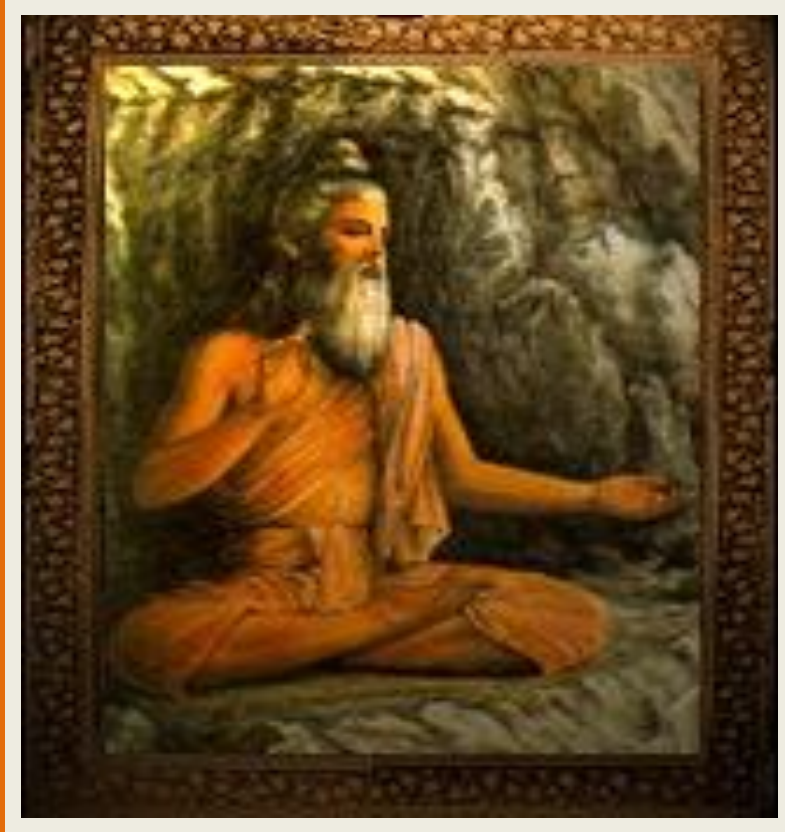


*Sri Madhvacharya
Bhashya on
Chhandogya Upanishad*



Nagesh D. Sonde

*

Preface

In my study of various scriptures, I have experienced the vast sweep of intellectual ideas expressed with clarity of vision and purity of heart, in highly arresting poetic signs and symbols as well as down to earth , rational, reasonable, and well argued, well debated logical conclusions. Every seer and saint is said to have experienced the Truth, Satya. The Prime existence in its true and pure form in every thing that is manifest creation and every manifest thing in the supreme Self, but when he expresses it and communicates it is as per his attributes and inclinations which has shaped his thoughts speech and actions using the signs, symbols, legends I the language which he knows and which the people, the place and the period know where and when he communicates.

Therefore though there exists unity in their experiences their expressions may be diversely communicated. One finds expressions of some such as would sweep one from the depths of traditional beliefs, faiths dogmas with their intellectual grandeur, or would be such as would touch the core of the heart, or would enlighten with their intellectual brilliance or worth their rational, reasoned down to the earth examples and statements. Some are outwardly intellectual, philosophical and some are outwardly emotional and devotional leaving to the seeker not accept the one and reject the other but accept both and seek the emotional, the devotional in their intellectual, philosophical expressions and the intellectual and philosophical truths in their emotional, devotional expressions.

This is what I have attempted when dealing with the teachings of Sri Madhvacharya. While to mind Sri Shankar appeared as highly intellectual and philosophical leaning towards the emotional and devotional Sri Madhva appears outwardly leaning to the emotional and devotional though intellectually and philosophical rational, reasonable and logical in his interpretation and presentation. The language used in scriptures as well as the one used by the Acharyas is Sanskrit which is one of the most cryptic in style and mystical in expression. It is the language which has the power to become mystical concealing the pure and the holy from the irreligious inquisitor. It has the power of the Spirit and attuned to reveal the matrix of Satya, the Prime Existence, in both the unmanifest and manifest forms, incorporating both the sense and of the voice, fashioning ideas as instrument of power, giving meaning to the Divine presence, incorporating the unseen divine harmonies to the empirical language.

I fully subscribe to Albert Einstein's views when he said that "Religious feelings take the form of rapturous amazement at the harmony of natural Law, which reveals an intelligence of such superiority that compared to it all the systematic thinking and acting of human beings is an utterly insignificant reflection." Sri Aurobindo wrote that seers clothed their language and words and images which had equally a spiritual sense for the elect and a concrete sense for the ordinary worshippers, but they were obliged to keep concealed their experiences behind an

elaborate symbols, suggestions, myths and legends of their era, lest the powers which the hymns possessed may be misused by the evil people.

Therefore, without being disrespectful, it must be accepted as reasonable assumption that it was difficult for the Acharyas and Darshankaras to access the intent of the intellectual of upanishads as it was difficult for the upanishadic intellectuals to understand the intent of the seers. It is only the elect that can know the intent of the Vedic truth. Rarely does one like Yajnyavalkya, Shankara, Madhva or even Sureshvara or Jayatirtha or Raghvendra who could experience the truths seen and heard by the Vedic seers. All the rest are only seekers who can take pride in the Knowledge they have gathered, but not be bold to teach or preach others of the truth seen by the seers or the saints.

Therefore, my purpose is simple. As seeker try to know, try to understand as much as possible according to one's attributes and inclination, try to verbalized what you have known and felt as YOUR experience, as your resonance, as your response for others to know, experience, resonate their response verbalizing them. This would make their thoughts crystallized as their Karma, to be taken furthering the next life, their present gross body decays, disintegrates becomes destroyed, the various thing that had gathered to make his consciousness reverting to the sources from where they have drawn. My purpose is served, whether it will enlighten or confuse other, I do not know. what I am doing I have to do, I will continue to do as long as Prana the Prime Breath keeps alive. So God, the Almighty bless me and assist me in doing what I do.

Mumbai

16th October 2013

Nagesh D. Sonde

श्रीमदानन्दतीर्थ भगवत्पादाचार्य विरचितं

॥ श्री छांदोग्योपनिषद् भाष्यम् ॥

*The Commentary on Chhandogya Upanishad
written by Sri Anandatirtha (Sri Madhvacharya)
the devotee of the resplendent Lord.*

Opening auspicious obeisance :

ॐ अत्युद्विक्तविदोष सत्सुख महाज्ञानैकतानप्रभा सर्वप्राभव शक्ति भोग बलसत्सारात्म दिव्याकृतिं | सृष्टि स्थान निरोध नित्यनियति ज्ञानप्रकाशावृत्तिध्वांतामोक्ष विमोक्षदं हरिमजं नित्यं सदोपास्महे ॥

ॐ ! The One who is faultless, is possessed of supreme bliss, supreme Wisdom, is endowed self resplendence and supremacy over all existence with power, pleasures and strength, is possessed with divine form, and initiates the origin, sustenance and destruction, illumines as well as obscures the minds and grants deliverance , without beginning or end, to such supreme Lord *Hari* I offer my obeisance.

Bhashya:

हयग्रीव मुखोद्गीर्णगीर्भिर्देवी रमपतिं | अस्तुवद् विस्तृतगुणं भोगीप्रस्तर शायिनम् |

With the words flowing from the mouth of Lord *Hayagriva*, goddess *Lakshmi* offered eulogy to the Lord of *Ramaa*, possessed of all attributes and reclining on the great serpent *Shesha*.

Upanishad:

हरिः ॐ | ॐमित्येकक्षरमुद्गीथमुपासीत | ॐ इति ह्युद्गायति | तस्योपव्याख्यानम् |

ॐ ! One should meditate on this immutable syllable, the *Udgeth*, with raised voice beginning with ॐ.

ॐ! Of this the explains is follows.

Bhashya:

ॐ इति नाममकमक्षरम् | स्वरसन्निहितत्वादेतत् | उच्चत्वात् सर्वस्थानत्वाच्चोद्गीथं भगवंतमुपासीत | उक्तं च महासंहितायां - हयग्रीवोद्गीथवाक्यै रमादेवी रमापतिं | ॐ इत्यतन्मुखैर्देवमस्तुवत् सामवेदगैः ॥ इति ॥ ॐ

नामानमुपासीत तदर्थगुणपूर्वकं | ॐतत्त्वादवनान्मानादधिकोच्चत्वकारणात् | आनन्दादोजसस्त्वैव भरणादोमदाहतः ||
इति समन्वये ||

One should propitiate the resplendent Lord, identified as ॐ, endowed with eternal *Sound*, voiced loud and sung at higher pitch, spoken as *Udgeeth*, pervading all the quarters. It is further spoken in *Mahasamhita* - With the words spoken by Lord *Hayagriva* in *Samaveda*, goddess *Lakshmi* offered her Lord, *Sri Hari* eulogy using the immutable syllable ॐ. Being wise in thWisdom of ॐ one should propitiate the Lord. Since the Lord is endowed with entirety of attributes, the saviour, wise in Wisdom, supreme, superior among all others, blissful, bountiful, protector he is propitiated as ॐ, *thus in Samanvaya scripture*.

ओतस्मिन् जगत्सर्वनत्युच्चश्चाखिलैर्गुणैः | इत्योमिति सदोऽपास्यः सोऽक्षरः पुरुषोत्तमः | उच्चत्वाद्गीयमानत्वात्
स्थानादुद्गीथ उच्यते | ओमित्येनं समुद्दिश्य ह्युद्गीता गायति स्फुटं | विष्णोरोमिति नाम्नोऽस्य व्याख्यानमधिकोच्चता
| अकारेणाधिकं प्रोक्तं उकारेणाच्चमुच्यते | तथा मितं सर्ववैदिककारेणाभिधीयते | अधिकोच्चमिति ज्ञातमोमित्यस्यार्थ
ईरितः | तदेतत् मरमत्वं तु यथाक्रममुदीर्यते |

The whole world abides in the resplendent Lord. And being endowed with entirety of attributes he is *the immutable supreme Self*. Being spoken as ॐ and refuge to all he is referred as *Udgeeth*. Referring him in the beginning as ॐ, since all else recited he has come to identified with ॐ. the name *Vishnu* also suggests the one enhanced, the supreme among all, the *अ-form* suggesting enhancement and *उ-form*, the supremacy. The combination of the two *म-form* revealing the mysteries contained in the *vedic* scriptures. Enhanced and the supreme One is becomes revealed thus the meaning of ॐकार should be understood. Thus also is clarified later by the first *mantra* एषं भूतानां पृथिवी रसः.

देवतानुक्रमज्ञाश्च विष्णोः परमताविदः | एकान्तिनस्ते विज्ञेयाः यथाक्रमपरास्तथा | अस्मादसावुच्च इति क्रमस्यांतगतं
हरिं | एकमेव तु ये विद्युस्ते ह्येऽकान्तिन ईरिताः | एवं यथाक्रमज्ञाश्च सदैकान्तपरायणाः | प्रविशन्ति परं देवं
नारायणमनामयं | उच्चक्रमान्तगत्वेन कुर्युः पूजां हरेः सदा | लक्ष्म्यादेः क्रमशः पूजां ज्ञात्वा भागवता इति |
स्वतन्त्रपूज्यताबुद्ध्या न दद्युः किं च कस्यचित् |

The ones who are wise in Wisdom about तारतम्य, the gradation among the gods and the supremacy of *Vishnu* are known as एकान्तिन, as the one and the only One to be propitiated as the ultimate, final among all to be propitiated. एकान्त is that One who stands at the end of the entire gradations, transcending them all, knowing him they become delivered unto him. Those who are thus enlightened are known as एकान्तिन. Therefore propitiating him in this order and accepting as the final refuge, they enter unto him as the true one. Therefore knowing the hierarchy let them worship *Lakshmi* and others in the order prescribed. It would not be proper worshipping others as supreme.

ब्रह्माद्या मनुसंज्ञा ये वर्णत्वेनोदिताः श्रुतौ | मानवाख्याश्च मुनयः तान् यजन्ति न चेरान् | पितृत्वेन गुरुत्वेन साक्षाद्
भागवततत्त्वतः | अपभ्रष्टा अदेवाश्च ब्रह्माद्याख्यायुता अपि | देवसंज्ञाश्च दीनत्वात् पूजयेयुर्न तान् क्वचित् |
यद्भगवतबुद्धयैव दत्तं ब्रह्मादयः सुराः | वैदिकाः प्रतिगृह्णीयुरपभ्रष्टास्तथतरत् | यथाक्रमपरिज्ञानादेकान्तित्वाच्च
केवलं | अच्छिद्रत्वाच्चनियतो मोक्षोऽन्यत्तु विवडनम् |

Brahma and others and those referred in scriptures as *Manus* are classified according to their attributes and inclination. Those referred as मानवास, like great seers are to be worshipped, revered as fathers, teachers and followers of the resplendent Lord, not others rejected (having fallen from divine grace) or who are not divine, though born of *Brahma*. Though referred as divine, having become weak and debilitated, they should not be propitiated never ever even if they bear names like *Brahma*. *Brahma (Prajapati)* and other divinities having possessed inclination towards the resplendent Lord. The divinities referred in *vedic* scripture accept the oblations offered to them in sacrifices but the weak and debilitated divinities snatch them even when they were not offered to them. Being wise in Wisdom about तारत्म्य, gradation among divinities, the एकान्तिनः alone become entitled to deliverance, all other means being merely farcical.

विष्णौ भक्तिर्विशेषेण मोक्षवावाप्तौ हि कारणं | तद्भक्तेषु क्रमेणैव रमाद्येषु त्वनंतरं | तृतीयमपि वैराग्यं न
चान्यन्मोक्षकारणं एतत्साधनताहेतोः तदन्यद्धि विधीयते | अतोऽन्यसर्वकृच्चापि गच्छेदेवाधरं तमः | अस्मिन्
सुनिष्ठितो नित्यं मोक्षयेवान्योज्झकोपि सन् | अतस्तेषां क्रमं वक्ष्ये देवानां यः श्रुतौ श्रुतः |

Special devotion towards *Vishnu*, verily, is the reason for deliverance. After propitiating him, propitiation of like *Lakshmi* and others should be undertaken according to gradation. The third is dispassion – वैराग्य, other than these there are no other reasons of deliverance. These three - *Wisdom, devotion* and *dispassion*, verily are the only the reasons for deliverance, the absence of these three all others practices being ineffectual lead one to the obscure worlds. The one who attunes himself constantly to the three - *Wisdom, devotion* and *dispassion* will assuredly be delivered even he is knows no other reasons. Therefore here is related the gradation of the divinities according to the scriptures.

| श्री छांदोग्योपनिषद् भाष्यम् ||

// अथ प्रथमोध्यायः //

प्रथम खण्डः

Thus begins the First Chapter.

First Section

Upanishad:

एषां भूतानां पृथिवी रसः | पृथिव्या आपो रसः | अपामोषधयो रसः | ओषधीनां पुरुषो रसः | पुरुषस्य वाग् रसः
| वाचः ऋक् रसः | ऋचः साम रसः | साम्ना उद्गीथो रसः | स एष रसनां रसतमः परमः परार्द्र्य अष्टमो य
उद्गीथः ||

Of the elements, earth is the essence, of the earth, water is the essence, of the water vegetation is the essence, of the vegetation, Person is the essence, of the Person, speech is the essence, of the speech, *Rik* (the hymn) is the essence, of the *Rik* (the hymn), *Sama* (the chant), is the essence, Of *Sama* (the chant), *Udgeeth* is the essence. He, verily is the quintessence of all essences, the supreme, the highest, the eighth, the *Udgeeth*.

Bhashya:

पृथिवी सर्वभूतेभ्यः सदा सर्वगुणैर्वरा | रसः सारो परश्चेति शब्दा एकार्थवाचकाः | पृथिव्या वरुणः श्रेष्ठः
तस्मादोषधीदेवता | सोमास्तस्मात्तु पुरुषो रुद्रो यत् पौंस्यदेवता | तस्मात् सरस्वती वाग्धि श्रेष्ठास्या ऋक् स्वरूपिणी |
सैव श्रेष्ठा ततो वायुर्वरिष्ठः सामनामकः | समत्वात् सर्वभूतेषु साम साम्नां च देवता | ततः श्रेष्ठतमो विष्णुः
श्रेष्ठश्रेष्ठतमः सदा | श्रेष्ठात् श्रेष्ठतमाच्चपि परमात् परमो विभुः | परमर्दियुतत्वाच्च परार्द्र्य इति कीर्तितः | इति
सारनिर्णये |

The Earth with entirety of attributes is far superior than all the elements. The words essence, crux and core have all identical meaning. Superior than *Dhara*, the deity presiding over earth is *Varuna*, superior to him is the *Moon*, the deity presiding over vegetation, superior to him is the *Purusha*, superior to him being *Rudra* as the deity presiding over virility, superior to *Rudra* is *Sarasvati*, the deity presiding over speech, herself being superior to herself as the deity presiding over the *vedic* hymns, superior to her is *Vayu*, the supreme one known as *Saama*, established in similar fashion in all, supremely superior to him is *Vishnu*, ever supremely superior, superior to even those who are supremely superior all-pervador. Being endowed with supremely superior attributes he is known as incomparably the ultimate one, *thus in Saarnirnaya*.

अतिशयेन परमर्द्धिगुणः परमः परार्ध्यः | उत्तमेभ्योऽप्यतिपरमोत्तमोत्तमो रसानां रसतमः परमः परार्ध्यः | रसानां स्काशादपि परम परार्ध्यरसतम इत्यर्थः | प्राणादीनां भुतादिभ्यः श्रेष्ठत्ववत् अदस्य श्रेष्ठत्वं न भवति | किन्तु महान् विशेष इति ज्ञापयितुं रसानां रसतम इत्यादि बहुविशेषणम् |

Since endowed with ultimate supremely superior attributes he is known as supremely illustrious One. Even best among the best, quintessence in essence, superior among the supreme. He is the quintessence among all the essences, this being the conclusive intent. His greatness is unlike the superiority of the *prime Breath* among the elements in creation but to remind that that far superior the words *quintessence in essence* are used with significance and special purpose.

भूतेभ्यः पृथिव्या रसत्वं तेयो वरुणस्य रसतरत्वं सोमस्य रसतमत्वं रुद्रस्य परमरसतमत्वं वाचः परमर्धरसतमत्वं प्राणस्य परमपरार्धरसतमत्वं | अयं तु भगवान् प्राणादपि परमपरार्धरसतमत्मात्रोऽपि न भवति | किन्तु प्राणस्यापि रसभूताया रमाया अपि परमपरार्ध्य रसतमः | अस्माद्यप्यतिशयेन परं इत्यसंख्या गोचरत्वेन परार्धेन ज्ञेयं फि परार्धम् |

Superior to the essence of the elements, is the essence of the earth, superior is than that is the essence of *Varuna*, the essence of the *Moon*, superior than that is the essence of *Rudra*, superior than that is the essence of Speech, superior than that is the essence of *prime Breath*. It is not that the resplendent Lord is supremely superior in essence only to these, but superior in essence even to the *prime Breath*, supremely superior in essence even to *Lakshmi*. He is known as supremely superior in essence because he transcends them all to an unimaginable extent.

ऋगूपाया वाचः पृथक् परत्वांगीकारेऽपि भुतेभ्यः प्राणस्य परमपरार्ध रसतमत्वमेव | न तु परमपरार्धरसतमत्वं | परस्मादपि आ समन्तात् ऋद्धं हि परार्ध्यं | तेन असंख्या गोचरत्वेन ज्ञेयं परार्ध्यं | परार्धोत्तमं परार्द्धिं | तेन असंख्या गोचरत्वेन ज्ञेयं परार्ध्यमित्यतः श्रियो भवति | श्रियोऽपि परार्ध्यापि भगवान् | अतो रसानां रसतमः परमः परार्ध्यः |

When one considers *Sarasvati* as the presiding deity over hymns is superior even to *Sarasvati* the presiding deity over hymns, then the supremely superior status for the resplendent Lord is easy to be considered over the superior status of *Lakshmi*. His supremely superior status can be conceived to be far immeasurable and incalculable. For superior than any supremely superior in existence. Knowing the superior status of *Lakshmi* alone one can one be enlightened of the immeasurable and incalculable supremely superior status of that resplendent Lord. Therefore among all essences he alone is supremely superior.

Upanishad:

कतमा कतमा ऋक् कतमत् कतमत् साम कतमः कतमः उद्गीथ इति विमृष्टं भवति | वागेव ऋक् प्राणः साम ॐ इत्येतदक्षरमुद्गीथः ||

Which one verily is ऋक्, which one verily is साम, which one verily is उद्गीथ – this is what is now reflected. *Speech* indeed is ऋक्, *breath* indeed is साम and ॐ indeed is उद्गीथ.

Bhashya:

पृथिव्याः सोमवरुणयोश्चौषध्यब्देवतात्वेन, रुद्रस्य च लिंगदेवतत्वेन प्रसिद्धेः | ऋगादीनामेव विमर्शः क्रियते कतमा कतमर्गित्यादिना | तज्ज्ञानस्य विशिष्ट फलत्वाच्च | वाचश्च सरस्वतीत्वेन प्रसिद्धेः वागृचोरैक्याच्च न विमर्श कृतः | विशेषात् प्राणसंयुक्ता वाग् ऋगित्यभिधीयते | ऋ गतामिति धातोर्हि ऋत्त्वं सर्गभिमानिनी | विशुषसंयोगहीना यदा सैव सरस्वती | तदा तस्या वरा सैव प्राणसंयोगिनी मता | प्राणयोगवियोगाभ्यां सैषैकापि विभिद्यते | वागेवर्क तच्छृतौ प्रोक्ता प्राणः सामेति कीर्तितः | अक्षयाद्रतिरूपत्वात् अक्षेषु रमणादपि | अक्षरं भगवान् विष्णुः ॐत्युच्यत्वहेतुतः | इतिसब्दोऽन्यथाभावनिवृत्यर्थ उदाहृतः | एवमत्युच्च एवासौ सर्वदेतद् हृदि स्थितेः | उद्गीयमान उद्गीथो भगवान् पुरुषोत्तमः |

The *Earth* as support, *Moon* and *Varuna* as the deities presiding over vegetation and water are distinguished, *Rudra* as the principle in male organ. Therefore the *Rigvedic* hymns are commented after repeated inquiries, because of the special *Wisdom* acquired thereby. *Speech* is celebrated singularly as *Sarasvati*, no separate explanation regarding the presiding deity is provided. When *Speech* becomes associated with *prime Breath*, it is spoken as ऋक् hymns. Since ऋ is the derivative source ऋक् is spoken as movement, the deity presiding over communication. In being enjoined with *prime Breath*, *Sarasvati* is more superior than in being separated. Though she is the lone presiding deity over both *Speech* and ऋक् hymns, with or without the association of the *prime Breath*, her different states can be identified. *Speech* verily is spoken *Saaman*. The resplendent Lord being imperishable and of blissful form, though he revels in the senses organs immutable *Vishnu* is referred as the ॐ इति, there being no difference between ॐ and इति. In this manner he is ever the supreme, dwelling in the hearts of all. The best among all, the resplendent Lord thus being eulogized in *vedic* scriptures is referred as उद्गीथ.

Upanishad:

तद्वा एतन्मिथुनं यद्वाक्च प्राणश्च ऋक्च साम च | तदेतन्मिथुनमोमित्येतस्मन्नक्षरे संसृजते | यदा वै मिथुनौ समागच्छतः आपयतो ह वै तावन्योन्यस्य कामम् | अपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते | तद्वा एतदनुज्ञाक्षरं | यद्धि किं चानुजानात्योमित्येव तदाह | एषा उ एव समृद्धिर्यदनुज्ञा | समर्धयिता ह वै कामानां भवति य एयदेवं विद्वानक्षरमुद्गीथमुपास्ते |

When these two become enjoined in the one syllable ॐ, verily, whenever the pair come together, they fulfill each other's desires. He who knowing in this manner, meditates on this immutable syllable as उद्गीथ, becomes the fulfiller of the all desires. Verily is this syllable is by way of affirmation, for whatever one affirms then he says ॐ. Whatever is affirmation that becomes

fulfillment. He who knowing this in this manner, meditates on the syllable उद्गीथ, becomes verily fulfills all his desires.

Bhashya:

तस्मादोमित्यनुज्ञानं कुर्वन्त्येते जनाः सदा | त्वदुक्तं तत्तथा कुर्यात् भगवानेव केशवः | इत्यभिप्रायतः शब्दः प्रवृत्तः स पुरातनैः | तदेतदज्ञैस्तु जनैः स्वानुज्ञेति प्रदीयते | ॐ इत्ययं पूर्णवाची समृद्धिर्ह्योमितीरिता | समृद्धस्ते कामोऽयमित्यनुज्ञाथवा भवेत् | अतः समृद्धिवाची स्याद्धरेरंशब्द ईरितः | इति वा दीयतेऽनुज्ञा हरिस्तव समृद्धिदः | वाक्प्राणौ दंपती चापि संसृज्येते जनार्दने | मुक्तौ तु तत्प्रसादेन संसृज्यंते ततः हरे || तध्वारेणैव साक्षात् प्राणाः संसृज्यते हरौ |

Therefore pronouncing ॐ, people generally give their consent. As you desires, so may *Keshava*, the resplendent Lord grant his consent, with such awareness, ॐ is pronounced since ancient times. But ignorant once without out this Wisdom, use ॐ as mark of their own approval. In some cases, ॐ इति is pronounced as mark of Lord's consent having been received to grace one's desires. Similarly the pair – *Speech* and *the prime Breath* becomes energized in *Hari* when they become delivered, even as with his grace others become delivered.

Upanishad:

तेनेयं त्रयी विद्या वर्तते | ॐ इत्याश्रावयति ॐ इति शंसति ॐ इति उद्गायति एतस्यैवाक्षरस्य अपचितै | महिम्ना रसेन तेनोभौ कुरुतो यश्चेदेवं वे यश्च न वेद | नाना तु विद्या चाविद्या च | यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति | इति खल्वेतस्यैवाक्षरोस्योपव्याख्यानं भवति | अथ ह य एवायं मुख्यप्राणस्तमुद्गीथमुपासीत | तस्यैतैः प्राणैरुपव्याख्यानं भवति ||

By this the three-fold *Wisdom* advances. Saying ॐ, one recites,; saying ॐ, one commands; saying ॐ, one sings aloud; in honour of that immutable syllable, with its greatness and essence. Both he who knows this in this manner and he who knows not, perform with it. Wisdom and ignorance are however different. What one performs with Wisdom, receptivity and reflection with that, one becomes powerful. Thus verily the explanation of the immutable syllable becomes spoken.

Bhashya:

तेनैव विष्णुनियं च त्रयी विद्या प्रवर्तते | ॐ इत्युक्त्वा हि तदव्याख्या सर्वमन्त्रैः प्रवर्तते | ॐ नामकस्य पूजार्थं विष्णोरैव सदैव हि | महिम्ना सारभूतेन विष्णुना ज्ञोऽज्ञ एव च | कुरुतः कर्म नाज्ञस्य मुक्तिर्ज्ञस्य भवेत्तु सा | स्वयोग्यं तु परिज्ञानं यत्तस्योपनिषत् स्मृतं अक्षरं भगवान् विष्णुः तस्योप प्रणवः स्मृतः | उपाव्याख्या तु तदव्याख्येत्येवमाह श्रुतिः पराः | इति तार्तीये | परार्धं परमादुच्छं परार्धं तु ततोऽधिकं | ततोऽधिकं परार्धि स्यात्

परार्थ्यमिति तत्परं | परतः परमाच्चैव परार्थो वायुरीरितः | परार्थिनी श्री रुद्रिष्टा परार्थ्यो भगवान् हरिः | इति शब्दनिर्णये ||

On the account of *Vishnu*, verily, the three-fold *vedic* Wisdom becomes established. Pronouncing ॐ, verily the recitation of the hymns begins. The one who is named ॐ, verily is the propitiation of *Vishnu*. His greatness verily being the quintessence for performance of actions by the wise and the ignorant ones. But there would be no deliverance for the ignorant ones, it being assuredly only for the wise ones. The Wisdom becomes available only for those who possess it according to their capacity, the immutable resplendent Lord *Vishnu* being ॐकार. The clarification being primarily the clarification of the ॐ., *thus has been spoken in Tartiya scripture*. Superior than the superior is the supreme. Superior than the supreme is supremely excellent. Even superior than the excellent is the supreme prime Breath, Superior to him is Lakshni and supremely superior to Lakshmi is resplendent Lord *Hari*, *thus in Shabda Nirnaya*.

// इति प्रथमोध्यायः प्रथम खण्डः //

Thus ends the First Section of the First Chapter.

// अथ प्रथमोध्यायः //

द्वितीय खण्डः

The First Chapter.

Thus begins the Second Section.

Upanishad:

देवासुरा ह वै तत्र संयेतिर उभये प्राजापत्याः | तद्ध देवा उदगीथमाजहः | अनेनैनान् अभिभविष्यमा इति | ते ह नासिक्यं प्राणमदगीथमुपासांचकिरे | तं ह असुराः पाप्मना विविधुः | तस्मात्तेनोभयं जिघ्रति सुरणि च दुर्गन्धि च | प्राप्मना ह्येष विद्धः | अथ ह वाचमुदगीथमुपासांचकिरे | तां ह असुराः पाप्मना विविधुः | तस्मात् उभयं वदति सत्यं च अनृतं च | प्राप्मना ह्येषा विद्धा | अथ ह चक्षुरुदगीथमुपासांचकिरे | तद्ध असुराः पाप्मना विविधुः | तस्मात् तेन उभयं पश्यति दर्शनीयं च अदर्शनीयं च | प्राप्मना हि एतद् विद्धम् | अथ ह श्रोत्रमुदगीथमुपासांचकिरे | तद्ध असुराः पाप्मना विविधुः | तस्मात् तेनोभयं श्रुणोति श्रवणीयं च अश्रवणीयं च | प्राप्मना हि एतद् विद्धम् | अथ ह मन उदगीथमुपासांचकिरे | तद्ध असुराः पाप्मना विविधुः | तस्मात् तेनोभयं संकल्पयते संकल्पनीयं च असंकल्पनीयं च | प्राप्मना हि एतद् विद्धम् | अथ ह य एवायं मुख्यप्राणः तमुदगीथमुपासांचकिरे | तं ह असुरा ऋत्वा विदध्वसुः यथा अश्मानमखणमृत्व विध्वंसेत | स यथा अखणमृत्वा विध्वंसते एवं ह वै स विध्वंसते य एवविदि पापं कामयते यश्चेनमभिदासति | स एषोऽश्माऽऽखणः | नैवेतेन सुरभि न दुर्गन्धि विजानाति | अपहत पापा ह्येष | तेन यदश्नाति यत् पिबति तेन इतरान् प्राणान् अवति | एतमु एव अंततो वित्वा उत्कामति | व्याददात्येव अंतत इति |

When the gods and *asuras*, both the progeny of *Prajapati*, were in conflict with one others, the gods took refuge in *Udgeetha*, thinking with that they would overcome the *asuras*. Then they began meditation of *Udgeetha* as breath through the nose. But the *asuras* afflicted their breathing with evil. Therefore, when one breathes, he breathes the pleasant as well as unpleasant smells, for breathing was afflicted with evil. Then they began meditation of *Udgeetha* as speech. But the *asuras* afflicted their speech with evil. Therefore, when one speaks, he speaks truth as well as the untruth, for breathing was afflicted with evil. Then they began meditation of *Udgeetha* as the eye. But the *asuras* afflicted their seeing with evil. Therefore, when one sees, he sees the beautiful and the ugly, for seeing was afflicted with evil. Then they began meditation of *Udgeetha* as the ear. But the *asuras* afflicted their hearing with evil. Therefore, when one hears, he hears the pleasant and the unpleasant, for hearing was afflicted with evil. Then they began meditation of *Udgeetha* as the mind. But the *asuras* afflicted their thinking with evil. Therefore, when one thinks, he thinks the auspicious and the inauspicious, for thinking was afflicted with evil. But when they began meditation of *Udgeetha* as the *prime Breath*, the *asuras* dashed against the *prime Breath* and were destroyed, even as clod of earth dashed against a stone

becomes destroyed. Therefore even as a clod of earth dashed against a stone becomes destroyed, even so will one who wishes evil of one who knows this as also one who injures him, for he is solid like a rock. With this (*prime Breath*) one discerns neither fragrance nor foul smell, for this is free from evil. With this whatever one consumes, whatever drinks, he protects the other vital breaths and finally departs, with enlightened Wisdom.

तं ह अंगीरा उदगीथमुपासांचके | एतमु एवांगीसं मन्यन्ते | अंगानां यद्रसस्तेन | तं ह बृहस्पतिरुदगीथमुपासांचके | एतमु एव बृहस्पतिं मन्यन्ते | वाग् हि बृहती तस्या एष पतिस्तेन | तं ह आह अयास्य उदगीथमुपासांचके | एतमु एवायास्यं मन्यन्ते | अस्याद् यद् अयते तेन | तं ह बको दाल्भो विदांचकार | स ह नैमिशीयानामुदगता बभूव | स ह स्मैभ्यैः कामानागयति | आगता ह वै कामानां भवति य एतदेवं विद्वान् अक्षरमुदगीथमुपास्ते | इत्यध्यात्मम् |

On this did *Angiras* meditated as *Udgeetha*, therefore people identify it with *Angiras*, because it being his *essence*. On this did *Brihaspati* meditated as *Udgeetha*, therefore people identify it with *Brihaspati*, because it being his *essence*. On this did *Ayasa* meditated as *Udgeetha*, therefore people identify it with *Ayasa*, because it being his *essence*. *Baka Dalbhya* knew this and therefore becoming the *Udgeetha* priests in *Naimisha* caused their desires fulfilled. He who knowing thus meditates on *Udgeetha* obtains wishes by singing. This regarding the Wisdom of *the supreme Self*.

Bhashya:

उदगीथाख्यस्य विष्णोर्विशिष्टप्रतिमा वायुरेव | अतस्तस्य सर्वोत्तमत्वज्ञानपूर्वकं तस्मिंस्ततोप्युत्तमत्वेनोपासित एव भगवान् सम्यक् फलं ददातीति दर्शयति | वायौ मुख्यधिया इति च भगवानद्वचनम् | यमाद् वायौ स्मृतो विष्णुः वायोर्मुख्यतयात्रिलात् | स्वस्य मुख्यतया तस्मात् परां तुष्टिं गमिष्यति | अतो विचार्य सकलैर्देवैः प्राणे जनार्दनः | उपास्तो दैत्यजयकारणात् पापवर्जिते | वायुपुत्रं च नासिक्यमग्निं वागात्मकं तथा | सोमं श्रोतात्मकं चैव सूर्यं चक्षुस्वरूपिणम् | रुद्रं मनस्वरूपं च शेषं चाहंसरूपिणम् | चित्तात्मकं च गुरुडं पापेन विविधुः सुरान् | असुरास्तैर्यतो विद्वास्तस्मात्ते दोषयोगिनः |

For *Vishnu* known as *Udgeetha*, *Vayu* verily is the principal reflection. Knowing in this manner his supremacy among the creatures it is shown that those who propitiate, to them *Vishnu* grants appropriate fruits. *Vayu* primarily, thus having been mentioned by the resplendent Lord himself. Therefore considering *Vayu* as superior, those who worship *Vayu*, though himself far superior than him, *Vishnu* becomes pleased. Therefore thinking thus all the gods to win over the *asuras*, freed from all infirmities, propitiated *Vishnu*, accepting *Vayu* as his supreme reflection over all others. When the gods worshipped *breath* as the energy of the nose, moon as the energy of the ears, Sun as the energy of the eyes, *Rudra* as the energy of the mind, *Shesha* as the energy of the ego-sense, *Garuda* as the energy of the intellect, these were affected with infirmities by the *asuras*. Thus they became afflicted by infirmities caused by the *asuras*.

मुख्यवायौ यथा देवाः शरीरस्थे च सूर्यगे | विष्णुमुद्गथनामानां तद् तं च विदध्वसुः | यदा विदध्वसुः प्राणं विध्वस्तास्ते तदाऽसुराः | अखन्याश्मानमावेप्य लोष्टो विध्वंसति यथा | प्रतिमां प्रेयसीं प्राप्य विष्णोः प्राणं तथाऽसुराः | तस्मादित्यसंस्थे वा शरीरस्मेऽपि वाऽनिले | बलज्ञानात्मके दिव्याकृतिमत्युज्वलात्मनि | सर्वदेवापत्तमं विष्णुमुपासीत ततोऽधिकम् | अस्योपासनया देवाः सर्व नामानि भेजिरे | इन्द्रो बृहस्पतिः शंभुरित्यद्याः प्राणगा यतः | प्राणस्य नामशब्दाश्च मुख्यतो विष्णुसंस्थिताः | इति प्राधान्ये |

When the gods worshipped *Vishnu* named as *Udgeetha*, dwelling in their bodies, in the Sun and the *prime Breath*, then asuras attempted to vitiate the same, But instead even as a clod of earth becomes smashed to powder when hit by the rock, the *asuras* became destroyed completely by the impact of power of the *prime Breath*, the dearest of the lord *Vishnu*. Therefore one should propitiate *Vishnu*, the supreme among all the divine beings as superior to the *prime Breath* dwelling as the form of energy and *Wisdom* in the bodies of the gods and in the Sun. *Indra*, *Brihaspati*, *Shambhu* and other divinities which are but the names assigned to the *prime Breath*, whose essence dwelling primarily in *Vishnu*, thus in *Pradhanya scripture*.

उद्गीथाख्यं परं विष्णुमुपास्त्याऽजहरंजसा | तथापि प्राण एवासौ प्रीतिमागादुपासितः | इति च | प्राणं प्राप्यैव विध्वस्तायथा सर्वेऽसुरास्तथा | तदुपासकस्य यश्चापि प्रतीपं दातुमिच्छति | एतं विदित्वा संसारान्मुक्तिमेष्यत्यसंशयम् | विष्णुमप्यन्ततो वेत्ति प्राणवेत्ता यथास्फुटम् | वेत्ति विष्णुः समुद्दिष्टो विशिष्टत्वात्तत् सर्वतः | आददात्येव तं प्राणवेत्ताऽन्ते तत्प्रसदतः | प्राणात्परं तु ये विष्णुं जीवांश्चैवावरांस्ततः | ये विदुस्ते विदुः प्राणं नान्यथा तु कथंचन इति च | प्राण उद्गीथ इत्याद्या नामब्रह्मदिकास्तथा | सप्तम्यर्थाः समुद्दिष्टाः सप्तु प्रथनायतः | प्राणमुद्गीथमित्याद्या द्वितीया सप्तमी मता | इति च |

Knowing in this manner one attains deliverance, without any doubt. Because the one who knows *prime Breath* is supreme is consciously aware that *Vishnu* is supreme among all. In his statement ‘आददात्येव अन्ततः’ the letter *वी* suggests that *Vishnu* is *विशिष्ट* – special among all else. *आददात्येव अन्ततः* means that at the end means the one becoming consciously aware of the *prime Breath*, by his grace becomes wise in *Wisdom* about the supremacy of *Vishnu*, Because those who know *Vishnu* is far superior and all others as inferior they assuredly know the *prime Breath*. Or else they may not be considered as even the meanest of the knowers of the *prime Breath*, thus having spoken further.

// इति प्रथमोध्यायः द्वितीय खण्डः //

Thus ends the Second Section of the First Chapter.

// अथ प्रथमोध्यायः //

त्रितीय खण्डः

The First Chapter.

Thus begins the Third Section.

Upanishad:

अथादिदैवतं य एवासौ तपति तमुदगीथमुपासीतः उद्यन्वा एष प्रजाभ्य उदगायति | उद्यन् तमोभयमपहन्ति |
अपहन्ता ह वै उभयस्य तमसो भवति य एवं वेद |

Now with reference to divinities. On him (*the prime Breath*) who glows yonder established in Sun one should meditate as *Udgeetha*. When people wake up at dawn, he (*the prime Breath*) recites the *Udgeetha* for their benefit, dispelling darkness (obscurity) from their mind. He who knows in this manner becomes dispeller of both darkness and fear.

Bhashya:

अदित्यसंस्थितो नित्यं प्राणस्तपति नापरः | प्रकाशनं च तपनं काष्ठवत् सूर्यगं भवेत् | सूर्यमण्डलगो
वायुरुदयास्तमयोद्गिरः | अपि प्रजाभ्य उद्यंचैवोदगायति जनर्दनम् |

It is the *prime Breath* who eternally dwells that illumines not the Sun. The illumination and the warmth from the Sun is similar to the illumination and the warmth from the wood. The *prime Breath* that dwells in the Sun though has neither dawn nor setting, for the welfare of the people sings for *Janardana*. .

Upanishad:

समान उ एवायं चासौ च | उष्णोऽयमष्टोऽसौ | स्वर इतीममाश्वक्षते | स्वर इति प्रत्यास्वर इत्यमुं | तस्माद्वा
एतमिममुं च उदगीथमुपासीत |

Similar are (the illumination and the warmth) in both (the Sun and the *prime Breath*). This is warm, that is also warm. This they refer as Sound and this they refer as the echo. Verily one should meditate on this and on that as *Udgeetha*.

Bhashya:

आदित्यमण्डलस्थश्च सर्वप्राणिगतस्तथा | वायुः समान एवायं उष्णोऽसावपि च स्फुटम् | तस्मदस्मिन् आमुष्मिन्
वाप्युद्गीथख्यं जनार्दनम् | उपासीत विमोक्षाय सर्वकामप्तये तथा | इति च | केशवः स्वः स्वतन्त्रत्वात् तद्रतेर्मागुतः
स्वरः | शरीरस्थश्च सूर्यस्थः प्रति प्रत्या समन्ततः | मां प्रतीत्यत एवासो प्रत्यास्वर उदाहृतः |

The *prime Breath* that exists in the Sun and the *prime Breath* that exists in all creatures is similar in being the resurgent energies. Therefore considering the existence of *Janardana* both should be propitiated for fulfillment of all desires and for deliverance, *thus it having been said. Keshva* is the *Self* being Independent. To revel in his Self means being inclined to the one dwelling in the body and in the Sun. The one who dwells in the body and in the Sun being in every ting in creation becoming inclined means being in consonance with each of them.

Upanishad:

अथ खलु ब्यानमेव उद्गीथमुपासीत | यद्वै प्राणिति स प्राणः | यदापानिति स अपानः | अथ यः प्राणापानयोः संधिः
स ब्यानः || यो ब्यानः स वाक् | तस्मदप्राणन् अनपानन् वाचमभिव्याहरति | या वाक् सा ऋक् | तस्मादप्राणन्
अनपानन् ऋचमभिव्याहरति | याऋक् तत् साम | तस्मादप्राणन् अनपानन् साम गायति | यत् साम स उद्गीथः |
तस्मादप्राणन् अनपानन् उद्गायति |

Now one should meditate on the *diffused- Breath* (ब्यान) as the *Udgeetha*. That which one breathes in, that is the *in-Breath* (प्राण) that which one breathes out is *out-Breath* (अपान). The intermediate position between the two is the *diffused-Breath* (ब्यान).The *diffused-Breath* (ब्यान) is the Speech, therefore one utters speech without *in-Breath* (प्राण) or *out-Breath* (अपान). That which is Speech, that is ऋक्, the hymn. Therefore one utters ऋक्, the hymn, without *in-Breath* (प्राण) or *out-Breath* (अपान). ऋक्, the hymn is साम, the chant. Therefore one sings साम, the chant, without *in-Breath* (प्राण) or *out-Breath* (अपान). The साम, the chant is the *Udgeetha*. Therefore one chants the *Udgeetha* without *in-Breath* (प्राण) or *out-Breath* (अपान).

Bhashya:

प्राणाद्यास्त्रिविधः पञ्च प्रधानो वायुरेव च | मुख्यपञ्चकरूपः सन् गुरुडो मध्यपञ्चकः | अवमः पञ्चकास्त्वन्ये
प्राणाद्यास्तस्य सूनवः | इति त्रेधा विभागोऽन्यश्चतुर्थकः | प्राणापानौ शेषवीन्दौ तथोदानसमनकौ | रुद्रन्दौ तत्परः
श्रेष्ठो वायव्यान उदाहृतः | तमिन्नुद्गीथनामानमुपासीत हरिं परं | योऽसौ ब्यानगतो विष्णुः स वागृक्सामगः सदा |
उद्गीथे च स एवैकः तस्माद् बयानाद्धि तत्क्रियाः |

प्राण, अपान, ब्यान, उदान and समान these are the five forms of the *prime Breath*. The primary ones are three : the *prime breaths* known as मुख्यप्राण, the intermediate *breaths* known as *Garuda* and the inferior *breaths* known as the five derivative प्राण, अपान, ब्यान, उदान and समान. There also exists the fourth form. प्राण and अपान represent *Shesh* and *Garuda*. उदान and समान represent *Rudra* and *Indra*. ब्यान is superior to these representing मुख्यप्राण, the *prime Breath* itself. In ब्यान as representing मुख्यप्राण,

one should propitiate *Hari*, who dwelling therein becomes worshipped as *Udgeetha*, as representing ऋक् and साम hymns. There is no difference for *Hari* in between these three. Therefore, since Hari presides over *Udgeetha* with साम alone *vedic* hymns could be recited.

Upanishad:

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्वेऽर्मथनम् अजेः सरणम् धृढस्य धनुष आयमनम् षण्णान् अनपानन् तानि करोति | एतस्य हेतोर्व्यानमेवोद्गीथमुपासीत |

Therefore, whatever other actions there requiring strength, like kindling fire by friction, running a race, bending a powerful bow, one performs those actions without *in-Breath* (प्राण) or *out-Breath* (अपान), needing one to meditate on the *diffused- Breath* (व्यानं) as *Udgeetha*.

Bhashya:

उद्गर्थथनामा भगवान् स्थितो व्यानोदि पञ्चके | वीर्यवत्कर्मकृत् तस्माद् व्यान एव ह्युदाहृतः | तस्माद् व्यानगतं विष्णुं उपासितैव नित्यतः | यद्यप्येको हि भगवान् सर्वदा सर्ववस्तुगः | अनुनोदित्तमहिमो निर्विशेषः सदैव च | तथापि तत्क्रियाभेदान्नामरूपादिकं पृथक् | उच्यते ह्यपृथक्त्वेऽपि पूर्णेश्वर्यकहेतुतः | विशेष हेतुकं सर्वं करोत्यविकृतः सदा |

Since the resplendent Lord, known as *Udgeetha*, is the coordinator of the *diffused- Breath* (व्यानं), Speech, ऋक्, साम and *Udgeetha*, it is here clearly declared that all the tasks that needs effort are possible only through the *diffused-Breath* (व्यान) and not through any other manner. Therefore, the Lord who dwells in the *diffused-Breath* (व्यान) should always be propitiated. Since the resplendent Lord dwells in all things, though operative in greater or lesser energy, he is ever complete and all-inclusive one. Even then as per requirement of action, the differences in various forms is perceived. Therefore it is said that even though differences in his forms and actions are perceived, he is primarily and essentially one comprehensively powerful and causes performance of all actions without any imperfections.

Upanishad:

अथ खलु उद्गीथाक्षराण्युपासीत उद् गी थ इति | प्राण एव उत् | प्राणेन हि उत्तिष्ठति | वाक् गीः | वाचो गि गिर इत्याचक्षते | अनं थम् | अन्ने हि इदं सर्वं स्थितं | घोरेव उत् | अंतरिक्षं गीः | पृथिवी थम् | अदित्य एव उत् | वायुः गीः | अग्निः थम् | सामवेद एव उत् | यजुर्वेदो गीः | ऋग्वेदः थम् | दुग्धेस्मै वाग् दोहं यो वाचो दोहो अन्नवान् अन्नादो भवति य एतान्येवं विद्वान् उद्गीथाक्षराण्युपास्ते उद् गी थ इति |

Now one should meditate on *Udgeetha* (उत् + गी + थ). उत् is the *prime Breath* because breath causes one to rise, गी is the Speech, because Speech causes one to communicate, थ is the nourishment, because nourishment causes one to be established. The heaven is उत्, atmosphere is

गी, the earth is थ. The sun is उत्त, air is गी, the fire is थ. *Samaveda* is उत्त, *Yajurveda* is गी, *Rigveda* is थ. Speech yields milk and milk is Speech. He who meditates on *Udgeetha* as उत्त, गी, थ he becomes rich in nourishment.

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत | येन साम्ना स्तोष्यन् स्यात् तत् सा उपधावेत् | यस्यामृचि तामृचं | यदार्षेयं तमृषिं | यां देवतामभिष्टोष्यन् स्यात् तां देवतामुपधावेत् | येन च्छंदसा स्तोष्यन् स्यात् तच्छंद उपधावेत् | येन स्तोमेन स्तोष्यमाणः स्यात् तं स्तोममुपधावेत् | यां दिशमभिष्टोष्यन् स्यात् तां दिशमुपधावेत् | आत्मानमंतत उपसृत्य स्तुवीतकामं ध्यायन् अप्रमत्तोऽभ्याशो ह यदस्मै स कामः दत्तुवीतेति यत्कामः स्तुवीतेति |

Now the fulfillment of desires. One should propitiate taking refuge in that One who fulfills the desires. One should meditate on the chant, by which one desires to propitiate. One should meditate on the ऋक् in which the chant occurs, the seer who had seen (the ऋक्), the deity whom one desires to propitiate. One should meditate on the *metre* in which one is to chant, One should meditate on the chant in which one desires to propitiate. One should meditate on the quarters in the direction of which one desires to propitiate. Finally one should surrender to the supreme Self within and chant, meditating on the desires without any distraction. Swiftly shall his desires will be fulfilled, desiring which he had chanted (the ऋक्), yes desiring which he had chanted (the ऋक्).

Bhashya:

उद्गीथाक्षरं चैव प्राणादिषु च सत्स्थितं | आशीसमृद्धि हेतुष्वप्यखिलेषु व्यवस्थितं | एतमेव हरिं वेद यः स सर्वेष्टमाप्नुयात् | उच्चब्दवाच्याः प्राणाद्या वागाद्या गीरितीरिताः | अन्नाद्यास्थमिति प्रोक्ताः तेषूद्गीथो हरिः स्थितः | आत्मानं परमाटमानं | अन्ततः सर्वोत्तमत्वेन सर्वत्र उपसृत्य |

The one propitiates the One who abides in उत्त, गी and थ, in *prime Breaths* and the rest, the one who is fulfiller of desires, he is graced with all his desires fulfilled. This is the primary assurance. The one and only the one *Hari* is spoken as abiding in *Udgeetha* - उत्त, the *prime Breath*, गी is the Speech and थ the nourishment. Here आत्मानम् means in the *supreme Self*. अन्ततः means as final refuge and उपसृत्य means after propitiating.

// इति प्रथमोध्यायः त्रितीय खण्डः //

Thus ends the Third Section of the First Chapter.

// अथ प्रथमोध्यायः //

चतुर्थ खण्डः

The First Chapter.

Thus begins the Fourth Section.

Upanishad:

ॐ इत्येतदक्षरमुद्गीथमुपासीत | ॐ इति ह्युद्गायति | तस्योपव्याख्यानं | देवा वै मृत्योर्भिभ्यतः त्रयीं विद्यांप्राविशन् | ते छन्दोभिराच्चादयन् | यदेभिराच्छादयन् तत् छंदसां छन्दस्त्वं | तान् उ तत्र मृत्युर्यथा मत्स्यमुदके परिपश्यद् एवं पर्यपश्यद् ऋचि साम्नि यजुषि ते नु मित्वा ऊर्धा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् | यदा वा ऋचमाप्नोति ॐ इत्येव अभिस्वरति | एवं साम | एवं यजुः | एष उ स्वरो यदेतदक्षरं | एतदमृतमभयं | तत् प्रविश्य देवा अमृता अभया अभवन् | स य एतदेवं विद्वान् अक्षरं प्रणौति एतदेवाक्षरं स्वरमृतमभयं प्रविशति | तत् प्रविश्य यदमृता देवास्तदामृतो भवति |

ॐ One should meditate on the *Udgeetha* as this immutable syllable, for one sings loud the chant beginning with ॐ. Now begins the explanation. Verily when the gods were afraid of *Death*, they took refuge in the hymns contained in the three *Vedas*, covering themselves with them. Because they were concealed in by these hymns they were called छन्दस् (*that which conceals*). *Death* saw them therein, even as one would see fish in water. When this was found out, they (the gods) took shelter in the resonance. Verily when one takes refuge in *Rik* one utters ॐ; even so in *Sama*, and even so in *Yajus*. This resonance is the syllable ॐ, the immortal, the fearless. The one who knowing it in this manner, praises the syllable ॐ, the immortal, the fearless and having known it becomes the immortal, the fearless even as the gods became immortal.

Bhashya :

स्वरेतेस्तु स्वरो विष्णुस्तद्रतेर्वायुरुच्यते | वायुस्वरे स्वरं विष्णुमोमाख्यं समुपासिरे | देवास्तेनामृतं प्राप्ता मुक्ताख्यं मृतुवर्जिताः | मारणानृत्युरित्युक्ता दुर्गा तदभयतः सुराः | ॐ इत्युपास्य तं विष्णुं परमामृतमापिरे | इति संध्याने | ऊर्धाः उत्तमाः |

That sound being the supreme Sound it is known as *Vishnu* as well as *Vayu*, since *Vayu* is independently dwells in *Vishnu*. The gods having attained immortality became completely delivered and freed from *Death*. Since *Durga* destroys she is spoken as *Death* and propitiating *Vishnu* as ॐ one becomes supremely immortal. *Thus in Sandhana scripture*. ऊर्धाः means the supreme.

// इति प्रथमोध्यायः चतुर्थ खण्डः// *Thus ends the Fourth Section of the First Chapter.*

// अथ प्रथमोध्यायः //

पञ्चम खण्डः

The First Chapter.

Thus begins the Fifth Section.

Upanishad:

अथ खलु य उद्गीथ स प्रणवः यः प्रणवः स उद्गीथ इति असौ वा आदित्य उद्गीथः | एष प्रणवः | ॐ इति ह्येष स्वरन्नेति | एतमु एव अहमभ्यगासिषम् | तस्मान्म त्वमेकोऽसीति कौशतिकिः पुत्रमुवाच रश्मीन् त्वं पर्यावर्त यात् बहवो वै ते भविष्यन्ति | इत्यधिदैवतम् | अथ अध्यात्मम् | य एवायं मुख्यः प्राणः तमुद्गीथमुपासीत् ॐ इति ह्येष स्वरन् एति | एतमु एवाहमभ्यगासिषं | तस्मान्म त्वमेकोऽसीति ह कौशतिकिः पुत्रमुवाच | प्राणान् त्वं भूमानमभिगयतात् बहवो वै ते भविष्यन्तीति | अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथः इति होतृषदनाद्धैवापि दुरुद्गीतमनुसमहरतीत्यनु समाहरतीति |

Now, that which is *Udgeetha*, that verily is *Aum*. That which is *Aum*, that verily is *Udgeetha*. The yonder Sun, verily is the *Udgeetha*, for that verily resonates the sound *Aum*. I chant in his adoration alone, therefore you are my son, said *Kaushitki* to his son. Meditate on the various rays (of the Sun) and you will have, verily, many sons. This with reference to the divinities. Now with reference to the body. One should meditate on *the prime Breath* as *Udgeetha*, for that verily resonates the sound *Aum*. I chant in his adoration alone, therefore you are my son, said *Kaushitki* to his son. Meditate on *the prime Breath* and you will have, verily, many sons. Now, that which is *Udgeetha*, that verily is *Aum*. That which is *Aum*, that verily is *Udgeetha*. Thus whoever knows for him all errors in chanting will be corrected from the place of the *hotru* priest, yes all errors in chanting will be corrected.

Bhashya:

आदित्य संस्थितो वायुः प्रणवस्तद्गतो हरिः | प्रकृष्टत्वाच्च नेतृत्वाद् गम्यत्वादग््निरालस्य च | उद्गीथ उच्चैर्गेयुत्वात् स एव पुरुषोत्तमः | स एव प्राणगो देहे ॐ इत्येव सदा जपन् | एत्येष भगवान् विष्णुः ध्यायन्नेकं तमक्षरम् | एकपुत्रो मुक्तिमेति ध्यायन् प्राणेषु रश्मिषु | बहुपुत्रो विमुक्त स्यात् तस्माद् ध्यायेद् तथा परम् | इति च | प्राणस्थं भूमानं अभिगाय | दुरुद्गीतमनुसमा हरति आनुरूपमेव करोति होतृषदनस्थं अग्निस्थं भगवन्तं ध्यात्वा | अन्यथागानजं दोषं अग्नौ ध्यात्वा हरिं परम् | अपाकारोति तस्मात् तं ध्यायेदेवग्निगं सदा | इति त्रैविद्ये |

Vayu who dwells in *Aditya*, (the Sun) is *Pranava*, ॐ, verily *Hari*, being manifest and as the controller and the all-pervador is all direction, being chanted loud he, verily is the supreme

Purusha. The *prime Breath* in the body should, verily be propitiated as *Pranava*, ॐ. He is the resplendent Lord, *Vishnu*, he should be meditated as the singular and immutable becomes delivered blessed with one son. Meditated as one supreme being with many rays, becomes delivered blessed with many sons, *thus also giving been spoken*. Therefore one should meditate on the *prime Breath* in the body and many rays of the Sun, chanting the hymns made flawless by the *Hotru* priest, one should always meditate on the resplendent Lord, established in the sacrificial fire, whereby he becomes appropriately delivered, *thus in Traividya scripture*.

// इति प्रथमोध्यायः पञ्चम खण्डः //

Thus ends the Fifth Section of the First Chapter.

// अथ प्रथमोध्यायः //

षष्ठः खण्डः

The First Chapter.

Thus begins the Sixth Section.

Upanishad:

इयमेव ऋक् | अग्निः सामः | तदेतत् एतस्यामृचि अध्यूढं साम | तस्माद् ऋच्यध्यूढं साम गीयते | इयमेव सा अग्निरमः | तत् साम | अंतरिक्षमेव ऋक् | वायुः साम | तदेतदेस्यां ऋचि अध्यूढं साम | तस्माद् ऋच्यध्यूढं साम गीयते | अंतरिक्षमेव सा | वायुरमः | तत् साम | द्यौरेव ऋक् | आदित्यः साम | तदेतदेतस्यां ऋचि अध्यूढं साम | तस्माद् ऋच्यध्यूढं साम गीयते | द्यौरेव सा | आदित्योऽमः | तत् साम | नक्षत्राणैव ऋक् | चन्द्रमाः साम | तदेतदेतस्यां ऋचि अध्यूढं साम | तस्माद् ऋच्यध्यूढं साम गीयते | नक्षत्राणैव सा | चन्द्रमा अमः | तत् साम | अथ यदेतदादित्यस्य शुक्लं भाः सैव ऋक् | अथ यन्नीलं परः कृष्णं तत् साम | तदेतदेतस्यां ऋचि अध्यूढं साम | तस्माद् ऋच्यध्यूढं साम गीयते | अथ यदेतदादित्यस्य शुक्लं भाः सैव सा | अथ यन्नीलं परः कृष्णं तदमः | तत् सामः |

This (the earth) verily is ऋक् ; fire is साम. साम is founded on that ऋक्. Therefore, साम is chanted as founded on ऋक्. This (the earth) is सा fire is अम. Therefore, साम. The mid-region verily is ऋक् ; *Breath* is साम. Therefore, साम is chanted as founded on ऋक्. This mid-region verily is सा *Breath* is अम. Therefore, साम. The heaven verily is ऋक् ; the Sun is साम. Therefore, साम is chanted as founded on ऋक्. This heaven verily is सा the Sun is अम. Therefore, साम. The stars verily is ऋक् ; the moon is साम. Therefore, साम is chanted as founded on ऋक्. The stars verily is सा the moon is अम. Therefore, साम. The bright light of the Sun verily is ऋक् ; that which is dark-blue is साम. Therefore, साम is chanted as founded on ऋक्. The bright light of the Sun verily is सा the dark-blue is अम. Therefore, साम.

Bhashya:

अग्निरसूर्यनीलेषु वायुः स्थः सामदेवता | उर्वीवियद् द्यु शुक्लेषु ऋग्वेदी स्था सरस्वती | सेति भार्या हि वाग्देवी प्राणोऽमः पतिरीरितः | एवं तौ सामनामानौ उभवेतावुदाहृतौ | अतो हि सामवेदोऽयं ऋक्सामात्मक ईरितः |

Vayu, the *prime Breath*, the presiding deity over *Samaveda* is found established in fire, the natural air, Sun, Moon, the dark blue colour of the Sun. *Sarasvati*, the deity presiding over *Rigveda* is found established in the temporal world, mid-air, heaven, stars and in the bright rays of the Sun. The female counter part of the energy is *Sarasvati* the goddess of the Speech, identified with the letter सा and the male part of the energy is प्राण *prime Breath* identified with male part of the letter म. Thus as these two, so are *Saama* and *Rigveda* are spoken.

Upanishad:

य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरंयताकेश आप्रणखात्सर्व एव सुवर्णः | तस्य यथा कप्यासं पुण्डरीकमेव मक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उद्दत्त उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एव वेद | तस्यर्क्यं साम च गेणौ तस्मादुदगीथस्तास्मात्त्वोदगातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकस्तेषां चेष्टे देवकामानां चेत्योधिदैवतम् ||

Now the golden coloured Person who is within the Sun, having golden beard and golden hair, is golden to the tip of his fingers. His eyes are red as the bottom of a monkey, his name raised high, he having risen above evil. He who knows him in this manner he rises above evil. His chants are ऋक् and साम. Therefore they are referred as *Udgeetha*. Even so is the chanter of *Udgeetha*, for he chants *Udgeetha*. He is the Lord transcending the worlds beyond the Sun, the desires of the divinities, This is in reference to the divinities.

Bhashya:

वागादिष्वेवमैवैतौ वाक् प्राणौ सर्वदा स्थितौ | तायोरन्तःस्थितौ विष्णुः गायकौ तस्य तावुभौ | ऋक्सामभ्यां स उन्नामा पापोद्गश्चोच्च एव च | इत्यादि सत्तत्त्वे | कप्यासरक्तपदाक्ष्यः सूर्यगश्चाक्षिगश्च सः | गायकस्तस्य विष्णोर्यः स सर्गाश्च नृलोकगान् | कामान् दद्यान्नश्चेत् स्यात् सुराणां च नृणामपि | मोक्षदो यदि वायुः स्यात् मुख्योद्गायता ततोऽनिल | इति च | तस्मादुदगीथ उच्चोसौ गीयते च इति |

Sarasvati and *prime Breath* always will be founded in Speech as in others like breath, sight, self, hearing, mind, white rays and the dark-blue shade. In *Vayu* founded in the Sun and *Sarasvati* as well in *Sarasvati* and *prime Breath* existing in sight, hearing and other senses organs, *Vishnu* always exists. Both *Sarasvati* and *the prime Breath* propitiate *Vishnu* through *Rigvedic* and *Sama* hymns. Since *Vishnu* transcends all demerits and is supreme he known as उत्त, transcendental, thus has been said in *Sattatva scripture*..

// इति प्रथमोध्यायः षष्ठः खण्डः //

Thus begins the Sixth Section of the First Chapter.

// अथ प्रथमोध्यायः //

सप्तमःखण्डः

The First Chapter.

Thus begins the Seventh Section.

Upanishad:

अथ अध्यात्म | वागेव ऋक् | प्राणः सामः | तदेतत् एतस्यामृच्यध्यूढं साम | तस्माद् ऋच्यध्यूढं सामगीयते | वागेव सा | प्राणोऽमः | तत् साम | चक्षुरेव ऋक् | आत्मा सामः | तदेतत् एतस्यामृच्यध्यूढं साम | तस्माद् ऋच्यध्यूढं सामगीयते | चक्षुरेव सा | आत्माऽमः | तत् साम |

Now with reference to the body. *Speech* verily is ऋक् ; *breath* is साम. साम is founded on that ऋक्. Therefore, साम is chanted as founded on ऋक्. *Speech* is सा *breath* is अम. Therefore, साम. *Sight* verily is ऋक् ; *self* is साम. साम is founded on that ऋक्. Therefore, साम is chanted as founded on ऋक्. *Sight* is सा *self* is अम. Therefore, साम.

Bhashya :

आत्मा जीवाः | सरस्वती हि चक्षुस्था जीवस्थो वायुरिरीतः | विदित्वातावुभौ तद्गं ध्यायेद्धरिं सदा |

The *self* means the *Jiva*. *Sarasvati* abides in the sight the *Vayu* is said to abide in *Jiva* (as communicating medium).

Upanishad:

श्रोत्रमेव ऋक् | मनः सामः | तदेतदेतस्यां ऋच्यध्यूढं साम | तस्माद् ऋच्यध्यूढं साम गीयते | श्रोत्रमेव सा | मनोऽमः | तत् साम | अथयदेतद् अक्ष्णः शुक्लं भाः सैव ऋक् | अथ यन्नीलं परः कृष्णं तत् सामः | तदेतत् एतस्यामृच्यध्यूढं साम | तस्माद् ऋच्यध्यूढं साम गीयते | अक्ष्णः शुक्लं भाः सैव सा | अथ यन्नीलं परः कृष्णं तदमः | तत् साम |

Hearing verily is ऋक् ; *Mind* is साम. साम is founded on that ऋक्. Therefore, साम is chanted as founded on ऋक्. *Hearing* is सा *Mind* is अम. Therefore, साम. The bright light of the Sun verily is ऋक् ; that which is dark-blue is साम. साम is founded on that ऋक्. Therefore, साम is chanted as founded on ऋक्. The bright light of the Sun is सा that which is dark-blue is अम. Therefore, साम.

अथ य एषोऽन्तरक्षणि पुरुषो दृश्यते सैव ऋक् | तत्साम | तद् उक्थं | तद् यजुः | तद् ब्रह्म | तस्यैतस्य तदेव रूपं यदमुष्य रूपं | यावमुष्य गे णौ तौ गेणौ | यन्नम तन्नाम |

Now this *Person* who is seen within the eye is (the same as seen in) the hymn, the chant, the recitation, the sacrificial rites, the effulgence (*Brahman*). The form of this *Person* is same as the form of that *Person* (seen in the Sun). The chants of the former are the chants of the latter. The *essence* (नाम) of the former is the *essence* (नाम) of the latter.

Bhashya :

दृश्यते ज्ञानदृष्ट्या यः सूर्ये चक्षुषि चैकराट् | ऋक् ज्ञानामा ज्ञानरूपत्वात् साम नित्यसमत्वतः | उक्थमुत्थापकत्वाच्च यजुर्याज्यस्वरूपतः | ब्रह्मासौ गुणपूर्णत्वादेवं सर्वाभिधानवान् | इति च |

The one who is seen only with the eye of *Wisdom* is the same who abides in the *Sun* and in the eye. As the embodiment of *Wisdom* he is spoken as ऋक्, being eternally equal in all he is spoken as साम. As the creator of the worlds he is spoken as उक्थ. As the one propitiated in sacrifices he is spoken as यजु. As the one effulgent with entirety of attributes he is known as *Brahman*. As the one spoken by many names, *thus having been spoken*.

Upanishad:

स एष ये चैतस्मादर्वान्चो लोकाः तेषां चेष्टे मनुष्यकामाना चेति | तद् य इमे वीणायाथं गायन्त्येतं ते गायन्ति | तस्मात् ते धनसनयः | अथ य एतदेवं विद्वान् साम गायति उभौ स गायति | सोऽमुनैव | स एष ये चामुष्मात् पराञ्चो लोकाः तांश्चाप्नोति देवकात्मांश्च | अथानेनैव ये चैतस्मादर्वान्चो लोकाः तांश्चाप्नोति मनुष्यकामांश्च | तस्माद्दु हैवविदुद्गाता ब्रूयात् कं ते कामगायानीति | एष ह्येव कामगानस्येष्टे य एवं चिद्धान् साम गायति साम गायति ||

He is the One under whom the worlds become initiated and even so the human desires, even as the one who plays the lute even so the song comes to be sung. Therefore they become the winners of wealth, Now he who knowing in this manner sings साम for both (the one who is in the *Sun* and in the eye). Through the former (the one who is in the *Sun*) he obtains the worlds beyond and the desires of the divinities. Through the latter (the one who is in the eye) he obtains the worlds under his control and also the desires of the humans. Therefore the *Udgeetha* priest knowing this should inquire, seeking which desires should he sing साम. For truly he becomes fulfilled with desires by singing by one who knowing in this manner, sings साम, yes sings साम.

Bhashya :

यथा बदरिकानाथो द्वारकानाथ इत्यपि | अर्वाडनाथ पराडनाथः पति तद्वदिहोच्यते | सर्वनाथोऽपि भगवान् सन्निधान विशेषतः | इति च |

Though the resplendent Lord pervades and envelops the entire creation, even as he with special significance is referred generally as *Badarinatha* and *Dvarakanatha*, *thus in Manasa scripture*.

// इति प्रथमोध्यायः सप्तमःखण्डः //

Thus ends the Seventh Section of the First Chapter.

// अथ प्रथमोध्यायः //

अष्टमःखण्डः

The First Chapter.

Thus begins the Eighth Section.

Upanishad:

त्रयो ह उदगीथे कुशला बभूवुः शिलकः शालावत्यः चैकितानयो दाल्भ्यः प्रवाहणो जैविलिः इति | ते होचुः इदगीथे वै कुशलाः स्मो हन्त उदगीथे कथां वदाम इति | तथेति ह ते समुपविशिः | स ह प्रवाहणो जैविलीरुवाच भगवंताग्रे वदतां | ब्राह्मणोयोर्वदतोर्वाचं श्रोष्यामीति |

There were three persons well-versed in *Udgeetha*, *Shalavatya's* son *Shilaka*, *Chaikita's* son *Dalbhya*, *Jaibili's* son *Pravahana*. They said to each other, *We are indeed, well-versed in Udgeetha. Let us converse on Udgeetha. Saying, Let it be so, they sat down. Then Jaibili's son Pravahana said, You two, resplendent one may speak first so that I may listen to the words of two Brahmin wise men discussing.*

स ह शिलकः शालावत्यः चैकितानयं दाल्भ्य मुवाच हन्त त्वा पृच्छनीति | पृच्छेति | का साम्नो गतिरिति | स्वर इति होवाच | स्वरस्य का गतिरिति | प्राण इति होवाच | प्राणस्य का गतिरिति | अन्नमिति होवाच | अन्नस्य का गतिरिति | आप इति होवाच | अपां का गतिरिति | असौ लोकः इति होवाच | अमुष्य लोकस्य का गतिरिति | न स्वर्गं लोकमतिनयेदिति होवाच | स्वर्हो वयं लोकं सामाभिसंस्थापयामः | स्वर्गसंस्तावं हि सामेति |

Then *Shalavatya's* son *Shilaka* said to *Chaikita's* son *Dalbhya*, *Well now may I ask you a question? (Chaikita's son Dalbhya) replied, Ask. Then he asked, What is the refuge of Sama? The reply was, It is the Sound. Then he asked, What is the refuge of Sound? The reply was, It is the prime Breath. Then he asked, What is the refuge of the prime Breath? The reply was, It is nourishment. Then he asked, What is the refuge of the nourishment? The reply was, It is the Water. Then he asked, What is the refuge of the Water? The reply was, It is the yonder World. Then he asked, What is the refuge of the yonder World? The reply was, One should not cross over the yonder World since Sama is established as the refuge of the yonder World.*

तं ह शिलकः शालावत्यः उवाच अप्रतिष्ठितं वै किल ते दाल्भ्य साम | यस्वेतर्हि ब्रूयात् मूर्धा ते विपतिश्यतीति मूर्धा ते विपतेत् इति | हन्ताहमेतद् भगवतो वेदानीति | विद्विति होवाच | अमुष्य लोकस्य का गतिरिति | अयं लोक इति होवाच | अस्य लोकस्य का गतिरिति | न प्रतिष्ठां लोकमतिनयेदिति होवाच | प्रतिष्ठां वयं लोकं सामाभिसंस्थापयामः | प्रतिष्ठांसंस्तावं हि सामेति |

Then *Shalavatya's* son *Shilaka* said to *Chaikita's* son *Dalbhya*, *Verily, your Sama is unfounded. Therefore, hearing it if any one was to say, your head will, it will surely fall. Chaikita's* son *Dalbhya* answered, *From you verily I will then be instructed. Shalavatya's* son *Shilaka* said, *Surely be instructed. Then he asked, What is refuge of the yonder World? The reply was, this World. Then he asked, What is refuge of this World? The reply was, One should not reflect further by deviating from this World which is the refuge of the yonder World, since Sama is established as refuge for this World, therefore should be lauded as having been established in this World.*

तं ह प्रवाहाणो जैविलीगुवाच | अन्तवद्वै किल ते शालावत्य साम | यस्तेतर्हि ब्रूयात् मूर्धा ते विपति प्यर्ताति मुर्धा ते विपतेदिति | हन्ताहमेतद् भगवतो वेदानीति | विद्धीति होवाच | अस्य लोकस्य का गतिरिति | अकाश इति होवाच | सर्वाणि ह वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते | आकाशं प्रत्यस्तं यन्ति | आकाशो हि एव एभ्यो ज्यायान् | अकाशः परायणं | स एष परो वरीयान् ऊर्दगीथस एषोऽनन्तः | परोवरीयो हास्य भवति परोवरीयसो ह लोकान् जयति य एतदेवं विद्वान् परोवरीयांसमदगीथमुपास्ते |

Then Jaibili's son Pravahana said to him, verily sama which you, Shalavatya's son, propound has limitations. Therefore, hearing it if any one was to say, your head will, it will surely fall. Whereupon, Shalavatya's son Shilaka said, From you verily I will then be instructed. (Jaibili's son Pravahana) said, Surely be instructed. Then he asked, What is refuge of this World? The reply was, the Space, since all creatures are produced from Space. They return to the Space. For Space is greater than these. Space is the fina; refuge. This is the Udgeetha, highest, the best and the endless. He who knowing in this manner meditates on Udgeetha, the highest and the best, becomes the highest and the best. And obtains the highest and best Worlds.

तं ह एतमतिधन्वा शौनक उदरशांडिल्याय उक्त्वा उवाच | यावत् एनं प्रजायामुदगीथं वेदिष्यन्ते परोवरीयो ह विभ्यस्तावदस्मिन् लोके जीवनं भविष्यति तथामुष्मिन् लोके लोक इति | स य एतदेवं विद्वानुमुपास्ते परोवरीय एव अस्य अस्मिन् लोके जीवनं भविष्यति तथाऽमुष्मिन् लोके लोक इति लोके लोक इति |

When Atidhanvan Shaunak taught this Udgeetha to Udara Shandilya, he also said: As long as they know this Udgeetha among your descendants, so long will their life in this world will be highest and best. And so will their state be in the yonder World. One who knows in this manner and meditates his life in this World would become the highest and best. And would it be in the yonder World, yes in the yonder World.

Bhashya:

अग्निः सामाभिमानी स्यात् वरुणस्तु स्वरात्मकः | प्राणावराभिमानी तु सूर्य एव प्रकीर्तितः | अन्नाभिमानी दक्षश्च शक्त्ववभिमानवान् | द्वात्मकश्च शिवः प्रोक्तः क्रमेणैवोत्तरात्तराः | इति निवृत्ते | अग्नैर्वागात्मकत्वात् | स्वरोस्योदकात्मकात् | आदित्य एव प्राणोऽन्नं वै प्रजापतिः इति श्रुतेः | आप एवेन्द्रो द्यौर्वाव रुद्र इत्यादेश्च |

The presiding deity over *Sama* is *Agni*, over Sound is *Varuna* and the presiding deity over *prime Breath* is known as the *Sun*, over nourishment is *Daksha*, *Indra* over waters *Shiva* over mid-region thus has been said progressively, becoming progressively delivered in the graded manner, thus in *Nivrutti*. *Agni* due to *Speech*, *Sound* due to *Water* (moisture in the mouth), *Aditya*, the *Sun* due to *the prime Breath*, nourishment due to *Daksha Prajapati*, *Water* due to *Indra*, mid-region due to *Rudra*, thus having been declared.

विशेषज्ञानसंप्राप्त्यै जानन्तोऽपि परं हरिम् | ब्रूयर्देवाश्च ऋषयः तदन्यस्य परात्मताम् | इति ब्रह्मतर्के | स्वर्गा भिमानिनं रुद्रं प्रति साम अभिसंस्थापयामः | तत्स्तावकं हि साम | मूर्धा ते विपतेत् इति यः कश्चित् ब्रूयाच्चेत् विपतिष्यति | ब्रह्मैव हि पृतिव्यात्मा विष्णुराकाश नामकः | आदीप्तत्वाद् वरीयांश्च परमो हरिरेव हि | इति सत्वते | शूभाशुभानां दाहादौ साम्यात् सामाग्निरीरितः | स्वो विष्णुः सागरे रन्ता वरुणोऽतः स्वरः स्मृतः | उदयात् जगत्प्रणेतृत्वात् सूर्यः प्राणः उदाहृतः | अत्ता रुद्रस्तद्विरोधात् दक्षः स्यादन्ननामकः | स्वो विष्णुस्तद्विरोधात् तद्गो मुक्तौ सदाशिवः | अतः स्वर्गोऽसुसत्त्वात् अदसौ इति च कीर्तितः | सर्वदेवान्तरत्वात् ब्रह्माऽयं समुदाहृतः | लोको ज्ञानस्वरूपत्वादेतेषां परमो हरिः | इति ब्रह्मतर्के | आ पालनादाप इन्द्रः | अधिकं वरीयान् परोवरीयान् तत् परोवरीयः अस्य रक्षकं भवति | यावत्तः द्वापरादि पर्यन्तं ||

Even though they are aware that *Vishnu* is supreme among all, to acquire special knowledge, the gods and seers speak about the greatness of others, thus in *Brahmatarka*. When one declares that he chants *Sama* in adoration of *Rudra*, the deity presiding over the heavenly Worlds, then *Sama* acquires the form of *Rudra* who is adored. For the words – मूर्धा ते विपतेत्, then one must realize that when one says the head will fall, it will surely fall. The four-faced *Brahma* verily is the presiding over this World; *Vishnu* being described as vast as *Space*, being resplendent and supreme, the transcendental one is verily, *Hari*, thus in *Sattatva*. Like *Agni* being the destroyer of the auspicious as well the inauspicious alike, He is said to be *Sama*. स्व means *Vishnu*, one who is firmly established. र means one who revels in the ocean therefore, *Varuna* is the deity presiding over the ocean. With dawn he energizes the World, the *Sun* is said to be प्राण, the *prime Breath*. *Rudra* is destroyer, *Daksha* being quite opposite is one who nourishes. स्व, means *Vishnu*, the one who is independent and *Vayu* being attached to him is स्वर. In deliverance *Rudra* envelops *Vayu*, therefore *Rudra* is identified with heavenly World. असु means प्राण, the *prime Breath*, and the one who has enveloped him is known as असौ, *Rudra*. Since he envelops all the divinities, four-faced *Brahma* verily is known as अयं and being wise in all *Wisdom*, known as the World. Further since *Vishnu* is refuge even to the four-faced *Brahma*, *Hari* is known supreme among all divinities, thus in *Brahmatarka*. Since he is the protector of all आप is known as *Indra*. पारेपरियान् means supremely superior. Therefore, supremely superior becomes his protector, यावत्तः means till the beginning of द्वापर युग .

// इति प्रथमोध्यायः अष्टमःखण्डः //Thus ends the Eighth Section of the First Chapter.

// अथ प्रथमोध्यायः //

नवमःखण्डः

The First Chapter.

Thus begins the Ninth Section.

Upanishad:

मटचीहतेषु कुरुषु अटक्या सह जाययोस्तिर्ह चाक्रायणः इभ्यग्रामे प्रदाणक उवास | स ह इभ्यं कुल्माषान् खादन्तं विभिक्षे |

In the land of *Kurus*, during the times when the crop was destroyed by a hail-storm, *Ushasti Chakrayana* along with his wife, approaching her adolescence lived in the village searching for food. He begged from the owner of elephants black pulses, which was then eating.

Bhashya:

उपला इष्टकाः स्थूला मटचीति प्रकीर्तिताः | इति शब्द निर्णये | असन्न यौवना योषित् अटकीत्यभिधीयते | इति च | प्रद्रवन्नन्नपानर्थं प्रदाणक इतीरितः |

Large stones in the hail-storm, a girl coming to her adolescence are spoken as मटचि, and similarly the one searching for water is spoken as प्रदाणक, *thus in Shabda Nirnaya.*

Upanishad:

तं ह उवाच इतोऽन्ये विघ्नन्ते यच्च ये म उपनिहिता इति | एतेषां मे देहीति होवाच | तानस्म्यै प्रददौ ऽ हन्तानु पानमिति | उच्चिष्टं वै मे पीतं स्यादिति होवाच | न दवेदेतेऽप्युच्चिष्टा इति | न वा अकजीविष्यमिमान् अखादन्निति होवाच | कामो म उदपानमिति | स ह खादित्वाऽतिशेषान् जायाया अजहार | सग एव सुभिक्षा बभूव | तान् प्रतिगह्य निधदौ | स ह प्रातः संजीहान उवाव, यद् बतान्नस्य लभेमहि लभेहहि धनमात्रां | राजासौ यक्ष्यते | स मा सर्वैरात्रिवज्ज्यैवृणीतेति | तं जाया उवाव, हन्त पत इम एव कुल्माषा इति | तान् खादित्या अमुं यज्ञं विततमेयाय |

To him he replied, *I have no more black pulses apart from what are in the plate in front of me. Ushasti Chakrayana said, Give mesome of those. To him he gave those saying, here is some water, to which Ushasti Chakrayana replied, That would like drinking what was left over by another (therefore impure). Was not eating the left over black pulses (impure)? Ushasti Chakrayana replied, I would not have remained alive if I had not eaten the black pulses, but drinking water was my wish. After eating some, Ushasti Chakrayana gave the rest to his wife. The action itself fulfilled her hunger, so she kept them safe with her. The next morning, Ushasti*

Chakrayana as he woke up he said, *if had some food to eat I would have gone and earned some money. The king over there is performing a sacrifice and he may choose me to be the priest presiding over the sacrifices.* His wife said, *here are some black pulses.* Having eaten those, he went over to the place where the sacrifices were being performed.

तत्र उदगावृन् अस्तावे स्तोष्यमाणान् उपोष विवेश | स ह प्रस्तोतारमुवाच | प्रसोतः या देवता प्रस्तावमुन्वायत्तां तां चेद अविद्वान् प्रस्तोष्यसि | मूर्धा ते विपत्यतीति | एवमेवोदगातारमुवाच, उदगातः | या देवता उदगीथमन्वायत्ता तां चेदविद्वानुदगास्यसि मूर्धा ते विपत्यतीति | एवमेव प्रतिहर्तारमुवाच, प्रतिहर्तः | या देवता प्रतिहारमन्वायत्ता त्वां चेदविद्वान् प्रतिहरिष्यसि मूर्धा ते विपत्यतीति | ते ह समरतास्तूष्णीमासांचक्रिरे |

There he sat down near *Udgetru* priests as they were about to sing the hymn in the place assigned and said to the *Prastrotru* priest, *O Prastrotru priest, if you sing the introductory verses without knowing the deity presiding over those verses, your head will fall off.* In the same manner he said to the *Udgetru* priest, *O Udgetru priest, if you chant the Udgetru verses without knowing the deity presiding over those verses, your head will fall off.* In the same manner he said to the *Pratihartu* priest, *O Pratihartu priest, if you take up the response without knowing the deity presiding over those verses, your head will fall off.* Hearing these words spoken they stopped and sat down.

अथ हैनं यजमान उवाच भगवंतं वा अहं विविदिषाणीति | उपस्तीरिस्मि चाक्रायण इति होवाच | स होवाच भगवंतं वा अहमेभिः सर्वैरात्रिज्ञैः पर्येषिषं भगवतो वा अहममित्या अन्यान् अवृषि भगवांस्त्वेव मे सर्वैरात्रिज्ञोरिति | तथेति | अथ तर्हि एत एव मदतिस्पृष्ट्वाः स्तुवन्ताः | यवत् तेभ्यो धनं दद्या इति | तथेति ह यजमान उवाच |

Then the one performing the sacrifice said, *honoured One, I would like to know further about you.* To which the given reply was, *I am Ushasti Chakraayana.* He said, *I have been looking for you for all these priestly functions, but not finding, I had chosen others. Since now you have arrived, you shall hereby take over all these priestly functions.* Said he, *So be it. Under my supervision let them chant the verses. Give me compensation as much as you will be giving them.* Then the one performing the sacrifice said, *So be it.*

अथ हैनं प्रस्तोता उपससाद | प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान् प्रस्तोष्यसि मूर्धा ते विपत्यतीति | मा भगवानवोचत् कतमा सा देवता इति | प्राण इति होवाच | सर्वाणि इमानि भूतानि प्राणमेवाभिसंविशन्ति | प्राणमभ्युज्जिहते | सैषा देवता प्रस्तावमन्वायत्ता | तां चेदविद्वान् प्रस्तोष्यो मूर्धा ते व्यपत्यीत् तथोक्तमयेति |

Then the *Prastotra* priest approached him and said, *You sir had warned me, O Prastrotru priest, if you sing the introductory verses without knowing the deity presiding over those verses, your head will fall off. Which is the divinity?* (*Ushasti Chakraayana*) said, *prime Breath. Verily all beings here enter with prime Breath, and depart with prime Breath. This is divinity belonging to Prastava. If you had sung the verses without knowing the Prastava, even after you had been told so by me, your head would have fallen off.*

अथ हैनं उद्गाता उपससाद ऽ उद्गातर्या देवता उद्गीथमन्वायत्ता तां चेदविद्वान् उद्गास्यसि मूर्धा ते विपश्यतीति | मा भगवानवोचत कतमा सा देवता इति | अदित्य इति होवाच | सर्वाणि इमानि भूतानि आदित्यमुच्चै संतं गायंति | सैषा देवता उद्गीथमन्वायत्ता | तां चेदविद्वानुद्गास्यो मूर्धा ते व्यपतिष्यत् तथोक्तस्यमयेति |

Then the *Udgeetha* priest approached him and said, *You sir had warned me, O Udgeetha priest, if you sing the Udgeetha without knowing the deity presiding over those verses, your head will fall off. Which is the divinity? (Ushasti Chakraayana) said, Aditya. Verily all beings here sing in praise the Aditya, as he rises. This is divinity belonging to Udgeetha. If you had sung the Udgeetha, without knowing, even after you had been told so by me, your head would have fallen off.*

अथ हैनं प्रतिहर्ता उपससाद | प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान् प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति | मा भगवानवोचत | कतमा सा देवता इति | अन्नमिति होवाच | सर्वाणि इमानि भूतानि अन्नमेव प्रतिहरमाणानि जीवन्ति | सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान् प्रतिहरिष्यो मूर्धा ते व्यपतिष्यत् तथोक्तस्य मयेति, तथोक्तस्य मयेति |

Then the *Pratihartu* priest approached him and said, *You sir had warned me, O Pratihartu priest, if you sing the Pratihartu without knowing the deity presiding over those verses, your head will fall off. Which is the divinity? (Ushasti Chakraayana) said, Nourishment. This is the divinity that belongs to the Pratihara and if you had sung the Pratihartu, without knowing, even after you had been told so by me, your head would have fallen off.*

Bhashya:

प्रणस्थविष्णुना सर्वे प्रसूयन्ते यतस्ततः | प्रस्तावदेवता स स्यात् प्रस्तावस्तु जनीर्यतः | आदित्यसंस्थितो विष्णुः यत् सर्वगीत भुक् | राजादौ गीतमप्यज्ञैभुंक्ते गानस्य देवता | इद्गीथ देवता तस्मात् स एव पुरुषोत्तमः | अन्नस्थैव जीवन्ति भूतान्येतानि विष्णुना | प्रतिहार देवताःत स प्रतिहारो हि भोजनम् | इति च | उच्चैःसन्तं उत्तमं सन्तम् |

All are born because of *Vishnu*, who dwells within as prime *Breath*, therefore *Vishnu*, verily as *Prastava*, is the seed that sources. *Vishnu*, who dwells within the sun receives all adoration. Even the adorations addressed to the Kings ultimately reach the same divinity. Therefore the divine *Udgeetha* is none other than the *supreme Self*. By *Vishnu*, as nourishment, verily do all the beings live. *Pratihara* being the food that nourishes, *Vishnu* verily is the god that presides over nourishment. उच्चैःसन्तं means that which is best, supreme.

Upanishad:

अथातः शौव उद्गीथस्तद्ध बको दल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्राजः | तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्य ऊचुः अन्नं नो बगवानागायतु | अशनायाम वा इति | तान् होवाच इहैव मा प्रातरुपसमायातेति |

तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार | ते ह य हैवेदं बहिष्पवमानेन स्तोष्यमाणाः संरब्दाः सर्प
न्तित्येवमाससृपुः | ते ह समुपविश्य हिंचक्रुः | ॐ३मदा३मों३ पिव३नों देवो वरुणः प्रजापतिः
सविता२न्मिहा२हरदन्नपते३ऽन्मिहा२हरा२हरा२हरो२मिति |

Now, therefore, the *Udgeetha* chant spoken by (*Vayu* in the form of) dog. *Baka Dalbhya* also known as *Galva Maitreya*, went forth the study of *vedic Wisdom*. Unto him approached a while dog, around which other dogs had gathered asking, *obtain nourishment for us by chanting, since we are hungry*. Then that dog told them, *gather here again tomorrow morning, on which Baka Dalbhya* also known as *Galva Maitreya*, kept watch. Like the priests when they gather to sing the बहिष्पवमान chants move around (the next day) the dogs gathered moving around and sitting thereafter made the sound “हिंम”. They chanted, *let us eat food, ॐ let us have drink, ॐ may the god Varuna Prajapati and Sarasvati bring nourishment for us here. O Lord of nourishment, bring nourishment here, bring nourishment here, yes, bring nourishment here.*

Bhashya:

दल्भपुत्रो बको म्रिया पुत्रार्थं स्वीकृतो ग्लामवत् तूष्णीं स्थितत्वात् तथा ग्लावेत्युक्तो ग्लाव नामको जातः | अतः
उभयथाऽस्य निदेशो भवतीत्यर्थः | प्रसादार्थं बकस्यापि वायुनोक्तः श्वरूपिणा | शौवोदगीथ इति प्रोक्तो रुद्रादीनां
श्वरूपिणां | उपासितः पौर्णमास्यां शौवोदगीथनि केशवः | सर्वाभीष्टं ददातीति प्रातरित्याह मारुतः | ओममादिकं
मन्त्रं वायुनोक्तं तु देवताः | वायुस्थविष्णुमुद्दिश्य हिंकृत्य प्रापुरीप्सितम् | देवौ विष्णुश्च वायुश्च सर्वज्ञत्वात् क्रमेण
तु | वरुणौ वरणीयत्वात् सवितारौ प्रसूतितः | प्रजानां च पती तद्धत् क्रमादेव प्रकीर्तितौ | इति च |

Dalbha's son *Baka*, having been accepted as son by goddess *Mitra*, was called *Maitreya*. Since he did not respond in spite of being summoned by goddess *Mitra*, he came to be referred as ग्लाव, a stone. Therefore he is known by both the names - *Baka Dalbhya* and *Galva Maitreya*. For showing grace to *Baka*, *Vayu* assuming the form of a dog communicated what is known as *Shauvodgeetha* to *Rudra* and others who had iub turn assumed the form of dogs. If *Shauvodgeetha* is chanted on full moon day in propitiation of *Keshava*, then the resplendent Lord fulfills all desires. Therefore, they were called on the subsequent day by *Vayu*. *Rudra* and other gods chanting ॐदम and हिं in propitiation of *Vayu* and *Vishnu* dwelling within *Vayu*, were fulfilled of all their desires. *Vishnu* and *Vayu* in that order are comprehensively wise in *Wisdom*. *Varuna* being qualified to be propitiated, *Savitru* being the originator of the creation and similarly *Prajapati Brahma* being the leader of the things created are elougized in that order, *thus it having been declared.*

Upanishad:

अयं वाव लोको हावुकारः | वायुर्हायिकारः | चन्द्रमा अथकारः | आत्माथ इहकारः | अग्निरीकारः | आदित्य
ऊकारः | निहाव एकारः | विश्वेदेवा औहोयिकारः | प्रजपतिर्हिकारः | प्राणः स्वरः | अन्नं याया | वाग् विराट् |

अनिरुक्तः त्रयोदशः स्तोभः | संचरो हुप्कारः | दुग्धेस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नासे भवति य एतामेवं सा एतामेवं साम्नामुपनिषदं वेद उपनिषदं वेद ||

This world verily is identified with syllable हवु, the air verily is identified with syllable ह्यि, the moon verily is identified with syllable अथ, the *self* verily is identified with syllable इह, the fire verily is identified with syllable इ, the Sun verily is identified with syllable उ, the invocation verily is identified with syllable ए, the *Vishavedas* verily is identified with syllable औ – हो - यि, the *Vishavedas* verily is identified with syllable हिं. Breath is the स्वर, nourishment is य, Viraj is वाक्, Speech. The unspoken is the variable thirteenth sound हुम्. He who knows the mystical meditation about साम्न, to him Speech offers munificence, he becomes possessed of nourishment, eater of the nourishment, one who knows the mystical meaning of साम्न, yes He who knows the mystical meaning.

Bhashya:

हूयतेऽत्राग्निहोत्रादिर्हावुक्तरस्त्वयं ततः | हेत्याश्चैर्यवदायाति हेति वा सुखकृत्वतः | हायिकारस्ततो वायुः अथेत्युक्तमनन्तरम् | अनन्तर्यात् प्रकाशस्य सूर्याचन्द्रस्त्वथरितः | सर्वसामीप्यतो विष्णुरिहेति कथितः सदा | इन्धनादग्निरीकारः ऊकारः सूयङ् उष्टितः | नितरामाह्वयन्त्यै नमितीन्द्रो निहवः स्मृतः | एतित्याकार एवासौ औहोयित्यग्निः सुराः | उच्चित्वाद् विष्णुरुः प्रोक्तोः हूतान्तेऽस्मिन् यतोऽग्निः | मुक्तावौहोयिनस्तस्माद् सर्वे देवाः प्रकीर्तिताः | हीति निश्चयः उद्दिष्टो निश्चय ज्ञानतः सदा | ब्रह्मा हिंकार इत्युक्तो वायुः प्राणः शरीरगः | स्वे विष्णौ रमयत्येनं जीवं तस्मात् स्वरः स्मृतः | ययिर्नित्यगतेर्वायुः तदगायाया सरस्वती | सैवन्नदेवता प्रोक्ता यात्रा प्राणेन नीयते | सर्ववागात्मिका या तु श्रीर्विशेषेण राजनात् | विराडुक्ताऽनिरुक्तस्तद् व्याप्तो नारायणस्तु यः | आहूत एव पातीति हुप्कार इति कीर्तितः | हुबित्याक्रियते यस्तु हुप्कारस्तु जनार्दनः | अनिरुक्तस्त्ववाच्यत्वात् परमः पुरुषो हरिः | इति माहात्म्ये | सम्यक् चरतीति स एव संचरः |

Since on this earth *Agnihotra* and such other sacrifices are performed, the presiding deity over earth is referred as हवु; since the *prime Breath* arrives with astonishing surprise bringing along happiness, the presiding deity referred as ह्यि; अथ means thereafter since moon light is consequent to and reflected light of the Sun, the moon is referred as अथ; since *Vishnu* is closer than the closest he is known as इह; since *Agni* becomes flared up it is known as इ; since sun scorches it is known as ऊ; *Indra* primarily नि and since invited – हव, is known as निहव; since he also traverses around is known as ए. Since all the divinities find refuge in *Vishnu*, he is known as औ – हो – यि; Since *Brahma* is assuredly wise in *Wisdom* he is known as हिम्. Since the *prime Breath* provides the *Jivas* happiness र from *Vishnu* स्व he is known as स्वर. Since energized by अत् all-devouring deity *Agni*, she becomes known as nourishment, *Sarasvati* is known as याया, because ययी suggests movement as in the case of *Vayu* and being subordinate, she is known as याया. As the deity presiding over वाक्, *Speech* Lakshmi is known as वि, specially रत्, luminous. Since enveloped अनिरुक्त, without any restriction, and p, extending protection without delay whenever approached, हु

called हुपकार. Since he is referred as हुप *Janardana* is referred as हुपकार. Since he is indescribable the *supreme Purusha, Hari* is known as अनिक्त, *thus has been said in Mahatmya*. Since he conducts him comprehensively he is known as संचर.

// इति प्रथमोध्यायः नवमःखण्डः //

Thus ends the Ninth Section of the First Chapter..

*Thus ends the Commentary of SrimadanandIrtha
on the First Chapter of Chhandogya Upanishad ..*

// अथ द्वितीयोध्यायः //

प्रथम खण्डः

Thus begins the Second Chapter.

First Section

Upanishad:

ॐ समस्तस्य खलु साम्न उपासनं साधु | यत् खलु साधु तत् सामेत्याचक्षते | यदसाधु तदसामेति | तदुताप्याहुः | साम्नैनुपागादिति साधुनैनुपागादित्येव तदाहुः | असाधुनैनुपागादिति असाधुनैनुपागादित्येव तदाहुः | अथोताप्याहुः | साम नो बतेति यत् साधु भवति | साधु बतेत्येव तदाहुः | असाम न बतेति | यदसाधु भवति | असाधु बतेत्येव तदाहुः | स य एतदेवं विद्वान् साधु सामेत्युपास्तेऽभ्याशो ह यदेनं साधवो धर्मा आ च गच्छेयुरुप च नमेयुः |

ॐ ! Meditation on the entire *Saman* is auspicious. Whatever is auspicious that is referred as साम्न and whatever is inauspicious that अ-साम्न. Some people say, *He approached me with साम्न* - meaning that means he approached me with auspicious intent. Some people say *He approached me with अ-साम्न* - meaning he approached me with inauspicious intent. And some say, *this, verily is साम्न for us*, meaning this verily is auspicious for us, when any thing is auspicious. And some say, *this, verily is अ-साम्न for us*, meaning this verily is inauspicious for us, when any thing is inauspicious. He who knowing thus meditates on साम्न as auspicious, all auspicious qualities would soon approach and be his.

Bhashya:

हरिः ॐ | समस्तस्य पूर्णस्य साधुत्वात् सामनाम्नः विष्णोरुपासनं साधु | सारत्वेन मेयं साम | सारत्वेन धार्यं साधु इत्येक एवार्थः | साधुत्वात् सामनामानां समस्तगुणुर्तितः | समस्तं य उपासीत नारायणनामयम् | सर्व साम्नां देवतेति स मुक्तः साधधर्मभाक् | इति सामसंहितायां |

समस्तस्य means none who is complete in all attributes, being auspicious, propitiation of *Vishnu* is auspicious. साम means quintessence. Therefore knowing the quintessence is auspiciousness. Those who propitiate *Narayana*, who being auspicious is known साम, one who is full of all attributes, one who is comprehensive, he becoming delivered attains all auspicious things, *thus in Samasamhita*.

// अथ द्वितीयोध्यायः प्रथम खण्डः //

Thus ends the First Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the second Chapter

द्वितीय खण्डः

The Second Section

Upanishad:

लोकेषु पञ्चविधं साम उपासीत | पृथिवी हिंकारः | अग्नि प्रस्तावः | अन्तरिक्षमुदगीथः | आदित्यः प्रतिहारः
ऽद्यौर्निधनम् | इत्यूर्ध्वेषु | अथावृत्तेषु | द्यौर्हिंकारः | आदित्यः प्रस्तावः | अन्तरिक्षमुदगीथः | अग्निः प्रतिहारः |
पृथिवी निधनम् | कल्पन्ते हास्यै लोका ऊर्ध्वाश्चावृत्याश्च य एतदेवं विद्वान् लोकेषु पञ्चविधं साम उपास्ते |

One should propitiate the world as सामन् having five forms. The earth symbolizing हिं, fire symbolizing प्रस्ताव, mid-region symbolizing उदगीथ, Sun symbolizing प्रतिहार and Sky symbolizing निधन, the ultimate refuge. This in ascending order. Now in the descending order. The Sky symbolizing हिं, Sun symbolizing प्रस्ताव, mid-region symbolizing उदगीथ, fire symbolizing प्रतिहार and the earth symbolizing निधन, the ultimate refuge. Both the ascending and descending worlds belong to him who knowing this in this manner propitiates सामन् in five forms.

Bhashya:

नारायणाख्य उदगीथः उदगेयः प्रणवेन यत् | उदगच्छन्ति यतोऽस्माद्वा वासुदेवादिमूर्त्यः | प्रथमावताररूपत्वाद्
वासुदेवः परः पुमान् | प्रस्तावो निधनं चापि संकर्षण उदाहृतः | संकर्षणो हि संहर्ता प्रद्युम्नः परमेश्वरः | हिंकार
इति संप्रोक्तो हीति सृष्टिरुदीर्यते | प्रसिद्धता हि सृष्टिः स्याद् अनिरुद्धः परो विभुः | प्रतिहार इति प्रोक्तः स हि कार्ये
ष्टिदं जगत् | प्रतिपरेन्नित्यं मूर्ति प्रतिहतेस्तथा |

Since beginning with ॐ, Narayana is propitiated, he is known as उदगीथ. Since from the forms of Vasudeva and others become effulgent, Narayana is known as उदगीथ. Since he as supreme Person is the first effulgent form, he is known as प्रस्ताव, the beginning. Sankarshana is known as निधन, the ultimate refuge, since he is the eliminator. Pradyumna, the supreme Lord is known as हिं, since हिं means being well-known and the unmanifest creation becomes manifest in the world. Aniruddha enveloping the creation and being present and resurgent in everything in creation, and gather to himself again, is known as प्रतिहार.

ते पृथिव्यादिशु सदा तन्नमानः प्रतिष्ठिताः | पृथिवीत्यादिशब्दार्थाः ते हि मुख्यत ईरिताः | तत्संबंधात् तदर्थत्वं
पृथिव्यादेरमुख्यतः | प्रथनादेव सस्यादेः पृथिवीत्वमुदाहृतम् | अग्नित्वमदनाश्चैव ह्यन्तरिक्षणयोगतः | अभावाद्

व्यवधानस्यत्वन्तरिक्षमितीर्यते | अदानादायुषश्चैव स आदित्य उदीरितः | द्यौः क्रीडाकारणत्वाच्च तत् सर्वं बहि परे
हारौ | इति च |

Pradyumna and other divine *forms* are always established in the world as earth etc., which are verily understood in that manner. In relation to and as meaning the *supreme Self*, the earth and others are subsidiary effulgent *forms*. Since vegetation etc become bountiful, the earth acquires its primary meaning; similarly fire because of its essential attributes of consuming everything. Being within and without, that which observes without any medium is known as अन्तरिक्ष. Drawing water from the earth and withdrawing the life-span from the things in creation, he is known as *Aditya*. Since it is the place of festivity it is known as Space. Verily all these are the manifest forms of *Hari*.

पञ्चात्मकं यो लोकेषु सदोपास्ते हरिं परं | ऊर्ध्वाधःसंथितास्तस्य पञ्चैव दश मूर्तयः | मोक्षादिकं अभीष्टं यत्
कल्पयन्तेऽस्य सदैव हि | इति च |

The five *forms* which are established in the lower worlds and the five *forms* which are established in the higher worlds, similarly the five *divine forms* – these are eternally for the one who desires deliverance, *thus it having been said*.

// अथ द्वितीयोध्यायः द्वितीय खण्डः //

Thus ends the Second Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

तृतीय खण्डः

The Third Section

Upanishad:

वृष्टौ पञ्चविधं सामोपासीत | पुरोवातो हिंकारः | मोघो जायते स प्रस्तावः | वर्षति ते उद्गीथः | विद्योतते स्तनयति स प्रतिहारः | उद्गृह्णाति तन्निधनं | वर्षति हास्यै वर्षयति ह य एतदेवं विद्वान् वृष्टौ पञ्चविधं सामोपास्ते |

One should propitiate rains as साम् having five *forms*. The preceding Wind symbolizing हिं, formation of clouds symbolizing प्रस्ताव, rain symbolizing उद्गीथ, lightening and thunder symbolizing प्रतिहार and rains ceasing symbolizing निधन, the ultimate refuge. He who propitiates साम् in this manner for him it rains and he causes the rains to fall.

Bhashya:

पञ्चरूपं तु यो विष्णुं पुरोवतादिषु स्थितम् | उपास्ते वृष्टिरस्मै स्याद् वर्षयत्यस्य मुक्तगान् | सर्व भोगांश्च भगवान् पञ्चरूपी जनार्दनः |

One who propitiates *Vishnu* who dwells in five *forms* in howling winds and the rest receives as many gifts as the copious rains do. For such one the resplendent *Janardana* in his five forms pours in deliverance numerous *forms* of enjoyments, *thus has been declared*.

// इति द्वितीयोध्यायः तृतीय खण्डः //

Thus ends the third Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

चतुर्थ खण्डः

The Fourth Section

Upanishad:

सर्वासप्सु पञ्चविधं सामोपासीत | मेघो यत् संप्लवते स हिंकारः | यद् वर्षति स प्रस्तावः | याः प्राच्यः स्यन्दन्ते सुदगीथः | याप्रतीच्यः स प्रतिहारः | समुद्रो निधनम् | न ह अप्सु प्रैति अप्सुमान् भवति य एतदेवं विद्वान् सर्वा स्वप्सु पञ्चविधं सामोपास्ते |

One should propitiate waters as सामन् having five *forms*, when clouds form symbolizing ऀ हिं, when it rains symbolizing as प्रस्ताव, when the waters flow to the east symbolizing as उदगीथ, when they flow to the west symbolizing as प्रतिहार and when they reach the ocean symbolizing as निधन, the ultimate refuge. He who propitiates सामन् in this manner he does not die in water, he becomes delivered in water.

Bhashya:

अप्सु पञ्चविधोपासी यां नारायणावान् भवति | न चास्य मृतिरप्सु स्यात् अप्सुषद् भगवान् हरिः | इति च | अप्सुस्थित नारायणवान् भवतीर्थः | आपः सूते इति अप्सूः भगवन् | दीर्घलोपेन अप्सुमानिति वा |

The one who propitiates *Hari* having five *forms* attains proximity with *Narayana*. he does not die in water, since *Hari* abides in waters. He will guard him, thus it have been established. He sleeps on water therefore *Narayana*.

// इति द्वितीयोध्यायः चतुर्थ खण्डः //

Thus ends the Fourth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

पञ्चम खण्डः

The Fifth Section

Upanishad:

ऋतुषु पञ्चविधं सामोपासीत् | वसंतो हिंकारः | ग्रीष्मः प्रस्तावः | वर्षा उदगीथः | शरत् प्रतिहारः | हेमन्तो निधनम् | कल्पन्ते हास्म्यै ऋतवः | ऋतुमान् भवति य एवेदं विद्वान् ऋतुषु पञ्चविधं सामोपस्ते |

One should propitiate seasons as साम् having five *forms*, spring symbolizing as हिं, summer symbolizing as प्रस्ताव, rainy season symbolizing as उदगीथ, the autumn symbolizing as प्रतिहार and the winter symbolizing as निधन, the ultimate refuge. He who propitiates साम् in this manner for him the seasons belong to him and becomes endowed with fruits of the seasons.

Bhashya:

हेमन्तं शिशिरयोरैक्येन पञ्चत्वं | ऋतुनामानमृतुगं ऋतत्वाद्दृतुनामकः | इत्युपासीत् यो विष्णुं पञ्चात्मानममुष्य हि | मोक्षदीन् कल्पते चास्य ऋतुसंस्थो जनर्दनः | रक्षत्वात् तेन तद्वांश्च सैव स्यादुपासकः इति च | वासस्य सुखकारित्वात् वसन्तः पुरुषोत्तमः | निरादेर्गणात् ग्रीष्मो वर्षणाद्वर्ष उच्यते | शं रातीति शरत् प्रोक्तो हेमन्तो हिमकारणात् | इति च |

Winter and cold seasons being identical there are five seasons. The one who propitiates the resplendent *Vishnu*, present in all the five seasons as *divine essence* becomes delivered by the *Wisdom* of *Janardana* accessible from scriptures. Since the one who propitiates in all seasons, he is said to be in the proximity of *Hari*, thus have many scriptures attested. Since he grants happiness in life, *Purushottama* is known as the Spring season. Descends as shivering therefore he is *Winter* season, pours as water therefore he is known as *Rainy* season, is auspicious therefore known as *Autumn* season, falls as snow he is known as *Winter* season, *thus having been clarified*.

// इति द्वितीयोध्यायः पञ्चम खण्डः //

Thus ends the Fifth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

षष्ठः खण्डः

The Sixth Section

Upanishad:

पशुशु पञ्चविधं सामोपासीत् | अजा हिंकारः | अवयः प्रस्तावः | गाव उदगीथ | अश्वा प्रतिहारः | पुरुषो निधनं
| भवन्ति हास्य पशवः पशुमान् भवति य एतवेदं विद्वान् पशुशु पञ्चविधं सामोपास्ते |

One should propitiate animals as सामन् having five *forms*, goat symbolizing as हिं, sheep symbolizing as प्रस्ताव, cow symbolizing as उदगीथ, horse symbolizing as प्रतिहार and the human being symbolizing as निधन, the ultimate refuge. He who propitiates सामन् in this manner, animals belong to him and becomes endowed with animals.

Bhashya:

पालनात् सुखकारित्वात् पशुनामा जनार्दनः | मुक्तस्त्वदान् भवत्येव पशुषूपसको हरे | इति च | यज्ञेनांजन हेतुत्वादजस्थो भगवानजः | अविस्थस्त्वविरेवोक्तः ऊर्णया शीतताडिवनत् | गौश्च सद्गतिहेतुत्वात् गोस्थः स पुरुषोत्तमः | अश्वश्चैवाशुगन्तृत्वात् पुरुषः पूर्तिहेतुतः | इति च | भवन्तिहास्य पशव इति | प्रसिद्ध पशव एव | अजा इत्यादि बहुवचनं | बहुरूपत्वात् भगवतः |

Being the protector and provider of happiness, *Janardana* is within the animal. Therefore one who propitiates *Janardana* as dwelling within the animal becomes delivered, *thus having been said*. Since the resplendent lord within the goat becomes the object of worship through sacrifice, the resplendent one is known as अज. Since the resplendent lord within the sheep, gives warmth of the wool, the resplendent one is known as अवय. Since the resplendent lord within the cow is worshipped seeking deliverance the *Supreme Person* who abides within is known as the गो, गावः . cow. Since the resplendent lord within the horse is ever in movement the *Person* who abides within is known as अश्व. “भवन्तिहास्य पशवः” means Since the resplendent lord within the animals becomes known as पशवः. अजाः the goats and others spoken in plural, since there are different classes of animals, since the forms in which the resplendent one manifests are all many..

// इति द्वितीयोध्यायः षष्ठः खण्डः //

Thus ends the Sixth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

सप्तम खण्डः

The Seventh Section

Upanishad:

प्राणेषु पञ्चविधं परोवरीयः साम उपासीत | प्राणो हिंकारः | वाक् प्रस्तावः | चक्षुरुद्गीथः | श्रोत्रं प्रतिहारः | मनो निधनं | परोवरीयांसि वा एतानि |V परोवरीयो हास्य भवति परोवरीयसो ह लोकान् जयति य एतवेद विद्वान् प्राणेषु पञ्चविधं परोवरीयः सामोपास्ते | इति तु पञ्चविधस्य |

One should propitiate *prime Breath* as सामन् having five forms, *breath* symbolizing as हिं, speech symbolizing as प्रस्ताव, eye symbolizing as उद्गीथ, ear symbolizing as प्रतिहार and mind symbolizing as निधन, the ultimate refuge. These verily are the supreme - परोवरीय. The supreme – परोवरीय belongs to one who wins the worlds. He who propitiates the supreme – परोवरीय सामन् in this manner, animals belong to him and becomes endowed with animals. This is regarding the *prime Breath* having five forms.

Bhashya:

परस्मादुत्तमं प्रोक्तं परो इति ततः परं | परोवरं परं तस्मात् प्रोक्तं पारोवरीयकं | परोवरीयांस्येतानि विष्णो रूपाणि सर्वशः | ते षां विशेषो नैवास्ति सदा तानि समानि हि | अत्युत्तमोत्तमान्येतान्यन्यस्मात् सवतोऽपि तु | इति च | प्राणो नेतृत्वतो वृणुः वाक् सर्ववचनाद् सदा | चक्षुश्च दर्शनानित्यं श्रोत्रं श्रवणहेतुतः | मनो मन्तृत्वतश्चास्य ह्येक एव तपि पञ्चधा | परोवरीयो ब्रह्मास्य भवति सर्वा पेक्षितदातृत्वात् |

पर means great - श्रेष्ठ. That which is greater than the great - श्रेष्ठ, is best - उत्कृष्ट. That which is greater than the best - उत्कृष्ट is superior – परोवर. That which is greater than the superior – परोवर is the supreme - पारोवरीयक. They are all the forms of the best - उत्कृष्ट is *Vishnu* and among then there is never ever any variance being ever similar. Being transcendently supreme they are all similar to one another. Being the initiator *Vishnu* is प्राण - *prime Breath*, as वाक् *Speech* he manifests in all directions, as perceiver of everything he is चक्षु, the eye, as listener of everything he is श्रोत्र, as the

thinker he is the mind, the One becoming manifest in five *forms*. परोवरीयो ब्रह्मास्य भवति means since resplendent Lord is fulfilled of all objects, the seeker obtains all his desires.

// इति द्वितीयोध्यायः सप्तम खण्डः //

Thus ends the Seventh Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

अष्टम खण्डः

The Eighth Section

Upanishad:

अथ सप्तविधस्य | वाच सप्तविधं सामोपासीत | यत् किंच वाचो हुमिति स हिंकारः | यत् प्रेति स प्रस्तावः | यदेति स आदिः | यदुदिति स उदगीथः | यत् प्रतीति स प्रतिहारः | यदुपेति स उपद्रवः यन्नीति तन्निधनम् | दुग्धेऽस्मै वाग् दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं विद्वान् वाचि सप्तविधं सामोपास्ते |

Now regarding the seven forms. One should propitiate *Speech* as सामन् having seven *forms*. Whatever exists of *Speech* as हुं, that is of the *form* of हुंकार. Whatever exists of *Speech* as हिं, that is of the *form* of हिंकार. Whatever exists of *Speech* as प्र, that is of the *form* of प्रस्ताव. Whatever exists earlier that is of the *form* of अ. Whatever exists of *Speech* as उद्, that is of the *form* of उदगीथ. Whatever exists of *Speech* as प्ति, that is of the *form* of प्रतिहार. Whatever exists of *Speech* as उप्र, that is of the *form* of उपद्रव (proximity to the end). Whatever exists of *Speech* as त्ति, that is of the *form* of निधान, , the ultimate refuge. He who propitiates सामन् as *Speech* in this manner, for him *Speech* yields deliverance, which is the quintessence of *Speech* and becomes endowed with prosperous and satisfied.

Bhashya:

आदिः कल्पादिहेतुत्वात् क्रोडात्मा केशवः स्वयम् | दुष्टोपद्रवकर्तृत्वात् नारसिंहः उपद्रवः | इति च | हुंकारसहिते वाक्ये प्रद्युम्नस्तु सदा स्थितः | आकारयुक्ते वाराहो वासुदेवः प्रसंयते | नारायणस्तथोद्युक्ते प्रतीयुक्तेऽनिरुद्धकः | उपयुक्ते नृसिंहश्च नीति संकर्षणस्तथा | अभावे यावदेते स्युस्तावततद्वैवतं स्मृतम् | एवं सप्तविधं विष्णुं य उपास्ते सदा विभूम् | वाडनामा भगवांस्तस्य भवेत्सर्वार्थदोहकृत् | इति च |

Since he is originator of the creation, *Keshava* himself in the form of boar is the beginning. Since he creates obstructions for the evil beings, *Narasimha* is the referred as उपद्रवः, *thus having been declared*. In every beginning with हुंकार, there always exists *Pradyumna*. In the *form* of अ, exists

Varaha, the Boar. In the *form* of उत् exists *Narayana*, in the *form* of प्रति, exists *Aniruddha*, in the *form* of उप, exists *Narasimha*, in the *form* of नि, exists *Sankarshana*. He who propitiates *Vishnu* in this manner, *Speech* as the embodiment of the resplendent Lord becomes fulfilled of all desires.

// इति द्वितीयोध्यायः अष्टम खण्डः //Thus ends the Eighth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

नवमःखण्डः

The Ninth Section

Upanishad:

अथ खल्वमुमादित्यं सप्तविधं समोपासीत् | सर्वदा समः तेन साम | मां प्रति मां प्रतीति सर्वेण समः तेन साम | तस्मिन्निमानि सर्वाणि भूतानि अन्वायत्तानीति विद्यात् |

Now, one should propitiate *Sun* as साम् having seven *forms*. Since he is same in all circumstances he is साम, he is same with every one since every ones says, *he looks at me, he looks at me*. One should know that every being here depends on him.

Bhashya:

आदित्यस्थं परं विष्णुं ध्यायेदादित्यनामकं | सप्तरूपं साम चासौ सर्वदा समरूपतः | सवेषां मां प्रतीत्येव दृष्टिसाम्याच्च साम सः | दृष्टिसाम्यं मण्डलस्य विष्णुस्तस्य च कारणं | तस्मिन्निमानि भूतानि सर्वाणैवाश्रितानि हि |

The supreme *Vishnu* who dwells in the Sun should be propitiated as आदित्य. Becoming manifest in seven *forms* he is same and similar in all *forms*. Since every ones experiences that *he looks at him alone*, he is same and similar for all. For this singular perception *Vishnu* is the reason. All the creatures take refuge in *Vishnu* who dwells in आदित्य.

Upanishad:

तस्य यत् पुरोदयात् स हिंकारः | तदस्य पशवोऽन्वायत्ताः | तस्मात्ते हिंकुवन्ति | हिंकार भाजिनो ह्येतस्य साम्नः | अथ यत् प्रथमोदिते स प्रस्तावः | तदस्य मनुष्या अन्वायत्ताः | तस्मात् ते प्रस्तुति कामाः प्रशंसाकामाः | प्रस्तावभाजिनो ह्येतस्य साम्नः | अथ यत् संगमवेलायां स आदिः | तदस्य वयांसि अन्वायत्तानि | तस्मात् तान्यंतरिक्षेऽनारंभणान्यादाय आत्मानं परिपतन्ति | अदिभाजिनो ह्येतस्य साम्नः | अथ यत् संप्रति मध्यंदिने स

उदगीथः | तदस्य दएवा अन्वायत्ता | तस्मात् ते सत्तमाः प्राजापत्यानाम् उदगीथभाजिनो ह्येतस्य साम्नः | अथ यदूर्ध्वं मध्यदिनात् प्रागपराह्णात् स प्रतिहारः | तदस्य गर्भा अन्वयत्ताः | तस्मात् ते प्रतिहृताः नावपद्यन्ते | प्रतिहारभाजिनो ह्येतस्य साम्नः | अथ यदूर्ध्वं अपराह्णात् प्रागस्तमयात् स उपद्रवः | तदस्याऽरण्या अन्वायत्ताः | तस्मात् ते पुरुषं दृष्ट्वा कक्षं श्वभिमित्युपद्रवन्ति | उपद्रव भाजिनो ह्येतस्य साम्नः | अथ यत् प्रथमास्तमिते तन्निधनं | तदस्य पितरोऽन्यायत्ताः | तस्मात् तान् नि दधति | निधन भाजिनो ह्येतस्य साम्नः | एवं खल्वमुमादित्यं सप्तविधं सामोपास्ते |

What he exists before he dawn is as हिं. On this depend the animals, therefore, they utter the syllable – हिं, partaking assuredly in the syllable – हिं of साम्न. What he exists soon after he dawns is as प्रस्ताव. On this depend the human beings, therefore, they desire praise, desire adulation, partaking assuredly in प्रस्ताव of साम्न. What he exists when the time gathering the cows come, is as आदिः. On this depend the birds, therefore, they hold themselves without support in the mid-region and fly around, partaking assuredly in आदि of साम्न. What he exists when it is mid-day, is as उदगीथ. On this depend the divinities, therefore are best among *Prajapati's* progeny, partaking assuredly in आदि of साम्न. What he exists when it is past mid-day and before noon, is as प्रतिहार. On this depend all the foetuses, therefore they are aloft not dropped down, partaking assuredly in प्रतिहार of साम्न. What he exists when it is past noon and before sunset, is as उपद्रव. On this depend all the wild animals, when they see human beings they run to take refuge in their holes, partaking assuredly in उपद्रव of साम्न. What he exists when it is after the sun sets, is as निधन. On this depend all the ancestors, therefore people lay them on *kusha* grass, partaking assuredly in निधन of साम्न.

Bhashya:

उदयात् पूर्वमेवासौ भवेत् प्रद्युम्ननामकः | पश्चाधारस्तदात्मासौ वासुदेवस्थतोदये | आश्रयश्च नृणां तत्र वराहः संगवे तु सः | तत्र पक्ष्याश्रयो विष्णुः तथा नारायणाभिदः | मध्यन्दिने स धाधारो देवानां च चत तः परम् | अनिरुद्ध स आधारो गर्भस्थानां सदैव हि | ततः परं नृसिंहाख्यः स अण्ण्याश्रयो मतः | अथास्तमित वेलायां स संकर्षण ईरितः | आश्रयः स पितृणां च सप्तात्मकमुपास्य तं | प्राप्नोति परमं स्थानं मुक्तः संसारसागरात् | इति च |

Before dawn, the resplendent is the refuge as *Pradyumna*, thereafter when the Sun rises as *Vasudeva* he is refuge of the human beings. Later in the morning as *Varaha* he is refuge to the birds. At mid-noon as *Narayana* he is refuge to the divinities, Thereafter as *Aniruddha* he is ever a refuge for all fetuses and later when the Sun sets as *Narasimha* he is refuge to the wild animals. When night falls he as *Sankarshana* he is refuge to ancestors. Whoever propitiates Hari in his seven forms he assuredly becoming delivered from primordial world reaches the supreme world.

हिंकारानामानमाश्रितत्वात् हिंकुवन्ति | प्रस्तावाश्रयत्वात् | प्रसूतिकामाः प्रारंभकामाः प्रशंसाकामाश्च | प्रारंभवतारत्वात् प्रशंसादेवतात्वाच्च तस्य | सर्वाधारत्वात् वराहस्य तदाधाराणां पक्षिणामनाधारेणैव गमनं |

नारायणनामार्थत्वेन सर्वगुणपूर्वोपासनादेव सर्वोत्तमा देवाः | इतर मूर्तिनामपि सर्वगुणपूर्वोपासने नारायणोपासनमेव भवति | सर्वगुणपूर्वार्थत्वान्नारायण शब्दस्य |

Having taken refuge in *Pradyumna*, symbolized as हिकार, animals make intelligent noises like हिं. Having taken refuge in *Vasudeva*, being the first manifest form and being praised by divinities, symbolized as प्रस्ताव, human beings desire praise and adulation at the beginning. Birds fly freely in air without any support having taken refuge in *Varaha*. Accepting *Narayana* as the embodiment of entirety of attributes and having propitiated the resplendent symbolized as *Udgeetha*, the divinities became superior than others. Even other *forms* are propitiated considering them equally as embodiment of entirety of attributes then the same will be equally effective worship, because entirety of attributes is what is mean by the name *Narayana*. Therefore, propitiation of the alternative forms is not rejected for attaining the superior worlds.

अनिरुद्धाश्रयत्वात् गर्भाणां पितुः शरीरान्यत्र प्रतिहता अपि न विनश्यन्ति | वधन्ते च तत्रैव | अन्यद्धि भुक्तं जीर्यत एव | धाता गर्भं दधातु ते इति च श्रुतिः | धाता हि भगवान् अनिरुद्धः | विष्णुस्त्वष्टा प्रजपतिर्धाता इति चतुर्नू तयोह्युच्यन्ते | योनिक्लृप्तिर्वासदेवाद् रूपं संलर्षणाद् भवेत् | असेक कर्म प्रद्युम्नाद् अनिरुद्धाश्च धारणं | इति च | व्याप्तेविष्णुर्वासुदेवः त्वष्टा त्वेषात् द्वितीयकः | प्रजापतिः प्रजापातात् निषेकः पातनं ततः | प्रजपतिस्तस्तु प्रद्युम्नो धाता धारणकर्मतः | अनिरुद्ध इति प्रोक्तः कृष्णरामौऽपि तथाश्विनौ | इति च |

Being under refuge of *Aniruddha*, the life that exists in the womb even though has travelled from father to the mother does not get destroyed, on the other hand grows. Other things like food etc entering the mother's body become digested, as I commonly known. Since *Aniruddha* gives he is the protector as per scriptural statement, धाता गर्भं दधातु ते. Protetor is assuredly *Aniruddha*, *Vishnu*, *Tvashta* and *Prajapati* thus becoming the four persons designated धाता. From *Vasudeva* the womb becomes cleansed, By *Sankarshana* the life acquires a gross form, By *Pradhyumna* the babe becomes delivered and by *Aniruddha* it is protected, *thus having been mentioned*. From the root विश् to pervade the word विष्णु having come, it denotes *Vasudeva* himself. त्वष्टा being luminous is the second one, delivering प्रजा, प्रजपति is *Pradyumna* and since he supports the womb, the supporter is *Aniruddha*, thus are all the names *Krishna*, *Rama*. Here अश्विनौ means the two - *Krishna ad Rama*.

कक्षश्वभ्रे नृसिंहस्य सदाऽवस्थितिकारणात् | द्रवन्ति कक्षश्वब्राभ्यां तदज्ञानेऽपि रक्षणात् | मृगा भीता यतस्तेषां नृसिंहस्त्वाश्रयः सदा | पितृणामाश्रयो यस्मात् सत्कर्षण उदाहृतः | अतस्तान् प्रति पिण्डादीन् निदधत्यज्ञका अपि | अन्यथा तत् मृतानां तु कुत एवोपतिष्ठति | इति च | न रूपाणां विशेषोऽस्ति गुणतो नामतोऽपि वा | तथापि तत्प्रियं नाम नारायण इति स्म ह | विशेषतः समस्तानां नाम्नां तस्यार्थ एव तु | विज्ञायते गुणैः पूर्तिर्नामसाम्यं यथा तदा | इति च | नाम्नो नरायणाख्यास्य गुणैः पूर्तिं हि देवताः | विज्ञाय र्थमुपास्यैव सर्वाधिक्य मवापिरे | इति च |

Narasimha's dwelling place exists always within the forest cave. Therefore frightened of human beings animals rush towards the cave for shelter without being aware of his existence. And

though they are not aware he alone is the protector, even as *Sankarshana* is refuge for the departed ancestors. Therefore, how would the departed ancestors receive oblations offered even by ignorant descendants? There exists no difference in between the attributes and the names of the resplendent one. Even then the name *Narayana* is specially more treasured than any other name, in other words the name *Narayana* signifies the quintessence of the meaning suggested by all other names. In fact being wise of the quintessence of the name *Narayana* the divinities attained supreme position.

// इति द्वितीयोध्यायः नवमःखण्डः //

Thus ends the Ninth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

दशमःखण्डः

The Tenth Section

Upanishad:

अथ खल्वात्म संमितं अतिमृत्यु सप्तविधं सामोपासीत् | हिंकार इति त्र्यक्षरं | प्रस्ताव इति त्र्यक्षरं | तत् समं | अदिरिति द्व्यक्षरं | प्रतिहार इति चतुरक्षरं | तत् इहैकं तत् समं | उद्गीथ इति त्र्यक्षरं | उपद्रव इति चतुरक्षरं | त्रिभिः स्त्रिभिः समं भवति | अक्षरमतिशिष्यते | त्र्यक्षरं तत् समं | निधनमिति त्र्यक्षरं | तत् सममेव भवति | तानि ह वा एतानि द्वाविंशतिरक्षराणि |

Now, one should propitiate the resplendent one as सामन् having seven *forms* as one who being similar to himself and to no one else, is free from death. The syllable हिं has three letters and so does प्रस्ताव, therefore they are same. आदि has two letters, प्रतिहार has four letters and one letter is taken from one the two become same. उद्गीथ has three letters, प्रतिहार has four letters. Three and three become similar, with one letter remaining. Having three letter the two become similar. निधन has three letters, that also becomes similar, the total becoming twenty –two letters. With the twenty four letters one obtains the Sun, verily the Sun being the twenty first from here. With the twenty second one conquers transcending the Sun. That is the Bliss. That is without any sorrow. The one who propitiates सामन् having seven *forms*, being similar to oneself, and free from death attains success over the Sun, indeed success transcending the success of the Sun.

Bhashya:

यस्यान्यः सदृशो नास्ति स्वरूपाणि समानि च | स आत्म सम्मितो विष्णरतिमृत्यरमत्युतः | प्रद्युम्नादि स्वरूपेण स विष्णुः सप्तधा स्थितः | समानि तानि सर्वाणि ज्ञानानंदवलैस्तथा | ज्ञानादित्रयवाचीनि त्रयक्षराण्यपि सर्वशः | हिंकारादीनि नामानि सर्वेषामपि सर्वशः | आदिनाम्नः प्रकारस्तु योज्यः स्यात् प्रतिहारतः | तेन त्रयक्षरमेव स्यात् नामद्वयमपि प्रभोः | उपद्रवे तु वःकारो यद्यपि व्यतिरिच्यते | नाम नारायणस्यैव सोऽपि क्षीराब्धिशायिनः | व्यञ्जनस्वरसर्गैस्तु सोऽपि ज्ञानादिवाचकः | त्रिवद्वत्वात् समः सोऽपि ज्ञानादैः पुरुषोत्तमः |

There is no one similar to *Vishnu*. All his manifestation are also similar. Therefore *Vishnu* is self-satisfied. There no death for him, since he transcends *Death* itself. He is manifest in *Pradyumna* and such other seven forms. In all those form he is similarly endowed with *Wisdom*, *Bliss* and *Strength*. In his every form of *Wisdom*, *Bliss* and *Strength* he manifests in three letters. हिंकारा and all the rest encompass every thing in every manner. When आदि and प्रतिहार are enjoined together, each one would be having three letters each. In उपद्रव the letter व is additional one, even then it suggests *Vishnu* alone. There being व्यञ्जन, स्वर and सर्ग *Wisdom*, *Bliss* and *Strength* come to suggested, similar to other names. Therefore, *Purushottama* becomes manifest as *Wisdom*, *Bliss* and *Strength*.

Upanishad:

एकविंशत्याऽऽदित्यमाप्नोति | एकविंशो वा इतोऽसावादित्यः | द्वाविंशेन परमादित्याज्जयति | तन्नकां तद्विशोकः |

With the twenty first letter one obtains the Sun, verily, the Sun is the twenty-first from here. With thwenty second heconquers what is beyond the Sun. That is Bliss, that is sorrowless.

Bhashya:

वःकारार्थ परिज्ञानात् प्राप्योऽभिधशयनः प्रभुः | एकविंशार्णविज्ञानात् प्राप्योऽस्यौ सूर्यमण्डले | स एव भगवान् विष्णुः द्वाविंशदूपवान् यतः | तान्येव सप्तरूपाणि विभिद्यन्ते त्रिधा त्रिधा | एकः पयोऽब्धिशयनः इति द्वाविंशतिः प्रभोः | प्रद्युम्नाद्यास्तु चत्वारो द्विपण्मासेषु संस्थिताः | त्रिंशः त्रिंशः केशवाद्या वसंतादिषु पञ्चमः | रूपद्वयं तु षष्ठस्य स्थितं मत्स्यादि पञ्चकं | तृतीयं पृथिवीसंस्थं जामदहन्याख्यमेव तत् | अंतरिक्ष द्यु सूयेषु सप्तमस्य त्रिधा तनुः | रामः कृष्णः कल्किरिति तत् ज्ञानात् तान्यवाप्य च | द्वाविंशेन पयोब्धिस्थं प्राप्यते रूपमक्षरं | एतद् द्वाविंशकं रूपं नाकं चासुखवर्जनात् | पूर्णानंदस्वरूपत्वात् विशोकं शोकनाशनात् | इति सामसंतायाम् |”

One who performs actions knowing the meaning of the letter वः, obtains the proximity of the Lord reclining in the milky ocean; knowing the meaning of the twenty first letter one obtains the orb of the Sun, He verily is *Vishnu* endowed with twenty two forms, of them seven forms become manifest in triple forms, one as the Lord reclining in the milky ocean is the twenty second form. *Pradyumna*, *Vasudeva*, *Varaha* and *Narayana* these quadruple forms regulate the twelve months (चैत्र, वैशाख, ज्येष्ठ, आषाढ, श्रावण, भाद्रपद, अश्विन, कार्तिक, मार्गशीर्ष, पौष, माघ and फाल्गुन) becoming manifest each as the triple forms - *Keshava* and the rest. *Aniruddha* in quintuplate forms - (वसंत,

ग्रीष्म, वर्ष, शरत्, हेमन्त and शिशिर), *Narasimha* as the sixth regulates earth. *Sankarshana* manifests as राम, कृष्ण and कल्की regulating the heaven, the Space and the orb of the Sun. Being wise ion Wisdom of these twenty one *forms* he access tho the immutable Lord dwelling the miky ocean, which state is free from suffering and endowed with Bilss of Awareness, *thus in Samasamhita*.

Upanishad:

आप्नोतीहादित्यस्य जयं | परो हास्यार्थदित्यजयाज्जयो भवति स य एतदेवं विद्वानात्मसम्मितमतिमृयु सप्तविधं सामोपास्ते सामोपास्ते |

Propitiating with knowledge of the significance of the twenty second syllable one obtains proximity with the resplendent Lord reclining on *Shesha*, with knowledge of the significance of the twenty first syllable one obtains proximity with him in the Sun's orb.

Bhashya:

प्राप्नोति हादित्यस्य जयं | इह पृथिव्यादिषु स्थित भगवत्प्राप्तावप्यादित्यस्य एव प्राप्यते ऐक्यात् | परो हास्यादितस्य जयज्जयो भवति | आदित्यस्थस्यादित्यनाम्नो भगवतः प्राप्या परो जयः रूपान्तरप्राप्तिरपि भवति | स्वरूपमेकं प्राप्तस्तु विष्णोः स्यात् सर्वरूपगः | ऐक्यात् तथापि संप्राप्तिरेव बहूपास्त्या सुखधिकी | इति च | जयो नाम प्राप्तिरेव | धनजिते स्वर्जिते सत्राजिते इत्यादिवत् | केशवादिरूपेण ललाटादिषु स्थितेः इव एकविंश इत्युच्यते | चित्रादियोगदातृत्वात् मासनामा स्वयं हरिः | लोकः प्रकाशरूपत्वादादित्यश्चादनादपाम् |

Obtains success having proximity with the one dwelling in the Sun. The resplendent One dwelling in earth and the rest is obtained similarly as one dwelling in the Sun, obtaining in the Sun superior success. With superior success obtained from the resplendent one dwelling in the Sun, he becomes transformed. Becoming wise in *Wisdom* of the One, *Vishnu* becomes obtained in all forms. Being similar to the One all become realized. Success means obtaining, as in the case of success in the worlds, success over *self*, success in performance of actions. In the form of *Keshava* posited on the forehead, thus is the twenty first *form* spoken. As one enjoining *Chitra* and other stars the resplendent one assuredly as *Chaitra* and other months is the luminous one drinks water he is *Aditya*.

// इति द्वितीयोध्यायः दशमःखण्डः //

Thus ends the TenthSection of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

एकादश खण्डः

The Eleventh Section

Upanishad:

मनो हिंकारः | वाक् प्रस्तावः | चक्षुरदिगीथः | श्रोत्रं प्रतिहारः | प्राणो निधनं एतत् गयत्रयं प्राणेषु प्रोतं | स य एवमेतत् गयत्रं प्राणेषु प्रोतं वेद प्राणी भवति | सर्वमायुरेति | ज्योर् जीवति | महान् प्रजया पशुर्भवति | महान् कीर्त्या | महामनाः स्यात् | तद् वतम् |

The mind is the syllable हिं, speech is प्रस्तावः, eye is उदगीथ, ear is प्रतिहार, breath is निधन. This is the *Gayatri* chant woven in *prime breaths*. He who knows in this manner that *Gayatri* is established in *prime Breaths* becomes the possessor of *prime Breaths*, lives well, reaches the full span of his life, becomes great in offspring, great in cattle, great in fame. One should be great minded. That is the discipline.

Bhashya:

प्राणसंस्थे हरौ प्रोतं गयत्रं साम सर्वदा | तद्वाचकं नियन्यं चेत्यतः प्रोतमितीयेते | प्राणस्थविष्णोः सामिप्यात् तत्स्थमेतदतीर्यते | क्वचिन्निर्देशसामीप्यात् विष्णोरेतफितीर्यते | इति च | प्राणविष्णुलाल्यत्वात् प्राणेत्येवाभिधीयते | मोक्षस्तु सर्वमायुः स्यात् नित्यत्वात् ज्योक् समस्तवित् | इति च |

प्राण - *Breaths* dwelling in *Hari* become manifest ever as *Gayatri*. Regulating through speech the primordial world come to be organized. *Hari* dwelling in प्राण, *Breaths*, proximity of *Gayatri* becomes easily identifiable. Therefore, with such identification, *Gayatri*, verily is *Vishnu* becomes experienced. Since *Vishnu* dwelling within the प्राण, *Breaths*, becomes resurgent the animate creatures come to known as प्राणि. श्रमायुः does not suggest long life of the gross-body but long duration in deliverance, ज्योम् जीवति means lives as one wise in *Wisdom*.

// इति द्वितीयोध्यायः एकादशखण्डः //

Thus ends the Eleventh Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

द्वादश खण्डः

The Twelfth Section

Upanishad:

अभिमन्थति स हिंकारः | धूमो जायते स प्रस्तावः | ज्वलति स उद्गीथः | अंगारा भवन्ति स प्रतिहारः | उपशाम्यति तन्निधनं | संशाम्यति तन्निधनं | एतद् रथन्तरमग्नौ प्रोतं | स य एवमेतद् रथन्तरमग्नौ प्रोतं वेद ब्रह्म वर्चस्व्यन्नदो भवति | सर्वमायुरेति | ज्योक जीवति | महान् प्रजया पशुर्भवति | महान् कीर्त्या | न प्रत्यङ् अग्निाचामेत् | न निष्ठिवेत् | तद् व्रतम् |

Rubbing the fire-sticks together (for producing fire) is हिं, the resultant smoke is प्रस्ताव, the blaze is उद्गीथ, the burning ember is प्रतिहार, the extinction is निधन. This is रथन्तर, fire. He who knows in this manner the रथन्तर chant established in fire, becomes radiant with *vedic* Wisdom, well nourished, lives well, reaches the full span of his life, becomes great in offspring, great in cattle, great in fame. One should not take sip of water or spit in fire. That is the discipline.

Bhashya:

मन्थनादिस्थितं यस्तु तन्नामनं गरिं परम् | ततक्रियैकहेतुत्वात् योऽग्नौ ध्यायेज्जनार्दनं | रथन्तराश्रयं पञ्चरूपं सत् ।
विनुच्यते | इति च |

The One who dwells in performance of rubbing the sticks etc, the One who is the prime initiator of those performance of actions, is verily the supreme *Hari*. The one who propitiates *Janardana* in his five forms as the object of propitiation, through performance of those actions, he becomes delivered, *thus it having been said*.

// इति द्वितीयोध्यायः द्वादश खण्डः //

Thus ends the Twelfth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

त्रयोदश खण्डः

The Thirteenth Section

Upanishad:

उपमन्त्रयते स हिंकारः | ज्ञापयते स प्रस्तावः | स्त्रिया सह शेते स उदगीथः | प्रति स्त्रिया सह शेते स प्रतिहारः |
कालं गच्छति तन्निधनं | पारं गच्छति तन्निधनं | एतद् वामदेव्यं मिथुने प्रोतम् | स य एवमेतद्वामदेव्यं मिथुने प्रोतं
वेद मिथुनी भवति | मिथुनान्मिथुनात् प्रजायते | सर्वमायुरेति | ज्योग् जीवति | महान् प्रजया पशुभिर्भवति | महान्
कीर्त्या | न काञ्चन परिहार्येत् | तद् व्रतम् |

One summons, that is हिं, one requests, that is प्रस्ताव, one lies along the woman, that is उदगीथ, one lies on the woman, that is प्रतिहार, one completes the sexual performance, that is निधान, one reaches the conclusion, that is निधान. This is the वामदेव chant established on sexual performance. He who knows in this manner the वामदेव chant established in sexual performance, come to perform sexual act, procreates himself, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not despise women. That is the discipline.

Bhashya:

मिथुनस्थं पञ्चरूपं ध्यात्यैव पुरुषोत्तमं | अत्यागी च स्वभाराण्यां मुच्यते नात्र संशयः | इति च | मिथो नयतीति मिथुनं भगवान् |

The one who propitiates the *supreme being*, पुरुषोत्तम established in the five forms in sexual performance, becomes truly delivered, never deserting his wife, *thus having been said*. He, the resplendent one, enjoins the two in sexual performance.

// इति द्वितीयोध्यायः त्रयोदश खण्डः //

Thus ends the Thirteenth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

चतुर्दश खण्डः

The Fourteenth Section

Upanishad:

उद्यन् हिंकारः | उदितः प्रस्तावः | मध्यन्दिन उदगीथः | अपराह्णः प्रतिहारः | अस्तं यानिधनं | एतद् बृहदादित्ये प्रोतं | स य एवमेतद् बृहदादित्ये | प्रोतं वेद तेजस्वी अन्नदो भवति | सर्वमायुरेति | ज्योग् जीवति | महान् प्रजया पशुर्भवति | महान् कीर्त्या | तपन्तं न निन्देत् | तद् व्रतम् |

When Sun dawns, that is हिं, when Sun rises, that is प्रस्ताव, when it is mid-day, that is उदगीथ, when it is noon, that is प्रतिहार, when Sun sets that is निधान, that is बृहत् established in the Sun. He who knows in this manner the वामदेव chant established in the Sun becomes refulgent, well nourished, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should decry the blazing Sun. That is the discipline.

// इति द्वितीयोध्यायः चतुर्दश खण्डः //

Thus ends the Fourteenth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

पञ्चदश खण्डः

The Fifteenth Section

Upanishad:

अभ्राणि संप्लवन्ते स हिंकारः | मेघो जायते स प्रस्तावः | वर्षति स उदगीथः | विद्यातते स्तनयति स प्रतिहारः |
उद्गृह्णाति | तन्निधनन्त् | एतद् वैरूपं पर्जन्ये प्रोतं | स य एवमेतद् वैरूपं पर्जन्ये प्रोतं वेद विरूपान् सरूपांश्च
पशूनवरुन्धे | सर्वमायुरेति | ज्योग जीवति | महान् प्रजया पशुभिर्भवति | महान् कीर्त्या | वषन्तं न निन्देत् ऽ तद्
व्रतम् |

When mists come together, it is हिं, when clouds gather, it is प्रस्तावः, when rains fall, it is उदगीथः,
when lightening flashes and thunder roars, it is प्रतिहारः, when rains stop that is निधानः. This is वैरूप्य
chant that is firmly established as rain. He who knows in this manner the वैरूप्य chant established
in the clouds, obtains cattle having various forms and various colours, reaches the full span of

his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the rains. That is the discipline.

// इति द्वितीयोध्यायः पञ्चदश खण्डः //

Thus ends the Fifteenth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

षोडश खण्डः

The Sixteenth Section

Upanishad:

वसंतो हिंकारः | ग्रीष्मः प्रस्तावः | वर्षा उद्गीथः | शरत् प्रतिहारः | हेमन्तानिधनम् | एतद् वैराज्यं ऋतुषु प्रोतं
वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन | सर्वमयुरेति | ज्योग्य जीवति | महान् प्रजया पशुभिर्भवति | ऋतून् न
निन्देत् | तद् व्रतम् |

Spring season is हिं, summer season is प्रस्तावः, rainy season when rains fall, it is उद्गीथः, autumn season is प्रतिहारः, winter is निधनः. This is वैराज्य chant firmly established in seasons. He who knows in this manner the वैराज्य chant established in the seasons shines with offspring, cattle and the lustre

of sacred Wisdom, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the seasons. That is the discipline.

// इति द्वितीयोध्यायः षोडश खण्डः //

Thus ends the Sixteenth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

सप्तदश खण्डः

The Seventeenth Section

Upanishad:

पृथिवी हिंकारः | अन्तरिक्षं प्रस्तावः | द्यौरुद्गीथः | दिशः प्रतिहारः | समद्रो निधनम् | एताः शक्वर्यो लोकेषु प्रोताः | स य एतमेता शक्वर्यो लोकेषु प्रोता वेद लोकी भवति | सर्वमायुरेति | ज्योग् जीवति | महान् प्रजया पशुर्भवति | महान् कीर्त्या | लोकान् न निन्देत् | तद् व्रतम् |

Earth is हिं, mid-region is प्रस्तावः, sky is उद्गीथ, quarters are प्रतिहार, ocean is निधान. This is शक्वरी chant firmly established in worlds. He who knows in this manner the शक्वरी chant established in the

worlds, becomes possessed with worlds, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the worlds. That is the discipline.

// इति द्वितीयोध्यायः सप्तदश खण्डः //

Thus ends the Seventeenth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

अष्टादश खण्डः

The Eighteenth Section

Upanishad:

अजा हिंकारः | अवयः प्रस्तावः | गाव उदगीथः | अश्वा प्रतिहारः | पुरुषो निधनम् | एता रेवत्यः पशुषु प्रोताः |
स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान् भवति | सर्वमायुरेति | जोग् जीवति | महान् प्रजया पशुभिर्भवति |
महान् कीर्त्या | पशून् न निन्देत् | तद् वत्तम् |

The goat is हिं, the sheep is प्रस्तावः, the cow is उदगीथ, the horse is प्रतिहार, the human being is निधान. This is रेवति chant firmly established in animals. He who knows in this manner the रेवति chant established in animals, becomes possessed of animals, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the animals. That is the discipline.

// इति द्वितीयोध्यायः अष्टादश खण्डः //

Thus ends the Eighteenth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

एकोनविंश खण्डः

The Nineteenth Section

Upanishad:

लोम हिंकारः | त्वक् प्रस्तावः | मांसमुद्गीथः | अथि प्रतिहारः | मज्जा निधनम् | एतद् यज्ञायज्ञेयमंगेषु प्रोतं वेद
अंगी भवति | नांगेन विमूर्च्छति | सर्वमायुरेति | ज्योग् जीवति | महान् प्रजया पशुभिर्भवति | महान् कीर्त्या |
संवत्सरं मज्ञो नाशिनायात् | तद् वतम् |

Hair is हिं, skin is प्रस्तावः, flesh is उद्गीथ, bone is प्रतिहार, marrow is निधन. This is याज्ञवल्क्य chant firmly established in the parts of the body. He who knows in this manner याज्ञवल्क्य chant established in the parts of the body, becomes equipped with effective limbs, does not become defective in limbs, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not eat marrow for one year. That is the discipline.

// इति द्वितीयोध्यायः एकोनविंश खण्डः //

Thus ends the Nineteenth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

विंश खण्डः

The Twentieth Section

Upanishad:

अग्निर्हिंकारः | वायुः प्रस्तावः | आदित्य उदगीथः | नक्षत्राणि प्रतिहारः | चन्द्रमा निधानं | एतद् राजनं देवतासु प्रोतं | स य एवमेतद्राजनं देवतासु प्रोतं वेद एतासामेव देवतानां सलोकतां सार्ष्टितां सायुज्यं गच्छति | सर्व मायुरेति | ज्योग् जीवति | महान् प्रजया पशुभिर्भवति | महान् कीर्त्या | ब्राह्मणान् न निन्देत् | तद् वतम् |

Fire is हिं, air is प्रस्तावः, Sun is उदगीथ, stars, the प्रतिहार, moon is निधान. This is राजन् chant firmly established in divinities. He who knows in this manner राजन् chant established in divinities, attains the spheres of these divinities, their splendor and their proximity, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the men of Wisdom (Brahmins). That is the discipline.

// इति द्वितीयोध्यायः विंश खण्डः //

Thus ends the Twentieth Section of the Second Chapter.

// अथ द्वितीयोध्यायः //

Thus begins the Second Chapter.

एकविंश खण्डः

The Twenty first Section

Upanishad:

त्रयी विद्याहिंकारः | त्रय इमे लोकाः स प्रस्तावः अग्निर्वायुरादित्यः स उद्गीथः | नक्षत्राणि वयांसि मरीचयः स प्रतिहारः | सर्पा गन्धर्वाः पित रस्तत् निधनं | एतत् साम सर्वस्मिन् प्रोतं | स य एव मेतत् साम सर्वस्मिन् प्रोतं वेद सर्वं ह भवति | तदेष श्लोकः | यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति | यस्तद्वेव स वेद सर्वं सर्वा दिसो बलिमस्मै हरन्ति | सर्वमस्मीत्युपासीत | तद् व्रतम् |

The three sources of *Wisdom* represent the हिं, the three worlds represent the प्रस्तावः, Fire, Air and the Sun represent the the उद्गीथ, stars, birds and the light represent the प्रतिहार, serpents, *gandharvas* and the ancestors represent the निधन. This is साम chant firmly established in all. He who knows in this manner साम chant established in all, attains all. Of this there is this verse. There is nothing else greater than these five forms off three each. He knows this knows all. All the quarters bring him gifts. He should worship the supreme Self as every that is. That is the discipline.

Bhashya:

आदित्यनाम्नि पञ्चात्मन्यभिध्याते जनार्दने | पर्जन्यनाम्नि चत्वारिख्ये लोकाख्ये पशुसंज्ञके | अंगाख्ये देवताख्ये च सर्वा ख्ये च प्रतिष्ठितं | बृहदाद्यं च यो वेद मुच्यते नात्र संशयः | समुद्रेकात् समुद्रस्तु देशनाद् दिश उच्यते | लोपकत्वात् लोमथ च स्यात् तवोरूपस्त्वगुच्यते | मादनात् साररूपत्वात् मांसोऽस्थित्वासनात् स्थिरं | मदस्य जननात् मज्जा सोऽगमंतिगतत्वतः | वायुः ज्ञानात् तथाऽऽयुष्ट्वात् नक्षत्रं च स्वतन्त्रतः | चन्द्रमा परमानन्दात् त्रैविद्यो ज्ञानरूपतः | वयांसि व्ययनाच्चैव वित्याकासस्थतोच्यते | तत्रायनाद्वयः प्रोक्तो मरीचिमितरुक्त्वतः | सर्पः सर्पणहेतुत्वात् गन्धर्वो गोधरत्वतः | पिता स सृष्टि हेतुत्वात् सर्वं पूर्णगुणत्वतः | एतैर्नामभिरुद्दिष्टो भगवान् पुरुषोत्तमः | इति च |

The one who knows *Janardana* as the one in whom the Sun and others and the five forms are firmly established, for him deliverance is assured, of this there are never ever any doubts. Having possessed entirety of attributes he is known as the Ocean, having directed the creatures he is known as the objective, being the exterminator he is known as the hair, being luminous he is known as the skin, being accumulated he is known as flesh, being steady he is known as the bones, being near he is known as the limb, being wise and energizer he is known as *Vayu*, reveling independently he is known as the star, being exceedingly pleasing he is known as the moon, as the wise one of the three sources of *Knowledge*, he is known as the three-dimensional *Wisdom*, वि means sky, traversing is said to be व्ययन, therefore वयः being self-luminous he is known as मरीचि, being ever moving he is known as सर्प, serpent, being guardian of the earth he is known as *gandharva*, being the foundation he is known as ancestor, possessed entirety of attributes he is all-comprehensive, with such identification the resplendent supreme person - पुरुषोत्तम is known.

यादृश्येवोन्नतिर्योग्या तस्याः स्वात्मनाऽऽयति | सर्व भावस्तु विज्ञेयो न तु सर्वस्वत्पता | इति च | न च सर्व स्वरूपता पुरुषार्थः | नारकित्वादेरपि प्राप्तेः | न च अर्थान्तरकल्पना युक्ता | प्रमाणाभावात् | असनान्मितिरूपत्वाद् अस्मीत्युक्तः परो हरिः | तं सर्व इत्युपासीत पूर्णता सर्वता स्मृता | इति च | सर्वमस्मीत्युत्तमपुरषत्वे तेभ्यो न ज्यायः परमन्यदस्ति इति ज्यायःपरशब्दौ व्यर्थौ अन्यस्यैवाभावात् | अतस्ततोऽन्यदस्तीति सिद्धं | अतस्ततोऽन्यत् परमज्याय एव नास्ति | ज्यायो लक्ष्मीविद्यते | परमज्यायस्तु भगवानेव |

(In 'स य एव मेतत् साम सर्वस्मिन् प्रोतं वेद सर्वं ह भवति ') सर्वभाव is to be understood as advancement lead by the *supreme Self* according to one's capacity, no suggestion is intended that the one becomes similar to the *supreme Self* in entirety of attributes. Becoming similar to the *supreme Self* cannot be the objective of a Person. Assuming otherwise will be sinking in ignorance. Therefore, accepting any other meaning will be improper, in the absence of substantiating evidence. Having the form of exterminator and the form of Wisdom, the supreme Hari is one referred as अस्मि, and he alone is propitiated fully and always. On the contrary if अस्मि is understood as relating to the seeker, then the subsequent words like ज्याय, परं तेभ्यो नान्यदस्ति become redundant. Or there could be others who are superior becomes established. On the contrary there are no one superior, even *Lakshmi*. Therefore the word अस्मि is in reference to the resplendent Lord and to none other.

जीवैक्यांगीकारे यस्तद्वेदेति तच्छब्दोऽप्ययुक्तः | तदा स्वात्मानं वेदेत्येव स्यात् | न च प्रसिद्ध भेदानुवादः | श्रुतिं विना तत् स्वरूपस्यैवासिद्धेः तदभेदस्यापि शयेनासिद्धिः | एकै ईश्वरस्य सज्ञानमस्तीति न तद्रूपस्य जीवनास्याज्ञानादिकं युज्यते | औपाधिक भेदांगीकारेऽप्युपाधिभयोरपि स्युः | उपाधि संबंधस्य समत्वात् | उपाधि संबंधस्यास्मिन् अन्यथा तस्मिन् अन्यथा इति विशेषार्थं अयं असौ इति भेदस्य उपाधिं विना स्वत एवापेक्षितत्वात् | अतः स्वतो भिन्नस्यैवोपाधिना विशेषो भवति |

That the words यस्तद्वेदेति suggest identity of the *individual self (Jiva)* with the *supreme Self* are improper, because in that event the distinct existence of the *supreme Self* from the *individual self (Jiva)* will amount to foundational rejection of the primary difference and तत् वेद – knowing *That* would be like saying स्वात्मानं वेद - knowing one's *own self itself*. Therefore, यस्तद्वेद does not contradict the essential difference between the *individual self (Jiva)* and the *supreme Self* well-confirmed in scriptures. Without assistance of the scriptures the true essence of तत् will not be revealed. If identity of the *individual self (Jiva)* with the *supreme Self* is accepted then even as the *supreme Self* is wise in entirety of Wisdom, even so the *individual self (Jiva)* will have to be consider as wise in entirety of Wisdom, and any possibility of ignorance in *individual self (Jiva)* will have to be discounted. And likewise if conditions of ignorance are accepted in the case of *individual self (Jiva)* then similar conditions of ignorance in the *supreme Self* will have to be accepted as corrolory. Since both are considered then imperfections like misery, would have to be accepted in the case of the *supreme Self*. Or even if one accepts imperfections in both the *individual self (Jiva)* and the *supreme Self* then the imperfections in the case of the *supreme Self* will have to be considered as different and distinct from those in the *individual self (Jiva)*. In which event even

in the case of naturally different entities imperfections will give rise to distinct identity for each entity.

यस्तु भिन्नः स्वतः खादिः तस्य भेदो ह्यबुद्धिनां | उपाधिभिर्ज्ञाप्य एव न तु भेदं स्वयं सृजेत् | उपाधिरप्यभिन्नस्य भेदं साधयितुं क्वचित् | न क्षमः सिद्धभेदस्य ज्ञापकः स्याद् अबुद्धिनाम् | आकाशा आप्यतस्त्वेते ह्यनन्ता अप्काणादिवत् | इति ब्रह्मतर्कः | अतो न जीवेशाभेदः | न तु देव स्वयं भूत्वा देवदेवं समर्चये | समान व्यवहारे हि न पूज्यः पूजको भवेत् | इति परमसंहितायां |

The natural difference between two events like the space within the pot and the space without appear for the ignorant as modification of the space within the pot and the space without, which is not the creation of the pot. The space within the pot and the space without, being indistinguishable and inseparable, is not possible to be distinguished and separated, like the drops of water or the space, both being immesurable, thus having been spoken in *Brahmatarka*. Therefore, modification does not create the distinction and separation between *the individual self* and *the supreme Self*. It is inconceivable that *the supreme Self* becoming the worshipper worships himself. In cases of similarity there is no possibility of one worshipping the other, *thus in Parana Samhita*.

अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्कमणु प्रमाणात् | प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठः | अन्यदेव तद्विदितादथो अविदितादधि | अन्यत्र धर्माधन्यत्राधर्मात् अन्यत्रास्मात् कृताकृतात् | अन्यत्र भूताश्च भव्याश्च यत्तत्त्वश्यसि तद्वद् | नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विधदाति कामान् | यथोदकं शुद्धे शुद्धमासिक्त तादृगेव भवति | इदं ज्ञानं मुपाश्रित्य मम साधर्म्यमागताः | सोऽश्नुते सर्वा कामान् सह ब्रह्मणा विपश्चिता | अधिपत्यमृते चैव भोगेन विषयेण च | आनन्दादीनृते मुक्ताः सर्वे ते ब्रह्मणः समाः | इत्यादेश्च |

For those who speak otherwise, there is no other course, since *the supreme Self* is unknowable by *the individual self* being infinitesimal than a miniscule atom. Therefore, it is preferable to consider *the supreme Self* as separate and distinct. *Know that one as different, separate and distinct as righteousness from unrighteousness, in every thing created and uncreated, the past and the future, the animate and the inanimate, the eternal and the transitory, the one among the many, the perceived and the unperceived, like pure water entering pure water, receiving this Wisdom come to righteousness, having come in that manner all desires become fulfilled, with Brahman becominh wise in Wisdom, becoming immortal, thus having been spoken variously. Leaving suzerainty, immortality in enjoyment of bliss and such other attributes, the delivered ones would like the resplendent one.*

प्रद्युम्नादीनि रूपाणि त्रीणि त्रिण्येव पञ्च च | ऋगादिस्थानभेदेन नित्याभिन्नानि चेतनात् | इति सामसंहितायाम् | दृष्टवस्तुनो मिथ्यात्वांगीकारे च युक्त्यपेक्षाः | न तु सत्त्वे | दृष्टस्य सत्यतायां तु युक्तिर्वाऽयुक्तिरेव वा | भूषणं तस्य मिथ्यात्वे युक्तभावोऽतिदूषणं | युक्तिश्चदोष एव स्यात् बलवन् मानवर्जिता | इति ब्रह्मतर्कः | न च शून्यत्व मिथ्यात्वयोः कश्चित् विशेषः | तत्प्रमाणाभावात् | अतः सत्य एव भेदः |

Manifesting in the five forms of *Pradyumna* and the others, the three *vedic* scriptures, the three *worlds* though separated and distinguished in many forms there is no separation or distinction in the quintessence of these *forms*. There is no substantiating evidence to say that the perceived differences are mere illusion, मिथ्या and not real, सत्य. Substantiating evidence should be available for stating the experienced things are illusory, though not required to the things which one experiences as सत्य, the existence. *Brahmatarka* states that existence or non-existence of irrefutable evidence for things which one experiences is of no substance. If there is no irrefutable evidence to declare self-certified and self-substantiated experiences as illusory, then that would be a great flaw, deficiency. There is no difference between असत्य and मिथ्या, there being no substantiating evidence. Therefore, difference and distinction between *individual self* (जीव) and *the supreme Self* (परमात्मा) exists and is real.

न च कदाचित् कस्यापि नासीदस्ति भविष्यतीति बुद्ध्यभावे व्यावहारिक सत्यमित्यत्रास्माकं विरोधः । तद्भावे च न शून्याद् विशेषः । सत्यमेनमनुविश्वे मदन्तीत्यादि श्रुतेश्च सत्यो भेदः । प्रपञ्चो यदि विद्येत निवर्तेत न संशयः । मायामात्रमिदं द्वैतं अद्वैतं परमार्थतः । विकल्पो विनिवर्तेत कल्पितो यदि केनचित् । उपदेशादयं वादोऽज्ञाते द्वैतं न विद्यते ऽ इत्यादि श्रुतेश्च ऽ प्रपञ्चो भेदः यदि विद्यो भवेत् उत्पद्येत तर्हि निवर्तेतः । अतो न जीवेश्वरादि भेदः उत्पद्यते । किन्तु नित्य एव । अतो मायया भगवत्प्रज्ञानेन मातं रतं च मात्रं । भगवान् जानाति रमते चास्मिन् भेद इति । तच्च भगवद्रूपमद्वैतं । परमार्थो भगवान् तद्रूपपेणाद्वैतं । यदद्वैतं नामोच्यते तत्परमर्थ भगवदपेक्षयेत्यर्थः । स्वगत भेदो भगवति नास्तीत्युक्तं । न च कल्पनामात्रो भेदः । यदि केनचित् कल्पितो विकल्पः तथापि निवर्तेत् । तस्मादुपदेशादयमेव वादः केनापि । केनापि तत्प्रसादेन विनाऽविज्ञानात्त्वात् अज्ञातो भगवान् तद्गतो भेदो न विद्यत इति ।

Perhaps if it is avered that as empirical reality difference and distinction between *individual self* (जीव) and *the supreme Self* (परमात्मा) never ever existed in the past, nothing ever exists in the present, nothing would ever exist in future, then there need be no disagreement. But such attitude cannot be considered as any special attribute. The fact that the scriptures declare that *all reveal beings under the superintendency of the supreme Self* proves conclusively the separation and distinction between *the supreme Self and the individual self*.

The scriptural statement “प्रपञ्चा यदि विद्येत निवर्तेत न संशयः । मायामात्रमिदं द्वैतं अद्वैतं परमार्थतः । विकल्पो विनिवर्तेत कल्पितो यदि केनचित् । उपदेशायं वादोऽज्ञाते द्वैतं न विद्यते ॥” should be understood as follows : if the empirical world, प्रपञ्चः, is created then it would certainly be terminated. This supernal *Wisdom* is accessible, मातं, only due to the inherent spiritual power of *the supreme Self* who thereby reveals therein - रतं. *The supreme Self* in all his manifestations is one without the second, अद्वैत. If any one considers otherwise then through proper communion that ignorance (regarding the differences in manifestations) can be removed, *thus in scriptures*. If in empirical life any differences are experienced, observed or come to be then they can be terminated. But the separation and difference between *the individual self* and *the supreme Self* never ever come to be, being eternal they ever exist. Therefore, मायामात्रं means by the *Wisdom* – मातं of *the supreme Self* one reveals - रतं.

The resplendent one is not wise in *Wisdom* of the separation and distinction between *the individual self* and *the supreme Self* but he approves and revels in that knowledge. The *form* of *the supreme Self* is one without the second, अद्वैत. The supreme goal, objective is the resplendent one, in form he is one without the second, अद्वैत. When the word अद्वैत is spoken then its spiritual meaning suggests *the supreme Self* himself, not suggesting his different divine *forms*. If any separation is imagined then the same becomes terminated. Then all discussion take the form of instructions. In exceptional cases by the grace of *the supreme Self* without leaving any ignorance the singular, one without the second, अद्वैत form comes to be experienced and not as the diverse divine *forms*.

जीवेश्वरगतो जीवष्वथ जीव जडात्मनोः | जडेशयोर्जडेष्वेवं पञ्चभेदः प्रपञ्चकः | प्रकृष्ट मोक्षहेतुत्वात् तज्ज्ञानं
प्रेति कथ्यते | प्रकृष्ट पञ्चकत्वाद्वा प्रपञ्चोऽयं प्रकीर्तितः | यद्ययं सादिरेव स्यान्निवर्तत कदाचन | न निवर्तते
यतस्तेन नायं साधिर्भवेत् क्वचित् | मायेति विष्णुविज्ञानं तन्नितत्वाच्च न क्वचित् | भ्रान्तत्वमस्य यद्विष्णोः नैव
भ्रान्ति कथंचन | रमते चात्र यद्विष्णुः न हि भान्तौ रमेद्धरिः | परमार्थे हरौ नैव भेदोऽस्ति जडजीवत् | यद्ययं
कल्पितो भेदः कस्मान्नैव निवर्तते | तस्माद् भूत भविष्याख्य भवदाख्य पराभिधाः | तदन्ये चैक एवास्मिन्
ॐकाराख्ये जनार्दने | अज्ञातनामके तस्मिन् वेधोस्ति कथञ्चन | इति ब्रह्मतर्कः |

The difference between जीव (*the individual self*) and ईश्वर (*the supreme Self*), in between जीवः (*the individual selves*), between जीवः (*the subtle individual selves*) and the gross जगत्, between the gross जगत् and ईश्वर (*the supreme Self*), in between the gross जगत् these five differences go to make the प्रपञ्च, the empirical world. Since *Wisdom* of the five differences is primary cause for deliverance it is known as ‘प्र’. Since these five differences manifest the empirical world is known as प्रपञ्च. If these five differences come in existence then they would also cease to be in existence. Since these differences do not cease to be in existence even in the state of deliverance, they are without beginning and without end. They are neither transient nor evanescent being माया, the eternal power of *Vishnu’s Wisdom-Consciousness*. There is no delusion in *Vishnu’s* mind about differences in प्रपञ्च, having accepted without any reservation. In *Hari’s* transcendental existence there exist no differences, he reveling ever in the state absolute freedom without any aberration. In *Hari’s* transcendental existence there exist no differences like the one in gross objects or the जीवः (*the individual selves*), and if differences are imagined the same becomes terminated becoming wise in *Wisdom*. Therefore the past, present and the future all are nothing else than ॐ, *Janardana’s* spiritual manifestation, along with other things and objects manifest in creation. “अज्ञातनामके तस्मिन् वेधोस्ति कथञ्चन” means in One who is unknowable there exists no differences, *thus in Brahmataarka*.

विदिः कादाचित्कस्वरूपलाभे इति च धातुः | भिद्येतेतिवत् विद्येतेति शब्दः | परमार्थत इति विश्वतश्चक्षुरितिवत्
सप्तम्यर्थे | परमार्थे द्वैताभाव एवेत्यर्थे | परमार्थः परमात्मा अद्वैत इति प्रथमार्थो वा | नहि विद्यमानं निवर्तत इति
नियमः | उत्पद्यमानं हि प्रायो निवर्तते | जीवेश्वर प्रकृत्यादिकं बहुलं हि विद्यमानं न निवर्तते | ‘न च कल्पितो

विकल्प इति पक्षे कल्पितो यदि' इति शब्दो युज्यते | न च 'निवर्तेत न संशयः' 'विकल्पो विनिवर्तेत कल्पितो यदि' इत्यादिना अनिष्टापादन रूपः शब्दो युज्यते | कल्पितत्वं चेत् श्रुतेरभिप्रायः, अविद्यमानोऽयं प्रपञ्चो निवर्तते, कल्पितो विकल्पे निवर्तते इत्येव शब्दः स्यात् | न तु निवर्तेत इति | अतः सत्यताविषयमिदं वाक्यं | असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरं | एतां दृष्टिमवष्पभ्य नष्टात्मानोऽल्पबुद्धयः इति निन्दनाच्च | विद्याऽऽत्मनि भिदाबोधः, जुष्टं यदा पश्यत्यन्य मीशमस्य इत्यादि भेदज्ञानस्य प्रशंसनाच्च | अतोऽसनामितत्वाच्च अस्मीति भगवन्नामैवैतत् |

विद्, विदिः means acquiring a *form*. विद् विद्येति also means becomes destroyed. परमार्थ means universal vision. In universal vision of *the supreme Self* has no द्वैतभाव - inclination to any differences. Or *the supreme Self* is primarily अद्वैत – one without any inherent differences, One without a second. Whatever that is born that has to have an end, this is the rule. जीव (*the individual self*) ईश्वर (*the supreme Self*) and प्रकृति (*the nature*) are not born therefore they have no end. If भेद - difference is conceptual then the concept would have been demolished, without any doubt. The words यदि would not have been used in the statement, 'विकल्पो विनिवर्तेत यदि'. Differences are conceptual, if this be the opinion of the scriptures then, the conceptual empirical world – प्रपञ्च would be possible to be demolished, Therefore, it does not become demolished should be the correct interpretation of the scriptural statement. Those who propagate untruth, the say that *the supreme being* does not exist. These weak minded people should be censured who declaring that the world does not exist, injure their *self*. *Wisdom* is being enlightened to the existence of भेद, difference between जीव (*the individual self*) and ईश्वर (*the supreme Self*) and becoming enlightened to that *Wisdom* is to become delivered, which is praiseworthy. Therefore the ignorance being terminated *the supreme Self* is known as अस्मि, *the Prime Existence*.

Upanishad:

विनर्दि साम्नो वृणे | पशव्यमित्यग्नेरुद्गीथः | अनिरुक्तः प्रजापतेः | निरुक्त सोमस्य | मृदु श्लक्षणं वायोः | श्लक्षणं बलवदिन्द्रस्य | कौञ्चं बृहस्पतेः | अपध्वान्तं वारुणस्य | तान् सवनिवोपसवेत | वारुणं त्वेव वर्जयेत् |

Of the *Saman* I choose the one high-sounding, good for the cattle, good for fire as the *Udgetha*. The unspoken one for *Prajapati*, the spoken one for *Soma*, soft and the smooth one is for *Vayu*, the smooth and the strong one is for *Indra*, the sound like that of the heron is for *Brihaspati*, the cracked sound for *Varuna*, Let one sing (साम) in all the sounds, but avoid the one meant for *Varuna*.

Bhashya:

सर्वदा समत्वात् साम भगवान् तस्योद्गानप्रकारो विनर्दि वृषभस्वरमेघनर्दनवद्वा | तदेव वृणे सर्वोत्तमत्वात् | विष्णोः स्वरो वृषभवनैघनादवदेव विभोः | ब्रह्मणस्थ सोमस्य साक्षात् घंटानिनदवत् | मृदु मेघस्वरो वायोरिन्द्रस्य स्तनयिलुवत् | बृहस्पतेः कौञ्चवच्च वरुणस्य तु विस्वरः | एकस्य पादवषस्य ब्रह्मणस्तु तदंतरा | इति च | गायेदतिः स्वरैस्तस्माद्यथा शक्तिः न विस्वरम् |

Since he is same in all the forms the resplendent One is known as सामन्. His songs are sung in many voices. The voice like that of the bull or the thunder of the clouds being superior, I praise the resplendent one is those voices. *Vishnu's* voice is like that of the bull or the thunder of the clouds. *Agni's* voice is like that of female animal, *Prajapati's* voice being slow and resonant. Moon's voice is like the ringing of the bells while *Vayu's* voice soft similar to the reverberating sounds of the passing clouds. *Indra's* voice resemble the clamouring clouds, *Brihaspati's* voice shrill like that of the heron bird. Only *Varuna's* voice was weak and cracking, *Vishnu* had a voice like that of the young bull while *Vayu's* voice resembles the voice of grown up bull, *Prajapati's* voice resembling the voice of a young bull. The singer of सामन् should sing in these voices as per their ability, not in the broken voices.

Upanishad:

अमृतत्वं देवेभ्य आगायानित्यागायेत् | स्वधांपितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानाय अन्नमात्मन आगायानित्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीति |

Let me secure immortal life for the divinities, saying thus one should sing. Let me secure oblations for the ancestors, saying thus one should sing without any faults wishing hope for human beings, grass and water for cattle, the world of heavens for the one presiding over the sacrifice and nourishment for the supreme Self. .

Bhashya:

अधिकारी सदौद्गात्रे मुख्यतः प्राण एव यत् | अतो मोक्षादिदाने स देवादीनां क्षमो भवेत् | अन्येषां स ददातीह मध्यदिस्थ इति स्मृतिः | कायाऽ हि नान्यथा कुर्यात् अवनन्तान्यथा भवेत् | देवानां मोक्षदानादौ न हि मानषः ईश्वरः | अतः प्राणो हृदिस्थो मे ददातीति स्मृतिर्भवेत् | संकल्पोक्त्वादिकर्ता च प्राण एव यतः सदा | आगायानीति युज्येत तस्मात् तस्मिन् हि मुख्यतः | आत्मेति भगवान् विष्णुः प्राणस्य पुरुषोत्तमः | तस्मा अन्नं ह्यर्थतस्तु प्राणस्यान्नभुजिर्भवेत् ऽ प्राणस्याप्यमृतत्वं हि मुख्यमेव फलं यतः | देवान्तर्भावतो विष्णोः नामृतत्वं क्वचादिमत् |

In chanting साम, primarily *Vayu* is the qualified one, being the one who makes the divinities resurgent to attain the पुरुषार्थ - the objectives in life. Therefore one should always considering him as the principal उद्गात्र, chant the साम hymns. He is the one who gives deliverance thus one must experience within one's *self* and not consider oneself who could attain deliverance. Such presumption would then be disrespect of the divinities. Because the human being is not qualified to attain deliverance for the divinities. Therefore one should ever consider that *prime Breath* alone is one who facilitates deliverance for the divinities. The one who thinks, speaks, chants is always the *prime Breath*. The *self* here is in reference to *the supreme Self, Vishnu*, therefore here nourishment is not for one's *individual self* but for *Vishnu*, who dwells within *the prime Breath*. When the oblation is offered to *Vishnu* then it is as good as given to *the prime Breath*.

Upanishad:

सर्वे स्वराः इन्द्रस्यात्मना | सर्वे ऊष्माणः प्रजापतेरात्मनः | सर्वे श्पर्शा मृत्योरात्मनाः | तं यदि स्वरेषूपालाभेत इन्द्रं शरणं प्रपन्नोऽभूवं स त्वाप्रतिपक्ष्यतित्येनं ब्रूयात् | अथ यद्येनमूष्मसूपालभत प्रजपतिं शरणं प्रपन्नोऽभूवं स त्वाप्रतिपक्ष्यतित्येनं ब्रूयात् | अथ यद्येनं स्पर्शेषूपालभेत मृत्युं प्रपन्नोऽभूवं स त्वाप्रतिपक्ष्यतित्येनं ब्रूयात् | सर्वे स्वराघोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति | सर्व ऊष्मानोऽग्रस्ता अनिरस्ता विवृतावक्तव्या मृत्योरात्मानं परिहाराणेति |

All vowels represent *Indra's* essence, all aspirants represent *Prajapati's* essence, all consonants represent *Death's* essence. If one should reproach a person for his vowels he should tell him, *I have taken my refuge in Indra and he will reply in the affirmative.* So if one should reproach a person for his aspirants he should tell that one, *I have taken my refuge in Prajapati and he will smash you.* If one should reproach a person for his consonants he should tell him, *I have taken my refuge in Death and he will scorch you.* All the vowels should be pronounced with resonance and vigour saying, *I may offer strength to Indra.* All the aspirants should be pronounced openly without hesitation, without omitting nothing saying *I may offer myself to Prajapati.* All the consonants should be pronounced slowly, without mixing with others, saying *I withdraw myself from Death.*

Bhashya:

इन्द्रे बलं ददानीति स्वरान् घोषबलात्मकान् | ब्रूयादग्रस्तार्थनिरस्तानूष्मणः स्पर्शानपि | समस्तान् बलदानार्थमिन्द्रे चैव प्रजापतेः | विष्णोः स्वात्मानमेवाहमर्पये मृत्युवर्जितान् | मोक्षयोग्यान् करिष्यामित्येवं स प्रान एव तु | कुर्यादन्यस्तु मत्स्वत्तु प्राण विवेदृशः क्षमः | करोतीति स्मरेन्नित्यं नान्यथ त्किथंचन | देवावमंता हि तमो यात्यसंशयतो यतः | अत इन्द्रं प्रजपारूयं विष्णुं मृत्युं च सर्वदा | शरणं गतोऽहमिति च ध्यायेत् सर्वत्र सर्वदा | ऐश्वर्यादिन्द्रनामा तु वायुः सरस्वतिः सदा | ऊष्माधिपस्तु भगवान् विष्णुरेव प्रजपतिः ऽ मृत्युनामा तु संहाराद रुद्रः स्पर्शाधिपः स्मृतः | मानुषाणां तु शरणमितरेषां तु वायुतः | वायोस्तु बलनाद्यं मोक्षदानादिकं हरेः | यस्माद्वायुपदे योग्या बहावत्विन्द्र नामकाः | अत इन्द्रे ददानीति स्मृतिः प्राणस्य युज्यते | इति सामसंतियाम् |

Intending to propitiate *Vayu*, identified with *Indra*, one should chant the hymn with loud voice. Intending to surrender *Vishnu* all aspirants should be chanted with clarity and without mixing any of them. Intending to assure immortality to the one qualified for deliverance one should chant the consonants. If the chanter is प्राण, *the prime Breath*, one should that that he is the performer of all those actions. If there is any doubt of this account then the divinities will be offended. Therefore the chanter should always think that taking refuges in *Indra, Prajapati, Vishnu* or *Death*, he propitiates always and in every instance. Since speaking in loud voice, *Vayu* is the resplendent, he is known as *Indra*. Therefore when speaking the aspirants clearly without mixing any of them, *Prajapati* is known as *Vishnu* and *Rudra* as the destroyer is known as *Death*. For human beings *Vayu*, verily the one to who they have reach out as the refuge. There

are no one else more strong and powerful that falicittes deliverance graced by *Vishnu*. All those who are eligible for the status of *Vayu* are designaed as *Indra*, thus in *Saamasamhita* scripture.

सर्वोपद्रव कर्तृणां असुराणां कुबद्धिनां | उपालम्भे कृते युक्तं विष्णुस्त्वां प्रतिपेक्ष्यति | रुद्रस्त्वां दक्ष्यतीत्यादि नान्यथा तु कथञ्चन | इति च | मृत्योः सकाशादात्मानं परिहारिणीति | ब्रह्मा प्रजपतिश्चेति विष्णुरन्यं प्रबोधयन् | तथेन्द्रनामा वायुश्च परेषां बोधको यथा | इति च | बृहंयति प्रजाः पाति इति रातीति व्यत्यात्तिभिः |

When enlightened chanters chant in flawless voice if the unenlightened and evil-minded interefere and cause discontent then they should be cautioned that *Vishnu* will destroy them, *Rudra* will scorch them, not in any other cases, *thus has been mentioned*. “मृत्योः सकाशादात्मानं परिहारिणीति” means that he will falicitates those qualified to be delivered from *Death*, others *Brahma* as *Prajapati*, *Vishnu* and others through initiation, similarly *Vayu* in making other wise in *Wisdom* come to be designated as *Indra*, *thus also having been declared*. बृहंयति, becomes all pervading प्रजाः पाति, begets offspring, इन्द्रं राती keeps them well endowed - thus the names *Vishnu*, *Brahma Prajapati* and *Vayu* derive their names.

त्रयो धर्मस्कन्धाः | यज्ञोध्ययनं दानमिति प्रथमः | तप एव द्वितीयः | ब्रह्मचर्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेव सादयन् | सर्व एते पुण्य लोका भवन्ति | ब्रह्म संस्थोऽमृतत्वमेति |

Righeousness has three branches – Sacrifice, Learning and Charity, being the first one. Austerity is the second. Engaging in spiritual study in the residence of the a teacher, being the difficult one to be practived. All these braches lead one to the propitious worlds. He who is firmly established in the all pervading Principle attains life eternal.

सर्वधर्मैः पुण्यलोको ब्रह्मज्ञानाद्विमुच्यते |

In the comprehensive righteousness one revels in propitiouslds, through Wisdom of the comprehensive Existence one becomes delivered.

Upanishad:

प्रजपतिलोकाभ्यतपत् | तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्राप्तवत् | तामभ्यतपत् | तस्या अभितप्ताया एतान्यक्षराणि संप्राप्तवन्त | भूर्भुवः स्वरिति | तान्यभ्य तपत् | तेभ्योऽभितपेत्य संस्राप्तवन्तः ॐकारः संप्राप्तवत् | तद्यथा शंकुना सर्वाणि पर्णानि संतृण्णान्येमेतेनोकारेण सर्वा वाक् संतृण्णाः ॐकार एवेदं सर्वं | ॐकार एवेदं सर्वम् |

Prajapati reflected over the worlds and out of that reflection issued forth the three-fold *vedic Wisdom*. Reflecting further, from them issued forth the three - *Bhu*, *Bhuva* and *Sva*: syllables. He reflected further and from them issued forth ॐ, As all leaves are held together by the stem all speech is held together by ॐ. ॐ, verily is all this, yes ॐ, verily is all this.

Bhashya:

ॐकारो ब्रह्मणो नाम सर्ववागात्मकश्च सः | तद्वाख्यात्वात् सर्ववाचां सर्ववागात्मता भवेत् | इदं तु प्रस्तुतत्वात् स सर्वं चाप्यथ पूर्णतः | सर्वशब्दान्वितत्वाच्च न लिंगव्यत्ययो भवति | अधिक्यं चैव सर्वत्वं प्रस्तुतं यद्यथेति तत् | इति च | अकाराद्याः क्रमेणैव भूरादेः सार रूपिणः | अस्मादयं सार इति ज्ञानमेवाभितापनं | संप्रसावश्च तद्दृष्टिः ब्रह्मणः परमस्य हि | नित्यज्ञानोऽपि भगवान् क्रीडयाऽचीकृत्पद्यदा | तवाऽभिताप शब्दोऽयं वर्तके परमात्मनि | इति च |

ॐकार, verily is the name of *Brahman*, being the soul of entire range of *Speech*. *Speech* being the extension, ॐकार becomes the essence of the ॐकार. Since ॐकार is comprehensive *Speech*, it is referred as सर्वम्. Though ॐकार being all comprehensive there are no differences as to the positive, negative or neutral attributes, it being referred in neutral sense. All additional references are made as अ, उ and म or भूः, भुवः and स्वः. Considering one as more important than the other would cause problem. Understanding in proper manner would end in experiencing *the supreme Self*. Eternally wise in Wisdom is *the supreme Self* but only in exceptional circumstances he becomes manifest. Being the one who becomes manifest the word अभ्यतप्त is proper when referring *the supreme Self*.

तपस्यब्देनैव यतिधर्मश्चोक्तः | सर्वेषामाश्रमस्थानामज्ञानां पुण्यलोकाः | अपरोक्षदृशां विष्णोरमृतत्वं न चान्यथा | इति च | यज्ञाध्ययन दानैस्तु गृही स्यात् सोमलोकगः | यथयस्तपसा सूर्यं चत्वारोऽपि विशेषतः | गच्छन्ति तपसैवर्षीन् वनथा ब्रह्मचारिणः | नैष्ठिका वालखिल्यांश्च गुरुशुश्रूषयैव तु | यदिपश्यत्येत एव साचादेवं जनार्दनं | अमृतत्वं तदा यान्ति नान्यथा तु कथंचन | इति च | न च सन्यासमात्रेणामृतत्वं | तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय विद्यते इति श्रुतेः | विध्यैव तु निर्धारणात् | इति भगवद्धचनम् | न रोधयति मां धर्मो न सांख्यं येग उद्धव | न स्वाध्यायस्तपस्त्व्योगो नेष्टापूर्तं न दक्षिणा | इति च | तस्य पुत्रा दायमुपयन्ति इत्यादेगृहस्थादीनामपि ज्ञानिनां मोक्षः प्रतीयते | सर्ववर्णाश्रमाणां च ज्ञानान्माक्षो विनिश्चितः | अन्यानां स्थावराणां च तथापि यतिरुत्तमः | ज्ञानद्वारो यतो न्यासो विशेषेण भविष्यति | इति च | वेदान्त विज्ञान सुनिश्चितार्थाः सन्यास योगाभ्यतयः शुद्धसत्त्वाः | इति च |

By using the word तप the discipline of an ascetic is also indicated. Therefore auspicious world is possible to be attained by the members of all the states of life. But deliverance is assured for only those who have experienced the resplendence of *Vishnu* and not for any one else, thus has been spoken. The householders may attain the world of *Moon* through performance of sacrifices, through learning and being charitable. The four types of ascetics (designated as परमहंस, हंस, कुटीचक and बहूदक) attain the special world of *Sun*. The ascetics performing austerities in the forests and the aspirant devoted and serving their teachers go to the world of *Seers* and world of *Valakhilyas* respectively. Following their individual righteous deeds if they experience the resplendent Janardana, then they are completely delivered. Immortality is gained only then not through any other *Path*, thus has it been declared.

It is not that only the ascetics attain deliverance, but even those becoming wise in *Wisdom* of the resplendent one becomes delivered .Since the scriptures declare that there is no other Path, *Wisdom* alone is the assured *Path*, *thus has been the words of sage Vyasa*. Neither *Dharma*, nor reflection on principles of *Sankhya* or *Yoga*, following one's discipline, austerities, renunciation, gifts would prevail on me in granting deliverance, such is the copious evidence. Nor through asceticism does one attain equanimity of intelligence, *thus also having been said*.

The statement that the delivered one's sons also benefit clarifies that deliverance is possible for the householders also who are wise in *Wisdom*. Therefore deliverance is possible for the members of all classes, living in all the kinds of life, even those born in lower families and birds and animals. Desiring deliverance those who follow the life of ascetics are superior than all the others, *thus also having been proved*. There is evidence that living the life of an ascetic, with body and mind purified and acquiring *vedic Wisdom* one attains assuredly likeness of the *form* of resplendent One.

Upanishad:

ब्रह्मवादिनो वदन्ति – यद्वसूनां प्रातस्सवनं, रुद्राणां नाध्यन्दिन सवनं, आदित्यानां विवेषां च देवानां तृतीयं सवनं, क्व तर्हि यजमानस्य लोक इति | स यस्तन्न विद्यात् कथं कुर्यात् | अथ विद्वान् कुर्यात् |

Men wise in *Wisdom* of *Brhaman* the morning oblations belong to the *Vasus*, the mid-day oblationa belong to the *Rudras*, the evening (third) oblations belong to *Adityas* and the *Vishvadevas*. Where is the world of the sacrificer? If he knows not, how can he perform the sacrifice? Therefore, let the one who knows this perform the sacrifice.

पुरा प्रातरनुवाकस्योपाकरणात् जघनेन गार्हपत्यस्य उदङ्मुख उपविश्य स वासवं सामाभिगायति | लो३द्वारमपावा३र्णू
३३ पश्येम त्वा वयं वैरा ३३३३३ह३म् आ३३ ज्या३यो३आ३३ ज्या३यो३३२१११ इति | अथ जुहोति नमोऽग्नये
पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्द | एष वै यजमानस्य लोक एताऽस्यत्र यजमानः परस्तादायुयः |
स्वाहाऽपजहि परिघम् | इत्युक्त्वोत्तिष्ठति | तस्मै वसवः प्रातस्सवनं संप्रयच्छन्ति |

Before the commencement of the morning rituals, he sits behind the *grahapatya* fire, facing north and sings the sacred chant to the *Vasus*. Open the door to the world, that we may see you for obtaining dominance. Then he chants as he makes the oblation, *Adoration to Fire who dwells on earth and in the worlds. Obtain the worlds for me, the one who sacrifices. To this world of the sacrificers, will I depart.* There will then the sacrificer after life, depart. Hail take away the thunder Having said this, he rises. For him the *Vasus* fulfill the morning oblations.

पुरा माध्यन्दिनस्य सवनस्योपाकरणात् जघानेनाग्नीधीर्यस्य उदङ्मुख उपविश्य स रौद्रं सामाभिगायति | लो३कद्वारपावा३र्णू३३ पश्येम त्वा वयं विरा३३३३३हु३म् आ३३ ज्या३ आ३२१११ इति | अथ जुहोति | नमो वायवे

अन्तरिक्षिते लोकक्षिते लोकं मे यजमानाय विन्द | एष वै यजमानस्य लोक एताऽस्यत्र यजमानः परस्तादायुषः |
स्वाहाऽपजहि परिघम् | इत्युक्तवोत्तिष्ठति | तस्मै रुद्रा माध्यन्दिनं सवनं संप्रयच्छन्ति |

Before the commencement of the mid-day rituals, he sits behind the *agnidhirya* fire, facing north and sings the sacred chant to the *Rudras*. Open the door to the world, that we may see you for obtaining dominance. Then he chants as he makes the oblation, *Adoration to Air who dwells in the sky and in the worlds. Obtain the worlds for me, the one who sacrifices. To this world of the sacrificers, will I depart.* There will then the sacrificer after life, departs. Hail take away the thunder Having said this, he rises. For him the *Rudras* fulfill the mid-day blations.

पुरा तृतीयसवनस्योपाकरणात् जघनेवहनीयस्य उदङ्मुख उपविश्य स आदित्यं स वैश्वदेवं सामाभिगायति |
लो३कद्वारपावा३र्णू३३ पश्येम त्वा वयं स्वारा३३३३३ ह३म् आ३३ ज्यासि आ२११११ इति आदित्यम् | अथ वैश्वदेवं
लो३कद्वारामपासावा३र्णी३३ पश्येम त्वा वयं सा मा३३३३३ हु३म् आ३३ ज्या३ यो३ अ३२१११ इति | अथ जुहोति
| नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लापकं मे यजमानाय विन्दत | एष वै
यजमानस्य लोक एताऽस्यात्र यजमानः परस्तादायुषः | स्वाहापजहि परिघम् | इत्युक्तवोत्तिष्ठति | तस्मा
आदित्यश्च विश्वे च देवास्तृतीयं सवनं संप्रयच्छन्ति | एष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद |

Before the commencement of the evening (third) rituals, he sits behind the *Aahavarniya* fire, facing north and sings the sacred chant to *Adityas* and *Vishvadevas*. Open the door to the world, that we may see you for obtaining dominance. Thus the chant to *Adityas*. Now the chant to *Vishvadevas*, Open the door to the world, that we may see you for obtaining dominance. Then he chants as he makes the oblation, *Adoration to Adityas and Vishvadevas who dwell in heaven and in the worlds. Obtain the worlds for me, the one who sacrifices. To this world of the sacrificers, will I depart.* There will then the sacrificer after life, departs. Hail take away the thunder Having said this, he rises. For him the *Adityas* and *Vishvadevas* fulfill the evening (third) Oblations. He who knows this, knows the entirety of the sacrifice yes, he who knows this.

Bhashya:

वसु रुद्रादितेयेषु विश्वेषु स्थितमीश्वरं | तन्नामानं हरिं मन्तैर्लोकद्वाराभिः प्रभुं | प्रार्थयित्वा दिवं त्वज्ञोज्ञो नोक्षं
प्राप्नुयत्तथा | यजमानो नान्यथा तु लोकोऽस्य प्राप्यते वरः | राजनं पृथिवी लोके राज्यमित्युच्यते बुधैः |
विराज्यमन्तरिक्ष्ये तु स्वाराज्यं स्वर्गं भवेत् | एतेषु मोक्षोऽपि भवति मनुष्याणां विशेषिणां | श्वेतद्वीपं तथा गत्वा
दृष्ट्वा विष्णुं च ते ततः | अनुज्ञाताः प्रमोदन्ते निर्दुःखास्तु धरादिषु | इति च |

Propitiating Hari as the divine essence dwelling in *Vasus*. *Rudras*, *Adityasa* and *Vishvadevasa* through chanting the लोक *mantras*, the one presiding over the sarifices attains deliverance thereupon. If such association is neither perceived nor experienced then no deliverance nor higher world is attained. Dominance is spoken by men of *Wisdom* as the Kingdom in the

empirical world. विराज्यं means the heavenly world in space. If the resplendent One is worshipped with sole and singular devotion then the heavenly worlds will be accessible in the temporal world itself. Such ones being delivered depart to the श्वेतद्वीप, the enlightened land and experience there proximity with *Vishnu* or revel without any sorrow sufferings in the temporal worlds, *thus has been declared.*

यो दएवानां नामधा एक एवेति श्रुतेश्च भगवत एव वस्वाफिनामार्थनि | त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते इति वचनाच्च भगवानेव प्रार्थ्यः | भगवत्स्वरूपस्य सम्यक् परिज्ञानात् रागाच्च तेषमन्तवत्फलत्वं | न तु मामिभिजानन्ति तत्त्वेनातत्त्व्यवन्ति ते | गतागतं कामकामा लभन्ते | इति वचनात् | सर्वोमतत्वस्याज्ञानात् विष्णोरन्धतमो भवेत् | तद् द्वेषात् किमु वक्तव्यं ब्रह्मादिद्वेषतोऽपि वा | तारतम्यापरिज्ञानादनुत्थनं तमो भवेत् | अपराधकृतेस्तेषां न वर्णेषु जनिर्भवेत् | सम्यक्कर्मननुष्ठानात् स्वर्गं नैवोपगच्छति | अपरोक्षदृशेरौन्यान्मोक्षं नैवोपगच्छति | इति च |

Hari who is designated and identified with *Vasu* and other various divine names in scriptures is singularly and primarily the resplendent One. It is indeed the resplendent One who is propitiated through three primary sources of *Wisdom* and through for whom the performance of sacrificial rites and rituals are addressed desiring heavenly worlds. If one does not understand the true form from the three primary sources of *Wisdom* then even all actions are performed the desires result will not be available, the resplendent Lord having declared, “*They know not my true form, therefore they return to transient world*”, “*they receive transient pleasures*”. What to speak of those who speak of the resplendent One in scornful words? Being enmical to *Brahma* and other divinities they *self* ever rolls in obscure worlds. Having never propitiated the divinities, they will never have birth in noble families. Having never performed proper actions they will never attain the heavens. If there is not enlightened experience of Brahman there can be no deliverance, *thus has been declared.*

पूर्व पूर्व गुणैर्दोषा न शक्ता उत्तरोत्तराः | स्थानद्वयोत्तरे शक्ता मोक्षो नानपरोक्षिणः | विरुद्धरागिणां नैव ह्यपरोक्षदृशीर्भवत् | यावद्रागविनाशः स्यात् विरक्तो भक्तिसंयुतः | सर्वदेवाप्रमत्तश्च पश्येदेव हरिं परम् | अविस्मृतिस्सदा विष्णोरन्यथाज्ञान वर्जनं | शास्त्राभ्यासः सदोद्यागात् श्रवणाच्च विचारतः | निषिद्ध कर्मणा त्यागः स्वधर्मस्य कृतिस्सदा | अप्रमाद इति प्रोक्तः शास्त्रं वेदास्तु पञ्च च | भारतं पञ्चरात्रं च मूलरामायणं तथा | पुराणं भागवतं चैव पञ्चमो वेद उच्यते | इति च |

Unless the earlier defects are terminated the later ones cannot be corrected. If the defects mentioned earlier reappear in one’s experience then one would be incapable of being delivered later. If there exist contradictory attributes then one can never have supra-sensory experiences. When the contradictory and disapproved defects are eliminated then one becoming dispassionate become eligible for devotion. Then with all the defects terminated he becomes eligible for perceiving the supreme state of *Hari*. Constant recollection and remembrance of *Vishnu*, absence of delusory knowledge, study of scriptures, listening and reflection through commitment to good

practices, avoidance of prohibited actions, ever engaging in one's own righteousness are spoken as the flawless mandates by scriptures, which are spoken five sources of *Wisdom* – *Mahabharata, Pancharatra, Mula-Ramayana, Puranasa* and *Bhagavata*.

त्रिलोक प्राप्ति परिघाः त्रयस्सन्ति सनातनाः | तेषमग्न्याफिगो विष्णुरपहन्ता स्मृतो भवेत् | मृतस्सन् सुखभोगाय यत्र गच्छति तत्र ह | एकैकः परिघोग्रे स्यात् गते तस्मिंस्तु विष्णना | यजमानः पृथिव्यादिलोकान् भोगाय याति हि | इति च | यस्त्राति यज्ञमातारं यज्ञमात्रा हरिस्तु सः | तमेव वेत्ति यो भक्तो याति स्वमुक्तिमेव च |

To attain the happiness of the three worlds (earth, the sky and the heaven) three eternal barriers have been laid down. If one propitiates *Agni* and others then the barriers that lead to *Vishnu* will be demolished. Once destroyed, he will depart to that world which assures him enjoyment of happiness. Every syllable in the *mantra* then becomes, verily *Vishnu* who protects the one who performs the sacrifice. The devotee who knows this obtains one's own deliverance.

|| इति श्रीमदानन्दतीर्थ भगवदपादाचार्य विरचिते छान्दोग्योपनिषद् भाष्ये द्वितीयोध्यायः ||

Thus ends the Second chapter of the Commentary of *Chhandogya Upanishad* by *Sri Anandtirtha*, the teacher who ever dwells at the feet of the Lord.

// अथ तृतीयोध्यायः //

प्रथम खण्डः

Thus begins the Third Chapter.

First Section

Upanishad:

ॐ | असौ वा आदित्यो देवमधु | तस्य द्यौरेव तिरश्चीनवंशः | अन्तरिक्षमपूपः | मरीचयः पुत्राः |

ॐ, Verily yonder Sun is honey, the divine essence. Of this the sky is the cross beam, the space is the honey-comb, the dwelling place of the gods. the particles of light are the gathering of the bees.

Bhashya:

य अदित्यगतो विष्णुः स एव मधुनामकः | मदधिर्मद्विति प्रोक्तो मदः सुखमिहोच्यते | आ इत्याधिक्यमुद्दिष्टं मद ज्ञानततिरुच्यते | तद्वत्ता ततिरुष्टिा तेनानुभव ईरितः | अधिश्कोऽनुभवो यस्य सर्वास्मादीप्सितादपि ऽ सोऽयं मद इति प्रोक्तः सर्वे हि सुखसाधनम् | तत्पूर्णे मधुनामा स्यात् तृतीयोऽतिशयार्थकः | देवानामुपजीव्यत्वात् सद एव मधुनामकः | आदित्वादातत्वाच्च ज्ञानरूपत्वतस्तथा | आदित्य इति सम्प्रोक्तः प्रसिद्ध मधुवच्च सः | तिरोवंशादिसंयुक्तो द्युनाम्नी च द्युसंस्थिता | प्रकाशादि गुणैः श्रीस्तु वायोराण्यरूपतः | तिरो वंश इति प्रोक्ता मध्वपूपस्तु मारुतः | तस्मिन् स्नाहितो विष्णुः विशेषेण यतस्सदा | सोऽन्तरिक्षमिति प्रोक्तः स्वान्तस्सम्यग् हरीक्षणात् | अन्तरिक्षस्थि तश्चासौ वस्वाद्या मधुकारिणः | तत् पुत्रास्तु मरीचाद्याः सूर्यरश्मिषु संस्थिताः | तिर्यक् स्थित्वा वशे कुर्यात् यस्माद् देवी रमा हरिं | भक्त्यैवातस्तितोवंशः तीर्यक्त्वं प्रणती स्मृता | तिर्यक् स्थित्वा स्वसंस्थं तु वशीकुर्याद्यस्ततः | वंशस्तिरश्मिनोऽन्येऽपि यस्मिन् आप्यमुपस्थितम् | सोऽपूप आप्यो भगवान् मध्वाज्यादि प्रसिद्धगम् ||

Vishnu who dwells in *Surya*, the Sun is the same as one who is names honey, *the divine essence*. The word मदधिर्मद्विति means the one grace the intellect with the attribute of giving of happiness. In the word मदधिर्मद्विति the letter अ at the end of the word मद signifies the giving bliss of honey, the divine essence and मद means experiencing the bliss of honey, *the divine essence*. The letter द becomes mute and ई becomes उ. Additionally, the bliss of the experiencer becomes two-fold. Therefore in the final analysis the happiness becomes more deeper than what can be expressed. Therefore what is spoken as मद, the bliss of honey, the divine essence becomes an important instrument for happiness. The letter उ makes Bliss of honey, the divine essence complete and meaningful. Since he is useful as the instruments granting Bliss, he is known as known as honey, the divine essence. Since he comprehensively pervades and envelopes everything as enlightened Wisdom, he is known as आदित्य. Spoken as आदित्य he is likened to honey, the divine essence. Endowed with enlightened attributes of splendor श्री, लक्ष्मी is refuge to *Vayu*. With proximity of *Vishnu*, honey, the divine essence *Vayu* is known as

honeycomb. Since *Vayu* perceives *Vishnu* within himself as the eternal indweller, is spoken as अन्तरिक्ष when dwelling in the mid-region perceives *Vasu* and others as the creator of honey, the divine essence and the मरीचि and other seers as dwelling in the savoring the honey, the divine essence. Since लक्ष्मी stands with bowed head endears herself to him, she is known as तीर्य क्वं. Since even as the honeycomb that exists in the proximity of the bees becomes the source of honey for the bees, even so *Vishnu* who dwells उप, in the proximity of *Vayu*, becomes उपपू, the source of honey, the divine essence for *Vayu*.

Upanishad:

तस्य ये प्राञ्चो रश्मयः ता एवास्य प्राच्यो मधुनाड्यः | ऋच एव मधकु तः | ऋग्वे एव पुष्पं | ता अमृता आपः | ता व एता ऋचः | एतमृगवेदमभ्यतपन् | तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नघट् रसोऽजायत | तद् वृक्षरत् | तदादित्यमभितोऽत्रयम् | तद्वा एतत् यदेतदादित्यस्य रोहितं रूपम् |

Now the eastern rays of the Sun are the eastern honeycombs. *Riks* produces the honey. *Rigveda* is the flower *Riks* verily like drops of nectar. Thus one should reflect on *Rik chants*, reflected in this manner, will flow forth the essence, fame, splendour, vigour, virility, nourishment and health. It (*the Rik*) flow forth, it reaches the Sun, Verily tat is what makes the Sun look red.

Bhashya:

प्राच्यरश्मिषु संसंस्थु रतिशंमानरूपतः | प्राच्यरश्मिरिति प्रोक्तो वासुदेवाभिदो हरिः | एतद्विना नालमिति नाडीत्यन्त उदाहृतः | स्वरूपांशैर्विना प्राप्तुं नालं हि प्रापितांशिनम् | ऋग्वेदमानिस्त्वैव वह्नाद्यावसवस्त्व्य चल ऽ अर्च्यत्वात् प्रथमं चैव विशेषाद् यज्ञदेवताः |

Vasudeva dwelling in the eastern rays of the Sun is referred as one endowed with *Bliss, Happiness and Wisdom*. नडि is spoken as the channel, Without the grace of *Hari*, the नडि, the channel will not be available. Being the presiding deities over performance of sacrifices, *Agni* and others are designated as *Rik*, being the ones to be propitiated in the morning.

Upanishad:

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यः | यजूंष्येव मधकृतः | यजुर्वेद एव पुष्पं | ता अमृता आपः | तानि वा एतानि यजूंषि एतं यजुर्वेदमभ्यतपन् | तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत | तद् वृक्षरत् | तदादित्यमभितोऽश्रयत् | तद् वा एतद् यदेतादित्यस्य शुक्लं रूपम् |

Now the southern rays of the Sun are the southern honeycombs. *Yajus* produces the honey. *Yajurveda* is the flower and *Yajus* verily like drops of nectar. Thus one should reflect on *Yajus chants* and reflected in this manner, will flow forth the essence, fame, splendour, vigour, virility, nourishment and health. It (*the Yajus*) flow forth, it reaches the Sun, Verily that is what makes the Sun look bright.

Bhashya:

इन्द्राद्या यजुरुद्विष्टा रुद्रा इन्द्रसखा यतः | उन्द्रशब्दोदितो वायुः स याज्य सोमभुक् पुरः | स हि शंकर पूर्वाणां रुद्राणां मख्य एव च |

Being the presiding deities over performance of sacrifices, *Indra* and other *Rudras* are designated as *Yajus*, *Indra* referred here being, verily, *Vayu* being the one to be propitiated during mid-day, he alone having been entitled to drink *Soma*-oblation before *Shankar*.

Upanishad:

अथ येस्य प्रत्यंचो रश्मयः ता एवास्य प्रतीच्यो मधुनाड्यः | सामान्येव मधुकृतः | सामवेद एवं पुष्पः | ता अमृता आपः | तानि वा एतानि सामानि एतं सामवेदमभ्यतन् | तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत | तद् वृक्षरत् | तदादित्यमभितोऽश्रयत् | तद् वा एतद् यदेतादित्यस्य कृष्णं रूपम् |

Now the western rays of the Sun are the western honeycombs. *Saman* produces the honey. *Samaveda* is the flower and *Saman* verily like drops of nectar. Thus one should reflect on *Saman* chants and reflected in this manner, will flow forth the essence, fame, splendour, vigour, virility, nourishment and health. It (*the Saman*) flow forth, it reaches the Sun, Verily that is what makes the Sun look dark.

Bhashya:

सामानामन आदित्याः मासशः समभोगतः | इन्द्रो वरुणो उद्विष्टो यज्ञेषु वीर्यते यतः | आदित्यनामधिपतिः स हि विष्णुनियोजितः | विष्णुस्तूपास्य रूपत्वात् नोपासकगणे युतः |

Since each one enjoys in like manner during all the twelve months twelve *Suns* are referred as साम. Further it is clarified that during performance of sacrifices, with *Varuna* as the intermediary *Indra* is meant, even as among the *Adityas* the principal one being *Vishnu* who is not easily accessed, here *Indra* is the one meant.

Upanishad:

अथ येऽस्यादन्चो रश्मयः ता एवास्योदित्यो मधुनाड्यः | अथर्वागीरसः एव मधुकृतः | इतिहास पुराणं पुष्पं | ता अमृता आपः | ते वा एतेऽथर्वागीरस एतदितिहास पुराणं अध्यतपन् | तस्याभि तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत | तद् वृक्षरत् | तदादित्यमभितोऽश्रयत् | तद् वा एतद् यदेतादित्यस्य परः कृष्णं रूपम् |

Now the northern rays of the Sun are the northern honeycombs. *Atharvangirasveda* is the producer of the honey. इतिहास and पुराण are the flowers and verily like drops of nectar. Thus one should reflect on *Atharvangirasveda*, इतिहास and पुराण and reflected in this manner, will flow forth the *essence*, fame, splendour, vigour, virility, nourishment and health. It (*the Saman*) flow forth, it reaches the Sun, Verily that is what makes the Sun look deep dark.

Bhashya:

इतिहास पुराणानां सोमाभ्या अभिमानिनः अथर्वाङ्गीरसां चैवाप्यथर्वाङ्गीरनामकाः | अधरं वर्तयेयस्ते वृष्टिमङ्गवास्तथा | मनस्वात् प्राणरूपत्वाद् अथर्वोङ्गीतस्ततः |

The *Moon* and the others are the presiding deities over इतिहास and पुराण, *Atharva* and *Angiras* are the presiding deities over *Atharvangirasaveda*. They pour rains (as nourishment) and are regulators of limbs, similarly are the presiding deities over *Mind* and prime *Breaths*.

Upanishad:

अथ येऽस्योर्ध्वा रश्मयः ता एवास्योर्ध्वा मधुनाड्यः | गुह्या एवादेश मधुकृतः | ब्रह्मैव पुष्पं | ता अमृता आपः | ते वा एते गुह्या आदेशा एतद् ब्रह्म अभ्यतपन् | तस्याभि तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत | तद् वृक्षरत् | तदादित्यमभितोऽश्रयत् | तद् वा एतद् यदेतादित्यस्य मध्ये क्षोभत इव | ते वा रसानां रसाः | वेदाहि रसाः तेषामेते रसाः | तानि वा एतान्यमृतानाममृतानि | वेदा ह्यमृताः तेषमेतान्यमृतानि |

Now the ascendant rays of the Sun are the ascendant honeycombs. The *mystical teachings* are the producer of the honey. Brahman ब्रह्मन् is the flower verily verily like drops of nectar. Thus one should reflect on *mystical teachings* and reflected on them in this manner, will flow forth the *essence*, fame, splendour, vigour, virility, nourishment and health. It (*the mystical teachings*) flow forth, it reaches the Sun, Verily that is what makes the Sun look like wavering in the middle. Verily this is the *quintessence* of the *essences*, for the *Vedas* are the *quintessence* and these are the essences. Verily these are the nectar of the nectars, for the *Vedas* are the nectar of the nectars.

Bhashya:

गुह्यादेशा ब्रह्मपदे यो योग्या ब्रह्मणा सह | सर्वगुह्योपदेष्टारः सवेयां गुरवो हि ते | ब्रह्मेति सर्ववेदानां नामानन्तत्वतः स्मृतम् | ऋग्वेदादींस्तु ते देवाः अग्नाद्याः संब्यचारयन् | मधुब्रह्मव्यक्तिकृत्वात् ते वै मधुकृतः स्मृताः | ज्ञानपोषकरत्वात् वेदाः पुष्पाभिदाः स्मृताः | अन्यत्र मधुकृत पोषात् नित्यत्वादमृताश्चताः | वेदवाचः सुरैः पेया भोग्यत्वाद् आप ईरिताः | वेदपानं विचरश्च श्रवणं प्राठ एव च | देवैर्विचारितेभ्यश्च वेदेभ्यो व्यक्ततां गतः ज्ञानानन्द स्वरूपत्वात् यशस्तेजःस्वरूपकः | इन्द्रियं परमैश्वर्याद् वीर्यरूपश्च सर्वदा | सर्वानुग्रहशक्तित्वाद् अनाद्यो बलरूपतः | रसानामा च भगवान् संस्थितः सूर्यमण्डले | व्यकरद् धर्ममोक्षादीन् देवानां भगवान् हरिः | ऋक् प्रोक्तो लोहिताकारो वासुदेवः परः पुमान् | स एव सूर्य लौहित्ये प्राच्यरश्मिषु संस्थितः | संकर्षणः शुक्लवर्णो यजुर्वेदोदितः प्रभुः | शक्लवर्णं च सूर्यस्य दक्षरश्मिषु संस्थितः | प्रद्युम्नः श्यामवर्णस्तु सामवेदोरिति प्रभुः | प्रत्यग् रश्मिषु सूर्यस्य श्यामवर्णेऽपि च स्थितः | अनिरुद्धः सुनीलश्च इतिहासपुराणयोः | अथर्ववेदे चोक्तस्सन् उदग्ररश्मिषु संस्थितः | सुकृष्णे सूर्यरूपे च मध्ये नारायण प्रभुः | ऊर्ध्व रश्मिषु संस्थश्च प्रोद्यदादित्य सप्रभुः | महामरीचिपुंजेन चलति वाचलोऽपि सन् | स वाच्यः सर्व वेदानामेवं पञ्चात्मको हरिः | वेदानां सारभूतोऽसौ वेदानां नित्यताप्रदः | अतोऽमृतानामृतो रसाना रसं एव च | इति सामसंहितायाम् |

Since all those who are qualified to attain proximate status with *Brahman* are initiated the mystery of the *Wisdom of Brahman*, *Riks* are likened to the mystical teachings. Since *Riks* are without any end and *Brahman* is without any end *Riks* are verily the *Brahman*. *Rigveda* having been initiated to the earlier mentioned *Aditya* and other presiding deities, they are

spoken as competent to disburse the *Wisdom of Brahman*, who is equated to honeycomb, the divine quintessence. Being capable of transferring the *Wisdom of Brahman*, *Vedas* are equated to flowers. In other context being eternal *Vedas* equated to honeycomb and the divinities to the bees that protect and source essence therefrom. Sourcing essence from *Vedas* means thinking, reflecting and meditating on the *Vedas*. From such thinking, reflection and meditation, the resplendent Lord becomes experienced. Since the resplendent Lord is of the form of Wisdom spoken as success, since of the form of lustre spoken as illustrious, since of the form of splendence spoken as splendor, since of the form of vigour spoken as vitality, since of the form of nourishment spoken as food, since of the form of essence spoken as quintessence. Dwelling in the Sun's orb and granting righteousness and deliverance to the divinities is the resplendent *Hari*, who as communicator of the *Vedas* with red-coloured appearance and dwelling in the Sun's rays of the eastern quarters is *supreme Person*, *Vasudeva*. As the communicator of the *Yajurveda* with white-coloured appearance is *Sankarshana* and as the communicator of the *Samaveda* with dark-coloured appearance is *Pradyumna* dwelling in the in the Sun's rays of the southern quarters. As the communicator of इतिहास, पुराण and अथर्ववेद with deep dark-coloured appearance is *Aniruddha* dwelling in the in the Sun's rays of the northern quarters. The supreme Lord Narayan dwell in the centre of the Sun's orb as well in the Sun's northern rays. Though unmoved as the red-faced Sun at dawn he as the comprehensive mass of innumerable rays appears for the perceivers as though moving. Spoken as the entirety of the *Vedic Wisdom* he becomes manifest in five primary forms. As Wisdom he gives eternal sustained existence to the *Vedas*, being known as the *quintessence of divine essence* and as everlasting nectar, *thus in Samasamhita scripture*.

न च अचेतनमात्रमुपासितं पुरुषार्थप्रदानशक्तम् | ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात् | इति वाक्यविशेषाच्च एतदवगम्यते | य एतामेवं ब्रह्मोपनिषदं वेदेति च | कथं चाचेतनोपासनं ब्रह्मादिपदप्रदं भवति? नैव तत्र न निम्नोचो नोदियाय कदाचन | सकृद्विवाहैवास्यै भवतत्यादि मुक्तस्यैव मुख्यतो युज्यते |

It is not correct to say that propitiating the inanimate as honey, the *divine essence* is proper. By the statements such : *the eldest son was initiated in the Wisdom of Brahman by his father Brahma* and *those who in this manner come to be initiated in the Wisdom of Brahman*, the initiation of *Wisdom of Brahman* is affirmed. How can the inanimate be capable of being initiated? Without the animate propitiation of the inanimate would not be capable of giving any results, stating thus the principle of deliverance is emphasized.

यशस्तेजः इन्द्रियवीर्यान्नाद्यरसरूवं च भगवंतं विना कस्य मुख्यतो युज्यते? तस्य नाम महद् यशः, ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः एतीयः | ज्ञानविज्ञानयेश्चैव षण्णां भग इतीरणा, रसो वै सः, सुखात्मकं षड्गुणविग्रहं परम् हृदि स्थितं ब्रह्मनिरंजनं स्वरुक् | ऐश्वर्यवैराग्ययशोविभोध वीर्यश्रिया पूर्णमहं प्रपद्ये | अहं तत् तेजोरश्मिन्नरायभं पुरुषं इत्यादेश्च | ध्येयः सदा सवितृमण्डल मध्यवर्ती नारायण इति च |

How would success, vigour, vitality and other essences be possible without the resplendent *Lord*, the primary source? Verily his identity is the great success; splendor, entire vitality, success and prosperity; Knowledge, Wisdom, such other six resplendent attributes; He verily is the quintessence; self-satisfied, embodiment of six-fold attributes, established in heart, the

supreme abode, the faultless *Brahman*, unborn. *Resplendence, renunciation, success, vitality, prosperity and entirety, I verily am; I am that brilliance in the Sun's rays, Narayana, the supreme Person, perceived even in the centre of the Sun's orb, thus also having been said.*

नचाचेतनस्यैश्वर्यादिरूपत्वं युज्यते | ज्ञानात्मको भगवान् ऐश्वर्यात्मको भगवान् शक्त्यात्मको भगवान् इति च श्रुतिः | सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् इति सर्ववेदप्रतिपाद्यत्वं भगवत उक्तं भगवता | स सर्वनामा सच विश्वरूपः प्रसीदतां ब्रह्म महाविभूतिः | इति च | सर्वे वेदा यत्पदमामन्ति, ता वा एताः सर्वा ऋचः सर्वे वेदाः सर्वे घोषाः एकैव व्याहृतिः प्राण एव, वेदे रामाणे चैव पुराणे भारते तथा | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते, नामानि सर्वाणि यमाविशंति तं वै विष्णुं परममुदहरन्ति इत्यादेश्च |

The inanimate gross is never endowed with splendour and other attributes. *The resplendent Lord alone is possessed with self-Wisdom, self-splendoured and self-empowered, thus in scriptures. In Brahmasutra Vyasa had referred the resplendent Lord as the principle divinity spoken in the Vedas. All the names make reference to him alone, as universal forms, resplendent Brahman, supreme and a great manifest form. He is referred as one whom all the Vedas desire to attain, the one whom all the Riks, all Vedas, all declaration refer as singular effulgent outpouring, as it were. In Vedas, in Ramayana, puranas and Mahabharata, in the beginning, middle and end, verily, he alone is spoken in adoration. All the names which are spoken are all in reference to Vishnu alone as the supreme Self, in such other statements.*

उपनिषत्वाच्च विशेषतो न यत् किञ्चिदुच्यते इति वक्तुं युक्तं | विष्णुरुक्तः सर्ववेदैमन्त्रेषु तु विशेषतः | आरण्यके विशेषेण नैवान्यत् किञ्चिदुच्यते | कर्मार्थं च ब्राह्मणं स्याद् अमुख्यार्थं विवक्षया | मुख्यतो विष्णुरेवैको ब्राह्मणेष्वपि कथ्यते | आरण्यकेषु ऋते विष्णु नैवान्यत् किञ्चिदुच्यते | सूत्रात्मा तूच्यते विष्णोः तद्विशिष्टत्वं वित्तये | कुत्रचित् तदुपास्तिश्च तस्याध्यर्धतनुत्वतः | तस्मिन् विष्णोरुपास्वर्थं नान्यथा किञ्चिदुच्यते | इति ब्रह्माण्डे | यस्यां न मे पावनमंग कर्म स्थित्युदभवत्राण निरोधमस्य | लीलावतारैर्धितकर्म वा स्यात् बंध्यां गिरं तां विभृयान् धीरः | वित्तं त्वतीर्थीकृतमंग वाचं हीनां मय रक्षति दुःखदुःखी | यन्न व्रजन्त्यघभिदोऽरचनानुवादाः श्रुण्वन्ति येऽन्य विषयाः कुकथामतिघ्नीः | यास्तु श्रुता हत भगैः नृभिरात्तवीर्याः तान् तान् क्षिपन्त्यशरणेषु तामळसु हन्त | इत्यादि भगवच्चनाच्च | सर्वासु शाखास्वारणमावर्तयेद् अरणमावर्तयेद् उपनिषदमावर्तयेद् उपनिषदमावर्तयेत् | इत्युपनिषदभ्यासस्य सतात्पर्यं विहितत्वात् अभगवद्विषयस्य निंदित्वाच्चनोपनिषस्तु अन्यदुच्यते | अभ्यसेदधियज्ञं चाप्यधिदैवं विशेषतः | अध्यात्मं तु विशेषेण यस्माद् विष्णुस्त्रीषूदितः | इति स्कान्दे | मां विधत्तेऽभिदत्ते मां विकल्प्यापोह्य इत्यहम् | इत्यस्या हृदयं साक्षान्नान्यो मद् वेद कश्चन | इत्यादेश्च भगवदुपासना एव सर्वत्रोक्ताः |

Upanishads being the principal scriptures, it would not be proper to say that any subject other than *Brahman* is dealt therein. *Aranyakas* are considered special, not any of the others. *Brahmanas*, however are considered as substitute dealing with procedural matters relating the performance of sacrifices. Even in *Aranyakas*, *Vishnu* is, indeed, the primary divinity that is propitiated and none else. In case other divinities are mentioned then it should be understood as *Vishnu's* representative powers. Therefore in respect of them propitiation of *Vishnu* alone spoken, not of any one else, *thus in Brahmanda scripture. Wherein my laudable deeds, the*

performance of action commended are not described, those versions not beneficial, Uddhava, should not be spoken by men of discrimination. Those who keep with themselves the things not donated during the performance of sacrifices and speak words which are inimical to Me, they come to sorrow. Those who do not perform meritorious deeds that enhance their status, who listen to things which are not beneficial they becoming ill-fated go to obscure worlds, thus having been spoken by Vyasa.

All the *vedic* scriptures are commended to be studied again and again, all *Upanishads* are commended to be listened, reflected and meditated again and again since they all eulogize *Vishnu* are beneficial and other subjects mentioned therein not commended are not beneficial. One is commended to perform sacrifices and specially propitiate the presiding divinities, by which spiritual *Wisdom* becomes accessible, *Vishnu* having been spoken primarily in all these three - the *vedic* scriptures, *Upanishads* and *Aranyakas*, thus in *Skanda purana*. In all the words and through all the positive and negative statements, verily the propitiation of the resplendent Lord is lauded.

Upanishad:

तद्यत् प्रथममृतं तद् वसव उपजीवन्ति अग्निना मुखेन | नवै देवा अश्नन्ति न पिबति | एतदेव अमृतां दृष्ट्वा तृप्यन्ति | त एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उद्यन्ति | स य एतदेवममृतं वेद वसूनामेवैको भूत्वा अग्निनैव मुखेन एतदेव अमृतं दृष्ट्वा तृप्यति | स एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उदेति | स यावदादित्यः पुरस्ताद् उदेता पश्चाद् अस्तमेता वसूनामेव तावद् अधिपत्यं स्वाराज्यं पर्येता |

That which is the first release of the nectar, on that live the *Vasus*, with *Agni* as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner the nectar comes to the proximity with *Vasus*, and through *Agni* as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long as the Sun rises in the east and sets in the west, so long shall he rejoice in propitiation and sovereignty of the *Vasus*.

Bhashya:

प्रथमामृतस्य द्रप्तारो वसवत्यग्नि पूर्वकाः | यावत् पश्यन्ति तं विष्णुं तावत्ते नान्यभोगिनः | एतदेव विशंत्यद्वा मोक्षे ते तत एव च | स्वच्छैवैव समुद्यन्ति मुक्तास्सन्तो बहिस्तथा |

Those who be perceived *Narayana* first were the *Vasus* who became immortal through fire as intermediate channel. They renounce all other enjoyments as long as they revel in experiencing the sight of *Vishnu*. Therefore they remain in that state in deliverance so long as they merge with willingness in that form of satisfaction and re-emerges with willingness from that form of satisfaction.

Upanishad:

अथ यद् द्वितीयममृतं तद् रुद्रा उपजीवन्ति इन्द्रेण मुखेव | न वै देवा अश्नन्ति न पिबन्ति एतदेव अमृतं दृष्ट्वा तृप्यन्ति | त एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उद्यन्ति | स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वा इन्द्रेणैव मुखेन एतदेव अमृतं दृष्ट्वा तृप्यति | स य एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उदेति | स यावदादित्यः पुरस्ताद् उदेता पश्चाद् अस्तमेता द्विस्तावद् दक्षिणत उदेता उत्तएतोऽस्तमेता रुद्राणामेव तावद् अधिपत्यं स्वाराज्यं पर्येता |

That which is the second release of the nectar, on that live the *Rudras*, with *Indra* as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner the nectar comes to the proximity with *Rudras*, and through *Indra* as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long as the Sun rises in the east and sets in the west and again for the second time as long as the Sun rises in the south and sets in the north, so long shall he rejoice in propitiation and sovereignty of the *Rudras*.

Bhashya:

“एवं द्वितीयरूपं तु शिवाद्या वायुसंस्थिताः | वायोर्हिरण्यगर्भत्वात् तदद्वयमुदाहृतम् | रुद्राणामाश्रयत्वं च साध्यानामपि सर्वशः | अतो यजुर्विचरश्चसर्ववेदात्मनस्तथाऽ वायोरेव विचातळ स्यात् ब्रह्मणोऽपि विशेषतः | उभयाश्रययस्स मोक्षेऽपि वायुरव हि सर्वदा ||”.

In this manner as the second *Sankarshana form*, *Shiva* and others dwelling in *Vayu*, who himself being the golden womb – हिरण्यगर्भ, attain the dual state, sheltered as *Rudras* and as the qualified and chosen, becoming wise in *Wisdom of Rik* and other *vedas* in entirety. *Vayu* through reflection and meditation and *Brahma* with special qualification become wise in *Wisdom of Rik* and other *vedas* in entirety, even in deliverance both *Rudras* and the qualified and chosen one being as proactive as *Vayu*.

Upanishad:

अथ यत् तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन | न वै देवा अश्नन्ति न पिबन्ति एतदेवममृतं दृष्ट्वा तृप्यन्ति | त एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उद्यन्ति | स य एतदेवममृतं वेद आदित्यानामेव एको भूत्वा वरुणेनैव मुखेन एतदेव अमृतं दृष्ट्वा तृप्यति | स एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उदेति | स यावदादित्यो दक्षिणत उदेता उत्तरोत्तरतोऽस्तमेता द्विस्तावत् पश्चद् उदेता पुस्तादस्तमेता आदित्यानामेव तावद् अधिपत्यं स्वाराज्यं पर्येता |

Now that which is the third release of the nectar, on that live the *Adityas*, with *Varuna* as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner he comes to the proximity with *Adityas* and through *Varuna* as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long

as the Sun rises in the east and sets in the west twice as long as it rises in the west and sets in the east and so long shall he rejoice in propitiation and sovereignty of the *Adityas*.

Bhashya:

दृष्टारोऽथ तटतीयस्य शक्रमुख्यादितेसुताः |

Thus *Aditi's* sons taking refuge in *Indra* perceived the third form as *Pradyumna*.

Upanishad:

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन | न वै देवा अश्नन्ति न पिबन्ति एतदेवामृतं दृष्ट्वा तृप्यन्ति | त एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उद्यन्ति | स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमैर्नैव मुखेन एतदेव अमृतं दृष्ट्वा तृप्यति | स एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उदेति | स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तामदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावद् अधिपत्यं स्वाराज्यं पर्येता |

Now that which is the fourth release of the nectar, on that live the *Maruts*, with *Soma* as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner he comes to the proximity with *Maruts* and through *Soma* as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long as the Sun rises in the west and sets in the east, just that twice as long he shall rejoice in propitiation and sovereignty of the *Maruts*.

Upanishad:

अथ यत् पञ्चममृतं तत् साध्या उपजीवन्ति ब्रह्मणा मुखेन | न वै देवा अश्नन्ति न पिबन्ति एतदेवामृतं दृष्ट्वा तृप्यन्ति | त एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उद्यन्ति | स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेन एतदेव अमृतं दृष्ट्वा तृप्यति | स एतदेव रूपमभिसंविशति | एतस्माद् रूपाद् उदेति | स यावदादित्यः उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्व इदेता अर्वाक् अस्तमेता साध्यानामेव तावद् अधिपत्यं स्वाराज्यं पर्येता |

Now that which is the fifth release of the nectar, on that live the *Sadhyas*, with *Brahma* as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner he comes to the proximity with *Sadhyas* and through *Brahma* as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long as the Sun rises in the west and sets in the east, just that twice as long he shall rejoice in propitiation and sovereignty of the *Sadhyas*.

Bhashya:

चतुर्थस्य तु सोमाद्या मरुतः पञ्चमस्य च | ऋजवो ब्रह्ममुख्या हि सुपर्णः शेष एव च | सरस्वती सुपर्णी च वारुणी साध्यनामकाः | अन्योन्यमूर्खता मुक्तौ ब्रह्मणां समता तथा | वाक्शेषादेर्मुग्धं ब्रह्म मुक्तावपि विशषतः | द्रष्टोभयस्यापि शिवो द्वितीयस्यांत्यगस्य च | मोक्षे त्वन्यत्र चैतस्य परतः शषभावतः | ये चैतत्पदयोग्या स्युः देवा पञ्च महागणाः | तेषामपि यदोपासा निश्छिद्रा मधुनामके | तफा वस्वादितां प्राप्य मुक्तिमेष्यंत्यसंशयम् |

The साध्याः like *Garuda, Shesha, Sarasvati, Suparni* and *Varuni* and primarily *Brahma*, experienced the luminous vision of the fifth manifestation as *Narayana*, though in deliverance there is similarity among them all as well as dissimilarity, in deliverance *Brahma* being the principal among *Sarasvati, Shesha* and others. Since *Rudra* arriving first to the status of *Shesha* experienced the supreme *Self* in the form of *Sankarshana* and the rest five साध्याः like *Garuda, Shesha, Sarasvati, Suparni* and *Varuni* experienced the supreme *Self* in his primary form as *Narayana*. For them the being well-qualified the quintessence of divine energy become available in deliverance, assuredly not for the others who are not so qualified.

उदेत्यास्तमयं यावत् याति भानुस्तु प्रवर्तते | उदयास्ताद्रिमध्यस्य वसवः पतयः स्मृताः | ततश्च्चास्तमयात् यावत् अर्धरात्रं दिवाकरः | दक्षिणादुत्तरं याति किञ्चित् पूर्वसमन्वितम् | तद्देशकालयारीशा रुद्रा वायुपुरस्सराः | वसुभोज्यादर्थकालं अर्धदेशस्तथैव च | रुद्रभोज्योऽर्धरात्रात्तु याम आदित्य दैवतः | पश्चिमात् पूर्वमार्गस्तु रौधादर्थः प्रकीर्तितः | ततः परोर्धयामस्तु सौंयादक्षिणमार्गकः | मारुतः काल उद्विष्टः आदित्यार्धश्च देशतः | पश्चात् पश्चात् उदेत्येव पूर्वतोऽस्तमुपैति च | ततस्तदर्थकालेन चोत्तरादुदिस्तथा | अस्तं दक्षिणतो याति स कालो मारुतः स्मृतः उदेत्यैन्द्रपुरे चोर्ध्वं अर्वागुदयपते | अस्तमेति तदर्धेन ब्रह्मा तस्य पतिः स्मृतः |

From the time when the Sun rises from the eastern horizon and sets in the western horizon, whatever places and periods he traverses during the whole day that is the time when *Vasus* preside. From the time the Sun sets and till the mid-night approaches, the Sun slightly leans slightly westward traversing towards north-eastern direction, with *Rudra* in ascendance promoted by *Vayu*. That means half of the duration *Rudra* revels and in the other half of the duration *Adityas* preside over. During that period the Sun traverses from the western to the eastern direction. Thereafter, the Sun traverses from the northern quarters to the southern quarters, which covers the place and period belonging to *Maruts* and the Sun in equal measure. Thus again and again the Sun rises in the east and sets in the west, it being the day when he approaches and night when he departs. When he dawns over *Indra's* region sets in south in the region belonging to *Marut*, when *Brahma* is the presiding deity.

एकत्रिंशत् तु घटकाः साधिका वसुदैवताः | तदर्धा रुद्रदैवत्याः तत अदित्यदैवताः | तदर्धा मारुता ब्राह्मास्तदर्धा देशस्तथा | इति च | रौद्रौ द्विगुणिभूतो वसुकालो यावान् तावान् भवतीति द्विस्तावत् | अर्ध इत्यर्थः | ब्रह्मे मूहूर्ते इति उशकालस्य प्रसिद्धेश्च | रौद्रः कालः इति पूर्वकालस्य प्रसिद्धेश्च | रौद्रः काल इति पूर्वरत्रस्य प्रसिद्धेः सार्धं रात्रस्य | सौंयः काल इति अपरात्रस्य | सौम्यकालत्वाच्च तस्मिन्काले शीतमुत्पद्यते | मारुत कालत्वाद्वायश्च वाति | अग्नेयकालत्वादेव अस्मिन् सैक घटकं होमकर्माणि विशेषतः प्रवर्तन्ते |

In all there are 31 segments belonging to the illustrious *Vasus*, half segments presided over by *Rudras* and the other half by *Adityas*. Of the latter half segments presided over by *Maruts* and the other half by *Brahma*, thus having declared. When during the segment *Rudras* become

twice-powerful that segments is known as द्विस्तावत्, which means twice-powerful segment of *Rudras* is half of the segment belonging to the illustrious *Vasus*. The segment belonging to *Brahma* is prior to the time before *Ushas* dawns. The segment which belongs to *Rudras* isne which is earlier to this. The latter half segment is known as the gentle and agreeable, when cool breeze blows along. During this time sacrifices with अग्नि being hot are specially performed.

अहः सर्वे वसूनां तु परेषां रात्रिरेव च | प्रदत्ता विष्णुना पूर्वं नालमित्यब्रुवन् परे | पुनर्विशेषतो दत्तं रुद्राणां मरुतां तथा | मध्यन्दिनं तृतीयं चाप्यादित्यानां प्रदत्तवान् | द्विवेषापि देवानां सामान्याद् वसूनामहः | इति च | स्व स्यादिति ब्रह्मा रुद्राद्यास्तु द्वयोर्द्वयोः | वसवत्वन्ह एवेशाः सामान्यात् न विशेषतः | इति च | माध्यंदिने तृतीये च रुद्रादे राज्यमिष्यते | तद्भृत्याद् वसूनां तु प्रातःकालो विशेषतः | तत्रापि वाय्वधीनत्वं अग्न्यादीनां प्रकीर्तितम् |

Vishnu had assigned the day for the *Vasus* and the night for *Rudras*. Since that not adequate *Vishnu* again assigned the mid-day for *Rudras* and specially the third evening period to *Adityas* and *Vishvadevas*. Therefore it is said that during the day time *Vasus* are the natural presiding deities, *Brahma* is the deity presiding over the entire period of time, *Rudras*, *Adityas* and *Maruts* being servile to him. During the mid-day *Rudra* and *Marut* preside and during evening it is *Aditya* who rules. Being servile *Vasus* have limited control during this period being strong in influence during early morning. Therefore performance of sacrifices are commenced during early morning, *Agni* and other *Vasus* being servile to *Brahma*.

एवं पृथिव्यां रुद्रानां अन्तरिक्षं प्रकीर्तितम् | मरुतां च द्युलोकेश आदित्याः पतिकीर्तिताः | सर्वेषमधिपो ब्रह्मा द्युवाधीशस्तु मारुतः | त्रिलोकाधिपतिश्चेन्द्रस्तेषामप्यधिपो हरिः | इति च | स्वाराज्यं भोगः | स्वरंजनात् |

In this manner (in early mornings *Vasus* dwelling), on the earth and *Rudras* and *Maruts* dwell in the mid-region, Sun is known to dwell in the heavens. Among all the regions *Brahma* is the controller, over the heavens it is *Vayu*, in the three worlds it is *Indra*. Over all of them, *Hari* is the supreme controller, thus it having been declared. स्वाराज्यं means making oneself satisfied, contented.

न तु इन्द्रात् यमो द्विगुणकालं यच्छति तस्माद् वरुणस्मात् सोमः इत्यत्र किञ्चिन्मानम् | न च सोमात् द्विगुमेव ब्रह्मा तिष्ठति | द्विपरार्धं हि तस्य कालः | इन्द्रादयो णि मन्वन्तरमात्रं तिष्ठन्ति | न च वसूनां पूर्वो देशो रुद्राणां दक्षिण अधित्यानां पश्चिमो मरुतामुत्तर एव नान्यत्र इत्यत्र प्रमाणमस्ति | तत्पक्षे रुद्रैः सह इन्द्रस्य दक्षिणत्वप्राप्तेः च न च इन्द्रः शब्देन वायस्वैर्गैः हीतः | अत इन्द्रा देवेन्द्रस्य द्विगुण कालत्वमिति विरोधः |

There is no evidence to say that *Yama* rules for a period twice that of *Indra* or *Varuna* *Yama* rules for a period twice that of *Yama*, the *Moon* rules for a period twice that of *Yama*. Then it would be like saying that *Brahma* rules for a period twice that of the *Moon*, which is not proper. It is well-declared fact that *Brahma's* duration is till the end of the creation. *Indra*, *Yama*, *Varuna*, *Soma* last till the end of मन्वन्तर -*Manu's* era. It is said that *Vasu's* dominance is limited in the east, *Rudra's* dominance is limited in the south, *Aditya's* dominance is limited in the west and *Marut's* dominance is limited in the north and not over other directions or places. Otherwise since *Indra* having associated with *Rudra*, he should have dominance over the southern quarters as well. *Indra* who is considered to have been manifest in *Rudra*, is not

been spoken as *Vayu*, otherwise it would be contradiction like saying that *Indra* has the duration for a period twice that of *Indra* himself.

इन्द्रादिपुरिणामुद्वासत्वेनैवमंगीकारे तत् षोडशगुणात्वात् ऊर्ध्वादयस्य एकेन्द्रात् परतोऽनिन्द्रत्वमेव स्यात् | अथ ततः ऊर्ध्व उदेत्य इति तत्पक्षे पश्चददृष्ट्यादित्य भावात् कल्पान्तं प्रलयोऽपि न स्यादित्याद्यनन्त दोषदुष्टत्वोऽपि ग्रन्थाल्पत्वायैव उपरम्यते ऽ वस्वादीनां तु सर्वेषां सर्वदिक्षु पुराण्यपि | संत्येवमपि धीवृतै प्रत्येकं फिक्षु कथ्यते | इति च | ऐन्द्रा उद्भवे रुद्राणामेवोदयाभाव इति च दोषः | अतो यत्किंतिदेतत् |

It is not proper to say that when *Indra* and his city *Amaravati* cease to exist then the Sun dawns in the southern quarter. If that is so then the ascending period when the Sun rises having hundred times more multiplied, and since there having been no dissolution in the southern direction at that moment in time *Indra's* existence will be like rejecting and any actions perform in relation to him would be fruitless. Since dissolution of the worlds takes place during *Indra's* presence it would not be proper to say that there would be no place for performance of actions. Because since the time for dissolution comes only when the time for *Indra* to depart arrives. For *Vasu* and others they have their own respective designated places and the purpose of meditation on them those places have been indicated as presided by them. When *Indra* and his capital comes to be destroyed then the erroneous impression comes about that that the southern direction as the dwelling place of *Rudra* and his other companions come to be destroyed. Therefore, ascribing any presumptions relating the dwelling places for *Vasu* and others is meaningless.

उदेति पूर्वतः सूर्यो निम्लोचति च पश्चिमे | एवं नियमो उद्विष्टो ब्रह्मणा विष्णुचोदनात् | द्विगुणं द्विगुणं कालमुदित्वा दक्षिणादिषु | मध्ये व्यवथितिः पश्चाद् ब्रह्माणं याचिता पुरा | हिरण्यक्षेण सूर्यस्य हिरण्याक्षेण वै पुनः | तदाऽसुराणां देवत्वं ब्रह्मात् प्रददौ तयोः | तच्छुब्रेन्द्रादिभिः प्रोक्तः कथं प्रादा वराविमौ | देवता हि विनश्येयुरेवं दत्ते वरे त्वया ऽ इत्युक्ते दैवतैः प्राह ब्रह्मा लाकेपितामहः | न मया स वरो दत्तो दैतयानां सुराः क्वचित् | येन युष्मद्विनाशः स्यात् ततो वै तु च वो भयम् | दक्षिणाद्युदयो यस्तु स हि दैनन्दिनो मया ऽ अभिप्रेतो नैव चायं कालान्तरगतः क्वचित् | अर्धनाड्युत्तरा नाडीः सकाष्टा नित्यशो रविः | पञ्चादाशोत्तरां गच्छेत् पूवेरात्रे तु दक्षिणात् | तदर्थं पश्चिमात् पूर्वं तदर्थं चोत्तरादपि | दक्षिणां च तदधं—स ऊर्ध्वादवाक् च गच्छति | दक्षिणाद्युदयस्त्वेष न तु कालान्तरे क्वचित् | यदोत्तस्माद् द्विगुणः पूर्वो भवति वै सुराः | तदाऽपि द्विगुणत्वं स्यात् तन्मयात्र विवक्षितं | अहस्साम्यऽपि क्रमस आतपस्याल्पकालतः | गीर्यावृत्तेः क्षिप्रमन्येषूदयास्तमयाविव |

The Sun rises in the east and sets in the west. This has been decided by *Brahma* as ordained by *Vishnu*. But in earlier time *Hiranyaksha* and *Hiranyakashipu* to acquire the twice the power than the one available to the gods through this normal course sought from *Brahma* that the Sun should rise in the south and stationed in the mid-course in space. *Brahma* had obliged them with this request. Seeing the unenlightened *Asuras* being obliged gods approached *Brahma* for the reason for such boon, since that would surely cause destruction of enlightened gods. *Brahma* assured then no such boon as would harm the enlightened gods has been given to the *Asuras*, which will harm your interests. Therefore one need not unnecessarily worry on this account. The Sun rising in the south does not affect the daily

course of the Sun rising in the east and setting in the west, since Sun each night during half the period shifts his course slightly from the northern direction to the southern direction and during the other half shifts his course slightly from the southern direction towards the northern direction. This slight shifts in the course does not affect the normal course of the Sun from the eastern direction to the western direction. Therefore the previous course of the Sun becomes twice powerful, this is what was intended. So long as the Sun revolves around mountain the duration of day and night for those dwelling in southern direction remain same. Since during the time when Sun traverses around the *Meru* mountain sometime the Sun while in the west for some times near the period when Sun rises and sets slightly varies.

कालान्तरे भाविनं तु दक्षिणाद्युदयं पुनः अपेक्ष्यैव वरो दत्तो द्वितीयो देवतां मया | समयस्च कृतो नित्यो मया सूर्यस्य चानघाः | पूर्वस्मादुदयो नित्यं पश्चिमेऽस्तमयस्तथा | नियमो नान्यथायं स्याद् कदाचित् केनचित् क्वचित् | तस्मात् न वो भयं क्वापि प्रोक्ता इत्थं सुरास्तदा | विशोका अभवन् सर्वे युयुः स्वं स्वं निवेशनं | इति च | एतदेव मोक्षधर्मेषु बलिवासव संवादे उक्तं | देवान् प्रति ब्रह्मणो वचनं रहस्यत्वादविज्ञाय बलिना दक्षिणाद्युदय उक्तः | इन्द्रेण तु ब्रह्मवचनं रहस्यत्वादविज्ञाय बलिना दक्षिणाद्युदयो नास्तीत्युक्तं | दैतेययोर्वरं ज्ञात्वात्वविज्ञाय सुरान् प्रति | ब्रह्मणोक्तं हि बलिना वासवं प्रत्युदीरितं | दक्षिणाद्यादयान्ते तत्त्वां जेष्यामि पुरन्दर | इत्युक्तस्तमुवाचेन्द्रो न कदाचन तद् भवेत् | ब्रह्मणा नियमो यस्मत् कृतः प्रागुदयो रवेः | इत्युक्त्वात्तु जगामेन्द्रो दिवमैरावस्थितः | इति च |

“If at the end of the Time the Sun rises in the south ...” speaking thus the boon has been given to them, at the same time the rule that the Sun should rise in the east and should set in the west has been firmly established, which can never ever and in any event be transgressed. Therefore there need be no fear. Hearing these assurances from *Brahma* the divinities returned to their quarters free from fear. The same instances has been reiterated in the dialogue between *Bali* and *Indra*. Without knowing these clarifications given by *Brahma* to the divinities, *Bali* speaks of the Sun rising in the South. But *Indra* who was knowing the clarification given by *Brahma* tells him that the Sun will never ever and in au event rise in the south. But *Bali* without understating the import of the clarifications given by *Brahma* to the divinities tells *Indra* that at the end of the Time, he will certainly win over *Indra*, whereupon declaring that such occasion will never ever will arise, *Indra* mounts on his *Airavata* elephant and goes to his place, *thus having been said*.

Upanishad:

अथ तत् ऊर्ध्वं उदेत्य नैवोदेता | नास्तमेता | एकल एव मध्ये स्थाता | तदेष श्लापकः | न वै तत्र न निम्नोचो | नोदियाय कदाचन | देवास्तेनाहं सत्येन माविराधिषि ब्रह्मणा | इति |

Thereafter after having risen in the zenith, he will neither rise any further nor set any further. He stands alone in the mid-region. On this there is this verse. It is not so there, The Sun has neither set nor has he ever risen. O you gods, by this truth, may I not fail from *Brahma*.

Bhashya:

अथ सूर्यस्थितो विष्णुरादित्यस्त्वादि मूलतः | आदानाद्वापि देवानां ऊर्ध्वं गच्छति मण्डलात् | प्राप्य वैकुण्ठलोकं च नो द्वेतस्त्वं न चैति सः | एकलः प्रलये स्थाता देवता नात्रसंशयः | तेन सत्येन न वृद्धिमाप्नुयां ब्रह्मणा क्वचित् | इत्युवाच पुरा ब्रह्मा देवेभ्यः स चतुर्मुखः |

The one who is source of all the creation and accepting the luminous divinities *Vishnu*, named *Aditya*, dwelling within Sun after the dissolution of the worlds returns to *Vaikunth*, which is higher than the region surrounding the Sun and remains with neither any Sun-rise nor any Sun-set. Therefore the enlightened divinities should have no n doubts about this. By the grace of *Vishnu*, I remain unmoved and composed free from any distress, thus did four-faced *Brahma* spoke in the past to the gods..

Upanishad:

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्यै भवति य एयमेवं ब्रह्मोपनिषदं वेद |

Verily for him, who knows this mystic doctrine of *Brahman*, the Sun neither rises nor sets. For him is the day-time for ever.

Bhashya:

एतां विद्यां तु यो वेद नित्यमस्य दिवा भवेत् | वैकुण्ठधामसंस्थस्य मुक्तास्यानुदयास्तकं |

He who reflects and meditates on this Wisdom, like honey, having assuredly becoming delivered, will experience bewith Sun-rises nor an Sun-sets, for him it being day-time for ever.

Upanishad:

तद्ध एतद् ब्रह्मा प्रजपतय उवाच | प्रजपतिर्मनवे | मनुः प्रजाभ्यः | तद्ध एतदुद्दालकाय अरुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच | इदं वाव तत् ज्येष्ठाय पुत्राय पिता ब्रह्म ब्रह्म प्रब्रूयात् प्रणाय्याय वान्तेवासिने | नान्मस्यै कस्यैचन |

Brahma told this to *Prajapati*, *Prajapati* told it to *Manu*, and *Manu* to his desendents. To *Uddalka Aruni*, the eldest son his father communicated this *mysical Wisdom*. Verily a father may initiate this *mysical Wisdom* to his eldest son or to one who is worthy to be initiated and tonone other, even if one was to offer him the whole world encompaassed by water with treasure, since truly this is greater than that,greaterthan that.

Bhashya:

तदेतद् भगवान् विष्णुः प्रादात् ज्ञानं विरंचये | विरिंचिर्मनवे प्राह प्रजाभ्यो मनुरेव च |

This *Wisdom* was initiated by the resplendent *Vishnu* to *Brahma*. *Brahma* initated it to *Mamu* and by *Manu* to his descendnts.

Upanishad:

यद्यप्यस्ना इमामदिभः परिगृहितां धनस्य पूर्णां दद्यादेतदेव ततो भूय इति एतदेव ततो भूय इति ।

Bhashya:

पूरयित्वा तु पृथिवीं रत्नैः सप्तसमद्विणीं | दत्त्वापि गुरवे नैव पूर्यते गुरुदक्षिणा | देवास्तूपासनायोग्या
एकैकस्यामृतस्य हि | सर्वस्योपासने ब्रह्मा तदन्ये ज्ञानमात्रके | उपासने नैव योग्यास्तद्योग्या हि सरा यतः | इति
देवश्रुतौ | ब्रह्मणा परेण मा विराधिषि | भगवत्प्रसादादव्यृद्धिं न प्राप्नुयामिर्थाः |

Even if the ocean with all the precious pearls is offered to the teacher communication the mystical Wisdom, even then that offering to the teacher will never be sufficient. Even if one performs action in each manner spoken earlier the enlightened divinities are capable and four-faced *Brahma* is comprehensively so. The human beings are beomeentitled through knowledge and *Wisdom*., not for upasanaa presibed fro the divinities. The statement - ब्रह्मणा परेण मा विराधिषि means with divine grace having been showered on him he has not to experience any deficienct.

Upanishad:

गायत्री वा इदं सर्वं भूतं यदिदं किं च | वाग्वै गायत्री | वाग्वा इदं सर्वं भूतं | गायति च त्रायते च |

Verily *Gayatri* is all this that has been, whatever there is. *Speech* verily ops *Gayatri*. *Gayatri* chants and also protects.

Bhashya:

यदिदं किं च भूतं प्रभूतं परिपूर्णं तत् सर्वं गायत्री भगवानेव | भू बहौ इति धातो | बहु पूर्णतायां इति च |
यदिदं परितः पूर्णं मत्स्य कूर्मादिरूपकं | तदिदं भगवान् विष्णुः सर्वान्तस्थित एव च | तन्निःसृतत्वाद्देवानां
गयकस्वस्त्राति चाग्त्रिालं | अतो गायत्री नामासौ वासुदेवपरः पुमान् | भूमा भूतमिति प्रोक्तः पूर्णत्वात् पुरुषोत्तमः
| अनन्यापेक्षमद्विक्तं सर्वस्य विनियमकं | यद्यत्तद्विष्णुरेव नान्यदेतादृशं क्वचित् | स एव भगवान् विष्णुर्वा
ङ्गनामा वाचि संस्थितः | वचनाद् ह्यशीर्षाऽख्यो गायत्र्यां च स अस्थितः |

Whatever was here since past and whatever is there here in the present is verily the resplendent Lord, designated as *Gayatri*. Whatever was here since past - भूतं is derived from the root भूः, बहौ. बहौ is understood also in the sence as complete, comprehensive. Therefore भूतं means that which is complete and comprehensive. That which was complete and comprehensive in the *decents* of the *fish* and *tortoise* is also the resplendent *Vishnu* who is complete and comprehensive in all the *forms*. The vediv humns having issued forth from the mouth of *Hayagiva* form of *Vishnu*, *Vishnu* verily is the one who chants and protects the *vedic* hymns. Being the complete and comprehencive *Purushottana* is known as भूमा, भूत. Becoming effulgent in other forms *Vishnu* and none others become the savior. Verily *Vishnu* established in *Speech* anf *Gayatri* are neither distinct nor different. Since he becomes the

instrument as Speech *Vishnu* in the form of *Hayagriva* becomes the instrument and the protector of the *vedas* as he is established in *Gayatri*.

Upanishad:

या वै सा गायत्री इयं वाव सा येयं पृथिवी | अस्यां हि इदं सर्वं भूतं प्रतिष्ठितं | एतामेव नातिशीयते | या वै सा पृथिवी इयं वाव सा यदिदमस्मिन् पुरुषे शरीरम् | अस्मिन् हि प्राणाः प्रतिष्ठिताः | एतदेव नातिशीयन्ते |

Verily what that *Gayatri* is that verily is whatever the earth is. In that verily is all whatever that was the past is established. They, verily do not extend any further. Verily what that the earth is that verily is whatever the body of the human being is. In that verily is all the *prime Breaths* are established. They verily do not extend any further.

Bhashya:

स एव पृथिवीनामा पृथिव्यामपि संस्थित | विष्णौ हि पृथिवीसंस्थे जगत् सर्वं प्रतिष्ठितं | नातिशेते चत कश्चित् स हि सर्वाधिष्ठाको हरिः | पृथक्त्वात् पृथिवीनामा स एवान्त शरीरगः | शरीत्वादीरणाच्चैव शरीरं भगवानजः | पुरुषो जीवः उद्दिष्टः तस्मिन्नन्त स्थितो विभुः |

The *Gayatri*, verily known here as earth established in the earth. *Vishnu*, verily established in the earth the entire world here is established. There exists nothing whatever beyond him, *Hari* being greater than than all others, since pervades everything is known as earth.

Upanishad:

यद्वैतत् पुरुषे शरीरं इदं वाव तत् यदिदमस्मिन्नन्तः पुरुषे हृदयम् | अस्मिन् हि इमे प्राणाः प्रतिष्ठिताः | एतदेव नातिशीयन्ते |

Verily what the body in human being is that verily is whatever within the heart of the human being is. In that verily is all the *prime Breaths* are established. They verily do not extend any further.

Bhashya:

योऽसौ जीवे स्थितो विष्णुः शरीरमिति नामकः | शंताश्च रतिरूपत्वादिरणाच्च स एव तु | जीव चैतन्य रूपस्य हृदयेऽपि व्यवस्थितः | अयनाद्भृदि विष्णुस्सहृदयं कीर्तितो बुधैः |

The one who dwells in human being as one known as *Vishnu* is established in the body as one who as one happy, pleased and as energy he is the same one who dwells in human heart as consciousness, becoming known as the *Vonsciouness* among the wise ones.

Upanishad:

सैषा चतुष्पदा षड्विधा गायत्री |

The *Gayatri* has four steps and six forms.

Bhashya:

गायत्र्यां संथितो विष्णुः स्त्रीरूपः सूर्यसप्रभः | द्वितीयश्चैव मत्स्यादि भूतामाऽवतारगाः | तृतीयो वचि संस्थश्च स्त्रीरूपो हयशीर्षकः | चतुर्थं पृथिवीसंस्थः स्त्रीरूपः पीतवर्णकः | जीवस्यान्तर्गतो व्याप्य शरीरमिति नामकः | पञ्चमः तद्दृदिस्थश्च षष्ठो हृदयनामकः | गायत्रीनामको विष्णुः एवं षड्विध उच्यते | त्रिभिः स्वरूपपादे श्च भिन्नेनैकेन चैव हि | गायत्रीनामको विष्णुः चतष्पात् संपङ्कीर्तितः |

Vishnu established in *Gayatri* has firstly a female form, resplendent like the luminous *Sun*. Secondly he is established in the descents in the gross forms like *Fish* and others. Thirdly he is in the *Hayagriva* form as *Speech*. As *Earth* he manifests as a female in the fourth *form* and as *Jiva* dwelling within the body as the fifth *form* and as *Heart* within the body is the sixth form. Thus, three of them as similar and one as different are the six forms of *Gayatri* enumerated.

Upanishad:

तदेतद्वाच्यमनूक्तं – एतावानस्य महिमा ततो ज्यायांश्च पूषः | पादोऽस्य सर्वावूतानि त्रिपादस्यां दिवि | इति |

That verily is what has been declared in *Riks* - the greatness of that great *Being* is of such vastness that his each step spread all across, three immortal ones spread in the heavens.

Bhashya:

भिन्नपादासर्वजीवस्तस्य सादृशमात्रतः | स्वरूपपादा विष्णोस्तु त्रयो हि दिवि संस्थिताः | नारायणो वासुदेवो वंकुण्ठ इति ते त्रयः | अनंतशयनं चैव तथाननंतासनं हरेः | बहुलक्षोच्छ्रिते नित्ये विमाने संस्थितं यतः | चित्रकृतानि तातो दिवीति कथितं श्रुतौ | लोकत्रय विवक्षायां परतो लक्षयोजनात् | सर्वं द्यौरिति विज्ञेयं ततस्ते दिवि संस्थिता | दिवः परश्च भगवान् सप्तलोकविवक्षया |

All the *forms* of the *Jivas* are distinct and different, being spoken merely as similar to that of the resplendent Lord. *Vishnu's* essential *forms* as *Narayana*, *Vasudeva* and *Vaikuntha* being luminous are established in the three heavenly spheres, resting eternally in the eternal establishment, which exists as perennial place which is hundreds and thousands time higher than the earthly establishment, and therefore known as luminous. These perennially supreme places designated as भूः भुवः and स्वः transcend the vast space above, they are known as द्यौः, the Space, where the three abiding places exist. Beyond these are the seven worlds, where the supreme resplendent Lord exists is also having been explained.

Upanishad:

यद्वै तदब्रह्म इतीदं वाव तद् योऽयं बहिर्धा पुरुषादकाशः | यो वै स बहिर्धा पुरुषादाकाशः | अयं वाव स योऽयमंतलपुर आकाशः | यो वै सोऽन्तः पुरुष आकाशः अयं वाव स यस्तेऽयमर्तेदय आकाशः | यो वै सोऽन्तर्हृदय आकाशः तदतित् पूर्णमप्रवर्ति पूर्णमप्रवर्तीनीं श्रियं लभते य एवं वेद |

Verily that is *Brahman*, that which as Space is spread all around the *Person*. That which as Space is spread all around the *Person* is that which as Space is spread within the *Person*. That is the same as the Space within the *Person* is. That is complete and well-established. The one who knows this gains complete and well-established prosperity.

Bhashya:

परं ब्रह्मेति भगवान् सर्वगः संप्रकीर्तितः | स एव जीवस्य बहिर्हृदयाकाश अस्थितः | योऽयं हृदयगः सोऽथ जीवांतर्व्याप्य संस्थितः | व्याप्तो जैवान्तरे योऽसौ स जीवे ह्वदि संस्थितः | एवं चापि चतुष्पात्वं वासुदेवस्य कीर्तितम् | स एव पूणो भगवानप्रवर्त्यस्तथाखिलैः | अन्यैः प्रवर्त्यते योऽसौ स प्रवर्तीति गीयते | अप्रवर्त्यो हरिनित्यः स्वतन्त्रत्वात् सदैव च | अस्यप्रवृत्तिनास्तीति सोऽप्रवर्तीति कीर्तितः | पूर्णा स्वतन्त्रा श्रीश्चास्य वेत्तुर्भवति शाश्वती | साक्षाद् गायतृपासाया योग्य एकश्चतुर्मुखः | तस्मादनन्यतन्त्रास्य श्रीर्भवेन्नान्यथा क्वचित् | विष्णु तन्त्रत्वमस्य स्यात् परेषां तस्य तन्त्रता | यथक्रमेण तन्त्रत्वं योग्यताक्रमतो भवेत् | इति च सत्तत्त्वे |

As supreme *Brahman* the resplendent one is known every where. Verily he is the one who pervades in the external space of the human beings. Verily he alone is the one who pervades in the space within the human beings. Enveloping the space within he dwells in the heart of the human beings. In this manner, verily are *Vasudeva's* four steps are spoken with adoration. He is entirely complete and self endowed needing none to energize him. The one who is energized by some one else is known as the one who becomes energized. *Hari* being independent of all others is never energized by others. He is not energized being the energizer of all others. Being complete and independent in all entirety, he needs to be known always along with his quintessence energy and splendor. Verily the four-faced *Brahma* alone is fully equipped to know *Gayatri*. Thereafter none others are so much equipped save *Sri Lakshmi*. Therefore *Brahma* is subservient to *Vishnu* and *Lakshmi* and to none others, all the others being subservient to *Vishnu*, *Lakshmi* and *Brahma* in that order and acquiring deliverance according to their capability.

ब्रह्मशब्दाच्च भगवन्नित्यवसीयते | पूर्णाप्रवृत्तित्वं च तस्मिन्नेव मुख्यं | तावानस्य महिमा इति मन्त्राच्च | पादोऽस्य विश्वा भूतानि इति जीवानां चतुष्पादांतर्भावात् भूतं यदिदं किंच इति षड्वांतर्भूतं भूतं मत्स्याद्यवताररूपमेव | द्वाविंशेष्वतारेषु जीवाप्युक्तो यथा पृथुः | तदा पादेषु चतुर्थं सान्निध्याज्जीवईरितः | यथा कालः पुमान् व्यक्तं प्रकृतिश्च परस्य तु | विष्णो रूपाणि गण्यन्ते पररूपेण वै सह | एवं भूतानि गण्यन्ते पररूपेण वै सह | एवं भूतानि गण्यन्ते भिन्नान्यपि पदैः सह | मूर्तामूर्ते यथा रूपे ब्रह्मणस्तु तथैव च | भिन्नान्यपि तु भूतानि पदानि स्वपदैः सह | इति प्राथम्ये | सुदर्शनाख्यं स्वास्त्रं तु प्रायुक्तं दयितं त्रिपात् | इति श्री भागवते प्रयोगाच्च न जीवो भगवत्स्वरूपं | सुवर्चला यथा सूर्यपत्न्यंशः समुदाहृता | एवं जीवो भगवतो वस्तुभदेऽपि सर्वदा |

The word *Brahma* is always in reference to the resplended Lord. Because completeness and being energized verily exist in him alone. His verily is the supremacy that is ever spoken in

hymns. His footprints being visible in all creation and in all the creatures his existence having been clarified as visible in *Matsya* (fish) and other descents. In the center of the twenty two effulgences *Prithu* being mentioned, in the proximity of the four stepping-stone of the resplendent Lord, reference of *Jiva* creates no transgression. Therefore in saying पादोऽस्य, the reference of *Jiva* as the one steps is acceptable. Even though *Time*, four-faced *Brahma*, *Prakriti* and *Lakshmi* are different from *the resplendent Lord* being in his proximity are spoken his stepping stones, even so though *Jiva* is different from the resplendent Lord being in his proximity can be spoken as one of the stepping stones. Even as the forms and formless effulgences are spoken together the distinct and different existence of *Jiva* is spoken along with those forms which are not distinct and different in existence, *thus in Prathmya scripture*. If it is said that *Jiva* is not distinct and different from *the resplendent Lord* then it would not be proper, because in *Bhagavat Purana*, the most dear *Sudarshna* weapon has been referred as त्रिपात् therefore, the human beings should have been referred as चतुष्पात्. Therefore human beings are not inseparable from the form of the resplendent Lord. Even as *Suvarchala* is said to be a fragment of सञ्ज्ञा, who is Sun's wife, even so it would be proper to say, as temporal use, that the human beings are fragments of *the resplendent Lord*.

Upanishad:

तस्य ह वा एतस्य हृदयस्य पंच देवसुषयः | स योऽस्य प्राङ्ग सुषिः स प्राणः | तच्चक्षुः | स आदित्यः | तदेतत् तेजोन्नाद्यमित्युपासीत् | तेजस्व्यन्नादो भवति य एवं वेद | अथ योस्य दक्षिणः सुषिः स व्यानः | तत् श्रोत्रं | स चन्द्रमाः | तदेतत् श्रीश्च यशश्च इत्युपासीत् | श्रीमान् यशस्वी भवति य एवं वेद | अथ योऽस्य प्रत्यङ् ऋषिः सोऽपानः | सा वाक् | सोऽग्निः | तदेतद् ब्रह्मवर्चसमन्नाद्यमित्युपासीत् | ब्रह्मवर्चस्मी अन्नादो भवति य एवं वेद | अथ योऽस्य उदद् सुषिः स समानः | तन्मन्यः | स पर्जन्यः | तदेतत् कीर्तिश्च वृष्टिश्चेत्युपासीत् | कीर्तिमान् वृष्टिमान् भवति य एव वेद तदेतदोजश्च महत्वेत्युपासीत् | ओजस्वी महस्वान् भवति य एवं वेद | ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः | स एतानेवं पञ्च ब्रह्मपुरुषान् स्वर्गस्य लोकस्य द्वारपान् वेद अस्य कुले वीरो जायते | प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्म पुरुषान् स्वर्गस्य लोकस्य द्वारपान् वेद |

Verily indeed this heart here have five apertures for the gods. Its eastern opening is प्राण, the inbreath. That is the eye. That is the Sun. One should meditate on this as illumination and nourishment. He who knows thus becomes luminous and well-nourished. Now its southern opening is व्यान, the diffused-breath. That is the ear. That is the moon. One should meditate on this as prosperity and fame. He who knows thus becomes prosperous and famous. Now its western opening is अपान, the downward-breath. That is the speech. That is the fire. One should meditate on this as lustre of Wisdom and health. He who knows thus becomes lustrous with Wisdom and healthy. Now its northern opening is समान, the balanced-breath. That is the mind. That is the rain. One should meditate on this as fame and beauty. He who knows thus becomes famous and handsome. Now its upper opening is उदान, the out-breath. That is the air. That is the space. One should meditate on this as strength and greatness. He who knows thus becomes strong and great. These, verily are the five *Brahmas* (effulgent) persons, the

doorkeepers of the heavenly worlds. He who knows these five *Brahma* (effulgent) persons, the doorkeepers of the heavenly worlds, himself reaches the heavenly worlds.

Bhashya:

प्राणाभिमानी चक्षुश्च सूर्य एव ह्युदाहृतः | तेजोऽन्नाद्यभिमानी च प्राग् द्वाराधिपतिर्हरिः | दक्षिणाधिपतिः सोमो व्यानः श्रोत्राभिमानवान् | यतो लावण्य रूपश्च पश्चिमद्वारपस्तथा | वागापानत्मको वह्निः ब्रह्मतेजोऽन्नदेवता | उत्तरद्वारपस्तिन्द्रः समनो मन आत्मकः | कीर्त्यैश्वरात्मको नित्यं ऊर्ध्वं द्वारप एव च | प्रधानवायुराकाशः सार्व ज्ञादुन्नतेस्तथा | उदान ऊर्जितत्वात् स ओजः पूर्णतत्त्वो महः | परस्य ब्रह्मणस्त्वेते पुरुषाः पञ्चकीर्तिताः | द्वापरा हृदये चैव विष्णुलापके च सर्वदा | अंतरद्वारपा ह्येते जयद्याः बाह्यातः स्मृताः | एवमेतानुपास्यैव तद्गुणांशभाग् भवत् | विष्णुक्रोकं तथा गच्छेत् भवेदपि सुसंततिः |

The Sun has been mentioned as the deity presiding over p`aNa and the eye with illumination and nourishment, *Hari* dwelling within the heart being the guardian of the eastern quarters. The guardian of the southern quarters is the moon, *vyaana*, the diffused-breath being the deity presiding over the ear with prosperity and splendor. The guardian of the western quarters is the speech, *Apana*, the downward-breath being the deity presiding over the speech with Wisdom and health. The guardian of the northern quarters is the rain, *samaana*, the balanced-breath being the deity presiding over the mind with fame and beauty. Now The guardian of the upper quarters is the space, *Idana*, the out-breath being the deity presiding over the air with strength and greatness. These, verily are the supreme *Brahmas* (effulgent) persons, renowned as the doorkeeper to the heart as well to the world of *Vishnu*. Those who know these five as the guardian doorkeepers within the heart as *Jaya* and *Vijaya* are the guardian doorkeepers outside, they become endowed with a fragment of the fragment of their essence departing the world of *Vishnu*, having noble progeny.

Upanishad:

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु, सर्वशः पृष्ठेषु अनुत्तमेषु उक्तामेषु लोकेषु, इदं वाव तद् यदिदमस्मिन्नतः पुरुषे ज्योतिः | तस्यैषा दृष्टिः | यत्रैतदस्मिन् शरीरे संस्पर्शो नोष्णिमानं विजानाति, तस्यैषा श्रुतिः | यत्र एतत् कर्णावपिगृह्य निनदमिव नदथुरिव अग्नेरिव प्रज्वलत उपश्रुणोति, तदेतद् दृष्टं च श्रुतं चेत्युपासीत | चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद |

Now the light which shines above the heavens, above all, above everything is the highest world beyond which there are no higher world. That light, verily, is the one that shines here within the person. That one is perceived as when one touching the body experiences the warmth. That one is heard as when one closing the ears experiences as reverberation, as resound, as blazing fire. One should mediate on what one has seen and heard. One who knows this becomes in deliverance the luminous and the distinguished, yes one who knows this.

Bhashya:

योऽसौ वैकुण्ठगो विष्णुः सप्तलोकोपरिस्थितः | स एव सर्वलोकेषु विश्वतो ब्रह्मणस्तथा | उच्चेषूत्तमलोकेषु तथा प्रत्यवरेषु च | पुरुषेषु च सर्वेषु स एक संव्यवस्थितः | प्राणसंस्थः स वै विष्णुः प्राणोऽग्नौ संव्यवस्थितः | स्पर्शनं दृश्यते चाग्निः तदृष्टिरिव सा ततः | स प्राणः स्तौति तं विष्णुं सा स्तुतिः श्रूयते सदा | कर्णौ पिधाय तद्विद्वान् दिव्यचक्षुः सुकीर्तिमान् | मुक्तो भूत्वा भवेद्यस्मात् उपासितैव संततं | इति सत्तत्त्वे | दिक्षु यानादृशो व्याप्तं कीर्तिः प्रत्यक्षतः स्तुतिः | इति शब्दनिर्णये | सर्वतः पृष्ठेषु सर्वतः उच्छोषुः वैकुण्ठक्षीर सागरानन्तासनादिषु | विश्वतो ब्रह्मणोऽप्युच्चेषु | तत उत्तमोन्यो नास्तीति अनुत्तमाः | सर्वतः स्वयमुत्तमाः | पृथिवीस्थेषु सर्वोच्चो लोकोऽन्तासनात्मकाः | अंतरिक्षत्मकेभ्यश्च श्वतद्वीपे स्थितो हरिः | द्वात्मकेभ्यश्च सर्वेभ्यो वैकुण्ठश्च उच्यते | पृथिव्यां द्यौर्महामेपुराकाशे सूर्यमण्डलं | दिवीन्द्रसदनं चैव तत्परे तु दिवः परे | पृथिव्यां ब्रह्मणो मेरौ जयन्तं त्वन्तरिक्षं | तटतीयं सत्यलेकं च सदन् त्रिविधं स्मृतं | तेभ्योऽन्तासनाद्या यत्परतो विश्वतः परे | इति सत्तत्त्वे | निन्दः समुद्रघोषः स्यान्नदधुर्मघसंभवः | इति च | चक्षुष्यक्षुषि ब्रह्मण्येष यातीत्युपासकः | इति च |

The one who dwells in *Vaikuntha*, beyond the seven worlds is *Vishnu*, who verily supreme in the universes, even beyond the world of four-faced *Brahma*, verily the One and the only One established in the higher, lower and in the hearts on every one in creation. The one who is established in प्राण - prime *Breath* is, verily *Vishnu* and the one in अग्नि – the fire is प्राण - prime *Breath*. अग्नि – the fire is experienced by touching the body, therefore experiencing अग्नि – the fire is similar to experiencing the resplendent One. Therefore, प्राण - prime *Breath* dwelling within the body propitiates *Vishnu*, the resplendent One, which can be experienced when one closes one's ears. Therefore one who knows thus listening to his magnificence and experiences the resplendent One becomes in deliverance endowed with divine sight and renowned. The glory spreads over in all direction is what is meant by the word कीर्ति which is direct adoration, thus in *Shabda Nirnaya*. Supreme than others in all respect, higher than others in all respect, in *Vaikuntha* amidst the milky ocean, lying on अनन्त as the resting place, *that is what is meant here*. In the place higher than the one occupied by four-faced *Brahma*. Superior than that there exist no other place which is superior. In the places on the earth the resting place on अनन्त is the supreme one. Higher than all the places in mid-region rests *Hari* in श्वेतद्वीप. Higher than all the places in space rests *Hari* in *Vaikunthi*. On earth, the mountain Meru is said to be highest, in the sky the orb of the Sun is highest, in the mid-region, *Indra's* world is highest but transcending these three worlds is the luminous dwelling place of the resplendent Lord *Vishnu*. In the world on the mountain Meru is the dwelling place of Jayant, in the mid-region is the dwelling place of four-faced *Brahma*, and the third सत्य लोक being the eternal reclining place of the supreme Lord, *Hari*, thus in *Satvatta*. निन्द means the reverberating sound as in a turbulent ocean, नदधु means the sound as in a stormy clouds. चक्षुषि means experiencing the resplendent Lord through divine perception.

Upanishad:

सर्वं खल्विदं ब्रह्म | तज्जलान् इति शान्त उपासीत | अथ खलु क्रतुमयः पुरुषः | यथाक्रतुरस्मिन् लोके पुरुषो भवति तथा इतः प्रेत्य भवति | स क्रतु कुर्वीत | मनोमयः प्राणशरीरोप भारूपः सत्यकामः सत्यसम्कल्प आकाश आत्मा सर्वकर्म सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः |

Verily, all this is *Brahman*, from which all this comes forth, in which it becomes dissolved, thus he rests in harmonious tranquility. Now the Person, verily, has a purpose to fulfil. Just as his purpose is, so does he become fulfilled in the world, so does he become fulfilled on departure. Therefore let him define a purpose for himself. (Because) *Brahman* is the thinker, the energizer, resplendent, desires the primary existence, strives for the primary existence with all pervading Self, with all comprehensive strength, with all comprehensive desire, with all comprehensive effluence, with all comprehensive essence enters the entire universe, bereft of worthless speech or worthless self-praise.

Bhashya:

इति ब्रह्मातिसमीप्यात् सर्वे पूर्णगुणत्वतः | तच्च ब्रह्म ज्जलान् साक्षाद्योऽसौ विष्णुर्जलेऽनति | अनीदवातमिति यं वेदेवागवदत् स्फुटं | अप्रक्रीते तु सलिले ब्रह्मनारायणोऽपि सः | इति शांत उपासीत यस्मात् ज्ञानमयः पुमान् | क्रतुस्तु निश्चितं ज्ञानं तद्वशः पुरुषोऽमृतौ | तस्माद् विनिश्चितं ज्ञानं कुर्याद् विष्णौ महागुणे | महाज्ञानात्मकत्वात् प्रोक्तो विष्णुर्मनोमयः | यस्माद् बलशरीरोऽसौ अतः प्राणशरीरकः | आ समन्तात् प्रकाशात् सः आकाशात्मा प्रकीर्तितः | सर्वगन्धादिरूपश्च भोक्ता चैषां सदैव हि | इति निश्चयकृद् याति तमेव पुरुषोत्तमं | इति सदगुणे |

Brahman, as the indweller in creation, being closest and being endowed with all attributes is spoken as इदम् - this One. *Brahman* is spoken as जलान् because *Vishnu* rests in the waters, spoken as अनीदवातं because he is so described in vedic scriptures, besides since rests without breathing, *Brahman* is no one other than *Narayana* himself. He rests in serene silence, being wise in entirety of *Wisdom*. Being fully assured and self-satisfied the supreme Person is eternal and immutable. Therefore one should enjoin oneself in propitiating *Vishnu*, the great one endowed with all attributes. Possessed of supreme *Wisdom* *Vishnu* is spoken as verily the Mind, on account of which he is strong in limbs and body energized by breath. Since pervades and the envelops the creation in entirety, he is known as आकाश,comprehensively effluent and comprehensively satisfied. This with self-assured is verily the supreme *Person*.

Upanishad:

एष म आत्माऽन्तरहृदयेऽणीयान् व्रीहेर्वा यवद्वा सर्षपाद्वा श्यामाकाद्वा श्यवाकतण्डुलद्वा | एष म आत्माहृदयेज्यायान् पृथिव्या | ज्यायान् अन्तरिक्षात् | ज्यायान् दिवो | ज्यायान् एभ्यो लापकेभ्यः | सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाकयनादरः | एष म आत्मा अन्तरहृदये | एतद्ब्रह्म | एतमितः प्रेत्य अतसंभवितास्मीति यस्य स्याद्ब्रह्म न विचिकित्साऽस्तीति ह स्म आह शाण्डिल्यः शान्डिल्यः |

This is my self within my heart, smaller than a grain of rice, than a barley vorn, than a mustard seed, than a grain of millet, or than a kernel of a grain of millet. This is my self within the heart, greater than the earth, greater than the mid-region, greater than the sky, greater than these worlds. Containing performance of all actions, containing all desires, containing all odours, containing all tastes, entering all the worlds, without worthless speech, this is my self

within the heart, this is the *Brahman*. Verily who is receptive to this, for there would be no more doubts, thus *Shandilya* used to say, *Shandilya* used to say.

Bhashya:

एकत्र सर्वगन्धादिना चिदानन्दात्मक सर्वगन्धादिरूपत्वमुच्यते | अन्यत्र तदभोक्तृत्वं |

In one place all odours etc are described as blissful attributes of the resplendent Lord, in another place as experiences of the resplendent Lord.

Upanishad:

अन्तरिक्षोदरः कोशः | भूमिबुध्नः न जीर्यति | दिशो ह्यस्य सक्तयः | द्यौरस्यात्तिरं बिलं | स एष कोशो वसुधानः तस्मिन् विश्वमिदं श्रितं |

Within the chest is the covering, the earth is its foundation, which never deteriorates. The quarters are its corners and the sky is the upper lid. That covering is one containing wealth and within which all the worlds take refuge.

Bhashya:

क इत्यानन्द उद्दिष्टः उश इच्छा प्रकीर्तिता | आनन्देच्छास्वरूपोऽसौ कोशो विष्णुः प्रकीर्तितः | तस्योदरेऽन्तरिक्षं च पृथिवी पादबुध्नयोः | शिरोविवरगा द्यौश्च दिशो बाहुषु संस्थिताः | अजरोऽतां महाविष्णुः वसवो देवतागणाः | तेषां निधानं भगवान् तस्मिन् सर्वमिदं श्रितं |

क is bliss, उश is desire, therefore *Vishnu* is personified as bliss and desire. Within his chest is the mid-region, under his feet is spread the earth, in the mid-region is the head, the quarters being his shoulders. Indestructible is the supreme *Vishnu*. *Vasus* are the divinities and their shelter being the resplendent Lord, in who they take refuge.

Upanishad:

तस्य प्राची दिक् जुहूर्नाम | सहमाना नाम दक्षिणापम प्रतीची | सुभूता नाम उदीची | तासां वायुर्वत्सः | स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदं रोदिति सोऽहमेवमेतमेवं वायुं दिशां वत्सं वेद मा पुत्ररोदं रुदं |

The eastern quarter is referred as जुहू; the southern quarters is referred as सहमान; the western quarter is referred as रङ्गी; the northern quarter is referred सुभूत . The offspring of these is air, he who knows in this manner that air is the child of the quarters in space weeps not for a son. I know this air as the child of the quarters in space. Therefore, let me not weep for a son.

Bhashya:

प्राचीदिक्लंस्थितस्तस्य बाहुर्दक्षिण ऊर्ध्वगः | जुहूः स होमकर्तृत्वात् भुङ्क्ते ह्येते स केशवः | दक्षिणस्त्वधरो बाहुर्दक्षिणादिक् स्थितो विभोः | सहमानेति संप्रोक्तो मानं वेदात्मकं यतः ऽ शंखो वेदात्मकः शंखसहितो दक्षिणाधरः | बाहुर्जुहोति चक्रेण शत्रू नित्यथवा जुहूः | प्रतीचीदिक् स्थितस्तस्य वामबाहुस्थतोत्तरः ऽ राजयुक्त

गदायुक्तो राज्ञीनामा पङ्कीर्तितः | अधरो वामबाहुय उत्तरादिक् थितो विभोः | श्रिय आधारः पदिमत्वात्
सुभूतानामक्रः स्मृतः | दिङ्नामानश्च ते प्रोक्ता धर्मज्ञानादि देशनात् | तेभ्यो जातो महावायुर्दिशां वत्सततः स्मृतः
| धर्मज्ञानादि रूपेण विष्णोर्बाहुचतुष्टयात् | जातुं वायुं विदित्वैव पुत्राभे भूत्वा न रोदिति | न जायते न म्रियते
मुक्तो भूत्वासुखी भवेत् | वायुं हरेः सुतं ज्ञात्वा नाहं पुत्रतयाऽरुदं | हरेः प्रसादसामर्थ्यादजरा चामरा ह्यहं |
अनादिकालसंभंदादित्युवाच परा रमा |

Becoming pleased with sacrifices performed with raised right shoulder on the eastern side, *Vishnu* is known as जुहुः. Holding the conch, symbolizing the *vedas* with lowered right shoulder on the southern side, *Vishnu* is known as सहमान. Holding the discus to destroy the enemies always with raised right shoulder on the western side, *Vishnu* is known as जुहुः. Holding the majestic mace in the hand on the left side, and appearing resplendent as the protector of *Sri*, *Vishnu* is known as सुभूत. Since he is known to spread waves of righteousness, Wisdom, renunciation and splendor in different quarters of the lands the one born of him is known as *the prime Breath*. If one knows *Vayu*, *the Prime Breath* as offspring of *Vishnu* endowed with righteousness, Wisdom, renunciation and splendor, then he will mourn as a son no more, but neither born nor dead, becomes delivered and satisfied. Knowing *Vayu* as the offspring of *Vishnu*, *I will no more desire to be born as a female child, I will transcending birth and disease will live ever and ever*, thus did *Sri, Lakshmi* declare.

Upanishad:

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना | प्राणः प्रपद्येऽमुनाऽमुनाऽमुना | भूः प्रपद्येऽमुनाऽमुनाऽमुना | भुवः
प्रपद्येऽमुनाऽमुनाऽमुना | स्वः प्रपद्येऽमुनाऽमुनाऽमुना | अथ यदवोचं प्राणं प्रपद्य इति प्राणो वा इदं सर्वं भूतं
यदिदं किञ्च | तमेव तत्त्वापस्यथ | अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव
तदवोचं | अथ यदावोचं भुवः प्रपद्य इति अग्निं प्रपद्ये वायुं प्रपद्ये आदित्यं प्रपद्ये इत्येव तदवोचं | अथ यदवोचं
स्वः प्रपद्य इति ऋग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्ये इत्येव तदवोचं तदवोचं |

I take refuge in the imperishable cover, in the imperishable cover, in the imperishable cover. I take refuge in the *prime Breath*, in the *prime Breath*, in the *prime Breath*. I take refuge in the *Bhuh (Earth)*, in the *Bhuh*, in the *Bhuh*. I take refuge in the *Bhuvah (mid-region)*, in the *Bhuvah*, in the *Bhuvah*. I take refuge in the *Svah (the heavens)*, in the *Svah*, in the *Svah*. When one says, *I take refuge in the prime Breath*, verily it is the *prime Breath*, that whatever comes to be, in which one takes refuge in. When one says, *I take refuge in the Bhuh*, verily it is the earth, the mid-region, the heavens, that whatever comes to be, in which one takes refuge in. When one says, *I take refuge in the Bhuvah*, verily it is *Agni (the fire)*, *Vayu (the air)*, *Aditya (the Sun)* that whatever comes to be, in which one takes refuge in. When one says, *I take refuge in the Svah*, verily it is *Rigveda, Yajurveda, Samaveda* that whatever comes to be, in which one takes refuge in.

Bhashya:

अविनष्टं परानन्दकामं वीणुं सदा ह्यहं | प्रपद्ये तत्प्रसादेन केवलं नामशक्तिः | प्राणं सर्वप्रणेतारं प्रपद्ये केशवं सदा | प्रभूतं यदिदं किञ्च प्रादुर्भावात्मकं हरेः | मत्स्याद्यं तत् प्राण एव विष्णुर्निस्तत्र संशयः | तस्मान्मत्स्यादिरूपं तं विष्णुमेव प्रपद्यथ | हे जना इत्यवोचत् सा लक्ष्मीः सर्वाः प्रजाः प्रति | प्राणनामा वासुदेवो मोक्षं स्वान् प्रणयेद्यतः | संकर्षणस्तु भूर्नामा भूषयेत् ज्ञानतो यतः | स पृथ्व्यां पृथिवीनामा स्वात्मानं प्रथमेद्यतः | अन्तरिक्षेऽन्तरिक्षाख्यो यतः साध्वन्तरीक्षते | दिवि द्युनामा स विभुः सर्वक्रीडाकरत्वतः | प्रद्युम्नश्च भावोनामा सृष्ट्या यद्भावयेज्जगत् | सोऽग्निनामा परो वन्हौ अत्ति सर्वं यतो हुतं | वायुनामा स वायुस्थो वात्यायस्व यशोऽस्यतत् | आदित्याख्यः स अदित्ये आददात्यायरस्य तत् | स्वर्नामा त्वनिरोद्धोऽसौ परानन्द प्रपद्यतः | ऋग्वेदाख्यः स ऋग्वेदे ज्ञानं वेदयते यतः | यजुर्वेदो यजुर्वेदे यज्ञं वेदयते यतः | सामवेदः सामवेदे साम्यं वेदयते ह्ययं | एवं चतुर्विधं तत्त्वं तदवोचमहं हरेः | इत्युवाचेन्द्रिा देवी स्तुवन्ति परमं हरिं | इति च | पुल्लिङ्गेनोच्यते स्त्री च पुंवच्छक्तिमती यदि | इति च |

Imperishable, one desired for supreme bliss, *Vishnu* is ever becomes accessible through his grace alone and never ever through one's own efforts. It it by the grace of *Keshva* alone that all becomes energized by प्राण, the *prime Breath*. Watever becomes manifest here is, verily *Hari's* manifestation. *Matsya* and other descents, verily are all his menifestans, of this there is never ever any doubt. O people of the Worlds, from him alone are all *Matsya* and other descents become manifest, thus speak *Lakshmi* and all the *Prajapatis*. It is verily *Vishnu* in the form of प्राण, the *prime Breath* that leads the *Jiva* to deliverance. It is verily as *Sankarshana* that as the earth becomes renowned with *Wisdom* perceives one's own *Self* within. In the mid-region as the luminous, he, the Lord revels every where as the self-satisfied. Since *Pradhyumna* creates the worlds from प्रकृति, he come to be known as भुवः, since he consumes the oblations offered in sacrifices, he is known as अग्नि, since he moves in the creation and energizes the creatuures, he is known as *Vayu*, since he withdraws the energy from the creation and creatures he is known आदित्य. Since *Aniruddha* causes evey one to be exceedingly pleased, he is known स्वः, since he grants *Wisdom* he is known as ऋग्वेद, since he causes sacrifices to be performed he is known as यजुर्वेद, balances and equalizes the opposite he is known as सामवेद. Thus does *Lakshmi* declares the four principles relating to *Vishnu*, as the ones to be propitiated. Since there are evidences that if women are endowed with the enrgy similar to that of the men the masculine adjective comes to be used, सोऽहम् is used in referring *Lakshmi*.

Upanishad:

पुरुषो वाव यज्ञः | तस यानि चतर्विंशति वर्षाणि तत् प्रातःस्सवनं | चतुर्विंशत्यक्षरा गायत्री | गायत्र्यं प्रातस्सवनं | तदस्य वसवोऽन्वायत्ताः | प्राणा वाव वसवः | एते हीदं सर्वे वासयन्ति | तं चेदेतस्मिन् वयसि किञ्चिदुपतपेत् | स ब्रूयात् प्राणा वसव इदं मे प्रातस्सवनं माध्यन्दिनं सवनमनुसंतनुतेति | माऽहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सिय इति | उद्धैव तत एति | आगदो ह भवति |

Verily, a *Person* implies performance of a sacrifice. His first twenty four years are for offering to *Gayatri* the morning libations. With these *Vasus* are connected to the *prime Breaths*. The *prime Breaths* are the *Vasus*, for they, verily cause everything here to sustain. If

during this period, if any sickness come over him, he should say *You, the prime Breaths, you Vasus, let this morning libation may continue till the mid-day libation. Let not my sacrifice be extinguished in the midst of the prime Breaths, the Vasus, whereupon he rises, becomes free from sickness.*

अथ यानि चतुश्चत्वारिंशद् वर्षाणि तन्माध्यन्दिनं सवनं | चतुश्चत्वारिंशदक्षरा त्रिष्टुप् | त्रैष्टुम्भं माध्यन्दिनं सवनं तदस्य रुद्रा अन्वायत्ताः | प्राणा वा व रुद्राः | एते हीदं सर्वं रोदयन्ति | तं चेदेस्मिन् वयसि किञ्चिदुपतपेत् सबूयात् प्राणा रुद्रा इदं मे माध्यन्दिनं सवनं तृतीयं सवनमनुसंतनुमतेति | माऽहं प्राणानां रुद्राणां मध्ये यज्ञो विलोप्सिय इति | उद्धैव तत एति आगदो ह भवति |

Now the forty four years are for offering the mid-day libations. *Trishtup* has forty-four syllables, With *Trishtup* are connected the *Rudras*. The *prime Breaths* are the *Rudras*, for they, verily when departing cause everything here to grieve. If during the period, if any sickness come over him, he should say *You, the prime Breaths, you Rudras, let this mid-day libation may continue till the third libation. Let not my sacrifice be extinguished in the midst of the prime Breaths, the Rudras, whereupon he rises, becomes free from sickness.*

अथ यान्यष्टचत्वारिंशद्वर्षाणि तत् तृतीयं सवनं | अष्टचत्वारिंशदक्षरा जगती जागतं तृतीयं सवनं | अष्टचत्वारिंशदक्षरा जगति | जागतं तृतीयं सवनं | तदस्यादित्या अन्वायत्ताः | प्राणा वाव आदित्याः | एते हीदं सर्वमाददते | तं चेदेस्मिन् वयसि किञ्चिदुपतपेत् स बूयात् प्राणा आदित्या इदं मे तृतीयं सवनं आयुरनुसंतनुतेति | माऽहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सिय इति | उद्धैव तत एति अगदो हैव भवति |

Now the forty four years are for offering the third libations. *Jagati* has forty-four syllables, With *Jagati* are connected the *Adityas*. The *prime Breaths* are the *Adityas*, for they, verily cause everything here to sustain. If during the period, if any sickness come over him, he should say *You, the prime Breaths, you Adityas, let this thitd libation may continue till the life continues. Let not my sacrifice be extinguished in the midst of the prime Breaths, the Adityas, whereupon he rises, becomes free from sickness.*

Bhashya:

विष्णुपूजार्थं यज्ञोऽहमित्युपासनमादरात् | कुर्वीत पुरुषो नित्यं तस्य यत् षोडशोत्तरं | शतमायुस्तत्तु सवनत्र यमीरितमुत्तमम् | चतुर्विंशत्तु यत् पूर्वं प्रातस्सववनमेव तत् | प्रार्थयित्वा वसूस्तदगं पुमान् मृत्युमपानुदेत् | मध्ये चतुश्चत्वारिंशद् मध्यमं सवनं स्मृतं | रुद्राणां प्राथनेनात्र पुमान् मृत्युमपानुदेत् | ततोऽष्टचत्वारिंशत्तु तृतीयं सवनं स्मृतं | आदित्यानां प्रार्थनेन तदगं मृत्युमपानुदेत् | इति सर्वयज्ञे |

A person should perform sacrifices respectfully as propitiation of *Vishnu*. Performing during his entire one hundred sixteen years years of life the three supreme sacrifices – offering in the first twenty four years the morning libations, pray *Vasus*, to overcome the fear of death; offering in the middle forty-eight years the mid-day oblations, pray *Rudras*, to overcome the fear of death; offering in the next forty-eight years the third oblations, pray the *Adityas*, to overcome the fear of death. *Thus has been declared in Sarvayajnya scripture.*

Upanishad:

एतद्धस्म वै तद्विद्वानाह महिदास ऐतरेयः | खिं म एतदुपतपसि योऽहमनेन न प्रेष्यामीति | स ह षाडशं वर्ष शतमुपजवित् | सां वर्षशतं जीवति य एवं वेद |

Veriy knowing thus, *Mahidas Aitareya* used to ask, *Why do you afflict me with sickness, when I am not going to die thereby?* And he lived a hundred and sixteen years. He who knows in this maaner lives too a hundred and sixteen years.

Bhashya:

महिदासोऽन्यः कृष्णश्चान्य एव | मदासस्व्येतरेयः कृष्णापऽन्यो देवकीसुतः | कपिलश्च द्वितीयोऽन्यःत्रय एते पुरातनाः | संगत्योच्चैस्तपस्तेषु ब्रह्मणे परमेष्ठिने | मातु स्वस्य च नामैक्यं विष्णुना स्यादिति ह्युभौ | स्वात्मशिष्य प्रशिष्याणां नामैक्ये कपिलस्तथा | एवमेव च वेदोक्ता भवेमेति त्वतंद्रिताः | तान् वरान् प्रददौ तेषां ब्रह्मा लोकपितामहः | तस्मात् तन्नामिनश्चासंस्त्रयस्ते मनयोऽपि हि | महिदासस्तैतरेयो ब्रह्मचोपनिषदगतः | साचात् स भगवान् विष्णुस्तन्मैको मुनिर्ह्यभूत् | कृष्णस्तु वासुदेवाख्यः परमात्मैव केवलः | तन्नामा देवकीपुत्रस्वन्योऽप्यभवदंजसा | कपिलो वासुदेवाख्यः साक्षान्तरायणः प्रभुः | तन्नामा कपिलोऽन्यस्तु शिष्यनाम्ना सहाभवत् | स षोडशतं जीवी महिदासोपरस्तृषिः | घोरशिष्यस्तथा कृष्णः कपिलश्च कुशास्त्रकृत् | त्रय एते वरं प्राप्य ब्रह्मणः परमेष्ठिनः | कृतकृत्याः प्रमुमुदुः तन्नामानश्च तेऽभवन् | इति कालकीये |

Mahidas (referred here) and *Krishna* (referred little later) are different. *Mahidas* (referred here) is the son of *Itara* and *Krishna* (referred little later) is som of som,e other *Devaki*. *Kapila* is also some one else, being the three ancient seers. Together these three had earlier performed great penance to *Brahma Prajapati* and had the first two had prayed that their and the names of their mothers should be same as the names of *Vishnu* and his mother. *Kapila* had prayed that the names of gis immediate disciples and the name of the disciple of the latter should be *Kapila*. Like the resplendent Lord they too should be possessed of the *vedic Wisdom*, desiring in this manner they had performed the penances with relentless determination. Accordingly these three ascetics recived the names of the resplendent Lord.

Mahidas, the son of *Itara*, the deity presiding over *Aitareya Upanishad* was the resplendent Lord himself, while there was some one else with the same name who was an ascetic. *Vasudeva's* son, *Krishna* was the resplendent Lord himself, while there was some one else who was the son of one named *Devaki*, with the same name who was an ascetic. One known as *Vasudeva* and as *Kapila* was was the resplendent Lord himself, while there was some one else who was known by the name *Kapila*, whose diciples also had the samr name *Kapila*. The ne who lived for onehundred and sixteen years was not the resplendent Lord but another asetic. *Krishna* who was the disciple of *Ghora Angiras* was not the resplendent Lord but another asetic. Some one other than the resplendent Lord was *Kapila* who had written the wrong scripture as *Saankhya*. All these three ascetics blessed by *Brahma Prajapati* became accomplished and self-satisfied, *thus has been declared in Kalakiya sacripture*.

Upanishad:

स यदशिशिषति यत् पिपासति यन्न रमते ता अस्या दीक्षाः | अथ यदश्नाति यत् पिबति यद्रमते यदुपसदैरेति | अथ यद्धसति यज्ञक्षति यन् मैथुनं चरति स्तुत सत्रैरेव तदेति | अथ यत्तपो दानमार्जवमहिंसा सत्य वचनमिति ता अस्य दक्षिणाः | तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य | तन्नरमणेवावभृथः | तद्धैतद् घोर अंगीरसः कृष्णाय देवकीपुत्राय उक्त्वा उवाच | अपिपास एव स बभूव | सोऽन्तवेलायामेतत् त्रयं प्रतिपद्येत् | अक्षितमसि अच्युतमसि प्राणसंशितमसीति |

When one becomes hungry or thirsty or abstains from pleasures then his actions amount to initiatory rituals in sacrifice; when one eats, drinks and enjoys pleasures then his actions amount to upasada rituals in sacrifice; when one laughs, eats, and indulges in intercourse then he joins chanting hymns in sacrifice; when one performs penance, gives charities, is upright, non-violent, truthful, then he offers gifts to the priests. Therefore people say *he procreates, becomes procreated again, which is his new birth, death being the final cleansing*. When *Ghora Angirasa* having communicated this to *Krishna*, son of *Devaki*, whereupon he became desiresless. Therefore one should when the time comes to depart one should remember the one who is indestructible, the unshaken, the very essence of life.

Bhashya:

स्वरूपभूतयज्ञस्यक्षुत् पिपासाऽरतिस्तथा | दीक्षाभोजनपाने च रतिश्चोपसदः स्मृताः | व्यवाय हास भक्षास्तु स्तुतशस्त्रात्मकाः स्मृताः | तपोदानार्जवाहिंसाः सत्यमप्यस्य दक्षिणाः | सोष्यत्यसोष्टेति ततो यज्ञवत् पुत्रजन्मनि | आहुर्हि पुनरुत्पत्तिः प्रसवः प्रथमा पितुः | यज्ञस्नानं तु मरणं तदा ध्यायेत् त्रयं पुमान् | भगवन्नक्षयोऽसि त्वमुच्युतोऽसि गुणैः सदा | प्राणाच्च सुखतो नित्यमधीकश्चेति चिन्तयेत् | इति सत्वत्ते |

For यज्ञ, having the *form* of *Purusha*, initiation is by way of quenching the thirsty and worship. Initiation, nourishment, drinks and enjoyments are the activities of the one designated as the Presiding Person. Intercourse, amusement and nourishment is the activities of the one singing साम. Austerities, charity, non-violence and and speaking truth these are the gifts to be given. Sacrificial function known as सोष्यति and असोष्ट are also the actions to be performed in the performance of sacrifice for birth of the son and his rebirth,; birth from the father and rebirth from the mother. Bath in sacrificial functions is akin to death, therefore at that moment the three things should be reflected – that the Supreme Being is indestructible, he is unshaken, he is ever and more blissful than प्राण, *the Prime Breath*.

Upanishad:

तत्र एते द्वे ऋचा भवत | आदित् इति रेतासो ज्योतिः पश्यन्ति वासरम् | परो यदिध्यते दिवा | उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरं | स्वः पश्यन्त उत्तरम् | देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तरममित्यगन्म ज्योरित्तरमिति |

On this there are the two *Riks*, sourced from the *Primeval Seed*, they see the morning light that shines transcending the sky. Transcending obscurity one sees the transcendent Light.

Seeing the luminous beyond luminosity, one becomes enlightened with supreme illumination, yes, the supreme illumination.

Bhashya:

आदित् तस्मादादेव | प्रत्नस्य पुरातनस्य अनादेः भगवतः | रेतस्य रति रूपस्य ज्योतिः प्रपश्यन्ति | वासेन रमयतति वासरं | दिवः परतो वैकुण्ठे यदिध्यते | ऋद्धतममवि सर्वदा | अथ यदतः परो दिवः इत्युक्त्वाच्च | न च आदित्यमण्डलं दिवः परतः | उत्तरं ज्योतिः पश्यन्तः स्वरानन्दरूपं परिपश्यन्तो वयं तमसः उदगन्म | उत्तरं ज्योतिः पश्यन्तः तदेवोत्तरं स्वश्च पश्यन्तः | द्विरुक्तिस्तात्पर्यार्थं | उदाख्यं ज्योतिरुत्तरम् तमसः सकाशादगन्म प्राप्ताः स्व इत्यर्थः | तस्योदिति नाम इत् श्रुतेः | देवत्रा देवं देवविषयेऽपि देवं देवानामपि देवं इत्यर्थः | सूरिभिः प्राप्यर्थत्वात् सूर्यः |

आदित् means verily from him, verily by his grace alone. प्रत्नस्य means of the ancient one, the resplendent one without any beginning. रेतसः means the *source*, रतिपस्य ज्योतिः means the energy which is of attractive *form*. वासेन रमयतीति means the place where the Lord revels. It is the supreme Vaikuntha, ever resplendent, not the orb of the Sun, which exists beyond the mid-region. The transcendental luminosity, which self luminous, we see transcending obscurity. Transcendental luminosity we see it as the supreme Light. Repetition is for the sake of emphasizing the importance that the transcendental luminosity having seen the upreme bliss is attained. Therefore the Lord is known as उत्, the supreme, transcendental. देवत्रा देवं means the God of all the gods. God even to the gods. The wise ones having bween enlightened, he is known सूर्य.

रतिरूपं परंज्योतिरनदेः केशवस्य यत् | तत्प्रसादेन पश्यन्ति हृदि वासद्रतिप्रदं | यत् पूर्णं सर्वादा भाति वैकुण्ठे परतो दिवः | यदुदाख्यं प्रकश्यन्तो निर्गत्य तमसो वयं | ज्योतिरानंदूपमुत्तमोत्तमसूत्तमं | देवानां दैवतं साक्षाद् सूतिप्राप्यं परः पदम् | प्रौताः स्मः वासुदेवख्यमिति मन्त्रदृगमब्रवीत् | इति नरायणीये |

The attractive form of *Keshava* which as supreme light shines within, from his grace verily one perceives as posited within, which forever shines in fullness in *Vaikuntha* as the supreme brilliance, which spoken as the transcendental is perceived by crossing the obscure worlds. That is world which is of the form of *Bliss*, best among the best and the supreme. Verily the luminous among the luminous ones, attaining the enlightened supreme place, obtaing the same as the resplendent *Vasudeva*, thus have the sees sopoken, *thus in Narayaneeya scripture*.

Upanishad:

मनो ब्रह्ममेत्युपासीत् इत्यध्यात्मं | अथ अधिदैवतं आकाशो ब्रह्मेति | उभयमादिष्टं भवति अध्यात्मं च अधिदैवतं च |

One should meditate on the mind as *Brahman*, this is regarding the *self*. Now regarding the *divinities*, the *Space* as *Brahman*. Thus both the purposes regarding the *self* and regarding the *divinities* become fulfilled.

तदेतत् चतुष्पात् ब्रह्मा | वाक् पादः | प्राणः पादः | चक्षुः पादः | श्रोत्रं पादः | इत्यध्यात्मं | अग्निः पादः | वायुः पादः | आदित्यः पादः | दिशः पादः | इत्युभयमेवादिष्ट भवति अध्यात्मं च अधिदैवतं च | वागेव ब्रह्मणश्चतुर्थः पादः | सोऽग्निनाज्योतिषा भाति च तपति च | भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद | प्राणेव ब्रह्मणश्चतुर्थः पादः | स वायुना ज्योतिषा भाति च तपति च | भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद | चक्षुरेव ब्रह्मणश्चतुर्थः पादः | स आदित्येन ज्योतिषा भाति च तपति च | भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद | श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः | स दिग्भिः ज्योतिषा भाति च तपति च | भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद |

Brahman as four forms, वाक् (speech) is one form, प्राण (breath) is one form, चक्षु (eye) is one form श्रोत्र (ear) is one form, this is regarding the *self*. Now regarding the *divinities*, अग्नि (fire) is one form, वायु (air) in one form, आदित्य (sun) is one form, दिश (direction) is one form. वाक् (speech) is the fourth form of *Brahman*, which in the luminosity of अग्नि (fire) nurtures and brightens (with all the defects burnt). He who knows thus becomes nurtured and bright (with all the defects burnt). प्राण (breath) is the fourth form of *Brahman*, which in the luminosity of the वायु (air) nurtures and brightens (with all the defects burnt). He who knows thus becomes nurtured and bright (with all the defects burnt). चक्षु (eye) is the fourth form of *Brahman*, which in the luminosity of आदित्य (sun) nurtures and brightens (with all the defects burnt). He who knows thus becomes nurtured and bright (with all the defects burnt). श्रोत्र (ear) is the fourth form of *Brahman*, which in the luminosity of दिश (direction) nurtures and brightens (with all the defects burnt). He who knows thus becomes nurtured and bright (with all the defects burnt).

Bhashya:

मनः संस्थस्तु यो देवः साक्षान्नारायणः प्रभुः | स एवाकाशसंस्थश्च मन आकाशनामकः | मननान्मन आकाश आ समन्तात् प्रकाशनात् | वासुदेवादि भेदेन स वागादिशु संस्थितः | अग्न्यादिशु च तन्नामा वागादिस्थः स एव तु | अग्न्यादिस्थैः सहैवेशो भाति दुष्टांस्तपत्यथ | एवं विद्वांस्तमिशेशं यशोज्ञान सुखात्तां | कीर्तिच ब्रह्म संप्राप्य वरतां मुक्तिगामपि | प्राप्य भाति तपत्यद्वा स्वाज्ञानादिकमेव च | इति च |

The divine being who dwells in the mind he is verily the supreme Lord Narayana, who dwells in two forms as mind and the space. Being reflective as the mind and being luminous as the expansive space, thus becoming identified in *Vasudeva* he dwells in वाक् (speech) and other forms. अग्नि and other forms are also his, who dwelling in वाक् and the rest nurtures as well as makes one bright (with all the defects burnt). Thus does one who propitiates the *supreme Being* become successful, prosperous wise in Wisdom, with all the defects of obscurity and ignorance e burnt), thus has been established in scriptures. .

Upanishad:

आदित्यो ब्रह्मेत्यादेशः | तस्योपव्याख्यानं | असदेवेदमग्र आसीत् | तत् सदासीत् | तत् समभवत् | तदाण्डं निरवर्तत | तत्संवरस्य मात्रामशयत | तन्निरभ्यत ते अण्डकपाले रजतं च सुवर्णं चाभवतां | तद्यद्रजतं सेयं पृथिवी | यत् सुवर्णं सा द्यौः | यज्जरायु ते पर्वताः | यदुल्बं स मेघो नीहारः | या धमनयस्ता नद्यः | यद्वास्तेयमुदकं स समुद्रः | अथ यत्तदजायत

सोऽसावादित्यः | तं जायमानं घोषा उलूलवोऽनूदतिष्ठन् | सर्वाणि च भूतानि | सर्वे च कामाः | तस्मात् तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे कामाः | स य एतदेवं विद्वावादित्यं ब्रह्मत्युपास्ते अभ्याशो ह य यदेनं साधवो घोषा आ च गच्छेयुरुप चनिम्रेडेरन् निम्रेडेरन् |

The Sun is *Brahman*, this is the instruction. Now, its clarification. In the beginning the unidentified (असत्) existed, then the defined (सत्) existed. Then the identical came to be. It became transformed as an egg, which remained so over period of time. It burst open in two parts, one of silver and the other of gold. That which was silver became the earth, that which was gold became the mid-region, the external membrane became the mountains, the internal membranes became the misty clouds. What were the veins those became the rivers and what was the fluid that became the ocean. What was born thereafter was the yonder Sun, on his being born shouts and joyous amazement, all beings and all desires arose from all sides. He who knowing in this manner propitiates the Sun as *Brahman*, the adorable, for such noble ones come shouts and give him delight, yes will delight him.

Bhashya:

अगम्यत्वादसन्नम ब्रह्म नारायणाभिदं | प्रलये वासुदेवाख्यं गम्यं सदभवद् विदां | तत् प्रकृत्या समभवत् तत् अण्डमजायत | तस्मिन् आदित्यनामासावभवत् सूतामण्डले | नियंत्यैव च सूर्यस्य भगवान् पुरुषोत्तमः | तस्मादादित्यनामानं आदित्यस्थं जनार्दनं | ब्रह्मोपासीत परमं सर्ववेदज्ञता ततः | इति ब्रह्मतत्त्वे | उलूलवः उरुरवः अतिमहान्तो गायत्र्यादिघोषाः | उप च निम्रेडेशेरन् मुक्ते तस्मिन्नेव वसेयुः | सूर्यबिम्बेस्थिते विष्णौ जायमाने परात्मनि | गायत्री पूर्वकैर्वेदैर्वस्माद्याः समुपास्थिताः | उपतिष्ठन्त्यतो नित्यं गायत्र्यादिभिरंजसा | तद्विद्वान् मुत् आवासो वेदानां सर्वदा भवेत् | इति च |

Since unidentifiable after dissolution of the creation the effulgent *Brahman*, *Sriman Narayan* was designated as असत्, With creation being established there as Vasaudeva he *Brahman* became known as सत्. Then with *Nature* identical creation came to become in the form of an egg. Therein *Aditya* came to be in the orb of the Sun. As the controller, coordinator of the Sun was the resplendent पुरुषोत्तम, the supreme among the *Persons*. Thereafter as the one dwelling in the Sun's orb जनार्दन, the remover of miseries of the people manifested as *Aditya*. Thereupon being enlightened with entirety of *Wisdom Brahman* was propitiated, *thus in Brahmataatva*. उलूलव means the most important therefore उलूलवो घोष means the most important declaration, the *Gayatri* chant, which is closes in creation, being in the close proximity of the liberated ones. There addressing *Vishnu* dwelling in the Sun's orb, the four faced *Brahma* and others having known *Gayatri* from earlier times, propitiated *the supreme Self*. Therefore till this day every one and all propitiating with the Wisdom from the dedic scriptures become liberated, *thus also having been said*.

इति श्रीमदानन्दतर्धि भगवत्पादाचार्य विरचिते छान्दोग्योपनिषद् भाष्ये तृतीयोऽध्यायः |

Thus ends the Commentary on the third Chapter of the Chhandogyopanishad by Sri Anandtirth, (Sri Madhvacharya).

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// अथ चतुर्थ अध्यायः //

प्रथम खण्डः

Thus begins the Fourth Chapter.

First Section

Upanishad:

ॐ | जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस | स ह सर्वत आवसथान् मापयांचके सर्वत एव मेऽत्संतीति | अथ ह हंसा निशायामतिपेतुः | तद्धैवं हांसो हंत्समभ्युवाद | हो होयि भल्लक्ष | जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततं तन्मा प्रसांक्षीः | तत् त्वामा प्रधाक्षीः इति | तमु ह परः प्रत्युवाच | कम्वर एनमेतत् संतं सयुग्वानमिव रैक्वमात्थ इति | यो नु कथं सयुगवा रैक्व इति | यथा कृताय विजिताय अधरेयाः संयंति एवमेनं सर्वं तदभिसमेति यत् किञ्च प्रजाः साधु कुवन्ति | यस्तद्वेद स वेद | सर्वं स मया एयुक्त इति | यथा कृताय विजिताय अधरेयाः संयंति एवमेनं सर्वं तदभिसमेति यत् किञ्च प्रजाः साधु कुवन्ति | यस्तद्वेद स वेद | सर्वं स मया एयुक्त इति |

ॐ. There was one *Jaanashruti* of the family of *Pautrayana*, who as an ardent, liberal and a munificent donor, who many rest-houses built in different regions, with confidence that every he will be feeding food for the needy. One night as some Swans were flying past, one of the swans said to the other, *hey stupid one, stupid one, the light which Jaanashruti has lit has spread in the sky, Do not touch the light lest you may be injured.* Whereupon, the other one inquired, *Who is that person of whom you speak, as if he is Raikva, the one with a cart?* The other ones inquired, *What about Raikva, the man with the cart, to which the reply given was, even as the fruits of the actions performed earlier are reaped in the following phase, even so fruits of whatever actions performed by good people are reaped by Raikva. Whatever one knows all they is known by Raikva. Raikva of whom I spoke has such relevance.*

Bhashya:

भल्लाक्ष मन्दाक्ष | यथा कृते जीते त्रेतादिजयफलं च तस्यैव भवति एवमन्येषां पुण्यफलं प्राधान्येन तस्यैव भवति |

भल्लाक्ष मन्दाक्ष means one with weak eye-sight. Even as the actions performed in *Krita yuga* bear fruits in *Treta yuga*, even so the fruits of the good actions performed by others come to *Raikva*,

Upanishad:

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव | स ह संजिहान एव कृत्तारमुवाच अंग अरे ह | सयुग्वानमिव रैक्वमात्थेति | यो नु कथं सयुग्व रैक्व इति | यथा कृताय विजितायाधरेयाः संयति एवमेनं सर्वं तदभिसमेति यत् किञ्च प्रजाः साधु कुवन्ति | यस्द्धेव यत् स वेद | स सर्वं मयैतदुक्त इति |

Now *Jaanashruti*, of the family of *Pautrayana*, overheard this conversation. Then rising from his seat he asked his attendant, *O dear one*, (the swans said to one another) *you speak to me in the same way as one speaks of Raikva, under the cart. (Whereupon he was asked), how does Raikva under the cart speak? (Jaanashruti replied), even as the fruits of the actions performed earlier are reaped in the following phase, even so fruits of whatever actions performed by good people are reaped by Raikva. He knows that what he speaks, thus had said the Swan..*

Bhashya:

अरे अंग इष्ट सयुग्व रैक्वो ज्ञातव्यः |

अरे अंग means one who is dear. *Raikva* under cart, thus should one understand,

Upanishad:

स ह क्षत्ता अविष्य नाविदमिति प्रतेयाय | तं होवाच यत्रारे ब्राह्मणस्यान्वेषणा तदेनमृच्छेति | सोऽधस्तात् शकटस्य पामानं कषमाणं उपोप विवेश | तं हाभ्युवद - त्वं नु भगवः सयुग्धा रैक्व इति | अहम् ह्यराषि इति ह प्रति जज्ञे | स ह क्षत्ता अन्विश्य अविदमिति प्रत्येयाय |

The attendant searched *everywhere*. And returned saying, *I did not find him*. Thereupon, he was instructed, *Look for him where the mas of Wisdom is searched*. The attendant approached a person sitting under a cart, scratching the itch and asked, *Are you, the noble one, Raikva, the man with a cart?* He replied, *Yes I am the one*. The attendant returned saying, *I have found him*.

Bhashya:

अयं ह्यराऽ इति प्लुतिः पामकषण भावेन |

Raikva's peremptory reply, *yes I am Raikva*, was not out of disrespect to the attendant but being bothered by the pain of the itch.

Upanishad:

अथ ह जानश्रुतिः पौत्रायणः षट्शतानि गवां निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे | तं ह्याभ्युवाद - रैक्व इमानि षट्शतानि गवां अयं निष्क्यः अयमश्वतरीरथः | अनु म एतां भगवो देवतां शाधि यां देवतामुपासे इति | तमुह परः प्रत्युवाच - आह हारेत्वा शूद्र तवैव सह गोभिरस्त्वीति | तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहास्रं गवां

निष्क्रमश्वरीरथं दुहितरं तदादाय प्रतिचक्रमे | तं ह अभ्युवाद - रैक्व इदं सहास्रं गवां अयं निष्कः |
अयमश्वतररथः इयं जाया अयं गावो यमिन् अस्से | अन्येव मा भगवः शाधिति |

Then *Jaanashruti*, of the family of *Pautrayana*, took with him six hundred cows, a gold necklace, and a chariot with mules and said to him, *Raikva here are six hundred cows, a gold necklace, and a chariot with mules. Now teach me the divinity whom you propitiate.* To him the other one blurted out, *Oh let the cows, the gold necklace be with you, a low-born one*". Then *Jaanashruti* returned again to him with thousand cows, a gold necklace, a chariot with mules and his daughter and said, *Raikva here are thousand cows, a gold necklace, a chariot with mules, my daughter and a place to dwell in. Now, revered one, teach me.*

Upanishad:

तस्या मुखमुपोदगृह्णान् उवाच - आ जहार इमाः शूद्रः अनेन्यैव मुखेन अलापयिष्यथाऽ इति | ते ह्यैते रैक्वपर्णा
नाम महावृषेषु यत्रास्मा उवास | तस्यै स उवाच |

Lifting her face he *Raikva* said, *he has brought simply these alone, the shudra, by showing her face verily he is going to make me speak.* These are the villages called *Raikvaparna*, among the people of *Mahavrashas*, where he lived. Then he spoke.

Bhashya:

शुचाद्रवणात् शूद्रः | राजा पौत्रयणः शोकात् शूद्रेति मुनिनोदितः | प्राणविद्यामवाप्यास्यात् परं धर्ममवाप्तवान् |

Since the sage was approached distressed by the words spoken (by the swans) he is referred as *shudra*, low born. The King was born in the family of *Pautrayana* and having become distressed was referred as one low born by the sage. In truth by being initiated in the *Wisdom* of the prime *Breath* he became more righteous, *thus has been said in Padma Purana.*

Upanishad:

वायुर्वा व संवर्गः | यदा वा अग्निरुद्धयति वायुमेव आप्येति | यदा सूर्योऽस्तमेति वायुमेवाप्येति | यदा
चन्द्रोऽस्तमेति वायुमेवाप्यति | यदाऽप उच्छुष्यन्ति वायुमेव अपियन्ति | वायुह्यैव एतान् सर्वान् संवृक्ते |
इत्यधिदैवतम् | अथाध्यात्मम् | प्राणो वाव संवर्गः | स यदा स्वपीति प्राणं तर्हि वागह्येति | प्राणं चक्षुः | प्राणं श्रोत्रं
| प्राणं मनः | प्राणो ह्येव एतान् सर्वान् संवृक्ते उति | तौ वा एतौ द्वौसंवर्गौ वायरेव देवेषु प्राणः प्राणेषु |

Air, verily is absorbent because when fire becomes extinguished, it merges in air. When Sun sets, it merges in air. When moon sets, it merges in air. When water dries, it merges in air. For air verily absorbs them all. This, with reference to the divinities. Now, with reference to the *Self*. *Breath*, verily is absorbent. When one sleeps, *Speech*, verily merges with the *Breath*. *Sight*, verily merges with the *Breath*. *Hearing*, verily merges with the *Breath*. *Mind*, verily merges

with the *Breath*. These two, verily, are the two absorbents, air among the gods, breaths in the *Breath*.

Bhashya:

संवक्ते सर्व देवान् यत् वायुः संवर्ग ईरितः ।

Since Air captivates all the divinities, therefore Air is known as संवर्ग .

Upanishad:

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविश्यमाणौ ब्रह्मचारी विभिक्षे । तस्मा उह न ददतुः । स होवाच । महात्मनश्चतुरो देव एकः कः सो जगार भुवनस्य गोपाः । तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन् बहुधा वसंतम् । यस्मैवा एतदन्नं तस्मा एतन्न दत्तमिति । तम ह शौनकः कापेयः प्रतिमन्वानः ख्येयाय । आत्मा देवानां जनिता प्रजानां हिरण्यदंष्ट्रो बभसोऽनसूरिः । महान्तमस्य महिमानमाहुः अनघमानो यदनन्न मत्तीति । वयं ब्रह्मचारीन् इदमुपास्महे । दत्त अस्मै भिक्षां इति । तस्मा उ ह ददुः । ते वा एते पञ्च अन्ये दश सन्तः तत् कृतम् । तस्मात् सर्वासु दिक्षु अन्नमेव दश कृतम् । सैषा विराट् अन्नादी । तया इदं सर्वं दृष्टम् । सर्वमस्यैदं दृष्टं भवति अन्नादो भवति य एवं वे द य एवं य वेद ।

Once when *Shaunaka Kapeya* and *Abhipratarin Kakshasheni* were being served food, a *Brahmachari* – the practitioner of *Wisdom*, begged of them but they deed not offer him any thing. Whereupon he remarked, *The supreme among the divinities who upholds the four quarters is the one, the mortals do not see Kapeya! who dwells in manifold form O Abhipratarin ! You have not offered food to him to whom it belongs.* Thereupon, *Shaunaka* having known after reflection said, *He is the self among the divinities, the creator of all the creatures, possessed of golden teeth, the consumer, who is truly wise in Wisdom. Him they speak as the magnanimous, the magnificent one, None other that the supreme Self can consume him, though he consumes all the other divinities. O the practitioner of Wisdom, we propitiate Him.* Saying thus they told the attendant, *Give the food.* Thus the food was given by them to the *Brahmachari* – the practitioner of *Wisdom*. These *five (the organs of senses)* and the other *five (the organs of action)* make together ten, that is the highest number of those who nourish. Therefore, these ten are ones who nourish the ten quarters themselves become the nourishment of *Virat*, the all-encompassing Lord. Through him all this creation come be seen. One who knows this, sees all this and becomes the experiencer of the nourishment, yes, the experiencer of the nourishment.

Bhashya:

महिमास्य महानेष यदनाद्योऽस्ति देवताः । इति प्रभञ्जने । कृतस्य च पूर्णात्मकत्वात् । अध्यात्मादिदेवतभेदेन पञ्च देवता दशभूताः कृतम् । तस्मात् वायुना सह दशसंख्यापूरणात् सर्वदिक्षुस्थिता देवता वायुना सह अन्नमेव । अन्नदि

देवता विराट् विष्णुरेव | अनद्यमान इति अन्यैरनद्यमानः | वायुस्तु सर्वदेवात्ता वायोरत्ता जनार्दनः | न तस्य
कश्चिदत्तास्ति स विराट् अधिराजनात् | इति च |

No one else among the divinities feeds on the magnanimous, the magnificent one, thus in *Prabhanjana* scripture. दश, ten means the complete even as the कृत युग was complete - कृतस्य च पूर्णा सत्कत्वात् |, differences being there in reference to divinities and the *Self*. Therefore along with *Vayu*, the rest of the divinities presiding over directions are nourishment and one who consumes the nourishment being none other than *Vishnu*. अनद्यमान means by none others. All diviities are nourishment for Vayu and Vayu is nourishment for Janardanaa, who being nourishment for no one else, be being the all pervading one, *thus having also been said*.

// अथ चतुर्थ अध्यायः //

Thus begins the Fourth Chapter.

द्वितीय खण्ड

Thus begins the second Chapter

सत्यकामो ह जाबालो जवालां मातरमामन्त्रयांचके ब्रह्मचर्यं भवति विवत्स्यामि | किं गोत्रो नः अहमस्मि | इति | सा ह एनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि | बहु अहं चरंति परिचारिणी यौवने त्वामलभे | सा अहमेतन्न वेद यद्गोत्रस्त्वमसि | जवला नाम अहमस्मि | सत्यकामो नाम त्वमसि इति | स सत्यकामो जाबालो बुवीथा इति |

Satyakama, Jaabala, said to his mother, Jabala, mother, I desire to live the life of one aspiring the Wisdom of Brahman. To which family do I belong? She replied, I do not know my child to which family you belong. In my youth I attended many as maid servant, during which I begot you. So, I do not know my child to which family you belong. I am Jabaala, you are Satyakama. So you may call your self Satyakama Jaabala.

स ह हारिद्रुमतं गौतममेत्य उवाच ब्रह्मचर्यं भगवति वत्स्यामि | उपेमां भगवंतं इति | तं ह उवाच किं गोत्रो नु सौम्य असि इति | स होवाच नाहमेतद् वेद भो यद्गोत्रोऽहमस्मि | अपृच्छं मातरं | सा मा प्रत्यब्रवीद् नाहमेतद् वेद तात यद्गोत्रस्त्वमसि | बहु अहं चरंती परिचारिणी यौवने त्वामलभे | साहमेतन्न वेद यद्गोत्रस्त्वमसि | जवाला तु नाम अहमस्मि | सत्यकामो नामत्वमसि | सोऽहं सत्यकामो जाबालोऽस्मि भो इति |

Then he went to Gautama, the son of Haridrumata and said, I desire to live the life of one aspiring the Wisdom of Brahman, May I become your disciple, O Revered One? He (Gautama) inquired, Of which family are you from, dear one? Satyakama replied, I do not know, revered one. When I asked my mother she said, In my youth I attended many as maid servant, during which I begot you. So, I do not know my child to which family you belong. I am Jabaala, you are Satyakama. So I am Satyakama Jaabala.

तं ह उवाच नैतदब्राह्मणो विवक्तुमर्हति | समिधं सोम्य आहर | उप त्वा नेष्ट्ये | न सत्यादग इति | तमुपनीय कृशानामबलानां चतुश्चतं गा निराकृत्य उवाच इमाः सोम्य अनुसंव्रज | इति ता अभिप्रस्थापयन् उवाच न असस्रेण आवर्तय इति | स ह वर्षगणं प्रोवास | ता यदा सहास्रं संपेदुः |

To him he (*Gautama*) said, *No one other than a Brahmana could have in this manner spoken. Go bring the fuel, my child. I accept to as my pupil. You have not wavered from truth. Having initiated him, he separated out four hundred lean among his cows and said to Satyakama, go with these and do not return till they became a thousand. Satyakama lived away many years and when he returned the cows were a thousand.*

Bhashya:

आर्जवं ब्राह्मणे साक्षात् शूद्रोऽनार्जनार्जवलक्षणः | गौतमस्त्विति विज्ञाय सत्यकाममुपानयत् | इति सामसंहितायाम् |

Knowing honesty and uprightness are the attributes of one who is born in the family of *Brahmins*, and its absence in one born in the family of shudras, *Gautama* invested him with the thread ceremony, *thus has been mention Samasamhita.*

Upanishad:

अथ ह एनं ऋषभं अभ्युवाद सत्यकाम इति | भगव इति ह प्रतिशुश्राव | प्राप्ताः सोम्य सहास्रं स्म | प्रापय नः अचार्यकुलय | ब्रह्मणश्च ते पादं ब्रवाणि इति | ब्रवितु मे भगवान् इति | तस्मै स होवाच | प्राची दिक् कला | प्रतीची दिक् कला | दक्षिणा दिक् कला | उदीची दिक् कला | एष वै सोम्यै चतुष्कलः पादो ब्रह्मणः प्रकाशवान् नाम | स य एतमेवं विद्वान् चतुष्कलं पादं ब्रह्मणः प्रकाशवान् इत्युपास्ते प्रकाशवान् अस्मिन् लोके भवति | प्रकाशवतो ह लापकान् जयति य एतमेवं विद्वान् चतुष्कलं पादं ब्रह्मणः प्रकाशवान् इत्युपास्ते |

Then the bull spoke to him saying *Satyakama*. He replied, *Revered Sir. We have reached a thousand my dear, take us to the teacher' house. And let me declare to a quarter of Brahman. (Satyakama replied) Tell me, revered Sir. To him the bull said, the east is one quarter, the west is one quarter, the south is one quarter and north is one quarter. This, verily, my dear is Brahman's four-quartered Brahman, the shining one. He who knowing in this manner, meditates on this four-quartered foot of Brahman, named the shining one, becomes the shining one in the world.*

अग्निः ते पादं वक्ता इति | स ह श्वोभूते गा अभिप्रस्थापयांचकार | ता यत्र अभि सायं बभूवुः तत्र अग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ् उपोपविवेश | तमग्निरभ्युवाद सत्यकामः इति | भगव इति ह प्रतिशुश्राव | ब्रह्मणः सोम्य ते पादं ब्रवाणि इति | ब्रवितु मे भगवान् इति | तस्मै स होवाच | पृथिवी कला | अन्तरिक्षं कला | द्यौः कला | समुद्र कला | एष वै सोम्य चतुष्कलः ब्रह्मणो अनन्तवान् नाम | स य एतमेवं

विद्वान् चतुष्कलं पादं ब्रह्मणोऽनन्तवान् इत्युपास्ते अनन्तवानस्मिन् लोके भवति | अनन्तवतो ह लोकान् जयति य एतमेवं विद्वान् चतुष्कलं पादं ब्रह्मणोऽनन्तवान् इत्युपास्ते |

(The bull spoke) *Fire will declare to you the other quarter of Brahman.* When it was the morning (*Satyakama*) drove the cows further. As they arrived when the evening fell, lighted the fire, tied the cows, laid the fuel and sat down on the western side of the fire and facing the east. Then the fire spoke to him saying *Satyakama*. He replied, *Revered Sir.* (The fire said) *Let me declare to a quarter of Brahman.* (*Satyakama* replied) *Tell me, revered Sir.* To him, it then said, *the earth is one quarter, the mid-region is one quarter, the sky is one quarter and ocean is one quarter. This, verily, my dear is Brahman's four-quartered Brahman, the endless one.* He who knowing in this manner, meditates on this four-quartered foot of *Brahman*, named the *endless one*, becomes the *endless one* in the world.

हंसस्ते पादं वक्ता इति | स ह श्वोभूते गा अभिप्रस्थापयांचकार | ता यत्र अभि सायं बभूवुः तत्र अग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ् उपोपविवेश | तं हंसं उपनिपत्य अभ्युवाद सत्यकामः इति | भगव इति ह प्रतिशुश्राव | ब्रह्मणः सोम्य ते पादं बवाणि इति | ब्रवितु मे भगवान् इति | तस्यै स होवाच | अग्निः कला | सूर्यः कला | चन्द्रः कला | विद्युत् कला | एष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान् नाम | स य एतमेवं विद्वान् चतुष्कलं पादं ब्रह्मणो ज्योतिष्मान् इत्युपास्ते ज्योतिष्मान् अस्मिन् लोके भवति | ज्योतिष्मतो ह लोकान् जयति य एतमेवं विद्वान् चतुष्कलं पादं ब्रह्मणो ज्योतिष्मान् इत्युपास्ते |

(The bull spoke) *Swan will declare to you the other quarter of Brahman.* When it was the morning (*Satyakama*) drove the cows further. As they arrived when the evening fell, lighted the fire, tied the cows, laid the fuel and sat down on the western side of the fire facing the east. Then the Swan flew down saying *Satyakama*. He replied, *Revered Sir.* (The Swan said) *Let me declare to a quarter of Brahman.* (*Satyakama* replied) *Tell me, revered Sir.* To him, it then said, *the Fire is one quarter, the Sun is one quarter, the moon is one quarter and lightning is one quarter. This, verily, my dear is Brahman's four-quartered Brahman, the luminous one.* He who knowing in this manner, meditates on this four-quartered foot of *Brahman*, named the *luminous one*, becomes the *luminous one* in the world.

मद्गुः ते पादं वक्ता इति | स ह श्वोभूते गा अभिप्रस्थापयांचकार | ता यत्र अभि सायं बभूवुः तत्र अग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ् उपोपविवेश | तं मद्गुः उपनिपत्य अभ्युवाद सत्यकामः इति | भगव इति ह प्रतिशुश्राव | ब्रह्मणः सोम्य ते पादं बवाणि इति | ब्रवितु मे भगवान् इति | तस्यै स होवाच | प्राणः कला | चक्षुः कला | श्रोत्रं कला | मनः कला | एष वै सोम्य चतुष्कलः पादो ब्रह्मणः आयतनवान् नाम | स य एतमेवं विद्वान् चतुष्कलं पादं ब्रह्मणः आयतनवान् इत्युपास्ते आयतनवान् अस्मिन् लोके भवति | आयतनवतो ह लोकान् जयति य एतमेवं विद्वान् चतुष्कलं पादं ब्रह्मणो आयतनवान् इत्युपास्ते |

(The bull spoke) *The water fowl will now declare to you the other quarter of Brahman.* When it was the morning (*Satyakama*) drove the cows further. As they arrived when the evening fell,

lighted the fire, tied the cows, laid the fuel and sat down on the western side of the fire facing the east. Then the *water fowl* flew down saying *Satyakama*. He replied, *Revered Sir*. (The *water fowl* said) *Let me declare to a quarter of Brahman*. (*Satyakama* replied) *Tell me, revered Sir*. To him, it then said, *the Breath is one quarter, the eye is one quarter, the ear is one quarter and mind is one quarter. This, verily, my dear is Brahman's four-quartered Brahman, the final refuge*. He who knowing in this manner, meditates on this four-quartered foot of *Brahman*, named *the final refuge*, becomes possessed of *the final refuge* in the world.

प्राप ह आचार्यकुलं | तमाचार्यः अभ्युवाद सत्यकाम इति | भगव इष्टि ह प्रतिश्राव | ब्रह्मविदिव वै सापम्य भासि
| को नु त्वा अनुशशास इति | अन्ये मनुष्येभ्यः इति ह प्रतिजज्ञे | भगवांस्त्वेव मे कामे ब्रूयात् | श्रुतं हैव मे भगवद्
दृश्येभ्यः आचाराद्वैव विद्या विदिता साधिष्ठं प्रापयतीति | तस्मै हैतदेवोवाच अत्र ह न किञ्चन वीयातेति |
वीयातेति |

When he (*Satyakama*) arrived at the residence of the Teacher, then the Teacher summoned him, *Satyakama*. He replied, *Yes revered one*. (Teacher said), *Verily my dear, you shine like one who has known Brahman. Who has instructed you?* (*Satyakama* replied), *Other than human being. But I desire sire that you instruct me. I have heard, resplendent one, from sees that the Knowledge learnt from and Instructor, helps one to attain his goal*. To him, he then initiated, in which nothing was left out, yes nothing was left out.

Bhashya:

वायुवृषभरूपः सन् अग्निर्हंसशुर्मुख मद्गूरुपश्च वरुणः सत्यकाय होचिरे | प्रकाशानन्ततेजोवत् स्थानवत् संज्ञिता
हरेः | वासुदेवादिका मूर्तिः प्रत्येकं चतुरात्ममः | दिग्दिषु स्थितास्तेषामधिपाश्चतदाख्यकाः | नाचार्यबुध्या
तैरुक्तमतोऽनुज्ञां गुरोरगात् | उत्तमाचार्य संप्राप्त्यैनावराचार्यतः क्वचित् | पच्छेदनुज्ञां श्रुत्वापि नानुज्ञां प्रार्थयेत्ततः |
ऋषिभ्यस्तूत्तमा देवा देवेभ्यो वायुरुत्तमः | वायोश्चभगवान् विष्णुः न तस्मादुत्तमे गुरुः | इति आचार्यसंहितायाम् |
अत्र ह न किञ्चन वीयाय देवेभ्यः श्रुत्वा न च ते काचिद्भानिरभवदित्यर्थः |

Vayu assuming the *form* of bull, *Agni*, four-faced *Brahma* assuming the *form* of the *Swan*, *Varuna* assuming the *form* of *water-fowl* revealed as the *shining, the endless, the luminous and the final refuge* presiding deities. One may ask why did *Satyakama* approached inferior teacher for initiation when he has already been instructed by the superior teachers. That is because the superior divinities did not initiate his as Teachers. Therefore the desired instruction though received, *Satyakama* approaches *Gautam* for being initiated in proper manner. The divinities are superior teachers than the seers, among the divinities *Vayu* is superior teacher. The resplendent *Vishnu* being the ultimate teacher, superior even to *Vayu*, thus having been said in *Acharyasamhita*. Therefore, there is no harm being initiated having been earlier instructed by divinities.

// अथ चतुर्थ अध्यायः //

Thus begins the Fourth Chapter.

तृतीय खण्डः

Third Section

Upanishad:

उपकोसलो ह वै कामलायनः सत्यकामे जावाले ब्रह्मचर्यं उवास | यस्य ह द्वादशवर्षाणी अग्नीन् परिचचार | स ह स्म अन्यान् अन्तेवासीनः समावर्तयन् तं ह स्म एव न समावर्तयति | तं जाया उवाच तपो ब्रह्मचारी | कुशलमग्नीन् परि च चारित् | मा त्वा अग्नयः परिप्रावोचन् | प्रब्रूहि अस्म इति | तस्य ह आप्राच्यैव प्रवासांचके |

Upkosala, the son of Kamala, dwelt with Satyakama as a student of sacred Wisdom, tending fires for twelve years. But the teacher tough allowed other students to return to theirs homes (after completing their studies) he did not all him. Satyakama's wife told him, This student of sacred Wisdom has performed his penance nd tended the fires well. Let not the fires blame you. Give him the instructions. But Satyakama left with speaking a word.

स ह व्याधिना अनशितुं दध्ने | तं आचार्यजाया उवाच ब्रह्मचारीन अशान किं न अश्नासि इति स ह उवाच बहवः हि अस्मिन् पुरुषे कामाः नानात्ययाः | व्याधिभिः प्रतिपूर्णेऽस्मि | न अतिष्यामि इति | अथ ह अग्नयः समूदिरे तप्तो ब्रह्मचारी | कुशलं नः परि च चारीत् | हन्त अस्मै प्रब्रवाम इति | तस्मै ह ऊचुः प्राणो ब्रह्म कं ब्रह्म | खं ब्रह्म इति | स ह उवाच | विजानामि अहं यत् प्राणो ब्रह्म | कं च तु खं विजानामि इति | ते ह ऊचुः यद्वाव कं तदेव खं | यदेव खं तदेव कं इति | प्राणं च अस्मै तदाकाशं च ऊचुः |

Being saddened, he (*Upkosala*) resolved not to eat. The teacher's wife told him, *O seeker of sacred Wisdom please eat. Who do you not eat?* He replied, *Diverse are the desires of the person, which rush in different directions. I am filled with sadness. I will not eat.* Then the fires conversed in between themselves, *This seeker of sacred Wisdom has performed his penance well and tended unto us well. Let us therefore teach him.* Then they said to him, *prime Breath is Brahman. Bliss is Brahman, Space is Brahman.* Then he replied, *I understand that prime Breath is Brahman. But Bliss and Space, I do not understand.* They said, *Bliss verily is same as Space, Space verily is same as Bliss.* Then they explained him both *prime Breath and Space.*

प्राणो ब्रह्म बलरूपं ब्रह्म | कं आनन्दरूपं | खं ज्ञानरूपं | अपरं ब्रह्म स प्राणः साक्षाद्यो बलदेवता | ज्ञानानन्दात्मकं पूर्णं परं ब्रह्म स्वयं हरिः | सैजानन्दबलोद्रेकः कमित्युत्ते मनीषिभिः | बलज्ञान समाहारः पूर्णः खमिति शब्दितः | तदात्मकः परो विष्णुराकाश इति कीर्तितः | एवं प्राणस्तथाऽकाशो ब्रह्मणथि द्वे प्रकीर्तिते | इति च | प्राणशब्दास्य वायुरर्थः प्रसिद्धः | कखयोः भिन्नार्थत्वशंकया कं च तु खं च न विजानामि | इत्याह | अत एक्याभिप्रायेण यद्वा व कं तदेव खं | यदेव खं तदेव कं इत्युच्युः |

Bhashya:

Prime Breath is Brahman means *Brahman* is one who is powerful. कं, the form of *Bliss* and खं, the form of *Wisdom* is transcendental *Brahman*. Powerful *Prime Breath*, verily, is the transcendental *Brahman*. The one who is of the complete and supreme form of *Wisdom* is *Hari*, himself. Those who are primarily energized by pure *Bliss* and *Wisdom* are the wise ones known as कं. Those who are primarily energized by pure *Power* and *Wisdom* are those known as खं. The who is endowed with *Power*, *Bliss* and *Wisdom* is the *Space* like *Vishnu*. In this manner *Brahman* is renowned as *prime Breath* and likewise *the Space*, thus having been said. By *prime Breath* one means popularly the Air. क and ख though generally understood as *Bliss* and *Wisdom* a doubt arises whether क and ख are different and distinct from one another, Therefore, *Upakosala* says that he does not know and accordingly it is now clarified that *Brahman* referred as कं is same as the *Brahman* referred as ख and *Brahman* referred as खं is same as the *Brahman* referred as कं.

Upanishad:

अथ ह एनं गार्हपत्यो ऽनुशशास पृथिवी अग्निः अन्नं आदित्यः इति | य आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मि इति | स एतमेवं विद्वान् उपास्ते अपहते पापकृत्यां | लोकी भवति | सर्वमायुरेति | ज्योक् जीवति | न अस्य अपरपुरुषाः क्षीयन्ते | उप वयं तं भुञ्जामः अस्मिंश्च लोके अमुष्मिंश्च य एतमेवं विद्वानुपास्ते |

Then *Grahapatya* fire instructed him, *Earth, Fire, Food and the Sun, and the One seen in the Sun verily is one within me, verily is the one within me. The one who knowing in this manner propitiates destroys all his demerits, becomes the possessor of the worlds, reaches his full life,*

lives illustrious life. His descendent do not perish. Both in this and the yonder world such one is worshipped.

अथ एनं अन्वाहार्यं पचनः अनुशशास | आपः दिशः नक्षत्राणि चन्द्रमाः | इति | य एष चन्द्रमसि पुरुषो दृश्यते सौऽहमस्मि स एवाहमस्मि इति | स एतमेवं विद्वान् उपास्ते अपहते पापकृत्यां | लोकी भवति | सर्वमायुरेति | ज्योक् जीवति | न अस्य अपरपुरुषाः क्षीयन्ते | उप वयं तं भुंजामः अस्मिंश्च लोके अमुष्मिश्च य एतमेवं विद्वानुपास्ते |

Then Anvaharya fire instructed him, Water, the Quasters, the Stars and the Moon, and the One seen in the Moon verily is one within me, verily is the one within me. The one who knowing in this manner propitiates destroys all his demerits, becomes the possessor of the worlds, reaches his full life, lives illustrious life. His descendent do not perish. Both in this and the yonder world such one is worshipped.

अथ ह एनमहावनीयः अनुशशास | प्राणः आकाशः द्यौ विद्युत् इति | य एष विद्युत् पुरुषो दृश्यते सौऽहमस्मि स एवाहमस्मि इति | स एतमेवं विद्वान् उपास्ते अपहते पापकृत्यां | लोकी भवति | सर्वमायुरेति | ज्योक् जीवति | न अस्य अपरपुरुषाः क्षीयन्ते | उप वयं तं भुंजामः अस्मिंश्च लोके अमुष्मिश्च य एतमेवं विद्वानुपास्ते |

Then Anvaharya fire instructed him, Prime Breath, Space, mid-region and the Lightning, and the One seen in the Laghtening verily is one within me, verily is the one within me. The one who knowing in this manner propitiates destroys all his demerits, becomes the possessor of the worlds, reaches his full life, lives illustrious life. His descendent do not perish. Both in this and the yonder world such one is worshipped.

Bhashya:

पृथुत्वात् पृथिवी विष्णुरग्निश्चाप्यंगनेतृतः | अन्नमत्तृत्वतो नित्यम् आस्डिष्ठादिरूपतः | आप अपालनाश्चैव देशनाद्दिश एव च | अनन्यराजो नक्षत्रं आनन्दत्वाच्च चन्द्रमाः | प्राणोऽसौ बलरूपत्वात् आकाशळ पूर्तिहेतुतः | द्यौ प्रकाशस्वरूपत्वात् वेदनात् निद्यदेव च | यः सूर्ता सोम विद्युत्सु तत्तनामा हरिः परः | अहेयैवादहंनामा गर्ह पत्यादिसंस्थितः | इति तत्वसंहितायाम् |

Vishnu being the form of पृथिवी is spacious and expansive, being the form of Agni is regulator of the worlds, being the form of nourishment is the consumer, being the form of Sun is the eternal source, being the form of the Water that sustains, being the form of Direction shows the way, being the form of नक्षत्र, न – क्षत्र, since no one to restrains, being the form of Moon since is pleasant, being the form of prime Breath since he empowers, being the form of Sky since he is expansive, being the form of Space since he is luminous, being the form of lightning he is all-wise. He who being the form of the Sun, Moon and Lightning is, verily known as the supreme Vishnu himself. Being of distinct form, he exists in Grahapatya and other fires.

जीवैक्य पक्षे आदित्ये पुरुषः चन्द्रमसि विद्युति इति भेदव्यपदेशो न युज्यते | पृथिव्यग्निरन्मादित्यः, आदित्ये पुरुषः इत्यादिना आदित्यादिशब्दवाच्यौ सप्तम्यर्थः प्रथमार्थश्च द्वौप्रतीयेते | अतो न ऐक्यमुच्यते | स वि अहमस्मि इति अन्तर्यामिणो सर्व विशेषाभाव ज्ञापनार्थम् | पूवं सोऽहमस्मि इति अभेदे तात्पर्याधिक्य ज्ञापनाय | अहमस्मादिकाः शब्दा अन्तर्यामिणि मुख्यतः | तत्सम्बन्धात् जीवगाश्च तस्माद्देवता हरौ | अस्मच्छब्दोदितोऽन्तस्थः आत्मा व्याप्तो जनार्दनः | अग्नयो द्विचिधं विष्णुम् अवोचन् उपकोसले | इति सामसंहितायाम् | नास्य अपरपुरुषाः क्षीयन्ते | भृत्यवानेव भवति | लोकी भवति भगवल्लोकी भवति |

If unity between *the supreme Self* and *jaIva, the individual self* is considered then statement like *Purusha* dwells in आदित्य, चन्द्र, विद्यत् would not have been used. *The Person in the Sun, Moon and Lightening* is different and distinct from them is, therefore, proper, identity not having been spoken. स ए अहमस्मि, by such statement the identity between the indweller in *Aditya* and in *Agni* is spoken, to remind the earlier declaration सोऽहमस्मि the identity of the divine existence in both of them having been established. अहं, अस्मि – these words primarily establish the existence as the indweller. Since there exists relationship between the indweller and the Jiva, the word in scriptures undoubtedly is in reference to *Hari*. Therefore *Agni* instructed *Upakosala* about *Janardana* who was not only the indweller but also the one who had entirely enveloped his individual self, *thus has been mentioned in Samasamhita*. नास्य अपरपुरुषाः क्षीयन्ते – means not even his descendents will be reduced in numbers, remaining ever devoted. लोकी भवति means becomes divinely influenced.

Upanishad:

ते ह ऊचुः | उपकोसल एषा सोम्य ते अस्मद्विद्या आत्मविद्या च | अचार्यस्तु ते गतिं वक्ता इति | आजगाम ह अस्य आचार्यः | तमाचार्यः अभ्यवाद उपकोसलः इति | भगव इति हि प्रतिशुश्राव | ब्रह्मविद इव सोम्य ते मुखं भाति | को नु त्वा अनुशशास इति | को नु मा अनुशिषात् भो इति | इहावे व निह्नुतः | इमे नूनमीदृशा अन्यादृशा इति ह अग्निन् अभ्यूदे | किं नु सोम्य किल ते अवोचन् इति | इदं इति ह प्रतिप्रज्ञे |

Then they (the fires) said, *Dear Upkosala, You have known the Wisdom of the self as well as the Wisdom of the supreme Self, as some thing to be experienced. But the teacher will instruct you the way to experience the same.* When the Teacher returned he said, *Upakoshala!* To which he replied, *Yes revered one.* The Teacher said, *Your face shine like one who is wise in Wisdom of Brahma. Who has instructed you?* To which *Upakoshala* replied, *Who could have instructed me? No one here in this world or the lower world instructed me.* Then pointing to the fires, hesitatingly he said, *these here instructed me, who appeared in other forms earlier.* Then the Teacher asked, *Dear One what did they teach you?* *Upakoshala* said in reply - *this.*

Bhashya:

इह च अव च इहावे | इहेति मनुष्यलोकस्थ इच्यन्ते | अवेति प्रतालस्थाः | मानुषासुरौ भगवंतं निह्नुत एव | न वक्तुं समर्थौ | अतो देवा एव मामनुशतासुः इत्यर्थः | ईदृशा इति वर्णतः ज्वाकावर्णा इति | अन्यादृशाश्चकरशिरश्चरणादिमन्तः | चन्द्रादिसर्वनामत्वात् | यो देवानां नामधा इक एव इति श्रुतेः विष्णोरेव सर्व नामानि |

इहावो means neither here, इह in this world nor अह, the lower worlds. The human beings or the *Asuras* being incapable of instructing the *Wisdom* of the resplendent One. Therefore, the meaning is that only a divinity must have been the one who instructed him. ईदृश means like these one (pointing out to the fires) AnyaadRSa: means having different form having hands, head, legs etc. चन्द्र and all other names being in reference to the supreme being alone, verily to the one and only one, *Vishnu*.

Upanishad:

लोकान् वाव किं सोम्य ते अवोचन् | अहं तु ते तद् वक्ष्यामि | तद् यथा पुष्परलाशे आपो न श्लिष्यते इति | ब्रवीतु मे भगवान् इति | तस्मै ह उवाच | य एषः अन्तरिक्षणि पुरुषो दृश्यते एष आत्मा इति ह उवाच | एतदमृतमभयमेतद् ब्रह्म | एतस्मिन् न किञ्चन श्लिष्यति | तद् यद्यप्यस्मिन् सर्पिर्वा उदकं वा सिञ्चति वर्त्मनि एव गच्छति |

Then the Teacher said, *O Dear One, they have spoken to you of the (temporal) worlds, I will speak to you of the worlds, whereby you will be detached from the demerits as water remains detached from the lotus leaf. Thereupon Upkoshala said, speak to be resplendent one. The Teacher said, The Person whom you see within the eye, that is the supreme Self. If one drops ghee or water in the eye, then will slide to the sides.*

Bhashya:

असंगभगवत् स्मानत्वात् चक्षुषः असंगत्वमुच्यते | यत्स्थानत्वादिदं चक्षुरसंगं सर्ववस्तुषु | तस्मै नमो भगवते वामनाय परात्मने | इति महाकौर्मे |

Since the resplendent Lord dwells in the eyes in detached manner, even the sight is said to be detached. Whatever objects are perceived from such eye they become detached from the sight. Therefore, obeisance to the Lord *Vaman* who in such form dwells therein, thus in *Mahakurma Purana*..

Upanishad:

एतं संयद्दाम इत्याचक्षते | एतं हि सर्वाणि वामानि अभिसंयति | सर्वाणि एनं वामान्यभिसंयति य एवं वेद | एष उ एव वामनिः | एष हि सर्वाणि वामानि नयति | सर्वाणि वामानि नयति य एवं वेद | एष उ भामनिः | एष हि सर्वेषु लोकेषु भाति | सर्वेषु लोकेषु भाति य एवं वेद | अथ यदु चैवास्मिन् श्व्यं कर्म कुर्वन्ति यदु च न अर्चिषमेव

अभिसंभवन्ति | अर्चिषः आह | आह अपूर्यमाणपक्षं | अपूर्यमाणपक्षात् यान् षट् उदङ् एति मासान तान् | मासेभ्यः संवत्सरं | संवत्सरादित्यं | आदित्यात् चन्द्रमसं | चन्द्रमसो विद्युतं तत्पुरुषो मानवः | स एनान् ब्रह्म गमयति | एष देवपथो ब्रह्मपथः | एतेन खालु प्रतिपद्यच्छमानाः इमं मानवमावर्तं नावर्तन्ते |

This (the resplendent Lord dwells in the eyes) is spoken as संयद्ब्रह्म since all the desirable things go towards him. He who knows in this manner all desirable things go towards him. This (the resplendent Lord dwells in the eyes) is spoken as वामनि since he brings all the desirable things. He who knows in this manner all desirable things come towards him. This (the resplendent Lord dwells in the eyes) is spoken as भामनि since he makes all luminous. He who knows in this manner shines in all the worlds. Now for such one, whether he performs cremation ceremonies or not, he goes towards light, from the Light to the day, from the day to the fortnight of the waxing moon, from the fortnight of the waxing moon into the six months when the Sun moves northwards, from the months into the year, from the year in to the Sun, from the Sun into the Moon, from the Moon into the Lightning. Then there is the person, not human. He leads him to *Brahman*. This is the way to the gods, the way to *Brahman*. Those who proceed by it do not return to the human condition, yea they do not return.

Bhashya:

इमं मानवमावर्तं नावर्तन्ते | मानवा यत्र आवर्तन्ते स मानवावर्तः | तं मानवावर्तं प्रति नावर्तन्ते | चक्षुःस्थं वामनं वेद स पुनर्नैव जायतप | मुक्तो दुस्तरसंसाराद्दामनं प्राप्नुतेऽचिरात् | इति च |

Such human beings are not born again, Where human beings are born again that is the temporal world of human beings. In relation to such temporal world, men of wisdom are not disturbed. One who becomes consciously aware of the Lord dwelling in the eye has no re-birth. Being liberated from the difficult primordial world he attains the enlightened proximity with *Lord Vaman*, thus also havig been said.

Upanishad:

एष ह वै यज्ञो योऽयं पवते | एष यन् इदं सर्वं पुनाति | यदेशयन् इदं सर्वं पुनाति तस्मादेष एव यज्ञः | तस्य मनश्च वाक् च वर्तनि | तयोरन्यतां मनसा संस्करोति ब्रह्मा | वाचा होता अध्वर्युरुदगाता अन्यतरां | स यत्र पाकृते प्रातरनुवाके पुरा परिधानयाया ब्रह्मा व्यपवदति अन्यतरामेव वर्तनीं संस्कृवन्ति | हीयते अन्यतरा | स यथा एकपात् व्रजन् रो वा एक चक्रेण वर्तमनो रिष्यति एवमस्य यज्ञो रिष्यति | यज्ञो रिष्यन्तं यजमानः अनुरिष्यति | स इष्ट्वा पापीयान् भवति | अथ यत्र उपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यपवदति उभे एव वर्तनि संस्कृवन्ति | न हीयते अन्यतरा | स यथा उभयपात् व्रजन् रथो वा उभव्यां चक्राभ्यां वर्तमानः प्रतिष्ठितः | एवमस्य यज्ञः प्रतिष्ठिति | यज्ञं प्रतिष्ठितं यजमानः अनुप्रतिष्ठिति | स इष्ट्वा श्रेयान् भवति |

Verily that which purifies here is the sacrifice, through which *Vayu* spreading around purifies everything here. Because he purifies everything here, he indeed is the sacrifice. Of that (*Vayu*) mind and speech are the mediums. The performance (of the sacrifice), is mentally done by *Brhama priest*, the one who invokes the gods (*hota*) performs through Speech even as the one who measures the sacrificial ground to build that altar (*Adhvaryu*) and the one who chants the hymns (*Udgata*). When the morning chanting begins and before it is concluded, *Brahma priest* is the one who speaks. If the performance of the sacrifice is done by *Brahma priest* speaking singly then the person performing the sacrifice (*yajamana*) is harmed even as the one footed person or the one wheeled carts come to be injured. By performing the sacrifice (in inappropriate manner) he (*yajamana*) becomes worse off. But if after the morning chants have begun and the concluding chants come to the end, *Brahma priest* does not speak, then he (*yajamana*) does not come to any harm. Even as footed person or two wheeled cart is well-supported even so the sacrifice is well supported. The sacrifice being well-supported he (*yajamana*) is well-supported. By performing such sacrifice he becomes prosperous.

Bhashya:

यज्ञाभिमानी यज्ञाख्यो वायुर्यज्ञे प्रतिष्ठितः | ज्ञ शुद्धभाव इत्यस्मात् यन्नयं पावयेद्यतः | अतो वायुर्यज्ञानामा तत्पादौ वाङ्मनः स्थितौ | दक्षिणोस्य मनःसंस्थो ब्रह्मर्विक तस्य पूजकः | होत्राद्या वाचि संस्थस्य वामपादस्य पूजकाः | तस्मात् प्रातरनूवाक परिधान्योर्यदन्तरा | ब्रह्मा चेदुत्सृजीद्वाचं यज्ञपाल्लोपकृद्भवेत् | वाङ्मनः पादयज्ञाख्यप्रतिमो वायुरीरितः | ध्यायन् वायुं हरिं चैव ततो ब्रह्मा मुनिर्भवेत् |

As the deity presiding over sacrifices, and as one designated as sacrifice, *Vayu* is established in sacrifices. Since ज्ञ suggests pure consciousness and य suggests movement, *Vayu* is known as the deity who purifies the performance of sacrifices. He is established in Speech and the Mind. His one step resting in Mind, *Brahma* is his worshipper. Therefore, between the duration when the when morning chants begin and before they conclude, if *Brahma* speaks then he will cause diminution of one step in the performance of the sacrifice. Because the sacrifice with *Speech* and *Mind* as two steps is said to be the very image of the *Vayu*. When these two steps become diminished then the deities presiding over the become destabilized. Therefore, remembering *Vayu* and *Hari*, *Brahma* should perform the sacrificial duties in silence.

Upanishad:

पजापतिर्लोकान् अभ्यतपत् | तेषां तप्यमानानां रसान् प्रावृहत् | अग्निं पृथिव्याः | वायुमन्तरिक्षात् | आदित्यं दिवः | स एताः ऋषो देवताः अभ्यतपत् | तासां तप्यमानानां रसान् प्रावृहत् | अग्नेः ऋचः | वायो यजूषि | सामानि आदित्यात् | स एतां त्रयीं विद्यां अभ्यतपत् | तस्यास्तप्यमानायाः रसान् प्रावृहत् | भूरिति ऋग्भ्यः | भुव पति यजुर्भ्यः | स्वरिति सामभ्यः |

Prajapati meditated on the worlds. Even as he meditated on them he drew essence from them; fire from earth, air from mid-region and Sun from the sky. On these three luminous powers he meditated. Even as he meditated on them he drew essence from them; *Rik* hymns from fire, *Yajus* hymns from the air and *Sama* hymns from the Sun. On these three energies he meditated. Even as he meditated on them he drew essence from them; भुः from *Rik*, भुवः from *Yajus* and स्वः from *Sama*.

Bhashya:

अग्निनासिक्यवायुश्च सूर्यो लोकरसास्त्रयः | अग्ने रसस्तु ऋग्वेदमानी ब्रह्मा प्रकीर्तितः | नासिक्यावायोस्तु रसो यजुर्वेदात्मको हरः | सामवेदाभिमानी तु वायुः सूर्यरसः स्मृतः | वराह सिंह कपिलाः तेषां भूरादिनामकाः |

Fire, Breath in the nose and the *Sun* are superior to the deities presiding over the worlds. *Brahma*, the deity presiding over *Rigveda* is superior to अग्नि - fire. *Rudra*, the deity presiding over *Yajurveda* is superior to the *Breath* in the nose. However, *prime Breath* who is the deity presiding over *Samaveda* is superior even to the *Sun*. Superior to all these are वराह, सिंह and कपिल, the three forms भुः, भुवः and स्वः.

Upanishad:

तद्यदि ऋक्तः रिष्येत् भुः स्वाहा इति ग्राहपत्ये जुहुयात् | ऋचामेव तद्रसुन ऋचां वीर्येण ऋचां यज्ञस्य विरिष्टिं संदधाति | अथ यदि यजुष्टो रिष्येत् भुवः स्वाहा इति दक्षिणाग्नौ जुहुयात् | यजुषामेव रद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टिं संदधाति | तद्यथा लवणेन सुवर्णं संदध्यात् रजतं रजतेन त्रपु त्रपुणा सीसं सीसेन लोहं लोहेन दारु दारु चर्मणा एवमेषां लोकानामासां देवतानां अस्तास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टिं संदधाति | भेषजकृतो ह वा एष यज्ञः यत्र एवंविद् ब्रह्मा भवति | एष ह वा उदक् प्रवणो यज्ञो यत्र एवंविद् ब्रह्मा भवति | एवंविदं ह वा एषा ब्रह्मानमनु गाथा - यतो यत आवर्तेते तत्तत् गच्छति | मानवो ब्रह्मैवैकत्विक् कुरूनश्वाऽभिरक्षति | एवंविद्ध वै ब्रह्मा यज्ञं यजमानं सर्वांश्च क्त्विजः अभिरक्षति | तस्मादेवंविदमेव ब्रह्माणं कुर्वीत | नानेवंविदं नानेवं विदम् |

If the sacrifice becomes deteriorated by *Rik* hymns then one should offer oblations to the household fire with the word भुः, whereupon by the essence of *Rik* hymns themselves, by the power of *Rik* hymns themselves he corrects the deterioration of the *Rik* sacrifice. If the sacrifice becomes deteriorated by *Yajus* hymns then one should offer oblations to the household fire with the word भुवः, whereupon by the essence of *Yajus* hymns themselves, by the power of *Yajus* hymns themselves he corrects the deterioration of the *Yajus* sacrifice. If the sacrifice becomes deteriorated by *Sama* hymns then one should offer oblations to the household fire with the word स्वः, whereupon by the essence of *Sama* hymns themselves, by the power of *Sama* hymns themselves he corrects the deterioration of the *Sama* sacrifice. Just as one would bind gold with (borax) salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood

with leather, so does one bind the deterioration in the performance of the sacrifice with the power of these worlds, these divinities, the three *vedas*, whereupon such sacrifices become well attended when there is the Brahma priest presiding over the sacrifice. Verily the sacrifice become responsive to the Brahma priest, knower of this and sitting on the northern side. Of such Brahma priest thus has been lauded – Whichever side he becomes responsive towards that side he proceeds. The Brahma priest as the ऋत्विक् safe guards the sacrifice, and like one treated by a physician becomes corrected completes the sacrifice. Therefore one should have as ऋत्विक् one who is knowledgeable in this manner, not one who does not know, yes, not one who does not know.

Bhashya:

व्याहृतीभिस्ततो जुह्वन् ब्रह्मैवंविद् विरिष्टितः | सर्वान् स ऋत्विजो रक्षेत् ब्रह्मैवंवित्ततो भवेत् | इति च | उदक्प्रवणः ऊर्ध्वप्रवणः ऊर्ध्वलोकानुसारी | यज्ञस्य दुरिष्टष्टव्या यतो यतः स्थानादावर्तते तत्त्वत् स्थानं एवंविधा ब्रह्मणा गच्छति | तद्ब्रह्मा एवं एकत्विक् कुरून् कार्तृन् यजमानादीन् अभिरक्षति | अश्वा अशु ज्ञानी | वा गतिगन्धनयो इति धातोः | गति शब्दश्च अवगतौ भवति | दीर्घं बिंदु विसर्गादीनां लोपो वा इति सूत्रात् अशु वा एव अश्वा ||

The *Brahma* ऋत्विज who knowing व्याहृती (utterances) as representing the resplendent Lord presides over the performance of the sacrifice, safeguards all from deficiencies in performance of the sacrifice. Therefore the *Brahma* ऋत्विज should be one who knows the importance of the व्याहृती (utterances), Then whatever state he desires, those states he attains. Then the *Brahma* ऋत्विज protects the यजमान, the performer of the sacrifice. Since “वा गतिगन्धनयो इति धातोः - वा suggesting movement, motion, अश्वा अशु means one soon becomes ज्ञानी, wise in Wisdom, अशु becoming अश्वा.

इति श्रीमदानन्दतर्धि भगवत्पादाचार्य विरचिते छान्दोग्योपनिषद् भाष्ये तृतीयोऽध्यायः |

***Thus ends the Commentary on the Fourth Chapter of the Chhandogyopanishad
by Sri Anandtirth, (Sri Madhvacharya).***

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// अथ पञ्चमोध्यायः //

प्रथम खण्डः

Thus begins the Fifth Chapter.

First Section

Upanishad:

ॐ | यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति | प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च | यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति | वाग्वाव वसिष्ठः | यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठेत अस्मिन् च लोके अमुष्मिन् च | चक्षुर्वाव प्रतिष्ठा | यो ह वै संपदं वेद स हास्मै कामाः संपद्यन्ते देवाश्च मानुषाश्च | श्रोत्रं ह वा आयतनं वेद आयतनं ह स्वानां भवति | मनो ह वा आयतनं |

Verily, he who knows the senior and the supreme himself becomes the senior and the supreme. *Prime Breath* indeed is the senior and the supreme. Verily, he who knows the most prosperous becomes the most prosperous among his own people. Speech, indeed, is the most prosperous. Verily, he who knows the firm foundation becomes the firm foundation here and in the other world. The eye, indeed is the firm foundation. Verily, he who knows success, his desires succeed, both the human and the divine. He who knows the abode becomes firmly settled among his people. The mind indeed is the abode.

Bhashya:

ॐ | यः श्रेष्ठः ज्येष्ठमग्निालदेवानां वायुमञ्जसा | वेद स स्वसमानानां ज्येष्ठः श्रेष्ठो विमुक्तिगः | समीपे वसतां श्रेष्ठो वसिष्ठस्यैव वेदनात् | एकस्थाने स्थितिस्तु स्यात् प्रतिष्ठाज्ञस्य चेच्छतः | संपद्वेत्तः संपदः स्युः गृहं चायतनं विदुः |

The one who knows the *Prime Breath* as the senior and the supreme becomes on deliverance the senior and the supreme among the similar ones. Being in the proximity of one, he becomes singularly established as desired, prosperous among the prosperous, sheltered in the firm settlement.

Upanishad:

अथ ह प्राणाः अहं श्रेयसि व्यूदिरे | अहं श्रेयान् अस्मि अहं श्रेयान् अस्मीति | ते ह प्राणाः प्रजपतिं पितरमेत्य ऊचुः - भगवन् को नः श्रेष्ठः इति | तान् होवाच यस्मिन् वः उत्क्रान्ते इदं शरीरं पापिष्ठतरमिव दृश्येत् स वः श्रेष्ठः इति |

Now the (five organs of) senses disputed among themselves as to among them is superior saying *I am superior, I am superior*. Then the (organs of) senses went to father *Prajapati* and asked *Venerable one who among us is the superior*, who said *He is the superior on whose departure the body becomes feeble, he is best amongst you*.

सा ह वागुच्चक्राम | सा संवत्सरं प्रोष्य पर्येत्योवाच – कथमशक्त ऋते मत् जीवितुं इति | यथाऽकला अवदन्तः, प्राणन्त प्राणेन, पश्यन्त चक्षुषा, श्रूण्वन्तः श्रोत्रेण, ध्यायन्तो मनसा एवं इति | प्रविवेश वाक् |

Speech departed and having stayer away over a year returned and asked the rest - *How have you been able to live without me?* They replied, *Like the dumb not speaking, but breathing with Breath, seeing with the Eye, hearing with the Ear, thinking with the Mind*, whereupon the speech returned in (the body).

चक्षुर्होच्चक्राम | तत् संवत्सरं प्रोष्य पर्येत्योवाच – कथमशक्त ऋते मत् जीवितुं इति | यथान्धाः अपश्यन्तः, प्राणन्त प्राणेन, वदन्तो वाचा, श्रूण्वन्तः श्रोत्रेण, ध्यायन्तो मनसा एवं इति | प्रविवेश चक्षुः |

The eye departed and having stayer away over a year returned and asked the rest, *How have you been able to live without me?* They replied, *Like the blind not seeing, but breathing with Breath, speaking with the Speech, hearing with the Ear, thinking with the Mind*, whereupon the eye returned in (the body).

श्रोत्रं होच्चक्राम | तत् संवत्सरं प्रोष्य पर्येत्योवाच – कथमशक्त ऋते मत् जीवितुं इति | यथा बधिरा अश्रूण्वन्तः, प्राणन्त प्राणेन, वदन्तो वाचा, पश्यन्तः चक्षुषा, ध्यायन्तो मनसा एवं इति | प्रविवेश ह श्रोत्रं |

The ear departed and having stayer away over a year returned and asked the rest, *How have you been able to live without me?* They replied, *Like the deaf not hearing, but breathing with Breath, speaking with the Speech, seeing with the Eye, thinking with the Mind*, whereupon the ear returned in (the body).

मनो होच्चक्राम | तत् संवत्सरं प्रोष्य पर्येत्योवाच – कथमशक्त ऋते मत् जीवितुं इति | यथा बाला अमनसः प्राणन्त प्राणेन, वदन्तो वाचा, पश्यन्तः चक्षुषा, श्रूण्वन्तः श्रोत्रेण एवं इति | प्रविवेश ह मनः |

The mind departed and having stayer away over a year returned and asked the rest, *How have you been able to live without me?* They replied, *Like the children without thinking, but breathing with Breath, speaking with the Speech, hearing with the Ear, hearing with the Ear*, whereupon the mind returned in (the body).

अथ ह प्राणः उच्चिक्रमिषन् स यथा सुहयः पट्वीश शंकून् संखदेत् एवं इतरान् प्राणान् समखीदत् | तं हाभिसमेत्योचुः | भगवन् एधि | त्वं नः श्रेष्ठोऽसि | वोत् कमीः इति |

Now when the *Breath* was about to depart, tearing all the (other) senses, even as a spirited horse about the start would tear the pegs to which it was tied, they gathered around and beseeched him, *Revered One remain here, for you are undoubtedly superior over all of us, do not depart.*

अथं हैनं वागुवाच – यदहं वसिष्ठाऽस्मि त्वं तद् वसिष्ठोऽसि इति | अथं हैनं चक्षुरुवाच – यदहं प्रतिष्ठासि त्वं तद् प्रतिष्ठोऽसि इति | अथं हैनं श्रोत्रमुवाच – यदहं संपदस्मि त्वं तत् संपदसि इति | अथं हैनं मन उवाच – यदहं आयतनमस्मि त्वं तदायतनमसि इति |

Then the Speech said, *If am prosperous, so are you the most prosperous.* Then the Eye said, *If am firmly established, so are you the most firmly established.* Then the Ear said, *If am successful, so are you the most successful.* Then the Mind said, *If am the firm shelter, so are you the most firm shelter.*

न वै वाचो न चक्षुषि न श्रोत्राणि न मनांसित्याचक्ष्यते | प्राणा इत्येवाचक्षते | प्राणो हैवैतानि सर्वाणि भवति |

Therefore, they are not referred as *Speech, Eyes, Ears, Mind* for all these are verily the *Breaths*.

Bhashya:

ज्येष्ठं श्रेष्ठो वसिष्ठश्च संपदायतनं तथा | वायुरेव महान् तस्य प्रसादात् अग्निरेव तु | उपचारतो वसिष्ठः स्यात् प्रतिष्ठ्यैव रविस्तथा | संपदिन्द्रः तथैवोक्तो रुद्र आयतनं तथा | इति प्रभावे ऽ सर्वेन्द्रियाणां च्यापारान् प्राण एव करोत्ययं | इन्द्रियस्थः पृथक् चासौ शक्तोऽपि स्वयमेव तु |

The senior, the supreme and firmly established one is *Vayu*, the breath and by his grace is *Agni*, the fire. Similarly for well-being is the *Surya*, for prosperity is *Indra* and *Rudra* for the firm foundation, thus is said in *Pravhava*. It is verily the *prime Breath* that initiates all the organs of senses to become seriously senior, the supreme and firmly established.

षण्मासात् पूर्ववालानां केवलं प्राणतो भवेत् | व्यापार्यं मनसा सर्वे अतः पश्चादसंस्मृति | तुरीयायां अवस्थायां प्राणादेव विभोधनं | तथापि संस्मृतिः तत्र प्राणतया भवेत् | प्राणस्य वश्यता नाम भक्तास्यात् तत्प्रसदतः | प्राणे वश्ये मनो वश्यं इन्द्रियाणि सार्वशः | इति च |

When a child is not six month old then his actions are initiated only by the *prime Breath*, when the child performs all actions through mind then he his come to be initiated by remembering and recollection of the memories. Though in the state of *Bliss* it is only the *prime Breath* that initiates, having taken refuge in him in the state of deliverance even the remembrance in that state is due to such refuge taken in the *prime Breath*. Being under the refuge of the *prime Breath* means through his grace being in communion with in breath, mind together with the organs of senses.

// अथ पञ्चमोध्यायः //

Thus begins the Fifth Chapter.

द्वितीय खण्डः

Second Section

Upanishad:

स होवाच किं मे अन्नं भविष्यति इति | यत्किञ्चिद्विदं अश्वभ्य आ शकुनिभ्य इति होचुः | तद्वा एतदनस्यान्नं | अनो ह वै नाम प्रत्यक्षं | न ह वा एवंविदि किञ्चनान्नं भवतीति |

He (the *Breath*) said, *What will be my nourishment?* They said, *Whatever is here, even unto the dogs and birds.* Therefore, this (*whatever is here*), that verily is the nourishment of the *Breath*. Verily the existence of *Breath* is his obvious identity. One who knows this, there is nothing whatever else that is nourishment.

Bhashya:

अक्षेषु प्रति प्रति स्थितत्वात् अनः प्रत्यक्षं | प्राणविज्ञानयोग्यस्तु रुद्रो मुख्यतया स्मृतः | तस्मात् सः सर्वभोक्ता स्यात् तदन्येषां स्वयोग्यतः | इति च |

Established in each and every sense as the regulator, the *Breath* is the obvious identity. Therefore verily *Rudra* is the full and complete consumer and all the rest according their attributes and capability.

Upanishad:

स होवाच किं मे वासो भविष्यतीति | आप् इति होचुः | तस्मद्वा एतदशिष्यन्तः पुरस्तात् चोपरिष्टत् चादिभः परिदधति | लम्बुको ह वासो भवत्यग्नो ह भवति |

He (the *Breath*) said, *What will be my apparel ?* They said, *Water.* Therefore before taking nourishment one sips little water and after taking nourishment sips little water (to cover the breath). The one who knows that before and after nourishment water covers the *Breath*, becomes covered with apparel here in the world or later, never remaining uncovered.

Bhashya:

सिद्धमेवान्नवस्त्राद्यं विष्णोः स्वातन्त्रयतः सदा | स्वार्थं समर्पयेत् विष्णौ यथा प्राणे सुराः पुरा | इति कर्मानुपूर्व्यां /
प्राणस्य वस्त्रबुद्ध्या तु भोजनोभयतः पिवन् | स्वर्गे मुक्तौ तथा दिव्य वस्त्रलाभी भवत्यलं | इरि प्रभञ्जे |

Since it is established that *Vishnu* is ever independent being regulator of the nourishment and apparel, the manner in which *Breath* and others divinities offered earlier nourishment and apparel to him in the same manner. Knowing that the water is the apparel fir *Breath*, he who sips water before and after taking nourishment becomes entitled to receive apparel in the heavens and in the state of deliverance.

तद्वैतत् सत्यकामो जाबालो गोश्रुतये वैयाघ्रम्यायोक्ता उवाच यद्यपेतत् शुष्काय स्थाणवे ब्रूयात् | जायरन्नेवास्मिन्
शाखाः | प्ररोहेयुः पलाशानि | इति |

After narrating this, *Satuakama Jabali* spoke to *Goshruti, Vyaaghrapada's* son that, *If this is spoken even to dried stump of wood, branches will spring therefrom and leaves will sprout.*

योग्यस्य प्राणविद्यायां स्थाणोरपि हि तच्छ्रुतेः | पलाशाद्यं भवेदत्र परतो मुक्तिरेव च | विष्णोर्ज्ञानमनुप्राप्य
द्यभवेन्नस्यत्र संशयः | इति प्राणसंगितायां |

If this *Wisdom* relating the *Breath* is related to even a the *dried stump of wood, branches will spring therefrom and leaves will sprout and becomes delivered having the awareness of Vishnu, of this there are no doubts, thus in Pranasamhita scripture. .*

Upanishad:

अथ यदि महत् जिगमिषेत् अमावास्यायां दीक्षित्वा पौर्णमास्यांठाया रात्रौ सवौषधस्य मन्थं दधीमधुनोरूपमथ्य
ज्येष्ठाय श्रेष्ठाय स्वाहा इत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् | वसिष्ठाय स्वाहा इत्यग्नावाज्यस्य हुत्वा मन्थे
संपातमवनयेत् | प्रतिष्ठायै स्वाहा इत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् | संपदे स्वाहा इत्यग्नावाज्यस्य हुत्वा
मन्थे संपातमवनयेत् | आयतनाय स्वाहा इत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् |

Now if one wishes to reach greatness, let him perform the initiatory rites on the new moon night and later on the night of the full moon let him stir curd with honey and different kinds of herbs with melted butter and offer the mixture in the (sacrificial) fire chanting, *Hail the senior and hail the supreme* pouring the residual mixture. *Hail to the prosperous*, with these words let him pour melted butter and offer the residue of the mixture in the (sacrificial) fire. *Hail to the firm settlement.* , with these words let him pour melted butter and offer the residue of the mixture in the (sacrificial) fire. *Hail to the Success*, with these words let him pour melted butter and offer the residue of the mixture in the (sacrificial) fire. *Hail to the abode*,, with these words let him pour melted butter and offer the residue of the mixture in the (sacrificial) fire.

Bhashya:

ज्येष्ठश्रेष्ठदिकैर्हुत्वा प्राणायाम परत्र च | ज्येष्ठः श्रेष्ठः समानेभ्यो भावेत् नात्र वाचरा | इति च |

Offering oblations to the *prime Breath* as the senior and the supreme and others one becomes the senior and the supreme among the equals, of this there are no doubts, *thus having been declared in Pranasamhita..*

Upanishad:

अथ प्रतिसृप्याज्जलौ मन्थमादाय जपति अमो नामासि | अमा हि ते सर्वमिदं | स हि ज्येष्ठः श्रेष्ठो राजाऽधिपतिः | स मा ज्येष्ठं श्रेष्ठयं राज्यमाधिप्यं गमयतु | अहमेवेदं सर्वमसानि इति | अथ खल्वेतचर्या पच्छ आचामति तत्सवितुर्वृणीमहे इत्याचामति | वयं देवस्य भोजनं इत्याचामति | श्रेष्ठं सर्वधातमं इत्याचामति | तुरं भगस्य धीमहि इति सर्वं पिबति | निर्णिज्य कंसं चमसं वा पश्चादग्नेः संविशंति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः | स यदि स्त्रीयं पश्येत् समृद्धं कर्मेति विद्यात् | तदेव श्लोकः - यदा कर्मसु काम्येषु स्त्रीयं स्वप्नेऽभिपश्यति | समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने | तस्मिन् स्वप्न निदर्शने | इति |

Then moving and holding the mixture in his palms, he recites, *You are अमा by name for all this rests in you. He is the senior and the supreme, the lord over the lands. May he lead me to my old age, may he lead me to the senior and the supreme position, sovereignty, to all these.* Then chanting this *Rik* verse at each stage - chanting तत्सवितुर्वृणीमहे he sips little water, chanting वयं देवस्य भोजनं he sips little water, chanting श्रेष्ठं सर्वधातमं he sips little water, chanting तुरं भगस्य धीमहि he sips the remaining water. Then cleaning the vessel, he sits behind the fire either on a skin or on the clear ground with restrained speech and self under control. If he sees a woman at this stage let him know that his effort has gained the desired fruit. Following is the verse to substantiate: *If during performance of ritual or sees a woman in dreams, then let him be assured of such fulfillment of desires, yes, seeing a woman in dreams.*

Bhashya:

सवितुः जगत् प्रसवितुः विष्णोः सकाशात् वयं भोजनं रक्षां सर्वभोगान् च वृणीमहे | भगस्य समग्रैश्वर्यादि सर्वगुण स्वरूपस्य विष्णोः पुरुषं तुरं वायुं श्रेष्ठं सर्वधातृणां उत्तमं च धीमहि | नारायणीयं तु वायुं चिन्तयित्वोत्तमात्तमं | जगत् प्रसवितुर्विष्णोः सकाशात् भोहामाप्नुमः | इति च |

One should adore the Sun as the all pervading *Vishnu* who provides us with nourishment and protection. *Vishnu* should be meditated as the all- resplendent *Person* possessed of entirety of attributes, with *Vayu* as his senior and the supreme retainer among all deities safe-guarding the world. Reflecting on *Vayu* as the senior among all the divinities attending *Narayana, Vishnu*, the creator of the universe should be propitiated as the provider of all desires, *thus also having been said..*

// अथ पञ्चमोध्यायः //

Thus begins the Fifth Chapter.

तृतीय खण्डः

Third Section

Upanishad:

श्वेतकेतुर्हार्गुणेयः पञ्चालानां समितिमेयाय | तं ह प्रवाहणो जैविलिरुवाच – कुमार त्वानुशिपत् पिता इति | अनु हि भगव इति | वत्थि यदितोऽधि प्रजाः प्रयन्ति इति | न भगव इति | वेत्थ यथा पुरावर्तन्ता इति | न भगव इति | वेत्थ पथो देवयानस्य पितृयाणस्य च व्यावर्तना इति | न भगव इति | वेत्थ याथाऽसौ लोको न संपूर्यत इति | न भगव इति | वेत्थ यथा पञ्चाम्यां आहुतौ आपः पुरुषवचसो भवति इति | नैव भगव इति |

When *Shvetaketu Aruneya* went to the assembly of the *Panchalas*, *Pravahana Jaivali* asked him, *Young man, has your father instructed you?* and he replied, *Yes, indeed, Venerable Sir.* *Pravahana Jaivali* asked him again, *Do you know to which place people go from here?* and he replied, *No, Venerable Sir.* *Pravahana Jaivali* asked him again, *Do you know how they return?* and he replied, *No, Venerable Sir.* *Pravahana Jaivali* asked him again, *Do you know where the Path leading to the divinities and the ancestors become distinct?* *No, Venerable Sir.* *Pravahana Jaivali* asked him again, *Do you know that world which never becomes full?* *No, Venerable Sir.* *Pravahana Jaivali* asked him again, *Do you know how in the fifth libation the water comes to be referred as Person?* *No, Venerable Sir.*

अथ नु किमनुशिष्टवोचथाः | यो हीमानि न विद्यात् कथं सोऽनुशिष्टेऽब्रवीत् इति | स हायस्तः पितुरर्धमेयाय | तं होवाच | अननुशिष्य वाव किल मा भगवनमब्रवीत् अनु त्वाशिषम् इति |

Then *Pravahana Jaivali* asked him *why did you say that you had been instructed?* *Shvetaketu* becoming distressed went to his father and said, *Venerable Sir, you had said that you had instructed me, without having instructed me. Indeed how can any one who does not know, say that he has been instructed?*

पञ्च मा राजन्यबन्धुः प्रश्नान् अप्राक्षीत् | तेषां नैकञ्चनाशकं विवक्तुं इति | स होवाच यथामा त्वं तातैतान् अवदो यथाऽहमेषां नैकञ्चन वेद | यद्यहीमान् अवेदिश्यं कथं ते नावक्ष्यम् इति |

The Kshatriya brother asked me five questions and I could not comprehend even one of them. He (the father) asked, As narrated by you the questions to me, I do not know even one of them. If I had known them would I have not instructed you ?

स हा गौतमो राज्ञोर्धमेवाय | तस्यै ह प्राप्तायार्हां चकार | स हा प्रातः सभाग उदेयाय | तं होवाच मानुषस्य भगवन गौतम वित्तस्यवरं वृणीथा इति | स होवाच तवैव राजन् मानुषं वित्तं | यामेव कुमरास्यान्ते वाचमभषथाः तामेव ब्रूहि इति |

He, *Gautama*, departed for the King's palace, to him thus arrived the King offered proper honours. The next morning he went to the audience hall, where the King said to him, *Venerable Sir. Choose a boon from the possessions of the world of human beings. To which he (Gautama) replied, Let the possessions of the world of human beings be with you, O King, Speak to me about that which you spoke to the young one.*

स ह कृच्छ्री बभूव | तं ह चिरं वस इत्याज्ञापयांचकार | तं होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तु पुरा विद्या ब्राह्मणान् गच्छति | तस्माद्दु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूद् इति |

He (the King) becoming perplexed said to him, *Stay for some time, since the Knowledge which you ask from me, Gautama, has never reached Brahmins earlier, since in the whole world it belonged to Kshatriyas alone.*

तस्यै होवाच | असौ वाव लोको गौतमाग्निः | तस्याः आदित्य एव समित् | रश्मयो धूमः | अहरर्चिः | चन्द्रमाः अन्नाराः | नक्षत्राणि विस्फुल्लिङ्गाः | तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति | तस्याः आहुतेः सोमो राजा सम्भवति |

The King said, *Verily. O Gautama, is a (sacrificially) fire, the Sun is its fuel, the rays are the smoke, the day is the flame, the Moon is the coal, the stars are sparks. In this (sacrificially) fire the divinities offer oblation of receptivity (श्रद्धा) from which oblations arises Soma, the King.*

पर्जन्यो वाव गौतमाग्निः | तस्य वायुरेव समित् | अभ्रं धूमः | विद्युदर्चिः | अशनिरन्नाराः | हादुनयो विस्फुल्लिङ्गाः | तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजनं जुह्वति | तस्याः आहुतेः वर्षः सम्भवति |

Verily. O Gautama, the rains are (sacrificially) fire, the air is its fuel, the cloud the smoke, the lightning the flame, the thunder the coal and the reverberations are sparks. In this (sacrificially) fire the divinities offer oblation of Soma, the King, from which oblations arises showers.

पृथिवी वाव गौतमाग्निः | तस्याः संवत्सराव एव समित् | आकाशो धूमः | रात्रिर्चिः | दिशोरन्नाराः | अवान्तरदिशो विस्फुल्लिङ्गाः | तस्मिन्नेतस्मिन्नग्नौ देवाः वर्षं जुह्वति | तस्याः आहुतेः अन्नं सम्भवति |

Verily. O Gautama, the Earth is a (sacrificially) fire, the year is its fuel, the space the smoke, the night the flame, the directions the coal, the intermediate directions the sparks. In this (sacrificially) fire the divinities offer oblation of rain from which oblations arises nourishment.

पुरुषो वाव गौतमाग्निः | तस्य वागेव समित् | प्राणो धूमः | जिह्वार्चिः | चक्षुरन्गाराः | श्रोत्रं विस्फुल्लिङ्गाः | तस्मिन्नेतस्मिन्नग्नौ देवाः अन्नं जुह्वति | तस्याः आहुतेः रेतः सम्भवति |

Verily. O Gautama, the male Person is (sacrificially) fire, the Speech the fuel, Breath the smoke, the Tongue the flame, the Eye the coal, the Ears the sparks. In this (sacrificially) fire the divinities offer oblation of nourishment from which oblations arises Semen.

योषा वाव गौतमाग्निः | तस्याः उपस्थ एव समित् | यदुपमन्त्रयते धूमः | योनिरर्चिः | यदन्त करोति ते अन्गाराः | अभिनन्दाः विस्फुल्लिङ्गाः | तस्मिन्नेतस्मिन्नग्नौ देवाः रेतो जुह्वति | तस्याः आहुतेः गर्भः सम्भवति |

Verily. O Gautama, the female being is a (sacrificially) fire, the sexual organs the fuel, the invitation the smoke, the vulva the flame, what is done within is the coal, the pleasures are the sparks. In this (sacrificially) fire the divinities offer oblation of semen from which oblations arises the foetus.

इति तु पञ्चम्यामहुतौ आपः पुरुषवचसो भवन्तीति | स उल्बावृतो गर्भो दश वा मासावन्तः शयित्वा यावद्याऽथ जायते | स जातो यावदायुषं जीवति | तं प्रेतं दिष्टमितोऽग्नयः एव हरन्ति यत एवेतो यतः सम्भतो भवति |

For this reason, verily the water is referred as man. This *foetus* enclosed in the membrane, having been inside for ten or nine months, more or less, then comes to be born..When born, he lives whatever the span of his life may be. When he departs they carry him to the appointed place for (offering to) the fire, from which he had risen and into which he departs.

Bhashya:

नारायणादयः पञ्च क्रमात् पञ्चाग्नयः स्मृताः | अदनात् अंगनेतृत्वात् नितरामचलत्वतः | समेधनात् समद्विष्णुः धूत्काराद् धूम उच्यते | अरं चित्त्वात् अर्चिश्च सोऽङ्गारोऽङ्गारेपि | विविध स्फुरणाच्चैव विष्फुल्लिङ्गाः इतिरितः | पुनर्नारायणाद्यात्मा प्रत्येकं पञ्चरूपवान् |

In the five forms serially as *Narayana* and others (*Vaudeva, Sankrshana, Pradyumna, Aniruddha*) in the five sacrificial fires (*the worlds, the rains, the earth, the male Person and the female being*) are to be understood. Since (at the time of dissolution) *Vishnu* devours and (at the time of creation) takes the lead, and is ever stimulating, he is referred as *अग्नि*, fire, stimulates the mind, therefore, the *fuel*, mystifies therefore, the *smoke*, illumines, therefore, the *flame*, energizes in diverse manner, therefore, *sparks*. Thus again the *essence* of *Narayana* stands established in each of the five forms.

आदित्यः स यथाऽऽदानात् रश्मी रतिशरूपतः | तमसाऽहननीयत्वात् अहश्चन्द्रः परं सुखं | अनन्यराजो नक्षत्रं वायुः ज्ञानायुरूपतः | अब्रमम्भरणाद् विष्णुः विद्याद्विद्योतनादपि | अशनादशनिश्चैव निर्वादात् ह्यदुनिस्तथा | संवत्सरो वासनाच्च स आकाशः प्रकाशनात् | तत्रिश्चरतिदानात् सः दिशतीति दिशः स्मृतः | अवांतरं दिशेत् यस्मात्

अवांतरदिगुच्यते | वचनात् वाक् तथा प्राणस्त्वननात् चक्षुर्गुच्यते | दर्शनात् श्रवणात् श्रोत्रं जिह्वा वै होमतः स्मृतः |
उपस्थितेरुपस्थः स उपमन्त्रकृदेव सः | योनिर्युनक्ति यस्मात् सः सवन्तःकृच्च नन्दनः |

Vishnu extracts, therefore, he is the *Sun*, enralls, therefore, the *rays*, disconnected from ignorance, therefore, the *day*, ever pleasant, therefore, the *Moon*, no one to subdue him, therefore, न-क्षत्रः, the *sparks*, being wise in *Wisdom* extends the life-span, therefore, the *air*, supports as moisture, therefore, *Vishnu* is अन्न, enlightens, therefore, the *lightening*, devours at the time of dissolution, therefore, अग्नि, and is endowed with entirety of attributes, therefore, ह्युनि, refuge, therefore, the *year*, illumines, therefore, *space*, showers grace (रति) therefore the *night*, directs, therefore is known as the *direction*. Since speaks, therefore, *Speech*, energizes, therefore, the *Breath*, perceives, therefore, the *Eye*, hears, therefore, the *Ear*, devours oblations, therefore, is known as the *tongue*. Supports being near, therefore, उपस्थ (the sexual organ), encourages the talk prior to sexual intercourse, therefore, उपमन्त्र, the *caring words*, enjoins , therefore योनि, the *vulva*, he pleases all, therefore, symbolizes *happiness*.

असौ लोकः प्रकाशत्वात् प्राणस्तत्वाच्च केशवः | पर्जन्यो जनको यस्मात् पृथिवी प्रथितत्वतः | पुरुषः पुरु यस्मात् स योषा जोष्यो यतोऽग्निलैः | इति सामसंहितायां |

The worlds being supported by air, *Keshava* abides in the *Prime Breath*, as the creator of the rains, whereby the earth becomes endowed with prosperity, since endowed within the *self* the *Person*, since enjoins pleasure for all, the योषा, *thus in Samasamhita*.

// अथ पञ्चमोऽध्यायः //

Thus begins the Fifth Chapter.

चतुर्थ खण्डः

Fourth Section

Upanishad:

तद् य इत्थं विदुः ये चिमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवति | अर्चिषोऽहः | अह्नः अपूर्तामाणपक्षम् | अपूर्यमाणपक्षात् यान् पडुदङ् एति मासान् तान् | मासेभ्यः संवत्सरं | संवत्सरादित्यं | आदित्यात् चन्द्रमसं | चन्द्रमसो विद्युत्तम् | तत्पुरुषो मानवः सा एनान् ब्रह्म गमयति | एष देवयानः पन्था इति |

Therefore those who know this and those who meditate in the forest through receptivity and austerity go the luminous and luminosity to the day, from day to the bright fort-night, from bright fort-night to those six months during which period the Sun moves northwards. From those months to the year, from the year to the Sun, from the Sun to the Moon, from the Moon to the lightening, there the non-human *Purusha* leads them to the supreme Sel. That is the path of the divinities.

अथ य इमे ग्रामे इष्ट्यापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद् रात्रिं रात्रेरपर पक्षं | अपरपक्षात् यान् षड् दक्षिणैति मासान् तान् | नैते संवत्सरमभिप्राप्नुवन्ति | मासेभ्यः पितृलोकं | पितृलोकादाकाशं | अकाशात् चन्द्रमसं एय सोमो राज तद्देवानामन्नम् | तं देवा भक्ष्यन्ति |

Those who desiring fulfillment of desires perform acts of public utility and charity in the towns, they pass through smoke, from smoke to the night, from night to the to the dark fort-night, from dark fort-night to those six months during which period the Sun moves southwards, but not reach the end of the Year. From those six months (of the dark fort-night) to the world of the ancestors. From the world of the ancestors to Space, from space to the Moon. That is abode of the Soma, the King, who is the nourishment for the divinities, that is what the divinities eat.

तस्मिन् यावत् संपातमुपित्वाऽथैतमेवाध्यानं पुनर्निवर्तन्ते यथेतं | आकाशम् | आकाशात् वायुम् | वायुर्भूत्वा धूमो भवति | धूमो भूत्वाऽभ्रं भवति | अभ्रं भूत्वा मेघो भवति | मेघो भूत्वा प्रवर्षति | त हि विहीयवाः | ओषधिवनस्पतयः | तिलामाषाः इति जायन्ते | ततो वै खलु दुर्निष्प पतनं | यो यो ह्यन्न मत्ति यो वा रेतः सिञ्चति तद्भूय एव भवति |

Having dwelt therein as long the effect of the residual god deeds last, they return by the same course by which they had gone to the space, from space to air and having become similar like air

they become similar like smoke, from smoke they become similar like mist, having become similar like mist they become similar like clouds, having become similar like clouds they shower rains. They are born as rice barley, herbs and trees, as *sesamum* plants and beans. From there the deliverance becomes difficult, for whoever eats the food and sprinkles the semen he becomes similar likewise.

Bhashya:

अभ्रधूमादि भावस्तु जीवस्याभ्रादिसंस्थितिः | अभ्राभिमानिरूपं तु ज्ञानिप्राप्यं यतो भवेत् | इति च |

The attributes like *mist, smoke* and the rest is to refer to the state similar to *mist, smoke* and the rest not that they become *mist, smoke* and the rest. Acquiring the wisdom, they become to the attributes like *mist, smoke* and the rest, thus it having been clarified.

Upanishad:

तद्य इह रमणीय चरणा अभ्याशो ह यत्ते रमणीयां योनिमपद्येरन् ब्रह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा | अथ य इह कपुय चरणा अभ्याशो ह यत्ते कपुयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चाण्डालयोनिं वा |

Those whose conduct here (in this life) is good-natured they will attain soon good womb among men of *Wisdom, (Brahmins), men of valour (Kshatriyas)* or men of enterprise (*Vaishyas*). But those whose conduct here (in this life) is evil-natured will attain soon depraved womb among dogs, a hog, or lowly person.

अथैतयोः पथोर्न कतरेण च तानीमानि क्षद्र मिश्राणि असकृदावर्तिनी भूतानि भवन्ति जायस्व म्रियस्वेति | एतत् तृतीयं स्थानं | तेनासौ लोको न संपूर्यते | तस्माद् जुगुप्सेत् | तदेष श्लोकः | स्तेनो हिरण्यस्य सुरं पिबंश्च गुतोस्तल्पमावसन् ब्रह्महा च | एते पतन्ति चत्वारः पञ्चमश्चाचरन् तुतौ | इति | अथ ह य एतानेम अग्निं वेद न स ह तैरप्याचरन् पाप्मना लिप्यते | शुद्धः पूतः पुन्यश्लोको भवति य एवं वेद |

Paths (of the divinities or of the ancestors) for lesser creatures who continually revolve in the cycle of birth and death. Theirs is the third state, therefore, these worlds (of the divinities or of the ancestors) never become full. Therefore, one should shun the *Paths* other than those who profess *Wisdom* and performance of Actions. On that reference is the following verse – *He who steals wealth, who drinks liquor who dis-honours teacher's bed, kills a Brahmin - these four fall, even as the fifth who associates with them. But he who knows these five fires, is not stained by evil, even if he associates with these people. He remains pure, clean obtaining the virtuous worlds. He who knows this, yes he who know this.*

Bhashya:

परं अस्य जन्यं इति पर्जन्यः॥ | पञ्चपञ्चस्वरूपेण सूर्यादौ संस्थितो हरिः | स्वर्गादौ चापि तन्मा तद्योगत् नानिनः
परः |

Supreme is the birth, all this creation, therefore, he is referred as पर्जन्यः. In each groups of the Sun and others *Hari* is established in fivefold forms. The heavens and other worlds also are known as *supreme* due to such association with his name, *thus also having been said*.

// अथ पञ्चमोध्यायः //

Thus begins the Fifth Chapter.

पञ्चम खण्डः

Fifth Section

Upanishad:

प्राचीनशाल औपमन्यः सत्ययज्ञः पौलुषिः इन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्षो बुडिल अश्वतराशिवः हेते महाशालाः महाश्रोत्रियाः समेत्य मीमांसांश्चक्रुः - को न आत्मा किं ब्रह्म इति | ते ह संपादयांचक्रुः - उद्दालको ह वै भगवन्तोऽरुणिः संप्रतीमात्मानं वैश्वनरं अध्योति | तं हान्ताभ्यागच्छाम पति | तं हा भ्याजग्मुः |

Prachinashala Aupamanyava, Satyayajnya Paulusi, Indradyumna Baalaveya, Jana Sharkaraksha and Asvatarashva Budila all great performers of sacrifices and greatly learned in vedic scriptures came to gather to reflect on what is one's self and what is Brahman? They reflected within themselves, Uddalaka Aruni, the resplended one, verily is presently studying the all pervading supreme being. Let us go to him.

Bhashya:

प्रत्यब्धयज्ञकृत् सम्यक् महाशालः प्रकीर्तितः | वेदवेदार्थवित् सम्यक् महाश्रोत्रिय उच्यते |

The one who performs annual sacrifices is known as महाशालः one who is great performer of sacrifice and the one who is learned in scriptures and the Wisdom contained therein is known as महाश्रोत्रिय a great listener.

Upanishad:

स ह सम्पादायांचकार - पक्ष्यन्ति मामिमे महाशालाः महाश्रोत्रियाः | तेभ्यो न सर्वमिव प्रतिपत्स्यै हन्ताहमन्यमभ्यनुसासनि इति | तान् होवाच अश्वपतिर्वै वा भगान्वन्तोऽयं कैकेयः संप्रतिमामात्मनं वैश्वानरमध्योति | तं हन्ताभ्यागच्छाम इति | ते हाभ्याजग्मुः |

He (Uddalaka) reflected, *these great performers of sacrifices and greatly learned in vedic scriptures will question me and I shall be able to explain them all. Therefore I shall direct them to another one.* He told them, *Venerable sirs, Ashvapati Kaikeys is studying now of the Universal Self, well lets all go to him.* Then they all went to him (Ashvapati).

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारायांचकारः स ह प्रातः संजीहानः उवाच | न मे स्तेनो जनपदे | न कदर्यो न मद्यपः | नानाहिताग्निः नाविद्वान् | न स्वैरी स्वैरिणी कुतः | यक्ष्यमाणो वै भगवन्तोऽहमस्मि | यावदेकैकस्मा ऋत्विजे थनं दास्यामि तावद् भ्यागवद्भ्यो दास्यामि | वसन्तु भगवन्त इति |

When they approached the King he showed them individually proper respect. Waking up the subsequent day, he said, *In my kingdom there is neither a thief nor a miser, neither a drunkard nor a non-sacrificer, neither an ignorant one nor an adulterer, let alone an adulteress. At the moment I am engaged in performance of a sacrifice. I will give as much wealth as I would be giving the Ritvik. Please stay a while, Venerable Ones.*

ते होचुः येन हैवार्थेन पुरुषः चरति तं हैव ददेत् | आत्मानमेव इमं वैश्वानरं संप्रत्यधेति | तमेव नो ब्रूहि इति | तान् होवाच प्रातर्वः प्रतिवक्तास्मीति | ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे | तान् ह अनुपानीयैव एतदुवाच |

Then they said, *The purpose for which a man has come over here, that indeed, what one should speak. That verily we should communicate to us.* He (the King) replied, *Tomorrow I will give you the reply.* The subsequent day they approached him with fuel in their hands as a mark of respect, but before first receiving the fuel, he the (King) spoke to them in this manner.

औपमन्यवः क्वं त्वमात्मानमुपास्स इति | दिववेव भगवो राजन् इति होवाच | एषवे सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपस्से तस्मात् तव सुतं प्रसूतमासुतं कुले दृश्यते | अत्यन्नं पश्यसि प्रियम् | अत्यन्नं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वहश्चनरमुपास्ते | मूर्धा त्वेष आत्मन इति होवाच | मूर्धा ते व्यपितष्यत् यन्मां नागमिष्य इति |

Now Aupamanyava, on what do you meditate as Self? He replied, *As the heaven, O King.* The King said, *the Self which you meditate is, indeed, the resplendent Self, Vaishvanara. Therefore in your family performance of the morning, mid-day and the evening libations being offered is observed, nourished by good food and seeing pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, is the heads of the Self,* said he, *and had you not approached me you too would lose your head.*

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीन योग्य | कं त्वमात्मानं उपास्स इति | आदित्यमेव भगवो राजन् इति होवाच | एष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से | तस्मात् तव बहु विश्वरूपं कुले दृश्यते प्रवृत्तोऽश्वररथो दासी निष्ठः | अत्यन्नं | पश्यसि प्रियं भवत्यस्य ब्रह्म वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते | चक्षुष्ट्वैतदात्मान इति होवाच | अंथोभविष्ये यन्मां नागमिष्य इति |

Then he said, *Satyayajnya Paulusi, on what do you meditate as Self?* He replied, *As the Sun, O King.* The King said, *the Self which you meditate is, indeed, the resplendent Self, Vaishvanara. Therefore in your family is seen wealth many fold and of many forms, chariot saddled with mules, female servants with gold necklaces, nourished by good food and seeing pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who*

meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, is the eye of the Self, said he, and had you not approached me you too would lose your sight.

Bhashya:

क्रीडात्मकत्वात् द्वयाग्रयं च सुतेजाश्वातितेजसा | स्वर्गाधार शिरो विष्णो सर्वरूपाति दर्शनात् | चक्षुस्तु विश्वरूपाख्यमादानात् आयुषामपि | आदित्यख्यं च सूर्याप्याश्रयं सर्वदा स्मृतम् |

Being exuberant and the firm foundation of the heavens, *Vishnu* is known as luminous and since he is all observant he is known as having a Universal form, since he draws the essence within he is ever known as the firm foundation of the Sun.

Upanishad:

अथ होवाचेन्द्रद्युंनः भाल्लवयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति | वायुमेव भगवो राजन् इति होवाच | एष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मान मुपास्से | तस्मात् त्वा पृथग्वलय आयन्ति पृथग् रथश्रेण णयोऽनुयन्ति | अत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्म वर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते | प्राणस्त्वष आत्मन इति होवाच | प्राणस्त उदकमिष्यत् यन्नां नाममिष्य इति |

Then he said, *Indradyumna Baalaveya, on what do you meditate as Self?* He replied, *As the Air, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, of varied courses. Therefore offerings come to you from various sides and chariots will follow in your various courses, nourished by good food and seeing pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, is the breath of the Self, said he, and had you not approached me you too would lose your breath.*

अथ होवाच जनं शार्कराक्ष्यं शार्कराक्ष्य कं त्वमात्मानमुपास्स इति | आकाशमेव भगवो राजन् इति होवाच | एष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमपिस्से | तस्मात् त्वं बहुलोसि प्रजया च धनेन च | अत्यन्नं | पश्यति प्रियं | अत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते | संदोहस्त्वेश आत्मन इति होवाच | संदोहस्ते व्यीर्यत् यन्नां नागमिष्य इति | वाष्वादिप्राणशक्यं नयत् तत्कर्ता हरेर्यतः | प्राणस्तेन पृथगत्वा वायुर्ज्ञानायुरूपतः | वायेरप्याश्रयो नित्यं बहुत्वात् बहुलः स्मृतः | आकाशनामा चादीप्तेर्मध्यदेहो रमापतेः |

Then he said, *Jana Sharkaraksha, on what do you meditate as Self?* He replied, *As the Space, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, the complete. Therefore, you would be complete with offspring, nourished by good food and seeing pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That,*

verily, is the body of the Self, said he, and had you not approached me you too would lose your body.

Bhashya:

वाय्वादिप्राणशक्यं न यत् तत् कर्ता हरेर्यतः | प्राणस्तेन पृथगत्वा वायुर्ज्ञानायुरूपतः | वायेरप्याश्रयो नित्यं बहुत्वात् बहुलः स्मृतः | आकाशनामा चादीप्तेर्मध्यदेहो रमापतेः |

Through air and such other *Breaths*, he makes things possible that are not possible to be effected. Hari and प्राण, the prime *Breath* are known as the resurgent foundations. Being endowed with Wisdom and refuge to movement he is known as *Vayu*, since widely pervading he is known as expansive, being luminous he is known as the wide Space. .

Upanishad:

अथ होवाच बुडिल माश्वतराशिवं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति | आप एव भगवो राजन् इति होवाच | एष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमपिास्से | तस्मात् त्वं रयिमान् पुष्टिमानसि | अत्स्यन्नं | पश्यति पियं | अत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते | वस्तिव्देश आत्मन इति होवाच | वस्तिवत्सत् यन्मां नागमिष्य इति |

Then he said to Budila Ashvatarashvi, Vaiyaaghrapadaya, on what do you meditate as Self? He replied, As the Water, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, the resplendent. Therefore, you would be endowed with resplendence and strength of the body. Nourished by good food one sees pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, is the bladder of the Self, said he, and had you not approached me you too would loose your bladder.

Bhashya:

व्याप्तत्वात् आप इत्युक्तो रयी रतिल्लत्वतः | वस्तिराकाशवाय्वोश्चतावाधारौ प्रकीर्तितः |

Since all comprehensive he is known as आप, the moisture, since all enlightened, luminous he is known as the Luminous, being widely pervading he is known as the firm foundation for the Space,

Upanishad:

अथ होवाचोद्दालकवारुणीं गौतम कं त्वमात्मानमुपास्स इति | पृथिवीमेव भगवो राजन् इति होवाच | एष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमपिास्से | तस्मात् त्वं प्रतिष्ठतोऽसि प्रजया च पशुभिश्च | अत्स्यन्नं | पश्यति

प्रियं | अत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते | पादौ त्वेत्मान इति होवाच | पादौ ते व्यस्तास्येतां यन्मां नागमिष्य इति |

Then he said to *Uddalaka Aruni, Gautama, on what do you meditate as Self?* He replied, *As the Earth, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, the firm foundation. Therefore, you would be endowed with firm foundation. Nourished by good food one sees pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, are the feet of the Self, said he, and if you had not approached me on your feet, you too would loose your feet.*

Bhashya:

प्रथनात् पृथिवीनामा प्रतिष्ठा च प्रतिष्ठि तेः | पादौ भगवरो पत्रथिव्याश्रयः एव च | उत्तमानां हि पादेन सर्वं रूपं हि कथ्यते | विष्णोः पदमिति ह्यस्मात् प्रथितिवैदिकी स्मृता |

Being all pervading as Earth he is the one who envelops the entirety. The feet of the resplendent *Vishnu*, the Earth is verily the refuge. The whole body is addressed referring the feet. Therefore referring *Vishnu's* feet, verily his whole body is indicated.

Upanishad:

तान् होवाच एते वै खलु यूयं पृथगिमेवमात्मानं वैश्वानर विद्वांसो ऽन्मत्थ | तास्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भुतेषु सर्वेष्व्वात्मस्वन्नमत्ति |

The he said to them, *Verily you take your nourishment knowing this universal Self, as if He is varied. However, he who meditates on this universal Self as vast as the Space or as similar to the universal Self takes nourishment in all the worlds through all the elements.*

तस्य ह वा एतस्मात्मानो वैश्वानरस्य मूर्ध्व सुतेजाः | चक्षुर्विश्वरूपः ऽप्राणःपृथग्वर्त्मा | सन्दाहो बहुलः | वतिरेव रयिः पृथिव्येव पादौ | उर एव वेदिः | लोमानि बर्हिः | हृदयं ग्राहपत्यः | मनोन्वाहार्य पचनः | अस्यमाहवनीयः |

Of this universal Self, the head is luminous light, eye is the universal form, breath is the varied courses, body is complete, bladder is prosperity, feet is the foundation, chest is the sacrificial place, hair is sacred grass, heart is the grahapatya fire, mind is the anvaharya digestive fire, and mouth is the welcoming flames.

तत् यत् भक्तं प्रथमामागच्छेत् तत् होमीयम् | सं यां प्रथमामाहुतिं जुहुयात् तां जुहुयात् प्राणाय स्वाहाः इति | प्राणस्तृप्यति | प्राणे तृप्यति चक्षुः तृप्यति | चक्षुषि तृप्यत्यादित्यः तृप्यति | आदित्ये तृप्यति द्यौ तृप्यति | दिव

तृप्यतां यत्किं च द्यौश्चादित्यश्चाधितिष्ठतः तत् तृप्यति | तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्ममवर्चसेनेति |

That nourishment which comes earlier that should be offered first. That nourishment which is offered first must be offered saying. *Hail to the prime Breath*. Then the prime *Breath* is satisfied. The prime *Breath* becoming satisfied, the eye is satisfied. The eye becoming satisfied, the Sun is satisfied. The Sun becoming satisfied, the heaven is satisfied. The heaven becoming satisfied, whatever is under the heaven and the Sun is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred *Wisdom*.

अथ यां द्वितीयां जुहुयात् | तां जुहुयात् व्यानाय स्वाहाः इति | व्यानः तृप्यति | व्याने तृप्यति श्रोत्रं तृप्यति | श्रोत्रं तृप्यति चन्द्रमाः तृप्यति | चन्द्रमसि तृप्यति दिशः तृप्यति | दिक्षु तृप्यन्तीषु यत्किं च दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत् तृप्यति | तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्ममवर्चसेनेति |

The nourishment which is offered second must be offered saying. *Hail to व्यान* (the *Breath* that balances), Then *व्यान* (the *Breath* that balances) is satisfied. *व्यान* (the *Breath* that balances) becoming satisfied, the ear is satisfied. The ear becoming satisfied, the Moon is satisfied. The Moon becoming satisfied, the direction are satisfied. The directions becoming satisfied, whatever is under the quarters and the Moon is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred *Wisdom*.

अथ यां तृतीयां जुहुयात् | तां जुहुयात् अपानाय स्वाहाः इति | अपानः तृप्यति | अपाने तृप्यति वाक् तृप्यति | वाचि तृप्यत्यामग्निस्तृप्यति | अग्नौ तृप्यति पृथिवी तृप्यति | पृथिव्यां तृप्यन्त्यां यत्किं च पृथिवीचाथर्गिनश्चाधितिष्ठतः तत् तृप्यति | तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्ममवर्चसेनेति |

The nourishment which is offered third must be offered saying. *Hail to अपान* (the downward *Breath*), Then *अपान* (the downward *Breath*) is satisfied. *अपान* (the downward *Breath*) becoming satisfied, the earth is satisfied. The earth becoming satisfied, the fire is satisfied. The fire becoming satisfied, the earth is satisfied. The earth becoming satisfied, whatever is under the earth and the fire is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred *Wisdom*.

अथ यां चतुर्थीं जुहुयात् | तां जुहुयात् समानाय स्वाहाः इति | समानः तृप्यति | समाने तृप्यति मनः तृप्यति | मनसि तृप्यति पर्जन्यः तृप्यति | पर्जन्ये तृप्यति विद्युत् तृप्यति | विद्युति तृप्यन्त्यां यत्किं च विद्युत् च पर्जन्यश्चाधितिष्ठतः तत् तृप्यति | तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्ममवर्चसेनेति |

The nourishment which is offered the fourth must be offered saying. *Hail to समानाय* (the *Breath* that is common),.Then *समान* (the *Breath* that is common) is satisfied. *समान* (the *Breath* that is common) becoming satisfied, the Mind is satisfied. The Mind becoming satisfied, the rain is satisfied. The rain becoming satisfied, the lightening is satisfied. The lightening becoming

satisfied, whatever is under the lightening and the rain is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred *Wisdom*.

Bhashya:

प्राणः चक्षुः तथ्स्वादित्य इत्येता देवताः स्मृताः | पूर्वद्वारपतिर्विष्णोः व्यानः श्रोत्रं च चन्द्रमाः | दक्षिणद्वारस्त्वेकः वागपानोऽग्निरेव च | पश्चिमद्वारप्योऽप्येकः समानो मन एव च | इन्द्र इत्येक एवोक्तः उत्तरद्वाररक्षकः |

The prime *Breath*, the eye and the Sun are the deities presiding *Vishnu's* eastern quarters, *Vyaana* (the *Breath* that balances), ear and the Moon are the deities presiding the southern quarters, the Speech, *Apaana* (the downward *Breath*) and the fire are the deities presiding the western quarters, *Samaana* (the *Breath* that is common), *Mind* and *Indra* are the deities presiding the northern quarters,

Upanishad:

अथ यां पञ्चमीं जुहुयात् | तां जुहुयात् उदानाय स्वाहाः इति | उदानः तृप्यति | उदाने तृप्यति त्वक् तृप्यति ऽ त्वचि तृप्यतां वायुः तृप्यति | वायौ तृप्यन्त्याकाशः तृप्यति | आकाशे तृप्यति यत्किं च वायुश्चाधितिष्ठतः तत् तृप्यति | तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्ममवर्चसेनेति |

The nourishment which is offered the fifth must be offered saying. *Hail to उदानाय* (the *Breath* that leads one to the centre). Then *उदान* (the *Breath* that leads one to the centre) is satisfied. *उदान* (the *Breath* that leads one to the centre) becoming satisfied, the skin is satisfied. The skin becoming satisfied, the space is satisfied. The space becoming satisfied, whatever is under the air and the space is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred *Wisdom*.

Bhashya:

उदानो वायरित्येक ऊर्ध्वद्वाराधिपश सः | स एवाकाशनामा च लक्ष्म्या विष्णो विशेषतः | पृथिवी नामिका श्रीस्तु द्यौर्दिशो विद्युदेव च | वायुपत्नी समुदिष्टा तत्तद्वाराधिपाश्च ते | अधिप्यन्ति ते सर्वे नारायणनामयं | यद् विष्णुः ज्ञानरूपत्वात् किमानन्दस्वरूपतः | एतेषु तृप्तेषु हरिः तृप्यत्येषां प्रियो हसै |

उदान in the form of *Breath* that leads one through northern door and *Laksmi* known as wide spread Space are but the forms of *Vishnu*, *Laksmi* known as the earth, the mid-region as the lightening, *Vayu's* female counterpart is established as the door. All of them finding refuge in *Vishnu* as the embodiment of Wisdom and Bliss, becomes pleased with all the rest and in return they too experience Wisdom and Bliss.

सूर्य प्रसादात्तु नराः पूर्वद्वारेण केशवं | प्राप्नुवन्त्यथ सोमस्य प्रसादात् पितरः तथा | द्वारेण दक्षिणेनैव गन्धर्वाः
पश्चिमेन तु | अग्निप्रसदात् ऋषय उत्तरेणेन्द्र संश्रयात् | शिवाद्याः वायुमाश्रित्य यान्त्यूध्वेन हरिं सुराः | वैश्वारख्य
विष्णोस्तु सम्यग् सर्वशः |

Graced by Sun human beings depart to *Keshava*, from the eastern door. Graced by Moon their ancestors depart from the southern door. Graced by Fire *gandharvas* depart from the western door. Graced by *Indra* seers depart from the northern door. Taking refuge in *Vayu*, Shiva and others depart vertical door and all others through wisdom of the *Vaishvanara*.

Upanishad:

अथ स य इदमविद्वानग्निहोत्रं जुहोति यथा अंगारानपोह भस्मनि जुहुयात् तादृक् तत् स्यत् || अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भुतेषु सर्वेषात्मसु हुतं भवति | तद्यथैषीकातूलमग्नौ प्रोतं प्रदूयेत एवं हैवास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति || तस्मादु हैववित् यद्यपि वण्डालायोच्छिष्टं प्रयच्छेत् आत्मनि हैवास्य तत् वैश्वानरे हुतं स्यादिति | तदेश श्लोकः - यथेह क्षुधिता बालाः मातरं पर्युपासते | एवं सर्वाणि भूतान्ग्निहोत्रमुपासते इति अग्निहोत्रमुपासत इति |

If without knowing this one offers the fire sacrifice , that would be just as if he were to remove the five coals and pour the offering on ashes. But if knowing this, one offers the fire sacrifice he offers it for all the worlds, for all the beings, for all the selves, then he will be performing the sacrifices with full knowledge of their intent and purpose. Even as the soft fibres of the *इषीक* reed burn when placed on fire even so are the evil deeds of one who knowing this offers the fire sacrifice. Therefore if one who knows this should offer the remainder of the meanest of the mean, it would be like offering to the universal self. On this there is this verse – even as here hungry children sit around their mother even so all beings gather around the fire sacrifice , yes gather around the fire sacrifice.

वैश्वानरज्ञानयोग्याः साक्षादेव सुराः स्मृताः | तस्मात् तेषां फलं सर्वमनैषां तु स्वयोग्यतः | इति वैश्वानरविद्यायां |
को न आत्मा किं ब्रह्म, सोयमात्मा चतुष्पात् , स्थूलभुक् वैश्वानरः प्रथमः पादः ॐ वैश्वानरं साधारणशब्दविशेषात्
ॐ, अहं वैश्वानरो भूत्वाप्राणिनां देहमाश्रितः इत्यादेश्च वैश्वानरो विष्णुरिति सिद्धम् ||

The most eligible for the *Vaishvanara* sacrifice are the divinities. Being entitled for the fruits of the same. Other performing *Vaishvanara* fire sacrifice receive the fruits according to their eligibility, thus has been mentioned in *Vaishvanara vidya scripture*. In the queries – *What is Self, Who is Brahman, This Self is of four forms, The gross form of Vaishvanara is his first form, Uttering Aum Vaishvanara the common name specifically, Become Vaishvanar fire, I dwell in the body of the creatures*, with such statements it is conclusively established that *Vaishvanara* is verily *Vishnu* himself.

स वायुः स अकाशः, वायुश्चाकाशश्चाधितिष्ठत् इति वचनात् वायो रूपमन्याधिष्ठितमाकाशाख्यं वायोः स्वरूपमिति विज्ञायते | आकाशनामा विघ्नेशो वायश्चाकाशकः स्मृतः | आकाश इति लक्ष्मीश्चतथाकाशो हरिः स्वयं | इति शब्दनिर्णय | सुतेजो विश्वरूपादिभेदेनाङ्गानि माहतेः | अभिन्नन्यपि कथ्यन्ते लोकदृष्टिविभेदतः | इति च ||

He is the Air, the Space, Dwell in Air and Space having said in this manner earlier, even though Air are Space are spoken separately when Air does not exist as separate it is said to be undistinguished with Lakshmi who verily is Space and Space, verily is Vishnu himself..

// इति श्रीमदानन्दतीर्थाय विरचिते छान्दोग्यशाष्ये पञ्चमोध्यायः //

Thus ends the Commentary on the Fifth Chapter of the Chhandogyopanishad by Sri Anandtirth, (Sri Madhvacharya).

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// अथ षष्ठोऽध्यायः //

प्रथम खण्डः

Thus begins the Sixth Chapter.

First Section

Upanishad:

ॐ श्वेतकेतुर्हार्गुण्येय आस | तं ह पितोवाच श्वेतकेतोवस ब्रह्मचर्यं | न वै सोम्यास्थत् कुलीनोऽननीच ब्रह्मबन्धुरिव भवति इति | स ह द्वादशवर्ष उपेत्य चतुर्विंशति वर्षः सर्वान् वेदानधीत्य महामनाः अनूचानमानी स्तब्धायाम् | तं ह पितोवाच श्वेतकेतो यन्नु खलु साम्यैदं महामना अनूचानमानी स्ताभ्योऽसि | उत तमादेशमुप्राक्ष्यसि तेनाश्रुतं भवत्यमतं मतविज्ञतं इति |

Aum! There was Shvetaketu son of Aruni. His father (had) said to him, Dear One, Live the life of the practitioner of Wisdom of Brahman, for there has never been in our family who is not learnt the Wisdom and who is Brahman, only by birth. Then he (Shvetaketu) having becoming a pupil at the age of twelve returned when he was twenty years of age, greatly conceited having studied the vedic scriptures and arrogant thinking himself wise in Wisdom. Seeing this his father said to him, Shvetaketu, since now you are greatly conceited think yourself well read and arrogant, did you inquire of that instruction by which the unheard becomes heard, the unperceivable becomes perceived, the unknowable becomes known?

Bhashya:

अधीत्यब्दद्वादसत्वात् द्वादशाब्द इतीरितः | श्वेतकेतुर्भारते तु नोत्पत्तिद्वादशत्वतः | इति वाक्यनिर्ये |

By mentioning the words *after having studied for twelve years*, thus Shvetaketu's duration for being initiated was twelve years, thus in *Mahabharata*, not that he was of twelve years of age. This has been said in *Vakyaniirnaya*.

कथं नु भगवः स आदेशो भवतीति | यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात् | वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् | यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्यात् | वाचारम्भणं विकारो नामधेयं लोहमणित्येव सत्यम् | यथा सोम्यैकेन नखनि कृन्तनेन सर्वं कार्णायसं विज्ञातं स्यात् | वाचारम्भणं विकारो नामधेयं कार्णायसमित्येव सत्यम् | एवं सोम्य स आदेशो भवति इति |

(Shvetaketu said) : *How, venerable sir, can there be such teaching?* (Aruni said) : *Just as, my dear, by one clod of clay all that is made of clay comes to be known, the modification being only in name arising from speech while Truth is that is just the clay.*

यथा मृत्पिण्ड विज्ञानात् सादृश्यादेव मृण्मयाः | विज्ञायन्ते तथा विष्णोः सादृश्यात् जगदेव च | यथा स्वर्णस्य विज्ञानात् सर्वं लापहमयस्तथा | प्राधान्ताद् विष्णु विज्ञानात् विज्ञातं स्याज्जगत् सदा | अत्यल्पेऽपि हि विज्ञाते सदृशे

तादृशं बहु | ज्ञायते नखकृन्तन्या यथा सर्वमयोमयं | किमु विष्णोर्वहोर्ज्ञानात् अत्यल्पं जगदीदृशं | अनन्याधीन् विज्ञानात् अन्याधीन् तथैव च | मृदयो लोहनाम्नां हि ज्ञानात् सांकेतिकं यथा इत्यादि सामसंहितायां || स्वर्णं लोहमणिश्चैव पुरटं चाभिधीयते | इति शब्दनिर्णये |

विकारत्वविवक्षायां एकपिण्डमणि शब्दाः व्यर्थ्याः स्युः | मृत्तिकेति लोहमनिरिति जण्णायासमिति अत्र इति सद्भाः नामधेयशब्दाश्च व्यर्थाः स्युः | विकारमिथ्यात्व विवक्षायां मृत्तिकैव सत्यं लोह एव सत्यं कार्णायसमेव सत्यमित्येव स्यात् | न तु नामधेयादिस्वः | न च वचारंभणमात्रमिति मात्र शब्दोऽस्ति | न चारभ्यरंभणमिति युज्यते शब्दः | क्रियाहारंभणं | अतो वाचा नाम्नां आरंभणं विकारो विविधाकारो विक्रियमाणः सत्यं नामधेयं सर्वदा विद्यमानं नामधेयं मृत्तिकेत्यादयः इत्यर्थः | सत्त्वेन कालतः ततं ज्ञायते विद्वदिभरिति नित्यत्वेन प्रसिद्धमेव सत्यमित्यत्र विवक्षितं |

In the absence of transformation of the objects, the words like object of clay, beads of gold, scissors of iron would have been absolutely purposeless. Verily it is the clay, verily it is the gold, verily it is the metal such words also would have been useless. If transformation is illusory the clay, the gold the metal alone would have remained as the substantive truth, not the described objects. There is nothing illusory in the words described as transformation. आरम्भण is वाक्, the Speech, transformation, different forms are the consequences. Sa%ya, alone is the real Essence, eternally in existence like the clay etc. That which with passage of Time becomes known as eternal alone here is the revealed Truth.

संकेतेन क्रियमाणानि हन्यानि नामानि | अतो विकार रूपाणि | विकार शब्दस्य नियत पुल्लिंगत्वात् आरंभणं विकारः इति वेदाः प्रमाणं इतिवत् युज्यते | न च मृत्तिकादिनामविकारः सांकेतिकं नाम | प्रधान्यमेवात्र मृत्तिकादि नामवत् भगवतो विवक्षितं | सृष्टिश्च प्राधान्यार्थमेवात्रोच्यते |

Though signs and symbols, the actions performed and others become known as the transformed *forms*. Transformation is eternal thus it is said as the positive proposition, even as the *Vedas* are referred as eternal. However the clay and the rest are not being caused by transformation or by way of modification are suggested names. Even as clay and others even so is the resplendent Lord is intended to be spoken. To elaborate this primary existence of the resplendent Lord the subsequent words regarding the creation of the worlds is spoken.

Upanishad:

न वै नूनं भगवंतस्ते एतदवेदिषुः | यद्येतदवेदिष्यन् कथं मे नावक्षन् इति | भगवांस्त्वेव मे तदब्रवीतु इति | तथा सोम्य इति होवाच ||

Verily those venerable ones did not know this, since had they known then why would they not communicate it to me? You, venerable one, please teach me that. He (the father) said, So be it, my dear.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् | तद्वैक आहुः असदेववेदमग्र आसीदेकमेवाद्वितीयम् | तस्मादसतः सज्जयत इति | कुतस्तु खलु सोम्येवं स्यात् | इति होवाच कथं असतः सज्जायेत इति | सत् त्वेव सोम्येदमग्र आसीदमकमेवाद्वितीयम् |

The *Existence* verily was there, my dear, in the beginning, one without any second. Some say that in the beginning this was all, verily, *non-Existence*, one without any second. From that *non-Existence* the *Existence* came to be. But how can *Existence* be possible from *non-Existence*, my dear ? On the contrary, my dear, in the beginning this *Existence* verily was there alone, one without any second.

Bhashya:

एकमेवाद्वितीयं स्वगतभेदवर्जितं समानवर्जितं च | एकमेवाद्वितीयं तत् समाभ्यधिक वर्जनात् | स्वगतानां च भेदानामभावात् ब्रह्मशाश्वतं | इति प्रवृत्ते | भेदाभेदनिवृत्त्यर्थमेवशब्दोऽवधारकः | समाधिकनिवृत्त्यर्थमद्वितीयपदं तथा | भेदाभेदेऽप्येकशब्दो यतोऽवयवविनि स्थितः | एकमेवत्तातः प्राह नारायणमिमं श्रुतिः | समे द्वितीयशब्दः स्यादद्वितीयोऽसमत्वतः | साधिक कुत एव स्यादित्याह परमा श्रुतिः | इति सामसंहितायाम् |

(The *supreme Self*), verily, is singularly alone, one without a second, without there being any internal divisions within, without there being any other similar. Since exists without any internal divisions within, he is said to be singularly alone, one without a second. Since exists without there being any other similar, he is said to be Brahman, the eternal effulgent one without a second, thus is *Pravrutti scripture*. Since there exist no differences and divisions, he is said to be singularly lone upholder, one without a second. Since there exist no one similar he occupies similarly the singular position, without a second. Since there exist no internal differences and divisions within he stands singularly alone with all his limbs. Since *Narayana* is spoken in *Shrutis* as singularly alone without a second. Since there is no one similar to him, how can there be any one spoken in *Shruti* as superior one? Thus in *Samasamhita*.

न च विजातीय भेदवर्जनं नाम कुत्रचित् प्रसिद्धं | तत्प्रमाणाभावाच्च | एकं एवाद्वितीयो भगवान् तत्सदृशः परो नास्ति इति च श्रुतिः | एको भगवान् तत्सदृशपरौ न स्तः | इति च | विजातीयाभावे येनाश्रुतं श्रुतं भवति इत्यादि विशेषणं च व्यर्थं | यस्य कस्यचित् ज्ञानं तज्ज्ञानमेव भवतीति | अज्ञानमपि ज्ञानमेव भवति | भेदाभावात् | न च मिथ्या सत्यमिति भेदः | तस्यैव विजातीय यत्वप्राप्तेः | तदभेदस्य मिथ्यात्वे तदभेदस्य सत्यत्वप्रसंगाच्चः | मिथ्यासत्ययोरैक्ये इदं मिथ्या इदं सत्यमिति भेदाभावात् जीवेशभेदादेरपि सत्यत्वप्रसंगः | अतः परमार्थं ब्रह्म अन्यत् मिथ्यत्यपि न युज्यते | अतः सजातीयः | स्वगतभेदोऽधिक्राख्यं विजातीयं चात्र निषिध्यते |

Difference seen in different things is nowhere popular, in the absence as accepted evidence. एकं एवाद्वितीयो भगवान् - means according to scriptures, there is no one similar to him. One alone is the *Resplendent One* similar or greater than him there is no one in existence. In the absence of any different things similar to him in the words “येनाश्रुतं श्रुतं भवति” the adjective येनाश्रुतं becomes superfluous. The knowledge of the other things in that case would be becoming wise in *Wisdom* of the *Resplendent One*. Ignorance would be similar to being wise in *Wisdom*, in the absence of any difference. It would not be proper to say that there is difference between मिथ्या, असत् and सत् the

Resplendent One because in the first instance difference as मिथ्या cannot be expected to exist in the *Resplendent One*. If difference is spoken as मिथ्या then both the different existences would have to be accepted as सत्, the *Prime Existence*. Therefore the ultimate सत्, is the *Resplendent One* and all else becomes मिथ्या, असत्. Therefore एकं एवाद्वितीयो भगवान् - means one endowed with distinct character, with singular indistinct difference being well-established, therefore no one else similar to him.

panishad:

तदैक्षत बहु स्यां प्रजायेय इति | तत् तेजासृजत | तत् तेज ऐक्षत बहु स्यां प्रजायेय इति | तदपोऽसृजत | तस्मात् यत्र क्वच शोचति स्वेदते वा पुरुषः तेजस एव तध्यापो जायन्ते | ता आप ऐक्षन्त बह्व्यः स्याम प्रजयेमहि इति | ता अन्नमसृजन्त | तस्मात् यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवति | आदभ्यएव तदन्नाद्यं जायते |

It reflected, *May I be many, may I grow forth*. Then radiance became resurgent. Then radiance reflected, *May I be many, may I growth forth*. It sent forth water. Therefore whenever one grieves, perspires that is because of the water becoming transformed. Then water reflected, *May I be many, may I grow forth*. It sent forth nourishment. Therefore whenever it rains anywhere, then there is abundant of nourishment. So nourishment is produced from water.

Bhashya:

सर्वोत्तमत्वात् सन्नामा हरिनारायणः प्रभुः | सोऽसृजत् प्रथमं देवीं तेज आख्या श्रियं सतीं | तते स्थितेन रूपेण साऽजैव हि यतः सदा | तेज इत्युच्यते तस्मात् जनेर्वा तत एव तु | यदस्याः सृष्टिकृद् रूपं विद्याख्यं जायते हरेः | मन्वाख्यः प्राणः एवास्या आम्नामा जायथेऽथ च | ब्रह्मणादि चतुर्वर्णः ततश्चान्भिदो हरः | तेजस्संस्था च सा देवी प्राणोऽप्सु स्थित एव च | ततः तेजस एवापो जायन्तेऽन्नस्थितो हरः | जायतेऽतोद्भ्य एवान्नं पृथिवी त्वन्नरूपिणी |

Being supreme among all, सत्, verily, is the Lord *Hari, Narayana*. He makes the goddess *Sri* resurgent first as his radiance. Since she abides within him always, she is ever eternal. Since spoken as radiance she becomes manifest as resurgent in entire creation. By her resurgent *form* in creation she becomes known as *Wisdom* of the Lord. From *Sri* are born human beings endowed with *prime Breath*, from *prime Breath* is born *Brahma* with classification as *Brahmin* and the rest, from them comes as nourishment described as हर, in whom radiance, water and nourishment comprehensively dwell. When *Sri* as radiance becomes associated with *Hara*, becoming enriched in the world.

Upanishad:

तेषां खल्वेषां भूतानां त्रिण्यैव बीजानि भवत्यन्डजं जीवजमद्विज्जमिति ॥ सेयं देवतैक्षत हन्ताहमिमाः तिस्रो देवताः
अनेन जीवेनात्मानाऽनुप्रविश्य व्याकरवाणि इति । तासां त्रिवृतं त्रिवृतमेकैकां करवाणि इति । सेयं देवतेमाः तिस्रो
देवता अनेनैव जीवेनाऽत्मनाऽनुप्रविश्य नामरूपे व्याकरोत् । तासां त्रिवृतं त्रिवृतमेकैकामकरोत् । यथा तु खलु
सोम्येमाः तिस्रो देवता त्रिवृतं त्रिवृदेकेका भवति तन्मे विजानीहिति ।

Now as to the living beings there are three sources, those born from eggs, those born from living beings, those born of seedlings. Then the *divinity* reflected, *let me enter within these three divinities and develop as essence and forms. Let me make each one of three three-fold.* Then the divinity entered those three divinities by means of one's own *essence*, to become the *essence* and the *form*. *How it made these three-fold and how the three three became further three-fold know it now from me.*

Bhashya:

सृष्टेष्वेतेषु भगवानीक्षाचक्रे स कोशवः । जीवाख्येनैव रूपेण योऽनिरुद्ध इति स्मृतः । तेन रूपेणलक्ष्यादीन् प्रविष्टो
रूप नामनि करिष्ये त्रिवृतचेतानेकैकं करवाणि च । इति मत्वा प्रविष्याथ तेभ्य इन्द्रादिनामपि । नामरूपाणि
कृतवान् तांश्चान्योन्य प्रवेशिनः । कृत्वाग्नि सोम सीर्यादिष्वेतान् त्रीन् विदधे पुनः ।

Having created the three divinities *Keshava* caused innumerable *Jivas* to be created as *Aniruddha*. Thereafter, creating and entering innumerable forms within them all as *essence*, I will create each of them with distinct identity. Thinking thus he entered the forms like *Indra* and others, creating and entering within the many forms with his *essence* posited therein. He thereafter created others forms like *Agni*, *Moon* and the *Sun*.

Upanishad:

यदग्नेः रोहितं रूपं तेजसः तद्रूपं । यत् शुक्लं तदपां । यत् कृष्णं तदन्नस्य । अपादाग्नेरग्नित्वं । वाचारम्भणं
विकारो नामधेयं । त्रीणि रूपाणीत्येव सत्यं । यदात्यस्य रोहितं रूपं तेजसः तद्रूपं । यत् शुक्लं तदपां । यत् कृष्णं
तदन्नस्य । अपागादित्यस्यादित्यत्वं । वाचारम्भणं विकारो नामधेयं । त्रीणि रूपाणीत्येव सत्यं । यत् चन्द्रमसौ रोहितं
रूपं तेजसः तद्रूपं । यत् शुक्लं तदपां । यत् कृष्णं तदन्नस्य । अपागात् चन्द्रमसः चन्द्रत्वं । वाचारम्भणं विकारो
नामधेयं । त्रीणि रूपाणीत्येव सत्यं । यत् विद्युतो रोहितं रूपं तेजसः तद्रूपं । यत् शुक्लं तदपां । यत् कृष्णं तदन्नस्य
। अपागात् विद्युता विद्युत्वं वाचारम्भणं विकारो नामधेयं । त्रीणि रूपाणीत्येव सत्यं ।

Whatever red form is there is the fire, know it to be the form of heat, whatever white form is there is the fire, know it to be the form of water, whatever dark form is there is the fire, know it to be the form of earth. Thus whatever there is of fire that is not important, being but modification of speech, the three forms (of heat, water and earth) alone being the truth. Whatever red form is there is the Sun, know it to be the form of heat, whatever white form is there is the Sun, know it to be the form of water, whatever dark form is there is the Sun, know it to be the form of earth. Thus whatever there is of Sun that is not important, being but modification of speech, the three forms (of heat, water and earth) alone being the truth. Whatever red form is there is the Moon, know it to be the form of heat, whatever white form is

there is the Moon, know it to be the form of water, whatever dark form is there is the Moon, know it to be the form of earth. Thus whatever there is of Moon that is not important, being but modification of speech, the three forms (of heat, water and earth) alone being the truth. Whatever red form is there is the Lightening, know it to be the form of heat, whatever white form is there is the Lightening, know it to be the form of water, whatever dark form is there is the Lightening, know it to be the form of earth. Thus whatever there is of Lightening that is not important, being but modification of speech, the three forms (of heat, water and earth) alone being the truth.

एतद्ध स्म वैतद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रीया ननोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यति इति | ते ह्येभ्यो विदांचक्रुः |

It was this, verily, what the great ancient sacrificers and great men of Wisdom knew when they said earlier, *no one will ever mention of us that there remains any thing which is not heard by us, any thing which has not seen by us, any thing which has not be thought by us.* For from these three ancient ones everything is known by others.

यदु रोहितमिव अभूदिति तेजसः तद्रूपमिति तत् विदांचक्रुः | यदु शुक्लमिवाभूदित्यपां रूपमिति तद्विदांचक्रुः | यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तत् विदांचक्रुः | यद्विज्ञातमिवाभूदित्येसामेव देवतानां समास इति तत् विदांचक्रुः | यथा तु खलु सोम्येमाः तिस्रो देवताः पुरुषं प्राप्यत्रिवृत् त्रिवृदेकैका भवति तन्मे विजानीहीति |

They knew that whatever appeared as red was of the form of heat, they knew that whatever appeared as white was of the form of water, they knew that whatever appeared as dark was of the form of earth. They knew that whatever appeared as unintelligible is the combination of these three divinities. Verily, my dear, learn from me how each of these three divinities on reaching the human being become three-fold.

Bhashya:

अतो यत् लोहितं रूपं श्रियः तत् रूपसम्भवम् | यत् शुक्लं वायुजं विद्यात् कृष्णं चैव शिवोद्भवं | तस्मादग्नर्य दत्तत्वमग्निनामप्रवर्तकं | लक्ष्यादिदेवतानां तत् नैवाग्नेरग्निताः ततः | मुखैवमाददानत्वमादित्यस्य तदुद्भवं | अत आदित्यनामैषां नैवादित्यस्य मुख्यतः | यत् चन्द्राह्लादकत्वं च तत् तेषां चन्द्रता तथा | विद्याद्विद्योतनं तेषां ततस्ते सर्वनामिनः | यथैव सर्वत्यं च तद्रूपप्रतिबिम्बितं | सर्वरूपाश्च ते तस्मात् लोहितादिकमेण तु |

Now the red colour that is visible in fire is possible because of *Sri*, the white colour is possible because of *prime Breath* and the black colour is possible because of *Shiva*. Therefore the devouring attribute of fire is caused by *Sri*, *prime Breath* and *Rudra* and not primarily by its own inherent nature. Similarly drying attribute the Sun is caused by *Sri*, *prime Breath* and *Rudra*, not primarily by its own inherent nature. The pleasing attribute of the moon is caused by *Sri*, *prime Breath* and *Rudra* and not primarily by its own inherent nature. In this manner all the objects reflect the attributes of some ne other, therefore each objects represents the red and such other attributes.

अतोऽन्य नामधेयं तु वाचारंभणं हेतुतः | सल्लयेन विकारः स्यात् त्रयाणामेव नित्यता | यथा लक्ष्म्यादिकानां च नाम संकेततोऽन्यगं | वाचारंभण हेतोस्तद् विकारो नैव मुख्यतः | मुख्यं नाम त्रिरूपणीत्यद्यं वेदोदितं पदं | अतः तदेव तस्योक्तं मुख्यं सत्यमितीर्यते | इन्द्रादिनामरूपाणि यथैव त्रिषु मुख्यतः | तदधीनतत्त्वतः तेषामेषा मुच्चबलत्वतः | शिवनामानि रूपाणि तथा वायेस्तु मुख्यतः | तदीयानि तथा लक्ष्म्याः तदीयानि हरेस्तथा | तस्मात् स एव सर्वेशः सर्वरूपः स एव च | सर्वनामा स एवैकः सर्वशक्तिः तथैव च | अन्येषां यच्च रूपाद्यं तत् तस्मात् प्रतिबिम्बतः |

Therefore even though each objects are known by different particular names they all symbolically represent the three - *Sri, prime Breath* and *Rudra*. Similarly thousands of other names symbolically represent some thing or some one others, and even when referred by different names essentially they represent these three - *Sri, prime Breath* and *Rudra*. However in temporal world, though generally women and men are named as *Sri, Praana, Rudra* they do not represent essentially those three divinities. But when in scriptures त्रीणि रूपाणि is used in primary senses, then those three - *Sri, prime Breath* and *Rudra* then should be understood as representing in *essence* splendor, water and nourishment. *Indra* and other names should be understood similarly those three being the primary ones. Since they are powerful *Indra* and others are subservient to them. *Shiva* and others similarly, *Vayu* being the powerful one; *Hari* being similarly powerful to *Lakshmi* and others. Therefore He (*Hari*) alone is the superior to all others, all power being essentially his, whatever others forms or powers are there, they all are such *forms* which represent as reflected from him.

एक एवाद्धितीयोऽसावतः सर्वोत्तमतत्वः | मुख्यत्वादेव सन्नामा सत्ततिज्ञानरूपतः | सत्यमित्युच्यते विष्णुः स त्वं नापि कथंचन | अतोऽनुचानमानी त्वं स्तब्दोऽस्ति उत एव तु | ततोऽधिका अपीन्द्राद्याः तदुश्चाश्चश्रियादयः | सर्वोच्चो भगवान् विष्णुः न स्तम्भोस्यापि हि क्वचित् | अतो न विद्वन्नानी स्याः महानस्मीति व मनः | न ते स्यात् नैव च स्तम्भो ज्ञाय विष्णुर्वलं परं | न हि विष्णोर्वलं ज्ञात्वा स्तम्भहेतुः कथंचन | इत्यादि सामसंहितायां ||

One without any second, verily, is he (*Hari*) being supreme among all. Being the Primary one he is known as सत्, *the Prime Existence*, the primary *form* of one who Wisdom, personified. सत्यम्, *the Prime Existence*, thus he is addressed, there being no one prior to him. Such power not being in you, *Svetaketu*, you are not the one spoken. *Indra* and others who are far superior to you, even they do not consider themselves as more wise, more powerful, knowing the resplendent One, *Vishnu* is supreme among all, You can neither be wise or powerful like the resplendent *Vishnu*, if you become wise to this truth then there will no occasion for you to become arrogant, *thus has been explained in Samasamhita*.

Upanishad:

अन्नमशितं त्रेधा विधीयते | तस्य यः स्थविष्णोः धातुः तत् पुरिष भवति | आपः पीताः त्रेधा विधीयन्ते | तासां यः सविष्णो धातुः तन्मूत्रं भवति | यो मध्यमः तल्लोहितं | योऽङ्गिणः स प्राणः | अन्नमर्याहि सोम्य मनः | आपोमयः प्राणः | तेजोमयी वागिति | भूय एव मा भगवान् विज्ञापयतु इति | तथा सोम्य इति होवाच |

The food when consumed becomes transformed in three ways. The course one becomes the faeces, the middle portion becomes the flesh, the subtle portion becomes the mind. Water when consumed becomes transformed in three ways. The course one becomes the urine, the middle portion becomes the blood, the subtle portion becomes the breath. The brilliance when consumed becomes transformed in three ways. The course one becomes the bones, the middle portion becomes the marrow, the subtle portion becomes the speech. Thus mind consists of food, breath consists of water and speech consists of brilliance. *Please venerable one instruct me further*, he said. *So be it*, replied he

Bhashya:

देवताः एव मांसार्थशब्दवाच्याः तत्र प्रवेशात् | अशयमानाश्चोपजीव्यत्वात् | न च दुःखं तासां ऐश्वर्यात् | तिस्रो देवताः पुरुषं प्राप्यत्रिवृत् त्रिवृत् इति प्रस्तुतत्वात् | जीव इति भगवतोऽनिरुद्धस्याख्या | इति च श्रुतिः | प्राणस्य प्राणः चक्षुश्च चक्षुः जीवस्य जीवः प्रधानस्य प्रधानं भगवान् चतुर्मूर्तिः | इति च | प्राणाधारो हरेर्वान्यो जीवशब्द | शततो हरौ | संसारिणो जीवता तु जननात् वानतः तथा | इति च |

With the words flesh etc, the divinities having entered those places. Since these places are secured by the respective divinities, not that pain is possible, they being resplendent. The three divinities having been declared to be manifest. जीव is the name of *Aniruddha* endowed with six-fold resplendence, thus the scriptures declare. The breath of the *prime Breath*, sight of the *Eyes*, life of the *Life* (जीव), the primary of the *Prime One*, thus does the resplendent *One* manifests. Since the sustaining strength dwells in *Hari* alone, the जीव is in final sense said to have become manifest from the supreme being alone, even so in primordial life the word जीव becomes known.

जीवशब्देन संसारिविवक्षायां तत् तेज ऐक्षत इत्यादिना तेषामेव चेतनत्वावगतेः नामरूपव्याकरणे जीवान्तर प्रवेशो नापेक्षितः | प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः | त्रयो विसन्तितत्वानां गणं युगपदावित् | इति | यावदबलिं तेऽज हराम काले | यथा वयं चान्मदाम यत्र | यथोभयेमेषान्त इमे ह लोकाः बलिं हरन्तोऽन्मदन्त्यमूढाः | त्वं नः स चक्षुः परिदेहि शक्ता देवकिक्रयार्थं यदनुग्रहेण | इति तत्त्वानां प्रार्थनानंतरं भगवत् एव तेषु प्रवेशोक्तेः भागवते |

While clarifying in the primordial world with the word *jaIva*, then the words *It reflected splendor* etc. then projection of subtle consciousness is to be understood as having indicated and not the gross things. Since the word जीव is indicative of the entry of subtle consciousness the immergence of the *supreme self* within the *gross forms* should be taken into consideration, the splendor and the rest being dependent upon such immergence. Considering one जीव entering another जीव therefore should be understood as misleading. जीव is endowed with consciousness, splendor etc जीव cannot independently energize another जीव, therefore the resurgence in a जीव is possible only because of the grace of the supreme Lord. Therefore, only after proper prayer alone the resplendent Lord enters him to energize the जीव .

यतश्च स एष जीवेनात्मानामप्रभूतः पेपीयमानो मोदमानः तिष्ठतीति भगवत्येव जीवशब्दः प्रयुज्यते | न ह्यचेतनस्य मोदमानत्वमस्ति | अतोऽन्तर्यामिरूप एव जीवशब्दः | भोक्तुस्तु सुखदुःखानामंतस्थो जीवनामकः | बहि स्थितस्तु

सन्नामा भगवान् पुरुषेत्तमः | इति विवेके | अग्नेरग्निति नाम मुख्यतो नास्ति ऽ अग्निनामानि त्रीणि रूपोण नामधेयं सत्यः इत्यादि |

Even as entering the tree the Lord enjoys drinking the water, thus having been said, not the gross form of the tree. Therefore जीव should be understood as the indwelling *supreme Self*. Therefore, जीव is अन्तर्यामि – the indwelling *supreme Self*. The *form* which dwelling within enjoys is known as जीव and the form dwelling without is known as सत्, the indwelling *form* of the resplendent *supreme Self*. Therefore the fire within अग्नि is not the primary one but as the अग्नि and the other three forms are the primary सत्य.

Upanishad:

दध्नः सोम्य मथ्यमानस्य योणिमा स ऊर्ध्वः समदीयति | तत् सर्षीभवति | एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति | तत् मनो भवति | अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति | स प्राणो भवति | तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति | सा वाग् भवति || अन्नमयं हि सोम्य मनः | आपोमयः प्राणः | तेजोमयी वागिति || भूय एव मा भगवान् विज्ञापयतु इति | तथा सोम्य इति होवाच |

When one churns curd, my dear, what rises above is the subtle one, the butter. Similarly when one eats food, my dear, what rises above is the subtle one, the mind. When one drinks water, my dear, what rises above is the subtle one, the breath. When one eats some thing that is hot, my dear, what rises above is the subtle one, the speech. Thus, my dear, mind consists of food, breath consists of water, speech consists of heat. . *Please venerable one instruct me further*, he said. *So be it*, replied he

षोडशकलः सौम्य पुरुषः | पञ्चदशहानि माशी | काममपः पिव | आपोमयः प्राणो न पिवतो विच्छेत्स्यत इति | स ह पञ्च दशहानि नाऽश | अथ हैनमुपससाद | किं ब्रवीमि भो इति | ऋचः सोम्य यजूंशि सामानि इति | स हापवाच न वै मा प्रतिभान्ति भो इति |

A person consists of sixteen parts. If one eats no food for fifteen days but drinks water to the full, breath of such one will not be separated of one who drinks water. For fifteen days he did not eat any food and approaching him (the father) said *What revered sire shall I speak now?* He replied, *Recite the Rik verses, Yajus formulas and Saman chants.* He said, *I do not recollect them sire.*

तं होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽगरः खद्योत मात्रः पतिशिष्टः स्यात् तेन ततोऽपि न बहुदहेत् | एवं साम्य ते पोषशानां कलानामेका कलाऽतिष्टास्यात् | तयैतर्हि वेदान् नानाभविसि | अशान अथ मे विज्ञास्यः इति | स हाऽश | अथ हैनमुपससाद | तं ह यत् किंच पप्रच्छ सर्वं ह प्रतिपेदे ||

He said to him (his son) *Just as from a huge burning fire, a single coal of the size of a firefly would burn no more, even so, my dear, when of your sixteen parts only one is left, with that one you will no longer recollect vedic Riks. Eat, then you will understand what I say.* Then he ate and approached his father again and the father replied whatever was asked by him.

तं होवाच यथा सोम्य महतोऽभ्याहितस्यैशमंगरं खद्योतमात्रं परिशिष्टं | तं तृणैरुपसमाधाय प्रज्वलयेत् | तेन ततोऽपि बहु दहेत् | एवं सोम्य ते षोडशानां कलामानेका कलाऽतितिष्टाऽभूत् | साऽन्ने नोपसमाहिता प्राज्वालीत् | तथैतर्हि वेदानुभवसि | अन्नमयं हि सोम्य मनः आपोमयः प्राणः तेजोमयी वाग् इति | तद्वास्य विजज्ञाविति विजज्ञाविति |

He said to him (his son) *Just as from a huge burning fire, a single coal of the size of a firefly is left and made to flare up covered with straw, and the fire would then flare up greatly. Similarly, my dear, if of your sixteen parts only one was left and when supported with food it becomes resurgent even so you now comprehend the vedic scriptures. For my dear the mind consists of food, the breath consists of water and speech consists of heat.* Then he understood what was spoken, understood what was spoken.

उद्दालको हाऽरुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहि इति | यत्रैतत् पुरुषं स्वपिति नाम सता सोम्य तदा संपन्नो भवति | स्वमपितो भवति | तस्मादेनं स्वपितीत्याचक्षते | स्वं ह्यपीतो भवति ||

Then *Uddalaka Aruni* said to his son, *Shvetaketu*, learn from me, my dear, the nature of sleep. When a person sleeps, as is normally known here, then my dear, he has reached the state of pure being. He has gone to his natural state. There it is said that when one sleeps one has gone to his natural state of being.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वाऽन्यत्राऽयतनमलब्ध्वा बन्धनमेवोपाश्रयते एवमेव खलु सोम्य मनो दिशं दिशं पतित्वाऽयतनमलब्ध्वा प्राणमेवोपाश्रयते | प्राणं बन्धनं हि सोम्य मन इति |

Even as bird tied to a string flies from one direction to the other and finding no other place of refuge takes refuge in the place where it is tied, even so the mind, my dear, flies from one direction to the other and finding no other place of refuge takes refuge in the breath, since, my dear, mind is tied to the breath.

Bhashya:

स्वप्नस्यान्तः सुषुप्तिः | स्वातन्त्र्यात् स्व इति प्रोक्तो विष्णुः सर्वेश्वरेश्वरः | तं प्राप्नोति मनोनामा संसारी स्वपितीत्यतः | इति च ऽ मननात् मनोनाम संसारी |

स्वप्नान्त means end of the dream stage i.e. the state of deep sleep. Being liberated from the primordial life and being under the control of *Vishnu* known as the sva, the source, the supreme among all the luminous divine beings. Attaining him the primordial world designated by mind become eliminated. Since the mind things the thoughts represent the primordial world.

Upanishad:

अशनायापिपासे मे सोम्य विजानीहि इति | यत्रैतत् पुरुषोऽशिशिषति नामाऽप एव तदशितं नयन्ते | तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति | तत्रैतत् शुङ्गमुत्पतितं | सोम्य विजानीहि वेदममूलं

भविष्यति | इति | तस्य क्व मूलं स्यादन्यत्रान्नात् | एवमेव खलु सोम्यान्नेन शुंगेनापो मूलमन्विच्छ | तेजसा सोम्याः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः |

Learn from me dear, what hunger and thirst stand for. When a person here is hungry, as is generally known, water only leads further what is eaten. Even as one speaks of one who leads cows, of one who leads horses, of one who leads men even so water is spoken as the one who leads the food. From this know my dear, that the body is the off shoot which springs up, for it can never shoot up without a root. What else can be its root other than food? In the same manner, my dear, for food as the offshoot, seek water as the root, my dear, for water as the offshoot, seek heat as the root, my dear, for heat as the offshoot, seek the सन् - (*prime*) *Existence* as the root, my dear, All these creatures have their root in the (*prime*) *Existence*, they have the (*prime*) *Existence* as the abode, the (*prime*) *Existence* as the support.

अथ यत्रैवतात्पुरुषः पिपासति नाम तेज एव तत् पीतं नयते | तद्यथा गोनायोऽश्वनायः पुरुषनायः इत्येवं तत्तेज अचष्ट उदन्येति | तत्रैतदेव शुङ्गमुत्पत्तिं | सोम्य विजनीहि नेदममूलं भविष्यतीति | तस्य क्व मूलं स्यादन्यत्रादभ्यः | आदभ्यः सोम्य शुगनि तेजोमूलमन्विच्छ | तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमा सर्वाः प्रजाःसदायतनाः सत्प्रतिष्ठाः | यथा खलु सोम्येमा तिस्रो देवता पुरुषं प्राप्यत्रिवृत् त्रिवृदैकैका भवति | तदुक्तं पुरस्तादेव भवति | अस्य सोम्य पुरुषस्य प्रयतो वाक् मनसि संपद्यते | मनः प्राणे | प्राणः तेजसि | तेजः परस्यां देवतायां |

Now when a person here is thirsty, as is generally known, heat only leads further what is swallowed. Even as one speaks of one who leads cows, of one who leads horses, of one who leads men even so heat is spoken as the one who leads the water. From this know my dear, that the body is the off shoot which springs up, for it can never shoot up without a root. What else can be its root other than water? With water as the offshoot, seek heat as the root, with heat as the offshoot, seek the सन् - (*prime*) *Existence* as the root. All these creatures have their root in the (*prime*) *Existence*, they have the (*prime*) *Existence* as the abode, the (*prime*) *Existence* as the support. But how, my dear, each of these three divinities on reaching the human being become three- fold has been spoken earlier When a person dies his speech merges in his mind, his mind in his breath, his breath in heat and the heat in the supreme Being.

Bhashya:

शुङ्गमित्यंकरं प्रोक्तं तन्मूलं भगवान् हरिः | जगतो मूलमप्येषः निनित्तं न विकारवान् | बीजजीवो यथा मूलमंकरस्याविकारतः | यथा पितापुत्रतन्त्रःतद्देहो हि विकारवान् | एवं हरिर्मूलमपि न विकारी कथञ्चन | इति च | प्राथम्यात् च तेजाद्या लक्ष्यादय इति सिद्धं | तेजोऽभिमानी लक्ष्मीःप्राणस्त्ववभिमानीवान् | अन्नाभिमानी रुद्रश्चतिस्रताः देवताः पुरा | इति ब्रह्माण्डे |

शूङ्ग means sprout and its root is the resplendent *Hari*. The world is not modification, He is the root, *Cause*. Even as for *Jiva* seed is the *Cause*, for the sprout root is the *Cause*, sprout is not the modification. Like father is the Cause of the son's body, his (the son's) body is not the modification. In the same manner for the world *Hari* is the *Cause*, the world is in never the modification. Since primarily splendor, water and nourishment come to be created in that order,

here not only the *gross forms* but *Lakshmi, Vayu* as the ancient deities presiding over them and *Rudra* being the third should be taken in consideration, *thus in Brahmamand Purana.*

यत्रैतत् पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति | इति संसारिणो ब्रह्मप्राप्तिमुक्त्वा स यथ शकुनिः सूत्रेण प्रबद्धः इति तस्योपपादनात् मनोनामा पुरुषिः | प्राणनामा भगवान्सन्मूलः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा इत्युपसंहारात् | प्रजाशब्दश्च चेतनेष्टेव प्रसिद्धः | प्रजानां सुब्रदुःखेन राजऽऽप्नोति शुभाशुभं इत्यादेश्च

When that *Purusha (Jiva)* is in deep sleep then he comes in the proximity of *the Supreme Being*, thus the reference to *'the bird is controlled by the thread'* comes to be referred to say that the one in primordial world becomes liberated, the *Mind* verily as the *Person. Breath* verily is the resplendent Lord. All the creatures taking refuge, becoming established in the Lord alone, *thus being the conclusion.* The word *Creatures* being well established in reference to the breathing, sentient creatures. The king acquires auspicious and the inauspicious in the happiness and unhappiness of his citizen, *thus having been said.*

शरीरधातुकृत्त्वेन लक्ष्म्याद्याश्च मुमक्षुणा | ध्येयाः तदीशितृत्वेन भगवान् पुरुषोत्तमः | इति वचनादनुसंधानकर्त व्यताज्ञापनार्थं तदुक्तं पुरस्तात् इत्युक्तम् | मुक्तावुमा तु वागाख्या रुद्रं याति मनोऽभिदं | वायुं याति शिवश्चापि वायुः तेजोऽभिधां श्रियं | वायुमादाय सा देवी याति विष्णुं परात्परं द्वारमात्रा तु सा देवी वायुप्राप्यो जनार्दनः | मृतिकाले च मुक्तौ च पुरुषा वाचुमाप्नुयुः | इति सत्तत्त्वे |

With awareness that *Lakshmi* and others (*Vayu* and *Rudra*) are the deities presiding over body, one should mediate on *the Supreme Being*. To remind this, the manner of propitiation is spoken again with the words that having been spoken earlier - तदुक्तं पुरस्तात्. The deity presiding over death and liberation known as *Vak, Speech* becoming enjoined with *Rudra* the deity presiding over *Mind. Rudra* becomes enjoined with *Vayu, Vayu* becoming enjoined with *Lakshmi* the deity presiding over splendor. Together with *Vayu, Lakshmi* takes refuge in *Vishnu, the Supreme Being*. Therefore *Lakshmi* is the door through which for *Vayu* to have access to *Janardana*. Therefore at the time of death or in deliverance the Person takes shelter in *Vak, the Speech, thus in Sattatva.*

Upanishad:

“स य एषोऽणिमा | एतमात्म्यमिदं सर्वं | तत् सत्यं स आत्मा अतत् त्वत्सि श्वेतकेतो इति | भूय एव मा भगवान् विज्ञापयतु इति | तथा सोम्य इति होवाच ||”

That which is the subtle *essence* this whole world has the for its own *self*. That is the *Existence*, that is the *Self*, That you are not, *Svetaketu. Venerable sir, instruct me further. So be it*, replied he.

Bhashya

“योऽसौ नियमनात् विष्णु सारत्वात् स इति स्मृतः | अणिमा सूक्ष्म तो गम्यः एतदात्म्यं च तद्वशं | परानन्दत्वतः सत्यः आत्मा पूर्णगुणत्वतः | सत्यतो नासि तत् त्वं हि माभूत् ते स्तब्धता ततः ऽ असुराः स्तब्धतां याताः

ब्रह्महमिति मानिनः | असत्यं जगदित्याहुः सिद्धोऽहं बलवानिति | अनीश्वरं जगत् प्राहुरप्रतिष्ठं तथैव च | चतनैकत्व विषयान् वेदानाहुश्च सर्वशः | कुतर्कपरमा नित्यं न सहन्ते गुणान् हरेः | शास्त्रतत्वमविज्ञाय ब्रूयवेऽपि चैकतां | यान्ति चैव तमो घोरं परमाविनिन्दकाः || अलम्ब्य तन्मतं न त्वमेकत्वं विद्धि विष्णुना | एकत्वाभावतो नैव भवेथाश्च महामनाः | तन्निष्ठा हि प्रजाः यस्मात् तत्प्रतिष्ठाश्च मोक्षगाः | तन्मूलाश्च यतः तासां तद्भावः कत एव तु ||”

Since *Vishnu* is the overseer he is known as *य*, all pervador as *स* and as subtle one to be comprehended, as *अणिमा*. Since the entire creation is refuge is him he is known as *एतदात्म्यं* and as the *form* of *Bliss* entirety of attributes he is *सत्यः* and as the *form* of entirety of attributes he is known as *आत्मा*. There give up arrogance since you cannot be like him. The unenlightened (*अ - सुरः* - the not enlightened) are those who becoming arrogant consider themselves like Brahman. They say the world is an illusion and unconfirmed. In the matter of divine Consciousness they deny the *vedic* statements. With misguided reckoning they do not accept the timeless supremacy of the Lord, *Hari*. Ignorant of the scriptural principles, they consider all the *vedic* statements speak of unity. Such ones, the despisers of the Supreme Lord repair to the darkest obscure obscurity. Relying on their words you too seems to be considering yourself similar to *Vishnu*. How can *Jiva* consider himself similar to *the Supreme Being*, when even in deliverance one is established in him alone?

Upanishad

“यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति | नानात्ययानां वृक्षाणां रसानां समवहारमेकतां गमयन्ति | ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्मि अमुष्यहं वृक्षस्य रसोऽस्मि इति | एवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपत्स्यामह इति || त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतंगो वा दंशो वा मशको यद्यद्भवन्ति तत् तदा भवन्ति || स य एषोऽणिमा | एतदात्म्यमिदं सर्वं | तत् सत्यं | स आत्माऽऽतत्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयतु इति तथा सोम्य इति होवाच ||”

Even as, my dear, bees gather honey collecting the *essence* from different trees reduce the same in one *essence*, even as these possess no discrimination as *I am the essence of this tree, I am the essence of that tree*, even so, verily, all these creatures though they reach the (*Supreme*) *Being* do not know they have reached the same (goal). Whatever they may be in the world, tiger or a lion, wolf or a boar, worm or a fly, gnat or a mosquito, they become. That which is the subtle *essence* this whole world has the for its own self. That is the *Existence*, that is the *Self*, That you are not, *Svetaketu*. *Venerable sir, instruct me further. So be it*, replied he.

Bhashya

“यदि स्वतोऽन्यः परमो देहेस्मिन् संब्यवस्थितः | न दृश्यते कुत इति भूयः पप्रच्छ पुत्रकः | अज्ञैरदृश्यमानोऽपि न भेदो नास्ति पुत्रकः | यथा पुष्परसा युक्ताः अजानन्तोऽपि भेदिनः | अजानन्तोऽपि पुरुषाः तथा विष्णोर्हि भेदिनः | इति पित्रोपदिष्टः सन् पुत्रः पप्रच्छ तं पुनः | चेतनानामविज्ञानं कथमित्येव चिन्तयन् ||”

The son asked, if the Supreme One is different from oneself in the body, then why is not perceived ? Even though not known being unperceived, there is no difference, my son., even as when the essence of the flowers know not the difference, even so the Persons do not know the difference from *Vishnu*. Thus having been instructed the som again asks how is it possible for to be unaware?

Upanishad

“इमाः सोम्य नद्यः पुरस्तात् प्राच्यः स्यन्दन्ते | पश्चात् प्रतीच्यः | ताः समुद्रात् समुद्रमेवापियन्ति | स समुद्र एव भवति | ता यथा तत्र न विदुः इयमहस्मीयमहस्मि इति | एवमेव खलु सोम्येमा सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति | त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा क्रीटो वा पतंगो वा दंशो वा मशको वा यद्यद्भवन्ति तत्तदा भवन्ति || स य एषोऽणिमा | एतदात्म्यमिदं सर्वं | तत् सत्यं | स आत्माऽऽतत्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयतु इति तथा सोम्य इति होवाच ||”

These rivers, dear one, flow eastward to the sea, the western (rivers) westwards, from sea to the sea itself. Even as these rivers do not know, *I am this one, I am that one*, even so, dear one, all these creatures, even though they have come from same *Existence*. Whatever they may be in the world, tiger or a lion, wolf or a boar, worm or a fly, gnat or a mosquito, they become. That which is the subtle *essence* this whole world has for its own self. That is the *Existence*, that is the *Self*, That you are not, *Svetaketu. Venerable sir, instruct me further. So be it*, replied he.

Bhashya

“तं प्रत्याह यथा नद्यः चेतनश्च समुद्रगाः | स्ववारि नैव जानन्ति प्रजाः तद्वत् प्रजालये | स्वतोऽन्योऽस्ति परो देह इति ज्ञायेत मे कथं | इति पृष्टः पुनस्त्वा प्राह वृक्षदृष्टन्ततः पिता ||”

He replied, even as the divinities presiding over rivers though distinct do not know that they differently sourced, the creatures do not know that the Self is distinct from the body. Thus reply was offered giving further the instance of the tree.

Upanishad

“अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्यात् जीवन् स्रवेत् | यो मध्ये ऽभ्याह्न्यात् जीवन् स्रवेत् | योऽग्रेऽभ्याह्न्यात् जीवन् स्रवेत् | स एष जीवेनाऽत्मनस्नुप्रभूतः पेपीयमानो मोदमानः तच्छिति || अस्य यदैकां शाखां जीवो जहात्यथ सा शुष्यति | द्वितीयां जहात्यथ सा शुष्यति | तृतीयां जहात्यथ सा शुष्यति | सर्वे जहाति सर्वे शुष्यति | एवमेव खलु सोम्य विद्धि इति होवाच | जीवापेतं वाव किलेदं म्रियते | न जीवो म्रियते इति | स य एषोऽणिमा | एतदात्म्यमिदं सर्वं | तत् सत्यं | स आत्माऽऽतत्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयतु इति तथा सोम्य इति होवाच ||”

Of this mighty tree, dear one, should any one strike at the root, only the *essence* may drain; should any one strike at the middle, only the *essence* may drain; should any one strike at the top, only the *essence* may drain. That one having the Self pervading the entirety, will stand

firmly established, drinking water and well satisfied. But if from one branch the (divine) *essence* leaves then it will become parched, if from the middle one it leaves then it will become parched, if from the top one it leaves then it will become parched, if from the whole it leaves then the whole one will become parched. Even so, my dear one, understand, thus he replied. Verily this body dies, deprived of the living *essence*, but the living *essence* does not die. That which is the subtle *essence* this whole world has for its own self. That is the *Existence*, that is the *Self*, That you are not, *Svetaketu*. *Venerable sir, instruct me further. So be it*, replied he.

Bhashya

“अभिमानिनोऽस्वतन्त्रात् भेदेन ज्ञायते तरौ | हरिः किमु मनुष्येषु शोषो ह्यस्यास्वतन्त्रः ||”

As one separated from the divinity presiding over as *essence*, thus the tree becomes known. As one separated from the human beings, verily, is *Hari*, thus he becomes established.

Upanishad

“न्यग्राधिफलमत अहर इति | इदं भगवत इति | भिन्नं भगव इति | भिन्दि इति | भिन्न भगव इति | किमत्र पश्यसि अण्व्यः इवेमा धाना भगवः इति | असमगैकां भिन्दि इति | किमत्र पश्यसि इति | न किञ्चन भाव इति || तं होवाच यं वै सोम्यैतमणिमानं न निभालयसे एतस्य वै सोम्यैषोऽग्निं एवं महान् न्यगोधः तिष्ठति | एतद्वत्स्व सोम्य इति | स एषोऽग्निमा | ऐतदम्यमिदं सर्वं | तत् सत्यं | स आत्माऽऽत्त्वमसि शेतकेतो इति | भूयः एव भगवान् विह्वयतु इति | तथा सोम्य इति होवाच ||”.

‘Bring here s fruit from that yonder *nyagrodha* tree’ (said *Aruni*), ‘Here it is, respected one’ (replied *Svetaketu*). ‘Break it’, ‘It is broken, respected one’. ‘What do you see there?’, ‘Extremely small seeds, respected one’ ‘Of these break one’, ‘It is broken, respected one’. ‘What do you see?’ ‘I see nothing, respected one’. Then he (*Aruni*) said to him (*Svetaketu*) ‘My dear one, the subtle *essence* within which you do not see, from that subtle *essence* within verily is this great *nyagrodha* tree exists. Be receptive to what I speak, my dear’. That which is the subtle *essence* within that Self verily is this whole. that is *Satya*, the *Prime Existence*, the *Supreme Self*. That verily is not what you are, *Svetaketu*. ‘Please respected one, explain me further’. ‘So be it; said he (the father).

Bhashya

“ज्ञायते न कथं स्वस्मिन् सूक्ष्मे ज्ञाते परो हरिः | तत्रस्थ इति पृष्टः सन् तमाहोद्दालकः सुतं | वटबीजे यथा सूक्ष्मे महान्योगोधभावयुक् | न दृश्यतेऽभिमानि स एवं जीवगतो हरिः ||”.

Even as nothing is known even so the supreme *Hari* is not known within one’s self. Thus did Uddalaka explained to his son saying even so does He exist within, like the great *nyagrodha* tree exist within the seed of the great *nyagrodha* tree Even as the one presiding within is not seen even so is *Hari* within the living beings.

Upanishad

“लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीवथा इति | स ह तथा चकार | तं होवाच यदोषा लवणमेतददिकेऽवधा अंग तदाहर इति | तद्भावमृश्य विवेद यथा विलीनमेव || अंगस्यांतादाचाम पति | कथं इति | लवण इति | मध्याचाचम इति | कथं इति | लवं इति | अंत्यादाचम इति | कथं इति | लवणं इति | अभिप्रास्यैतदथ वोपसीदथा इति | तद्ध तथा चकार | तत् शश्वत संवर्तते | तं होवाच | अत्र वाव किल सत् सोम्य न निभालयसे | अत्रैव किल इति || स य एषोऽणिमा | एतदात्म्यमिदं सर्वं | तत् सत्यं | स आत्मा | अतत् त्वमसि श्वेतकेतो इति | भूय एव मा भगवान् विज्ञापयतु इति | तथा सोम्य इति होवाच || ”

Place this salt in water and come to me in the morning. He (*Svetaketu*) did so,. He said to him, ‘That salt which you had placed in water yester evening, bring it here’. Having looked for it, he (*Svetaketu*) did not find it, as it was completely dissolved. ‘Take a sip of the water from this end, how is it?’. ‘Salty’. ‘Take a sip of the water from the middle, how is it?’. ‘Salty’. ‘Take a sip of the water from the other end, how is it?’. ‘Salty’. ‘Throw it away and come to me’. He (*Svetaketu*) did accordingly. It was always the same. Then he said to him, ‘Verily, my dear, you do not perceive the *Pure Beng*, even when verily it is here’. That which is the subtle *essence* within that Self verily is this whole. that is *Satya*, the *Prime Existence*, the *Supreme Self*. That verily is not what you are, *Svetaketu*. ‘Please respected one, explain me further’. ‘So be it.

Bhashya

“कथं दृश्येत तच्छक्तिः पृथक् तस्य ह्यदर्शने | इति भावयुतं प्राह पुत्रमुद्दालकः पुनः | यथाऽप्सु लवणं व्याप्तं रसदृष्टव दृश्यते | एवत्तं चेतनगो विष्णुः तदभिन्नोऽपि न दृश्यते ||”.

How can one perceive his *essence* as distinct when one perceives him? When *Uddalaka*’s son thus asked feelingly he was replied even as salt enveloped by water is not seen as distinct even so *Vishnu* is not perceived as distinct from the animate beings.

Upanishad

“यथा सोम्य पुरुषं गंधारेभ्योऽभिनद्धाक्षामानीय तं ततोऽतिजने विसृजेत् | स यथा तत्र प्राञ्जवा उदञ्ज वा अधराञ्ज वा प्राध्यायीत आगिनद्धाक्ष आनीतः अभिनद्धाक्षो विसृष्टः || तस्य यथाऽभिनहनं प्रमुच्यप्रबूयात् एतं फिशं गन्धाराः एतां दिशं व्रज इति | स गामात् ग्रामं पृच्छन् पण्डितो मेधावी गंधारानेवोपसंपद्येत | एवमेवेहाचार्य वान् पुरुषो वेद | तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्यत इति || स य एषोऽणिमा | एतदात्म्यमिदं सर्वं | तत् सत्यं | स आत्मा | अतत् त्वमसि श्वेतकेतो इति | भूय एव मा भगवान् विज्ञापयतु इति | तथा सोम्य इति होवाच ||”.

Even as, my dear, one might lead a person away from *Gandhar* with his eyes closed and abandon him in a deserted place and even as that one would shout towards the east or the west, higher or lower saying that he has been deserted with eyes closed, that he has been deserted with eyes closed, and even as that one with eyes opened and told that *Gandhar* is in that direction and thus being informed would proceed towards that direction and inquiring from village to village and

becoming enlightened and intelligent arrive at *Gandhara*, even so one who being initiated would be wise that one will remain here so long as one is delivered reaching the state of perfection. That which is the subtle *essence* within that Self verily is this whole. that is *Satya, the Prime Existence, the Supreme Self*. That verily is not what you are, *Svetaketu*. ‘Please respected one, explain me further’. ‘So be it’.

Bhashya

“कथं स ज्ञायते विष्णुर्भिन्न इत्यत्र चाब्रवीत् | यथैवान्योपदेशन बद्धाक्षः स्वगृहं व्रजेत् | तथाऽऽचार्योपदेशेन भिन्नमिशं व्रजेत् पुमान् ||”.

How does he know that Vishnu is distinct here, he asked. Even as when instructed one becomes released from one’s own house, even so instructed by a preceptor a person becomes enlightened that the *Supreme One* is distinct.

Upanishad

“पुरुष सोम्योपतापिनं ज्ञातयःपर्युपासते जानासि मां ? जानासि मां ? इति | तस्य यावन्न वाक् मनसि संघते मनः प्राणे प्राण तेजसि तेजः परस्यां देवतायां तावत् जानाति || अथ यदास्य वाक् मनु संपद्यते | मनः प्राणे प्राणः तेजसि तेजः परस्यां देवता यामथ न जानाति || स य एषोऽणिमा | एतदात्म्यमिदं सर्वं | तत् सत्यं | स आत्मा | अतत्त्वमसि श्वेतकेतो इति | भूय एव मा भगवान् विज्ञापयतु इति | तथा सोम्य इति होवाच ||”.

Even as relatives would gather around a sick person and ask, *do you know me? do you know me?* and he would know them so long his voice does not merge in his speech, his speech in his mind, his mind in breath, his breath in light and light in the *Supreme Person*. When his voice merges in his speech, his speech in his mind, his mind in breath, his breath in light and light in the *Supreme Person* then he would know them. That which is the subtle *essence* within that Self verily is this whole. that is *Satya, the Prime Existence, the Supreme Self*. That verily is not what you are, *Svetaketu*. ‘Please respected one, explain me further’. ‘So be it’.

Bhashya

“यथा पुंशोऽस्वन्नयम् तत् ज्ञापयतु मा भवान् | इत्युक्त आह ज्ञाने हि दृष्टै वास्यास्वतन्त्रता ||”.

To remind that the *Jiva* is not independent *Uddalaka* spoke in this manner by way of an example of dependence.

Upanishad

“पुरुषं सोम्योत हस्तगत्रहीतमानयन्ति | अपहर्षीत् स्तेयमकापीत् परशुमस्मैतपत इति | स यदि तस्य कर्ता भवति तत एवानृतमात्मानं नृते | सोऽवृताभिसन्धोऽनृतेनात्मानमंतर्धाय परशुं तप्तं प्रतिगृह्णाति | स दहते | अथ हन्यते | अथ स यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते | स सत्याभिसंधः

सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति | स न दह्यते | अथ मुच्यते || स यथा तत्र नादाह्येत | एतदात्म्यमिदं सर्वं | तत् सत्यं स आत्मा | अतत् त्वमसि श्वेतकेतो इति | तद्धास्य विजज्ञाविति विजज्ञाविति |”.

The *Person*, my dear, is similarly led by hand with the words, *he has stolen, he has committed a theft, heat the axe for him*, and if he has done and denies then he is untrue to himself. Being given to untruth, covering himself with untruth, he having been taken by hand is burnt with a heated axe, is killed. If he has not done, then he is true to himself. Being given to truth, covering himself with truth, he is not taken by hand, is not burnt with a heated axe, is released. In this case he is not burnt, all this there is in existence, verily is for the sake of itself. That verily is सत्य, *the Prime Existence, the Supreme Being*. That verily is not what you are, *Svetaketu*. Then he understood this from him, yes he understood.

Bhashya

“अभेदज्ञानिनां दोषः क्रीदृशः स्यादितीरिते | प्राह यस्मात् परस्वानां हर्ता राज्ञा निहन्यते | किमु राज्ञोऽपत्तैवं ब्रह्मस्तेनो हि हन्यते | सर्वेषां शास्त्रयत् ब्रह्म तत् स्वरूपतया स्मरन् | ब्रह्मस्तेनो हि हन्येत तमस्यन्धे सदैव हि ऽ दोषा ह्यज्ञानपूर्वास्तु बध्वा पुरुषमीशितुः | विष्णोहर्षतेऽत बाधन्ते चाभिमानकृतास्पन्दः || ततो विचारत्येनं देवता हरिणा सह | नाहं विष्णुर्न स्वतन्त्रो न च पूर्णगुणोऽस्यहं स्वतन्त्रः पूर्ण सदगुणः | एवं धाड्यं शपथवद्यदा कुर्यादयं सदा | जानन्नेव न तापि स्यादंतरानंद भोगतः || तदा तेभ्यो मोचयित्वा हत्वा मिथ्याभिशांसिनः | स्वकीयं कुरुते विष्णुरन्यथा तैः सह प्रभुः | तमस्यन्धे पातयति महाकारागृहोपमे | महान्धे वा पातयति हस्तच्छेदादि सम्पीते | ततोऽधरे वा तद्योग्यं दृढाभेदं वधोपमे | तस्मादाचार्यतो ज्ञात्वा विष्णोर्भेदेन पूर्णतां | उपासीत ततो मुक्तिं याति नास्त्यत्र संशयः || इत्यादि सामसंहितायाम् |”.

How does one who thinks that he indistinct *from the Supreme Being* comes into such error? What benefit does one receive who says he is distinct from and subservient to *the Supreme Being* ? When one who harms the *essence* of others is punished by the king, would the one who considers one self as the king not be punished? The one who robs the distinct existence of *the Supreme Being* considering himself similar to *the Supreme Being* such one is indeed punished with eternal obscure worlds. There he is punished by the different presiding divinities subservient to *Vishnu*, for the wilfull and knowing considers himself as similar to *Vishnu, the Supreme Being*. In some cases even though the one does not consider himself as indistinct *from Vishnu, the Supreme Being* is punished as the robber *Vishnu* and other subservient presiding divinities destroy him with heated iron axe. But if the one who firmly declares that he is neither *Vishnu, the Supreme Being* nor independent from him nor endowed with entirety of attributes, but *Vishnu*, is my eternal Lord and master and he is subservient, such one having understood internally and externally, is not punished with heated iron axe. Then *Vishnu* and other subservient presiding divinities, even though the one does not consider himself as indistinct *from Vishnu, the Supreme Being* is released and not punished with heated iron axe, accepting such one as devotee. On the contrary the one who thinks that he indistinct *from the Supreme Being* such one is punished breaking his arms with with heated iron axe and imprisoned in the eternal obscurity and some others are completely destroyed. Therefore it is necessary that one should know from well qualified preceptor that he is distinct from *Vishnu, the Supreme Being* for such one there ever deliverance, of this there is no doubts at all. *Thus in Saama samhita*.

“स्वयंभूरिति विष्णुजत्वात् विरिंच इच्यते | न हि विरिंचादेव विरिंचो जातः | यो ब्रह्माणं विदधाति पूर्वं इत्यादि श्रुतेः | आत्मा भगवान् | ततो भूतत्वात् आत्मभूः दत्तं दुर्वाससं सोममात्मेशब्रह्मसम्भवान् इति वचनात् | अ इति विष्णुः | तज्जतत्वात् अजः | आ इति ब्रह्म इत्यादि श्रुतेः | वासुदेवात् परो नैव ब्रह्म शब्दोदितो भवेत् इत्यादेश्च | अतः शब्दः विष्णावेव प्रसिद्धः | ततः स्वमपितो भवतीति युज्यते || अप्ययो नामाविज्ञेयत्वेन प्रवेशः | अविज्ञातं प्रविष्टं यदपीतमिति कीर्त्यते | यथा नद्यः समुद्रे तु यथा विष्णुं लये प्रजाः | इति शब्दनिर्णये ||”.

Virinchi, the four faced *Brahma*, having born from *Vishnu* is spoken as स्वयंभू – self evolved (born of स्व – *Self*, by विष्णु not by himself). *Virinchi* was not born by or of his own *self*. He (*Virinchi*) having been born in earlier times from *Vishnu*, as mentioned in scriptures. आत्मा, the *Self* means the resplendent Lord. From him having been born, born of the *Self*, it being further mentioned as having been born as *Datta* having been born similar to *Durvasa*. अ means *Vishnu* born from him, therefore अजः. आ means the four faced *Brahma*, this in scriptures. The four faced *Brahma* is not superior to *Vasudeva*, thus variously in scriptures. Therefore the word sva: is verily the renowned as *Vishnu*, being essentially mystical, not in normal parlance.

“अप्ययो नामाविज्ञेयत्वेन प्रवेशः | अविज्ञातं प्रविष्टं यदपीतमिति कीर्त्यते | यथा नद्यः समुद्रे तु यथा विष्णुं लये प्रजाः | इति शब्दनिर्णये || न च जीवस्य तदणवोस्ति | उत्थितस्य सुपित संसारयोः परामर्सदर्शनात् - अहं विस्वभुवननमभ्यभवां, आजन्म मरणं स्मृत्वा मुक्त्वा हर्षमवपनुयुः इति | तदणभावस्यापरामर्शाश्च | प्रज्ञेनात्माना संपरिष्वक्तो न बाह्यं किंचन वेद नांतरम् इत्यादि श्रुतेश्च | सुषुप्तप्यत्क्रान्त्योर्भेदेन इति च भगवद्वचनं ||”.

अप्य does not mean become one with another but is understood as entering the other with out being perceived as distinct, like the rivers entering the sea or as beings entering *Vishnu* after the final dissolution. There exists nothing like becoming one for the *Jiva*, whether in sleep or in deliverance. With memory of having woken up from sleep to consciousness of the primordial world that he had become the lords of all the worlds, having recollected the suffering in temporal world to experience the absence of any stain of miseries. For the Supreme Being there is no such experiences like sleep or experiences of primordial worlds. Being endowed with conscious awareness he has no distinct awareness neither as any internal nor any external, thus having been said in scriptures. (After sleep on dissolution and waking up from deep sleep there is no distinction between the state of deep sleep and the state of waking. thus having been spoken by resplendent Lord.

“सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः | सति संपद्य न विदुः सति संपत्स्यामहे इति | सत अगम्य न विदुः सत आगच्छामहे इति | स एष जीवेनात्मनाऽनुप्रभूतः पेपीयमानो मोदमानः तिष्ठति | अप्य इवेमाः धानाः भगव इति | असामगैकां भिन्दि इति | भिन्ना इति | भ्रि पश्यसि इति | न किंचन भगव इति | यं वैसोम्यैतमणिमानं न निभालयसे एतस्य वै सापम्यैपोऽणिम्नः एवं महान् न्यग्रोधः तिष्ठति, लवणमेतदुदकेऽवधायाथ मा प्राथरुपसीदथा इति | स ह तथा चकार | तं होवाच यद्दोषालवणमेतदुदकेऽवधा अङ्ग तदाहर इति | तद्वावमृश्य न विवेद | यथा मीलिनमेव | अंगस्यांरादाचाम इति | कथं इति | लवणं इति | मध्यादाचाम इति | कथं इति | लवणं इति | अंत्यादाचाम इति | कथं इति | लवणं इति | अत्र वाव किल सत् सोम्य न निभालयसेऽत्यैव किल इति | एतां दिशाः गन्धारा एतां दिसं व्रज इति | तेजः परस्यां देवतायां तावत्

जानाति | अपहार्षीत् स्तेयमकार्षीत् | इत्यादि नवकृत्वोऽपि भिन्नस्य वस्तुनो भेदाइरिज्ञानात् अनर्थं सूक्ष्मत्वात् भेदस्य दुर्ज्ञेयत्वं सदृष्टतरं तात्पर्येणाह || न चा भेदे कश्चित् दृष्टतः उक्तः | न हि शकूनी सूत्रयो नानावशरसानां नदीसमुद्रयाः वृक्ष परमात्मनो धाना परमात्मानो लवणउदकयो पुरुष गन्धारयोः नियतज्ञानानियतज्ञानयोः चोरापह्रीयमाणयोश्चा भेदोस्ति ||”.

As the source, my dear, all beings ever owe to सत्य, *the Prime Existence* as the refuge. But even after सत्य, *the Prime Existence* is the refuge no one is conscious that it is their refuge. The beings having been sourced from सत्य, *the Prime Existence*, are not even aware that it is their source. The beings becoming resurgent by सत्य, *the Prime Existence* live nourished and satisfied. When father is told that there exist many small seeds in the grain, he is told to break one of the seeds. When asked what does he see there within, he replies nothing whatsoever. What he sees as nothing therein from that very thing this great *Nyagrodha* tree seen here stands straight. The father told him to put salt in water and come again the next day. Father told him then to bring back the salt placed earlier in water. He could not find the salt, it having dissolved in water. Father told him to sip some water from the one end, the son said it is salty; told him to sip some water from the middle, the son said it is salty; told him to sip some water from the other end, the son said it is salty. Here, verily, the salt, though exists in the water, is not seen; even so here (the divine energy within the seed is not seen). *This is the direction to Gandhar, by this direction proceed*, thus has been informed. One is not enlightened of *the Supreme Being* so long he is not so informed. Similarly one knows when one becomes informed etc. In these seven instances the distinct nature of the material objects comes to be indicated as summing up. In demonstrating distinction nine instances have been offered, not even one to indicate identity. Neither in of the bird and the thread, nor in the various juices, nor in the rivers and the sea, nor in the tree and *the Supreme Being*, nor in the seed and the *divine essence* therein, nor in salt and the water, nor in the person with eyes closed and *Gandhar* to be reached, nor in the case of the dependent *Jiva* and the independent *Supreme Being*, nor in the the thief and the things stolen, therefore any identity between the *Jiva* and *the Supreme Being* is rejected.

“महातात्पर्यविरोधश्चाभेदे | विष्णोः परमोऽत्मर्षे हि सर्वप्रमाणानां महातात्प्रायं भगवताभिहितं द्वामिमौ पुरुषौ लोके क्षरश्चाक्षर एव च | क्षरः सर्वाणि भूतानिकूटस्थोक्षर उच्यते | उत्तमः पुरुषस्तन्यः परमात्मेत्युदाहृतः | यो लोकत्रयमाविश्य भिभर्त्यव्यय ईश्वरः | यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः | अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः | यो मामेवमसम्मूढोजानाति पुरुषोत्तमम् | स सर्वविद् भजति मां सर्वभावेन भारत | इति गुह्यतमं शास्त्रमिदमुक्तं मायाऽनघ | एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृतश्च भारत || इति | भोक्तारं यज्ञं तपसां सर्व लोकमहेश्वरम् | सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति || ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यहम्यशेषतः | यत् ज्ञात्वा मेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते || मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय | मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव || राजविद्या राजगुह्यं धर्म्यं सुसुखं कर्तुमव्ययम् | अश्रद्धदानाः पुरुषा धर्मस्यास्य परंतप | अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि || मय ततमिदं सर्वं जगदव्यत्सूर्तिना | मत्स्थानि सर्वभूतानि नचाहं तेष्ववस्थितः | न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् || अवजानान्ति मां मूढा मानर्षिं तनुमाश्रितं | परं भावमजानन्तो मम भूतमैश्वरम् | मोघाशा मोघकर्मणो मोघज्ञाना विचेतसः | राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः | भवन्त्यनन्य मनसो ज्ञात्वाभूतादिमव्ययम् | यो मामजमनादिं च वेत्ति लोकमहेश्वरम् | असम्मूढः स मर्त्येषु सर्व पापैः प्रमुच्यते ||”.

If the distinction is accepted as the final conclusion then *Vishnu* alone is the ultimate *Supreme Being* becomes established as the final summation in all the cases like in dual form does the *Purusha* in the worlds as the mutable and the immutable, mutable being all these being created and the immutable being the uncreated, and *Supreme Self* the one who is other than these two, who as the *Supreme Being* transcends the three world, who is superior to the mutable and supreme than the immutable., known in the worlds as the best among the *Purushas* is the one who knows Me as the best among the *Purushas* and propitiates me accordingly with all inclination. This concealed mysterious Wisdom has been spoken by Me, the one who accepts this with wholehearted attention he verily is the most qualified one. This is the sovereign wisdom, sovereign secret, sanctified and supreme, known by direct experience, the Perennial Principle, imperishable and very easy to practice Persons who are not receptive to the Perennial Principles, O *Arjuna*, not attaining Me, return back to the life of mortality. By Me all this universe is pervaded in My unmanifest form. In Me all the beings abide, but I do not abide in them. The beings do not dwell in Me. Behold My splendour of equanimity. The deluded know Me not, who has taken habitation in the human form; they do not realize the supreme attributes of Mine, as the Lord of all creatures. Deluded by futile desires, futile endeavours and futile knowledge and futile understanding these people take shelter in demonic unenlightened nature. Others abiding in My divine nature, knowing this imperishable source of beings propitiate Me with undistracted mind. He who knows Me as the unborn and without beginning, the Lord of the worlds, being (thereby) undeluded among the mortals, is released from all demerits.

“परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमं | यत् ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः || मम योनिर्महत् ब्रह्म तस्मिन् गर्भं ददाम्यहं | संभवः सर्व भूतानां ततो भवति भारत || ये मां ज्ञात्वा गुणैः पूर्णं न चलन्ति ततःक्वचित् | तैरेवाप्यो न चैवान्यैरहं सर्वेश्वरेश्वरः | ये तु मदगुणसंपूतौ ज्ञानस्नेह थिरात्मकाः || तेषां हस्तगतो मोक्षो मामेव स्मरतां सदा | ये मन्यन्ते गुणापूर्ती तमस्तथा परायणं | न चैतेभ्योऽप्रियो मह्यं यश्चस्यात् गुणपूर्तिवित् | स ममाप्नोति नियतं न च तस्मात् प्रियो मम | प्रमाणान्मखिलान्येव तर्काश्चैतत् पराः सदा | एतद्विरुद्धं यन्मानं तर्कश्चाभास एव सः || इत्यादौ ||”.

That Supreme *Wisdom* best of all wisdom I will declare again, knowing which wisdom, all the ascetics have attained the supreme Perfection. My womb is the *Great Brahma (Prakriti)*; in that womb I provide the seed, whereupon birth of the creatures becomes possible, O *Arjuna*. Those who kowing Me along with my entire attributes do not become irresolute, with firm conviction, they will, not the others, attain me as the Supreme Lord of alldivinities. Those who having firm conviction about the entirety of my attributes becomes amenable to my grace, they will attain deliverance with ever rememebering Me. Those who do not accept my entirety of attributes for them is the eternal world of obscurity, there being no one else who are more displeased. Only those who are wise as the entirety of my attributes only those attain Me. There is no one more dearer to me than those ones. All the evidences and all the conclusions of debates end up in establishing My supremacy alone, and any thing contrary to this is mere misguided speculation, thus having said variously.

“तं भूतिरिति देवा उपासंचक्रिरे | ते बभूवुः | तस्मद्भाष्ये तर्हि सुप्तो भूभुरित्येव प्रश्वसिति | अभूतितित्यसुराः | ते ह पराबभूवुः || भूमैव देवः परमो ह्युपास्यो नेवाभूमा फलमेषां विधत्ते | तस्मात् भूमा गुणतो वीविष्टो यथा क्रतुः कर्म

मध्ये विशष्टः | असुन्वन्तं समं जहि दूणाशं यो न ते मयः | अस्मभ्यमस्य वेदनं ददि सूरिश्चिदोहते | सत्यः सो अस्य महिमा गृणेशवो यज्ञेषु विप्रराज्ये | एतावानस्य महिमा अतो ज्यायथंश्च पूरुषः | तमेवं विद्वानमृत इह भवति नान्यः पन्था आयनार्यो विद्यते ||”.

The divinities propitiate *the Supreme Being* as one endowed with entirety of all attributes, of the form of *Wisdom* and *Wealth*, the bestower of prosperity. Therefore they are rich in *Wisdom* and *Bliss of Being*. Therefore even now when beings are in deep sleep the deity presiding over the *Breath* propitiate *the Supreme Being* breathing with the sound - *Bhur Bhur* reverberating. On the other hand the unenlightened असुरः, not accepting *the Supreme Being* as such depart to the obscure worlds. Therefore one should always propitiate *the Supreme Being* as one endowed with entirety of all attributes, because performance of action as performance of sacrifice is superior. Let the one who does not propitiate *the Supreme Being* accepting as one endowed with entirety of all attributes, the one who does perform the prescribed action let such one be pushed to the obscure worlds. Let the one who propitiates *the Supreme Being* accepting the supreme endowed attributes and performing the prescribed actions in sacrifice, for such one, verily is the immortal worlds even here, for there is no other Path is known for deliverance.

“सृष्टिस्थितिश्चसंहारोनियतिर्ज्ञानमावृतिः | बन्धमोक्षौश्च कथ्यन्ते यस्योत्कर्षप्रसिद्धये || यस्योत्कर्षप्रसिद्धयर्थं सर्वे वेदाश्च युक्तयः | ज्ञात्यैव च यदुत्कर्षं मुच्यन्ते स हरिः परः || अद्यातमस्य महिमानमायवोऽनुष्टुवन्ति पूर्वथा | इत्यादि श्रुतिश्च विष्णोत्कर्षे महातात्पर्यं कथयति || महातत्परता विष्णोरुत्कर्षेऽवान्तरा ततः | अन्यत्र सर्वा वाक्यानां युक्तिनां च विशेषतः || इति व ब्रह्माण्डे || ॐ भूमः क्रतुवत् ज्ञायस्त्वं तथा च दर्शयति ॐ, ॐ ब्रह्मदृष्टिरुत्कर्षात् ॐ इत्यादि च निर्णयात्मकं भगवद्वचनम् ||”

The Knowledge about the origin, sustenance and destruction of the worlds, the bondage and deliverance is all narrated in scripture is verily to make known the supremacy of *the Supreme Being*. Being wise in Wisdom of the supremacy of *Hari* is verily the deliverance from bondage. Consequently all the scripture having deliverance as the goal of all actions all efforts are directed towards that purpose alone. The presiding divinities and the resplendent Hari who are the objects of veneration in the scriptures and the ways of propitiation are all practiced now and since earlier times. All these speak verily the supremacy of Hari, as the conclusive statement. Brahmand Purana also endorses that it is the conclusive proof that supremacy of Vishnu, verily that is reiterated in all scriptures all procedures, rites and rituals substantiating the same everywhere.

“न च शारीर पराभेदे तात्पर्यमित्यत्र किञ्चिन्मानं | अतत् त्वमसि भेदस्य नवकृत्वाभ्यासाश्च | ॐ भेद व्यपदेशात् ॐ | ॐ भेद व्यपदेशाच्छचन्य ॐ | ॐ अनुपपत्तेस्तु न शारीरं ॐ | ॐ शारीरश्चोभयेऽपि हि भेदेनैवमधीयते ॐ | ॐ पृथुगुपदेशात् ॐ | इत्यादिना सर्वत्र भेदस्यैव भगवता निर्णीतत्वाच्च || पुरुष एवेदं यद् भूतं यच्च भव्यमिति पुरुषेणैवेदं सर्वं व्याप्तं यद्भूतं यच्च भव्यं | न च भगवान् गोत्वेन मुन्यत्वेन वा भवति || अतृणादा करीपात् सर्वं भगवानिति मिथ्यादृष्टिरेषा | दधिसक्तवो घृतौदनमित्यादौ व्याप्तशब्दाभावेऽपि व्याप्तशब्दोऽव गम्यते | यथा दधिसक्ताः सक्तवो घृतसिक्तमोदनं इति च श्रुतिः | पुरुष एवेदं सर्वं यत् भूतं यच्च भव्यमिति पुरुषेण हीदं सर्वं नेनीयते इति च | अतः सर्वप्रमाणानां भगवदुत्कर्ष एव महातात्पर्यात् शारीराभेदं देवतां महातात्पर्यं विरोधः ||”.

That (Brahman you (the Jiva) are not) this alone has been declared conclusively in all these nine examples given herewith, *Veda Vyasa* too having further explained the difference alone in all the scriptures. ‘पुरुष एवेदं यद् भूतं यच्च भव्यम्’ here all the things in existence are pervaded, enveloped verily by पुरुष alone has been declared, not that पुरुष he has become the cow or the human being. The grass and all others things are verily *the resplendent Lord* is mere speculative illusion, like the curd rice or the sweetmeat covered saturated with ghee. Similarly everything is covered saturated by पुरुष alone, thus oine should understand. Therefore, by all iunstances the distivtive supremacy of the resplendent Lord alone has been established, not identity between *the Supreme Being* and the individual self.

“अज्ञानदुःखसंबन्धात् यावत् ज्ञानं सरारिणः | सर्वदा ज्ञानकं विष्णुमहस्मीति ये विदुः | अज्ञानदुःखमंतरः ततस्ते नीचतां विदुः | विष्णोरुत्कर्षहर्तृणां नैव तेषां सुखां क्वचित् || योऽन्यथा संतमिशेशं स्वरूपं प्रतिपद्यते | किं तेन न कृतं पापं चोरेणेशापहारिणा | एकात्म्यं नाम यदिदं केचित् बुर्युरनैपुणाः | शास्त्रतत्त्वमविज्ञाय तथा वादबलाः जनाः | कामक्रोधाभिभूतत्वादहंकारवशं गताः | ब्रह्मस्तेना निरानंदा अपक्वमनसोऽशिवाः | यथातथ्यमविज्ञाय शास्त्राणां शास्त्रदस्यवः | वैगुण्यमेव पश्यन्ति न गुणानि नियुञ्जते | तेषां तमःशरीराणां तम एव परायणः ||”.

As long as the impression of non-dual relationship between *the Supreme Being* and the *Jiva* exists among the human beings that long does the one come considers oneself as identical to *Vishnu*. Being ignorant and miserable their intellegence should be known as demeaning. For such ones who do not believe in the supremacy of *Vishnu*, there is never any happiness. For such ones who propound contradicting the supremacy of *Vishnu* will be considered as the robber of his greatness. The unwise ones who propagate the identity between *the Supreme Being* and the *Jiva*, are those who without understanding the true nature of the scriptural statements become ego-centric desires, anger and such other failings. They become joyless and subject to ignorance of the scriptures, of immature intellegence, without knowing the proper *Wisdom* they perceive impropriety in scriptures. For such one, obscurity verily is the culmination.

“यतः स्वरूपतश्चान्यो जातितः श्रुतितोऽर्थतः | कथमस्मि स इत्येव संबन्धः स्यादसंहितः | इति || बहवः पुरुषा ब्रह्मन्नुहातो एक एव तु | को ह्यत्र पुरुश्रेष्ठः तं भवान् वक्तुवर्हति || वैशंपायन् उवाच - नैदिचन्ति पुरुषमेकं कुरुकुलोद्बह | बहूनां पुरुषाणां हि यथैका योनिरुच्यते | तथा तं पुरुषं विश्वमाख्यास्यामि गुणाधिकं || इति मोक्षधर्म वचनाच्च ||”.

When the intrinsic difference between *Jiva* and *the Supreme Being* is spoken in scriptures, how can one ever accept similarity between them? Though *Brahman* is singularly alone one is inclined to see many पुरुषs, therefore speak to me of that *Being* who is supreme among all the पुरुषs. *Vaishampayana* said: Among the many पुरुषs one alone is spoken as the source, who as पुरुष is pervades the entire universe with his attributes,

“हं नाम हन्यमानत्वात् जीवस्य समुदाहृतं | जीवादन्यो यतो विष्णुरहंनामा ततः स्मृतः | स्थितिः जीव समुद्दिष्टः स्मित्यल्पं सुमितत्वतः | पूर्णत्वादस्मिनामाऽसौ पूर्णपूर्णत्वहेतुतः | ब्रह्मास्मीत्युच्यते विष्णुवृहत् पूर्णो यतः सदा | असौ सूर्यगतो विष्णुर्दूतस्थत्वात् प्रकीर्तितः | अहं नामा जीवगतो नित्याहेयत्वहेतुतः || इति ब्रह्माण्डे ||”.

The word हं is used to indicate the attribute of destruction – हन्यमानत्वात्, of gross forms of the *Jivas*. For the one which is not gross but subtle like *Vishnu*, the word अहं is used. सि means limited, atomistic, as in the case of the *Jiva*. *The Supreme Being* endowed with entirety of attributes is known as the complete and all omprehensive. Four-faced *Brahma* is refered as अस्मि because, though subservient having been sourced from *Vishnu*, they are endowed with entirety of attributes. Though dwells far in distance in सूर्य, the Sun, *Vishnu* is known as the indweller therein. Therefor one named अहं is the inseparable *Supreme Being* and not the *Jiva*.

“परंज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमःपुरुषः | सत त् पर्येति जक्षन् क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा | स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा | यो वेद निहितं गुहाया परमे व्योमन् | सोऽऽनुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता | एय्मानन्दमयमात्मानमुपसंक्रम्य | इमान् लोकान् कामान्नी कामरूप्यनुसंचरन् | एतत् सामगायन्नस्ते | स य आत्मानमेव लोकमुपास्ति न हास्य कर्म क्षीयते | असाध्येवात्मनो यद्यत् कामयते तत्तत् सृजते | ते ह नाकं महिमानः सवन्त यत्र पूर्वे साध्याः सन्ति देवाः ऽ तदा विद्वान् पूण्यपापविधूय निरञ्जनः परमं साम्युपैति | यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति | नानात्वेनाभिसंबद्धाः तदा तत्कालभाविना | प्रकृतौ करणातीताः स्वत्मन्येव व्यवस्थिताः | संयोगः प्रकृतेर्नेषां मुक्तानां तत्वदर्शनात् | पुरुषान्यबहुत्वेन पातीता न प्रवर्तते | प्रवर्तति पुनः सर्गे तेषां सा न प्रवर्तते | इदं ज्ञानमुपाश्रित्य ममत्साधर्म्यमागताः | सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च | न यत्र माया किमुतापरे हरेरनुवता यत्र सुरासुरार्चिताः | उत्यादि श्रुतिस्मृतिषु तात्पर्यं मुक्तानां विष्णोर्भेदस्यैवोवोक्ते ॥”.

Attaining *the Supreme Being*, of the luminous form, one becomes supremely blissful *Person*, where he revels, in the company of women or otherwise, in one, three, five or seven forms. Experiencing *the Supreme Being* dwelling the secret cave in the heart, he being delivered revels in the company of *the Supreme Being* with all desires fulfilled. Experiencing the blissful presence of *the Supreme Being* enjoying all desired pleasures the one revels everywhere singing with joy. Those who propitiate *the Supreme Being* considering him as the refuge of every one, in deliverance the merits gained do not become wasted but receives with the grace of *the Supreme Being* whatever one desires. In deliverance they attain the status of the luminous divinities of the earlier era and complete happiness in their company. Them they transcending the effects of the merits and demerits attain the fufilinf pleasures in the proximity of *the Supreme Being*. Like the pure water entering the pure water remains pure, in deliverance they remain distinctly and separately pure but not become pure like *the Supreme Being*. In deliverance the delivered ones remain distinct and separate. Consciously aware of the difference between प्रकृति and पुरुष, they remain detached from प्रकृति, therefore not influenced by प्रकृति, ever established in one *self*, consciously aware of one’s own true *essence*. Therefore, प्रकृति does not become resurgent to influence him. Since there are many who are under under her influence till the end of the era, प्रकृति is not disturbed and does not go near the delivered ones. Further when the time comes for creayion of the new universe, the delivered ones do not have to take birth again in gross *forms*. Being wise in *Wisdom* of this one reaches *the Supreme Being*, whereupon one is neither born again nor suffers ant miseries. One following *the Supreme Being* both the enlightened divinities and therwise propitiate having no illusion whatsoever. Such and other declaration amply specify the difference and distinction between *the Supreme Being* and the *Jiva*.

“सन्मालाः सोम्येमाः सर्वाः प्रजाः सदायतना सत्प्रतिष्ठाः | सति संपद्य न विदुः | सत अगम्य न विदुः | इत्यादौ भेद एव ह्यत्र सतात्यर्थं प्रतिपादितः | ताः नद्यः समुद्रादागत्य समुद्रं प्रविशन्ति | स समुद्र एव भवति | न नदी भावं प्राप्नोति | स एव च समुद्रो भवति | समुद्रो एव समुद्र भवति | न नद्यः इति भेदस्यैवावधारणं क्रियते ॥”.

Since for all beings *the Supreme Being* alone is the *cause* and the *shelter*, it would be like saying the *effect* is different from the *cause* and *the one sheltered* being distinct from *the one who gives shelter*. Even as one who take shelter in home is different from the home in which he takes shelter even so the Jiva is different from *the Supreme Being* in which he takes shelter. The rivers flowing towards the sea enter the sea but on become one with the sea the sea does acquire the nature of the rivers. Similarly the rivers do not become the sea. Sea remains, verily, like the sea., not like the rivers, thus indicating the difference and distinct character of the two.

“न च स्वकीयस्य ब्रह्मभावास्याज्ञोऽपहर्ता भवति | किं त्वविद्यमानब्रह्मभावाभिमन्तैवापहर्ता | न हि स्वकीय वित् परित्यागि अपहर्ता भवति | किंतु परस्वहत्यैव | तस्मात् अविद्यमानब्रह्मभावाभिमन्तैव अपहर्षीत् स्तेयमकार्षीत् | इति दृष्टान्तपूर्वकमुच्यते ॥”.

The one who does not accept one’s own divine nature and consciousness is not a thief but the one who accepts one’s own nature and consciousness as divine is a thief. One who disposes the wealth of others is called a thief, not the one who dispossess one’s own wealth. he would be referred as ignorant one who assumes to be possessed of *Brahma* nature when he does not. By such may instance the difference and distinction between *the Supreme Being* and Jiva is indicated.

“अमुंश्चत्वं पूर्णज्ञानानन्द स्वाञ्त्र्यादि ब्रह्मस्वभावानुभवं स्वत्मनोऽपि ज्ञात्यैव तद्भावाभिमतेः स्तैन्यं | परकीयाभिमतेरङ्गहारः | परस्वभावाभिमतेरपहर्ता स्ववञ्चनात् | स्तेनश्चाभेदवेत्तातु ब्रह्मणो हन्यते सदा ॥ इति तत्त्व विवेके ॥ न च धाद्यमात्रे दृष्टान्तोऽयं | स यदि तस्य कर्ता भवति | स यदि तस्य न कर्ता भवति इति हतिमत्तयोरपहारानपहारैक हेतुकत्व श्रुतेः | अन्यथा यदि धृढो भवति यद्यधृढो भवतीतुच्छयेत् ॥”.

Absence of misery, entirety of Wisdom, complete bliss, Independence – these are the natural attributes of *the Supreme Being*. Therefore, even when one is consciously aware that by nature he is miserable, of limited Knowledge, of limited happiness and dependent, deceives one’s own self and considers that he is similar to *the Supreme Being* is indeed a thief. One who appropriates for himself the attributes of *the Supreme Being* is indeed a robber. Further in *Tatvaviveka* also it has been reiterated that one sees in himself the supreme attributes of *the Supreme Being* is a self-deceiving thief who by one’s hands causes always one’s own destruction. The instance of robbery is given only as an example. If he is the performer of the act then he is the thief and if he is not the performer he is not, thus the intention verily is the reason, thus as a general observation in scriptures. But if the intention in the scriptures was to say that he would not be decidedly the thief then the word *definitely* or *assuredly* would have been used.

“न च सत्यासत्यमात्रं | तदा सत्यानृतवाग् दृष्टान्तेन पूर्वेरपहारदृष्टन्तो न स्यात् | तस्मादभेदज्ञानेन महान्त विनशं प्रदर्श्य भेदज्ञानात् मुक्तिपरमेवैतद् वाक्यं | भिन्नस्यैवोत्कर्षो भवति | अभिन्नस्य कुतः उत्कर्षः स्यात् | अज्ञान दुःख

युक्तत्वाच्च | न हि तत्पक्षे परमार्थदुःखिनो भ्रान्त्या दुःखिनश्च तत्काले कश्चित् विशेषः | अस्वातन्त्र्यं च भ्रान्तस्य निश्चितमेव | न हि भ्रमः स्वेच्छया युज्यते | स्वात्मानं परमं विष्णुं विदित्यैव स राघवः | दैत्यानां मोहनार्थाय दर्शयामास मूतां || इति पादमे ||”.

Truth cannot be established by simple untruth. Otherwise showing the instances of truth and untruth would have been sufficient. Therefore showing the dangers on account of non-dual *Knowledge* and understanding the *Wisdom* of the difference and distinct nature of *the Supreme Being* is established. By accepting the *Wisdom* of the difference and distinct nature of *the Supreme Being* alone his greatness comes to be confirmed. How else can his greatness be otherwise established from non-dual *Knowledge* and understanding? Since ignorance and misery are enjoined so long *Jiva* is under their influence there can never be any special relationship with *Brahman*. Dependence and delusion are confirmed companions therefore, delusion is never willing corollary. “*The self-blissful Rama assumes delusion to confuse the unenlightened असुराः*”, thus having been mentioned in *Padma Purana*.

“ॐ जगद्व्यापार वर्जे ॐ, ॐ प्रकरणात् ॐ इत्यादिना ऐश्वर्यादया मुक्तानां ब्रह्मणश्च भेदस्यैव निर्णीतत्वाच्च भगवता || ब्रह्मसूत्रानुसारेण वेदाद्यं सर्वमेव च | योज्यं न ब्रह्मसूत्राणि दृश्यानाथतोऽन्यथा | इति च ब्रह्मवैवर्ते | चौर दृष्टान्ततो यस्य ह्यभेदज्ञानतस्तमः | भेदेनोत्कर्षमेतुस्तु मुक्तिरेव ह्यचोरतम् || इति च ||”.

In the absence of the instruments to engage in empirical pleasures, the reference that all the divine desires are available should be taken with restricted connotation in view of the difference between the resplendent Lord and the liberated ones this has been conclusively declared by *Vedavyasa* himself. Therefore following *Brahmasutra* though every thing should be understood without being confused by the seemingly superficial explanations provided, thus has been declared in *Brahmavavartaka* scripture. The example of the thief given in Upanishad is likely to cause obscurity, therefore the one who knowing this becomes aware becomes certainly delivered.

“सारत्वात् स इति प्रोक्तो ज्ञानत्वात् य इतीरितः | सवस्येष्ट इति ह्येष मानानामणकोऽणिमा | तत्तन्त्रत्वादितदास्यं स सत्यः साधुत्पतः | तत् ततेः पूर्णतश्चात्मा सादनात् स इतीरितः | अतत् त्वमसि पुत्रेति य उक्तो गौतमेन तु ऽ नवकृत्वः सदृष्टान्तं सर्वभेदेन केशवः ऽ तस्मै नमो भगवते चिदचित्परमाय ते | पुरुषोत्तमाय देवाय पूर्णानन्दैकरूपिणे | इति सामसंहितायाम् | अतः सर्वचिद्विद्विलक्षणः सर्वोत्तमः सर्वगुणपरिपूर्णो भगवान् पुरुषोत्तमः इति सिद्धं ||”.

In “स य एषोऽणिमा” *the Supreme Being* is referred as summation स, as the form of Wisdom य, as the most desired by all एष, as the one who energizes the divinities presiding over elements अणिमा. Since all others are subservient to him he is referred as आत्म्यमिदं सर्वम्, since he is of the noble form as सत्य, since he pervades all as तत्, since he is endowed with entirety of attributes as आत्मा, since he is the destroyer of all as स. Since Keshava is different and distinct from all else, Gautma told his son by giving nine instances that He is is not like Him, *the Supreme Being*. Therefore one should propitiate the that resplendent Lord as the supreme among all the conscious beings, as supreme among *Purushas*, as the divinity endowed with entirety of *Bliss*, thus in *Saamasamhita*. Thus it is conclusively established that the resplendent Lord *Purushottam* is supreme among all, endowed with entirety of attributes.

॥ इति श्री मदानन्दतीर्थ भगवत्पाद विरचिते श्री छान्दोग्योपनिष भाष्ये षष्ठोऽध्यायः ॥

**Thus ends the Commentary of Sri Anandtirtha (Madhvacharya)
on the sixth chapter of Chandogya Upanishad,**

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// अथ सप्तमो अध्यायः //

Thus begins the Seventh Chapter.

प्रथम खण्डः

First Section

Upanishad:

“ॐ अधीहि भगव इति होपससाद सनत्कुमारं नारदः | तं होवाच यद् वेत्थ तेन मोहपसीद | ततस्त ऊर्ध्वं वक्ष्यामि इति | स होवाच ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेद प्रित्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां एतत् भगवोऽध्येमि ||”.

Aum! Narada approached Sanatkumar and said, Teach me Venerable Sir. Sanatkumar replied, Come to me and tell what you know. Then I will teach what is beyond what you know. Narada said, I know Rig, Yajur, Sama, Atharva as the fourth veda, the histories and the puranas as the fifth, the veda of the vedas, propitiation of the ancestors, the science of numbers, of portents, of time, logic, ethics and politics, the science of the gods, sacred knowledge, the science of the elemental spirits, of the weapons, astronomy, of serpents and fine arts. This is what I know.

Bhashya

“यत् वेत्थ तेन तदुक्त्वा मामुपसीद | पितृलक्षणं तु पित्र्यं स्तात् राशिः स्यात् पूगलक्षणं | देवतालक्षणं दैवं निधिश्च निधिलक्षणं | वाकोवाक्यं मूलवेदो वेदसारोपसंहृतिः | एकायतनमिति प्रोक्तं देवविद्यात्वमानुषी | देवज्ञैवैव या विद्या ब्रह्मविद्या तथाऽऽरणं भुतिविद्या भूतचिह्नं क्षत्रविद्या तु नीतिका | नाक्षत्री ज्यौतिषाख्या च सर्पलक्षणमेव च | सर्पविद्येति संप्रोक्ता या देवपरिचारिणा | सा देवजनविद्या स्यादति वेद स नरदः | इति सामसंहितायां |”.

(Sanatkumar and said) Inform me what you know now, having been told teach me. The knowledge relating to the signs of the ancestors known as पित्र्यं, relating to the signs of the numbers known as राशि, relating to the signs of the divinities known as दैवं, relating to the signs of the portents known as निधि, relating to the signs of the primary vedas known as वाक्योवाक्य, the summation of the vedas known as एकायन, the signs of the knowledge known only to the divinities and unknown to mortals known as देवविद्या, the signs of the primary vedas known as वाक्योवाक्य, knowledge of the forests known as ब्रह्मविद्या, relating to the signs of the elements known as भूतविद्या, relating to the ethics known as क्षत्रविद्या, science of astronomy known as नक्षत्रविद्या, the signs relating to the serpents known as सर्पविद्या, relating to the the subsidiary divinities known as देवजनविद्या – all these arts Narada knew having studied them all, thus in Saamasamhita.

“सोऽहं भगवो मन्त्रविदेवास्मि | नात्मवित् | श्रुतं ह्येव मे भगवदृशैभ्यः तरति शोकमात्मवित् इति | सोऽहं भगवः शोचामि | तन्मा भगवन् शोकस्य पारं तारयतु इति | तं होवाच यद्वै किञ्चित्तदध्यगीष्ठा नामैवैतत् || नाम वा ऋग्वेदो यजुर्वेदः सामवेद अथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वा क्रोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या | नामैवैतत् | नामोपास्व इति || स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नोगत तत्रास्य यथाकामचारो भवति | यो नाम ब्रह्मेत्युपास्ते | अस्ति भगवो नाम्नो भूयः इति | नाम्नो वाव भूयोऽस्ति इति तन्मे भगवान् ब्रवीतु इति ||”.

I am, verily, respected one, only like one who knows the words, not the knower of the *Self*. It has been heard by me from those like you that he who knows the *Self* crosses over sorrow. I am such sorrowing one, respected one; do you, therefore, help me to cross over to the other side of sorrow. To him he (*Sanatkumar*), replied, whatever you have learnt is only the name. A name, verily is *Rig, Yajur, Sama, Atharva* as the fourth *veda*, the histories and the *puranas* as the fifth, the *veda* of the *vedas*, propitiation of the ancestors, the science of numbers, of portents, of time, logic, ethics and politics, the science of the gods, sacred knowledge, the science of the elemental spirits, of the weapons, astronomy, of serpents and fine arts. All these are mere names. Meditate on the name For the one who meditates on name as *Brahman*, becomes independent of the name, as far as it matters, (*Narada* asked), Respected one is anything greater than the name? He (*Sanatkumar*), replied, There is something greater than the name. *Narada* said, Tell me that , respected sir.

“विद्यानां निर्णयाज्ञानात् अविद्वानुच्यते पुमान् | सर्वविद्याविदप्यद्वा तस्मात् निर्णयवित्तये | कुमरमैच्छत देवर्षीर्नारदो ब्रह्मवित्तमं | इति च || विष्णोर्नाम यतो विद्याः सर्वनामत्येतः स्मृतः | नामाभिमानिनी चोषा तस्यं ब्रह्म परं स्मरेत् | यदेषान त्वमेया स्यात् मीयते ह्युपसि ध्रुवं | रात्रिमानमजानद्भिः ततो नामेत्युषा स्मृताः ||”.

Even if one studies all scriptures and sciences in the absence of proper assimilation, the person is said to have not known. Only when the knowledge is properly assimilated only then the person is said to have known. Therefore, the divine seer *Narada* desiring the *Wisdom* of the *Brahman* asks *Sanatkumara*. Since *Vishnu's* name is considered as the *Wisdom* itself it is spoken as the comprehensive name. In all the presiding divinities, the indwelling *Brahman* should be understood as the supreme. Even those who are unaware of the indwelling *Brahman* during period of obscurity become aware assuredly during the dawn of enlightenment. Therefore, that which is न अस्मा - not known during obscurity becomes नाम known during luminous state.

Upanishad:

“वाग्वाव नाम्नो भूयसी | वाग्वाविज्ञापयति | यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहास पुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजन विद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवांश्च मनुश्यांश्च पशूंश्च वयांसि च तृण वनस्इतीन् श्वापदान्याक्रीट

पतङ्ग पिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च | यद्वैवङ्ग नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधुनासाधु नहृदयज्ञो नाहृदयज्ञः | वागेवैतत् सर्वं विज्ञापयति | वाचमुपास्व इति || स यो वाचं ब्रह्मेत्युपास्ते | यावत् वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्ते अस्ति भगवो वाचो भूयः इति | वाचो वावभूयोऽस्ति इति | तन्ने भगवान् ब्रवीतु इति ||”.

Speech assuredly is greater than *name*. *Speech*, verily, makes *Rig, Yajur, Sama, Atharva* as the fourth *veda*, the histories and the *puranas* as the fifth, the *veda* of the *vedas*, propitiation of the ancestors, the science of numbers, of portents, of time, logic, ethics and politics, the science of the gods, sacred knowledge, the science of the elemental spirits, of the weapons, astronomy, of serpents and fine art, as well as heaven and earth, air and space, water and heat, divinities and men, beasts and birds, grass and trees, animals and the worms, flies and ants, right and the wrong, true and the false, good and the bad, pleasant and the unpleasant. Verily if there were no *Speech*, neither right nor the wrong, would be known, neither true nor the false, neither good nor the bad, neither pleasant nor the unpleasant. *Speech* indeed makes all this known. Meditate on *Speech*. He who meditates on *Speech* as *Brahman* transcends wandering as far as the *Speech* extends, the one who meditates on *Speech* as *Brahman*. (*Narada* asked), Respected one is anything greater than the *Speech*? He (*Sanatkumar*), replied, *There is something greater than the Speech*. *Narada* said, Tell me that , respected sir.

Bhashya

“तस्यास्तु भूयसि स्वाहा धर्मज्ञान सुखादिभिः | सर्वगुणैः विमुक्तौ च तथा बंधे च सर्वदा | वाचोऽभिमानीनी सैव ब्वाङ्गमानी चांचनात् वसोः ||”.

Therein exists the gain of righteousness, Wisdom and happiness, becomes delivered from all attributes and all bondages as well, the divinity presiding over becoming enjoined with *Speech*.

Upanishad:

“मनो वा वाचो भूयः | यथा वैद्रे वाऽऽमलके द्वे वा कोले द्वौ वाऽक्षौ मुष्टिरनुभवेत्येवं चाचं च नामं च मनोऽनुभवति | स यदा मनसा मनस्यति मन्त्रानधियीयेति अथा धीते | कर्माणि कुर्वीयेति अथ कुरुते | पुत्रांश्च पशूंचच्छीयेति अथेच्छते | इमं च लोकममुं चेच्छीयेति अथेच्छते | मनोह्यात्मा | मनो हि लोकः | मनो हि ब्रह्म | मन ऊपास्व इति || स यो मनो ब्रह्मेति ब्रह्मपास्ते | यावन्मनसो गतं तत्रास्य यथाकामचरो भवति यो मनो ब्रह्मेत्युपास्ते | अस्ति भगवो मनसो भूयः इति | मनसोवाव भूयोऽस्ति इति | तन्ने भगवान् ब्रवीतु इति ||”.

Mind assuredly is greater than *Speech*. Even as the closed fist holds two *amalaka* fruits, or two *kola* fruits or *Aksha* fruits even so *Mind* holds *Speech* and *Name* together. When one through *Mind* has in mind the knowledge of the hymns then he learns them. If he has *Mind* to perform

sacred actions then he performs them. If he has *Mind* to desire sons and cattle then he attains his desires. If he has *Mind* to desire this and the yonder world then he fulfils his desires. *Mind* is indeed the *self*, *Mind* is indeed the world, *Mind* in indeed *Brahman*. Meditate on *Mind*. He who meditates on *Mind* as *Brahman* transcends wandering as far as the *Mind* extends, the one who meditates on *Mind* as *Brahman*. (*Narada* asked), Respected one is anything greater than the *Mind*? He (*Sanatkumar*), replied, There is something greater than the *Mind*. *Narada* said, Tell me that , respected sir.

Bhashya

“एवं तस्यां विमुक्तौ च पर्जन्यः सर्वतो परः | मनोभिमानी संप्रोक्तो वत्स्य निर्माणो मनः ||”.

Similarly for the liberated one there is always cascade of supreme divine grace, the divinity presiding over the *Mind* being known as cascading outburst of grace.

Upanishad:

“संकल्पो वाव मनसो भूयान् | यदा वै संकल्प यतेऽथ मनस्यति | अथ वाचमीरयति | तामु नाम्नीरयति | नाम्नि मन्त्रा एकं भवन्ति | मन्त्रेषु कर्माणि || तानि ह एतानि संकल्पैजयनानि संकल्पेप्रतिष्ठानि | सम्यक्कृतपतां द्वावा पृथिवी | समकल्पेतां वायुश्चाकाशश्च | समकल्पंतापश्च तेजश्च | तेषां संकल्प्यै वर्षं संकल्पते | वर्षस्य संकल्प्या मन्त्राः संकल्पते | मन्त्राणां संकल्प्यै कर्माणि संकल्पते | कामणा संकल्प्यै लोकाः संकल्पते | लोकानां संकल्प्यै सर्वं संकल्पते | स एष संकल्प मुपास्व इति || स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठान् प्रतिष्ठितो ऽव्यथमानोऽभिसिध्यति | यावत् संकल्पस्य गतं तत्रास्य यथाकामचारो भवति यः संकल्पं ब्रह्मेत्युपास्ते | अस्ति भगवः संकल्पाद्भूयः इति | संकल्पाद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Determination, assuredly is greater than *Mind*. For when one determines then one reflects, one utters Speech and then one utters in Name. The sacred hymns are included in Name and sacred actions in the sacred hymns. All these gather around *Determination*, have *Determination* as their *self*, abide in *Determination*. Heaven and Earth are were formed through *Determination*, air and ether were formed through *Determination*, water and heat were formed through *Determination*, though such *Determination*, rain comes to determined, through food have been determined life comes to be determined. through life sacred hymns come to be determined, through sacred hymns sacred actions come to be determined, through sacred actions the worlds come to be determined, through worlds everything every thing comes to be determined. Such is *Determination*. Meditate on *Determination*. He who meditates on *Determination* as *Brahman*, he verily obtains the worlds he has determined, being eternal in the eternal worlds, unwavering in the unwavering worlds. He who meditates on *Determination* as *Brahman* reaches as far as *Determination* extends, the one who meditates on *Determination* as *Brahman*. (*Narada* asked),

Respected one is anything greater than *Determination*? He (*Sanatkumar*), replied, There is something greater than *Determination*?. *Narada* said, Tell me that , respected sir.

Bhashya

“तथा तस्मद्गुरो मित्रो मुक्तौ संकल्पदेवता | अस्मि संकल्पयेत् यस्मात् स्वपस्युन्त निशि यत्ततः ||”.

Even so मित्र, the Sun is the presiding divinity in the stste of deliberance, when it is made resurgent on coming out of the state of obscurity.

Upanishad:

“चित्तं वाव संकल्पात् भूयः | यदा वै चेतयतेऽथ संकल्पयते | अथ मस्यति | अथ वा वाच मीरयति | तामु नाम्नीरयति नाम्नी मन्त्राः एकं भवति | मन्त्रेषु कर्माणि || तानि हवा एतानि चित्तैकायनानि चित्तात्मकानि चित्ते प्रतिष्ठितानि | तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्ये वैनमाहुः | यदयं वेद यद्वा अयं विद्वान् नेत्यमचित्तः स्यादिति | अथ यद्यल्पवित् चित्तवान् भवति तस्मदेतत् शुश्रूषन्ते | चित्तं ह्येवैषामक्रियायनं | चित्तमात्मा | चित्तम् प्रतिष्ठा | चित्तमुपास्य इति || स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्चै स लापकान् ध्रुवान् ध्रुवः प्रतिष्ठान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति | यावत् चित्तस्य गतं तत्रास्य कामचारो भवति यः चित्तं ब्रह्मेत्युपास्ते | अस्ति भगवः चित्तात् भूयः इति | चित्ताद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Thought, assuredly is greater than *Determination*. For when one thinks then one reflects, one utters Speech and then one utters in Name. The sacred hymns are included in Name and sacred actions in the sacred hymns. All these gather around *Thought*, have *Thought* as their *self*, abide in *Thought*. Therefore, even if a man possessed of of much learning, but lacks thinking, people say of him as one who is nobody, whatever he may be knowing. Verily if he did know that he would not lack thinking. Om the other hand, if he is given to thinking then even though he knows little, the people would be desirous of listening. Assuredly *Thought* is the centre of all these, *Thought* is the *self*, *Thought* is the support, Meditate on *Thought*. He who meditates on *Thought* as *Brahman*, he verily becomes established eternal in the eternal worlds, unwavering in the unwavering worlds, as far as *Thought* extends, the one who meditates on *Thought* as *Brahman*. (*Narada* asked), Respected one is anything greater than *Thought*? He (*Sanatkumar*), replied, There is something greater than *Thought*. *Narada* said, Tell me that , respected sir.

“ध्यानं वाव चित्तात् भूयः | ध्यायतीव पृथिवी | ध्यायतीव द्यौः | ध्यायतीवांतरिक्षं | ध्यायतीवापः | ध्यायतीव पर्व ताः | ध्यायतीव देवमनुष्याः | तस्माद्य इह मनुष्याणां महत्तां पाप्नुर्वति ध्यानापादंशा इवैव ते भवन्ति | अथ येऽल्पा कल्हिनः पिशूना उपवादिनस्ते | अथ ये प्रभवो ध्यानापादंशा इवैव ते भवन्ति | ध्यानमुपास्व इति || स यो ध्यानं ब्रह्मेत्युपास्ते | यावत् ध्यानस्य गतं तत्रास्य यथकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्ते | अस्ति भगवो ध्यानात् भूयः इति | ध्यानाद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Contemplation assuredly is greater than *Thought*. The earth contemplates as it were. The Space contemplates as it were. The heavens contemplate as it were. The waters contemplate as it were. The mountains contemplate as it were. The divinities and human beings contemplate as it were. Therefore one among human beings here attains greatness, receiving share of the fruits of *Contemplation*. Now those who are mean are argumentative, offensive and destructive, The superior ones having obtained the share of the fruits of *Contemplation*. Meditate on *Contemplation*. He who meditates on *Contemplation* as *Brahman*, he verily becomes established eternal in the eternal worlds, unwavering in the unwavering worlds, as far as *Contemplation* extends, the one who meditates on *Contemplation* as *Brahman*. (Narada asked), Respected one is anything greater than *Contemplation*? He (Sanatkumar), replied, There is something greater than *Contemplation*. Narada said, Tell me that , respected sir.

“विज्ञानं वाव ध्यानात् भूयः | विज्ञानेन वा ऋग्वेदं विजानाति | यजुर्वेदं सामवेदमार्थर्वणं चतुर्थमितिहास पुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं देवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं च आपश्च तेजश्च देवांश्च मनुष्यांश्च पशूंश्च वयांसि च तृण वनस्पतीन् श्वापदान्याक्रीटपतंगपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साथु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकं ममुं च विज्ञानेनैव विजानति | विज्ञामुपास्य इति || स यो विज्ञानं ब्रह्मत्युपास्ते | विज्ञानवत् ह वै लोकान् ज्ञानवतोऽभिसिध्यति | यावत् विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मत्युपास्ते | अस्ति भगवो विज्ञानात् भूयः इति | विज्ञानाद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Wisdom assuredly is greater than *Contemplation*. Through *Wisdom* alone one knows *Rig, Yajur, Sama, Atharva* as the fourth *veda*, the histories and the *puranas* as the fifth, the *veda* of the *vedas*, propitiation of the ancestors, the science of numbers, of portents, of time, logic, ethics and politics, the science of the gods, sacred knowledge, the science of the elemental spirits, of the weapons, astronomy, of serpents and fine art, as well as heaven and earth, air and space, water and heat, divinities and men, beasts and birds, grass and trees, animals and the worms, flies and ants, right and the wrong, true and the false, good and the bad, the indweller internally in the heart or externally in the worlds, nourishments, juices, these and the other worlds. Meditate on *Wisdom*. He who meditates on *Wisdom* as *Brahman*, he verily becomes established attains the worlds of *Wisdom*, as far as *Wisdom* extends, the one who meditates on *Wisdom* as *Brahman*. (Narada asked), Respected one is anything greater than *Wisdom*? He (Sanatkumar), replied, There is something greater than *Wisdom*. Narada said, Tell me that , respected sir.

“बलं वाव विज्ञानात् भूयः | अपीह शतं विज्ञानवताममेको बलवानाकंपयते | स यदा बली भवत्यथैत्थाता | उत्तिष्ठन् परिचरिता भवति | परिचरन्नुपसत्ता भवति | उपसीदन् द्रष्टा भवति | श्रोता भवति | मन्ता भवति | बोद्धा भवति | कर्ता भवति | विज्ञाता भवति | बलेन वै पृथिवी तिष्ठति | बलेनांतरिक्षं | बलेन द्यौ | बलेनापः | बलेन परत्वाः | बलेन देवमनुष्याः | बलेन पशवश्च वयांसि च तृण वनस्पतयः श्वापदान्यक्रीट पतंग पिपीलिकं | बलेन

वै लोकः तिष्ठति | बलमुपास्व इति || स यो बलं ब्रह्मेप्यपास्ते | यावद्बलस्य गतं तत्रास्य ताथाकामचारो भवति यो बलं ब्रह्मेपुतास्ते | अस्ति भगवो बलात् भूयः इति | बलाद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Energy assuredly is greater than *Wisdom*, One who is energetic indeed causes a hundred wise ones tremble. When one is energetic he becomes the mature man. If he matures he serves, if he serves, he draws closer. By drawing closer, he becomes a perceiver, becomes a listener, becomes a thinker, becomes a knowledgeable, becomes a performer, becomes an experiencer. By becoming energetic, verily, the earth becomes established, by becoming energetic, the space, by becoming energetic, the heavens, by becoming energetic, the mountains, by becoming energetic, the divinities and men, by becoming energetic, beasts and the birds, grass and the trees, animals along with the worms, flies and the ants. By becoming energetic, the worlds stand. Meditate on *Energy*. He who meditates on *Energy* as *Brahman*, he verily becomes established in *Energy*, as far as the *Energy* extends, the one who meditates on *Energy* as *Brahman*.. (Narada asked), Respected one is anything greater than *Energy*? He (Sanatkumar), replied, There is something greater than *Energy*. Narada said, Tell me that , respected sir.

“अन्नं वाव बलात् भूयः | तस्माद्यद्यपि दशरात्रीर्नाशनीयात् यद्यह जीवेदथाऽद्रष्टाऽश्रोताऽमन्ताऽबोपद्धाऽकर्ताऽविज्ञाता भवति | अथन्नस्यासी द्रष्टा भवति | श्रोता भवति | मन्ता भवति | बोद्धा भवति | कर्ता भवति | विज्ञाता भवति | अन्नमुपास्व इति || यो अन्नं ब्रह्मेत्युपास्ते अन्नवतो ह वै लोकान् पानवतोऽभिसिध्यति | यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योन्नं ब्रह्मेत्युपास्ते | अस्ति भगवो बलात् भूयः इति | बलाद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Nourishment assuredly is greater than *Energy*. If one does not have *Nourishment* for ten nights even if he be alive, yet he becomes a non-perceiver, non-listener, non-thinker, non-knowledgeable, non-performer, becomes an non-experiencer. On *Nourishment* being provided, he becomes a perceiver, listener, thinker, knowledgeable, performer and experiencer. Meditate on *Nourishment*. He who meditates on *Nourishment* as *Brahman*, he verily attains the worlds of *Nourishment*, as far as *Nourishment* extends, the one who meditates on *Nourishment* as *Brahman*. (Narada asked), Respected one is anything greater than *Nourishment*? He (Sanatkumar), replied, There is something greater than *Nourishment*. Narada said, Tell me that , respected sir.

“आपो वावान्त भूयस्य | तस्मद्यद् सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्न कनीयो भविष्यति इति | अथ यदा वृष्टिर्भवत्यानंदिनः प्राणा भवंति अन्नं बहु भविष्यति इति | आप एवेमा मूर्ता येऽयं पृथिवी यदंतरिक्षं यद्द्वौ यत् पर्वताः यत् देवमनुष्याः यत् पशवश्चवयांसि च तृणवनस्पतयः श्वपदाव्याकीटपतंगपिपिलीकम् | आप एवेमा मूर्ताः | आप इपास्व इति || स योऽपो ब्रह्मेत्युपास्ते आप्नोति सर्वान् कामान् तृप्तियान् भवति | यावदपां गतं तत्रास्य

यथाकामचारो भवति ब्रह्मेत्युपास्ते | अस्ति भगवोऽदभ्यो भूयः इति | अदभ्योवाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Water is assuredly greater than *Nourishment*. Therefore when there are no rains, creatures fall sick thinking *Nourishment* will be scarce. When there are good rains, creatures rejoice thinking *Nourishment* will be in abundance. Verily it is *Water* that assumes different forms as this earth, as the space, as the heavens, as the mountains, as the divinities and men, as beasts and the birds, as grass and the trees, as animals along with the worms, flies and the ants. *Water* indeed is all these forms. Meditate on *Water*. He who meditates on *Water* as *Brahman*, he verily attains the worlds of *Water*, as far as *Water* extends, the one who meditates on *Water* as *Brahman*. (*Narada* asked), Respected one is anything greater than *Water*? He (*Sanatkumar*), replied, There is something greater than *Water*. *Narada* said, Tell me that, respected sir.

“तेजोवावाद्भ्यो भूयः | तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति | तेज एव तत् पूर्वं दर्शयित्वाऽथाऽऽपः सृजते | तदेतदूर्ध्वाभिश्चितिरश्चीभिश्च विद्युद्भिराहादाश्चरन्ति | तस्मादाहुर्विद्योतते स्तानयति वर्षिष्यति वा इति | तेज एव तत् पूर्वदर्शयित्वाऽथाऽऽपः सृजते | तेज उपासव | स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान् भास्वतोऽपहत तमस्कानभिस्त्रियति | यावत् तेजो गतं तत्रास्य यथाकामचारो भवति यस्तेको ब्रह्मेत्युपास्ते | अस्ति भगवस्तेजसो भूयः इति | तेजसो भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Fire is assuredly greater than *Water*, for it seized the *Wind* and warms the *Space*. Then one says it is hot, it is burning and when it is hot then it rains. Thus heat is the earlier sign that creates *Water*. So it is with lightening, flashing upwards and across the sky and thunders roll. Therefore, people say there is lightening, there is thunder, it is surely rain. *Fire* is the earlier form, *Water* is the latter form. Meditate on *Water*. He who meditates on *Fire* as *Brahman*, he verily attains the world of *Resplendence*, as far as *Fire* extends, the one who meditates on *Fire* as *Brahman*. (*Narada* asked), Respected one is anything greater than *Fire*? He (*Sanatkumar*), replied, There is something greater than *Fire*. *Narada* said, Tell me that, respected sir.

“आकाशो वाव तेजसो भूयान् | आकाशे वै सूर्याचन्द्रामसावुभौ विद्युनक्षत्रण्यग्निः | आकाशेनाव्हयति | आकाशेन श्रुणोति | आकाशेन प्रतिश्रुणोति | आकाशे रमते | आकाशे न रमते | आकाशे जायते | आकाशमभिजायते | आकाशमुपासव इति | स य आकाशं ब्रह्मेत्युपास्ते आकाशवतो ह वै स लोकान् प्रकाशवतोऽसंबाधानुरुगायवतोऽभिसिध्यति | यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्ते | अस्ति भगव आकाशात् भूयः इति | आकाशाद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Space assuredly is greater than *Fire*. For in *Space* exist both *Sun* and the *Moon*, *Lightening*, *Stars* and the *Fire*. Through *Space* one summons, through *Space* one listens, through *Space* one responds. In *Space* one enjoys or does not enjoy, in *Space* one is born and is born again.

Meditate on *Space*. He who meditates on *Space* as *Brahman*, he verily attains the world of *Space* and *luminosity*, as far as *Space* extends, the one who meditates on *Space* as *Brahman*. (*Narada* asked), Respected one is anything greater than *Space*? He (*Sanatkumar*), replied, There is something greater than *Space*. *Narada* said, Tell me that, respected sir.

“स्मरो वा आकाशात् भूयान् | तस्माद्यद्यपि बहव आसीरन्न स्मरन्तो नैवते कञ्चन श्रुणुयुः | न मन्वीरन् | न विजानीरन् | यदा वावते स्मारेयुरथ श्रुणुयुः | अथ मन्वीरन् | अथ विजानीरन् | स्मरेण वै पुत्रान् विजानाति | स्मरेण पशून् | स्मरमुपास्व इति || स य स्मरं ब्रह्मेत्युपास्ते यावत् स्वरं गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्ते | अस्ति भगव स्मरात् भूयः इति | स्वराद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Memory is assuredly greater than *Space*. Therefore, If many gather and they have no *Memory*, then no one will listen to the other at all, they would not think, they would not recognize. If one remembers then verily he will listen to the other, will think, would recognize. Through *Memory* one recognizes one's children through *Memory* one recognizes one's cattle. Meditate on *Memory*. He who meditates on *Memory* as *Brahman*, he verily attains as far as *Memory* extends, the one who meditates on *Memory* as *Brahman*. (*Narada* asked), Respected one is anything greater than *Memory* ? He (*Sanatkumar*), replied, There is something greater than *Memory*. *Narada* said, Tell me that, respected sir.

“आशा वाव स्वरात् भूयसि | आशेदो वै स्वरमन्त्रानधीते | कर्माणि कुरुते | पुत्रांश्च पशूंश्चेच्छते | इमं च लोकंममुं चेच्छते | आशामुपास्व इति | स य आशां ब्रह्मेत्युपास्ते आशयाऽस्य सर्वे कामाः समृद्ध्यन्ति | अमोघाह्वास्याऽशिषो भवन्ति | यावदाशया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्ते | अस्ति भगव आशाया भूयः इति | आशायाद्वाव भूयोऽस्ति इति | तन्मे भगवान् ब्रवीतु इति ||”.

Hope assuredly is greater than *Memory*. When awakened by *Hope*, *Memory* recites the sacred hymns, performs sacrifices, desires sons and cattle, this and the other worlds. Meditate on *Hope*. He who meditates on *Hope* as *Brahman*, his desires are, verily, are fulfilled, his prayers do not fail him, as far as *Hope* extends, the one who meditates on *Hope* as *Brahman*. (*Narada* asked), Respected one is anything greater than *Hope*? He (*Sanatkumar*), replied, There is something greater than *Hope*. *Narada* said, Tell me that, respected sir.

Bhashya

“तथा मित्राद् वरस्त्वग्निर्मुक्तौ चित्तस्य देवता | चित्त्वात् चित्तनामाच्च तस्मात् वरुण एव च | ध्यानस्य देवता चासौ तब्बामा च निधानतः | सत्यानृत विवेकार्थं तथा तस्मात् निशाकरः | विज्ञानदेविता चासौ तन्नामा च विवेचनत् | सत्यस्य तस्माच्च तथा वायुर्भूतात्मको वरः | बलत्मकळ तस्मदन्नदेवोऽनिरुद्धकं | अन्ननामानुनादित्वत् तैजसाहंभवस्ततः | तथावरिष्ठः प्राणोर्ख्यो वायुः सोऽपां च देवता || अम्नामा देह संब्याप्तेः तथा तस्मात् पुरन्दरः | तेजोऽभिमानी तन्नामा तेजो ह्योज इतीर्यते || तथा तस्नादुमा चैव सा चाकाशाभिमानीनी | आकाशानाम्नी दीप्तत्वात्

तस्माश्चेव सदाशिवः ॥ स्थिरस्मृत्यभिमानी स सममेव रतेः स्मरः ॥ मुख्यवायुप्रिया तस्मात् परमैव सरस्वती | बन्धमुक्तयोः सर्वगुणैः स्वरदाऽऽशास्वरूपिणी ॥ शमित्यानन्द उद्दिष्ट आशा पूर्णसुखत्वतः ॥”.

Similarly *Agni* is greater than the Sun, being the divinity presiding over the *Thought*, being associated with thinking. Greater than *Thought* is *Varuna*, being the divinity presiding over *Contemplation* so designated as the deity reflecting on *Truth* and the *un-Truth*. Therefore Moon, the divinity presiding over *Wisdom*, being the one who thinks about the *Truth*. Energetic than that is the divinity presiding over *Vayu*, greater than *Nourishment* designated as the divinity presiding over as restraint. Since he pervades and envelopes everything as प्राण, *Breath*, the divinity presiding over as *Water*, he is greater than *Nourishment*. Greater than *Water* is the divinity designated as one presiding over *Fire*. Similarly, greater than *Fire* is *Space* being the divinity presiding over as Luminous one. Greater than *Space* is *Memory* being the divinity presiding over as the one firmly established. Greater than *Memory* is *Hope*, मुख्यप्राण प्राण, *thr Prime Breath*, the divinity presiding over as ever flowing stream and ever effusive delivered from restraints of all attributes, besides being indicated as *Hope*, which is ever full of *Bliss*.

Upanishad:

“प्राणो वा आशाय भूयान् | यथा वा आरा नाभौ समर्पिता एवस्मिन् प्राणै सर्वे समर्पितं | प्राणः प्राणेन याति | प्राणेन प्राण ददाति | प्राणाय ददाति | प्राणो ह पिता | प्राणो माता | प्राणो भ्राता | प्राणः स्वसा | प्राण आचार्यः | प्राणो ब्राह्मणः ॥”.

Prime Breath assuredly is greater than *Hope*, Even as the spokes are enjoined to the hub, even so to the *Prime Breath* every thing becomes enjoined. *Breath* moves as initiated by the *Prime Breath*. *The Prime Breath* gives *Breath* to the living creatures. *The Prime Breath* is one’s father, is one’s mother, is one’s brother, is one’s sister, is one’s teacher, is verily the man *wise in Wisdom*.

Bhashya

“तस्याः श्रेष्ठो मुख्यवायुः प्रकृष्टानां च नायकः | प्राणनामा ण इत्येव ह्यानन्दः समुदीरितः ॥ अणा सरास्वती प्रोक्ता तत्प्रकृष्टसुखत्वतः | प्राणते वायुः सर्वत्वेते दशोत्तराः | पर्जन्य मित्र शिखिनो भूतवायुः तथैव च | द्विगुणा वानिरुद्धोऽनिलात् पञ्चगुणाधिकः | पादोनो वरुणादग्नितध्यर्धोनः स सोमतः | शिवादाशा तथैवास्या मुख्यवायुः शतोत्तरौ | संग्रान्यथात्वं यत्र स्यात् तत्रावेश विशेषतः | अवरणां गुणस्यापि परमीयत्वतः तथा | प्राणात्तु भगवान् विष्णुरनंतगुणतोऽधिकः | नित्यमुक्तो नित्यशक्तिर्नित्योदित्तगुणः प्रभुः | इति तत्त्वविवेके ॥ सैषानन्दस्य मीमांसा भवति त्यादेश्च ॥”.

Greater than that (*Hope*) is *the Prime Breath*, leader among all those who are manifest. Designated as प्राण, *Breath* where ण means one who is *Bliss* in entirety. अणा means *Sarasvati* who is designated as the outflow of *Bliss*. *The Prime Breath* is the *Breath* ten times greater than all others. *Sun* is greater than the *Rains*, *Fire* is greater than the *Sun*, *the Prime Breath* the divinity presiding over elemental *Air* is greater than *Moon* by twice measure. Five times greater than elemental *Air* is *Aniruddha*, the divinity presiding over restraint. *Agni* is lesser by four measures than *Varuna*, who is also lesser by eight measures than *Moon*. *Sarasvati*, the divinity presiding over *Hope* is greater by hundred measures than *Shiva*, while मुख्यप्राण, *the Prime Breath* is greater by hundred measures. If these measures are mentioned differently elsewhere, then that suggests that the divinities with greater attributes have constrained specially the divinities with the lesser attributes. Superior to मुख्यप्राण, *the Prime Breath* is *Vishnu* with infinite attributes, the Lord being eternally liberated, endowed with eternal energy and eternally with entirety of attributes. *Thus in Tattvaviveka*. (*Taittiriya Upanishad* having spoken) there is gradation of *Bliss* also for divinities in deliverance.

“अथातः सम्भूतिः परमात् विद्या विद्याया प्राणः प्राणान् श्रद्धा श्रद्धद्धाया शिव शिवत् बुद्धिर्बुद्धेरिन्द्र इन्द्रात् तैकासप्राणः तैजसानिरुद्धोऽनिरुद्धात् स्पर्शवातः स्पर्शवातात् सोमः सोमात् वरुणा वरुणावग्निदग्नेर्मित्रो मित्रात् पर्जन्यः पर्जुमात् स्वाहा स्वहाया उषा जायते | तेषां परः परो ज्यायान् गुणैरुत्तरः उत्तरः प्रत्यवरः | परस्मात् परस्मात् उत्तर उत्तरो मुच्यते स्वं स्वं भावमापपद्यते | नैषां पारावर्यमुच्चिद्यते कथाचन नैषां पारावर्यमुच्चिद्यते कुतश्चन | पारावर्येणैव मुक्ताः संचरन्तित्यादि श्रुतेश्च ||”.

Now hereafter the creation. From *the Supreme Being the Wisdom (Lakshmi)*, from *Wisdom the Prime Breath*, from *the Prime Breath the Breath*, from the *Breath* श्रद्धा (receptivity) from श्रद्धा (receptivity) शिव (the auspicious), from शिव (the auspicious) सरस्वती, the divinity presiding over intelligence, from सरस्वती इन्द्र, from इन्द्र the divinity presiding over तैजस, the Fire, from तैजस the Prime Breath, from *the Prime Breath* अनिरुद्ध, the divinity presiding over restraint, from अनिरुद्ध the intimacy of the *Air*, from the intimacy of the *Air* the *Moon*, from *Moon Varuna*, the divinity presiding over water, from *Varuna Agni*, the divinity presiding over Fire, from *Agni the Sun*, from *Sun* the rains, from the rains स्वाहा, the divinity presiding over nourishment, from स्वाहा, the divinity presiding over nourishment उषा, the divinity presiding over luminous enlightenment. In this manner the earlier ones are senior than the latter ones, from the earlier one verily the latter ones become delivered, that is to say experience their true nature. The तारतम्य, the gradation among the divinities does not cease in any circumstances, The attain *the Supreme Being* verily in such state of तारतम्य, the gradation, become delivered wandering around verily in such state of तारतम्य, the gradation. Thus, तारतम्य, the gradation becomes conclusive established from various scriptures.

“नामादिमारुतेषु देवेष्वेभ्यश्च भेदतः | उपासितो हरिर्मुक्तिं दद्यान्यास्यत्र संशयः || उषादि मारुतांशेषु समः समगुणोऽपि सन् | ध्यातः प्रीतिं हरिर्यायादधिकामुत्तरोत्तरे | उत्तनेषुत्ततमा प्रीतिस्तस्य तत्र स्मृतः ततः |

ध्यातुरप्युत्तमां प्रीतिं यायान्नस्यत्र संशयः तारतम्य पतिज्ञानात् तेषु ध्यातो विमुक्तिः । प्रीतिं न चन्यथा यायादिति शास्त्रस्य निर्णयः ॥ इति तत्वविवेके ॥ नामादि प्राणपर्यताः सप्तम्यथाः प्रकीर्तिताः । तृतीयापञ्चमीषष्ठी चतुर्थ्यर्थाश्च सर्वशः । शब्दास्ते ब्रह्मशब्देन संबध्येयुर्यदा तदा । ब्राह्मणोऽस्य मुखं यद्वदात्मा वै पुत्रको यथा । यथा च यूप आस्त्य एवमेषः प्रकीर्तितः । सप्तसु प्रथमा यस्मात् भूयोभूयस्त्वतस्तथा । षट्सु द्वितीया यस्माच्चकारणात्वात् परस्य च ॥”.

The one who propitiates *Hari* knowing the difference and distinction of the divinities and culminating with *the Prime Breath* attains deliverance, of this there are no doubts. Beginning with *Lakshmi*, the divinity presiding over luminous enlightenment and ending with *the Prime Breath* gradually even though *essence of the Supreme Being* exists there is no तारतम्य gradation in the different forms. *Hari, the Supreme Being* though exists in equal measure in all the forms when he is propitiated as one with entirety of immaculate attributes then he becomes amenable to divine grace. When one propitiates those with superior capacity then one becomes more amenable. There is no doubt that increasing devotion results in greater divine grace. One should, knowing well तारतम्य , gradation among divinities propitiate for deliverance, other wise divine grace will not be received, thus in *Tatvaviveka*.

“नामादि प्राणपर्यताः सप्तम्यथाः प्रकीर्तिताः । तृतीयापञ्चमीषष्ठी चतुर्थ्याश्च सर्वशः । शब्दास्ते ब्रह्मणशब्देन संबध्येयुर्यदा तदा । ब्राह्मणापस्य मुखं यद्वदात्मा वै पुत्रको यथा । यथा च यूप आस्त्य एवमेष प्रकीर्तितः । सप्तसु प्रथमा यस्मात् भूयोभूतास्त्वतस्तथा । षट्सु द्वितीया यस्माच्च कारणत्वात् परस्य च ॥”.

All the *Names* from the beginning to *the Prime Breath* at the end should be understood as suggesting in entirety *Brahman* alone. ब्राह्मणोऽस्य मुखं indicates the *Brahman* was the source and आत्मा, the *self* is progeny. यूप आस्त्य means the *Sun* is the pivot, the sacrificial post around which every thing revolves, thus suggesting inherent relationship of the *Effect* with the *Cause*.

“न ह्यन्यदन्यदित्येव ध्यातं स्यात् पर्ययार्थदण । अनर्थश्चभवेत्तस्मात् भृत्यो राजेति भोधवत् । राजपूजां यथा भृत्ये कुर्याद्राजाहिनस्ति हि ऽ तद्वशत्वात् तथा भृत्यं एवं नामादिकं च युः । उपास्ते ब्रह्मरूपेण तं ब्रह्माथेतराणि च । पातयन्ति तमस्यन्धे तस्मात् नेक्षेत तान् तथा । इति सामसंहितायां ॥ अचेतनमयोग्यं च तथैवातात्त्विकं क्वचित् । नोपासीत परोऽनर्थः स्यात्तथो पासनकृतः । दर्भचर्मादयश्चातो देवता ह्यभिमानिनः । नह्यचेतनकं किञ्चित् फलदं स्यात् कदाचन । औषधादिषु चैतस्मात् देवा एव परप्रदाः । औषधादिस्थिता देवाः तेऽज्ञे दृष्टफलप्रदाः । ज्ञानिन्यदृष्टदाश्च स्युनदिवं किञ्चिदिष्यते ॥”.

If one meditates on one object assuming to be some other object, the purpose will not be served; on the other hand the purpose will cause will contrary effect. For instance if the servant is worshipped as the king then the effect will be come damaging. Therefore, if divinities who are imperfect are propitiated as the perfect *Brahman*, one will not only receive benefits but on the

contrary will fall in the obscure worlds ignorance. Therefore, none of the *Names* should be propitiated as anything other than as *Brahman*. Therefore inanimate, improper or those contrary to customary principles should never be propitiated. But the *दर्भ*, the sacred grass or the deer-skin, though inanimate are the presiding divinities officiating during performance of sacrifices. But the question if *दर्भ* and the deer-skin, though inanimate are sacred during performance of sacrifices why other gross objects are denied is not a legitimate question. The inanimate, gross objects by themselves do not *cause* the *effect* but the divinity presiding over those inanimate, gross objects, as in the case of medicines, not the inanimate, gross material used for making the medicine but the but the divinity presiding over those inanimate, gross material used. They provide direct empirical experience to the ignorant and direct empirical as well as indirect spiritual experiences.

“यथाज्ञास्यापि राज्ञस्तु भोजनं क्लृप्तमीष्यते | न त्वविज्ञाय राजानं ग्रामप्राप्तिः ततो भवेत् | एवं देवादृष्टफलं दद्युरज्ञस्य चाल्पतः | किञ्चित् ज्ञानकृतादृष्टात् तच्च नैवान्यथा भवेत् | अदृष्टाख्यं फलं यन्तु तत् ज्ञायैव न चान्यगं | तस्मादचेतनोपासां न कुर्यात् क्वापि कश्चन | न चासत्यां न चायोग्यां यदिच्छेदुत्तमं फलं | यदि नेच्छेत् तमो गंतुं यदि चेच्छेद्धरेः प्रियं | अथ कर्तव्यकारि च मुमुक्षुरथवा भवेत् | सोऽऽपीच्छेत हरेः | प्रीतिं नात्र कार्या विचारणा | उत्पुपासनलक्षणे | ॐ अभिमानिव्यपदेशस्तु विशेषानुगतिभ्यां ॐ | ॐवच्छेत् तत्रापि ॐ इति भगवद्धचनं | देवेषु चर्मादिनामानि संवादादेः | इति च देवतामीमांसायां | अचेतनासत्यायोग्यान्यनुपास्यानि अफलत्व विपर्ययाभ्यां इति संकर्षणसूत्रं ||”.

The one who receives audience of the King also receives the sumptuous meal thereafter, and making the king happy receives towns thereafter. Similarly without knowing the divinities presiding over medicine if one takes them such ignorant one is given little benefit. For those who know the divinities presiding over medicine for them is given cure, without their being conscious. Therefore, one should never even engage in untruthful, improper propitiation of the inanimate, gross material. If one does not desire to end up in obscure dark worlds and desires deliverance then performing actions as would please *the Supreme Being*, of this there are no doubts, thus has been mentioned in the treatise for *Upasana*. With the statements ‘ॐ अभिमानिव्यपदेशस्तु विशेषानुगतिभ्यां ॐ’ and ‘ॐ पयोऽबुवच्छेत् तत्रापि ॐ’ *Veda Vyasa* has clarified that in *चर्म* and other *Names* the role of the divinities presiding over them is, verily, indicated. The inanimate gross objects, therefore cannot, therefore, be deciding factors, *thus in Sankarshanasutra*.

“औषधयः संवदन्ते सेमेन सह राज्ञा | प्रवो ग्रावाणः सविता देव सुवतु धर्मणा | न ऋते त्वत् क्रियते किंचनारे | महामर्कं नघवन् चित्रमर्चः | नदेवानामति व्रतं शतात्मा च न जीवति | अनेहसो व ऊतयः सुऊतयो व ऊतयः ||”.

Vegetation thrives amidst stones let divine *Savita* endow the stones with righteous fruits. Indeed without your grace nothing is possible to be done, therefore propitiate this strange spectacle. Even if a person is alive for hundred years, he cannot be said to alive without divine grace. Let during the course the divinities be gracious towards us.

“द्यावापृथिवी जनयन्नभि व्रताऽऽपः | ओषधीर्वनितानि यज्ञिया | अन्तरिक्षं स्वाराप पुरुतये वशं देवासस्तन्वी नि
मामृजुः | अचेतनो चेतनेभ्यो दैवतेभ्यश्च चेतनाः | देवाः प्राणाश्च स प्राणो विष्णोरेवसदैव तु | स्वभावं च प्रवृत्तिं
च विकारं च समाप्नुयुः | कश्चित् भाव ऋते तेषां नैतैः स्याच्च कदाचन | अचेतनप्रवृत्तौ तु न दृष्टत्वादेव सर्वशः |
अदृष्टः दृष्टवत् ज्ञेयं यथाऽदृष्टानामपिपीलिकसर्पणं | एवं दृष्टानुसरेण चिदधर्धनमचेतनं || दुर्घटा शक्तिरपि हि
पिशाचानां हि दृश्यते | देवानां किमु किम्वेव परमस्य हरेः प्रभोः ||”.

Earth and the space, the sacrificial rites and rituals, the vegetation and the required sacred grass were created by the Lord. And to nurture them the clouds in the sky were provided to shower rains and purified the *forms*, thus evidencing the divine grace in operation. In the inanimate and the animate the divinities represent the consciousness, the divinities being the *Breath* and the *Breath* being verily *Vishnu* himself as the ever resurgent one. One’s inclinations, responses and the distortions would not be acceptable as evidence, since all of them are not inclusive. The response from the inanimate would not comprehensively be evident as the response from the animate would be. There is no direct decisive evidence to say that response from the inanimate would be self evident, Though the ants carrying the grains of rice are not seen, the movement of the grain of rice could provide the needed evidence, but would not prove that the grain of rice moves by itself even when one observes the ant carrying the grain of rice, even so in the case where observes inanimate objects moving the animate objects. The energy is difficult to be perceived by the lower forms of souls but why my Lord, should it be difficult in the case of divinities to perceive the supreme *Hari*, thus in *Brahmatarka*.

“हृदयज्ञो भगवत्तत्त्वज्ञः ऽ हृदयनात् हृदयं | दरं ब्रह्मेति शार्कराक्ष्या उपासते हृदयं ब्रह्मेत्यागुणयः इति श्रुतिः ||
कोलं पूगफलं प्रोक्तं कलं तांबूलपत्रकं | इत्यभिधानं | भूतानां भौतिकानां च मन्त्राहुतिगणस्य | अचेतनगणस्यास्य
कल्पको मित्रनामकः | प्राणा भूतानि मन्त्राद्याःचिदचित्वविभेदिनः | अचितां कल्पको मित्रः चितां वाष्वादयः स्मृताः |
इति वस्त तत्त्वे | सर्वमचेतन संकल्पते ||.

हृदयज्ञ means being aware of *the Supreme Being*. Since dwelling within the heart makes resurgent, therefore *the Supreme Being* is referred as हृदय. *Sharkaraksha* meditates stomach as *Brahman*, Aruni meditates heart as *Brahman*, thus in *scriptures*. कोलं does not mean berry fruit but spoken as betel nut and the betel leaf as कल. For the elements and the temporal creation, similarly for the मन्त्राऽ and the offerings made during sacrifices for all these inanimate objects, मित्र, the Sun, verily is the energizer. The *Breaths*, the elements, the मन्त्राऽ are distinct as the inanimate and the animate, मित्र, the *Sun* being the energizer for the inanimate and वायु, the *Breath* being the energizer for the animate, thus in *Vastutatva scripture*. Thus, the entire inanimate creation becomes resurgent.

“अस्थिर स्मरणं चित्तं स्थिर संस्मरणं स्मर | इति शब्दनिर्णये | वेदनं च ज्ञानमात्रं स्यात् विद्वत्त्वंतु विशेषतः | इति च
| मोक्षे यस्मिन् प्रवेशः स्यात् सा प्रतिष्ठा हि मुख्यतः | उपचारस्त्ववस्थानमिति शब्दविदो विदुः | इति च | देवा

मनुष्यतां प्राप्ता विज्ञेया देवमानुषाः | ध्यानं कुवन्त इव ते नैव स्युर्बहुभाषिणः | भूयुरर्थवतीं वाचं नानार्थो प्रायशो हि ते | इति पादमे | बलं ज्ञानबलं चैव बह्वं चेति द्विधा मतं | युक्तिज्ञानात् ज्ञानबलं तत् ज्ञानाधिकं मतं || इति तत्वसारे ||”.

The unstable memories constitute the Mind, recollection makes the Mind steady, thus in *Shabda Nirnaya*. Sensory influence provide only *Knowledge*, *Wisdom* is that which is provided by exceptional awareness. Those who enter the state of deliverance are primarily those who are primarily established in *Wisdom*. Etymologists know it as the manner of its usage. Those who are born human but becomes divine with *Wisdom* are देवमानुषाः; ever engaged in meditation they are not given to much conversation, speaking only meaningful words or speaking words which gives various meanings, thus in *Padma Purana*. Strength is two-fold – internal strength of *Wisdom* and strength gained from external sources. Superior than strength gained from external sources is the internal strength of *Wisdom*, which is additional *Knowledge*, thus in *Tatvasara*.

“अन्नं ज्ञानरासानं च बाह्यमन्नमिति द्विधा | ज्ञानानं ज्ञानानुबलतः श्रेष्ठं ज्ञानरतिर्हि तत् | यत् बाह्यां तु बलं तस्मात् बाह्यमन्नं विशिष्यते | आपश्च द्विविधाः प्रोक्ताः तृप्तिर्या ज्ञानतो रतेः | ता ज्ञेया अंतरा आपो बाह्यास्तु द्रवरूपकाः | अंतरान्नादांतरापो बह्वद् बाह्यस्तथा वराः | एवं तेजः प्रातिभाख्यं बाह्यं चेति द्विधा मतं | प्रातिभं ज्ञान तृप्तेश्च परं आकाश एव च || स्थिरा तु प्रतिभाऽतःस्थश्छिद्रमेव तु बाह्यगः | स्थिरा हि प्रतिभा श्रेष्ठा वञ्चलायाः स्मराभिदा | एकधैव स्मृतिः श्रेष्ठा आशाऽपरोक्षगृहात्मकं | श्रेष्ठं सुखं ततो मोक्षे प्रााख्यं परमं सुखं ||”.

Nourishment is two fold - nourishment as *Wisdom* and nourishment as *Knowledge*, sourced through external sources. *Nourishment* as *Wisdom* sourced internally is superior to nourishment as *Knowledge* sourced through external sources. *Nourishment* sourced through external sources is powerful, but more powerful is the nourishment that is within the external sources. *Water* is spoken as two fold nourishment - the nourishment that quenches thirst externally is great but the nourishment existing internally as moisture which satisfies as *Bliss* is superior. Therefore nourishment which satisfies as *Bliss* is superior to the nourishment which quenches thirst externally. Similarly *Fire* is spoken as two fold nourishment - the nourishment that becomes resurgent as *Wisdom* is superior to the nourishment that becomes resurgent as *Knowledge*. Similarly the Space that is stable internally is superior to the Space that exists as Sky externally. The memories stabilized internally through meditation are superior than the memories recollected externally. The supra-sensory *Wisdom* is superior to the memories stabilized internally through meditation. The *Bliss* experienced in the state of deliverance spoken as *Breath* is superior than the *Bliss* experienced in the state of meditation.

“उत्तरोत्तरमेतद्धि वाय्वंताभिमतं सदा | बाह्याद्भो बाह्यमन्नं च जायते ऽन्यत्तदन्यथा ऽ व्यक्तिरंतगर्तानां तु विपरीत क्रमथत् भवेत् | तथाऽपि मोक्षगं यस्मात् स्वभावो नित्य एव तु | अतः तस्मादापरोक्ष्यं कादाचित्यं हि जायते |

दृष्ट्यधीना स्मतिश्चेयं प्रतिभा स्मृति संभवा ॥ स्थैर्यमालंब्य तु चलमन्यथा नैव तिष्ठति | प्रतिभातश्च तृप्तिः स्यादतृप्तस्य तु का रतिः | तत एवं क्रमादेव वरिष्ठः प्राणजो गुण | इति च | योऽसौ प्राणः स प्राणेन परब्रह्मणा याति | स एष भगवान् प्राणं प्रत्यभीष्टं ददाति | प्राणश्च प्राणं इति श्रुतेः | प्राणो वायुः परमात्मानं च ज्ञानेन दर्शयन् ददाति ॥”.

As *Nourishment Vayu* and others have been shown as *Nourishment* to have become increasingly manifest externally over the others; internally in the reverse order. Even then in the case of the delivered ones their inclination is primarily ever the same, whereby the *Wisdom* becomes possible gradually as spiritual experience in ascending order. Only for one qualified for spiritual experience does meditation on the things in memory becomes possible. It is possible only with restrained mind and not becomes established with unrestrained mind. The luminous spiritual experience becomes cause for the *Bliss of Beatitude*, thus becoming superior as the attribute of *the Prime Breath*. *The Prime Breath* comes to be led by *the Supreme Brahman*. It is *the Supreme Brahman* who makes *the Prime Breath* resurgent. *By breath does the Prime Breath* is the scriptural statement. प्राण mean *the Breath* which provides enlightenment *Wisdom of the Supreme Brahman*.

Upanishad

“स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाऽऽचार्यं वाब्रह्मणं वा किञ्चित् भृशमिव प्रत्याह धिक् त्वास्तु इत्यैवैनमाहुः | पितृहा वै त्वैमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वैमसि आचार्यहा वै त्वैमसि ब्राह्मणा वै त्वैमसि इति ॥ अथ यद्यप्येनानुत्क्रान्त प्राणान् शूलेन समासं वृतिषं दहेत् नवैनं वूयुः पितृहाऽसीति न मातृहाऽऽसीति न भ्रातृहाऽऽसीति न स्वसृहाऽऽसीति नाचार्याहाऽऽसीति न ब्रह्मणाहाऽऽसीति ॥ प्राणो ह्यैवैतानि सर्वाणि भवति | स वा एष एवं पश्यन्नेवं मन्वान एव विजानन्नतिवादी भवति | तं चेद्ब्रूयुरतिवाद्यासीति आतिवाद्यस्मीत्येव ब्रूयात् | नापह्नुवीत् ॥”.

If one replies disparagingly to father or mother, or brother or sister or teacher of a man of wisdom, people say to you, *Shame on you*, since verily you will be the destroyer of your father, mother, brother, sister, teacher or a man of wisdom. And when life-breath departs from them, if one shoves them with stick till the entire body is burnt, people will not say to you that you the destroyer of your father, mother, brother, sister, teacher or a man of wisdom. For प्राण, the *Breath* verily is the refuge of them all. The one who perceives in this manner, thinks in this manner, understand in this manner becomes one who is competent communicator. When people say, *You are a competent communicator* then he should say, *Yes I am a competent communicator* and not deny.

Bhasya

“सर्वस्मादतीतमुत्तमं वददीयतिवादी ||”.

अतिवादी is one who who communicates best among all.

Upanishad

“एष तु आ अतिवदति यः सत्येनतिवदति | सोऽहं भगवः सत्येनातिवदानि इति | सत्यं त्वेव विजिज्ञासितव्यं इति | सत्यं भगवो विजिज्ञास इति |”.

He verily is a *competent communicator* who competently communicates सत्य, *the Prime Existence*. I, respected sir, verily would like to be competent to communicate सत्य, *the Prime Existence*. In that case one should desire to seek सत्य, *the Prime Existence*.

Bhasyha

“एष तु वा अतिवदतीति तु शब्दोऽर्थान्तरवाची | अस्ति भगवः प्राणात् भूयः इति प्रश्नो व्यतिहार्यः | यत्रानवसरोऽन्यत्र पदं तत्र प्रतिष्ठितं | यत्र प्रमाणं वाक्यं वा व्यतिहार्यं न संशयः || ॐ व्यतिहातो विशिषति हीतरवत् ॐ इति च भगवद्वचनं || अतिवादी प्राणवादी विष्णुवादी विशेषतः | स सत्यो भगवन् विष्णुर्यनिर्दापो नियामकः |”.

In एष तु वा अतिवदतीति the word तु is to suggest that there is some one other than प्राण, *the Prime Breath*. Therefore, the resplendent Lord, as सत्य, *the Prime Existence* should be known as the substantive competent communicator. If one evidence does not appear proper then there exists an alternative one, where the primary or the alternative do not become contradictory. And that evidence which appears proper should alone be used. *Vishnu* who as सत्य, *the Prime Existence*, as the stainless organisor, as प्राण, *the Prime Breath* should verily be known as the comprehensive competent communicator.

Upanishad

“यदा वै विजानति अथं सत्यं वदति | ना विजानन् सत्यं वदति | विजानन्नेव सत्यं वदति | विज्ञानं त्वेव विज्ञासितव्यं इति | विज्ञानं भगवो विजिज्ञास इति || यदा वै मनुतेऽथ विजानाति | नामत्वा विजानाति | मत्त्वैव विजानाति | मतिस्त्वेव विजिज्ञासितव्या इति | मतिं भगवो विजिज्ञास इति ||”.

Verily when one know then he speaks of सत्य, *the Prime Existence*; when one does not know then he does not speak of सत्य, *the Prime Existence*. Only one who is wise in *Wisdom* speaks of सत्य, *the Prime Existence*. Therefore one should desire to be wise in *Wisdom* of that which is to be known. I, respected sir, verily would like to be wise in *Wisdom* of that which is to be known.

Bhasya

“विशिष्टज्ञानरूपश्च सामान्यज्ञानरूपकः ॥”.

The *Supreme Being* becomes accessed as special spiritual *Wisdom* and conventional temporal Knowledge.

Upanishad

“यदा वै श्रद्धधात्यथ मनुते | नाश्रद्धधत् मनुते | श्रद्धधदेव मनुते | श्रद्धात्वेव विजिज्ञासितव्या इति | श्रद्धां भगवो विजिज्ञास इति ॥ यदा वै निस्तिष्ठथ श्रद्धदाति | नानितिष्ठन् श्रद्धदाति | निस्तिष्ठन्नेव विजिज्ञासितव्या इति | निष्ठां भगवो विजिज्ञास इति ॥”.

When one is receptive, one reflects ; one who is not receptive does not reflect. One who is receptive reflects. One should desire to be receptive. . *I, respected sir, verily would like to be receptive.* When one is unwavering then one is receptive ; when one is not unwavering then one is not receptive. One should desire to be unwavering. *I, respected sir, verily would like to know the unwavering.*

Bhashya

“नित्यश्रद्धास्वरूपश्च तथैव स्थैरस्वरूपकः ॥”.

The *Supreme Being* is, verily, of the form of receptivity as well as is unwavering.

Upanishad

“यदा वै करोत्यथ निस्तिष्ठति | नाकृत्वा निस्तिष्ठति | कृत्वैव निस्तिष्ठति | कृतिस्त्वेव विजिज्ञासितव्या इति | कृतिं भगवो विजिज्ञास इति ॥ यदा वै सुखं लभतेऽथ करोति | नासुखं लब्ध्वा करोति | सुखमेव लब्ध्वा करोति ॥ सुखमेव विजिज्ञासितव्या इति | सुखं भगवो विजिज्ञास इति ॥”.

When one performs actions then one is unwavering. Without performing actions one can not be unwavering. Only one who performs actions can be unwavering. One should desire to be unwavering.. *I, respected sir, verily would like to be unwavering.* When one is happy then one performs actions. When one is not happy then one does not perform actions. Only one who is happy can perform actions. One should desire to be happiness. *I, respected sir, verily would like to know the happiness.*

Bhashya

“स एव सर्व कर्ता च सुपूर्णानंदरूपकः ॥”.

The Supreme Being is, verily, the all performer and of the form of comprehensive attributes form of receptivity as well as is unwavering.

Upanishad

“ये वद् भूमा तत् सुखं | नाल्पे सुखमस्ति | भूमैव सुखं | भूमा त्वेव विजिज्ञासितव्य इति | भूमानं भगवो विजिज्ञास इति ॥”.

The one who is of infinite, he verily is one who is joyous. The one who is finite, he verily is not the joyous. Only infinite is joyous. One should desire to understand the infinite. *I, respected sir, verily would like to know the infinite.*

Bhashya

“स च सर्वगुणैः पूर्णो भूमेत्युच्चार्यते ततः ॥”

He, *the Supreme Being*, verily, being endowed with entirety of attributes is the *Infinite*.

Upanishad

“यत्र नान्यत् पश्यति नान्यत् श्रुणोति नान्यत् विजानति स भूमा | अथ यत्रान्यत् पश्यत्यन्यत् श्रुणोत्यन्यत् विजानति तदल्पं | यो वै भूमा तदमृतं | अथ यदल्पं तन्मर्त्यम् | स भगवः कस्मिन् प्रतिष्ठित इति | स्वे महिम्बि तादि वान महिम्नि इति ॥ गोअश्वमिह महिमेत्याचक्षते | हस्तिहिरण्यं दास भार्यं क्षेत्राण्यायतानि इति | नाहमेवं ब्रवीमि इति होवाच | अन्योऽह्यस्मिन् प्रतिष्ठित इति ॥”.

Where nothing else is perceived, nothing else is heard, nothing else is known, that verily is the Infinite. Where one perceives something else, hears something else, knows somethings else, that verily is the finite. The Infinite verily is same as the immortal; the finite is same as the mortal. *Respected sir, on what is the Infinite is established? On its own greatness or not on its own greatness? Here om earth people call cows and horses, elephants and gol, slaves and wives, lands and houses as greatness. I do not speak thus, since in that case some thing else is esyablished on something else.*

Bhashya

“यदधीनं विना नान्यत् किञ्चिदस्ति कुतश्चन | स भूमोक्तोऽतिपूर्णत्वादल्पमुदीतत्ये ॥”.

Where without his control nothing else exists, that one, endowed with entirety of attributes is known as भूमा, the Infinite and also the rest are finite.

Upanishad

“स एवाधास्तात् | स उपरिष्वात् | स पश्चात् | स पुरस्तात् | स दक्षिणतः | स उत्तरतः | स एवेदं सर्वं इति || अथतोऽहंकारादेशः एव | अहमेवाधास्तात् | अहममुपरिष्ठात् | अहं पश्चात् | अहं पुरस्तात् | अहं दक्षिणतः | अहमुत्तरतः | अहमेवेदं सर्वं इति || अथात् आत्मादेश एव | आत्मैवाधस्तात् | आत्मोपतिष्ठात् | आत्मा पश्चात् | आत्मा दक्षिणतः | आत्मोत्तरतः | आत्मैवेदं सर्वं इति || स वा एष एवं पश्यन्नेवं मन्वानं एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानंदः | स स्वराद् भवति | तस्य सर्वेषु लोकेषु कामचारो भवति | तेषां सर्वेषु लोकेष्वकामचारो भवति इति ||”.

That (the Supreme Being) is below. That is below. That is above. That is behind. That is in the front. That is to the south. That is to the north. It is indeed all this. Now, the instructions in regard to the Self. अहं, the Self-sence is below. अहं, the Self-sence is above. अहं, the Self-sence is behind. अहं, the Self-sence is in the front. अहं, the Self-sence is to the south. अहं, the Self-sence is to the north. अहं, the Self-sence is all this. Now the next unstructions in regard to the Self. The Self indeed is below. The Self indeed is above. The Self indeed is above. The Self indeed is behind. The Self indeed is in the front. The Self indeed is to the south. The Self indeed is to the north. The Self indeed is indeed all this. Verily the one who perceives this, reflects on this, understans this, he has pleasure in Self, he has delight in the Self, he becomes fulfilled, he is communion with the Self, he is Blissful in the Self, moves findependently in all the worlds, On the other hand, those who think differently are dependent on others, they have perishable worlds, not move independently in the worlds.

Bhashya

“स सर्वगुणसंपूर्णः सर्वदेशेषु सर्वदा | स्वतन्त्रः सर्ववस्तूनि तदधीनानि सर्वशः | पीर्णत्वात् सुखरूपोऽसौ सर्वकर्ता सुखत्वतः | कर्तृत्वात् सुस्थिरश्चाऽसौ स्थिरत्वादास्तिकस्तथा | अस्तिकत्वाच्च मन्तासौ विज्ञाता च ततो हरिः | ज्ञातृत्वाच्च स निर्दोषः सर्वस्यापि नियामकः || भूमा नारायणाख्यः स्यात् स विवहंकृतिः स्मृतः | आकार्योऽहमिति ह्येष ततोऽहंकार उच्यते || जीवस्तस्त्वनिरुद्धो यः सोऽहंकारइतीरितः | सेऽप्यणुत्वेपि संव्यापी परमेश्वर्ययोगतः | यथा वातनौ विष्णौ मार्कण्डेयेन धीमता | प्रविश्य नान्तोऽधिगत एवं व्याप्तो हरिः परः || अणुरूपोऽपि भगवान् वासुदेवः परो विभुः | आत्मेत्युक्तः स च व्यापी न च भेदो हरौ क्वचित् || इति परमसारे || भूमप्रसादं विना नाल्पे सुखमस्ति || मर्त्यं च पूर्वं | अल्पाऽपि ह्यमृता देवी श्रीः पूर्णातिप्रियत्वतः | इति च || स्वो भगवान् | सोऽस्य प्रत्यक्षतः आज्ञापयिताभवतीति स्वराद् ||”.

He endowed with entirety of attributes pervading the entire place in fullness, independent, with all these things under his complete control, being complete he is of the form of pleasure, performing all deeds with contentment, well established in performance of all actions, being righteousl attuned in that established state, being reflective in that established state Hari is endowed with *Wisdom*. Being wise in *Wisdom* he is immaculate, all pervading controller. As *Narayana* he is infinite, is in action known as अहं, in *form* he is spoken as the *self*, posited in beings he comes to be spoken as अहंकार, the ego sense, even in the minutest *form* he he is immanent with all his supreme resplendence, even as observed in his child-form by the supremely intelligent sage *Markandeya* when entering him he saw no end to his reach, supreme *Hari* having pervaded the entirety, even though in minute form resplendent Lord *Vasudeva* was great pervador, spoken as the आत्म, the *Self*, he is all pervador, there being no difference of distinction at all in any *forms* of *Hari*, thus in *Paramasara*. Without divine grace from the Infinite *Supreme Being*, there can never be any happiness for the finite. Earlier there will be death (of the body) and though junior, being entirely dear to the *Supreme Being*, *Sri* is immortal. Since he is *Independent*, *Hari* is spoken as स्व, the *Self*. One becomes self-luminous by his directly experienced command.

Upanishad

“तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राणः | आत्मत अशा | आत्मतः स्मरः | आत्मतः आकाशः | आत्मतः तेजः | आत्मतः आपः | आत्मत अविर्भावतिरोभावौ | आत्मतो अन्नं | आत्मतो बलं | आत्मतो विज्ञानं | आत्मतो ध्यानं | आत्मतः चित्तं | आत्मतः संकल्पः | आत्मतो मनः | आत्मतो वाग् | आत्मतो नाम | आत्मतो मन्त्राः | आत्मतः कर्माणि | आत्मतः एवेदं सर्वमिति ||”.

For him who sees this, who reflects on this, who understands this, *the Prime Breath* springs from the *Self*, hope from the *Self*, memory from the *Self*, space from the *Self*, fire from the *Self*, water from the *Self*, ppearance and disappearance from the *Self*, nourishment from the *Self*, strength from the *Self*, understanding from the *Self*, meditation from the *Self*, determination from the *Self*, mind from the *Self*, soeoch from the *Self*, name from the *Self*, hymns from the *Self*, performance of actions from the *Self*, indeed al this world from the *Self*,

“तदेष श्लोकः | न पश्यो मृत्युं पश्यति | न रोगं नोत दुःखतां | सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः इति | स एकधा भस्वति त्रिधा भवति पञ्चधा | सप्तधा नवधा चैव पनस्वेकादशः स्मृतः | शतं च दश चैकश्च सहस्राणि च विंशति | आहारशुद्धौ सत्वशुद्धिः सत्व शुद्धौ ध्रुवा स्मृतिः | स्मृतिलंभे सर्वग्रन्थीनां विप्रमोक्षः || तस्मैमृदितकषामाय तमसः पारं दर्शयति देवर्षये नारदाय भगवान् सनत्कुमारः | तं स्कन्द इत्याक्षते | तं स्कन्द इत्याक्षते ||”.

On this here are some of the verses – He who perceives this see no death, not sickness nor sorrow. He who perceives this sees every thing, obtains every thing and in every place. He who

is one becomes three-fold, five-fold, seven-fold, and also nine-fold enhanced. Then again is spoken as the eleven-fold, hundred and eleven-fold, thousand –fold. When nourishments is pure the essence is pure, when essence is pure memory is well-established, when memory is well-established there is deliverance from all shackles. To such one whose stains are wiped, to *Narada* the resplendent *Sanatkumar* shows the shore beyond obscurity, Him they refer as the *Skanda*, they refer him as *Skanda*.

Bhashya

“आत्मतः प्राण आत्मत आशेत्यादि मुक्तः सन् प्राणादिनां सृष्ट्यादिं पश्यतीत्यर्थः | सर्वं हि पश्य पश्यतीति वाक्यशेषात् | पश्य इति द्रष्टा | यदा पश्यः पश्यते रुक्मवर्णं इति श्रुतेः | भूमोपासनयोग्यस्तु साक्षात् ब्रह्मैव मुख्यतः | स तद्विद्याबलेनैव विष्णुना रतिमाप्नुयात् | तेनैव क्रीडते नित्यं स्त्रीरूपो मिथुनी भवेत् | तदानन्दः स एवास्य राजा भवति नापरः | पश्यत् च प्राणसृष्ट्याद्यं ये तदन्य उपासकाः | ते यथयोग्यमाप्स्यन्ति फलं मुक्तौ न संशयः || इति परमतत्वे ||”.

In saying ‘आत्मतः प्राण आत्मत आशा’ etc the suggestion is made that the delivered one perceives all the creations like प्राण, the *Breath* etc. The perceiver see every thing - ‘सर्वं हि पश्य पश्यति’ thus having been specially mentioned. the one who sees is the Perceiver. “यदा पश्यः पश्यते रुक्मवर्णं” when the the perceiver sees the goden-formed one thus having been mentioned in scripture. The one who is qualified to propitiate the *Infinite*, verily is the four-faced *Brahma* lone, who through his strength of *Wisdom* he is capable of endearing himself with *Vishnu*, becoming in communion (to *Vishnu*’s male energy) as the form of female energy, therupon making him the orgabizer, and no one else. Those engaged in propitiation perceives प्राण, the *Breath* etc. as the ones created they obtain with no doubts at all in the state of deliverance the appropriate fruits, *thus in Paramatatva scripture*.

“न च भूमान भगवो विजिज्ञास इति पृष्टः सन् भूमो लक्षणं स एवाधस्तात् स उपरिष्ठात् इत्यादिना पूर्णत्वं भगवतोऽन्यस्याहंकारस्योपदिशशीति युज्यते | न चाहंकारस्य पूर्णत्वमस्ति | न च मुख्येः पूर्णत्वे यज्यमाने उपचरितं युज्यते | न चाहंकारस्य काचित् प्रस्तुतिः | अथशब्दस्तु रूपांतरापेक्षया युज्यते | अतः शब्दः तत्प्रसादादिति ||”.

It would not be proper to say that in reply to *Narada*’s request to be enlightened of the Infinite respected *Sanatkumar* spoke to him of the individual qualifying marks of the Lord. Because there can never be completeness for his form. Since he is all pervading and all enveloping the creation, any particular *form* includes the entirety of all his attributes would not be correct. Since for the individual *form* there can never be fullness, For one who is all-pervading and all-enveloping there can never ever be perimeters. Here the individual *form* is not referred. The word अथ suggests verily the difference of the individual form the Infinite form of *the Supreme Being* and अतः suggestsd his grace as reward.

“आत्मरतिः स्वराडित्यादि यो ब्रह्माणं विदधाति पूर्वं इति ब्रह्मणः उत्पत्तिप्रसिद्धेः स्वयं भूरात्मभूरित्यादिष्वत्मशब्दः स्वयं शब्दश्च यथा विष्णुवाची तद्वदेवात्राप्यात्मशब्दो विष्णुवाच्येव ॥”.

In आत्मरतिः स्वराट् the words आत्मरतिः and स्वराट् the words स्व, आत्मा are in reference to *Vishnu, the Supreme Being* being the creator and therefore, the four-faced *Brahma* come to be known as one born of स्व - स्वयंभू, and Independent oraganisor - स्वराट्. Similarly, आत्मरति means one who revels in the proximity of *the Supreme Being*.

“न च मुक्तेभ्यः प्राणादिकमुत्पद्यते | ॐ जगद्व्यापार वर्जं ॐ इति निर्णीत्वात् भगवता | आत्मत एष प्राणो जायते इत्यावधारणात् न भगवतोऽन्यस्मात् प्राणो जायते | आत्मेति मुख्यतो विष्णुः तदन्ये तूपचारतः | तथैव स्व इति प्रोक्तः तस्मात् ब्रह्मात्मभूः स्व भूः | इति स्कान्दे ॥ इदं नामाऽतिसामीप्यात् सर्वं पूर्णगुणत्वतः | भूमाऽहमात्मेति हरिः त्रिविधोऽपि सर्वदा ॥ इति विश्वनिर्णये ॥ स्त्रीगुणाः पुंगुणाश्चैव नपुंसकगुणा अपि | यदधीना व्यत्ययः स्यात् लिंगानां तत्र सर्वशः | कः किं कं तत् सर्वमात्माऽदितिर्देवादयस्ततः ॥ इति लिंगनिर्णये ॥”.

From the delivered ones the Breaths do not come to be. Leaving the creative activity all other desires are possible to be fulfilled, thus has the resplendent Lord *Veda Vyasa* has mentioned (in *Brahmasutra*). आत्मत एष प्राणो जायते - from *the Supreme Self* alone this *Breath* comes to be. *The Supreme Self* primarily is *Vishnu*, all others are not the *prime movers*. Thus having been declared, *Brahma* is born of आत्मा, the स्वः, thus in *Skanda Purana*. This one designated as *Name* with entirety of attributes, being closest to the *Jiva*, is said to be सर्वं always in the three-fold manner as the *Infinite*, the *Self*, *Hari*, thus in *Vishvanirnaya scripture*. Those in whom the masculine, feminine and the neutral attributes are found in them there always exists difference. The divinities designated as कः, किं, कं, all these divinities appear, verily as the *Self*, thus in *Linga nirnaya scripture*.

“गुरोर्विद्याहृतिर्या तु स आहार इति स्मृतः | तच्छुद्धौ ज्ञानशुद्धिः स्यात् ज्ञानशुद्धौ स्थि स्मृतिः ॥ स्मृतिस्थैर्यत्वापरोक्षं हरेर्मोक्षस्ततो भवेत् ॥ इति साधननिर्णये ॥”.

Wisdom accessed from the Preceptor is referred as nourishment. If the nourishment is pure then the *Knowledge* accessed becomes pure; if the *Knowledge* is pure then the mind becomes stabilized, if the mind is stabilized then the supra-sensory enlightenment becomes accessed and by the grace of *Hari* one becomes delivered, thus in *Sadhana nirnaya scripture*.

॥ इति श्री मदानन्दतीर्थ भगवत्पाद विरचिते श्री छान्दोग्योपनिष भाष्ये सप्तमोऽध्यायः ॥

**Thus ends the Commentary of Sri Anandtirtha (Madhvacharya)
on the seventh chapter of Chandogya Upanishad,**

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// अथ अष्टमो अध्यायः //

प्रथम खण्डः

First Section

Thus begins the Eighth Chapter.

Upanishad

“ॐ अथ यदिमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म | दहरोऽस्मिन्नंतराकाशः | तस्मिन् यदन्तः तदन्वेष्टव्यं | तद्वाव विजिज्ञासितव्यं इति ||”.

Aum! Now here in this city of *Brahman* is an abode, a small flower, within which there is a space. What is within that space should be sought, for that assuredly is what one should desire to understand.

Bhashya

“यदिमस्मिन् ब्रह्मपुर इति ब्रह्मपुरशब्देन ब्रह्माख्यं पुरं पूर्णत्वात् पुरमिति परं ब्रह्म ब्रह्मणः पुरमिति शरीरं चोभयं विक्षितं || प्राप्तोऽवध्यं ब्रह्मपुरं राजेव निवसाव्यहं | अस्मिंश्चेद्यदिदं ब्रह्मपुरे सर्वं समाहितम् || यदैतं जराऽवाप्नोति प्रध्वंसते वा किं ततोऽति शिष्यते इति | स ब्रूयात् नास्य जरयैतत् जीर्यति न वधेनास्य हन्यते | एतत् सत्यं ब्रह्मपुरं | अस्मिन् कामाः समाहिताः | श्रुत्वा आत्माऽपहतपाप्मा विजरो विद्युत्युः इति वाक्यविशेषात् भगवद्वचनाच्च ब्रह्मपुर शब्देन परं ब्रह्मोच्यते इत्यवसीयते | यत् पुण्डरीकं परमध्यसंस्थं | यदिदं शरीरं तदेतादाद्यां ब्रह्मसदनं इत्यादेः शरीरं च || यद्वैतत् ब्रह्मतीदं वाव तादयोऽयं बहिर्धा पुरुषादाकाशः | यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति | इत्यादिना परब्रह्मण्येव च हृदयं स्थितं ||”.

यदिमस्मिन् ब्रह्मपुरे saying thus, ब्रह्मपुर is the dwelling place of the supreme *Brahman*. Since it is पूर्ण complete it is spoken as *Brahman* in entirety of attributes. Both as the dwelling place of *Brahman* and as the human body, this has been ब्रह्मपुर is clarified. Having possessed this immutable ब्रह्मपुर one lives like a king. In this immutable ब्रह्मपुर everything becomes integrated. When one's body becomes sick, decays and becomes destroyed, what does remain, when thus asked, the teacher replied then सत्य, *the Prime Existence* does not become sick, decay or become destroyed. This is the city of *Brahman*, in it all the desires, become integrated. This, *the Self* is untouched by taints, sickness or death, With statements of the resplendent *Veda Vyasa*, the word ब्रह्मपुर the supreme dwelling place is suggested, which as a small flower exists in the city, the Body, the human body being the dwelling place of *Brahman*, etc. That which as *Brahman* exists in the external

world that, verily is the Space designated as *Purusha*; in which all the beings take refuge as *Self* is perceived etc, by such statements it is declared that by the Supreme Being alone the heart comes to established.

Upanishad

“तं चेद्भूयु यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यं | इति | स ब्रूयात् यावान्वा अयमाकाशः तावानेपोऽर्तेदय आकाशः | उभे अस्मिन् द्यावापृथिवी अंतरेव समाहिते | उभवाग्निश्च वायुश्च सूतो चन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्यैहास्ति यच्च नास्ति सर्वं तदस्मिन् समहितं इति ||”.

If any one should ask with regard to this ब्रह्मपुर, the city of *Brahman*, the abode and the small lotus flower and the space within that, then what should one seek and assuredly what should one desire to understand, then one should reply (that should seek and understand) as much as the space stretches within the heart, within which heaven and the earth, fire and the air, Sun and the Moon, lightening and the stars, whatever there exists or exists and every thing is established therein.

Bhashya

“दहरोऽस्मिन्नन्तराकाशः तस्मिन् यदंतः तदन्वेष्टव्यं, दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते इत्थंकाश शब्देन भूताकाशो विक्षितः | किं तदत्र विद्यते इत्यस्यायं परिहारः अस्मिन् भूताकाशे परब्रह्माख्य आकाशो विद्यते | आ समन्तात् काशनात् आकाशः | आ समन्तात् कं अश्नातीति वा | अस्मिन् कामाः समहिताः इति वक्यशेषात् आ समन्तात् कामान् अश्नातीति वा | स च यावान् बहिः परमात्मा व्याप्तोऽस्ति तावानेव विद्यते गुणतः | पूर्णगुणत्वात् | अल्पपरिमाणस्यपि महत् परिमाणत्वं च युज्यते | अचिंत्यशक्तित्वात् | यस्मिन् विरुद्धगतयोऽप्यनिशं पतन्ति विद्यादयो विविध शक्तय अनुपूर्व्या इति वचनात् | अनुपूर्व्येति श्रुतिप्रमाणादित्यर्थः | अनुपूर्वी श्रुतिर्वेद आम्नायश्चेति कथ्यते | इत्यभिधानात् | अन्यथाऽनिशमित्युक्तिविरोधात् ||”.

In this dwelling place there a small place, what exists therein that is to sought. When inquired, *You say that it is a small place, what could be there that is to sought?* the suitable reply was given, *Therein exists the space of the supreme Brahman.* Since the Supreme Being is luminous he is known as the sky, Space. Or since it has been further clarified that he revels in entirety of attributes therefore he is the sky, the Space. He is referred as the sky, Space, since he enjoys all the desires sought. Even as there exists the sky, Space outside, there also exists *the Supreme Being* with entirety of his attributes in the Space inside in the heart. Both these *forms* are endowed with limitless attributes, which are inseparable, both in its finite and infinite forms, because of his unimaginable attributes. If words appear to have been used to suggest different

intent in different places in different context, all they should be interpreted as all-inclusive in the entirety of attributes of *the Supreme Being*.

“एष म आत्माऽतहृदयेऽणीयान् वैहेर्वा एष म आत्मांतर्हृदये ज्यायान् पृथिव्याः इति हृदयस्थस्यैवाणुत्वमहतोक्तेश्च | गुणाः श्रुताः सुविरुद्धाश्च देवे संत्यश्रुता अपि नैवात्र शंका | चिन्त्या अचिन्त्याश्च तथैव दोषाः श्रुताश्च नाज्ञैर्हि तथा प्रतीताः || इति श्रुतिः | सुविरुद्धा अश्रुताश्च गुणाः संत्येव सर्वशः | दोषाः केऽपि न संत्येव श्रुता अपि तु सर्वशः || इति गारुडे ||”.

The Supreme Being who dwells within my heart is smaller than the grain of barley. *The Supreme Being* who dwells within my heart is greater than the earth, says the scripture. Therefore the forms of *the Supreme Being* are required to be balanced as transcending both as the smaller and the greater, with unimaginable attributes. Of this there are no misgivings. Even if some scriptures appear to have spoken of some imaginary or unimaginable defects in *the Supreme Being* there exists in truth no defects exist in him. without understanding the mystical suggestion of the *vedic* hymns if the ignorant ones assume defects to exist in *the Supreme Being* but for the man who is wise in *Wisdom* no defects ever exist in him.

“किं तदत्र विद्यते इति पृष्टत्वात् हृदगत आकाशो हृदय शब्देनोच्यते | हृदयनात् | तस्मिन् हृदयाख्य आकाशे ब्रह्माख्य आकाशो विद्यते इत्यर्थः | अन्यथा कथंभूताकाशस्य दहरस्य बहिराकाशत्वं? दहरोऽस्मिन्नन्तराकाश इति च पूर्वोक्ताकाशस्य दहरत्वमुक्तं | उत्तरस्य तु यावान्वा अयमाकाश इत्यनंतपरिमाणत्वं | अतो ब्रह्मकाश एवोत्तरः |”.

What does exist therein the Space spoken as the heart thus questioned, therein the heart, in the elemental Space *the Supreme Being* exists, that is what is meant by the words. Therefore, only that which is within the Space in the heart should be spoken not what is in the heart. Therefore, *within the Space in the heart* is spoken and *not within the heart*. Therefore the vast *Space in the heart* is spoken not the elemental Space in the heart, therefore the *Space of the Supreme Being* is spoken, this is the meaning.

“पूर्वोक्ताकाशस्याभूतकाशत्वे तस्मिन् यदन्तः तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यं | तात्रापि दहरं गगनं विशोकःतस्मिन् यदन्तः तदुपासितव्यं | सहस्रशीर्षं देवं इत्यादि कथं युज्यते | नहिभगवदंतस्थिसमेवान्यत् किञ्चित् विजिज्ञासितव्यं | तद्वाव इत्यवधारणाच्च ||”.

The word आकाश used earlier in different places should be understood knowing the essential meaning in the context where it is used. In the space of the heart the one who exists without sorrow should be propitiated should be understood. Otherwise how would one grasp the divinity described as having thousands of heads? In that case those others who exist in the resplendent one would not be known at all, it having been declared those existing within him need to be understood.

“उत्तरस्यापरब्रह्मत्वे च सर्वाधारत्वं नास्य जरयैतत् जीर्यति न वधेनास्य हन्यते एतत् सत्यं ब्रह्मपुरं अस्मिन् कामाः समाहिताः एष आत्माऽपहतपाप्मा इत्योद न युज्यते ॥”.

If the divine principle mentioned earlier is similar than the elemental Sky refereed later then the statements that it does not age with old age, not destroyed even when damaged, this verily is the abode of Brahman, where all desires become converged, this is the Self with no taints - will all nt be substantiated.

“किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यं इत्यस्य य एषोऽतर्हृदय आकाशः इत्येव परिहारः | न तु उभे अस्मिन् द्यावापृथिवी इत्यादि | तत्तु विजिज्ञासिव्यत्वे हेतुत्वेन सामर्थ्यकथनमेव | न हि द्यावापृथिव्यादेरेव विजिज्ञासिस्तात्वं | तमेवैकं जानथ आत्मानमन्या वाचो विमुंचथ इति हि श्रुतिः ॥”.

To the question, *what exists there that is to be understood?* the response is, *That which exists within the Space of the heart*, not both space and the earth. The purpose is to show that it has the capacity to create both space and the earth and not that it should be known as both space and the earth. Knowing that *Self* be detached from all else, *thus in scriptures*.

“उभे अस्मिन् द्यावापृथिवी इत्याद्युभशब्दो मुक्तमुक्तराशिव्यपेक्षया | यच्चस्येहास्ति यच्च नास्ति इति वाक्यक्षेषात् | अस्य इति संसारिणः | न हि संसारिणो मुक्त उपकारकाः | यदस्य नो पकारकं त् तस्य नास्तीत्युच्यतेऽन्यस्य सत्वेऽपि | यथा वित्तिदि ॥”.

When it is said that *the Supreme Being* dwells on both sides as Space and earth - “उभे अस्मिन् द्यावापृथिवी it is to suggested that as Space and earth the presiding divinities dwell on both sides, since at the end of the sentence special reference is made to what he has in possession and what is not. अस्य means the one who is in the primordial world, not the delivered ones, they being of no assistance to the ones in the primordial world, That which is of no assistance is as good as not being of any assistance, like wealth which is not of assistance though is possessed.

Upanishad

“स चेत् ब्रूयुः अस्मिन् चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामाः यदैतत् जराऽवाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यते इति | स ब्रूयात् नास्य जरयैतत् जीर्यति | न वधेनास्य हन्यते | एतत् सत्यं ब्रह्मपुरं | अस्मिन् कामाः समाहिताः | एष आत्मापहतपाप्मा विजरो विर्मृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवंति ॥”.

If they should say to him, *with regard to this city of Brahman is contained all, all beings and all desires then what is left of it when old age overtakes and it perishes?* then one should respond saying, *It does not age with old age, it is not killed when the body is killed. That is सत्य, the Prime*

Existence, the city of Brahman, In it desires are converged, It is the Self, free from stains, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is सत्य, the Prime Existence, whose thought is सत्य, the Prime Existence. For even as here o earth follow in obedience the command of whatever they desire, be it a realm or a pasture on which the live dependent.

“तत् यथेह कर्मजितो लोकः क्षीयते एवमेवावमुत्र पुण्यजितो लोकः क्षीयते | तद्य इहात्मानमनुविद्य ब्रजन्त्यतान् च सत्यान् कामान् | तेषां सर्वेषु लोकेष्व कामचारो भवति | अथ य इहात्मानमनुविद्यब्रजन्तेत्यान् च सत्यान् कामान् तेषां सर्वेषु लोकेषु कामचारो भवति ||”.

Even as here in the world won by performance of (empirical) actions perishes even so there in the heavens the world won by performance of (meritorious) actions perishes. Those who depart from here without having realized the *Self* and the real desires, they are deprived of the real desires. Those who depart from here having realized the *Self* and the real desires, they are profited of the real desires.

Bhashya

“यथायोग्यमेवैनं भगवतं प्रजा मुक्ता अन्वाविशन्ति तच्छासनानुसारेण ऽ यं यं कामं कामयते तं तमास्मादेवोपजीवन्ति || तदविदुषां पुण्यानि क्षयिष्णुफलान्येव भवति | एतांश्च सत्यान् कामान् भगवदीयान् || बृहात्वात् पूर्णकामत्वात् विष्णुर्ब्रह्मपुराभिदः | तस्मिन् तस्य पुरं देहः तस्मिन् हृदयमास्थितं | हृदयाकाशगो विष्णुः तस्मिन् सर्वमिदं स्थितं | स सत्यकामो भगवान् यदिष्वं तस्य तत् भवेत् | तस्मिन् समाहिताः कामाः सत्याः पुंसामपि ध्रुवं | तस्यैव ह्यनुसारेण सत्यत्वं नान्यथा क्वचित् ||”.

यथायोग्यमेवैनं means the delivered souls attain proximity with *the Resplendent One*, according their individual eligibility, receiving and enjoying from the divinities whatever desires they had desired. They loose their energy as the merits of the enlightened ones loose their vitality, they being the real desires given by *the Resplendent One*. Being effulgent as the all-pervading and all-enveloping and as the one endowed with entirety of attributes, *Vishnu* dwells within the effulgent city, therein in the city within the human body, established in the heart. The heart is the Space is *Vishnu* wherein everything is established. *The Resplendent One* is the real desire, this entire creation being his effulgence, in which are all the real desires are eternally converged. In accordance with them alone are the real desires become manifest, not otherwise.

Upanishad

“स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुपतिष्ठन्ति | तेन पितृलोकेन संपन्नो महीयते | अथ यदि मातृलोककामो भवति संकल्पदेवास्य मातरः समुपतिष्ठन्ति | तेन मातृ लोकेन संपन्नो महीयते | अथ यदि

भ्रातृलोककामो भवति संकल्पदेवास्य भ्रातरः समुत्तिष्ठन्ति | तेन भ्रातृ लोकेन संपन्नो महीयते | अथ यदि स्वसृलोककामो भवति संकल्पदेवास्य स्वसारः समुत्तिष्ठन्ति | तेन स्वसृलोकेन संपन्नो महीयते | अथ यदि सखिलोककामो भवति संकल्पदेवास्य सखाय समुत्तिष्ठन्ति | तेन सखिलोकेन संपन्नो महीयते | अथ यदि गन्धमाल्यलोककामो भवति संकल्पदेवास्य गन्धमाल्ये समुत्तिष्ठन्ति | तेन गन्धमाल्यलोकेन संपन्नो महीयते | अथ यदि यद्यान्नपानलोककामो भवति संकल्पदेवास्यान्नपाने समुत्तिष्ठन्ति | तेनान्नपानलोकेन संपन्नो महीयते | अथ यदि गवादित्रलोककामो भवति संकल्पदेवास्य गीतवादित्रे समुत्तिष्ठन्ति | तेन गीतवादित्रलोकेन संपन्नो महीयते | अथ यदि स्त्रिलोककामो भवति संकल्पदेवास्य स्त्रियः समुत्तिष्ठन्ति | तेन स्त्रीलोकेन संपन्नो महीयते | यं यमंतमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पादेव समुत्तिष्ठति | तेन संपन्नो महीयते ||”.

If he desires the world of ancestors by his very thought the ancestors will rise and possessed of the world of ancestors he will be happy. If he desires the world of mothers by his very thought the mothers will rise and possessed of the world of mothers he will be happy. If he desires the world of brothers by his very thought the brothers will rise and possessed of the world of brothers he will be happy. If he desires the world of sisters by his very thought the sisters will rise and possessed of the world of sisters he will be happy. If he desires the world of friends by his very thought the friends will rise and possessed of the world of friends he will be happy. If he desires the world of perfumes and flowers by his very thought the perfumes and flowers will rise and possessed of the world of perfumes and flowers he will be happy. If he desires the world of food and drink by his very thought food and drink will rise and possessed of the world of food and drink he will be happy. If he desires the world of song as music by his very thought song and music will rise and possessed of the world of song and music he will be happy. If he desires the world of women by his very thought women will rise and possessed of the world of women he will be happy. Whatever object he desires by his very thought it will rise and possessed of that object he will be happy.

Bhashya

“यथा विम्बानुसरेण प्रतिविम्ब प्रकाशकनं |”.

Just as the Original so does the reflection becomes illumined.

Upanishad

“त इमे सत्याः कामाः अनृतापिधाना | तेहां सत्यानां सतामनृतपिधानं | यसे यो ह्यस्यतः प्रैति न तमिह दर्शनाय लभते || अथ ये चास्येह जीवा ये च प्रेता यच्चन्यदिच्छान् न लभते सर्वे तदत्र गत्वा विन्दते | अत्र ह्यस्येते सत्या कामाः | तद्यथाऽपि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरंतो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छंत्य

एवं ब्रह्मलोकं न विन्दति | अनृतेहि हि प्रम्यूढाः | स वा एष आत्मा हृदि | तस्यैतदेतदेव निरुक्तं हृदयं इति | तस्मात् हृदयं | अहरर्वा एवं वित् स्वर्गं लोकमेति ||”.

These real desires are covered by what are not real desires. Though the desires are real they are covered with what is not real. Therefore, the one who desires to see the real on departure one is not able to the same. Those who are alive or have departed, whatever they have desired but attained, all those will be found, when one goes there (within one's self), for there verily are the true desires or the desires covered by what I but trye desires. Even as one who does not know, walks over the field where the golden treasure is concealed and do not find, even so all creatures here wander day after day in this ब्रह्मपुरि and yet do not find it, for they are concealed by what is not the real. Verily this *Self* is within the heart, which is etymologically explained as *This one is in the heart, therefore it is the Heart*. He who is wise in *Wisdom* of this goes from day after day in to the heavenly world.

Bhashya

“तस्माद्ये ये मुक्तियोग्याः स्युः तपसां कामाः पुराऽपि तु | सत्या सन्तः तदज्ञानात् न दृश्यन्ते तथाग्रिलाः | ज्ञानमनृतं प्रोक्तं ऋ गतामिति धातुतः | तस्मात् द्रष्टुं यदिष्टं स्यात् तद्वृष्टिनियमो न तु | अमुक्तस्य हरेर्लोकं मुक्तो गत्वा हि पश्यति | अज्ञत्वादेव सुप्तो तद्धि नित्यं ताऽन्तोपि माधवं | न पश्यन्तासौ विष्णुर्हृदयं नाम हृदगतेः | एवं हृदयनामानं विष्णुं जानन् हि नित्यशः | विष्णुर्लोकगतेः पुण्यमाप्त्वा विष्णुं व्रजेत् तथा ||”.

Therefore, for those qualified for deliverance the desires which they are entitled in the state of deliverance being the natural righteous gifts they are available even in primordial world, but due to their obscure ignorance they are not perceived, Obscure ignorance is that which is not according to ऋत, the *Cosmic Will*, therefore referred as अनृत, the word having been derived from ऋ, गतौ. Therefore seeing what one perceives that which is not according the rule. The undelivered ones who access the world of *Hari*, gain without fail, whatever desires they had earlier desired.

Upanishad

“अथ य एष संप्रसादोऽस्मात् शरीरात् समुत्थायपरंज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते | एष आत्मेति होवाच | एतदमृतमभयं एतत् ब्रह्मेति | तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ||”.

Now the serene being rising above from this body and reaching the supreme light appears in his own *form*. He is the (individual) *self*, said he, That (the supreme light) is the immortal *Brahman*, the fearless. Verily its name is सत्य, the *Prime Existence*.

Bhashya

“यस्य सम्यक् प्रसादोऽस्ति विष्णुरेव स उच्यते | संप्रसादः स उत्थाय शरीरात् प्रौय केशवं | यथ स्वरूस्तु भवेत् यंप्राप्यासौ स्वरूपतां | आप्नोति स परो ह्यात्मा भगवानिन्दिरापतिः | इत्याह सा रमादेवी पश्यंती परमं पदं ||”.

The One whose grace is received that one is spoken as *Vishnu*. Receiving grace that one rising above reaches *Keshava*. Attaining whom one receives one's own true form is none other than the lord of *Indira (Lakshmi)*, thus has been declared by *Ramaa (Lakshmi)*,

Upanishad

“तानि ह वा एतानि त्रिण्यक्षराणि सत् ति यमिति | त यत् सत् तदमृतं ऽ अथ यत् ति तन्मर्त्यं | अथ यत् यं तेनोभे यच्छति | यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित् स्वर्गं लोकमेति || अथ य आत्मा स सेतुर्वि धृतिरेषांलोकानाम संभेदाय | नैतं सेतुमहोरात्रे तरतः | न जरा | न मृत्युः | न शोकः | न सुकृतः | न दुष्कृतं | सर्वे प्रमानोऽतो निवर्तन्ते | अपहत पाप्माह्येष ब्रह्मलोकः ||”.

Verily there are three syllables सत् ति and यं. The सत् is immortal; ति is mortal; यं holds the two together. Because it holds the two other together it is यं. He who knows this goes day by day (gradually enlightened) to the heavenly (luminous) world. Now the *self* is the bridge, the dividing line for keeping these two worlds apart. Over that bridge day and night (luminosity and obscurity) hang around, neither age nor death, neither sorrow nor comfort, nor any ill-doing – all taints turn back from it, for the world of *Brahman* is free from taints.

Bhashya

“सदित्यमृतधर्माणो मुक्ताः श्रीरपि चेरितयः | तीत्युक्ताः मर्त्यधर्माणः तेषां नियमनात् हरिः | सत्यमिच्यते सद्भिःसेतुश्चापि विधारणात् | सितस्मिन् जगत् सर्वमिति सेतुरितीरतः ||”.

सत् is of the immortal character and represents the delivered ones and *Sri*. ति is of the mortal character and represents the *Jiva* in the primordial world. सत्य has been explained by the men of *Wisdom* as *Hari* who holds the entire worlds, being spoken as the bridge.

Upanishad

“तस्माद्वा एतं सेतुं तीर्त्वंधः सन्ननन्धो भवति | विद्धः सन्नविद्धो भवति | उपतापी सन्ननुपतापी भवति | तस्माद्वा एतं सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते | असकृत् विभातो ह्येवैष ब्रह्मलोकः || तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्ये णानुविन्दति तेषमेवैष ब्रह्मलोकः | तेषां सर्वेषु लोकेषु कामचारो भवति ||”.

Therefore, crossing over this bridge if one is blind, verily, he remains no longer blind, if wounded, verily, he remains no longer wounded, if afflicted, verily, he remains no longer afflicted. Therefore, on crossing this bridge night (obscurity) appears as day (luminous), for the

world of *Brahman* is ever illumined. Only they attain the world of *Brahman* who practice the disciplined life of a seeker of sacred Wisdom; only they attain the world of *Brahman*. For them there is unrestrained freedom in all the worlds.

Bhashya

“एतं सेतुं प्रति पुमान् अन्यत् तीर्त्वा ह्यदोषवान् | स प्राप्यो ब्रह्मचर्येण मनोवाक्कर्मभिस्तु यः | चरणं ब्रह्मणि परे ब्रह्मचर्यं हि तत् स्मृतं || तेनैव ब्रह्मचर्येण भवेयुर्ब्रह्मैव लोकनात् || ब्रह्मलोक इति प्रोक्तं तस्य लोकाऽपि कथ्यते ||”.

Having crossed over the bridge and reached the other shore the one becomes relieved of all taints. The one who through mind, speech and performing actions relating to *Brahman* traverse towards *Brahman* are remembered truly as those who practice the *Wisdom* relating *Brahman*. Verily for them by practicing the *Wisdom* relating *Brahman* the supreme abode becomes accessible. Or they attain the world of *Brahman*.

Upanishad

“अथ यद्याज्ञ इत्याचक्षते ब्रह्मचर्यमेव तत् | ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दते | अथयदिष्टमित्याचक्षते ब्रह्मचयेमेव तत् | ब्रह्मचर्येण ह्यदेवेष्ट्वाऽऽत्मानमनुविन्दते || अथ यत् सत्त्रायणमित्याचक्षते ब्रह्मचर्येव तत् | ब्रह्मचयेण ह्येव सतः आत्मनः त्राणं विन्दते | अथ यन्मौनमित्याचक्षते ब्रह्मचर्येव तत् | ब्रह्मचर्येण ह्येवत्मानमनुविद्य मनुते | अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तत् | एष ह्यात्मा न पश्यति यं ब्रह्मचर्येण अनुविन्दते || अथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत् | अृश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तटतीयस्यामितो दिवि | तदैरं मदीयं सरः | तद्वश्वत्वः | सेमसवनः | तदपराजिता पूः | ब्रह्मणः प्रभुविमितं हिरण्मयः | तद्य एवैतावरं च वै ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दत् | तेषामेवैष ब्रह्मलोकः तेषां सर्वेषु लोकेषु कामचारो भवति ||”.

What is spoken as यज्ञ, that verily is performance of actions seeking *Wisdom* relating *Brahman*. Only by one seeking *Wisdom* relating *Brahman* does one obtain that. (the world of *Brahman*). Now what is spoken as the desirable that verily is यज्ञ, the performance of actions seeking *Wisdom* relating *Brahman*. Only by यज्ञ, the performance of actions seeking *Wisdom* relating *Brahman* does one obtain the *Self*. Now what is spoken as the protracted यज्ञ, the performance of actions is the disciplined life of the one seeking *Wisdom* relating *Brahman*. For only by यज्ञ, the performance of actions seeking *Wisdom* relating *Brahman* does one obtain protection of the *Self*. Now what is spoken as silence that verily is यज्ञ, the performance of actions seeking *Wisdom* relating *Brahman*. For by यज्ञ, the performance of actions seeking *Wisdom* relating *Brahman* does one meditate. Now what is spoken as fasting that verily is यज्ञ, the performance of actions seeking *Wisdom* relating *Brahman*. From such one the *Self* does not become wasted, who by यज्ञ, the performance of actions is wise in *Wisdom* relating *Brahman*. Now what is spoken as the life of

the recluse that verily is यज्ञ, the performance of actions seeking *Wisdom* relating *Brahman*. Verily अर and ण्य are the two lakes in the ब्रह्मलोक, the luminous third world of *Brahman*. There is another lake in the ब्रह्मलोक, known as अपराजिता, the trees showering सोम, the elixir and the golden hall, designed by the Lord. Only to them who have known the two lakes - अर and ण्य through performance of यज्ञ, the actions seeking *Wisdom* relating *Brahman*, the ब्रह्मलोक, the luminous third world of *Brahman* is accessible. For them are all the desires and all the freedom.

Bhashya

“यज्ञ इष्टं च सत्रं च मौनं चानशनं तथा | परस्य ब्रह्मणो लोके श्वेतद्वीपाभिदे परे | अरण्यौचारणवौ दिव्यौ चिदानन्दरसात्मकौ | यावानुच्चः स्वर्गलोकः तावानुच्चतया स च | श्वेतद्वीपि दुविष्टोऽतः तत्र मध्यं सरोवरं | सर्व भोज्यात्मकं दिव्यं तत्राश्वत्थाः सुधास्रवाः | तत्र विष्णोः पुरं दिव्यमपराजितनामकं | विनिराख्यं च पर्यकं विष्णोमोनेन सम्मितं | चित्सुवर्णमयं दिव्यं लक्ष्मीः तत्तत् स्वरूपिणी | स श्वेतद्वीपगो विष्णुः पर्यकब्रह्मनामकः ||”.

यज्ञ - sacrifice as performance of actions, इष्ट - the desirable, सत्र - protracted sacrifice, मौन - silence, अनशन - fasting अरण्यान the large lake are all relating to the performance of actions seeking *Wisdom* relating *Brahman*. In the supreme land of *Brahman* supreme abode like *Shveyadvipa* along with two lakes named as अर and ण्य, luminous and of the form of bliss, Being amidst the two lakes *Shveyadvipa* is said to be as superior as the luminous heavens, endowed with all the things for enjoyment together with *Ashvattha* tree pouring out सोमरस, the juice of elixir. There exists *Vishnu's* luminous abode named अपराजित, well known and well bejeweled, honoured by *Vishnu* having been its resident. Blissful and resplendent as gold, it is of the *form* of divine *Lakshmi*. As the indweller of the *Shveyadvipa Vishnu* is the *Brahman* resting in a posture known as पर्यक, celebrated by sages in meditation.

Upanishad

“अथ या एता हृदयस्य नाड्यः ताः पिङ्गलस्याणिम्नः तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्याति | असौ वा आदित्यः पिङ्गलः | एष शुक्लः | एष नीलः | एष लोहितः | तद्यथा महापथ आतत उभौ ग्रामे गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मयः उभौ लोकौ गच्छतीमं चामुंच | आभ्यो नाडीभ्याः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्याः ||”.

Now these arteries that lead to the heart are filled with fine substance which is reddish-brown, white, blue, yellow and red. Verily the Sun yonder is reddish-brown, he is white, he is blue, he is yellow, he is red. Even as highways run between the villages, this one and the yonder even so the rays of the Sun run between the these and the yonder worlds. They traverse from the Sun and enter these arteries. They traverse from these arteries and enter the Sun.

Bhashya

“स एष हृदि नाडीषु पञ्चरूपः प्रतिष्ठितः | विष्णोरणिमो रूपाणि पञ्चनडीस्थितानि तु | नारायणाख्यं सौषुम्नं मध्यस्थं रक्तवर्णकं | शुक्लं तु वासुदेवाख्यं नान्दिन्यामगतः स्थितं | पिङ्गलायां पिङ्गलं तु रूपं संकर्षणाभिदं | पश्चिमे वज्रिकायं च पीतं प्रद्युम्न नामकं | उडायामनिरुद्धाख्यं नीलरूपं व्यवस्थितं | सूर्येऽप्येवं पञ्चरूपो भगवान् संव्यवस्थितः | आफित्यनामा चाफित्वात् तद्व्याप्तं सूर्यमण्डलं | तदस्मिभिः यथा व्याप्ताः समस्ताः सूर्यरश्मयः | तस्मिन् नाडीषु च प्रोक्ताः तथा नाडीस्थरश्मयः ||”.

Vishnu is the one who dwells in the heart as minute *form* manifests as five-fold forms in the five arteries. As *Narayana* he dwells as red coloured one in the middle of the *Sushumna* artery. As *Vasudeva* he dwells as white coloured in the right side of the heart in the *Nandini* artery. As *Sankarshana* he dwells as reddish-brown coloured on the back side of the heart in the *Pingala* artery. As *Pradyumna* he dwells as the golden coloured in the left right side of the heart in the *Vajrika* artery. As *Aniruddha* he dwells as the blue coloured in the front side of the heart in the *Ida* artery. In the same the *Resplendent Lord* dwells in the Sun. Since he illumines the entire world he is known as *Aditya*, encompassing the entire orb with rays of the Sun completely. In the same manner in the arteries the rays of the Sun encompass completely.

Upanishad

“तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति ऽ तं न कश्चन पाप्मा स्वृशति | तेजसा हि तदा संपन्नो भवति ||”.

And when one is in deep sleep, composed, serene and sees no dreams then he has entered into these arteries. Therefore, no stains touch him and he attains the luminous Light.

Bhashya

“तन्नाडीसंस्थितं विष्णुं नध्ये जीवः प्रपद्यते | तत्तेदसा हि संपन्नः सुप्तइत्यभिधीयते ||”.

Jiva manifests in the centre of the arteries where *Vishnu* dwells within, being enveloped by the luminous light, when he is said to be in deep sleep.

Upanishad

“अथ यत्रैतदवलिमानं नीतो भवति तमभित असीना आहुः जानासि मां? जानासि मां? इति | स यावदस्मात् शरीरादनुक्तं तो भवति तावत्जानाति || अथ यत्रैतस्मात् शरीरादुत्क्रामत्यथैतैतेव रमिभिरुर्ध्व आक्रमते | स ओमित्तिवाहोद्दामीयते | स यावत् क्षिप्येत् मन तावदादित्यं गच्छति | एतद्वै खलु लोकद्वारं विदुषां प्रपदनं |

निरोधोऽविदुषां ॥ तदेष श्लोकः - शतं चैका च हृदयस्य नाड्यः तासां मूर्धानमभिनिःसृतैका | तयोर्ध्वं मायन्नमृतत्वमेति विष्वङ् अन्या उत्क्रमणे भवन्ति ॥ उत्क्रमणे भवन्ति ॥”.

Now when one becomes incapacitated, those who are around ask, *Do you know me, do you know me?* Indeed, as long he does depart from the body, he knows them. When he departs from the body, then he goes upwards by these very rays or goes up with the resonance of ॐ. As his mind sinks he goes to the luminous Sun, for that verily is the gateway of the world and the entrance for the men of *Wisdom*, and deterrence to those who are not the men of *Wisdom*. There is this verse spoken : Hundred and one are the arteries of the heart, ne of them leads to the crown of the head. Going upward through that one becomes immortal, while the others go in other directions, go in other directions.

Bhashya

“ओमित्येव वहन्नित्यं वायुरोवाडितीरितः | तेन नामत्वमायाति मुक्तिकाले ह्युपासकः | दिव्यचिद्रूपभावो हि वायुभाव उदीरितः | यद्येन नेतुमनिच्छन् मनः क्षिपति मारुतः | अदित्याख्यं तदा विष्णुं याति जीवः स्वविद्यया ऽऽ इति पर्यं कोपासनायां ॥”.

Resonating the sound ॐ, *Vayu* who accesses *the Supreme Being* having the form of ॐ, is spoken as ॐवाद्. The man of *Wisdom* as the one initiated in propitiating *the Supreme Being* at the time of departure from this body attain propitious goal with the grace of *Vayu*. Verily the enlightened luminous Consciousness is spoken as the propitious goal. When *Vayu* desires to lead to the propitious goal then the man of *Wisdom* reaches with all his *Wisdom* Vishnu, spoken as आदित्य, the luminous Sun, *thus has been declared in Paryankopasana scripture.*

Upanishad

“य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः | स विजिज्ञासितव्यः | स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यः तमात्मानमनुविद्य विजानाति इति ह प्रजापतिरुवाच ॥”.

The *Self* which is free from stains, free from old age, free from death, free from grief, free from hunger and thirst, whose desires are existential, whose intention are existential, should be sought, should be understood, such one who knowing the *Self* understands it, obtains all the worlds and all the desires, thus spoke *Prajapati*..

“तद्धोभये देवासुरा अनुबन्धिरे | ते होचुः हन्त तमात्मानमन्त्रीच्छामो यमात्मानमन्विष्य सर्वांश्च लोकामाप्नोति सर्वांश्च कामान् इति इन्द्रा ह वै देवानामभिवव्राज | विरोचनोऽसुराणां | तौ हासंविदानावेव समित्पाणी

प्रजापतिसकाशमाजग्मतुः ॥ तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूषतुः | तौ ह प्रजापतिगुवाच किमिच्छन्ताववस्तं इति | तौ होचतुः य आत्माऽपहतपाप्मा विराजो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽनवेष्टव्यः | स विज्ञासितव्यः | स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान् | यः तमात्मानमुन्विद्य विनातीति ह भगवतो वचो हरन्तो वेदयन्ते | तमिच्छन्ताववस्तं इति ॥ तौ ह प्रजापतिगुवाच य एषोऽतरक्षिणि पुरुषो दृश्यते एष आत्मोति होवाच | एतदमृतमभयमेतत् ब्रह्म इति | अथयोऽयं भगवोऽप्सु परिख्ययतप यश्चायमादर्शं कतम एष इति | एष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ॥”.

Both the enlightened *Devas* and the unenlightened *Asuras* heard this and said, *let us seek that Self, the Self seeking whom one obtains all the worlds and all the desires.* Then *Indra* among the *Devas* and *Virochana* among the *Asuras* approached him, with fuel in their hands but with out speaking to one another. For thirty two years they lived there as the disciplined students seeking *Wisdom* relating *Brahman*. Thereafter *Prajapati* asked then, *desiring what have you been living here?* They said, *the Self which is free from stains, free from old age, free from death, free from grief, free from hunger and thirst, whose desires are existential, whose intention are existential, should be sought, should be understood, such one who knowing the Self understands it, obtains all the worlds and all the desires. The people say these are your words, respected One, desiring him we have been living here.* *Prajapati* said to them, *the Person that is seen in the eye, is that Self, the immortal the fearless, the Brahman.* They asked, *respected One, he who is seen in water and in mirror, who is he?* *Prajapati* said, *the same one, indeed is perceived in all these.*

Bhashya

“इन्द्रो विरोचनश्चैव श्रुत्वा तु ब्रह्मणोऽक्षिणं | विष्णुमानन्दरूपं तं सम्यग्ज्ञानविर्ययौ | आपतुः तत्र देवेन्द्रो जनन्नपि विरोचनं | मोहयन्ननुरूपानि तस्य वाक्यानुवाच ह | यथा विरोचनो नैव जानीयात् विष्णुमंजसा | स्ववाक्यं जानृतं न स्यात् तथा ब्रह्माऽप्युवाच ह | अयोग्या ह्यसुरा ज्ञाने वक्तव्यं चैवा नानृतं | मच्छापादासुरो वावः प्रह्लादादेर्नतु स्वतः | अयं त्वासुर एवातो वक्ष्याम्यस्योभयं यथा | इन्द्रस्तु शुद्धभावत्वात् पुनरायास्यति ध्रुवं | इत्यभिप्रायतः प्रोक्तो ब्रह्मणाक्षिगतो हरिः | अयोग्यत्वात् तत् श्रुत्वा प्रतिरूपं विरोचनः | मत्वाऽप्स्वादर्शके चैव पप्रच्छ कतमत्विति | तत्रापि तु हरेर्भावं हृदि कृत्वाचतुर्मुखः | दृश्यते हेष एवेति तत्त्ववेदिविवक्षया ॥”.

Indra and *Virochana* desire to be initiated in the *Wisdom* of *Vishnu*, who is very form of *Bliss* and within the sight of the four faced *Brahma*. Among them even though *Indra* has been enlightened in *Wisdom*, to delude *Virochana* in light of his attributes *Brahma Prajapati* tells him to see in water and in mirror, so that his words may not reveal the entirety of *Vishnu's* supreme *Wisdom* to *Virochana*, since *Asuras* being unenlightened in mind are not well-qualified to be so enlightened. *Prahlad* and other were born in *Asura* families because of their past *Karmas* and not because of their attributes and inclinations born of nature., But *Virochana* being an *Asura* due to his attributes and inclinations born of nature is not well-qualified to be so initiated. Therefore

words should not initiate and yet not be untrue. *Indra* being an enlightened one was sure to come back, concluding thus *Brahma Prajapati* initiated him every in his knowledge. *Virochana* being an unenlightened one assumed what he saw in water as reflection of what was seen by *Brahma Prajapati* and inquired who could that be? *Brahma Prajapati*, knowing well that *the Supreme Being* exists everywhere, replied that *the Supreme Being* is verily the one seen in the waters.

Upanishad

“उदशराव आत्मानमेवेक्ष्य यदात्मनो न विजानीथः तन्मे प्रब्रूतं इति | तौ होदशरावेऽवेऽवेक्षाञ्चक्राते | तो ह प्रजापतिरुवाच किं पश्यथ इति | तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोम आ नग्नेभ्यः प्रतिरूपमिति | तौ ह प्रजापतिरुवाच सध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षाहश्चक्राते तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षाहश्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति || ता होचतुः यथैवेदमावां भगवः सध्वलंकृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः सध्वलंकृतौ सुवसनौ परिष्कृतौ इति | एष आत्मा इति होवाच | एतदमृतमभयमेतत् ब्रह्म इति | तौ ह शान्त हृदायौ प्रवव्रजतुः | तौ ह्यानीक्ष्य प्रजापतिरुवाच अनुफलभ्याऽऽत्मानमननुविद्य ब्रजतो यतर एयुपनिषदो भविष्यन्ति देवा वाऽसुरा ते पराभिविष्यन्ति इति | स ह शान्तहृदय एव विरोचनोऽसुरान् जगाम | तेभ्या हैतामुमनिषदं प्रोवाच आत्मैवेह महय्यः | आत्मा परिचर्यः | आत्मानमेवेह महयन् आत्मानं परिचरन्नुभौ लोकववाप्नोतीमं चामुं च इति ऽऽतस्मदप्यद्येहाददानमश्रद्धधानमयजमानमाहुः |सुरो बत इति | असुराणां ह्येषोपनिषत् | प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति संस्कुर्वन्ति || एतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ||”.

Look at yourself in the water and tell me that which you do not understand of the Self, (said Prajapati). The they looked in the water. Then Prajapati said to the two, what do you see? Then the two said, we see the Self together as the relection even to the very hair and nails. Then Prajapati said to the two, after they were well adorned, putting their best clothes and making themselves tidy, to look in the water again. Then they having well adorned, putting the best clothes and making themselves tidy looked in the water. Then Prajapati said to the two, what do you see? Then the two said, even as we are, well adorned, with the best clothes and tidy, thus we see both, respected Sir, well adorned, with the best clothes and tidy. Prajapati said, that is the Self, the immortal, the fearless, the Brahman. Then they brought left tranquil in heart. Then Prajapati said looking at them, they go away without having perceived, without having known the Self. Whoever follows this doctrine, be they divine or Asuras, they shall all perish. Then Virochana tranquil in heart went to the Asuras and declared the doctrine that one's body as the Self is to be made happy, is to be served. he who makes one's body as the Self obtains bot the worlds, this world and as the yonder. Therefore here even now that one who is not a charitable, who is not receptive, who does perform (actions as and by way of) sacrifice, they say is an Asura, for this is the doctrine of the Asuras. Therefore they adorn the bodies of even the

deceased, with what have received in charity, with clothes and ornaments, and think that thereby they will win the yonder worlds.

Bhashya

“तथापि योग्यतैवात्र भूयसीति निवदितुं | दर्शयन् प्रतिरूपस्य दोषानाहः प्रजापतिः | अलंकारादिभिर्युक्तः पश्यस्वेति विवेचयन् | यथा देहगुणे गौण्यं दोषे दोषाः तथैव तु || तथाप्यशुभभावत्वात् प्रतिरूपस्य तद्गुणान् | परस्य ब्रह्मणो जानन् ययै तुष्टमनाः स्वयं | असुराणमविश्वासनिवृत्त्यर्थं पितामहः | माध्यस्थं ऋषयानश्च जानन् गिरोचनं मनः | प्राहाज्ञानां पराभाव इत्युच्छैश्च पुनः पुनः ऽ तथाऽप्यशुद्धभावत्वादजाजन्नेव निर्ययौ | गत्व चैव परं ब्रह्म प्ररूपामकं सदा | दिदेश सर्वासुराणां शरीरालम्बितेरपि || अलंकृतिं ब्रह्मणश्च प्रत्यक्षेणोफलंभितां | अतोऽसुरा न दास्यन्ति न यज्ञन्तात्मनः परं || स्वर्णोर्गेनैव तृप्तिः स्यादिति सर्वेऽपि मेनिरे | तत्संस्कारवशेनैव स्वयं ब्रह्मेति वादिनः | अभवन्पतन् चैव तामोऽन्धे नित्यदुःखिताः ||”.

Hence each one was told to see according to each one's capacity the reflection in water along with their decorated body and the defects, since if there are defects in one's body they will be observed according to their existence in their body. If their body is pure it will be observed as possessed with pure form. Those without realizing that the reflection cannot be the original each one returned being satisfied that they have seen *Brahman* in the reflection of their body in the water. To gain the confidence that he is neither in favour of divinity nor against the *Asura Virochana*, *Brahma Prajapati* cautioned them both again and again that without being initiated by a qualified preceptor, continuing the search for *Brahman* may not be advisable. *Virochana* without having the needed wisdom *Brahman* returned under the impression he has acquired the needed wisdom *Brahman*. Returning he advised that *Brahman* is verily reflected in the body and therefore it should never be decorated and propitiated and all the service rendered to the boy reaches *Brahman* alone. Therefore not accepting *Brahman* as something different and distinct from one's own *self* they do not perform sacrifices nor propitiate *the Supreme Being*, considering enjoyment of one's body fulfills every object in life. Therefore as a matter of religious practice they accept their body itself as representing *the Supreme Being* falling in eternal obscure ignorance and suffering.

Upanishad

“अथ हेऽन्द्रोऽप्राप्यैव देवामेतत् भयं ददर्श - पथैव खल्वयस्मिन् शरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते पतिष्कृतः एवमेवायमस्मिन् अन्धेऽन्धो भवति सामे सामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति | नाहमत्र भोग्यं पश्यामि इति || स समित्पाणिः पुनरेयाय | तं ह प्रजापतिरुवाच मघवन् यत् तांतहृदयः प्राव्राजीः सर्धं विरोचनेन किमिच्छन् पुनरागमः इति | स होवाच यथहव खल्वयं भगवोऽस्मिन् शरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते पतिष्कृतः एवमेवायमस्मिन् अन्धेऽन्धो भवति सामे सामः

परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति | नाहमत्र भोग्यं पश्यामि इति || एवमेवैष मघवन् इति होवाच | एतत्वेव ते भूयोऽनुव्याख्यास्यामि | वसापराणि द्वात्रिंशत् वर्षाणि इति ||”.

But *Indra* even before reaching the other divinities realized the hazard. Even as this *bodily self* is considered as well adorned when this is so well decorated, as well dressed when well clothed, tidy when the body is neat, that *bodily self* will also be considered as blind when the body cannot see, lame when it cannot walk, crippled when it is debilitated, perish when this becomes deteriorated. *I see no good in this*. He returned with fuel in hand, To him *Prajapati* said, Desiring what O *Maghavan* have you returned, since you along with *Virochana* had gone with tranquil mind? He replied: *even as this bodily self is well adorned when this is so well decorated, well dressed when well clothed, tidy when the body is neat that self will also be blind when the body cannot see, lame when it cannot walk, crippled when debilitated, will perish when this becomes deteriorated. I see no good in this*. To him *Prajapati* said, *Indeed so does he, O Maghavan. However I will explain you further. Live with me for another thirty two years*.

Bhashya

“इन्द्रश्चा जानन्नपि तु मोहयन्नसरं तदा | गत्वा निवृत्ते पश्चादिव पश्यन् सदोष्ठां || पुनः पुनस्च मोहाय गत्वा गत्वा निर्वृते | कथंचिदेव विज्ञातं मयेत्यज्ञान विमोहितु ||”.

Then though he was aware having gone like the deluded *Asura*, *Indra* came back for removal of doubts, knowing the defects in such understanding.

Upanishad

“स हापराणि द्वात्रिंशत् वर्षाण्युवास | तस्मै स होवाच | य एष स्वप्ने महीयमानश्चरत्येष आत्मा इति होवाच | एतदमृतमभयमेतत् ब्रह्म इति | स ह शान्तहृदयः प्रववाज स हाप्राप्यैव देवानेतत् भयं ददर्श | तद्यद्यपीदं शरीरमंधं भवत्यनन्ध स भवति | यदि साममस्रामः | नैवै पोऽस्य दोषेण दुष्यति | न वधेनास्य हन्यते | नास्य साम्येण सामः | घ्नन्तीवैनं | विच्छादयंतीव | अप्रियवेत्तेन भवत्यपि | रोफितीव नहमत्र भोग्यं पश्यामि || sa समित्पाणिःपुनरेयाय | तं ह प्रजापतिरुवाच मघवन् यत् शान्तहृदयः प्रावाजीः किमिच्छन् पुनरागम इति | स होवाच तद्यद्यपीतं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि साममस्रामो नैवेषाऽस्य दोषेण दुष्यति न वधेनास्य हन्यते | नास्य साम्येण सामः | घ्नन्तीवैनं विच्छादयंतीव | अप्रियवेत्तेव भवत्यपि | रोदितीव | नाहमत्र भोहयं पश्यामि इति | एवमेवैष मघवन् इति होवाच | एवं ते भूयोऽनुव्याख्यास्यामि | वसापराणि द्वात्रिंशत् वर्षाणि इति | स हापराणि द्वात्रिंशत् वर्षाण्युवास ||”.

Then he lived for another thirty two years. To him then he said: *He who moves happily in dreams he is the Self, he is the immortal, the fearless. He is Brahman*. Then he went with a tranquil heart. But before he reached to divinities he saw this hazard. *Even though this Self is not blind when the*

body is blind, is not lame when the body is lame, is not affected by defects when the body is affected by defects, is not slain when the body is slain, is not one-eyed when the body is one-eyed, yet it is as if they kill the Self, as if they unclothe the Self. He comes to experience as if it is something unpleasant, even weeping as it were, I see nothing good in this. He returned with fuel in hand, To him Prajapati said, Desiring what have you come back sich you had ere gone with tranquil mind? Then he said: Even though this Self is not blind when the body is blind, is not lame when the body is lame, is not affected by defects when the body is affected by defects, is not slain when the body is slain, is not one-eyed when the body is one-eyed, yet it is as if they kill the Self, as if they unclothe the Self. . He comes to experience as if it is something unpleasant, even weeping as it were, I see nothing good in this. To him Prajapati said, Indeed so does he, O Maghavan. However I will explain you further. Live with me for another thirty two years.

Bhashya

“तद्योगाद्येव वाक्यानि ब्रह्माऽप्याह पुनः पुनः | गरीयसि योग्यतेति ज्ञापयन् पूर्ववत् पुनः | संधिगन्धान्येव वाक्यानि पोवाचेन्द्राय चात्मभूः | स्वप्नं प्रदर्शयन् यस्तु पूज्यते सर्वदेवतैः ऽ स एव विष्णुरित्यह तत्राप्याह पुरंदरः ऽ दर्शयन्नासुरीं बुद्धिं स्वप्नदृश्यविवक्षयाः | छन्तिवैनमदंतीव तथा न स्यात् परो हरिः ||”,

With appropriate words spoken *Prajapati Brahma* said again and again, Beng supremely desirable he repeated the earlier statement again in the same mysterious manner. The one who having displayed things in dreams comes to worshipped by divinities, he verily is *Vishnu, the Supreme Being*. Indra however being still little under obscure influence questions the comparison of the Brahman as one seen in the state of dreams, because the one seen dreams as having been killed or being killed by ferocious animal cannot be *Vishnu, the Supreme Being*.

Upanishad

“तस्मै स होवाच | तद् यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानत्येष आत्मा इति होवाच | एतदमृतमभयमेतत् ब्रह्म इति | स ह शान्तहृदयः प्रवव्राजः | स ह प्राप्यैवदेवानेतद् भयं ददर्श - नाहं खल्वयमेवं सम्प्रत्यात्मानं जानात्ययमहमस्मीति | नो एवेमानि भूतानि | विना शमेवापीतो भवति | नाहमत्र भोग्यं पश्यामीति || स ममित् पाणिः पुनरेयाय | तं ह प्रजापतिरुवाच मघवन् यत् शान्तहृदयः प्राव्राजीः किमेवच्छन् पुनरागमः इति | स होवाच नाहं खल्वयं भगव एवं संप्रत्यात्मानं जानात्यायमहमस्मीति | नो एवेमानि भूतानि | विना शमेवापीतो भवति | नाहमत्र द्योग्यं पश्यामीति || एवमेवैष मघवन् इति होवाच | एतं त्वेव ते भूयोऽबुद्ध्याख्यानुव्याख्यास्यामि | नोएवान्यत्रैतस्मात् | वसापराणि पञ्च वर्षाणि इति | स हापराणि पञ्चवर्षाण्युवासः | तान्येकशतं संपेदुः | एतत् तत् यदाहुः एकशतं ह वै वर्षाणि बघवान् प्रजापतौ ब्रह्मचर्यमुवास ||”.

He said to him, *When a man is asleep, composed, serene and sees no dreams, that is the Self, the immortal, the fearless, the Brahman*. Then he went with a tranquil heart. But before he reached

to divinities he saw this hazard. *In truth neither does one know (in sleep) that he is under the refuge of him (the Self) nor I am refuge to him (the Self) nor these other creatures. In sleep he becomes lost as it were. I see nothing good in this.* He returned with fuel in hand, To him *Prajapati* said, *Desiring what have you come back sich you had ere come with tramquil mind?* Then he said: *Respected sir, in truth neither does one know (in deep sleep) that he is under the refuge of him (the Self) nor I am refuge to him (the Self) nor these other creatures. In deep sleep he becomes lost as it were. I see nothing good in this.* Said he, *so is he indeed (in deep sleep) Maghavan. However I will explain this further to you, for there is nothing else besides this. Live with me for another five years.* The, he lived with for further five years. This makes for one hundred and one years of stay, making the people say that *Maghavan* stayed for one hundred and one years with *Prajapati*, the disciplined life of a seeker of Wisdom of *Brahman*.

Bhashya

“इत्युक्त आह ब्रह्मैनं सुप्तिथो भगवानिति | यत्र सुप्तो ह्ययं जीवः इत्युक्तः प्राह वासवः | नाहं जानामि नत्तो न्यं सुप्तौ नान्योपि दर्शयेत् | अहमस्थीति भूतानि न च पश्यन्ति कानिचित् | यदि जीवः परात्मा वाऽपन्योन्यस्मिन्नपीततां ऽ गतौ तदाप्यपीतस्तु शं विनैव भवेदिति ||”.

Prajapati said, *When Jiva is in sleep the one who is refuge, verily is Brahman. Jiva said I am not conscious of any one else in sleep nor is any one perceived as one existing, never ever even by other beings. If Jiva in deep sleep is considered to take refuge in Brahman or if Brahman is considered to be refuge to the Jive in sleep then it would not be correct undersraining that Brahman is not distinct one than Jiva.*

Upanishad

“मघवन् मर्त्यं वाव इदं शरीरमात्तं मृत्युना | तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानम् | अत्तो वै सशरीरः प्रियाप्रियाभ्यां | न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति | अशरीरं वाव संतं न प्रियाप्रिये स्वृशतः ||”.

O *Maghavan*, mortal indeed is this body. It is covered by death. But is the foundation of that deathless, bodiless *Self*. verily the manifest *self* (Jiva), is coverend by pleasue and pain. Verily there is no freedom from pleasue and pain for one who is manigest *self* (Jiva). Verily pleasue and pain do not touch one who is deathless,

Bhashya

“उक्ताप ब्रह्माऽब्रवीत् शक्रं ज्ञापयन् तत्त्वमज्जसा | योऽयं शरीसंबंधथे जीव इत्यवधार्यतां | भूतैष्यद् वर्तमानेषु यस्य नो देहसंगतिः | सोऽशरीरः परो विष्णयमृतो नित्यमूर्तिमान् | अधिष्ठाय तथापीमं देहमास्ते स ईश्वरः | जरामृत्युपरितोऽयम् जीवात्मा देहसंगतेः ||”.

Brahma Prajapati for reminding Indra the true essence of the Principles, spoke to *Indra* that one should accept that the Jiva is without reservation dependent on the body. and the one who is without body and transcends independent of the past, present and future is verily immortal *Vishnu*, of eternal form. Even though established in the body he is beyond disease and death associated with the body.

Upanishad

“अशरीरो वायुरभ्रं विद्युत् स्तनयिलुः अशरीराण्येतानि तद्यथैतातान्यमुष्मादाकासात् सुस्थय परंज्येतरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यन्ते | एवमपवैषसंप्रादोऽस्मात् शरीरात् समुत्थय परंज्योतिरुपसंपद्य स्वेन रूपेण अभिनिष्पद्यन्ते | स उत्तमः पुरुषः | सत्र पर्येति जक्षन् क्रीडन् रममाणः स्त्रीभिर्वा यानेर्वा ज्ञायिभिर्वाऽज्ञातिभिर्वा | नोपजनं स्मिन्दं शरीरं सयथा प्रायोहय आचरणे युक्त एवमेवायमस्मिन् शरीरे प्राणो युक्तः ||”.

Bodiless is air, so are the clouds,,lightening and thunder. But when they rise and I the yonder space and reach the highest point they appear each with their form. Even so when the serene one rises from this body and reaches the highest luminous point, he appears in his own *form*. Such is the *Supreme Person*. There such one moves about laughing, playing and rejoicing in the company of women as it were, chariots or companions, not remembering his association of this body. Even as an animal is attached to the cart even so is this life attached to the body.

Bhashya

“अस्मात् भगवान् विष्णुर्व्याप्तत्वात् परमेश्वरः | तेनैवभ्रियमाणात्वात् ब्रह्मभ्रमिति कीर्तितः | वायेः पत्निः विद्युदुक्ता निशेषद्युतिहेतुतः | ब्रह्मानि स्तनयिलुः स्यात् सर्वशब्दात्मिकाः यतः | एतेषां ज्ञानवैशेष्यात् नाति देहेन समातिः | अतः प्रियप्रिये तेषामपि न ब्रह्मणः किमु | विष्णुवीर्यं हि सुखं तेषां स्वभर्तियमथापि च | न हन्येयं सुखं तेषमतस्ते प्रियवर्जिताः | यथा ते परमाकाशात् विष्णोरेव समुत्थिताः | तमेव प्राप्य संयाति नैजमानन्दमूर्जितं | एवं सम्यक् प्रसादेन विष्णोर्मुक्ताऽपि योऽपरः | यं प्राप्यते निजानन्दमाप्नुवन्ति स केशवः | तं प्राप्य रमते मुक्तः स्त्रीभर्या नष्टचबन्धुभिः | यथैव सारथिर्यानि एवं देहे च मारुतः | यथा रथी तथा विष्णुजह्वोऽन्यरथगो यथा ||”.

Since he is enveloped everywhere he is known as आप – the fluid and since therefrom he becomes effluent *Prajapati Brahma* is known as अभ्र - the cloud. The female counterpart thereof is known as lightening, *enlightened Wisdom*. Since (as enlightened wisdom) is the source of all the syllables she is known as breast. There being special character for the syllable without there being any gross *form* for them. Therefore could there be any occasion for pleasure and pain? *Brahma* and other divinities have the company of the Supreme Being for happiness. They experience pleasure in the company of *the Supreme Being* just as a wife experiences pleasure in the company of their loved ones. There is no comparable pleasures in any other things than in the company of their loved ones. Even as they take pleasure in the company of *the Supreme Being*

even so the *Jivas* coming out of their gross body, take pleasure in the company of *the Supreme Being*. Thus with comprehensive grace of *Keshava*, as *the Supreme Being*, they receive pleasure in the company together with his friends and relatives, like the charioteer of the chariot, even do *the Prime Breath* is in the gross body, like the charioteer of the chariot *Vishnu* is for the *Jivas*.

Upanishad

“अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषः | दर्शनाय चक्षुः | अथ यो वेदेयं जिघ्राणीति स आत्मा | गन्धाय घ्राणं | अथा यो वेदेदमभिव्याहराणीति स आत्मा | अभिव्याहराय वाग् | अथ यो वेदेदं श्रुणवानीति स आत्मा | श्रवणाय श्रोत्रं | अथ यो वेदेदं मन्वानिति स आत्मा | मननाता मनः | अस्य दैव चक्षुः | स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते | य एतद्ब्रह्मलोके | तं वा एतं देवा आत्मानमुपासते | तस्मात् तेषां सर्वे च लोकाः आत्ताः सर्वे च कामाः | सर्वाश्च लोकानाप्नोति सर्वाश्च कामान् यस्तमात्मा नमनुविद्य विजानाति इति ह प्रजापतिरुवाच प्रजापतिरुवाच ||”.

Now when the eye is turned towards the space, that is the seeing *Person*. Now when he knows let me smell this, that is the *Self*, the nose is the medium for smelling. Now when he knows let me speak this, that is the *Self*, the Speech is the medium for speaking, Now when he knows let me hear this this, that is the *Self*, the ear is the medium for hearing. Now when he knows let me think this, that is the *Self*, the mind is the divine eye for thinking. He verily seeing these pleasures through the divine eye the mind rejoices. Verily these divinities who are in the world of *Brahman*, meditates on that *Self*. Therefore all the worlds and all the desires are help by them. The one who knows the *Self* and understands obtains all the worlds and all the desires, Thus spoke *Prajapati Brahma*, yes *Prajapati Brahma*,

Bhashya

“यदाश्रितानीन्द्रियाणि प्राणश्चापि यदाश्रयः | यदाश्रयोऽप्ययं जीवो यो वेदैषां प्रवर्तनं | दर्शनं श्रवणं घ्राणं जिह्वान् स्पर्शं तनस्तथा | तदीयान् विषयांश्चैव यो वेदाखिलमञ्जसा | स विष्णुः परमो ज्ञेयो देवताः करणानि च | स एतेरिन्द्रियैर्विद्वेषुर्भोगानननुभवत्यजः | स्वरूपेणैव शक्तोऽपि जीवदेहस्थितो हरिः | भुङ्क्ते तदिन्द्रियैर्भागान् छुरितैरिन्द्रियै स्वकैः | जीवं तदिन्द्रियाणैवं प्राणं च व्याप्य कृत्स्नशः | भुङ्क्ते तद्गुणान् विष्णुः नेव दोषान् कदाचन | तमेवं देवताः सर्वा व्याख्याय्याः समुपासते | तस्मात् देववशा लोकं सर्वकामाः सजीवाकाः | तमेतं यो यथा ज्ञात्वा पश्येद्विष्णुं सनतनम् | आप्नोति सर्वकामांश्च सर्वलोकांश्च कामतः || इति साम संहितायां ||”.

The one who is refuge to all the senses organs, and even so for the Breaths, who is refuge to all the *Jivas*, and even so for the practice of *Vedic Wisdom*, one who is refuge for seeing, hearing, smelling, tasting, touching and the mind as well, one who is refuge to all the senses, the divinities presiding over them and is aware of their operations, of that *Supreme Being*, *Vishnu*, one should be wise in *Wisdom*. Even then *Hari* dwelling in the body of the beings and in the

organs of senses experiences pure pleasures but never the impure pleasures. Dwelling in the organs of senses in the form of the presiding divinities like *Prime Breath* etc, he makes the said *Jiva* to perform his actions. There in the worlds in enjoying the desires the inferior *Jivas* are subservient to the superior *Jivas*. Those who live their in this world enjoy the fulfillment of all their desires. *Thus has been mentioned in Samasamhita*

“उभौ लापकाववाप्नोतीति वचनत् न लोकायतिकं मतं विरोचनोक्तं | किंतु विम्बप्रतिविम्बयोरभिमामनैक्याभिप्रायेण जीवात्मैव महया इति मायावादएव ऽ न चात्र जी आत्मशब्दोक्तः | तदस्यामृतस्याशरीरस्य सतः प्रियाप्रिययोरपहतिरस्य शरीरं वाव संतं न प्रियाप्रियेस्पृशत इतीशजीवयोः सतात्पर्यं भेदाभिधानात् | न हि जीवादन्वस्य प्रियाप्रियानुभवोऽस्ति | न च मुक्तस्यापि प्रियाप्रियापहतिरस्ति || न च विष्णोर्त्र विवक्षितं प्रियम् | परार्थीनरतिप्राप्तिर्हि प्रियमत्र विवक्षितं | न हि तत् भगवतः | मुक्तानां तु भगवधीनरतित्वात् प्रियमस्येव ||”.

In communication to the *Asuras* that one attains here and the other worlds, *Virochana* did not endorse the view that the *Jiva* is the *Self* but based on the principle विम्ब (the *Primary*)-प्रतिविम्ब (the *reflection*) assumed that even as the विम्ब (the *Primary*) is propitiated even the प्रतिविम्ब (the *reflection*) needs to be propitiated, like the मायावादीs. The one referred as तदस्यामृतस्याशरीरस्मानोऽधिष्ठनं is not the *Jiva* with the body. The body is subject to the disease and death, pleasures and pain though the dwelling place of *the Supreme Self*, Though the body is subject to the disease and death, pleasures and pain but *the Supreme Self*. dwelling therein is not subject to the disease and death, pleasures and pain. Even in the state of deliverance the *Jiva* cannot be said to be free from disease and death, pleasures and pain. Here it would not be said that the pleasures of *Vishnu* have been explained here, but pleasures are attained onlt through being subservient has verily explained here. That is not the case with the resplendent Lord. For the delivered ones pleasures are possible only through being subservient and the grace of resplendent Lord.

“जीवा मुक्ता अमुक्ताश्च परार्थीनरतित्वतः | न प्रियापहतिः क्वापि स्वातन्त्र्यात् न हरेः प्रियं ऽ परार्थीनरतिर्यस्मात् प्रियमुच्यते बुधैः | हरेरधीनता तु स्यात् यद्यपि ब्रह्मवायुवोः || तदन्यवशताभावादप्रियाविति तौ श्रुतौ यथा राज्ञः स्वराट् शब्दो रुद्रस्येश्वरता तथा ऽ यथा शक्रस्य चेन्द्रत्वं तद्वदप्रियता तयोः | यथा राज्ञाश्चराज्ञेत्वं यथा चोमेश्वरी स्मृता | विद्यतः स्तनयिलोश्च तथैवाप्रियता श्रुता ऽ इति परमश्रुतौ || स एष संप्रसादोऽस्मात् शरीरात् समुत्थाय परंज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते | इति मुक्तस्य तत् प्रसादात् तत्वाप्त्या निजानंदानुभवश्रुतेश्च ||”.

Both the delivered undelivered *Jivas* being subservient on others, whether in the state of deliverance and the state of undeliverance there is no reason for the *Jivas* to be unhappy. Since *Hari* is not dependent on others he has nothing any where that is unpleasant for him. The men of *Wisdom* consider being dependent itself is pleasure, even *Brahma Prajapati* and *Vayu* though subservient to the *Supreme Being* for their pleasure they are not dependent on any one else. Like the word स्वराट् - self ruled in the case of a king, the word ईश्वर – the supreme in the case of *Rudra*, इन्द्र - senior in the case of *Sakra* are secondary, even so the words *ip`yaspSa-riht* in the case of

Brahma Prajapati and *Vayu* are secondary. As in the case of रान्निः - the queen become to be known being associated as companion to राज्ञः - the king, ईश्वर - the supreme comes to be known, even as विद्युत् - lightening comes to be known as *enlightened Wisdom*, स्तन – the breast comes to be known as the source of the *Speech, thus in Paramashruti*. The *delivered individual soul* coming out of the constraints of the body attaining the enlightened form becomes resplendent is true *form* to grace of *the Supreme Self*.

“स उत्तमः पुरुषः इति तस्य जीवादुत्तमत्व्युतेश्च | अवरपुरुषापेक्षया ह्युत्तमपुरुषशब्दो भवति | अन्यथोत्तमशब्द एव स्यात् | उत्तमः पुरुषस्वन्यः परमात्येत्युदाहृतः इति च ऽ ब्रह्मशानादिभिदेवैर्यत् प्राप्तुं नैव शक्यते | तद्यत् स्वभावः कैवल्यं स भवान् केवलो हरे || परो मात्रया तन्वावृधान न ते मत्विमन्वश्नुवन्ति ||”.

He (*the Supreme Self*) is said to be *the Supreme Person*, superior to all the living beings. He (*the Supreme Self*) being superior to all the living beings in creation, Superior to all the others, thus the word becomes explained. He (*the Supreme Self*) deserves to be referred as *the Supreme Person*. For *Brahma*, *Rudra* and others to position as *the Supreme Person* is not possible to be attained. The natural inclination like the one which *the Supreme Self* has is full of *Bliss*, which only *Hari* can possess. There the attribute as *the Supreme Person* can only be his and of none others.

“इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः | सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति | एतमानंदमयमात्मानमपसंक्रम्य | इमान् लोकान् कामान्नी कामरूप्यनुसंचरन् | न यत्र मया किमुतापरे हरेरेनुव्रता यत्र सुरासुरार्चिताः | कृष्णो मुक्तैरिज्यते वीतमोहैः | इत्यादेश्च | स तत्र पर्येति जक्षन् क्रीडन् रममाणः स्त्रीभिर्वायानैर्वा ज्ञातिभिर्वाऽज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरं इति अत्रापि भेदेनावस्थानश्रुतेः | उपशब्दादंतरशब्दाश्च मुक्तस्य परंज्योतिस्समीपावस्थानावगतश्च ||”.

Accessing the wisdom, the devotees come to be inclined to wards by nature. The wise ones on becoming delivered fulfil all their desires in the presence of *Brahman*. On attaining the blissful *Supreme Self* he revels in fulfillment of all desires and moving in all desired regions. Becoming delivered and adored by the presiding divinities and devoted *Asaura*, they perform actions attuned to the divine Will and Purpose. *Hari* is propitiated by the devotees delivered devoid of all obscure ignorance. There the delivered devotees eating, reveling, enjoying the company of women, the recently delivered and earlier delivered devotees, even here the difference alone having been emphasized. Even the subsidiary statements in many other scripture showing the proximity of the *Jiva* with and never unity with *the Supreme Being*.

“न च जीवमात्रं देवा उपासते | ऊर्जं पृथिव्या भक्तवायेरुगायमुपासते | इति हि श्रुतिः | भेददृष्ट्याभिमानेन निस्संगेनापि कर्मणा इत्यादेश्च ||”.

It is not that only the Jivas propitiate. For the sake of augmenting increased energy even the divinities presiding over the various elements worship *the Supreme Being*, thus speak the scriptures. From the point of being different and even from performance of the detached actions.

“भूतैर्महद्भिर्य इमाः पुरो विभु निर्माय शेते यदमूषु पूरुषः | भुंक्ते गुणान् षोडशषोडशात्मकः | सोऽलंकृषीष्ट भगवान् वचांसि मे || इत्यादौ भगवत एवेन्द्रियैर्भोगोक्तेश्च | ऋतं पिबन्तौ सकृतस्य लोके गहां प्रविष्टौ परमे परार्थे इति च | ॐ गुहां प्रविष्टावात्मनौ हि तद्दर्शनात् ॐ इति भगवद्वचनं च ||”.

Having created the worlds and having dwelt with that creation he (*the Supreme Being*) is spoken as *Purusha*. He is one possessed with sixteen forms of attributes (the five organs of senses, the five organs of action, the mind, intellect, i-sense, intelligence, consciousness and Witness - साक्षी). Let such *Resplendent Lord* make my *Speech* sweet, having thus spoken by *Veda Vyasa*, organs of action may be conceived in the case of *the Resplendent Lord*. *There are two Selves who drink from the Karmas, in the world of good deeds, thus having also been said*. Having perceived the two forms after entering the heart's cave, *thus having also been spoken by Veda Vyasa*,

“इदं पश्यामि जिघ्राणीत्यपि जीवा न वै विदुः | द्रव्याणामपरिज्ञानात् वेदासौ पुरुषोत्तमः | इति च || स उत्तमः पुरुष इति भगवत एवायं परामर्शः | ॐ अन्यार्थश्च परमार्थ ॐ इति भगवद्वचनात् | उत्तमः पुरुषस्त्वन्यः परमात्येत्युदाहृतः | इति च | ॐ जगद्व्यापारवर्जं ॐ इत्यैल्यैश्वर्यत्वं मुक्तस्य भगवताऽभिहितं | अतो यं प्राप्य जीवः स्वेन रूपेणाभिहितनिष्पद्यते स भगवावमुत्तम पुरुषः इति परामर्शः ||”.

Though one has no special expertise about things he can say that he sees and smells. In the case of the *Supreme Person*, he has the inherent Wisdom to know everything he sees and every thing he smells. That best of the *Persons* is *the Resplendent Lord*, thus it has been clarified in scriptures. In other instances also *the Resplendent Lord* alone is indicated, *thus having been clarified by resplendent Vyasa*. In saying ‘उत्तमः पुरुषस्त्वन्यः’ *the Resplendent Lord* alone is indicated. In saying ‘जगद्व्यापारवर्जं’ the performance of creative activity is denied for all others than *the Resplendent Lord*. When attaining whom one gains one's own form becomes experienced by whose grace, *the Resplendent Lord* alone is clarified.

“स्वप्ने महीयमानः चरति यत्रैतत् सुप्तः इति पुरस्तादपि भेदोक्तेः || न हि महीयमान एव जीवश्चरति | प्रायोग्यः सारथिः प्रयोगेन यानस्य | यन्ता सारथिरानेता प्रायोग्य इति कीर्तितः | इत्यभिधानात् | अन्यभ्यो दीप्यमानत्वात् दैवं चक्षुर्मनः स्मृतं | इति च || एते ब्रह्मलोके तेषु रमते | अनुविद्यशास्त्राचार्यानुसरेण विदित्वा विजानात्यापरोक्षेण | वेदनं शास्त्रतो ज्ञानं विज्ञानं ब्रह्मदर्शनं | इति च ||”.

In sleep the great one functions having influence on *Jivas*, even so in deep sleep separately, the one referred is verily *the Resplendent Lord* alone. The great one who functions referred here is not the *Jiva*, The charioteer is referred as प्रायोग्यः because he leads. The charioteer as leader

functions influencing the course, thus being well-established. Others becoming enlightened heis known as चक्षुः, the eye. Who makes the *Jiva* revel in the heavenly worlds being *the Resplendent Lord*. *Knowing* through sensory instruments and becoming *wise in Wisdom* through supra-sensory instruments means *knowing* through scriptures or through personal *conscious awareness* of *the Resplendent Lord*.

Upanishad

“श्यामत्तबलं प्रपद्ये तबलात् श्यामं प्रपद्ये | अश्व इव रोमाणि विधूय पापं चन्द्रं इव राहोर्मुखात् प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ||”.

The *form* of *Vishnu* within the heart is dark-blue and outside the form is multi-coloured. The *form* of *Vishnu* within the creatures is dark-red as in the eyes.

“श्यामो हृदिस्थितो विष्णुः शबलो विश्वरूपवान् | जीववर्णो जीवगतो लोहितः चक्षुषि स्थितः | इति मानसे || ह्यग्रीव मुखोत्थानि यानि वाक्यानि तानि तु | रमा ददर्श तान्येव ब्रह्मा तन्येव नारदः | यानि विष्णोरयोग्यानि प्रार्थनादात्मकानि तु | तान्युत्तरेषां वाक्यानि भविष्याण्यवदधरिः | एवं रमा तथा ब्रह्मा छांदोग्योपनिषद्धि सा | इति सामसंहितायां ||”.

The hymns first proceeded from the mouth of *Hayagriva* and they were seen by *Lakshmi*, *Brahma* and *Narada*. The hymns seen by *Lakshmi* and *Brahma* are the same which came to be gathered later in *Chhandogyopanishad*, thus in *Saamsamhita*.

Upanishad

“आकाशो वै नाम नामरूपयोर्निर्वहिता | ते यदन्तरा तद्ब्रह्म | तदमृतं स आत्मा ऽ प्रजापतेः सभां वेश्म प्रपद्ये | यशोऽहं भवानि | ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनु प्रापत्सि | स हाहं यशसाऽशः श्वेतमद्यमदत्यं श्वेतं लिंदेमाभिगां ||”

Verily what is referred as *Space* is indicated as *essence* and the *form*. That which exists within is the *Brahman*; that is the immortal; that is the *Self*; in the gathering of the *Prajapati*, it dwells as the triumph of the men of Wisdom, men of Valor, men of the Enterprise, by whose grace will I establish myself as triumphant. I am triumphant among the triumphant ones, May I never be old, toothless, toothless and old may I never become.

“आकाशोऽतिप्रकाशत्वात् नामरूपे ऋते स्थितः | ब्रह्माख्यो भगवान् विष्णुः तद्वेश्म प्राप्नुयाम्यहं | यशोऽहं सर्ववर्णानां मत्तोन्नेषां यशोभवेत् | सोऽहं मम यशदातृ यशसां यश उत्तमं | विष्णवाख्यं परमं ब्रह्म श्वेतं श्वसनगं यतः | आदत्कमद्यमानं कं स्वानन्दानुभवात्मकं | लिंदु तद् रतिदं यस्मात् तदहं प्राप्नुयां सदा ||”.

Since *Space* is exceedingly luminous therein dwells the as *essence* and the *form*, effulgent as *Vishnu, the Resplended Lord*. I am triumphant among all the classes, I should be triumphant among all the others. May I be graced with triumph, best superior among all triumphs, the the pure, immaculate world where *Vishnu, the Resplended Lord* rests with his breath restrained, which is referred as the *form of Bliss of Beatitude*. लिन्दु is the world of *Bliss*, which I may receives *divine grace*.

Upanishad

“तद्वैतत् ब्रह्मप्रजापतय उवाच | प्रजापतिर्मनवे | मनुः प्रजाभ्यः | आचारकुलद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शचौ देशे श्वाध्यायमधीयानो धार्मिकान् विदधदात्मनि सर्वेन्द्रियाणि सम्प्रतिष्ठाप्याहिंसन् सर्वाणि भूतान्यन्यत्र तीर्तेभ्यः स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकमभिसंपद्यते ऽ न च पुरावर्तते न च पुनरावर्तते ||”.

This *Brahman* told to *Prajapati*, who in turn instructed to *Manu* and *Manu* thereafter communicated to mankind. Those who have been instructed in *vedic Wisdom* by those belong to the family of well-qualified teachers, they having returned live the life of a house holder, continue to reflect and meditate on what has been instructed, has virtuous sons, who restraints his senses in his *self*, kills no creatures except as offering in the holy places, behaves with uninterrupted discipline during the rest of his life, departs undoubtedly to the world of *Brahma*, never to return here, never to return here.

Bhashya

“उपदिष्टः परेणैव त्वेवमाह चतुर्मुखः | उवाच च मनोर्विद्यां प्रजाश्रयो मनुरेव च | तस्मात् सर्वेन्द्रियाणीशे निधाय पुरुषात्तिमे | दृष्टन्तं परमं विष्णुं तल्लोकं प्रतिपद्यते | नावर्तते पुनस्तस्मात् कदाचित् केनेचत् क्वचित् ||”.

Instructed by *the Supreme Being*, the four-faced *Brahma* initiated his son *Manu* in the wise of this hymn. *Manu* in turn communicated the same to the people at large, Therefore, with restraint of one's senses on पुरुषोत्तम, the *Supreme Person* if one meditates then one at the end will assuredly attain the world of the *Lord Vishnu*, never ever returning by any reason, in any event or in rare cases.

“पूर्णानन्दमहोदधिः परतमो नित्यः परस्माद् सदा | सर्वज्ञः सकलेशिता गुणनिधिर्नित्योत्सवः तद्विदां | सर्वस्मादधिकं मम प्रियमस्तिष्ट्वादपीष्टोत्तमः | सर्वस्माच्चहितात् सदा हिततमः प्रीतो भवेन्मे हरिः ||”.

The great *Ocean of milk*, bursting with *Bliss of Beatitude*, supreme, ever eternal, expansively wise in *Wisdom*, regulator, wealthy in attributes, ever joyous, ever satisfied, exceedingly dear to

me than any one else, dearer than the dearest one, ever concerned with pleasures of others, be pleased with me.

“यस्य त्रिण्युदितानि वेदवचने रूपाणि दिव्दान्यलं बट् तद्दर्शतमित्थमेव निहितं देवस्य भर्गो महत् । वायो रामवचोनयं प्रथमकं पक्षो द्वितीयं वपुः मधो यत्तु तृतीयकं भाष्यं हारौ तेनहि ॥ हनशब्दो ज्ञानवाची हनूमान् मतिशब्दितः । रामस्य स्वृतरूपस्य वाचो नेता गुणोदधिः । भृतमो भीमः इत्युक्तो वाचो मा मतरः स्मताः । ऋगद्या इतिहासश्च पुराणं पञ्चरात्रकं । प्रोक्ताः सप्तशिवास्तत्र शयो भीमस्तः स्मृतः । मध्वित्यानन्द उद्दिष्टो वेति तर्धिमुदाहृतं । मध्व आनन्दतीर्थः स्यात् तृतीया मारुति तनुः । इति सूक्तगतं रूपत्रयमेतन्महात्मनः । यो वेदवेदवित् स स्यात् तत्त्ववित् तत्प्रसादतः ॥ इति सदभावे ॥ आनन्दतीर्थ इति तु यस्य नाम द्वितीयकं ऽ पूर्णप्रज्ञेन तेनेदं कृतं भाष्यं हरेः प्रियं ॥ नित्यानन्दो हरिः पूर्णदो नित्यदा प्रियतां मम । नमस्तस्यै नमस्तस्यै च विष्णवे ॥”.

The powerfull effulgence of *Vayu* whose three descents concealed in *Vedas*, as three luminous rays have been indicated as *Rama's* messenger in the first, as *Bhima*, the divine instrument of destruction in the second and as *Madhva*, the author of this commentary of *Hari* in the third. The word हनु indicates *Wisdom*, हनूमान् the intelligence, the message representing additionally the attributes of *Rama* himself, भी in the word भीम represents the heart in which are enshrined, म the scriptures as evidence, The four *vedas*, इतिहास – Ramayana and *Mahabharta*, *Pancharatra*, *Puranas*, are said to be the evidences spoken therein and known to *Bhima*. In *Madhva*, the word मधु means आनन्द – the *Bliss*, व means the stream. Therefore आनन्दतीर्थ became the third form descended from *Vayu*. Those who have *Knowledge* of these three descents of *Vayu*, becoming enlightened of the *Wisdom of the Supreme Being* with the grace of *Vayu*. Thus speak the scripture – सदभाव. This commentary prepared by one whose second name is *Anandatirth*, also known as *Purnaprajnya*, is dear to *Hari*. *Hari* who is ever blissful, eternally complete is one who is exceedingly dear to me. *Obeisance to him, Obeisance to him, Obeisance to him.*

॥ इति श्री मदानन्दतीर्थ भगवत्पाद विरचिते श्री छान्दोग्योपनिष भाष्ये अष्टमोऽध्यायः ॥

**Thus ends the Commentary of Sri Anandtirtha (Madhvacharya)
on the eighth chapter of Chandogya Upanishad,**

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Nagesh D, Sonde

Before I say *Good Bye* and *God be With You* I want to thank the Supreme Being who as the indweller in my heart spurred me in all my Life, the Gurus who either through words spoken or written guided me and many of my well-wishers who encouraged me in doing what I have done in my life.



Using remainder of soap and the tooth paste.

When we were children we were often told that the cake of the soap or the tube of the toothpaste should not be squeezed till the soap or the paste disappears from sight. This was alright when the child is expected to have more cakes of soap or tubes of toothpaste in his long expected duration of life. This was alright when the youth in zest and bravado thinks that he can afford to buy new cakes and tubes tooth paste to replace the old, throwing them with gay abandon. But as age catches up and one has faces the alternatives in life, one comes to reflect and choose, considering it wise to use as much as is available and not waste what is left. This belief catches strength and becomes a conviction when the life is ebbing and death's death steps are seen fast approaching.

Then the one looks back and observes the steps which are traversed, the lengthening shadows that are cast on the long Path traversed. Then the one recollects and remembers all those missed opportunities and wasted moments and things unintelligibly used. Then he starts preserving the last piece of cake and of the tube, squeezing whatever is left therein. Too much reading in younger days seem to have given me a vivid imagination and mind full of dreams. Even as I was planning to achieve the things which I had dreamed, I was realizing the simplicity

and childlike innocence of the dreams and the futility of youthful arrogance as I grew up. And as came closer in age to the sixty years of my life and my active professional occupation were coming to its logical end, I realized the wisdom of keeping a small cake of soap and used tube of tooth paste on my table to look and reflect on the little things and time left for me do all those things that were still left undone in this life, and yet there was little that is still left in the cake and the tube.

While earlier reading was my passion and writing was my hobby from the age little earlier than when I reached sixty years of my age, I decided transform and from then onward life writing became my passion and reading became a hobby. I reflected on what I had read and decided to put in writing what my reflection responded keeping an eye on my age and the remaining piece of the cake and remaining paste in the tube.

Rigveda, Upanishads and Bhagavad Gita as well *Zen, Bible and Koran* have been defining guidelines for me in my studies.

“जनं विभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् | सहास्रधारा द्रविणस्य मे दुहां ध्रुवेव धेनुर अनपस्फुरन्ती ||” - the world is inhabited by many people, following many religious practices, speaking many languages.

“आनो भद्राः कतवो यन्तु विश्वतः |”. Let the thoughts come from all sides.

“ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ||” - *That is Whole, This is Whole. From the Whole, the Whole evolves. Having evolved the Whole from the Whole, the Whole verily remains Whole.*

“तद्धेदं तर्ह्यव्याकृतमासीत् ... स एष इह प्रविष्ट आ नखाग्रेभ्यः ... तं न पश्यन्ति | अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शुभ्रन् श्रोत्रम्, मन्वानो मनः; तान्यस्यैतानि कर्मनामान्येव | ... तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद | यथा ह वै पदेनानुविन्देदेवम्, कीर्तिं श्लोकं विन्दते य एवं वेद ||” - Then, this was *unmanifest*... He entered here even to the tip of fingers, as it were ... Him they see not. When breathing he is called *the Prime Breath*, when speaking *Vak*, when seeing the *Eye*, when hearing the *Ear*, when thinking the *Mind*... The *Self* is to be meditated upon the whole, for there he is complete. These are all the foot-prints of his who is this *Self*, and by it the *Self*, one knows all this, just as one finds (the cow) by its foot prints. He who knows this finds prominence and praise.

“एष ते आत्मा सर्वान्तरः |... य प्राणेन प्राणिति स ते आत्मा सर्वान्तरः | योऽपानेनापानिति ते आत्मा सर्वान्तरः | यो व्यानेन व्यानिति ते आत्मा सर्वान्तरः | य उदानेनोदानिति ते आत्मा सर्वान्तरः | एष ते आत्मा सर्वान्तरः |” - *This is the Self, which is all beings... that which breathes in when you breathe in, is that Self within all beings, that which breathes out when you breathe out, is that Self within all beings, that which breathes about when you breathe about, is that Self within all beings, that which breathes up when you breathe up, is that Self within all beings. The self within all beings.*

“न दृष्टर्द्रष्टारं पश्येः | न श्रुतेः श्रोतारं श्रुणयाः | न मतेर्मन्तारं मन्विथाः | न विज्ञातेर्विज्ञातरं विजानीयाः | एष ते आत्मा सर्वान्तरः | अतोऽन्यदार्तम् |” - *You cannot see the seer who sees, you cannot listen the listener who listens, you*

cannot think of the thinker who thinks, you cannot understand the one who understands. He is the Self which is within all beings. Everything all else is irrelevant.

“तद् वा एतदक्षरं गार्गी अदृष्टं द्रष्टुं अश्रुतं श्रोतुं अमतं मन्तुं अविज्ञातं विज्ञातुं नान्यदोऽस्ति द्रष्टुं नान्यदोऽस्ति श्रोतुं नान्यदोऽस्ति मन्तुं नान्यदोऽस्ति विज्ञातुं | एतस्मिन् खलु अक्षरे गार्गी अकाश ओतश्च पतश्चेति ||” - Verily that imperishable, O *Gargi*, is unseeable but is the seer, is unhearable but the hearer, unthinkable but one who thinks, unknowable but one who knows. There is no other seer, no other hearer, no other hearer, no other thinker, no other knower than this. By this imperishable is all this space woven like warp and woof.

“ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् | तेन त्यक्तेन भुञ्जीथाः मा गृधः कास्यस्विद् धनम् ||” - All this, whatever exists in the primordial world, is permeated by the Supreme Lord. (Therefore) accepting whatever is ordained by Him, enjoy. Covet not wealth which is ordained for others.

“ॐ अथ यदिमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म ऽ दहरोऽस्मिन्नंतराकाशः | तस्मिन् यदन्तः तदन्वेष्टव्यं | तद्वाव विजिज्ञासितव्यं इति ||” - *Aum!* Now here in this city of *Brahman* is an abode, a small flower, within which there is a space. What is within that space should be sought, for that assuredly is what one should desire to understand.

Therefore,

“कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः | एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ||” - Having performed one’s duties in this manner, one should strive to live for hundred years. If acted in this manner, there would be no other way to act and in that event, the (fruits of) actions would attach to the man.

“यज्ञार्थारूकर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः | तस्यै कर्म कौन्तेय मुक्तसङ्ग समाचर ||” – For and as sacrifice actions should be performed, since in the world by actions performed otherwise, man is bound by the actions performed.

“प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः | अहङ्कारविमूढात्मा कर्ताहमिति मन्यते || ... मयेवैता निहताः पूर्वमेव मित्तमात्रं भव सव्यसाचिन् ||” - By me are already slain these, be you, verily, the consequential instrument.

From sixty to eighty three years of my age, 23 books in *English* and 13 books in *Konkani* came to be written with whatever energy I had. All my books are the result of my study of religious scriptures understood and experienced and are not intended to teach others. If the books as they were written have helped me. I they also help others, so much the better. If they do not, I have no problem. That is why I have not ventured the books for sale but have allowed them to be downloaded freely from my website : <http://www.nageshsonde.com>.

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Books written by Nagesh D. Sonde

In English

Sri Madhva's Commentaries

in original translated in *English* :

(Available on Web site for free download :<http://www.nageshsonde.com>)

Upanishads:

Isha Upanishad

Kena Upanishad

Katha Upanishad

Atharvan (Mundaka) Upanishad

Mandukya Upanishad

Taittiriya Upanishad

Chhandogy Upanishad

Brihad Atanyak Upanishad

Bhagavad Gita Bhashya and Tatparys Nirnaya

Others :

Sri Sukta - A Treatise on Conservation and Preservation of Wealth

Ganapati Atharvasheersha with Commentary

Asmi - Teaching of Gautam Buddha - Ramana Maharshi

Rigveda - A Study on Forty Hymns

Krishna - A Study based on Mahabharata

Shri Shnkara's Sadhana Panchakam with Notes

Bhagavad Gita – A Remenrancer

Other Books :

Narada's Aphorisms on Bhakti

A Study in Three Vedic Suktas

Commentary on Shri Ramana Maharshi's Upadesh Saram

Commentary on Shri Ramana Maharshi's Sat Darshanam

Philosophy of Shri Ramana Maharshi

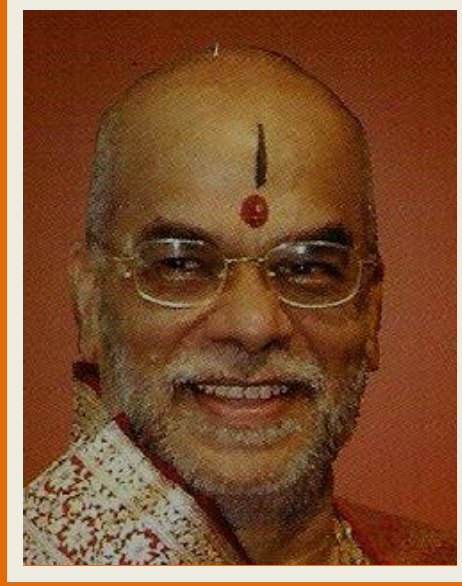
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Life & Teaching of Sri Manik Prabhu

In Konkani

*Vishnu aani Vaishnav Sampraday
Upanishadaanche Avalokan
Radha Madhav Pranay Pranali
Katha Sangam
Sri Sukta
Sri Madhavacharya: Jeevan aani Vichar
Ganpati Atharvashirsha
Konkani Bhashecho Itihaas
Sant Purandardas
Saraswatanle Bhavitavya
Vairagya Shatakam
Vishnu Sahastranaam Vivechan
Bhagvat Geeta Sansmaran - Ek Upanyaas*

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*Srīmad Vidyādhīrāja Tīrtha Srīpād Vāder Swamījī
Srī Samsthana Gokarna Partgali Jeevottam Math
Partgali, Cancona, Goa - 403 702*



*न गुरोधिकं तत्त्वं गुरोरधिकं तपः | तत्त्वज्ञानात्पर नास्ति तस्मै श्री गुरवे नमः ||
मन्नाथः श्री जगन्नाथ मद्गुरु श्री जगद्गुरु | मदात्मा सर्वभूतात्मा तस्मै श्री गुरवे नमः ||
गुरादिरनादिश्च गुरुपरम दैवतम् | गुरो परतरं नास्ति तस्मै गुरवे नमः ||*



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