And Apāna is also health, inasmuch as it serves to swallow food. The rest as before.

That which is its Northern gate is Samāna, that is Mind, that is Rain. One should meditate upon it as Fame and Beauty. One who knows this becomes famous and beautiful.

_Com._—"That which is its Northern gate"—the particular Breath located therein is Samāna,—so called because it reduces all food and drink to an equilibrium. Connected with this is the Mind, the internal organ, and it is also Rain, _i.e._, the deity presiding over Rain; because Water was created by the Mind, so says the _Sruti_: "By the Mind were created Water and Varuna." This is fame; because the knowledge of the Mind brings about _Fame_,—by which is meant celebrity behind one's back; and "_Vyushti_" is self-recognised beauty of the body. And since this leads to fame; one acquires Fame, &c., &c., &c., as before.

That which is its Northern gate is _Samāna_, that is _Mind_, that is _Rain_. One should meditate upon it as _Fame_ and _Beauty_. One who knows this becomes famous and beautiful.

_Com._—"That which is its Northern gate"—the particular Breath located therein is _Samāna_,—so called because it reduces all food and drink to an equilibrium. Connected with this is the _Mind_, the internal organ, and it is also _Rain_, _i.e._, the deity presiding over _Rain_; because _Water_ was created by the _Mind_, so says the _Sruti_: "By the _Mind_ were created _Water_ and _Varuna_." This is fame; because the knowledge of the _Mind_ brings about _Fame_,—by which is meant celebrity behind one's back; and "_Vyushti_" is self-recognised beauty of the body. And since this leads to fame; one acquires _Fame_, &c., &c., &c., as before.
That which is its upper gate is Udāna, that is, Air, that is Ā'kāsa. One should meditate upon it as strength and greatness. One who knows this becomes strong and great. (5)

Com.—"That which is its upper gate is Udāna,"—so called, because from the soles of the foot upward, it keeps moving along upwards, and works for prosperity. It is Air, and also its substratum, the Ā'kāsa. And since Air and Ā'kāsa are the causes of strength and greatness, it is strength and greatness. The rest is similar to what has gone before.

These verily are the five Brahma-persons, the gate-keepers of the Regions of Heaven. One who knows these five Brahma-persons, the gate-keepers of the Regions of Heaven, in his family a brave one is born; and he himself reaches the Regions of Heaven,—one who thus knows the five Brahma-persons, the gate-keepers of the Regions of Heaven. (6)

Com.—The five persons described above in connection with the five gates, are the persons—i.e., servants—of the Brahma in the heart,—and these are the gate-keepers of the Regions of Heaven in the Heart; just as there are gate-keepers for a King. By means of these—the Eye, Ear, Speech, Mind and Prāṇa, when engaged in upward activity—are
closed the gates by which the Brahma in the heart could be reached. It is a fact of ordinary perception, so long as the organs are not subjugated, the mind does not rest in the Brahma in the Heart on account of its being submerged in attachment to external objects, devoid of any reality. Therefore, it is only too true that these five persons of Brahma are the gate-keepers of the Regions of Heaven. Consequently, one who knows and meditates upon the above-described five persons of Brahma, the gate-keepers of the Regions of Heaven,—that is to say, brings them under control, by means of meditation,—such a person reaches the Brahma in the heart; just as a person who has won over the wardens of a King, is not stopped by them, and approaches the King without any molestation. And further, in the family of such a one who knows this, is born a brave son; because he serves a brave person And since a son serves to clear off one’s debts, therefore the hope of such a result leads to people meditating upon Brahma. And again, then gradually, such knowledge leads to another result, viz., the attainment of the Regions of Heaven.

Now that light which shines above this Heaven,
above everything, above all, in the highest worlds beyond which there are no worlds, that is the same as the light within the man. And it is thus visible: as when, in this body, we know the warmth by touch. It is thus audible: as when, on closing the Ears thus, one hears something like rumbling or bellowing, or the flaming of fire. One should meditate upon this that which is seen and heard. One who knows this, becomes conspicuous and celebrated—yea one who knows this.

Com — It has been declared that one who knows this and meditates upon the brave person, reaches Heaven; and it is also said that the three-footed Immortal resides in Heaven. Now, it must be proved that such a one is cognisable by means amenable to such organs as the Eye and the Ear; just as the existence of Fire is proved by the presence of smoke, &c. It is only by this means that people could have a firm belief in what has been said; by no other means could any conviction result. With this view, it is declared: “That light which shines above this Region of Heaven,”—the light self-luminous, and appearing as if shining, (because there is no possibility of that supreme light shining, in the ordinary sense of the word, as applied to Fire, &c.) “Above everything” is explained by “above all things;” that is to say, above the universe; because the universe is everything; and also because that which is beyond the universe is one and non-different. “Beyond which there are no worlds.” In order to avoid the chance of people interpreting ‘anuttameshu’ as a Tatpurusha compound (meaning not high), it is added “in the highest worlds”
—i.e., in the Regions of Satya, &c. These are called "highest" because they are very near to the Supreme Lord, as residing in his immediate effects, Hiranyagarbha and the like. This light is the same as the one which is within the man,—cognisable, through warmth and sound which are perceivable by the Eye and the Ear. The touch that is perceived by the skin is also perceived by the Eye; the skin only serving to strengthen the visual perception; because colour and touch are always concomitant. It is now explained how the marks of that light are amenable to the Eye and the Ear. "As when"—an adverb—"in this body," touching it by the hand, one cognises the warmth of touch, which is always concomitant with form. This warmth quite consistently comes to be the mark of the Light of the Intelligent Self, which has entered into the body, for the purpose of differentiating name and form. Because warmth is never apart from the Self during life, one is known to be living while he is warm, and to be dying when he is cold; and at the time of death, the Light reverts to the Supreme Deity; and is thus held to emanate from the Supreme. Therefore warmth is a distinguishing mark of the Light, just as smoke is of Fire. Thus then, of this Supreme Light, the following is the means of seeing it directly. In the same manner, of that Light, the following is the means of hearing it directly. When a person wishes to hear the mark of the Light, then he closing his ears thus,—by means of his fingers—hears within the body, a rumbling like that of a chariot, or a bellowing, like that of the bull, or a sound like the flaming of fire. Thus then,
This Light, having visible and audible marks, should be meditated upon as something seen and heard. By such meditation one becomes conspicuous and famous. "Conspicuous"—this expresses the result accruing in the form, or body, from meditation upon the Light as endowed with warmth of touch, because touch and form are always concomitant; and also because conspicuousness of form is what is most desired. It is only in this way that the mention of the result—conspicuousness—could be explained; and not if the result were said to consist only in softness of touch and the like. 'One who knows'—the two properties as described above. (This is the visible result). The invisible result has already been explained, in the shape of the attainment of the Regions of Heaven. The repetition is meant to show reverence for the subject treated of.

Thus ends the Thirteenth Khanda of Adhyāya III.

ADHYĀYA III.

KHANDA XIV.

सर्वं खलिवं ब्रह्म तत्ज्ञानिति शान्ति उपसीत वथ खलु कलु-मयं पुरुषो यथा कलुरिसिं छोके पुरुषों भवति तथेत: प्रेण्य भवति स कथे कुर्वीत || 1 ||

All this is Brahma; beginning, ending and continuing in It. One ought to meditate upon It calmly. Now, because man consists in his will.
According as his will is in this world, so will the man be after he has departed hence. He ought to have (this) will.

Com.—With a view to lay down the meditation, as endowed with particular excellences, of the same Brahma as the one described above as the "three-footed Immortal" one, endowed with endless properties and infinite powers, and capable of being meditated upon endless forms,—it is declared. "All this, &c.: "Khalu" is only as an ornament of speech without any meaning here. "This" universe, differentiated into Name and Form, forming the object of Perception, &c.—"is Brahma," the cause; it is called "Brahma," because of its high development. "But how can the character of Brahma belong to all?" It is explained: "as beginning, ending and continuing in it." Everything, beginning with Light, Food, &c., is born out of Brahma: hence "beginning in It." Similarly in an order reverse of that of birth, all this dissolves into Brahma,—becomes identified with It: hence "ending in It." In the same manner, during existence, everything lives and moves in It; (hence "continuing in It"). Thus, at all periods of time this universe remains one with Brahma; and is never cognized apart from It. Consequently, this Universe is That (Brahma) itself. As such is the case, so it is one, without a second,—as will be explained in detail in the sixth Adhyāya. Because all this is Brahma, therefore one ought to meditate upon all this, as Brahma, endowed with the properties hereafter explained; and such meditation should be carried on with calmness,—i.e., while
meditating, one should keep himself controlled, free from the discrepancies of affection, aversion and the like. In what way is one to meditate? "He ought to have this will:" "will" is determination that such and such a thing will be thus and never otherwise; and it is this feeling that one should have, and thereby meditate; such is the construction of the passage. Now, what is to be accomplished by having the determination? And in what way is one to have the determination? "Now man, &c., is meant to show the having of a will brings about the accomplishment of a desired end. "Atha khalu"—'because'. because the living man consists in his will—i.e., is constituted by his determination. According as a man's will or determination is, in this world, during his present life,—so does he become when he has departed from this body;—that is to say, his condition is in keeping with the result in accordance with his will. This fact we come to know from the scriptures: "Thinking over whatever disposition, one renounces the body in the end, &c." (Bhagavad Gita) And inasmuch as such sequence is maintained by the Scriptures, one who knows this, should have this will—i.e., the will or determination that we are going to explain. The meaning is that since the Scriptures lay down the fact of future results being in keeping with one's determinations, therefore one ought to have this will.

मनोस्यः प्राणदारीरो भास्कः सत्यसंत्कल्प आकाशात्मा सत्य-कर्म सत्यकामं सत्यगत्यं सर्वत्र सर्विः सर्विः सर्वसमास्मात्तो वाक्यानादः

|| 2 ||
The Intelligent, whose form is light, whose thoughts are true, whose nature is like आकाश, the Creator of all, all desires, all odours, all tastes,—pervading over all this, being without speech, without confusion.

Com —What sort of will or determination is one to have? "The Intelligent"—(literally) consisting of the mind, 'Mind' being explained as that by which one thinks; i.e., "that which exercises its own independent function towards objects." "Consisting of mind" means functioning like the mind and desisting also like it. Hence also it is one "whose body is spirit." by "प्राण" here is meant the "Astral self" imbedded in intelligence and activity. "That which is प्राण is intelligence, that which is intelligence is प्राण"—says the Sruti. And this प्राण is his body. "Whose form is light:" "Light" is effulgence in the shape of consciousness, and this is his form. "Whose thoughts are true:" one whose determinations are never false. Of ordinary worldly people, the determination is not always successful; such is not the case with the Lord. A determination is said to have false results, when it is based upon untrue foundations, as will be explained later on—"based upon untruth, &c." "Whose nature is like आकाश:" the similarity of the Lord to आकाश consists of omnipresence, subtle character, absence of shape, &c. "Creator of all" the whole universe is his creation; and the whole world being His creation, He is one whose creation everything is; says the Sruti: "He is the Creator of all." "Having all desires."
i.e., one who has all the desires, that are free from evil;—says the Sruti: "I am the desires, with regard to creatures, not contrary to virtue." ‘Well, the assertion being that ‘I am the desires,’ the word ‘Sarvakāma’ in the Text cannot be explained as a ‘Bahuvrīhi’ compound (but a Genitive Tulpurusha).’ Not so. Inasmuch as desire is something caused, (if the Lord were held to be identical with the desire), He would come to be for another’s sake, just like sound, &c. Therefore, the assertion ‘I am desire’ must be explained in accordance with ‘Sarvakāma’ taken as Bahuvrīhi compound. “Having all odours:” i.e., one who is endowed with all pleasing odours; says the Sruti: ‘Pure smell in the Earth’ The same is the case with “tastes”, inasmuch as the experience of impure odour and taste is declared to be due to connection with evil: says the Sruti: “Hence, one smells both what is good-smelling and what is bad-smelling, because he is struck with evil.” And for the Lord, ‘there is no connection with evil’: inasmuch as in Him, there is no possibility of the discrepancies of ignorance and the rest. “Pervading over all this” universe “Without speech”: “Vāk” is that whereby any thing is spoken, and identical with this is “Vāka”; or “Vāka” may be explained as “Vachi + ghan (instrumental).” One to whom this belongs is “Vāki”, and he who is not that is “Avāki.” The negation of speech is tentative, people would think that for the purpose of cognising odour, taste, &c., the Lord has adequate organs, the nose and others, but all these are negatived by the negation of speech: say the Texts also: ‘without hands and feet He moves
and holds, sees without eyes, and hears without ears.” “Without confusion:” when one fails to attain a desired object, he becomes confused, while the Lord, having all His desires fulfilled, and thus being eternally satisfied, can never have any confusion.

>This is my Self within the heart, smaller than a corn, than barley, than mustard, than the kernel of the mustard seed. He is my Self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

Com.—“This” the above-described, “Self” is my Self within the heart—in the lotus of the heart, —smaller than a corn, than barley, &c., all of which are meant to denote Its extremely subtle nature. “Smaller than mustard, and than the kernel of the mustard, &c.” would mean that the Self having a definite size, has the size of an atom; hence with a view to negative such an idea, it is added: “This is my Self within the heart greater than Earth, &c., &c.” This shows that, when of a great size, It is great, whereby it is signified that It is of infinite size. Such being the import of all the passages beginning with “The Intelligent” and ending with “greater than all these worlds.”

तथा तस्माद वा है तथापि तत्प्रभुद्वारा य्यायानम् कायम्।

This shows that, when of a great size, It is great, whereby it is signified that It is of infinite size. Such being the import of all the passages beginning with “The Intelligent” and ending with “greater than all these worlds.”

सर्वकामं सर्वकामोऽवतारस्त: सर्वविद्यार्थीस्वायत्तानारं एष म आत्मांतेन्द्रयं एवतुष्ट्हैत्तिमिति: पेयाकिःसंभविता
Having all actions, having all desires, having all odours, having all tastes, pervading over all this, without speech, without confusion,—this my self within the heart, is that Brahma. I shall attain It, on departing from this world. Verily, one who has this faith, has no uncertainties. Thus said Sândilya—yea Sândilya.

Com.—The Lord is to be meditated upon as pointed out by the aforesaid qualifications, and not as qualified by them. In ordinary parlance, when one says ‘bring the King’s man’ or ‘one having cows of variegated colour,’ people do not go to fetch the qualifications; so too, people might apply the same rule to the case in question. Hence, with a view to negative this misconception, the Text repeats: “Having all actions, &c.” Therefore it is the Lord, as qualified by the above-described properties of Intelligence and the rest, that is to be meditated upon. It is for this reason too that in the 6th and 7th Chapters, we have: ‘That Thou art,’ “All this Self alone,” “It does not make him the King of Heaven here.” The force of the sentence “This my Self is Brahma” shows that the word “Self” here does not denote the “counter-self” alone; because the genitive case ending in “thy,” which denotes relation, as also “this I shall attain,” shows that the one is the nominative and the other the objective. ‘In the 6th Chapter too, ‘then do I attain eminence,’ points to the fact of the attainment of eminence being removed by a certain period of
time." Not so: because the passage you quote only signifies the fact of the body continuing for a while, under the influence of the momentum imparted by past experiences and as such there is no difference of time. Otherwise, the meaning of these passages would contradict the sense of such passages as "That thou art," &c. Though it is true that the fact of the word "Self" here signifying the "counter-self" is supported by the fact of Brahma being the object of the discourse, on account of such passages as "All this is Brahma," "This my Self in the heart is that Brahma,"—yet the text makes mention of the disappearance of this Self without totally giving up the aforesaid Self: "when I shall attain this, on departing from this body." One who has a firm conviction that, 'I know the Self of the nature of the will' and has a firm faith that on departure from this body he would surely return to it, such an one has no uncertainties as to any chance of his not reaching that. One who knows all this becomes endowed with the powers of the Lord, with reference to the above-described results of the aforesaid determination,—so said Sāndilya, the sage. The repetition is meant to show reverence to the subject treated of.

Thus ends the Fourteenth Khanda of Adhya'ya III.
ADHYA'YA III.

KHANDA XV.

अन्तरिक्षोदरं कोशो भूमिबुधो न जीयति दिशो ध्रस्य स्तम्भे यो धौरस्योतरं तिष्ठं स गृह कोशो वसुधानस्तधरिष्ठविधिर्द्रितम्। ॥ १ ॥

The chest, having the sky for its inside and the earth for its bottom, does not decay, the quarters are its corners, and heaven is its upper lid. This chest is a treasury; within it rests all this. (1)

Com — It has been said above that “a brave son is born in his family.” But the mere birth of a brave son is not enough for the protection of the father, because says another text, “It is only a properly instructed son that they call good.” Hence, with a view to consider the means of making him long-lived, the Doctrine of the chest is now begun. It would have been brought in, just after the aforesaid passage; but since the consideration of more important matters intervened, it is considered now. The chest that has the sky for its inner space — is called ‘chest’ because it resembles a chest in many respects; — and it has the earth for its base or bottom. This chest never decays; because it constitutes all the three worlds; and as such continues to exist through thousands of æons, The quarters are its corners, and heaven the upper lid of this chest. This above described chest “ is a
treasury”—i.e., that in which treasures, in the shape of the results of the actions of living beings, are deposited. Within it, rests “all this”—the results of actions together with the causes thereof as cognised by means of sense-perception and the rest.

Its Eastern side is called Juhû, its Southern side is called Suhumâna; its Western side is called Rûjnû, its Northern side is called Subhûtâ. The child of these is Air. One, who thus knows Air, as the child of the quarters, never weeps for his son. I verily know Air as the child of the quarters,—may I never weep for my son.'

Com.—Of this chest, the part to the East is called "Juhû,"—i.e., the side East, turned towards which sacrificers offer the oblations. The Southern side is called the "Suhumâna"—that quarter, the region of Yama, in which people suffer the results of evil deeds. The Western side is called "Rûjnû"—so called because it is lorded over by the king Varuna, or because it is red with the colours of evening. The Northern side is called "Subhûtâ," because it is lorded over by I’sa, Kubera and others, all having much wealth. ‘Of these quarters Air is the child,”—because Air is produced from the quarters; as declared by such texts as the “first wind, &c.” Thus then, if one
who wishes his son to be long-lived, knows the
above-described Air as the immortal child of the
quarters, he never weeps for the sake of his son,—
i.e., his son never dies. Since the knowledge of the
doctrine of the chest, the quarters and their child is
so excellent, therefore I, desiring my son to be
long-lived, know Air as the child of the quarters.
Therefore, may I not weep for the death of my
son,—i.e., may I have no occasion to weep for the
sake of my son.

अरिष्टं कोहं प्रपचक्षुगुनास्मुनास्मुनास्मुना प्राणं प्रपचक्षुगुनास्मु
नास्मुनास्मुना सूः प्रपचक्षुगुनास्मुनास्मुनास्मु नास्मु
स्वं प्रपचक्षुगुनास्मुनास्मुनास्मु || ३ ||

I turn to the imperishable chest, for such and
such and such. I turn to Prāna, for such and such
and such. I turn to Bhūḥ for such and such and
such. I turn to Bhuvah for such and such and
such. I turn to Svah for such and such and such. (3)

Com.—For the sake of the long life of my son,
I turn to the imperishable chest, described above.
"For such, &c.,"—he pronounces his son's name
three times. Similarly, "I turn to Prāna, &c., &c., &c.;" always saying "I turn" and repeating
his son's name thrice.

स यद्वोचं प्राणं प्रपचं इति प्राणों वा इदं सर्वं सूतं यदिदं
किच तमेव तत्पापालितं || २ ||

अथ यद्वोचं सूः प्रपचं इति पुर्विप्रि प्रपचक्षुनास्तिकं प्रपचं दिनं
प्रपचं हत्येव तत्वोचमस् || ६ ||

* When I said 'I turn to Prāna,' Prāna, is all
this that exists—to that I turned.
When I said 'I turn to Bhûh,' what I said was that I turn to the Earth, the Sky and Heaven. (5)

Com—When I said "I turn to Prâna"—This is introduced with a view to explain what has been said above. Prâna: all this, the whole world, that exists; as will be explained later on: "Just as spokes in the wheel, &c." Hence by turning to Prâna, I turned to all this. In the same manner, when I said "I turn to Bhûh," what I meant was that I turn to the three worlds, the Earth, &c.

When I said 'I turn to Bhûh,' what I said was that I turn to the Earth, the Sky and Heaven. (6)

When I said 'I turn to Svah,' what I meant was that I turn to Fire to Air and to the Sun. (7)

When I said 'I turn to Svah,' I meant to say that I turn to Fire, &c. When I said 'I turn to Svah,' I meant to say that I turn to Rig-veda, &c. One ought to recite the aforesaid Mantras and then he should meditate upon the above-described imperishable chest, together with the child of the quarters. The repetition (of "Yadavocham") is meant to show reverence to the subject of discourse

Thus ends the Fifteenth Khandha of Adhyâya III.
ADHYA'YA III.

KHANDA XVI

Man, verily, is the Sacrifice. His twenty-four years are the morning libation. The Gāyatrī has twenty-four syllables, and the morning-libation is related to the Gāyatrī. With this the Vasus are connected. The Pānas are the Vasus, for they make all this abide. (1)

Com.—The method of meditation and recitation, for the sake of the long life of the son, has been explained. Now, the Text proceeds to lay down the meditation and recitation whereby one could prolong his own life. It is only while one is living that he enjoys the company of his son and others; hence, the Text describes the person as the Sacrifice "Man"—i.e., the material aggregate endowed with life—"Verily" "is Sacrifice." The Text next proceeds to establish the fact of the man being Sacrifice, on the ground of his similarities with the Sacrifice. How? The first twenty-four years of the man's life are the morning-libation of the Sacrifice named "Man." What is the similarity between the two? It is this: The Gāyatrī metre has twenty-four syllables, and the morning-libation
of the Sacrifice is connected with the Gāyatrī metre. Therefore through the first twenty-four years of his life, the man becomes, as it were, equipped with the morning-libation. And this being a point of similarity between the ordinary Sacrifice and the man, he is the Sacrifice. In the same manner the other two parts of the man's life may be explained as the other two libations, based upon the similarity of the years with the number of syllables in the Trishtub and Jagatī metres. And again, with the morning-libation of the "Man" as Sacrifice, just as with that of the ordinary Sacrifice, the Vasus are connected;—i.e., they being the deities of the Libations are their Lords. It may be considered that, as in the ordinary sacrifice, so in the "Man" too, the Vasus meant are the deities Fire and the rest; hence (in order to remove this misconception) this point is specially explained: "The Prānas are the Vasus,"—"Prāna" being the Senses, Speech, &c., and also the Breaths; because they make all the living creatures, beginning with man, "abide." It is only while the Prānas abide in the body, that all these continue to live, and never otherwise. Hence, inasmuch as the Prānas abide, and make others abide, they are "Vasus."

तं च विद्वेदस्मिन्नियसि किशिदुपपुपेत्स्यायात्माणा वसव हि मे प्रातं सवन माध्यंदिनं सवनमःत्तत्तत्ते माति भाणां वसुता मच्छे यज्ञो विलोप्सीपेत्तुद्रैव तत प्रयोगदेह ह भवति || २ ||

If, in that age, anything ail him, he should say: 'Oh ye Prānas, ye Vasus, extend this my morning-libation to the midday-libation, that I, the
Sacrifice, may not be cut off in the midst of the Prānas—Vasus.' Thus, he recovers from the illness, and becomes free from ailments.

Com.—For one who has accomplished the aforesaid sacrifice, if, in his age equipped with the morning-libation, if some disease, or other cause of danger of death, should bring about some pain,—then the sacrificial person, thinking himself to be the Sacrifice, should recite the following mantra: "O ye Prānas, Vasus, extend this accomplished morning-libation of mine to the midday-libation i.e., join together the first period of life with the second half, may I not be cut off in the midst of Prānas, Vasus, the lords of the morning-libation." The practical 'it' is meant to signify the end of the Mantra to be recited. By means of this recitation and meditation, he recovers from that illness, and having recovered from it, becomes free from ailments.

The forty-four years are the midday-oblation. The Trishtub has forty-four syllables, and the midday-libation is related to the Trishtub. With this, the Rudras are connected. The Prānas are the Rudras; for they make all this cry.

The practical 'it' is meant to signify the end of the Mantra to be recited. By means of this recitation and meditation, he recovers from that illness, and having recovered from it, becomes free from ailments.
If, in that age, anything ail him, he should say: 'O ye P.ānas, ye Rudras, extend this my midday-libation to the third libation, that I, the Sacrifice, may not be cut off in the midst of the 'Prānas—Rudras.' Thus, he recovers from the illness, and becomes free from ailments. (4)

**Com.**—"The forty-four years, &c.,—similar to the above. Those that make to cry are the "Rudras." Inasmuch as people are cruel in the middle age, they are called "Rudras".

अथ यान्याचतवारिः शास्त्रपाणि तत्त्वतीयसंतवनमाचतवारिः
शादक्षरा जगती जागते तृतीयसंवनं तदर्यासस्वितम् अन्वायता:
प्राणा वावाससदित्या एते हीदश सर्वमाधर्मे || 9 ||

The forty-eight years are the third oblation. The Jagati has forty-eight syllables and the third libation is related to the Jagati. With this, the A'dityās are connected. The Prānas are the A'dityās, for they take up all this. (5)

तं च चेदेतस्मिन्नवयिः विशेषत्वान्पि ब्रूयातप्राणा अक्षित्या इह
मे तृतीयसंतवनायुक्तंतुलेले मात्रं प्राणानापादित्यानां मध्ये
यथा विलोक्त्यैत्यत्युव्रृवत्व तत् एत्याग्नो हेव भवति || ७ ||

If, in that age, anything ail him, he should say: 'O Prānas, ye A'dityās, extend this my third libation unto the full span of life, that I, the Sacrifice, may not be cut off in the midst of the Prānas, A'dityās.' Thus, he recovers from illness, and becomes free from ailments. (6)

**Com.**—In the same manner the A'dityās are the Prānas; since they take up all this—the aggregate of sound, &c., therefore they are called
“A’dityas;” “extend the third libation to the full span of life”—to a hundred and sixteen years; that is to say, complete the sacrifice. The rest is similar to what has gone before.

Knowing this, Mahûdâsa Aitârâya said: ‘Why do you afflict me, I who will not die by it?’ He lived a hundred and sixteen years. He too, who knows this, lives to a hundred and sixteen years. (7)

Com.—That the requisite knowledge must necessarily bring out the proper results is shown by an example: Knowing the above philosophy of the sacrifice, the son Itu, a, Mahûdâsa by name, said: “Why,” for what purpose, “O disease, do you afflict me with this pain”—I who am the Sacrifice, and will never die by this disease, hence useless is your trouble.” This he said. And being thus determined, he lived to a hundred and sixteen years; and any one who has the above determination, and knows the above-described philosophy of the sacrifice will live to a hundred and sixteen years.

Thus ends the Sixteenth Khamâ of Adhyâga III.
ADHYÂYA III.

KHANDA XVII.

स यद्विनिषिषिति यत्पिपासति यन्त्र रमते ता अस्य दीक्षा ॥ १ ॥

That he hungers, that he thirsts, that he is not happy,—these are his initiatory rites (1)

Com.—"That he hungers, &c." serves to point out the similarity of the man with the sacrifice; and as such, is connected with what has gone before. "That he hungers," i.e.,—desires to eat, "that he thirsts," i.e., desires to drink, "that he is not happy," on account of the non-attainment of some desired object, when he experiences pain,—all these constitute his initiatory rites, because the sacrifice too leads to pain, and as such there is the similarity of painfulness.

अथ यद्वाति यत्विक्षिषिति यद्रमते तदुपातसदिरति ॥ २ ॥

And, that he eats, that he drinks, that he is happy,—and then he comes to be (one) with the Upasadas (2)

Com.—That he eats, that he drinks, and that he enjoys, pleasure by the attainment of desired objects,—then he becomes similar to the Upasadas. The Upasadas (a particular class of sacrificers) have the pleasure due to the observance of taking nothing but milk. During the performance of a sacrifice, the sacrificer breathe freely with hope, when the
days during which he can eat little draw nearer.
Hence, there is a similarity between Eating, &c., and the Upasadas

अथ यद्रथि यज्ञक्षति यन्मेधुनं चरति स्तुतयः क्रम सदि

And that he laughs, that he eats, that he delights himself,—then he comes to be with the Stutasastras.

Com.—That he laughs, &c., &c., by these he comes to be similar with the Stutasastras; because there is a similarity of being accompanied by sound.

अथ यत्रो दानमार्जिवमहिः सा सत्यवचनमिति ता अस्य दक्षिणा: || ३ ||

And, penance, charity, uprightness and not-killing,—these are his priestly gifts.

Com.—Penance, &c., are his priestly gifts; because of the similarity of strengthening or completing righteousness.

तस्मादाहुः सोष्यत्यसोष्यति युक्त्यपादनमेवायঃ

When they say ‘Soshyati,’ ‘Asoshta,’ that is his new birth. His death is the Avabhrtha.

Com.—Since the Sacrifice is man, therefore the mother is going to give him birth; they say “Soshyati” (will give birth), with reference to the mother. And when she has given birth, then they say “Asoshta” (i.e., has given birth). Just as in the case of the ordinary sacrifice, they say “Soshyati Somam” (Devadatta will pour out the Soma) and “Asoshta Soma” (Yagnadatta has poured
out the *Soma*). And thus, there being a similarity of expressions in the two cases, the man is sacrifice. The fact of the man being connected, like the sacrifice, with such expressions as "Soshyuti, Asoshta," constitutes his new birth. And further, death is the "Avabhmta" (final Bath) of the man, in the shape of Sacrifice.

The text of the fourth (Avabhmta) verse of Sivapada of the Chhandogya Upanishad, translated as follows:

Ghora A'ngirasa, after having communicated this to Krishna the son of Devaki, said to him,—and he became thirstless,—at the time of the end, one ought to take refuge in these three 'Thou art the imperishable, Thou art the unchangeable and Thou art the subtle Prdna.' And on this subject, there are these two verses (6)

Com.—This philosophy is such that in Krishna the son of Devaki, it put a stop to all his desire for any other philosophy, and hence the text eulogises this philosophy: Ghora A'ngirasa, having communicated the above philosophy to Krishna, said: "One who knows the aforesaid Sacrifice, should, at the time of death, take refuge in, i.e., recite, these three Mantras." These Mantras are specified. (1) The Yajus verse beginning with "Akshitamasu,"—"Thou art imperishable,"—addressed to the Prdna as identified with the one residing in the Sun, (2) the Yajus verse, addressed to the same, beginning with "Achyutamasu,"—"Thou art unchangeable," i.e., never changest thine form; and (3) the Yajus verse beginning with "Prnasamsitamasu,"—"Thou
a. t Prāna, properly refined, or subtle,—i.e., the very essence of Prāna." And on this subject, of eulogising the Philosophy, there are the following two verses. These two verses are not meant for recitation; since the Text specifies the number of Mantras to be recited as "three," and if the following two were also meant to be recited, then the number would become five, and thereby contradict the number specified before.

Of the eternal seed, i.e., see the day-like light, which shines in the Effulgent. Perceiving, above darkness, the higher light, as the higher light within the heart, we reached the bright divine source of energy, the sun, the highest light,—yeo the highest light.

Com.—The 'ta' in 'at' and the particle 'it' are both without meaning. "Of the eternal seed"—'seed' is the cause of the Universe, named "Sat;" of this, they see the light or brightness. The 'ā' deprived of the accompanying 'ta' is to be taken with "pasyanti." What is that light which they see? It is "day-like"—i.e., the light of Brahma is all-pervading like the day. The meaning of the sentence is that those that know Brahman having their eyes set aside, with their hearts purified by means of the restrictions of the Ascetic life see that light all round. "Parah means Param, by change of gender since it qualifies "Jyothi" which is neuter "That which shines in the Effulgent"—
that is, that which exists in the Effulgent Supreme Brahman. And it is only when brightened by this light, that the Sun shines, the Moon appears bright, the lightning lightens, and the planets and stars shine out. And again, another seer of the Mantra said this: 'Perceiving the aforesaid light, above the darkness of Ignorance,—or the dispeller of Ignorance,—the higher light in the Sun,—perceiving this, we reached, &c.' Such is the connection of the sentence. That light resides in our heart; and residing in the Sun, this light is one only;—that which is higher even than the other high lights. Perceiving this light, we reached What did we reach? We reached "the bright source of energy,"—i.e., the Sun, so called, because it is the Sun that energizes the liquids, rays and Prānas of the Universe. This highest light did we reach,—the light higher than all other lights did we reach! It is this light that is eulogised by these two Ruk verses, and referred to by the foregoing three Yajus verses. The repetition is with a view to show the end of the assumption (of Man) as Sacrifice.

Thus ends the Seventeenth Khanda of Adhyāya III.
One should meditate upon the mind as Brahman,—this with regard to the body. Now, with regard to the gods: A'kāsa is Brahman. Thus becomes taught both that which refers to the body, and that which refers to the gods. (1)

Com.—The Lord has been explained above, as consisting of the mind; and also that “A'kāsa is the Self,” this being based upon a partial attribute of Brahman. Now, the Text begins to lay down the propriety of the meditating upon Mind and A'kāsa, as the complete Brahman: “Mind as Brahman, &c.” “Manas” is that by which one thinks, i.e., the internal organ; and that is Brahman,—thus should one meditate. This philosophy of the Self is with regard to the body. Next, we are going to explain it with reference to the gods: One ought to meditate upon the A'kāsa as Brahman. Thus, becomes taught the philosophy of Brahman, both with regard to the body, and with regard to the gods. Inasmuch as both A'kāsa and Mind are subtle in character, and Brahman is approachable by means of the Mind, it is only proper to meditate upon the mind as Brahman. The same with A'kāsa, inasmuch as much as this also is subtle, all-pervading, and free from limitations.

That Brahman has four feet. Speech is one foot, odour is one foot, the eye is one foot, the ear is one foot; this with reference to the body. Now, with reference to the gods: fire is one
foot, air is one foot, the Sun is one foot, the quarters are one foot. Thus, become taught both that with reference to the body, and that with reference to the gods.

_Com._—This _Brahman_, 'Mind' by name, has four feet. How is the Mind-Brahman four-footed? Speech, odour, eye and ear are the feet. This with reference to the body. Now that with reference to the gods, as regards _Brahman_ named ' _A'kāsa_'; Fire, Air, Sun and the Quarters are the four feet. Thus, comes to be taught both the four-footed _Brahman_,—that with reference to the body, and that with reference to the gods.

Speech is the fourth foot of _Brahman_. It shines and warms with the light of Fire. One who knows this shines and warms up with renown, fame and Brahmic glory.

_Com._—Speech is the fourth foot of Mind-Brahman, in comparison to the other three feet. Because it is by means of the foot of Speech that the Mind approaches the denotable objects, cow, &c. Therefore, Speech is like a foot of Mind. In the same manner, Odour is a foot. Because it is through Odour that the Mind approaches objects of smell. Similarly, the Eye is a foot, the Ear is one foot, &c. This constitutes the four-footed character of the Mind-Brahman, with regard to the body. Now, with regard to the gods—Fire, Air, Sun and the Quarters are the feet of the _A'kāsa-Brahman_, attached to it, like the feet of the cow to its belly. Hence, the
fire, &c., are called the feet of A'kāsa. Thus comes
to be taught the four-footed, both with regard to
the body and to the gods. Among these, Speech is
the fourth foot of the Mind-Brahman; and this
shines and warms, with the divine light of Fire.
Or again, Speech, when inflamed by the food of fire,
in the shape of oils, butter, &c., comes to shine and
warm,—that is, comes to be encouraged to know.
The result accruing to the knower of this is that
one who knows what has been said before, comes to
shine and warm with fame, renown and Brahmic
glory.

prasāṇa viva bhūganāthaṭh: pādā' sa vāyuṣṇa jyotirīṣṇa bhānti t
tapati ch maati t tapati c kīrtvāya yadāsa bhūtakchāseṣṇa y eva
veda ∥ 8 ∥

Breath (Odour) is the fourth foot of Brahman.
It shines and warms with the light of Air. One
who knows this shines and warms with renown,
fame and Brahmic glory.

chāṇreṇa bhūganāthaṭh: pādā' sa adhitpyaṇa jyotirīṣṇa bhānti t
tapati ch maati t tapati c kīrtvāya yadāsa bhūtakchāseṣṇa y eva
veda ∥ 9 ∥

The Eye is the fourth-foot of Brahman. It
shines and warms with the light of the Sun. One
who knows this shines and warms with renown,
fame and Brahmic glory.

śrīdṛṣeṇa bhūganāthaṭh: pādā' sa dīmaḥjvātirīṣṇa bhānti t tapti
c maati t tapati kīrtvāya yadāsa bhūtakchāseṣṇa y eva veda y eva
veda ∥ 10 ∥
The Ear is the fourth-foot of Brahman. It shines with and warms with the light of the Quarters. One who knows this shines and warms with fame, renown and Brahmic glory.

*Com.*—In the same manner, Odour is the fourth-foot of Brahman. It shines and warms, for the purposes of smell, with Air. In the same manner the Eye shines and warms with the Sun, for the perception of colour, and the Eye with the Quarters, for the perception of sound. And the result accruing to one who knows this, is the accomplishment of Brahman everywhere. The repetition is meant to signify the end of the philosophy.

Thus ends the Eighteenth Khanda of Adhyāya III.

---

ADHYĀYA III.

---

KHANDA XIX.

The Sun is Brahman,—such is the teaching, and its explanation is this: In the beginning this was non-existent. It became existent. It grew. It turned into an egg. It lay for the period of a year. It burst open. Then came the two halves of the egg, one of silver, the other of gold.

*Com.*—The Sun has been spoken of as a foot of Brahman and now begins the section wherein it is
shown that one should think of it as the full Brahman. That the Sun is Brahman is the teaching; and its explanation is now given. In the beginning, the whole universe, prior to its appearance, was non-existent,—i.e., a state when its Name and Form had not been manifested; and "not existent' not signifying an absolute non-entity. Because the theory of the Universe being produced out of non-entity is negatived by direct assertions like "How could entity be produced out of non-entity?" "It may be that the fact of the Universe being a non-entity may be another alternative theory ' No, because such alternative processes are only possible with regard to Actions, and never with regard to the definite character of a thing. "Is this, then, always non-existent?" No: we have already explained this to mean that, not having its Name and Form differentiated, it was as if non-existent. "But the eva in the Text has a definitive force, (and so it would mean that the world was an absolute non-entity)." True, but this does not totally deny the possibility of existence. The fact is that the word "existent" is found to be used only with regard to that which has its Name and Form differentiated, and this differentiation, or manifestation, of the Name and Form of the Universe almost always proceeds from the Sun; for, in its absence all being pitch dark, nothing could be recognised, hence, the sentence may be taken as eulogising the Sun, and meaning that even though an entity, even prior to its creation, yet it appears to be non-existent;—this eulogy of the Sun being meant to show that it is capable of being thought
of as Brahman. The use of the word "existent" in the world is due to the Sun; just as, in the absence of the excellent king Purñavarmā, his kingdom is, as if it were, non-existent. What is meant to be understood here is neither the existence nor the non-existence of the Universe, but only the teaching that the Sun is Brahman. Specially so, as in the end, the whole section is summed up in the sentence "one should worship the Sun as Brahman." "It became existent"—That which, prior to its appearance, was called 'non-existent,'—being dormant and inert, as if 'non-existent'—because turned towards an existent effect, having its activity aroused a little; and thus became 'existent' i.e., mobile. "It grew" by means of a slight manifestation of Name and Form,—just like the sprouting seed. It became further materialised; and from this materialised water came out the egg. The long a in 'A'ndā' is a peculiar Vedic form This egg lay—i.e., continued in the same form—for the period of time known as a "year." After the expiry of this year, it burst open, like the eggs of birds. And of this broken egg, there appeared two halves, one of silver, and another of gold.

The silver one was this earth; the golden one, the sky, the thick membrane was the mountains; the thin membrane was the mist with the clouds;
the veins were the rivers, and the fluid in the stomach was the Sea.

*Com.*—Among the two halves, the one that was of silver became the earth, meaning the lower half of the egg. The golden half was the sky; the higher regions, the upper half of the egg. The thick membrane, covering the embryo, that appeared at the breaking of the egg into two, became the mountains. The thin membrane that covered the embryo, became the mist together with the clouds. Those that were the veins of the embryo when born, became the rivers. The fluid that was in its stomach became the Sea.

अय वर्षानावन सेवानाभिव्यक्तिः जायनास योपाः उद्भवोऽह नृत्तिवस्सरवारिष्ठं च सूतानं गणे च दामास्तस्मात्ततर्याद्यं शति प्रत्यायनं पति योपाः उद्भवोऽह नृत्तिवस्सरवारिष्ठं सल्लिङ्गि पुत्रानि सप्तेष्व च वामा। ॥ २ ॥

And what was born from it was the Sun. When he was born, shouts of hurrah arose, as also all beings, and all objects of desire. Therefore, wherever the Sun rises and sets, shouts of hurrah arise, as also all beings, and all objects of desire.  

*Com.*—Now, that which was born out of that embryo, was the Sun; and when he was born, loud shouts of hurrah arose; just as they arise at the birth of the first son of a King; so also did arise all beings, mobile and immobile, as also all objects desired by these beings,—such as wife, clothing, food and the like. And because the production of the beings and the objects of their desire depends upon the birth of the Sun, therefore
even now-a-days, whenever the Sun rises and sets,—or the sentence may only mean, whenever the Sun, returns—on account of this alone, shouts of hurrah arise, and also all beings and the objects of their desire. These phenomena are well-known, as happening at the rise of the Sun.  

If any one, knowing this, meditates upon the Sun as **Brahman**, pleasant shouts will soon approach him, and will continue,—**Yea will continue.** (4)  

Com.—If any one knows the Sun as endowed with the excellent properties described above, and meditates upon It as **Brahman**, then he reaches Its state—i.e., becomes identified with it. And there is also some visible result. Joyous shouts will soon approach him. Joyousness of the shout lies in the fact of the experiences being free from all taint of evil. '**Will approach him, and will continue**' i.e., they will not only approach, but also continue to give him pleasure. The repetition 'is meant to signify the end of the *Adhyāya*.  

Thus ends the *Nineteenth Khandu* of *Adhyāya III*.  

Thus ends the *Third Adhyāya*. 
There lived a descendant of Jñasrūti, his great-grandson, who was a pious giver, generous, and having much cooked food. He built resting-places all round, thinking that 'everywhere they may eat of mine.'

Com.—Before this, has been explained the imposition of Air and Odou, of the character of the feet of Brahmman. Now, the Text begins a new section wherein it is shown that they are to be meditated upon as Brahmman itself. The introduction of the story is with a view to make the subject easily comprehensible, and also for showing the method of imparting the knowledge referred to. By means of the story it will be shown that pious generosity and calmness, &c., are the means to the acquiring of the knowledge. “Jñāsṛuti” a descendant of Jñasrūti “Ha” signifies the fact being based on tradition “Paurāyana”—grandson of the son He was a “pious giver”—i.e., he bestowed gifts upon Brāhmaṇas with due respect. “Generous”—one who is disposed to give
much. "Having much cooked food"—i.e., in whose house plenty of food was cooked every day, that is to say, he used to have much food cooked in his house, for the hungry. Such a great-grandson of Jānasūti lived at a certain place, at a particular time. He got resting houses built everywhere, on all sides, in all villages and towns. He did this with the motive that 'in these resting places people would live and eat of the food given by me.'

अथ हि हूँ सा निशायामतिपश्चतस्तत्वेऽहि सो हूँ समस्युवाद हि होष्यि महाक्ष महाक्ष जानिष्ठिते: पौर्णियंत्य सां दिवा ज्यो-
तिरातितन तन्मा पानाक्षीस्तित्वमा मा प्राभाक्षीतित || २ ||

Once at night some flamingoes flew along. One flamingo said to the other flamingo: 'Hey, O short-sighted friend, the bright glory of Jānasūti's grandson has spread like Heaven. Do not touch it, lest it should burn you.'

Com—Once upon a time during the summer, when the king was sitting on the top of his palace, some flamingoes flew along at night. Certain sages or gods, having been pleased with the generosity of the king, had assumed the shapes of flamingoes and flew along in his view (with the purpose of seeing him and showing themselves to him). Among these flamingoes, the one that was flying behind addressed the other who was flying away in front calling him as "Hey O Bhallāksha!"—the repetition being meant to show respect for the object to be seen, just as one says "Look, look." The name 'Bhallāksha' signifies short-sightedness. Or, he may have been frequently pained by the other often taunting him with a superior know-
ledge of *Brahman* that the latter possessed: and hence with anger, he addresses him as "Bhalâksha" (short-sighted). Equal to the Heavenly Regions, has spread the glorious light of Jânasruth's great-grandson due to his great generosity,—that is to say, his glory has touched the Heavens. Or "Diva" may be taken as meaning "Day." Do not come in contact with that light, lest a contact with that light should burn you. The verb "Pradhâkshîh" is to be taken as being in the Third Person.

**Translation**

The other replied: 'How can you speak of him, being what he is, as if he were *Raikva* with the cart?' Of what sort is this *Raikva* with the cart?

*Com.*—When he had said this, the one going in front replied: "Oh this king is a mean fellow, being what he is"—this being added with a tone of reproach—"and yet, you talk of him so high, as if he were *Raikva*, with the cart;" that is to say, you talk of this man, as you would of *Raikva*. The meaning is that "when this man is not at all like *Raikva*, it is not proper to speak of him, as if he were *Raikva*." The other said: "what sort of man is this *Raikva* with the cart, of whom you are talking, O short-sighted one?" The other said: "Listen, what sort of man that *Raikva* is."
Just as all the lower castes (of the dice) belong to one who has won with the Kṛta-caste, so does belong to him whatever good the men do. He also who knows what he knows, he is thus spoken of by me.  

Com.—Just as, in the ordinary world, at a game of dice, one who wins the caste, numbered ‘four’ known as “Kṛta,”—to such a one belong all the lower castes—bearing the numbers one, two, and three, and named “Tretā” “Dvāpara” and “Kali”; that is to say, these latter are included in the former, on account of the lower numbers already existing in the Kṛta-caste bearing the number four; so exactly, in the same manner, to Raikva resembling the Kṛta-caste, belong all the rest resembling the castes, Tretā and the rest. What is the “all” that belongs to him, It is all the good that men do, i.e., all their virtuous deeds become the deeds of Raikva. That is to say, in the result accruing to him are included the results of all the virtuous deeds of other living beings. Same is the case with others also, who know what he knows If one knows what Raikva knows, then to such a one also, as to Raikva, belong the results of all the virtuous deeds of living beings. That is to say, one, who is thus spoken of me, as possessed of the knowledge, comes to resemble the Kṛta-caste, just like Raikva.
Jñānasruti's great-grandson overheard this, and as soon as he woke up, he spoke to the door-keeper: 'O friend go and speak to Raikva with the cart.' 'Well, what sort of man is this Raikva with the cart?' (5)

Just as all the lower castes belong to one who has won with the Kruta-caste, so does belong to him whatever good the men do. He also who knows what he knows, he is thus spoken of by me. (6)

Com.—The king, Jñānasruti's great-grandson, lying upon the top of his palace overheard the above conversation of the flamingoes, deprecating him, and praise another learned person Raikva. And frequently cogitating over that conversation of the flamingoes, he passed the remaining portion of the night. Then, having been roused from his slumber by the eulogistic chants of the bards, spoke to the door-keeper, as soon as he awoke. 'O friend, did you speak of me as of Raikva with the cart?' The meaning being that it is he who is worthy of praise, and not I. Or, the meaning may be—"Go and speak to Raikva with the cart, that I am desirous of seeing him. 'Eva' may be taken as having a restrictive force, or as having no signification. The gate-keeper desirous of fetching Raikva, and knowing the king's mind, replied: 'What sort of man is this Raikva with the cart?' He asked this with a view to know his distinguishing characteristics, before he went to fetch.
The gate-keeper having looked for him, came back, (saying) 'I found him not'. He said, 'Oh, where should a Brāhmaṇa be searched, there go for him.' (7)

Com.—Keeping the instructions in his mind, the gate-keeper went to villages, and towns, and having looked for Raikva, came back, saying 'I did not find him.' The king then said to the gate-keeper: 'Where the knowers of Brahman should be searched—in solitary places, in the forest or on the banks of rivers—, there go, and look for this Raikva.'

He went near him, while he was underneath a cart, scratching his itch. He addressed him: 'Sir, are you Raikva with the cart?' He said: 'Well, yes, I am.' The gate-keeper came back (saying) 'I have found him.' (8)

Com.—Having been thus ordered, the gate-keeper, looking for him in solitary places, found him lying underneath a cart, scratching his itch, and thinking him to be Raikva with the cart, went and respectfully sat near him, and addressed Raikva thus: 'Sir, are you Raikva with the cart?' Being thus asked, he replied in an off-hand manner: 'Yes,
Having thus known him, the gate-keeper came back, saying 'I have found him.'

Here ends the First Khanda of Adhyāya IV.

ADHYĀYA IV.

KHANDA II.

ततु ह जानन्तिः पौन्त्रायणः पद्म ज्ञानिनि गत्रि निन्दकमञ्जलिर्गतः
तददाय पौरित्कम| तः हास्यवाद ॥ १ ॥

Then Jñanasruti's great-grandson took with him six hundred cows, a necklace and a carriage with mules, and went over to him, and said. (1)

Com.—The king, understanding Raikva to be anxious to settle as a household, and as such desiring wealth, took with him some riches, in the shape of six hundred cows, a necklace and a carriage with mules attached and went to Raikva. And having gone there, spoke to him.

रैत्रकस्थि पद्म ज्ञानिनि गत्रायणं निन्दकमञ्जलिर्गतं न म एतं
भगवं देवताः-ज्ञानिः यां देवतासुपर्सं हनि ॥ २ ॥

Raikva, here are six hundred cows, a necklace, and a carriage with mules. Now, sir, teach me that Deity which you worship. (2)

Com.—O Raikva, I have brought for you these six hundred cows, this necklace and this carriage with mules. Accept these riches, Sir, and teach me that Deity which you yourself worship, i.e., instruct me in the science of that Deity.
The other replied to him. 'Fie, Fie! this necklace and carriage with the cows be thine, O Súdra.' Then Jánasruti's great-grandson took with him a thousand cows, a necklace, a carriage with mules, and his daughter, and went over to him. (3)

Com.—Raikva replied to the King who had addressed him as above. The indeclinable 'Aha' is elsewhere used to signify resentment; but here it means nothing, because of the separate use of the word "Evā." This carriage with the necklace and the cows may be thine—let them be with yourself. I do not require these, when they are enough for my purpose. "O Súdra"—the person addressed being a king, because he had a gate-keeper, as said above,—and a Súdra not being entitled to approach a Brāhmaṇa for the purpose of receiving instructions,—how is it that Raikva spoke what was not true, in addressing the king as "Súdra?" The old Teachers have explained this point thus: By addressing him as "Súdra," the Sage Raikva shows that he already knows what is passing in the king's mind; the word, "Súdra" meaning 'one who is molting (dravatī) with sorrows at hearing the greatness of Raikva, as spoken of by the flamingoes.' Or, it may be that the king is addressed as "Súdra" because he comes for instruction, with an offering of riches, like a Súdra, and not with proper obeisance and attendance, as befits the higher castes; and it does not mean that the king is a
Sūdra by caste. Others however explain that Raikva addressed him thus, because he was enraged at his offering him so little; because it is also said that riches are to be accepted when plenty of it is offered. The king, knowing the Sage’s wishes took with him a thousand cows, &c., and over and above all this, he also took his own daughter as a proper wife for the Sage, and then went over to him.

The king, knowing the Sage’s wishes took with him a thousand cows, &c., and over and above all this, he also took his own daughter as a proper wife for the Sage, and then went over to him.

He said to him: ‘Raikva, here are a thousand cows, this necklace, this carriage with mules, this wife, and this village in which you dwell. Now Sir teach me.’

Holding her mouth, he said: ‘You have brought these, O Sūdra, by this mouth alone do you make me speak.’ These are the villages named Raikvaparnā, in the country of the Mahāṁīshas, where he lived. He then said to him.

Com—“O Raikva, here are a thousand cows, this necklace, this carriage with mules, and this my daughter as a wife for you, I have brought for you; and this village in which you dwell, this I offer to you. Accept all this, and instruct me, O Sir.”

Being thus addressed Raikva held the mouth of the king’s daughter—the mouth being the door for the imparting of knowledge. There is a well-known declaration of knowledge to this effect: “A life of
studentship, giving of wealth, Intelligence, Knowledge of Veda, Affection of Knowledge itself—these six are my heavens. ' Knowing this, Raikva, holding up her mouth, said: "You have really brought all these cows, and these riches,—and thou hast done well" (this much is understood). "O Sûdra" is only an imitation of what he had said before, but with no other intent. "It is by this mouth alone, the heaven of Knowledge, that you make me speak now." These are the villages known as "Raikva-parnā" in the country of the Mahâvrishas,—in which villages Raikva dwell;—these very villages did the king give to Raikva. And when the king had given him all this wealth, Raikva spoke to him about the Knowledge (of the Deity he wanted to be instructed about)

Thus ends the Second Khandu of Adhyâya IV

ADHYÂYA IV.

KHANDA III.

Air indeed is the absorbent. For when Fire goes out, it goes into Air; when the Sun sets, it goes into Air; and when the Moon sets, it goes into Air.

Com.—"Air indeed is the absorbent;" "Vâva" has a definitive force. "Absorbent" is that which
absorbs, takes in, or swallows up, — _i.e._, that which absorbs, into itself the deities of Fire, &c., mentioned below. The quality of Absorption is to be meditated upon, like the Air, because it is exemplified as being included in the _Kruia-caste_. But how does the Air come to have the character of an absorbent? It is explained. — When Fire goes out, _i.e._, becomes extinguished, then it goes into Air, that is to say, becomes identified with Air. Similarly, when the Sun sets, it goes into Air. And when the Moon sets, it goes into Air. "But, how is it that the Sun and Moon are said to be absorbed into Air, while, as a matter of fact, they continue in their own shapes?" This does touch the position. The above assertion is based upon the fact of their setting being due to Air. It is by Air that the Sun is made to set; inasmuch as motion proceeds from Air. Or the explanation may be that at Universal Dissolution, the Sun and the Moon lose their respective forms, and become resolved into simple Light, and, as such, become absorbed into Air.

When water dries up, it goes into Air. For, Air indeed absorbs them all. Thus with regard to the gods.

_Com._ — When water dries up, it goes into Air. Because it is Air that absorbs all the aforesaid powerful deities. Hence, Air, being the great Absorbent, is to be meditated upon as such. Thus has been explained the philosophy of the Absorbent with regard to the gods.
Now, with reference to the body, Breath indeed is the Absorbent. When one sleeps, Speech goes into Breath; Sight goes into Breath, Hearing goes into Breath; Mind goes into Breath. For Breath indeed absorbs all this.

Commentary.—Next follows the philosophy of the Absorbent with regard to the body: The Breath in the mouth is the Absorbent. When the man sleeps Speech goes into Breath,—as Fire goes into Air;—and into Breath go also seeing, hearing and mind. Because Breath indeed absorbs all these, Speech and the rest.

These two indeed are the two Absorbents: Air among the gods, and Breath among the senses.

Commentary.—These two indeed are the two Absorbents—endowed with absorbing properties. Air is the Absorbent among the gods, and the Breath in the mouth is the Absorbent among the senses, Speech and the rest.

Once while Saunaka Kāpeya and Abhipratāri Kākshasēni were being waited upon at their meals, a religious student begged of them. They did not give him anything.
Com.—With a view to eulogise the aforesaid Absorbents, a story is added. Once upon a time, the son of Saunaka, of the family of Kapś, and one Abhipratārṇa, the son of Kākhasēna were sitting at their meals, being waited upon by the cooks; and a certain arrogant religious student, knowing Brahman, begged of them. They understood the student to be proud of his knowledge of Brahman, and with a view to question him they did not give him anything; just to see what he would say to them.

He said. 'The one God, Prajāpatī—swallowed up the four great ones, he, the guardian of the Universe. Him O Kapēya, mortals do not see; O Abhipratārṇa, though He dwells in many ways. He for whom this food is, to Him it has not been given.'

Com.—The religious student said. “The four great ones”—are in the Second Person, Plural. “The one God”—i.e., Air (swallowing) Fire, &c., and Breath, Speech, &c “Kah” the Prajāpatī—that “swallowed up.” Some people explain as “who is it that swallowed, &c” “The Universe”—“Bhuvana” is that wherein creatures are born; that is to say, the Earth, &c., comprising the whole Universe; of this Universe, “the guardian”—i.e., the protector. Him, the “Kah” (i.e., Prajāpatī), know not the mortals, devoid of wisdom, O Kapēya, and O Abhipratārṇa,—though He dwells in many
ways—such as with reference to the Body and to the gods, &c. He, for whom, every day, food is prepared and offered,—to him, Prapâpati, this food has not been given.

The Saunaka Kapêya, pondering over it, went over to the religious student, (and said) . ‘ It is the Self, the creator of the gods, and of all beings, with undecaying teeth, the Eater, not without intelligence. They describe His magnificence to be very great indeed, because without being eaten, He eats even what is not food. We, O student, meditate upon this (Brahman).’ (Then he said to his servants) ‘ give him food.’

Com.—Pondering over what the student had said, Saunaka went near him, and said. ‘ We do see Him, whom, you say, no mortals see.’ How? It is the Self of all mobile and immobile beings, and again It is that which absorbs into Itself the gods, Fire, &c., and then again brings them forth—being, in the shape of Air, the creator of Fire, &c., with reference to the gods, and with reference to the body, the creator of the beings, Speech and the rest. Or the meaning may be that It is the Self of the gods. Fire, Speech, &c., and the creator of all beings, mobile and immobile.

"With undecaying teeth"—i.e., whose teeth are not damaged. "The eater" having the character of being such. "Not unintelligent"—i.e., Intelligent.
And the knowers of Brahman describe the magnificence, of this Prajâpâti to be very great, i.e., illimitable, inasmuch as without being eaten Himself, He eats what is not, (common) food, such as Fire, Speech, &c. ‘Vâ’ has no meaning here: “We, O student, it is such a Brahman, as described above, that we meditate upon” The construction is—“We meditate, &c.”—“while others say that they do not meditate upon this Brahman, but on the supreme one.” Having said this, he ordered his servants to give him food.

They gave it to him. Now, these five and the other five, making ten, are the Krita (caste). Therefore, in all quarters, those ten are the food, and the Krita. This is Virât, the eater of food. By means of this, all becomes seen. One, who knows this, sees all this, and becomes an eater of food,—Ven one who knows thus

Com.—They gave him the food. The “five” are those that are absorbed, Fire, &c., together with that which absorbs them—Air; the “other five” are Speech, &c., together with Breath. These become ten in number, and thus constitute the Krita caste. One caste has the number four, and hence they (the absorbed) are four; another caste is numbered three, and they are also three (leaving off one); the third is numbered two, and they are also two (leaving off two in each); and the last is
counted one; and the Absorbent is one (in each case); and this latter is different from the rest. Thus, these numbers (4, 3, 2, 1) making up ten, constitute the Kṛtu caste. Since this is so, therefore, in all the ten quarters, Fire, &c., together with Speech, &c., are the the food,—because of the number ten being common to both; says the Sruti: "The Virāt consisting of ten syllables is food." Therefore, the Fire, &c., are the food,—because of their number being ten; and for the same reason they are the Kṛta, because all the castes are included in the Kṛta caste, as we have already explained. "This is Virāt"—containing ten syllables, is food and also "the eater of food," because of its being the Kṛta. In the Kṛta the number ten is included: hence, the Virāt is an eater of food. One who knows this becomes identified with the ten deities, comes to be Virāt, through the number ten, and thereby becomes food,—and by the member of the Kṛtu caste, he becomes the eater of food. By this eater of food, "all this" world, located in the ten quarters, "becomes seen," that is to say, by means of the member of the Kṛtu caste, all things come to be realised come to be realised. And one who knows all this becomes the member of the Kṛtu caste, and as such comes to realize (and obtain) all things related to the ten quarters. And further one who realises the above becomes an eater of food. The repetition is meant to signify the end of the treatment of the particular method of meditation.

Thus end the Third Khanda of Adhyāya IV.
ADHYA'YA IV.

KHANDA IV.

सत्यकामो ह जाबलो जजबला मातमान्त्यांचके भ्रमचर्य्य भवति विवर्त्त्यामि किगोजो न्याहमस्मीति || १ ||

Satyakāma Jabalā addressed his mother: 'Mother, I wish to lead the life of a religious student; of what family am I?'

Com.—Now begins the laying down of the propriety of having the idea of Brahman with regard to Speech, Fire, &c., eulogised above, as food and food-eater, as constituting the Universe,—this latter being divided into sixteen parts; and a story is related with a view to show that Faith and Penance are subsidiaries to the meditation of Brahman. Satyakāma, by name, the son of Jabalā, Jabalā, addressed Jabalā his mother, and said: 'O mother I wish to lead the life of a student at the Teacher's place, for the purpose of studying the Veda. Of what family am I? To what family of Rishis do I belong?'

ना ह्येनमुवाच नाहमेतद्वद्व तात यद्द्रोत्रस्वसति बहुं वरदी परिचारिणी यौवने साप्तमभ्य साध्यमेतात वेद यद्द्रोत्रस्वसति जजबलो नु नामाहमस्म सत्यकामो नाम त्वस्मसि स सत्यकाम एव जजबलो दुश्वीथा इति || २ ||

- She said to him. 'I do not know my child, of what family thou art. In my youth, when I had
to move about much, as a servant, I conceived thee. So I do not know of what family thou art.
But I am Jabalā by name, and thou art Satyakāma by name; so mention thyself as Satyakāma Jabalā.'

Com.—Having been thus questioned, Jabalā replied to her son "I do not know your family, O child." Being asked as to why she did not know it, she said. "In my husband's house, I had to move about much, in attending upon guests, &c., and being constantly moving about, I had no time' to ask about and know the name of your family.' "In my youth"—i.e., that was the time when I conceived thee, and it was then that thy father died. Therefore, having been left without a protector, I do not know to which family thou belongest. I am Jabalā by name, and thou art Satyakāma by name; so say to thy Teacher that thou art Satyakāma Jabalā; That is to say, "if the Teacher happens to ask thee."

Having gone to Gaulama, the son of Haruhumamat, he said: 'I wish to become a Brahmachāri with you Sir; may I approach you.'
He said to him: 'Of what family art thou, my friend?' He replied: 'Sir, I do not know of what family I am. I asked my mother, and she said—'In my youth, when I had to move about much, as a servant, I conceived thee, so I do not know of what family thou art; but I am Jabalū by name, and thou art Satyakūma by name.' Therefore, I am Satyakūma Jabalū, Sir.'

Com.—Satyakūma went over to Gautama, the son of Haridrumat, and said to him: 'Revered Sir, I wish to live with you as a religious student; may I approach you, as your disciple?' Gautama said: 'Of what family art thou, my friend?' as it is only one whose family has been ascertained that can be accepted as a disciple. Having been thus asked, Satyakūma replied: 'I do not know of what family I am. I had asked my mother, and she told me—'I had to move about, &c., &c.—'as before). I precisely remember what she said. I am Satyakūma Jabalū, Sir.'

He said to him: 'None but a Brāhmaṇa could thus speak out. Fetch the fuel; O friend, I shall initiate thee. Thou has not flinched from the truth.' Having initiated him, he chose four hundred lean and weak cows, and said to him: 'Go with these.' And while taking them away, he said: 'I may not
return without a thousand (cows).’ He dwelt away a number of years, when the cows became a thousand.

Com.—Gautama said to him “Such a straightforward assertion none but a Brāhmaṇa could make, because it is Brāhmaṇas and not others, that are naturally straightforward. Since thou has not flinched from truth, the characteristic of your caste; hence, inasmuch as thou art a Brāhmaṇa, I shall initiate thee. Therefore, go and fetch some fuel for the Homa of the preliminary rites for thy purification (preparatory to the initiation).” And having said this, he initiated him, he chose four hundred of the leanest and weakliest cows out of his herd, and said to him. ‘My friend, go with these.’ Having been thus ordered Satyakāma drove them away; and while doing this he said “I may not return without fully one thousand cows.” Having said this, he took the cows to a forest where there was plenty of grass and water, and no opposition; and there he dwelt long, for a certain number of years. Having been properly tended, the cows became a full thousand.

Thus ends the Fourth Khandā of Adhyāya IV.

ADHYA’YA IV.

KHANDA V.

अथ हेन्मृष्मोद्युवाद सत्यवाद ३ इति भवाव इति ह प्रतित-ह्याश्व प्रापति । सोम्य सहस्रं स्मृत भापय न आचायकुलम् || १ ||
Then the Bull said to him: 'Satyakāma.' He replied: 'Sir! We have reached a thousand, O friend, carry us to the Teacher's house.' (1)

Com — Him, thus equipped with Faith and Penance, the Deity of the Air, connected with the Quarters having become satisfied, entered into the bull, and with a view to help him, the bull called him by his name 'Satyakāma,' and he replied: 'Sir!' The bull said 'O friend, we have reached a full thousand as promised by you, so carry us to the house of the Teacher.'

I will declare to you the foot of Brahman. Tell it to me. The East is one quarter, the West is one quarter, the South is one quarter, and the North is one quarter. Thus, O friend, is Brahman's four-quartered foot, named Luminous. (2)

Com — 'And further, I will declare to you the foot of Brahman' Being thus addressed, Satyakāma, replied: 'Tell it to me, Sir.' Then the Bull said to Satyakāma: 'The East is one quarter, the fourth part of the foot of Brahman; so are each, the West, South and North! This, O friend, is the foot of Brahman, with four parts, whose name is 'Luminous.' In the same manner, the other three feet of Brahman are also four-quartered.

न य एतेऽपि विहा-श्वतुष्कं पादं ब्रह्माण: प्रकाशावातिवप्पुः प्रकाशवानसिद्धं हक्कोऽभवित् प्रकाशवातो ह लोकांश्चति य एतेऽपि विहा-श्वतुष्कं पादं ब्रह्माण: प्रकाशावातिवप्पुः || २ ||
He who knowing this meditates upon this four-quartered foot of Brahman as named Luminous, becomes luminous in this world; and he wins luminous worlds, one who knowing this meditates upon the four-quartered foot of Brahman as named Luminous.

Com—If one knowing the aforesaid four-quartered foot of Brahman, meditates upon it, as endowed with splendour, he becomes luminous—i.e. renowned—in this world; this is the visible result. The invisible result is that, he wins splendid worlds, connected with the gods, after his death,—one who knowing this four-quartered foot of Brahman meditates upon it as the Luminous.

Thus ends the Fifth Khandu of Adhyāya IV.

ADHYĀYA IV.

KHANDA VI.

अग्रिष्टे पादं वर्कृतं गा ह थोभूले गा अभिप्राधाप्याचकार ता यत्ताथिसाय बघुसुभ्वचचिर्मिसुपसमाधाय गा उपत्रस्य सर्वैवमाधाय पद्धादेः प्राङ्गपपवास्ते ॥ १ ॥

Fire will declare to you the (other) foot of Brahman? On the morrow, he drove the cows homeward. And when they came together towards evening, he having lighted the fire, penned the cows, laid the fuel, sat down behind the Fire, facing the East. (1)
Com.—“Fire will declare to you another foot” —having said this, the Bull kept quiet. And on the morrow, Satyakāma, having finished his daily duties, drove the cows towards the Teacher’s house. And when the cows, moving slowly towards the Teacher’s house, came together towards evening,—then, he, having lighted the fire, penned the cows, and laid fuel on the fire, sat down behind the fire facing the East and bearing in mind the assertion of the Bull.

नमसिरम्युवाद सत्यकाम २ इति भगव इति ह पतिसुभाव ||२||

The Fire said to him. ‘Satyakāma!’ He replied: ‘Sir!’

Com.—The Fire called him by his name; and he replied. ‘Sir!’

ब्रह्मण: सोम्य ते पादेम ब्रवाणीति ब्रवीतु मे भगवानिति तस्में हुवाच पृथिवी कल्कान्तरिक्षं कला यौं कला समुद्: कलैः वं सोम्य चतुर्फळ: पादो ब्रह्माणोदन्तबाधाम ||३||

I shall declare to you, friend, the foot of Brahman. ‘Tell it to me Sir.’ He said to him: “The Earth is one quarter, the Sky is one quarter, the Heaven is one quarter, the Ocean is one quarter. This, my friend, is the four-quartered foot of Brahman, named the endless.

Com.—“I will declare to you the foot of Brahman.” “Tell it to me, Sir.” He said to him: “The Earth is one quarter, the Sky is one quarter, the Heaven is one quarter, the Ocean is one quarter,’”—thus did Fire declare the philosophy
of the Self "This, my friend, is the four-quartered foot of Brahman, named the Endless."

One who knowing this meditates upon the four-quartered foot of Brahman, as the Endless, becomes endless in this world: and he wins endless worlds,—one who knowing this, meditates upon this four-quartered foot of Brahman as the Endless. 

Com.—One who meditates upon the aforesaid four-quartered foot of Brahman, as endowed with the property of endlessness, himself comes to be endowed with that property; and after death, he wins endless worlds,—one who, &c., &c., as before.

Thus ends the Sixth Khanda of Adhyāya IV.

ADHYĀYA IV.

KHANDA VII.

' The Hamša will declare to you the (other) foot.' On the morrow, he drove the cows homeward. And when they came together towards evening, he, having lighted the fire, penned the
laid the fuel, sat down behind the fire, facing st. (1)

when a Hamsa flew to him and said: ‘Satya-

He replied: ‘Yes, Sir.’ (2)

Agni told him that the Hamsa would e to him the other foot of Brahman, and led.

Hamsa” means The Sun; because of the urities of whiteness and the capability of flying. the morrow, &c, &c ” as before.

I shall declare to you, friend, the foot of man.’ ‘Tell it to me, Sir.’ He said to him: e is one quarter, the Sun is a quarter, the Moon quarter, the lightning is a quarter. This, my sd, is the four-quartered foot of Brahman, named Effulgent.’ (3)

One, who, knowing this, meditates upon the -quartered foot of Brahman, as the Effulgent, mes effulgent in this world, and he win
upon the four-quartered foot of Brahman, as the Effulgent.

Com.—"Agni is one quarter, &c.—is a declaration of the philosophy of lights, and this implies the fact of the Hamsa being the Sun. The result accruing to the knower is this: He becomes bright in this world; and after death, wins the bright effulgent worlds of the Sun and the Moon, &c. The rest as before.

Thus ends the Seventh Khanda of Adhyāya IV.


gom

ADHYĀYA IV

KHANDA VIII.

The water-bird will declare to you the (other) foot of Brahman.' On the morrow, he drove the cows homeward; and when they came together towards evening, he, having lighted the fire, penned the cows, laid the fuel, sat down behind the fire, facing the East.

Com.—Having said "the water-bird will declare to you the other foot" the Hamsa kept quiet. The "water-bird," being intimately related to water, is here meant to signify "Prāna." "On the morrow, &c." as before.
Then a water-bird flew to him and said: 'Satyakāma!' He replied: 'Sir!' *(2)*

'I will declare to you friend, the foot of Brahman.' He said, 'Tell it to me, Sir.' He said to him 'Prāna is one quarter, the Eye is one quarter, the Far is one quarter, the Mind is one quarter. This, my friend, is the four-quartered foot of Brahman, named the A'yatanavat.' *(3)*

Com — The water-bird, Prāna, explained to him its own philosophy: "The Prāna is one foot, &c., &c.," 'A'yatana' means mind, which is the substratum of the experiences of all other organs; and that foot wherein the mind appears, is the one named "A'yatanavat."

One who, knowing this, meditates upon the four-quartered foot of Brahman, as A'yatanavat, becomes possessed of a home in this world; and he wins worlds with homes,—one who knowing this *meditates upon the four-quartered foot of Brahman, as 'A'yatanavat.* *(4)*
One who meditates upon the aforesaid path as such, obtains home—i.e., support—in this world; and on his death, he wins worlds with homes—i.e., with plenty of room "One who, &c.," as before.

Thus ends the Eighth Khanda of Adhyāya IV.

ADHYĀYA IV.

KHANDA IX.

He reached the Teacher's house. The Teacher said: 'Satyakūma!' He said: 'Yes, Sir!' (1)

Com.—Thus knowing Brahman, he got at the house of his Teacher. The Teacher said to him: 'Satyakūma!' He replied: 'Yes, Sir.'

Friend, thou shinest like one knowing Brahman. Who has taught thee? He replied: 'People other than men. But, I wish Sir, that you should teach me.' (2)

Com.—'O Friend, thou shinest like one knowing Brahman:'—One who knows Brahman is altogether delighted in his senses, wears a smiling face, is free from all anxiety and happy. Noticing all this, the Teacher says: 'Thou shinest like the
one knowing Brahman;” and questions him as to who taught him (Brahman). And Satyakāma replied. “People other than men;”—that is to say, it was some divinity that taught me, the sense being—“who else, wearing a human form, could teach me, who am your disciple?” It is with a view to this that he said. “People other than men” “But, I wish”—according to my desire—“Sir, that you should teach me; what of the teachings imparted by others; I do not think much of them.”

For I have heard from persons like you, that it is only such knowledge as is learnt from the Teacher, that is the best Then he taught him the very same thing, and nothing was left out,—you nothing was left out. (3)

Com.—I have heard, in connection with this point, from Rishis like you, that it is only such knowledge as is obtained from one’s own Teacher, that is the best of all,—that reaches the highest grade; hence you, Sir, should teach me. Being thus addressed, the Teacher taught him the same philosophy that had been explained by the gods, and of the sixteen-quartered philosophy, nothing was left out The repetition is meant to denote the end of the treatment of the philosophy.

Thus ends the Ninth Khanda of Adhyāya IV
Upakosala, the son of Kamala, dwelt as a religious student, with Satyakama Jibala. He tended his fires for twelve years. But although the Teacher allowed the other pupils to return home after finishing their studies, yet he did not allow Upakosala to depart.

Com.—With a view to explain the science of Brahman in another way, the text begins a treatment of the condition of one knowing It, and also that of the science of Fire. And the story is meant, as before, to point out the fact of Faith and Penance leading to the accomplishment of the science of Brahman. Upakosala, by name, the son of Kamala, dwelt as a religious student, with Satyakama Jibala. “Ha”—So it is said. He tended the Teacher's fires for twelve years. And yet though the Teacher allowed the other pupils to return to their homes, after having taught them the Veda, he did not allow Upakosala to return.

तं जायोवच ततो ब्रह्माचारी कुशालशीलपरिचारीनामा त्वा- 
उपम्यः परिमिथोचन्त्रश्रृद्धस्मि इति तत्स्म अध्येय इतवावासंचके ॥२॥
His wife said to him: 'This student has performed his penance, and has tended your fires very well. Lest the Fires should blame you, teach him.' But he went away, without having taught him. (2)

Com.—The Teacher's wife said to him: 'This student has performed his penances, and has tended your fires very well, in quite a proper manner; and yet you do not allow him to depart—he who is devoted to the fires. Hence, the fires may blame you for not allowing one who is devoted to them to return home; so you must explain the science to Upakosala.' But though thus advised by his wife, the Teacher went away on a journey, without having taught him.

Through sorrow he resolved not to eat. Then the Teacher's wife said to him: 'Student, do eat. Why do you not eat?' He said: 'There are, in this man, many desires, proceeding in various directions. I am full of sorrows, and will not eat.' (3)

Com.—On account of sorrow, lit., mental sufferings—Upakosala resolved not to eat. And while he was sitting quietly in the sacrificial room, the wife of his Teacher said to him: 'O student, do eat. Wherefore do you not eat?' He said: 'In this ordinary man, there are many desires flowing in various directions, that is, sorrows with regard to desirable things not obtained. And I am full of such sorrows; hence, I will not eat.'
Then the Fires said among themselves: 'This student has performed his penances, and has tended us very well. Well, let us teach him.' And they said to him:

*Com.*—The student having resumed his silence, the three fires, finding themselves, untended, and being moved to pity, said among themselves: 'Well, we shall explain the science of Brahman to this student, who is devoted to us, and is in trouble, and who has performed his penances and is permeated with excellent faith.' Having thus determined, they said to him what follows.

*Pāṇogṛihm kā gṛihm vam gṛihmeiti ś hōvācch vijñānāmy hint yatra-\n\* pāṇogṛihm kā ch tu vam ch na vijñānāmi v te \ hōtvē diplomacy kā tadev \ vam yadev \ vam tadev karmāti pāṇo \ ch hāsme tatakārsu hōcch: || 9 ||

'Breath is Brahman, Ka is Brahman; Kha is Brahman.' He said: 'I understand that Breath is Brahman. But I do not understand Ka and Kha.' They said. 'What is Ka is Kha, and what is Kha is Ka.' Then they taught him the Breath and its A'kāsa.

*Com.*—'Breath is Brahman, Ka is Brahman, Kha is Brahman.' The student said: 'I understand when you say that Breath is Brahman, because the words are known to me; I understand the word "Prāna" as signifying that particular air, the presence of which renders life possible, which life ceases to exist on its departure. Hence, knowing the meaning of the word 'Prāna,' I understand that
'Prāṇa' is Brahman. But I do not understand 'Ka' and 'Kha.' It may be questioned that the words 'Ka' and 'Kha' also are well-known, as signifying pleasure and A'kāsa respectively,—and as such, whence the student's ignorance? True, but what the student is at a loss to understand is, how can the character of Brahman be attributed to Pleasure, signified by the word 'Ka,' which is perishable, or to A'kāsa, as signified by the word 'Kha,' which is non-intelligent. What the student means is under such circumstances, how am I to rely upon your assertion as authoritative? It is with this view that the student said: "I do not understand." When the student had said this, the Fire said to him: 'That which we meant by 'Ka,' is also what is referred to by 'Kha.' The meaning being that the 'Ka', (Pleasure) as qualified by 'Kha' (A'kāsa) would be free from all taint of such pleasure as is born of the connection of objects with the sense-organs; just as the lotus qualified by blue, becomes precluded from the red, &c. And further what we referred to as the 'Kha' (A'kāsa),—know that to be 'Ka,' (Pleasure); —in this case the 'Kha' qualified by 'Ka' (Pleasure) becomes precluded from the material A'kāsa which is non-intelligent; just like the lotus and the blue. The sense being that what we meant to represent as Brahman was the pleasure (Bliss) as residing in the A'kāsa, and thus transcending all worldly pleasure; and, secondly, the A'kāsa, as the substratum of Bliss, and as such transcending the material A'kāsa. "Well, if what is meant is the specification of A'kāsa by pleasure, and any one of the two may be the qualifying
adjunct, and the order of specification may be reversed—what is 'Kha' is 'Ka.'” True; but we have already explained that what is meant here is the preclusion of both Pleasure and A’kāsa, as here spoken of, from the worldly pleasure and A’kāsa. “We grant all this, but the preclusion of both would naturally follow merely from the specification of A’kāsa by pleasure.” True, such would be the case, but in that case what would be meant as the object of meditation, would be the A’kāsa alone, as qualified by pleasure, and not the pleasure, as qualifying the A’kāsa; inasmuch as all the purpose of the qualification is spent up in the specification of the object qualified. Consequently, Pleasure is also separately mentioned as qualified by A’kāsa,—simply with a view to point to the fact of this too being an object of meditation. “But how is this ascertained?” Inasmuch as the word ‘Ka’ is also related to Brahman, Ka is Brahman. If it were simply meant to point out the fact of A’kāsa qualified by Pleasure being the object of meditation, —then, first of all, the Fires would have declared that “Ka,—Kha is Brahman.” But as a matter of fact, they did not declare thus; but that “Ka is Brahman; Kha is Brahman.” Thus, then, with a view to remove the confusion in the mind of the student, it is only proper to declare “what is Ka is Kha, &c.”—meaning thereby that between the words ‘Ka’ and ‘Kha’ there is a mutual relation of the qualification and the qualified. And it is this fact as pointed out by the Fires, that the Text makes clear for ourselves in the next sentence: “They taught the student, Breath and its A’kāsa”—i.e.,
the $A'kása$ as the substratum of the Breath, namely, the $A'kása$ in the heart; and they also taught the $A'kása$ as qualified by Pleasure, and also the Breath, as located in that $A'kása$; the Fires taught both of these, as considered together, to be Brahman; inasmuch as both are connected with Brahman

Thus ends the Tenth Khanda of Adhýáya IV.

ADHYÁYA IV.

KHANDA XI.

Then the Górhapatya Fire taught him 'The Earth, Fire, Food and the Sun. The person that is seen in the Sun, that I am,—that I am, indeed.' (1)

Com.—The Fires together instructed the student in the science of Brahman. "Then" after the above conversation—each of the Fires began to explain to him his own particular philosophy; and, first of all, the "Górhapatya" Fire taught him. "The Earth, Fire, Food and the Sun"—these are my four bodies (forms). And the person that is seen in the Sun,—that am I, the Górhapatya Fire,—i.e., it is the Górhapatya Fire that is seen as the person in the Sun. The same fact is repeated over again: "that I am indeed". The relation of the Górhapatya with the Sun is not one of being the object of enjoyment, which is the relation subsisting with the
Earth and Food. Because the characters of eating, cooking and illuminating are ever unspecified. Consequently, these two—Gṛhapatya and the Sun—are absolutely identical; whereas the Earth and Food are related to these as objects enjoyed (eaten).

One who, knowing this, meditates upon it, destroys sin, obtains the world, reaches full life, and lives brightly. His line of descendants perishes not, and we protect him in this world, and also in the other,—whosoever knowing this meditates upon it.

Com.—Whoever knowing Gṛhapatya Fire is explained above and meditates upon it, as divided fourfold in the character of the Eater of food,—he destroys all sinful actions, obtains the world, lives to his full age; and lives a bright—conspicuous—life, and not as one neglected, and of such a knowing one, the line of descendants does not perish; i.e., it ever continues. And further, we protect him in this world, during life, and also in the other world, after death. Such are the results accruing to one who, knowing this, meditates upon the Fire as explained above

Thus ends the Eleventh Khaṇḍa of Adhyāya IV.
Then the Anvaharyapuchuna taught him:

‘Water, the Quarters, the Stars, and the Moon. The person that is seen in the Moon, that I am,—I am that, indeed.’

Com.—Then the “Anvaharyapuchuna”—the Southern Fire—taught him: “Water, the Quarters, the Stars and the Moon,”—these are my four forms; that is to say, I—Anvaharyapachana Fire—divide myself into these four forms, and continue to exist as such. And the “person that is seen in the Moon, that am I,—I am that, indeed;”—as before. The identity of the Anvaharyapachana Fire and the Moon, is based upon the fact of both being related to Food, and being illuminative, and also on the fact of both being related to the Southern quarter. The relation of water and the stars is, as before, based upon the fact of their being objects of food; as it is well-known that the stars are objects enjoyed by the moon; and water, being the producer of food, is the food of the Southern Fire,—just as the Earth is of the Garhapatya Fire. The rest as before.
One, who knowing this, meditates upon it, destroys sin, obtains the world, reaches full age, lives brightly. His line of descendants perishes not, and we protect him in this world, and also in the other,—whosoever, knowing this meditates upon it

Thus end the Twelfth Khand of Adhādhyāyu IV.

ADHYĀYA IV.

KHANDA XIII.

Then the Ahavanīya taught him: 'Breath, Ākāsa, the Heaven and Lightning. The person that is seen in the lightning, that I am.—I am that, indeed.'

One, who knowing this meditates upon it, destroys sin, obtains the world, reaches full age, and lives brightly. His line of descendants perishes not, and we protect him in this world, as also in
the other,—whosoever knowing this, meditates upon it.

Com.—Then the A\'havanti\'u taught him: 'Breath A\'k\'\=s\=a, the Heaven and Lightning'—these are my four forms. The person that is seen in the lightning, I am that &c., &c.,—as before. The Heaven and A\'k\'\=s\=a are the receptacles of lightning and the A\'havanti\'u, and such, are related to these, as objects of their enjoyment. The rest is similar to what has gone before.

Thus ends the Thirteenth Kh\=nda of A\=hy\=y\=n IV.

\section*{ADHY\=YA IV.}

\section*{KHANDA XIV.}

They said: 'Upakosala, this friend is our science, and the science of the Self; the Teacher will declare to you, the way.' The Teacher came. The Teacher said to him: 'Upakosula!' (1)

Com.—The three Fires together said to him: 'Upakosala, this, friend, is the science of the Fires and the science of the self,—explained to you; this science being that Breath is Brahman, Ka is Brahman, Kha is Brahman.' Your Teacher will declare to you, the way,—to the attainment of the results accruing from such knowledge. Having said
this, the Fires ceased. In time, the Teacher came, and said to his pupil. 'Well, Upakosala!'

भगव इति ह प्रतिज्ञान बहाविद इव सोम्य ते मुखं भाति को न त्वास्तनाशाशासित को न मायफिस्याणो इतीहापेव निन्दुनत्त इमे नूनमीहश्व अन्यादश्व इतीहाप्रीणाम्यूदे ति न सोम्य किंत्तेवृनगच्छिति ॥ २ ॥

इदमिति ह प्रतिज्ञे लोकान्वाव किल सोम्य तेश्वोच्चहं तु ते तद्वैयामि यथा पुष्करपलाश आपो न शिष्यंत्त एवस्वविदि पापं करं न शिष्यंति इति बहवीति मे भगवानिति तरमे होवाच ॥ ३ ॥

He answered. 'Sir!' 'My friend, thy face shines like that of one knowing Brahman, who has taught thee?' 'Who should teach me sir?' He conceals the fact, as if it were; and saying 'these, unlike those' he pointed to the fires. 'What my friend have these told thee?' (2)

He replied 'This.' 'My friend, they have explained the worlds alone, while I will tell you something; and as water does not cling to the lotus leaf, so no evil clings to one who knows it.' He said: 'Tell it to me, sir.' He explained it to him.

Com.—He replied: 'Yes, sir.' 'Your face shines—appears pleasant—as that of one knowing Brahman; who has taught thee?' Being thus asked he replied: 'Who should teach me, sir, while you were away?' He conceals the fact as it were—the "iva" (as it were) being taken after 'nimnutu' (conceals). The meaning being that he does not actually conceal the fact, nor does he plainly give out what the fires had told him. 'These—Fires,
being tended by me, explained it to me; and hence, on seeing you, these are quivering as it were, now, though they were quite unlike this, before"—with this in view, he pointed to the Fires, hinting, as it were, at what he meant. "What did these Fires tell thee, friend?" He replied: "This, did the fires tell me"—giving out certain portions of what they had said, and not telling all that he had been told. Hence, the Teacher said: "My friend, they have only explained the worlds, earth, &c., and not the Brahman in its entirety. I will explain to thee that Brahman which thou wishest to hear of. And listen to the greatness of the knowledge of the Brahman that I am going to explain; just as water does not cling to the lotus leaf, so one who knows the Brahman as I am going to explain, is never affected by evil." The Teacher having said this, Upakosala said: "Tell it to me, sir." Then the Teacher explained it to him.

Thus ends the Fourteenth Khanda of Adhyāya IV.

ADHYĀYA IV.

KHANDA XV.

“व एष्ट्रद्विंशिते पुरुषो द्वयत पृष्ठ आत्मेनि होताचैतद्वृतमस्य-मेतदुस्वधिति तद्धषव्यस्विक्षिन्तसिद्धि वा सिद्धवद्धिर्वर्मेनी एव गच्छ-तिः॥ १ ॥

‘The person that is seen in the Eye, that is the Self. This is the Immortal, the Fearless,—this is
Brahman. If one drops butter or water into this (Eye), it flows away by the sides.

Com.—"The person that is seen in the Eye" as the "seer of Sight" by those persons who have set aside their physical vision, are fully equipped with such means as celibacy and the rest, and are calm and discriminating. Says the Sruti—"the Eye of the Eye." Objection: "The assertion of the Fires becomes false; for, they said that the Teacher would 'explain the way' alone; and as such, it follows that the Fires did not know what was going to happen." This does not affect the case; inasmuch as the present passage is only an explanation of the seer—the self described by the Fires, the eye in which the person is said to be seen being, that of the A'kasa endowed with bliss (which has been explained to be Brahman). "That is the self"—of living beings; he explained this self as just the same as that he had explained above. "This is the immortal"—undying, imperishable, and hence "Fearless," it being only for whom there is a chance of death, that any fear is possible, and hence in the absence of such chance, it is fearless, and hence also "Brahman", the "Great," i.e., the 'Endless.' And the greatness of this Brahman—the Ocular Person—is such that if in the place of this Person—i.e., in the Eye—either butter or water be dropped, it flows away by the sides,—it falls along the lashes, and does not affect the Eye,—just as the lotus leaf is not affected by water. When such is the greatness of the residence, what would be the inexplicable untaintability of the Person residing therein!!
This they call 'Samyadvåma,' because all blessings go to him. All blessings go to him, who knows this.

Com.—This—th. afore-said Person—they call Samyadvåma;' why? Because all 'amus—desirable things, blessings—go over to him. So do all blessings go to one who knows this.

This they call 'BvtnyudbuMxt' because all blessings go to him. All blessings go to him, who knows this.

Com.—This—th. afore-said Person—they call Samyadvåma;' why? Because all 'amus—desirable things, blessings—go over to him. So do all blessings go to one who knows this.

He is also Vâmanî; because he carries all the blessings. One who knows this carries all blessings.

Com.—"He is also Vâmanî; because he carries—to the living beings—'the blessings,' the results of good deeds; such carrying being done through his character of the Self. The result accruing to one who knows this is that he carries all blessings.

He is also Bhômanî, because he shines in all the worlds. One who knows this shines in all the worlds.

Com.—He is also 'Bhômanî,' because, in all the worlds, he shines in the shape of the Sun, the Moon and Fire. And 'it is by his light that all else shines'—such is the Sruti, and as such, carrying the lights he is called Bhômanî. One who knows this, he also shines in all the worlds.
Now, for such a one, whether they perform his obsequies or not, he goes to light, from light to day, from day to the bright half of the month, from the bright half of the month to the six months during which the Sun rises northward, from the months to the year, from the year to the Sun, from the Sun to the Moon, from the Moon to the Lightning. There is a person, not human. He carries them to Brahman. This is the divine path, the path to Brahman. Those proceeding by this path do not return to the whirl of humanity,—Yea, they do not return.

Com.—The way of one knowing Brahman is now explained. When one who knows this is dead, whether the priests properly perform his obsequies or not, in all cases, such a knower, is not precluded, by the unperformed rites, from reaching Brahman; nor do the performed rites in any way help him to any higher regions. As declared elsewhere "He does not rise by actions, nor does he become lower," This neglect of the obsequies is meant to praise up the Science; and it is not meant that for one knowing this, no obsequies are to be performed. Because, elsewhere it is proved that if the obsequies
are not duly performed, there is a certain obstacle in the way of the fruition of his actions. The mention of the performance or non-performance of the obsequies here is simply meant to show that for such a knower, there are no obstacles in the way of his reaching his goal. Those who meditate upon the Blissful Ā'kāśa in the Eye, as 'Samyandvāma,' 'Vōmanî', and 'Bhāmanî,' as also upon the science of the Fires, together with Prāna, —for such persons, there may or may not be other actions; in all cases, they reach the Light,—i.e., the Divinity, presiding over Light From the Light—Divinity, they go to Day; from day to the bright half of the month,—the Divinity presiding over the bright half; from the bright half of the month to the six months during which the Sun rises northward,—i.e., to the Divinity presiding over the northern declension, from these six months to the deity of the year, from the year to the Sun, from the Sun to the Moon; from the Moon to the Lightning. And when they have reached this, a certain Person, not human, comes from the Brahmic region, and carries them over to that Brahman which resides in the regions of Satya; (it is such limited Brahman that is referred to here) because of the mention to the goer, the comer, and that to be reached,—specifications that are impossible with regard to the Brahman of pure Being. For, with regard to the reaching of such Brahman the only allowable mode of describing would be 'being Brahman one reaches Brahman; and it will also be explained, later on, that pure Being is reached only by the removal of all diversity. And no unseen
road helps in going,—as says the Sruti: 'He not knowing it enjoys it not.' "This is the divine path"—the path presided over by the Deiues of Light, &c—"the path to Brahman"—the path that leads to Brahman. "Those proceeding by this path do not return to the whirl of humanity"—i.e., to that creation of Manu, where there is a continuous whirl of persons in the never-ending Cycle of birth and death, resembling a pulley. The repetition of "they do not return" is meant to point to the close of the treatment of the Science leading to a definite result.

Thus ends the Fifteenth Khanda of Adhyāya IV.

ADHYĀYA IV.

KHANDA XVI

Verily that which blows is the sacrifice; for, he, moving along, purifies all things. And because moving along, he purifies all things, he is the Sacrifice. Thereof, Mind and Speech are the ways. (1)

Com.—The present section is begun, (1) on account of its being connected with the chapter of meditation; (2) on account of its falling within the same A"ranyaka and (3) on account of the fact that when any discrepancy has occurred in a sacrifice,
the *Vyāhritis* are to be used in expiation thereof and for the priest who knows this, there is silence. "*Verily that, & c., This—the Air—that blows is the sacrifice." *Hū*, and "*Va*" are indeclinables indicating the well-known character of the truth. In the scriptures the sacrifice is recognised to be presided over by *Air*: "*Suḥāḥu nutedhāh,* " *This the sacrifice, that which blows,*" and various other *Śruti*-texts. The *Air* alone, having the character of motion, is intimately related to actions—as says the *Śruti*: " *The Air is the originator of the sacrifice, the Air is its base.*" He, moving along, purifies all this world; as there is no purification from that which does not move. It is a fact commonly perceived that it is only of one that is moving along, and not of one remaining inert, that deficiencies are removed. And inasmuch as, moving alone, he purifies all this world, he is the sacrifice, that which purifies. And of this sacrifice, " *Speech*"—as engaged in the pronouncing of *mantras*—and " *Mind*" —as engaged in the right perception of objects—are the two "ways,"—i.e., it is by means of these two that the sacrifice is duly performed: as says another text: " *At a sacrifice, the order of precedence belongs to the Mind and to Speech, endowed with the motion of Prāṇa and Apāṇa.*" Hence, inasmuch as the sacrifice exists through Speech and Mind, these two are its ways.

**Tathāstātārā मनसा सर्व स्कृरति ब्रह्म वाचा होताः**

**तास्तास्ताः** यत्र आपातकेष्व प्राप्तयुक्तेष्व पुरा परिधानीया यथा ब्रह्म

*व्यववदिति* ॥ २ ॥
One of these the Brahmā purifies by the Mind; by speech, the Hotā, the Adhvaryu and the Udyatā (purify) the other. The Prātaranuvāka having begun, and before the Paridhāniya recitation, the Brahma speaks out.

He purifies only one of the two ways; the other is injured. Just as the one-footed man walking; and the one-wheeled cart moving, is injured, so is injured his sacrifice. The sacrifice having fallen off, the sacrificer falls, and having sacrificed, he becomes the worst of sinners.

Com.—One of these two ways, the Brahmā purifies by the Mind as endowed with discriminative wisdom; and by the way of Speech do the three other priests—the Hotā, &c.—purify the other way of Speech. Thus, then these two ways of Speech and Mind are to be purified in the sacrifice. Now, when the Prātaranuvāka hymn has commenced, and before the recitation of the Paridhāniya verse,—in the intervening time—the Brāhma speaks out, renounces the imposed silence, whereby he purifies the way of Speech only; without being purified by Brahmā the way of Mind is injured, there being many holes in it; and the sacrifice, having only one way of speech, falls off. In what way? Just as a man with one foot walking along, falls down on the road; or just as a cart, moving on one wheel, tumbles down;—so does the sacrifice of the sacrificer fall off, when performed by a ‘bad’ Brahma.
priest; and the sacrifice having fallen, the sacrificer falls; since the sacrificer has his life in the sacrifice, therefore it is only proper that the destruction of the sacrifice should bring about his destruction. And having performed such a sacrifice, one becomes the worst of sinners.

अथ यथोपाकृते प्रातःनुवके न पुरा परिधानीयाया ओझा व्यवद्वयुभे एव वर्तनी स-स्नुवब्नित्ति न हीयतेन्यतरा इ ॥ ॥

And just as a two-footed man walking, or a two-wheeled cart moving, gets on, so does the sacrifice get on; and the sacrificing getting on, the sacrificer gets on; and having sacrificed he becomes better.

Com—On the other hand, when the wise Brahma keeps on his silence, and does not speak out, until the Paridhanitya recitation is over, then the other priests purify both the ways; and none of the two is injured. The instances cited are the reverse of those cited before. So the sacrifice, continuing on its two ways, "gets on"—i.e., continues to exist without any injury to itself. And the sacrifice getting on, the sacrificer gets on. And
having performed the sacrifice with a Brahmā knowing the mysteries of silence the sacrificer becomes better, great.

Thus ends the Sixteenth Khanda of Adhyāya IV.

ADHYĀYA IV

KHANDA XVII.

Prajāpati performed a penance (of brooding) over the worlds; and from them, thus brooded over, he squeezed out their essences: Fire from the Earth, Air from the Sky, and Sun from the Heaven. (1)

Com.—In the preceding section what is laid down is the silence of the Brahmā, during the performance of his priestly functions. And in case of the injury to the functions of the other priests, the Vyāhritis are to be used. With this view the Vyāhritis are laid down in the present section. With a view to taking out the essence, of the worlds, Prajāpati performed the penance of brooding over the worlds. From the worlds thus brooded over, he squeezed out their essences, these essences being Fire of the Earth, Air of the Sky and the Sun of Heaven.

स एतास्तित्वं देवतां अभ्यतपन्ततां तत्वमात्रानन्तरं रसाद्रावः
हतमेवचो वायुर्विचो वपुर्वत्सविष्ठितान्विष सामान्यदिशितान् || 2 ||
He brooded over these three Deities; and from these Deities thus brooded over, he squeezed out their essences: the *Riks* from Fire, the *Yajus* from Air, and the *Sâmas* from the Sun.  

*Com.—* Then again, he brooded over the three Deities, Fire and the rest, and as the essence of these he got the three Vedas.

He brooded over the three Vedas; and from these thus brooded over, he squeezed out their essences. *Bhûh* from the *Riks*, *Bhuvah* from the *Yajus* and *Svah* from the *Sâmas*.  

If the sacrifice be injured with regard to *Rik*, one ought to pour a libation into the *Gårhapatya* Fire, saying ‘*Bhûh* Svâhâ.’ By the essence of the *Riks*, and by the power of the *Riks*, he makes up the injury to the sacrifice, with regard to the *Riks*.  

*Com.—* Then he brooded over the three Vedas: and from these thus brooded over, he got ‘*Bhûh*’ as the essence of the *Riks*, the second *Vyåhriti* ‘*Bhuvah*’ of the *Yajus*; and the third *Vyåhriti*, ‘*Svah*’ of the *Sâmas*. Thus are the great *Vyåhritis* the essence of the worlds, of the gods, and of the Vedas. Hence, if there be some injury to the sacrifice, with regard to the *Rik*, then he should pour a libation into the *Gårhapatya* Fire, saying ‘‘*Bhûh•Svâhâ.’’ And this would be the proper
expiation. How? 'Tad' is an Adverb. By the essence of the Riks, and by the power of the Riks he heals the injury to the sacrifice, with regard to the Riks.

अथ यदि यजुः रिन्येदुः। स्वाहेति दक्षिणाः जूध्यावज्ज्ञानेभव। तद्देन यजुः वीर्येण यजुः यज्ञस्य विरिष्ठ्य संद्धायति। (5)

अथ यदि सामस्व रिन्येत्स्व। स्वाहेवाधवनीये जूध्याल्लाग्नात्मेभव। तद्देन सामस्व वीर्येण सामस्व यज्ञस्य विरिष्ठ्य संद्धायति। (6)

If there be an injury with regard to the Yajus he should pour an oblation into the Dakshina Fire saying "Bhuvah Svāhā," By the essence of the Yajus and by the power of the Yajus, he makes up the injury to the sacrifice, with regard to the Yajus.

If there be an injury, with regard to the Sāmas, one should pour a libation into the A'havanīya Fire, saying "Svah Svāha" By the essence of the Sāmas, and by the power of the Sāmas, he makes up the injury to the sacrifice with regard to the Sāmas.

Com.—If there be an injury with regard to the Yajus, then he should pour a libation into the Dakshina Fire, saying "Bhuvah Svāhā"; and if the injury be with regard to Sāma he should pour the libation into the A'havanīya Fire, saying "Svah Svāhā." And thereby he heals up the sacrifice, as before. If the injury be with regard to Brahma, then one should pour libation into all the three fires, pronouncing all the three Vyāhritis. Because this injury is the injury of the three Vedas. If it be
asked whence the character of Brahmā proceeds,—
the reply is that 'it is brought about by the three
Vedas,' as declared in the Sruti. Or some other
rule must be sought after, in order to mend the
injury with regard to the Brahmā.

Just as one would join together gold by borax,
by gold silver, by silver tin, by tin lead, by lead
iron, by iron wood, or by leather. (7)

Com.—And just as by means of borax one
would soften a hard piece of gold and then join two
pieces; and would soften the extremely unchange-
able silver, by silver tin, by tin lead, by lead iron,
by iron wood, and wood also by means of leather—
bandage.

So does one make up any injury to the sacri-
fice, by means of the power of these worlds, of
these gods, and of the three Vedas. That sacrifice
is well healed, where there is a Brahmā knowing
this. (8)

Com.—So, by the power of these worlds, of
these Deities, and of the three Vedas, one makes up
any injuries to the sacrifice. "That sacrifice is
well healed,"—like a diseased person cured by a
properly qualified doctor—in which there is a
Brahmā, knowing the expiations, in the shape of the Vyāhriti-libations, as explained above.

That sacrifice is sloping to the North, in which there is a Brahmin knowing this. And with regard to such a knowing Brahmin, there is this Gāthā: 'Wherever it falls, thither the man goes.'

'The silent Brahmin, as a Ritvik priest, like a mare, protects the sacrificer,'—i.e., the Brahmin knowing this protects the sacrifice, the sacrificer, and all the other Ritvik priests. Therefore, one should make such a man Brahmin as knows this, and not one who knows it not,—yea not one who does not know it.

Com.—And further "that sacrifice is sloping towards the North"—rising towards the South or Right; i.e., leading towards the Northern Path in which there is a Brahmin knowing this. And with reference to such a Brahmin priest, there is this verse, praising the Brahmin: "Wherever it falls"—in whichever place the sacrificer becomes deficient,—"thither the man goes"—rightly mending the deficiency. This is the Brahmin—called "Mānava." Either because he is silent or because he is thoughtful. And on account of his knowledge it is the Brahmin alone that protects the sacrificers
just as the mare protects its riders in battle, so does the Brahmā knowing this protect the sacrifice, the sacrificer, and all the other priests,—removing, as he does, all the deficiencies due to these latter. And since such is the case, one ought to employ as Brahmā only a person who knows this, and never a person who does not know it. The repetition is meant to denote the close of the Adhyāya.

Thus ends the Seventeenth Khanda of Adhyāya IV.

Thus ends the Fourth Adhyāya.