MAHANARAYAṆOPANIŚAD
(WITH ACCENTED TEXT)

Introduction, Translation, Interpretation in Sanskrit, and Critical and Explanatory Notes

BY
SWĀMĪ VIMALĀNANDA

SRI RAMAKRISHNA MATH
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The Upanisads are the culmination of the Vedas; therefore they are known as the Vedânta. The religious message given by Swâmi Vivekananda was based on the Vedânta. The Swâmi urged his followers to popularise the thoughts treasured in the Upanisads at home and abroad. Bearing this idea in mind the second president of this Math started the Upanisad Series thirty-five years ago. Each Upanisad belonging to this Series contains the text in bold Devanâgarî type, word-by-word meaning, translation based on tradition, Introduction briefly summarizing the subject matter, and elaborate Notes. About a dozen Upanisads are specially illuminated by the superb Commentary of Śrī Śankarâcârya, who lived over one thousand years ago. They are the most authoritative Upanisads, and eleven of them are now made available in this Series. Most of them have undergone many editions and reprints, and have gained popularity in several parts of the world. Heartened by this wide welcome given to the Upanisad Series, we now publish the Mahânâmanopanisad which, as far as we know, has not yet been translated into English fully and with complete explanation.

The special importance of this text, which is counted as part of the Kramayajurveda, to the religious Hindu is perhaps unequalled by any other work of its class. We have therefore endeavoured to bring out a suitable edition of this abstruse text with aids for understanding its traditional import. An interpretation of the text in easy Sanskrit is a new feature of this publication. This is specially added with a view to help those readers who know only Sanskrit and not English. It will also render the received meaning clearer to those users of the translation who possess some knowledge of Sanskrit.
Much religious material has been digested into the critical and explanatory Notes. This is intended to meet the needs of those who value this sacred text particularly for its spiritual and devotional use. The practice of putting notes on words indicated by superior figures was the custom in the preceding members of the Series. It has been given up here in order to make the reading of the explanatory Notes smooth and continuous. This Upaniṣad together with its preceding Prāpathaka—divided into Śīka—Ānanda-Bhrigu-Vallis—is chanted solemnly on special religious occasions. So the text is given here with accent marks in order to facilitate its recital. This will be welcomed by those who have no long training in the customary Vedic recitation.

President

Publisher

Ramakrishna Math, Madras
March, 1957
पूर्वपीठिका

ॐ नमः महेस्वरेन वेदान्ताय।
अतां केवलाय अरोपितसाधनातया
मनोवायमुनमहापति तत्वप्रवृत्तिं वेदकेतु इति
वेदान्तमूर्तिः सत्त्वातिहासिनः।
वेदोपिणिः कथेकेतु सुभस्मोज्जिते गीतानुवाच।
राज्योपावृत्तिः सत्त्वातिहासिनः।

इति विचारावली महाभाषीयम्।
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INTRODUCTION

Modern investigations have revealed that the 2600 million people on this globe speak 2796 different languages and dialects belonging to different families of speech. Of these, those that have a long literary past and are still influencing the thought of millions of people are not very many. The collection of hymns, litanies and prayers, under the comprehensive term Vedas, transmitted by oral tradition for several centuries before the introduction of writing, is accepted as the oldest literature available for the purpose of studying the religious thoughts exercising a considerable influence over the people of a significant part of Asia for many millenniums. Those languages which have preserved past thoughts in literary form, either as written records or oral traditions, alone have been a recognizable power in the evolution of the intellectual, moral and spiritual life of mankind. The scattered splinter-speech communities have not produced any literary heirloom devolving to succeeding generations to reflect upon, adopt, and exemplify, and, consequently, they have not made any deep impression on human civilization. The dialects which have sustained the intercourse of many small groups of people have changed and even disappeared without a vestige. The literature preserved in the Vedas through the religious fervour of a highly sensitive people who paid the greatest attention to the careful training of the ear for sound, for rhythm, speech melody, and precision of grammar uncontaminated by local idioms, stands almost unique in the history of human culture. Today the study of the Vedas has, therefore, attracted the attention and interest of people in various parts of the world.
An account of the nature and division of the Vedas will be found in the Introduction to the Isaavasyopanisad included in the Upanisad Series published by the Ramakrishna Math. This publication is the twelfth in the Series. In the collection of One-hundred-and-eight Upanisads, published several times from Bombay and other places, two works are included with the title Navayanopanisad. Of these the longer one includes a variety of subjects of great importance in the daily observances of a religious Hindu. It is accepted as a part of the Ksrmayurveda and is distinguished generally by the designation Mahanarayanopanisad. The same Upanisad is known also as Yajniky upansad on the ground that Yajnatma Narayana is considered to be the seer of this part of the Veda. Like the other Vedas the Yajurveda is divided into samhita and brahmana. The Tattviriya recension of it has the Tattviriya-ranyaka as an extension of the brahmana. The Tattviriya-ranyaka according to Sayanaçarya has ten prapathakas of which this Upanisad forms the last one. Bhattacharyya who wrote a Commentary on the whole of Yajurveda, anterior to Sayana, substitutes the term prasna for the division heading prapathaka, and calls this as the last prasna. Both the exegetists accept the name Yajnikyupanisad.

In preparing the present edition the following printed books have been consulted: 1 Tattviriya-ranyaka with Bhattacharyya’s Commentary, published from Mysore in the Bibliotheca Samskrita Series. 2 Tattviriya-ranyaka with the Commentary of Sayanaçarya in two parts, published in the Anandasrama Sanskrit Series. 3 Mahanarayanopanisad, published in the Bombay Sanskrit Series, edited by Col. G. A. Jacob, with the Dipakatka. 4 Yajnikyupanisad brought out in the Adyar Library Series.
INTRODUCTION

The text presented in all these four books is not precisely the same. Apart from the difference in the length of the text, differences of reading, additions and omissions of passages and transposition of textual units are also observed. The oldest commentator, Bhattacharjya, has noticed a text having only sixty-four Sections. This is generally designated as the dīvānapātha. Sāyanācārya also has written the Commentary on this text. The works mentioned as (3) and (4) above also are based on the short text of Bhattacharjya and Sāyana. The Anandāśrama edition contains a paripātha reproducing the tenth prāpāthaka under the subtitle Nārāyanopanisad—This is the longer version generally known as the Andhāpātha in eighty Sections—together with the Commentary of an untraced author which closely resembles the Commentary of Sāyana in respect of those passages which are common with the shorter version.

The tenth prāpāthaka of the Taittirīyāranyaka is considered khila (i.e., supplementary) even by Bhattacharjya and Sāyana. The supplementary nature of this part is also clear from its structural organization. It is an assemblage of passages used in various ritualistic contexts, and there is the general lack of unity in the treatment of the subject-matter. The presence of many significant and well-known Brahmadāvidya and upāsanā passages, either quoted from other parts of the Vedas or found only here, in a style closely resembling that of the other Brāhmanas and the Upanisads, gives this work an authority above that of many other minor Upanisads. Sri Śāntakācārya has not written any Commentary on this Upanisad; but still he refers to statements contained in it in the course of his Commentary on the Brahmāsūtras III 3 24 and III 4 20. Whatever was left over to be mentioned in respect of karma, upāsanā, and jñāna, after the recital of
the samhitā and brāhmaṇa, says Śāyānacārya, is brought together in this miscellaneouς (prakīrṇa) work. The same Commentator points out also that the commencement of the work with the description of Paramātman and the conclusion of it eulogizing sannyāsa which is said to be the means of the knowledge of Brahman entitles it to the name of an Upanisad. The text, however, abounds in passages commonly used in connection with religious acts of worship and, therefore, the epithet Yajñikā is particularly appropriate. The existence of a recension with ninety Sections among some people in the Karnātaka has been noticed by Śāyānacārya.

The motive which prompted me to take up the preparation of this work for the Upanisad Series published by the Math being purely religious, I have presented here a text which has been made exhaustive and eclectic as far as it was possible. The simple Sanskrit interpretation given immediately below the text is meant to facilitate the understanding of the archaic text in classical Sanskrit form. For this the old Commentaries mentioned above have been laid under a deep debt. This is followed by word-for-word meaning given in the Sanskrit order of syntax. In order to bring out the received meaning fully, the translation has been made somewhat free and explanatory. The running Notes, besides being critical and expository, aim also at giving the religious background of the passages. In interpreting the passages, the method followed is the one propounded by Mīmāṃsā, namely, by tackling the tātparya or the main purport of the text, and reading into every unit a contextual meaning which is in harmony with it. The philological translations of texts like this, based on historical principle (though valuable for students of anthropology) cannot be of much help to religious
persons who turn to this and similar texts for spiritual light. So the traditional method is followed.

In a book of this type the use of capitals and italics is seldom completely uniform. In the Notes usually the longer extracts and technical words are printed in Devanagari. Textual words are italicized so that they may be easily detected. Smaller extracts and technical Sanskrit words are printed in Roman with or without capitalized beginning. The English plural signs, added to untranslated Sanskrit words, is hyphenated at places to show that it is not elemental to the word. This must guide in other places also. I have not given a summary of the subject-matter of this Upanisad. The table of Analytical Contents which follows will serve its purpose in a better way. Innumerable individuals use some text or other of this Upanisad in connection with their personal religion. I hope the apparatus presented here will aid the understanding of them in some measure.

Before closing this Introduction I take pleasure to mention here the name Swami Mridananda who relieved me of some ocular strain. Swami Mridananda took down the translation and the Notes at dictation, copied the draft for printing and partly scanned the proof-sheets.

_Mahasvarat_  
February 27, 1957

_Swami Vimalananda_
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PEACE INVOCATION

May Mitra, Varuna, Aryamān, Indra, Brhaspati, and all-pervading Visnu be propitious to us and grant us welfare and bliss. I bow down to Brahman in reverence. O Vāyu, I bow down to Thee in adoration. Thou verily art perceptible Brahman. I shall declare Thou art right. Thou art the true and the good. May that—The Supreme Being adored as Vāyu—preserve me. May He preserve the teacher. Me, may He protect. My teacher, may He protect.

May He protect us both together, may He nourish us both together, may we work conjointly with great energy, may our study be vigorous and effective, may we not mutually dispute (or may we not hate any). Let there be peace, and peace, and peace in me, in my environment and in the forces that act on me.
प्रथमानुवाकः

SECTION ONE

अनेकस्यपूर्वे सूर्यस्य मध्ये नाकस्य पृष्टे संतो महीयान्।
शुक्लेण ज्योतिर्घर्षित िमन्नप्रभिन्ङ्गएः प्रजायतिश्रावरति न गर्भं। अन्तः ।

111.

परिच्छेदीहिः जगतः पृथिवीमध्ये स्वर्गस्य उपरि न सर्वं च भविष्यति।
महत्त्ता अधि महत्तम प्रजान। गंगा परमेश्वर भासकजीवबृहत्त्वरूप्येण
भागवानि अतः करणाति समन्तः िविश्वत ौ एकौ भौतिक प्राणवीरालयाय।
भागवान्भे सूर्यो च चर्चि। ॥

अपारे ज्योति in the shoreless waters सूर्यस्य मध्ये on the
earth नाकस्य पृष्टे on the surface of heaven ( जातिके पेठी)
महत्त्ता महीयान्त greater than the great प्रजापति Lord
of creatures शुक्लेण by the seed ज्योतिर्घर्षित the lights समन्नप्रभिन्ङ्ग
who has entered गर्भं अन्तः inside the foetus चर्चि acts

1. The Lord of creation, who is present in the
shoreless waters, on the earth and above the
heaven and who is greater than the great, having
entered the shining intelligences of creatures
in seed form, acts in the foetus (which grows
into the living being that is born)

[The Upanishads name the ultimate Principle of religion
and philosophy as Paramātman or Parabrahman, the first
word emphasizes the immanence and the second the
transcendence of that Principle Parabrahman, when describ-
ed as the cause of the universe, is called Parameśvara or Prajāpati. Prajāpati and Parabrahman are, therefore, one and the same Reality described from two stand-points. A person is not called a father before his marriage and the birth of a child. He becomes a father after these events. The person, however, remains the same Parabrahman conditioned by the adjunct of the universe is Prajāpati, from whom the universe is born and in whom it has its existence and absorption. The stanza points out that the same Prajāpati, who sustains vast oceans, boundless worlds, and the highest heaven, enters as a seed or a spark into the shining intellect of living creatures and becomes the jīva or the acting and enjoying agent on the earth. Man is developed from an embryo. The embryo is animated by the internal instrument which is rendered efficient by the reflection or impregnation of the Spirit or Paramātman, here designated as Prajāpati Śukra in the text stands for the Paramātman who enters the creatures as the seed and becomes their innermost Self. Jyotirmāsti stands for the transmigrating Souls, identifying themselves with the internal organ and the instruments of knowledge and action. Paramātman ensouling the universe is called Virāt and dwelling in the body is called jīva. The last foot of this verse is the same as the first line of the Atharvaveda X 4 2 13 and the Taittirīyāranyaka III 13 3.

यस्मिन् यदृशिं यथ विचित्रं सर्वं यस्मिन् देवा अधिष्ठितविष्णु

तद्वेष्टं तृतीयं महायमां इति तदुक्तः परमेश्वरेऽरऽर वयोमः

इद विश्वपलम् सुषूक्तकालं यस्मिन् मूलकारणं समुचितविष्णु (अयम्

एतद्वश्चपूर्वाणि समर्थलोक) प्रक्षावत्कायं च यस्मिन् प्राच्येऽन्मितविष्णु (तिमीयो
SECTION ONE

2 That in which all this universe exists together and into which it dissolves, That in which all the gods remain enjoying their respective powers—That certainly is whatever that has been in the past and whatever indeed is to come in the future. This cause of the universe, Prajāpati, is supported by His own imperishable nature described as absolute ether.

(In the previous stanza it was stated that Prajāpati or Paramēśvara dwells in creatures as Kartā (doer) and Bhoktā (enjoyer). This stanza asserts that He is not only the Antaryāmin (God dwelling in creatures) but also the support and final cause of all Parabrahman alone is the one cause of everything else and there is no other cause for His existence. The word vyoman in the text means ākāśa or ether. This ākāśa is a constituent element of the universe. It is the cause of the other four elements—air, fire, water, and earth. Ākāśa itself is produced from Paramātman according to the ancient Vedantic and Purānic thought.)
the Upanisads, and therefore it cannot be the self-supporting final cause. Hence *pāṣama vyoman* here is the Akṣara Brahman which has no other cause or support. Hence it is stated here that this Reality alone constitutes the worlds which have been in the past and which are to be in the future. The world which we experience at present receives its existence and self-evidence from It alone. The various gods and powers functioning in the universe and in man have their glory by delegation from Parabrahman. The syllable आ in the third line may be taken as an exclamation of wonder, or restored to the vocable आ which is a Vedic variant of अात्म. The word *vyoman* in the last line is in the locative case according to Vedic grammar.

येनां च च दिब्बे महोद्र छ येनांवित्यस्तपर्ति तेजसा

धार्मिक समुद्रे कव्यो वर्णिति यद्यकरणे पुरुषे प्रजा: ॥३॥

Yena अनन्तकारणेन परमात्मेन मृद्युर्लोकालेन समाचारितयेन अनुभूतम् तत्परं अग्राह्यम् यथोऽकाले तपस्वित, सङ्केतविदित, मेधाभिने च शरीरस्थायिकाद्रे ध्यात्मत्तुना वन्धित, तत्सन्न अयायास्माते अस्तर्गद्वाविष्ठ, निष्के परमस्तुतनि सवत्त्वे अपि प्रजा वर्णिते ॥

Yena by whom सम्प्र space between heaven and earth छ and दिब्बे heaven महोद्र (महो) earth छ and आनुरूपम् (are) enveloped, Yena by whom आनुरूप लेज्जसा by heat आनुरूप by light छ and तपस्वित burns, यम् whom कव्य sages अनु सामुद्रे inside the रक्षा of (then) mind वर्णित weave, bind यद्यकरणे in which imperishable परमे Supreme (Brahman) प्रजा creatures (बैंतने abide)
3 He by whom the space between heaven and earth as well as the heaven and the earth are enveloped, He by whom the sun burns with heat and gives light, and He whom the sages bind in the ether of their hearts (with the string of meditation), in whom—The Imperishable One—all creatures abide.

[The above translation is based on the Commentary of Bhattachārjya who takes *antar samudra* to mean ether of the mind and completes the last line by supplying the verb *varante* (abide) *Samudra* in the Vedas has the sense of ether (*ākāśa*) as well as the ocean, the phrase *antar samudra*, therefore, gives the same meaning as the *hrdayākāśa* Śāyānācārya explains that Brahma, the self-supporting Reality, creates the universe ever remaining changeless in Its own glory. This explanation is made possible by completing the last line with the verb ‘create’ in the place of abide (*svayam* for *varante*). To agree with this meaning Śāyāna takes *samudra* to mean synecdochically the whole world. Just as the clay out of which various vessels are made envelopes those articles that are produced from clay, so also the entire universe is enveloped by Paramātman. Sages who know this Reality realize the Paramātman in the entire universe as people see the thread woven into the cloth. *Vyanan* in the text means also ‘they weave.’ The word may be split also as *avayam* as some have done, in which case it means ‘they understand or realize’ According to Śāyāna, *tejas* stands for the solar orb and *bhrījas* for the rays of the light emitted therefrom. Grammatically *divam* and *mahīm* should be construed as nominative singulars to agree with *āvrtam*]
यतं: प्रसूता सङ्गतं: प्रसूती तीयोंन जीवान् व्यंगसर्जं भूम्याम्।
यदोषधीमिः पुष्पायिप् पुष्पे:श्रवं विवेषं मुलानिः चराचराणि

अतः पर्वं नायद्रेणिंसं हि परातपरं वनमहंतो महात्मम्।
यदद्वंद्वूयवक्तमानंतरं विश्वं पुराणं तमसः: परस्त्याप्ताः

समाताः च जगत्कारभूमिताः जगत्कारतिच्च प्रकृति प्रसूत क्रवर्यत, यथा भूमि
विनायकसिद्दिन मूलसंवर्णिती जीवतं देवानाम् विविध सर्वं, यथा भूमि
विनायकसिद्दिन मूलसंवर्णिती जीवतं देवानाम् विविध सर्वं आत्मा भावेन अतः
प्रकृति धाराणि स्म, यतं हि आकाशदिमहुः ध्रुव भर्गो महात्मम्, वत् तत्
समासिकरहितं इत्यदगम्य अपितिश्चाः सत्तमानं विकृतं जगत्कारतमात्र प्रकृतितीति
अथवा अजातास्पदं भविष्यं तवेल्हृः उस्मात् अन्यतु मृत्मनार
वस्तु न अस्ति।

वन from whom gest of the world प्रसूती creatrix (Prakrti)
प्रसूता took birth, (यस्मि which) भूमायम् in the world तीयोंन with
water (and other four elements) जीवान् living beings व्यंग (ग)
सर्ज projected, created, यस्मि which चराचराणि moving and not
moving पुलानिः beings—i.e., श्रवं अयोध्यम् अयोध्यम् with herbs पुश्यम्
human beings पशुं quadrupeś च and—विवेष entered, यस्मि
which हि indeed महत महात्मम् (महत्) greater than the great,
यस्मि which एकम् one without a second अवभावम् imperceptible
अन्तरपरम् limitless in form विवेषम् of the shape of universe पुराणम्
ancient तमस परस्त्याप्ताः (अवभावतम् remaining) beyond darkness
or Prakrti परातपां अवभावम् (च and) higher than the highest अतः
than This धर्म great अयोध्य another अण्वितसम् (अण्वित) subtle न
(अस्ति) (does) not (exist)
4-5. From whom the creatrix of the world, Prakṛti, was born, who created in the world creatures out of elements such as water, who entered beings consisting of herbs, quadrupeds and men as the inner controller, who is greater than the greatest, who is one without a second, who is imperceptible, who is of unlimited forms, who is the universe, who is ancient, who remains beyond darkness or Prakṛti and who is higher than the highest—nothing else exists other than, Him

[These two stanzas are connected syntactically. Pratiti and vyasasajja are Vedic forms for prasūthā and vyasasajja. Śāyana adopts the peculiar reading vyasasajja which is explained as vyasasajja. Again, anīyasam and mahāntam are Vedic peculiarities to be rendered into the usual anīyah and mahaht respectively. The creation of the world from Brahman through avyakta has been described generally in the previous stanzas. Here some details are given in the order of evolution, namely, the Prakṛti, the five elements consisting of water and the rest, the terrestrial region, plants, animals and men. Paramātman dwells as the innermost Spirit of all creatures. It is asserted that in spite of the transformation of the Paramātman into the gross universe and His residence within the smallest of created beings, He is still greater than the greatest, higher than the highest, subtler than the subtlest and older than the oldest. Though He has become the manifold universe of variety and multiplicity, yet He remains one and undivided. He is beyond the taint of darkness and sensuous knowledge.]
That alone is right and that alone is true: That alone is the venerable Brahman contemplated by the wise. Acts of worship and social utility also are Reality. That alone being the navel of the universe, sustains manifoldly the universe which arose in the past and which springs to existence at present.

[Paramātmān described in the previous stanzas as the cause of the universe is the one existence, and apart from Him nothing else can be presumed. So He is not only present in every atom of the universe but also in every quality, action, and relation. This is the truth illustrated in the
present stanza R̄tum and Sāt̄rum rendered as right and true are two important terms in the Vedas. The first term stands for the physical, moral, and spiritual laws of the order of things evident everywhere, and the second one denotes individual and social acts of truthfulness. Bhartṛbhāṣṭakara explains r̄ta as mānasayāja and sāt̄ra as mēkalya-jāja. Śāyana explains r̄ta as right thought and sāt̄ra as right speech. Brahman in the first hemistich means the Vedas which are venerable, being the highest authority. The simile of the nave of a wheel supporting the spokes is common in the Veda. Hence Brahman is spoken of as the navel or support of the universe.

तद्वेषाप्रिस्तुत्रहायस्मृल्यंतु चन्द्रमाः।
तद्वेष श्रुक्समूलुः तद्भ्रुत तवापुः स प्रजापतिः।।

तद्वेष जगुपकारक अभिन्। ततू जगद्धात्रिवर्तक समरिण। नतू
नाप्राकाश्चो वर्षम्य च दाना मुच्छ। तद्वेष आपाधीश चन्द्रमाः।
तद्वेष दौयालान नक्षानिक, देवं सेव्यं पीयुष च। द्वेश्यानामिरुपमा (अब्वा
प्राणिनालोज्जवीम्य असामस्क) ब्रह्मापुरी तद्वेष। प्राणारंभितमिलता आप
(अब्वा जलोपलित धन्यभूत) आप ततू। विराहसुपम (अब्वा धार्माना-
मुपापक) प्रजापतिरस्न ततू।।

ततू That एव alone अभिन fire, ततू That बाये air, ततू That
पूर्ण sun, ततू That एव verily चन्द्रमा. moon, ततू That एव alone धुक्स्म
stars आप्लास्च nectar, ततू That ब्रह्म Brahma, ततू That आप water
(and other elements), स He प्रजापति� creator of creatures

7. That alone is Fire; That is Air, That is Sun, That verily is Moon, That alone is shining
Stars and Ambrosia. That is Food; That is Water and He is the Lord of creatures

[Two views of the ultimate Divine Reality are presented in the Veda. One of them is that Paramātman or Parabrahman is Pure Being beyond all relations, attributes, and particularizations. The other view is the one which takes into consideration all the differences, relations, attributes, and qualities, noticed in the universe as embedded in that Reality. These are not two categories, but one and the same Reality as seen through vidiṣyā and avidyā. Brahman is realized as pure Sat through nisgaṇavidiṣyā or pure jñāna. The same is contemplated as adhyātma, adhībūta, and adhīścāra universe, so long as one is in the condition of avidyā. But the objects contemplated in the state of avidyā also have their support and reality in the unchanging and all-comprehending Being which is Parabrahman. Just as a gold statue is gold in every part of it, so also Paramātman is in every part of the universe, whether it be sun, moon, and stars, or fire, air, and water, and all their products. The phrase saktamamrtaṁ is taken together also and explained as the parental seed which gives rise to progeny which is immortality, for the parents live through their offsprings endlessly. Brahma is interpreted as food or Divinity embodying universal knowledge and action called Hranyagarbha Prafāpati may be Virāt embodied as the universe or the first progenitor. Stanzas 1 to 6 are in Timstup metre. The present one is in Anustup with irregular pādas. Grammatical gender of Sanskrit words is purely conventional and have no biological significance. Therefore the Divine Reality, beyond sex distinction, is denoted by a noun or pronoun in any gender. In this stanza, neuter and masculine pronouns point to the same Reality.]
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8-9. All nunešas, kalās, muhūrtas, kāśthās, days, half-months, months, and seasons, were born from the self-luminous Person. The year also was born from Him. He milked water and also these two, the firmament and the heaven.

The Vedas teach a single Reality as the source and support of the universe. Some of the traditional systems of philosophy hold that nature, time and the like are also eternal and independent sources of the universe. Here it is
emphasized that they are all derived from Paramātmā and so cannot be eternal and independent. Divisions of time have no existence separate from Paramātmā. They are born from Him. The magnitude of the divisions of time is graded thus: eighteen nimesas make one kāsthā, thirteen kāsthās make one kalī, thirty kalīs make one kṣana, twelve kṣanas make one mūhūrtas, thirty mūhūrtas make day and night, fifteen days and nights make one pākṣa or half-month, two pāksas make one month, two months make one season, and six seasons make one year. Sāve and sāvasah imply those divisions of time not mentioned in the text, but enumerated just now. The term nimesa denotes the time required for the winking of the eyes. The word kalpantōm in the second pāda of the ninth verse is the reading accepted by the older commentator Śāntabhaṇḍāra in the text being in the singular, some have silently corrected the verb into kalpatām. The plural verb has somehow to be justified by taking samvatsara as a generic plural denoting the cycle of sixty years. Bhattachārja construes the time divisions with verb adhyayāṁ and explains kalpantam separately as 'व्याकायाम् समवाया भवतु हि जीते वेदवाग आदालेति' i.e., the Veda wishes that the time may be efficacious, bring about its proper ends. Milking of the water, firmament and heaven, implies the production of the necessary sustenance and enjoyment for the transmigrating souls through the agency of time on the earth and in the firmament and heaven. Bhattachārja takes pradhūghe as an adjective qualifying ime and explains thus प्रक्षणं कामानु दौराध्यो वास्तविको. Based on Śāyana, I have translated the term as a verb.
SECTION ONE

नैनंसूध्बन्न तिरिच्छक्न न मध्ये परिस्फिक्षमतु।
न तस्यंद्रे कश्चन तत्स्य नाम मृह्यतः।  ||

एत्त प्रमात्मन न कोषि ऋषियोभावऽन्त परिस्फिक्ष बुद्धच यस्य
गुहाति। तिरिच्छ किस्तारसिरक्षणामि न जानानि। मथ्याकाश्यपिरिमाणे
नापि न बुद्धचलित। महत् यश इति तत्स्य विग्य नामचर्य भवति। अत
त न कर्णजयति अर्थ नस्य एष्टे।

एत्म This One ऋषियो upward क चन anyone न not
परिस्फिक्षमतु grasped, measured निर्विग्यम across (वा 01) न not
(परिस्फिक्ष ग्रास्प) मधे in the middle (अथि also) न not
(परिस्फिक्षमतु grasped) तत्स्य His name name महत् excellent यश
glory क चन anybody तत्स्य His (glory) न not इश्वर controls

10. No person ever grasped by his understanding the upward limit of this Paramātman, nor His limit across, nor His middle portion. His name is 'great glory' for no one limits His nature by definition

[In the previous stanzas Paramātman was described as the material and efficient cause of the universe. The world and its content are essentially Paramātman alone. If God has become the universe it is easy for one to perceive Him in the manifold objects presented before the senses. But seeing the world is not grasping God. If it were so, one could easily understand the length, breadth, and central part of God. It is said here that man cannot grasp like that by his understanding. Even if we accept the verdict of modern science and conceive the circumference of the universe to be of the order of 6000 million light years (Light
travels 186,000 miles a second. A light year is the distance it travels in a year.) still the Veda holds that it is only an imaginable part of Paramātman who extends limitlessly beyond. Therefore it is said none can grasp Him by thought. Yasas translated as glory means permanent renown received from all without any exception. Those who have dominion over others and have the freedom to exercise power, enjoy renown in the world. Those who have only limited dominion and power, therefore, have only limited glory. Paramātman whose power and dominion cannot be grasped even by the exceptional understanding of man is alone worthy of being called ‘the Great Glory’. For the use of the term यशस् as an epithet of Paramātman see Chāndogya Upaniṣad VIII. 14. 1. It may be noted that the gender of words, as it has been stated in the note to stanza 7, which point to the Paramātman are overlooked in the translation. The Reality denoted as Paramātman is neither masculine nor feminine nor neuter. ‘He’ or ‘It’ is used in this translation if context does not particularly demand ‘She’. Parijagrabhat is a Vedic form and should be rendered by the usual parīgrhaṅati and īśe the perfect by the present īśe.]

न सुन्दरोऽन्तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनेनम्।
हुदा मनोषाः मन्सामिक्षूप्तो य एनं विदुर्मृतास्ते
भवन्ति ॥११॥

किंचि तस्य परमेश्वरस्य स्वभावः न कस्यचिद्रि निर्हृपणयोग्यतां प्रति-
पदते। न कोष्ठे एनं चक्षुषा पश्यति। हुद्याधिष्ठितेन अविक्षितेन अति-
करणेन अर्थात् मननशक्या मनसि येन अभिसम्पादितः तेनैव स: जायते।
ये योगिन: एनं आत्मानं जानिति ते अमृता: भवन्ति॥
 SECTION ONE

अस्य His रूपम् form संतृप्ते for observation न not तिष्ठति remains, कः तन anyone एनम् Him चक्षुषा with the eye न not पस्यति sees. ये those who हृदा by the heart मनीषा controlled by the mind मनसा by the mind अभिकृप्त: framed, made steady एनम् Him ब्रह्म: know ते they अमृता: immortal भवन्ति become.

11. His form is not to be beheld; none whosoever beholds Him with the eye. Those who meditate on Him with their minds undistracted and fixed in the heart know Him; they become immortal.

[Paramātman cannot be perceived with the eyes or mind like a cow or a tree standing before a person. At best, objects of the universe act only as symbols of the Divine Reality. Though absolutely transcendent and indescribable, ignorance is not the sole refuge in respect of Paramātman. With the help of proper scriptures and a preceptor one may realize Him by the practice of Yoga. This requires the control of mind and concentration of thought in the heart accompanied by appropriate emotions and feelings. Those who succeed in realizing Paramātman by this method become immortal. The unconditioned form of Brahman and Its conditioned form realized through worship and meditation are described in this stanza. The same passage occurs in Kaṭha and Śvetāśvalara Upaniṣads also with slight variations.]

[In the immediately preceding stanza, attainment of immortality was declared to be the fruit of realizing Paramātman in the heart through appropriate discipline. This is emphasized by the reproduction of Uttaramārūyaṇā-
nusaka given in Tatttvāṇuyāyaka III 13 (which according to Āpastamba is recited during the worship of the Sun—ādityopasthāna) and Paramīnasākta or Huyanyagrabhāvīkṣa appearing in the Yajurvedasamhitā with which this Upaniṣad is connected. Though the received text gives only the pratīkā or the index words of these two sūktas as ādhyātma sāmsūttā hiṃṣa-ghaṁtvadī, they are reprinted below in their entirety with a Sanskrit paraphrase and English rendering only for the convenience of those who make use of this publication.

अद्भूत: संभूतो हिंशगुर्म इत्यष्टो ॥

अद्भूत संभूत: पृविष्ये रसांभ, विशकर्मण: समर्थतांतांि।
तस्य त्रि:न्दो द्वितोऽयोधमेन्ति, तत्पुरुषस्य विकोलवत्समये ॥ १ ॥

विशकर्मण अगण्यतयोऽपमेदवरतु, अद्भूत पृविष्य, ताजोमयात्रु
रसांभ, अतितं एततप्प्लवनेम्य प्रत्यभूतेम्य प्रभाण्य समाब्धतः। एवमुन्नतः
विशकर्मा आदिनिमयम हयदवद्यत्र तेजस्ता अधि प्रभुतः। अधि च
देवीनाम आदिनिमयः त्रितोऽयोध्यत तस्य परमेदस्य ऋण विनाशश्रये निधायोतः
एति प्रकर्षते। जगत्मुनिकाए तस्याप्रमाणे अधिभूतानु अधियाट।
तमोपात्यत्व प्रवृत्तस्य प्रकाशांमके देवस्य सर्वव उत्पवर् ॥

1. The universe arose from Viśvakarman through water, earth, fire and other elements He excelled Āditya, Indra and other gods. The sun called Tvasṭā rises in the morning embodying His brilliance In the beginning of creation the mortal world enveloped in gloom received its
divine brilliance from the sun shining in the glory of Paramātman

बेद्वाहेंयं पुरवं महान्म, आदि-त्यं महान्थं।
त्यं विभान्तुद इत्यं नवंति, नाथ्यः पर्याविद्बृक्तेयंनाय॥२॥

इति हृद्दयोऽर्जुनी सवोक्टं उपमाणुरामावात काद्ध्बः आदित्य-पुर्णम अर्जुनकारात् तमसो वा विद्वृते वर्त्यान पुर्ण सविकृतम पुष्प अव आनामि एव। एवं विद्वस्तु न एव सुर्यमण्डलश्च परमात्मानं विद्वृत्वा व कविण्याः उपामकः सुमयं अवट्टत्व।

2. I know this Great Person who is beyond ignorance and darkness and whose splendour is comparable to that of the sun. Knowing Him thus in this life itself, one transcends death. There is no other path leading to the attainment of liberation.

प्रजायं तिथ्रावति गम् अस्तं। अजायंमानो बहवया विजायते।
तस्य धीरं: परिज्ञातिः योमिः, मरीचीयों मुरुमच्छिन्नति
बैःस:॥

प्रजायं पालक सविकृतेण द्वारापुरिकों मध्यपदेशे गम् उद्यासन-भयं कुवंनु चरति। वाल्लेण न्याय स्वयं अनुस्मरण सविकृतं सुवं क्षरलेखेण विजायते। योगेन निन्नेन्द्रियं धीरं नागलकरणश्च परमात्म-तत्त्वं परिष्ठ पूण्यलेखं पत्थरं। वैद्यवसुमुहक्त तमेवोपायं मरीची-प्रजायं खयोगाः स्वातं इच्छिन्ति॥
3 The sun who is the Lord of creatures moves about in the space between heaven and earth causing day and night. Although He is unborn, being the Self of all, He manifests Himself as the manifold universe. Wise men realize the source of the universe, the all-pervading Paramātmā Prajāpatis, the first patriarchs, sought the position, which Marīci and other sages attained.

Yo devēṃḥu ātma-patiḥ, yo devaṁ ca purohmihitāḥ. 

Puṣwāyo devēṃḥo 'jañāt, namo bhūchāyo brāhmaṇyo.

Avidyākṛtaḥ s paraphāvav devaṁ nārunaḥ samstātāḥ vijñāvathā. Vasyā devaṁ purohmihitā bhūḥpattih vasyāḥ samstātdevāḥ pārtham hiranyākṣih- khopana utplabhaḥ, tasya devīprthivimanāya bhūpuṣastu vedaṁpratiṣṭhāyā tasyaṁdevāya nam āstū
dh. 

4. Salutation to the resplendent Sun-God who is the son of Parabrahman, who shines for the benefit of gods, who is invoked as the beneficent leader of the gods, and who was born as the eldest among the gods.

Rucma brāhmaṁ jnanayat, deva api tadbhavā. 

Yastu eva brāhmaṇo vibhāyaḥ, tasya brāhmaṁ apsuṁ bhavo.

Rucma brāhmaṁ jnanayat, deva api tadbhavā. 

Yastu eva brāhmaṇo vibhāyaḥ, tasya brāhmaṁ apsuṁ bhavo.
5. When the gods instituted the Knowledge of Brahman they declared thus teaching about the Supreme reality—that sage who knows the Supreme as described before will have sovereignty over gods, for he has become the Inmost Self of all.

6. O Sun, Hrī and Laksmī are Thy consorts, Thyself being Brahmā, Visnu and Śiva. Day and night are Thy two sides. Asterisms in the sky are Thine own form. The Aśvins are Thy mouth. Being such, grant me whatever I desire, spiritual illumination, happiness here and other objects of desire.
[The above six passages known as the Uttaraṇāṇa-yānakvāka are employed in connection with various acts of worship. There are slight recensional differences, of which Śrī used in the place of Hī is the most significant one]

The following hymn to Hrīnayaṅgabhā in the tristubh metre 'seen' by the son of Prajāpati who is also called Hrīnayaṅgabhā, has for its Deity Prajāpati designated as the indeterminate pronoun Kāḥ Prajāpati here is called Hrīnayaṅgabhā because the universe which is like a golden egg is conceived as His body and also because He is the Highest Self dwelling in all as Sātātman. The purpose of quoting this hymn here is to stress the necessity of knowing and worshipping Him for the attainment of earthly welfare and immortality. The hymn quoted here from Taittirīya-sanhitā IV 1 8 has minor deviations from the same hymn as found in the Rgveda.

हरण्यां: संयुव्वताप्रेरणे, सृतर्थ ज्ञात: पतिरकं आसोति।
स देशार प्रवृत्तिज्ञानुस्मान कस्मे देवयं दृश्य मित्य विद्वेदः।

||

अहंनूदेश्यं पूर्व संयुक्तो परस्तत्तमं उपाधिभूते हरण्यांविव देशावेद्यमाने
ब्रह्माण्डे गम्भीरस्य अवस्थः ह्रव्यत्र प्रवाहार्थि समग्राया। ज्ञातं एव सृत-ज्ञातं एक पाठ्याक्ष्य आसीत। हरण्यांकर्मकार्यं स एव परस्तत स्वयं मोहनेन सृत्र द्रव्यम् रसरा द्रव्यन्य च धार्मिकं रस। सुखस्वस्थ्यं अथवा अभिसात्क्ष्यं देवस्य व युरुद्यासपि विपुः रूढः वेष विद्यमाणंह्रव्यत्र प्रवाहार्थ।
अथवा न परस्तत्तमं मुख्यं अन्यस्मे कथस्व व्यवाधिनिद्यमाणं कथम् ततः वेष रूढेऽयं रूढे विद्यमाणं चातात्मार्थं। अथवा अथवा एवं एवं कथस्व यो योः ॥
1 The resplendent Prajāpati was born at the beginning of creation from the Supreme potent with the power of Māyā. Having been born He became the one sustainer and nourisher of all beings. The same Paramātman, here designated as Hiranyagarbha, supports the earth as well as heaven. May we worship that shining One with offerings—who is of the nature of bliss or whose characteristic nature cannot be interrogated.

य प्रणातो निमिष्टो महिष्वेक्ष इत्यान्त्व जगतो ब्रह्मवः ।
य ईश अस्य हिर्ण्यगर्भः कस्मिन देवायं दृविधयां विषेषः ॥१२॥

यशो हिर्ण्यगर्भः स्वकीर्णं सहिष्मं प्रणातं निमिष्टं मयावर्जयं
माता आदारभवत्स जगतं अद्वितीयं एव राजा ब्रह्मं, यशो जगद्वें
निन्न मनुष्यं गोहस्यं दिशोत्तरदशं अन्त्योऽस्मी मनु प्रगौत्तम ईएः ॥

2. Who became the sovereign ruler of all beings living and existing on the earth: who controls as the indwelling Spirit all the bipeds and quadrupeds evident on the earth,

य आंत्यदा बल्दादा यस्य विश्व उपासते प्रशिक्षेय यस्य देवा: ।
यस्य द्वायमृत्य यस्य विश्व: कस्मिन देवायं दृविध्यां विषेषः ॥१३॥

यशो हिर्ण्यगर्भः प्रणातं आत्मस्त मनु जीववता बलस्य च बाता
(अन्त्योऽस्मी मनु आत्मं अन्त्योऽस्मी दिशोत्तरदशं बलद म, यस्य च प्रख्यातः ॥
3. Who is the giver of Self (all Selves in reality being Himself); who is the bestower of strength (as nourisher through food); whose command even gods are eager to receive, whom immortality and death obey like shadow;

यस्ये महित्वं यस्य समुद्रं रसयं सहायः।
यस्येऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽঃ।

4. Whose glory the mountains, the Himalayas and the rest, declare; whose greatness the ocean along with rivers proclaim; to whose hands engaged in dispensing justice may be compared the eight directions;

यं कर्त्यां अवस्था तस्मानान्तमाने अस्यशेषेऽं मनसा रेजसमाने।
यत्राक्ष्यं सूर उच्चति व्यति कर्त्यं देवायं हृवित्वं विषेषं।
SECTION ONE

5 Whom the dual deity, heaven and earth, shining by light and established for the protection of the world view in mind as the source of their greatness; supported by whom the sun moves gloriously after rising.

6 By whom the powerful sky and the terrestrial region were made firm, by whom the blissful heaven was awarded to the virtuous, by whom Release was appointed for the virtuous; who is the maker of Rājasa creation in the mid-region;
7 Through the power of whom the great Causal Waters holding within it the power of unfoldment and the capacity to produce fire transformed itself into the form of the world and from whom the one Breath of all gods came into existence,

यश्न्वापोऽऽ महत्ना पुर्णंपश्चद्वृं दशाना ज्ञात्यस्तिरलिङ्गः।
यो देवेष्बति देव एक आत्मेन कत्स्य देवायं हृविषा विभेषे।

य नितु एवं हि रा पार्वत पवित्रार्थ विशंकारण परिपाताः।
अति जनवल्ली दश दशाना अपि व्यापिकावयः समवज्ञाताः
तवमहस्त्वर्ध्योप्यथर्यहो महानासितः॥

8. Who—the Hiranyagarbha—viewed the waters which create fire and support the Vedic acts of worship (in order to endow it with such potency), who is the one God ruling over all the rest]

एष्ट हि देवः प्रविष्ठोतु न्या।
पूर्वः हि जातः स उ गवः अन्तः। ॥
स विज्ञायमानः स जगत्क्षाम्यां।
प्रविष्ठदुःखस्तितः च च यत्वोऽऽ: ॥१२॥
SECTION ONE

12 This Self-luminous Lord renowned in the scriptures pervades all the quarters of heaven. Having been born as Hiranyagarbha in the beginning He indeed is inside the universe represented as the womb. He alone is the manifold world of creation now springing into existence and causing the birth of the world of creation yet to come. As one having face everywhere, He dwells also as the innermost Self leading all creatures.

[The stanzas beginning with this one describe the glory of Paramātmā. The manifested world and every item in it point to His power. Not only the Hiranyagarbha embodying the universe in its totality, but every being in the world is a representative of Paramātmā. He is immanent in all. He is the Master and Ruler of every intellect. All the senses are door-ways for Him serving as channels of]
communication, As cause and effect, He connects successive generations of creation. The last line offers a textual problem. The attempt made to avoid a verbal redundancy by changing viṣatomukhaḥ into saviṣatomukhaḥ is not significant. The actual reading is pratyavanmukhāstvathatī. Bhattabhaṣkara assumes mukhāt tathātī on the ground of Vedic variation and explains mukhāt upakramāt i.e., pervading from the beginning to the end of the effected universe. Sāyana ignores the plural case-ending and interprets mukhāḥ as mukhyaḥ or primary Being, the Rule of the body, the senses and the mind. The reading mukhaḥ in the singular may be a conjectural correction of some copyist. The same stanza, perhaps in an improved form, appears as verse 16 in chapter 2 of Śvetāsvatara Upanisad where we get the variant reading sa eva jītah for sa viśyāmānah and pratyavānānāḥ for pratyavanmukhaḥ Janāh in this case is either taken as an address or as the indwelling Soul of all beings.

द्विशत्वत्वश्रृष्टि विश्वतो मुखो विश्वतोः हस्त उत्
विश्वतस्थात् ।
सं द्वाहुम् नस्ति सं पत्तंदैवाष्टपौर्णीको जनययुः देव एवः:

Div and Purusha who has been created by the Creator, Who is the All-Pervader, who is the Lord, who is the Cause of all, who is the Lord of the universe, who is the All-Inclusive. He is the one who creates without a second. He is the self-luminous one who has eyes everywhere. He is the one who has faces everywhere.
The Self-luminous Reality is one without a second and is the creator of heaven and earth (Having created the universe by Himself and out of Himself) He became the possessor of the eyes, faces, hands and feet of all creatures in every part of the universe. He controls all of them by dharma and adharma (merit and demerit) represented as His two hands and the constituent elements of the universe which have supplied the Souls with the material embodiment represented as patatra or legs.

[This stanza tells us that the Paramātman is both the operative and the material cause of the universe, besides being the ruler and guide of all creatures and the user of their limbs, actions and senses as His instruments. It is quoted here from Tattvāyāsahīta IV 6 24. It is also found with slight alterations in Atharvaveda XIII 2 26 and Śvetāsvatara Upanisad III 3 where visvātobhū appears in the place of visvatabhāsta and dhamati for namati. Upanisad-brahmayogin interprets patatra as pāda. According to Śāyana bōhu represents merits and demerits of creatures on the grounds of which God shapes the world and patatra symbolically represents the moving material elements which constitute the world. The second half of the stanza is cryptic and some symbolic interpretation as given above alone renders it comprehensible.]
The universe, the one in which everything is united in one place of rest or support, is indeed what he who sees the world (visits) all worlds, he who knows the Vena name named, a Gandharva immortal, thus that he who knows the (objects) for without consuming, declared universally. The one in whom this together, gets absorbed and and (who) arises, originates and (who) in creatures the (exists as) warp and woof (seen
by whom) मुहानु in the hidden places (of the heart of creatures) चीणि three पद्वानि states लिहिता (लिहितानि) are fixed, appointed य he who एकम् one विभू all-pervasive तत् that वेद knows म he मविन्य of one’s father पिता father सत् becomes

14-15. He in whom this universe originates and into whom it is absorbed, He who exists as the warp and woof in all created beings, He by whom the three states (of waking, dream and deep sleep) are appointed in the intellects hidden in creatures, He in whom the universe finds a single place of rest—having seen that Paramātman, the Gandharva named Vena became a true knower of all the worlds and proclaimed (to his disciples for the first time) that Reality as immortal He who knows that all-pervasive One becomes worthy of receiving the honour due to a father even from his own natural father.

[In order to inspire greater confidence in the doctrine of Paramātman taught here the authority of Vena is cited in this passage. Commenting on the word Vena in Tattvāsvamitā IV 10 11, Sāyana states that it is derived from वीणा काल्यानि and that it means dear or abhīṣṭa According to Yāska the term Vena is applied to Indra, Sun, Prajāpati and a Gandharva. The commentators accept the sense of the Gandharva or Prajāpati in this context Bhattachāravaka, interpreting etymologically, makes out Vena to be the Lord who willed the creation of the universe and gandharva as the
Divine Principle in whom expressions remain as mystic sound *Veni* is taken as a root expressing desire and *gandhava* is explained as *gām dhūryayati iti tī e, nidātmakadeva* Two impressive metaphors make these stanzas significant as high poetry and philosophy. The term *nida* in Sanskrit has the sense of a resting-place, a bird’s nest in which the young ones live together, or the inside of a vehicle where the occupants remain together. The idea of safety and togetherness are implied in these meanings. The whole universe of beings has its safety resort in the Paramātmā and derives its existence and intelligence from Him. The second metaphor is about the warp and woof in a woven fabric without which it cannot be. The creation has no existence apart from its divine cause, and knowledge of the Divine Reality alone gives one a true knowledge about the perceptible universe. He who knows God in the world and the world as not different from the cause of its origin, support and final goal, realizes immortality. It is mentioned by the commentators that Vena is one of those who realized this truth first and proclaimed it to others. In the last line divine knowledge is extolled. The Vedic seers recognized the spiritual father’s superiority to the natural father and even asserted that a son who has become enlightened in divine wisdom may be honoured by his own biological father *Guhā* in the text literally means a cave or a hiding place. It represents here the *buddhi* or intellect which is the medium through which the Spirit or Ātman manifests itself. It is also the seat of waking, dream and sleep. The three *padās* are taken to be *parī, pasyanti* and *madhyamā* stages of vāk also, on the authority of Rgveda 1 164 45. The word *savrīvah* in the last line is also found as *sa prīvah* in some texts. Bhattabhabhākara takes the first of these stanzas as a description of *vāparīapātaka* and the second as that of *nāmāparīapātaka*. 
Verses 14 to 18 are originally found in *Atharvaveda II 1-5* with some variation and transposition.

स नो बन्धुर्जिनिता स बिष्णुता धामांति बेद्र भूतानि

विष्णु ॥

यत्र देवा अमृतविषयं धामांति विष्णु ॥ १२ ॥

यस्मिन् मुनि पुरो हि सति सति तत्त्वेऽयः तत्वेऽयः तत्वेऽयः

वीरा देवा भूतानि पूज्यानि धामानि आर्येमूल्याय अभिमत्वतः

स परमें सर्वादी सर्वादी सर्वादी सर्वादी सर्वादी सर्वादी सर्वादी

स एव अर्थात् उचितानि स्थानानि बेद्र, वन न एव उचितानि अपि

भूतानि बेद्र ॥

यत्र where तु तत्वेऽयः in the third (world called हृद्योक) अमृतम् immortality आनन्दानि तस्य who have attained देवा gods धामानि excellent places अभिमत्वतः attained (according to merit and divine dispensation) न that Lord न our कर्ता benefactor and जीवनं creator बमिता ordainer (ि  and) न He धामानि proper places बेद्र knows (ि for) बिष्णुता (बिष्णुति) all भूतानि created beings (ि बेद्र He knows)

16. Through whose power the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer. He knows the proper places of each because He understands all created beings.

In this stanza the Divine Providence is described as the benefactor of all creatures. He is the father, brother, friend and true judge conferring upon all individual beings
position, function and enjoyment according to the merits of the deeds done by them. The fruits of actions come from Him.)

परिः भावारूङ्गिवो तन्तु सुवः परिः श्रोकान् परिः दिवः।

शुचिः सत्त्वुः बिन्तत बिन्ततुः तवंपश्यतो तद्भवत्।

व्रजान्। ११७॥

सर्वश्रोकानापि भावारूङ्गिविति आत्मात्माय एव भावारूङ्गिविति

मर्त्तन् भवति व्याप्तुमन्ति, ब्रह्मविभावितालोकान्त् परापरामणे।

श्राव्याविदिताः श्वालको व परिमर्त्ति। व श्राव्यास मध्ये भुजाभिभेयस्य

परत्तुम् तनुजवत् अविनिश्चितानां जीवार्त्तं भुजाशयेन भूतु भ्रायुम्ब्र

ण्यात् पद्यति न तत्त् ब्रह्म एव मर्त्तनि।

सच्चतः तत्त्वं भवायूङ्गिविति heaven and earth परिमर्त्ति

देवताम् तस्मात् परिः (तन्तुः) spread over, लोकान् the worlds परिः (तन्तुः) spread over,

दिवः the quarters of heaven परिः (तन्तुः) spread over, सुवः the heavenly region परिः (तन्तुः) spread over (स्त्र he who)

व्रजान् in the created beings शुचिः of the Supreme Reality

नाम् रितिः (like) the thread बिन्ति spread out बिन्ततुः having decided in mind ततू that (Brahman) अपभ्रणस्य sees

(लित. saw) (स्त्र he) ततू that शूकर्तु becomes (लित. became)

17 They (i.e., those who have realized their identity with the Highest Lord) immediately spread over heaven and earth. They pervade other worlds, the quarters of heaven and the heavenly region called Suvaśūlka. Whosoever
among created beings sees that Brahman named \textit{Ṛta} or ‘the True’, unintermittently pervading the creation like the thread of a cloth, by contemplation in mind, truly becomes That.

[Having described Divine Providence and Grace leading to welfare in the embodied stage and final release from worldly existence, the text by this stanza sets forth the nature of a liberated soul The moment an aspirant who has reached maturity attains perfect knowledge, he realizes his oneness with all that exists The term \textit{vicṛtya} is taken in the sense of \textit{niścetya} (having settled in mind) in the translation, following Śāyana Bhāttabhāskara explains it as \textit{chutvā} (having cut asunder) According to him the third line means ‘having cut asunder the extended fruits of works of sacrifices and so on’ The term \textit{Ṛta} evidently stands for sacrifices accordingly]

परीत्य लोकान् परीत्य भूतानि परीत्य सर्वः सर्वित्वः

dhārṣṭrā

\text{प्रजापति: प्रथमजा अनुस्याल्मन्त्रामस्विनसंबमृव} 111-111

\text{कृत्तस्य of Parabrahman called \textit{Ṛta} प्रथमजा first-born प्रजापति Hiranyakartha, the protector of the universe लोकान् the worlds परीत्य having pervaded भूतानि created beings परीत्य having pervaded सर्वः all प्रविष्टिः दिशा च quarters and intermediate quarters परीत्य having pervaded आत्मना by His own}
nature as the Highest Self अत्मानम् individual souls अभिसर्वम् rules and protects them abiding within

18. Having pervaded the worlds and the created beings and all the quarters and intermediate quarters, the first-born of Brahman known as Prajāpati or Hiranyakarbhā became by His own nature as Paramātman, the ruler and protector of individual souls

[This stanza occurs also in Tattva iyōnyaka I 23 9, with a variant विधाय for परीया It concludes the description or definition of the ultimate Reality, Parabrahman or Paramātman, commencing with the opening stanza We learn from the foregoing passages these important doctrines The Paramam Brahma of the Vedic seers is called R̄tam and Satyam There is nothing subtler or higher than this one Reality which is beyond perceptual knowledge as well as ignorance and darkness It is the one Reality in which the visible and imaginable universe has its origination, sustentation and retraction This immortal, self-luminous, ineffable Reality is realized in the hearts of self-disciplined sages, who have thereby attained liberation As the cause of the universe, He is within the comprehension of all in general He is Prajāpati, the father of all created beings, who has assigned to each individual according to his deserts, objects, means and places for experiencing the results of his thoughts and deeds He is again called Hiranyakarbhā for the reason that he is pervading the universe inside and outside by His power of knowledge and action In this aspect He is expressed more or less through the sun, the moon and the stars, fire, water and air, men, animals and plants, days, months and seasons None ever equals or surpasses Him]
in glory. As the parent, friend and benefactor of all creatures, it is to Him all should turn for refuge from fear, security in welfare and guidance to knowledge. Finally, with His grace and by the knowledge of Him man attains release from sam-
sāra and gains ultimate beatitude. Those sages who have attained this goal declare this truth to others and become honoured guides and exemplars to common humanity seeking light and succour in the world. Concluding this grand theme, the present passage informs us that the same Reality embodied in the entire universe, for all time, dwells in each one of us as the dual principle—the individual self and the Highest Self—the two companion birds with golden plumage perching on the self-same tree mentioned in other Upanisads. The unconditioned Brahman cannot be considered the cause of the universe as it can be regarded only as the negation of all assertions. Hence the cause of the universe is traced to Viṣṇyāgarbha or Īśvara who is conceived as the first-born, although He is never born or in reality different from Brahman. The term abhisambabhāva in the text is explained as mithunibhāva by Bhattabhaṣkara implying the relationship of a couple between Paramātman and jīvātman. The remaining part of this Upanisad mostly deals with holy utterances prescribed for facilitating meditation and other religious acts connected with worship intended to lead an aspirant to the Divine Reality described above.}

सद्युपस्यतिमूलः प्रियमङ्गिर्यायः कामयाम्।
सान्निश्चार्यायाष्टिक्षु ।१९९।

आर्यान इन्द्रस्य ब्राह्मणिष्याः सर्वं अपेक्षोत्तलेन कामनाहृ आश्चर्यं-
शुग्रुषः सन्नाद्या अस्त्राः भजनिकां अवधारण्यास्त्रेदाताः सर्वं
19. I pray I may attain to the marvellously excellent Lord of the unmanifest cause of the universe who is dear to Indra and my own Self, who is covetable, who is worthy of reverence and who is the bestower of intellectual powers.

[This stanza in gāyatrī metre is a prayer addressed to the indwelling Paramātmā for the gift of mental powers leading to illumination. The Kenopansad narrates an anecdote from which we understand that Indra was the first and foremost of gods who realized Brahman nearest. The Astareypansad informs us that Indra is the mystic name of the Ātman dwelling in the creatures. So it is evident that the Antaryāmin (indwelling Ātman) is the dearest object to everyone. The first member of the compound sadasaspatti is interpreted thus, सदसंस्पत्ति अवस्मन अवाकाराकांस्य व संस्कृत इति. The marvellous nature of the Creator is evident from the manifestation of the universe unrivalled in its design and originality. Śaṇi is a Vedic word denoting giver of gifts or one who is worthy of adoration. The Vedic Rṣis frequently prayed for the power of memory and understanding implied in the word medhā, for no knowledge is possible without them. The reading medhāmayāksam (blessing comprising of intelligence) noted by Dipikā is amusing.]
SECTION ONE

उद्दीप्यस्व जातवेदोऽप्रभावितः च नम ॥
पशुः श्रावेष महुमांवर्ख जीववाच पद्मोऽवाह दिश ॥२०॥

हे जातवेदोऽप्रभावितः अवश्यक देव महादेवा विपनकारी पापदेवता
बिनाशायुरु महर्ष ऊर्ज्जर्ण दीपोऽवाह ॥ ततः अपहृतबिनाशय श्रावेष नानाधीने
इतरभोजय जानव ॥ जातवेद छूँदि बीचायुर्य च देहि ॥ श्रष्टानि
स्थानान्यिनि दिशुः महु महादेव इत्यहा प्रापयेये ॥

हे जातवेद O Jātavedas भम my निर्भितम् sin (personified)
अपहृतनि in order to destroy उद्दीप्यस्व shine brilliantly, महु for
पशुः cattle च and (other objects of enjoyment) आपहृत bring,
जीववाच sustenance दिश spots (suitable for stay) in any direc-
र्ति च direction च and दिश अपयू व

20 O Jātavedas, shine brilliantly in order
to destroy the sins connected with me. Confer on
me enjoyments of various kinds including cattle
Give me sustenance and longevity and appoint a
suitable dwelling for me in any direction.

[This is another prayer in anustubh metre to God medita-
ted in Fire Jātavedas is he who dwells in the human body
assimilating food and guiding vital functions, or he who knows
the needs of all beings born Nṛiti or Alakṣaḥ embodies in
Hindu tradition all disvalues like poverty, ugliness, unlawful
acts, laziness and so on The quest of God can be successful
only when an aspirant has a suitable place to stay, necessary
comforts which insure against distraction and worry and the
shining grace of God which keeps away all mental and physi-
cal sins of omission and commission Hence the significance
of such a prayer.]
21 O Jātavedas, through Thy grace may not the evil one slay our cows, horses, men and other belongings in the world. O Fire, come to succour us without holding weapons in Thy hand or thoughts of our offences in Thy mind. Unite me on all sides with wealth.

[This stanza in anustubh metre contains again two other prayers to the Antaryāmin for the safety of wealth acquired through His grace and for the attainment of greater possessions implied by Śrī, leading up to final beatitude. Āgahī is the Vedic form for āgaccha. Up to this stanza the text as found in various books consulted is generally uniform and fixed. Hence-forward we counter many variations and additions in different documents. On the authority of a Vijnānātman, Sāyana has approved the dṛṣṭiṣṭapāthā. The same is followed here, occasionally supplemented with a few other readings.]
पूर्वस्त्र विषय सहस्राक्षर्य महादेवस्य धीमहि ।
लोकोऽहः प्रजोत्वावले ॥ १२॥

विष्णु पूर्वकोण विश्वातीलक्ष्म तरंगतक्ष्म स्वरूप जानीम। तद्वर्त
अनन्तान्तरंक्षितम् सहस्राणां जगदुप्राणस्तु परमेश्वर भायेम। तत्र ध्यान-
विषयं अस्मात् ज्ञानाकारणस्तानं विवेकेन्द्र गृहः प्रजोत्वानु वर्धयस्तु वर्धयस्तु
ज। ॥

पूर्वस्त्र (for पूर्वस्त्र) the Supreme Person विषय may we know (तस्य्यम् for that knowledge) सहस्राख्यम् (for सहस्राख्यम्)
thousand-eyed महादेवस्य (for महादेवस्य) the Great God धीमहि may we meditate. गृहु Rudra, the giver of Knowledge तत्
(for तत्) in that meditation न us प्रजोत्वावत् may impel or keep

22 May we know the Supreme Person and for the attainment of His Knowledge may we meditate upon Him, the thousand-eyed Great
God May Rudra, the giver of Knowledge, impel us towards such meditation and keep us in it.

[This and the following 12 passages are called गैयात्रिस addressed to different deities These are employed by a spir-
ual aspirant for worship and meditation as also for mental and oral repetition (japa) The term गैयात्रिद denotes a partic-
ular metre in which a very large number of Vedic stanzas are composed Of all these stanzas the most outstanding one is
the stanza at र्ग्वेदा ३ ६२ १० of which the seer is Visvāmitra and the Deity Savitri For one of the earliest commendations
of गैयात्रिद see Chāndogya Up ३ १२ १ and Śrī Śankarācārya’s commentary on it This mantra is used by a twiceborn Hindu
in his daily devotions and during special acts of worship. The
gāyatrīmantra is also called Sāvitrī and Sarasvatī in view of the fact that it is addressed to Savitr and worshipped also as Sarasvatī. Gāyatrī itself is considered as a feminine Deity. In common usage, however, the word gāyatrī denotes the stanza in 24 letters occurring in a particular pattern. The Supreme Reality, Paramātmā or Parabrahman, is invoked through this stanza. Exactly on the same ideal and verbal pattern, several other gāyatrīs have come into vogue, although none of them has attained the same universality, sanctity and significance which the original gāyatrī possesses. Nevertheless, every holy formula cast in the mould of the first and foremost gāyatrī has an outstanding part to play in the worship of that particular deity with which it is connected. A name and characteristic description of the object of worship, a longing on the part of the worshipper to comprehend that object of worship in contemplation, and a prayer to the deity worshipped for goading, guiding and holding one's instrument of understanding so that one might attain the highest and best fruit of life—these comprise the essence of all worship, and the gāyatrī formula presents them in the most luminous and concise manner. The greatest help which man should expect of God is not personal services rendered for the satisfaction of his desires and needs like a good neighbour reciprocating previous favours, but the guidance of his thoughts in the right direction. In all the gāyatrīs therefore, the central thought consists in a petition to the Most High for initiating, controlling and developing thoughts, desires and feelings of the worshipper in a way conducive to the attainment of the highest human values and the knowledge of God that leads to liberation. Maitrāyaṇī Samhitā of the Yajurveda (2.9.1) gives for the first time eleven dhyāna-gāyatrīs employed for the meditation and worship of Rudra-Śiva in the last āṣṭaka of the āgnicayana. There it is not
merely an oblation made in consecrated fire, but the cityāgni is worshipped as the Divine Person preceded by śatarudriya-homa. The first gāyatrī given in this Upanisad occurs there.

This, the first gāyatrī given here, is addressed to Rudra-Mahādeva. The name Rudra is described as the power that rules knowledge and wisdom. Rudra is jñānadāta and as such He is the guide of the whole universe. As Virāt He is myriad-eyed and He is the Purusa pervading all creation. Mahādeva is the usual name by which His unrivalled divine nature is described. The aspirant after mokṣa or final beatitude expresses his longing to know the Supreme by the use of the verb in the potential mood, the same mood is used also in connection with the meditation implying that even the desire to meditate is engendered only through prayer to the Supreme for its gain. The use of the verbs in the first person plural in all these gāyatrī formulas is specially noteworthy. Man is gregarious by nature. He can hardly rise above the moral and spiritual level attained by the collectivity to which he belongs. It is, therefore, necessary that every religious aspirant who strives for the uplift of his own self should also remember the whole community to which he belongs, so that all may be raised above the previous level. This great truth is implied in the plural expressions, ‘May we know’ and ‘May we meditate.’ The supplication implied in the last verb finally points out that the worshipper owes his approach to God solely to the impulse granted by God Himself. In all the gāyatrīs that follow the same motivation runs centrally. These gāyatrīs are repeated for getting purity of mind accompanied by meditation on the deity indicated. Purusa contained in this Rudra gāyatrī implies that all deities may be invoked by a votary with the same mantra which is connected with his īsta or chosen ideal, considering them as non-different from Him. In one text
examined the first line is found as तत्तुंवाय विष्णु । तत्त्रो श्रद्धः प्रचोदयात् ॥२३॥

त आगमप्रसिद्धर्वेच पुरुषाकार महादेव वय जानीम । तस्य जानार्थ त महादेव ध्यायेम । तत्सत्तमं ध्यात्वेऽकारस्त रूपं अस्माः प्रेयस्तु ॥

तत् (for that) पूर्वाय से Supreme Person well known in the scriptures विष्णुः may we know, realize महादेवाय त Mahādeva, the highest among gods धीमः may we meditate तत् in that meditation श्रद्धः Rudra न us प्रचोदयात् may impel Rudra may we know or realize the Supreme Person For that, may we meditate upon Mahādeva and to that meditation may Rudra impel us.

[This Tatpurusagāyatri is not noted by Bhattachārjya perhaps thinking that it is duplicate of the previous mantra Sāyana accepts it and informs us that this Gāyatri is a prayer addressed to Rudra visualized as

विश्वादेवोऽन्तः तु विश्वादेवं मुप्पत्तिः सुप्रसवो गुर्जः

सत स्मृत द्वारकाय जनानार्थ वार्तितवास ॥

व्ययो मुनि तकसांगमुत्तिवत्तिवत्तिवत्तिवसभ्रम पुनवचन

व्यव विद्यास्तायकालिताःमथं नेष्ठितासंकृतां मलोकः युरूमः ॥

in Prapañcāstra 27 41 This contemplation verse gives in concise language the characteristics of Tatpurusa-Mahādeva as
worshipped in the images. The terms **Puruṣa, Mahādeva** and **Rudra** are epithets of the same Divine Person implying His personality and spiritual characteristics.

**तत्तुरुप्ययां विच्छिन्ने** चक्रतुष्णायं धीमहि।
**तत्रों वल्लिं: प्रशोदयादि।** ॥२४॥

† Purusha Jāniyam । Tadṛṣe kūṭīllanaśic dhyāyam । Mahādeva ś vinneṣe

24. May we know the Supreme Person. For that, may we meditate upon Vakrataundā. May Dantin impel us towards it.

[In all gāyatrīs three epithets and three acts, namely, knowledge, meditation and impelling are to be connected. In this Vighnesagāyatrī employed in the worship of Īśvara, the Supreme Person is represented as elephant-faced, having a bent trunk and an excellent tusk. **Vakrataunda** and **Dantin** are the names of Vināyaka. **Dantin** is the Vedic form of **Dantin**.]

**तत्तुरुप्ययां विच्छिन्ने** चक्रतुष्णायं धीमहि।
**तत्रों नलिं: प्रशोदयादि।** ॥२५॥

† Tādvāpuruddakāh Jāniyam । Tadṛṣe cakravasna dhyāyam । tābhin śaṁ 

25. May we know the Divine Person. For that, may we meditate upon Cakrataunda. May Nandi impel us towards it.

[Here the epithets **Puruṣa** and **Cakrataunda** refer to Nandikeśvara, the servant, seat and vehicle of Śiva. Being one en-
dowed with occult powers, he is capable of assuming human shape as a purusa. He is called Cakrataundra as he wielded the weapon known as Cakra, discus, while Šiva was engaged in battle with demons by grasping it with the mouth. This gāya-
tṛī and the next one are not in the shorter version commented by Bhattachārkāra.

तत्तुर्घ्याय विघ्येः महासेनाय धीमहि।
तत्सः षष्मुलः प्रचोदयात्। १२६॥

t पुरुष जानीम्। तदवर्म महासेन ध्यायेम्। तस्मात् ध्याने अस्मान्
षष्मुलः प्रचोदयात्॥

26. May we know that Divine Person For that, may we meditate upon Mahāsena May Sanmukha impel us towards it.

[This is a prayer addressed to Kārtikeya who is represent-
ed as having six faces and as the general of the celestial army.]

तत्तुर्घ्याय विघ्येः सुवर्णपुष्काय धीमहि।
तस्सः गढङ्गः प्रचोदयात्। १२७॥

t पुरुष जानीम्। तदवर्म सुवर्णपक्ष ध्यायेम्। तस्मात् ध्याने गढङ्ग
अस्मान् प्रचोदयात्॥

27. May we know that Divine Person For that, may we meditate on Suvarnapakṣa May Garuda impel us towards it.

[This Garuda-gāyatrī represents Garuda as having golden wings. The name Garuda is traced to the root gr meaning to swallow—sarpānām griñāt.]
28. May we know the Veda, embodied as the four-faced Brahmā. For that, may we meditate upon Hiranyakagarbha. May Brahma impel us towards it

(This is a prayer addressed to Brahma. Some texts read Brahma as neuter singular while others have masculine singular Brahma. Sāyana considers this as Paramāyatra and explains it thus: Through the strenuous study of Vedānta as resident students in the place of the preceptor may we know Brahma, the Highest Reality, also expressed in the Vedic scriptures. Having known that Reality may we continually meditate upon that unlimited Truth day and night identifying It with ourselves. Vedātmana is a Vedic deviation for Vedānta. The four-faced Brahmā named Hiranyakagarbha and the Vedic lore are but the expressions of the Supreme Reality which, as the impelling Spirit, influences one to do acts meritorious or otherwise.)

29. May we know Nārāyana. For that, may
we meditate upon Vāsudeva May Visnu impel us towards it.

[The Highest Person is here supplicated as Nārāyana, Vāsudeva and Visnu. Until and unless He impels the individual Soul, it cannot contemplate Him, and without contemplation on Him, His true nature cannot be understood. The etymological meanings of the three epithets are given at length in the bhāṣyās on the Gītā and Visnusahasranāma. Bhattachārjya’s explanation of these words in the Visnugayatrī is noteworthy. He derives Nārāyana thus. The term Nara, being derived from the root nr to lead, means the leader of all creation. Nara derived from the above word denotes his offsprings. Nārāyana therefore, is the effective cause of all creatures. Thus Nārāyana is Paramātmā. He is called Vāsudeva in his immanent aspect, i.e., dwelling in all creatures as Antaryāmin. The term Visnu implies His all-pervasiveness.]

30. May we know Vajranakha. For that, may we meditate upon Tīkṣṇadamstra. May Nārasimha impel us towards it.

[This is a prayer to Narasimha. The lengthening of the vowel on the first letter of the word Narasimha makes no difference in the meaning, namely Man- lion God. Being partly leonine, He has sharp eye-teeth and diamond-hard nails.]
Bhāskara. For that may we meditate upon the great-light-producer. May Āditya impel us towards it

[Bhāskara literally means light-giver. The sun is believed to be the child of Aditi, mother of all gods, naturalistically the limitless sky. Mahādyutikara in grammatical Sanskrit must be Mahādyutikara]

Vaiśānara. For that, may we meditate upon Lālīla. May Agni impel us towards it

[This is Agniśātpatrī. Fire is called Vaiśānara because He is favourable to all men by helping their cooking and worship. (विद्यामो नमो हिन्दू) Narāyaṇa explains in the Dipikā that fire is called Lālīla, because oblations are licked up by flickering flames. He equates the word Lālīla with lelīyamāna in the Mundaka Upaniṣad. By attracting the syllable he of vidmahe some produce the word helīlīla and explain it as the private]
sport of Fire-God (helā) and His play in the universe as the Supreme God (lilā).

कात्यायानां विद्वा' कन्यकुमारिः धीमहि।
तत्रो दुर्गी: प्रज्ञोदयांत्। ११३३।।

कात्यायानं जानीम। तयं कन्यकुमारं ध्यायेम॥ तत्रिम् ध्याने दुर्गिः
अस्मात् प्रेषयतु॥

33. May we know Kātyāyana. For that, may we meditate upon Kanyakumāri. May Durgī impel us towards it.

[Bhattabhāskara explains that this Durgāgāyatri has for its deity a particular sacred fire with which Durgā is identified. She is called Kātyāyana because of Her being the offspring of Katyā in one of Her incarnations. Masculine gender of the word should be transformed into feminine. Kanyakumāri means a shining virgin, kanyā being derived from the root kan to shine. Kumāri is explained as destroyer of evil—(कुमिता अनिष्ठ मारति हि 1). The case and gender are to be transformed to bring them to the same pattern as other gāyatrīs. In the commentary given in the Ānandāśrama edition ascribed to an unknown author the following explanation is found: This is a prayer to Adiśakti—O Kanyakumāri, known as also Durgī, may we know Thee as most excellent and accessible solely through devotion—Thou who hast been a bestower of enjoyment and liberation to Kātyāyana (Thy father in one of Thy previous incarnations). The word Durgā is changed into Durgī.

Of these twelve gāyatrīs given above only six are accepted by Sāyana and five by Bhattabhāskara Dīpikā of Nārāyana.
notes eighteen gâyatrís of which the following are those not given above

\begin{verse}
चन्द्रमुखाय विषयं क्षतिपाद्याराय धीमहि ।
तस्ये ब्रह्म प्रवीणदातु ॥ १ ॥
अवस्थायाय विषयं सहस्त्रकर्णाय धीमहि ।
तस्ये मानु ग्रहीतये प्रवीणदातु ॥ २ ॥
पारङ्काय विषयं चन्द्रविषयाय धीमहि ।
तस्ये हृद्यानार ग्रहीतये प्रवीणदातु ॥ ३ ॥
क्षमाय विषयं महादुःखाय धीमहि ।
तस्ये भोजति ग्रहीतये प्रवीणदातु ॥ ४ ॥
पुष्पाय विषयं किमलावलित धीमहि ।
तस्ये रूपिकार ग्रहीतये प्रवीणदातु ॥ ५ ॥
नवकुलाय विषयं विषयनाय धीमहि ।
तस्ये भर्ति ग्रहीतये प्रवीणदातु ॥ ६ ॥
\end{verse}

The Āgamas and Tantras enlist many more gâyatrís connected with other gods and goddesses, for, the worship of a god is not complete without a gâyatri. For instance

\begin{verse}
महादेवं च विषयं समुदायुनी च धीमहि ।
तस्ये यथाय ग्रहीतये प्रवीणदातु ॥ १ ॥
रूपकुलाय विषयं सीतकलामाराय धीमहि ।
तस्ये राम प्रवीणदातु ॥ २ ॥
दासायाय विषयं दासारामाय धीमहि ।
तस्ये राम प्रवीणदातु ॥ ३ ॥
सदासिवाय विषयं सदासिवाय धीमहि ।
तस्ये सामवेन प्रवीणदातु ॥ ४ ॥
कालिकाय विषयं कालिकाय धीमहि ।
तस्ये भवं प्रवीणदातु ॥ ५ ॥
\end{verse}
34. May dūrvā (the panic grass), who represents the divine Spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my impurities.

[In the foregoing mantas it has been pointed out that there is only one Supreme Divine Reality and that the manifold objects of the universe represent that Reality symbolically. The Rudrasūkta salutes, among scores of other things, trees and plants and grass beds as the visible form of Rudra. By association some of the flora have acquired particular religious importance in Hindu spirituality. Dūrvā is a variety of pertinaciously growing beautiful grass, the shoots of which are used in various purificatory religious acts in the faith that they have an unseen effect in imparting to worshippers holiness and inner purity.

The religious pattern of individual life worked out by the scriptures spreads throughout the texture of the waking life of
a spiritual man A brāhmaṇa who lives according to the rules of the scriptures eliminates impulsive actions as far as possible and tries to approximate every act of his life to the form prescribed in the scriptures. From the moment he awakes from sleep in the last watch of night till he goes to bed late at night every hour of his life is programmed for the performance of religious duties. Worship of God (dharma) is the pivot on which all his other actions turn. His creaturely needs are fulfilled in such a way that a religious impress is put upon them by the repetition of certain mantras and adherence to a fixed pattern. Thus the mode of his leaving the bed, objects of his first sight, attending to his personal needs, his ablution, time, manner, material, place and preparation of his food, movement and rest of his body, and utterance of his speech are all governed by the scriptural rules. These are given in the Dharmaśāstra texts at length. Actions of worship accompanied by sacred utterances repeated during their performance are particularly deemed efficacious. Although such ritualism, at times degenerates into dry formalism which may give one the satisfaction that his religious obligations are fulfilled in the cheapest and easiest way, when performed in true spirit, it serves as a great carrying medium of true religion. Repetition of ritual acts creates an appropriate path, a habit of doing things in a worshipful spirit, and it thus purifies, enlightens and transforms the life subjected to it. Habit and attention, so necessary for religious life, are cultivated through proper religious acts.

The anustubh stanza given above in praise of dūrvā is repeated at the time of a plunge bath which is taken early in the morning, then a few shoots of the grass with a little earth are placed on the head as an auspicious act. Such an auspicious bath is an ingredient of a life of worship. In addition to this stanza regarding dūrvā, the following variant stanza is
recorded in Jacob’s edition  भूवः अनुतस्यारा विक्षमुः वित्तार्की।
शत में ज्ञानित पापानि शतमार्गितमक्षम ॥]

काण्डत् काण्डत् प्ररोङ्तै निर्णयः परशः परिः।
पुत्रा नों भूवः प्रत्येक सहस्रेण विष्टन ॥ ११३५॥

काण्डत् काण्डत् परशः परशः परिः प्ररोङ्तै हे भूवः एवं अर्थातः
वयस्यकाल विष्णुद्येम विकल्प जवानम् ॥

काण्डत् काण्डत् from every stalk of jointed stem परशः
परशः from every node परिः further प्ररोङ्ता की growing हे भूवः
O दुर्वा ग्रहणम् (एवम्) analogously न us विकल्प महसुस ॥ by hund-
redrs and thousands प्रत्येक multiply

35. O दुर्वा, just as thou growest farther and farther multiplying at every node putting forth roots and fresh stalks, so also help us to grow in progeny by hundreds and thousands

[The ancients who lived in an agrarian society close to Nature in a sparsely populated country valued growth of family in successive generations. They shuddered at the thought of the break of a lineage and the extinction of the social heritage transmitted through it. These families envied, as it were, दुर्वा which gradually spread by the extension of its stalk in all directions.]

या विष्टनै प्रत्येक सहस्रेण विकरोङ्तै ॥
सत्यात्स्तेव देविष्टकं दिब्यम् हुष्यिं हुष्यं ॥ ११३६॥

हे देवि इथे, या तथा प्रत्येक विकल्प विकल्पमें सहस्रेण विकरोङ्तै
तस्य से परिश्रयं हविदिवं कथं कुंम ॥
SECTION ONE

O Goddess (shining with green colour) may thou be worshipped by devotees; O thou who art of such (nature) whose worship ye have performed with oblations may perform. O Devi, worshipped by devotees, may we worship thee with oblations—thou who multiplieth thyself by hundreds and growest in thousands.

[These two stanzas are found originally in Taittirīyasamhitā IV. 2. 9 where they are employed for dūrveṣṭakopadhiṇā. The import of stanza 36 as explained here is partly contained in the previous one. These two stanzas are not given in the shorter text commented by Bhaṭṭabhaśkara and Sāyana. The word istake is the address of istakā. Ista, the past participle of the verb yaj, gives the meaning that which is worshipped. The form in the feminine with the suffix ka implying ‘dear’ gives the sense ‘the dear one worshipped by the devotees’.]

अश्वकान्ते रथस्यकार्यं विष्णुकान्ते वसुरथः
शिरसा धारितिश्चायि समं पदे पदे ॥ १४ ॥

He who is traversed by a horse; traversed by a chariot; traversed by Viṣṇu; traversed by earth ( kaldı you abhāmesā); on head shall take, hold; at every step protect.
37 O earth that is traversed by a horse, a chariot and Visnu, I shall keep thee on my head, protect me at every step.

[A sacrificial ground is made holy by taking a horse over it. To indicate the sacredness of the earth the word aśvaktāntā is used. So also it is believed that the earth is purified by the wheel of a chariot. In the incarnation of Trivikrama, Visnu placed one foot on the earth and paced heaven. The earth is made sacred in that way also. The earth having these associations for holiness is considered particularly holy. What wonder if man is struck by feelings of reverence when he remembers the earth which is his support and source of nourishment? Therefore as a symbolic act of self-purification the religious man places a little earth on his head muttering this mantra over it when he is about to take his morning bath. Some texts read vasundhare for vasundharā which makes it easy to construe with the preceding vocatives. In the second half śivasā dhārāntā devi appears to be the older reading accepted by both Bhattachārjya and Sāyana. The whole stanza is regularized thus in the text used by Nārāyana for his Dipikā.]

भृगमित्रनिर्धरणी लोकमारिणी ।
उद्वत्सिः चराहेण कुषणेन चलब्रह्मण ॥३८॥
प्रृत्तिके हृं पार्ष्य युस्या हुंकारं कृतम् ।
प्रृत्तिके ब्रह्मवृत्तातिः क्राश्ययैवनासिस्मन्निता ।
प्रृत्तिके वेदिण मे पुरीष्ट त्वर्धिः सच्चमुद्धिश्चततम् ॥३९॥
SECTION ONE

55

ृृृृृृके प्रतिष्ठिते सब्रं तत्ते निर्गुर्द्र मृृृृृके ।
लघ्या हृतेन पापेन गृह्यामिन परमा गतिम् ॥४०॥

कामेवनुभूतू प्रतिष्ठकी स्वतान्त्री जीवनोपाध्यामना सवर्प्राचिनामायि धार-ष्कि भूमि । सत कृष्णेन शालवाहिन वराहेन पूर्वं उद्वृत्ता असि ॥

हे मृृृृृके अथवा प्रगटसृष्टिके मया यतुं हुक्तं हुन यतुं मे पाप च ततुं हुन अर्पातुं विनाशय । हे मृृृृृके लघु ब्रह्मणा परमात्मना मृृृृृवेण स्वाधिता अभि, अथवा चौकहतार्थ दस्ता असि । काश्यपेन तदृष्टि कश्वेष्व सनातकार्थे अभिमन्निता असि । हे मृृृृृके महापुरुष देहि ।

यह सब्रं मूःजात लघु अनितिर्त्र बचते अत आश्रमिति त्यस्मादैन पुरीमात्र भववर्तु ॥

हे मृृृृृके प्रामणमा प्रतिष्ठाभूतं सब्रं मे ततुं पाप निर्गुर्द्र अर्पातुं विनाशय । हे मृृृृृके लघ्या हृतेन पापेन सता अर्पातुं लघुदिब्यस्वाप महू वोझित्वा परमा गति गृह्यामिन ॥

चेनु a milch cow धरणी support चौकहतार्थ support of living beings भूमि earth (निममा सती when submerged) कृष्णेन by Krisna शालवाहिन who has hundred arms वराहेन by the boar उद्वृत्ता raised up असि art

ृृृृृके O excellent earth मया by me यतुं what हुक्ततम् evil deed कृतम् done (यत्व which) मे मिन पापम् sin (च and तत्तू that) हुन destory मृृृृृके O excellent earth ब्रह्मात्मा established by God असि art काश्यपेन by sage Kāśyapa अभिमन्निता was uttered over with mantra मृृृृृके O excellent earth मे me पुष्टिम् prosperity, nourishment देहि give. लघ्यिल in you सवृं all प्रतिष्ठतम् are established

ृृृृृके O excellent earth प्रतिष्ठिते made firm ततुं that (sin) सवृं all मे from me निर्गुर्द्र cleanse. मृृृृृके O excellent earth
38. The earth is the giver of happiness like the milk cow, the sustainer of life and support for all living beings. (Represented as such the earth is addressed:) Thou wert raised up by Kṛṣṇa in His incarnation of the boar having hundred hands.

39. O excellent earth, destroy my evil deeds as well as sins connected with me. O excellent earth, thou art a gift from God to creatures. Thou art prayed over by Kāśyapa. O excellent earth, grant me prosperity, for everything depends on thee.

40. O excellent earth, on which all creatures are supported, cleanse all that (sin) from me. O excellent earth, my sins having been destroyed by thee, I attain to the highest goal.

[Like the preceding stanza, this passage, containing seven lines divided into three mantras, is also used for purifying a quantity of earth held in the right hand before ablution. In the place of line 2 of mantra 39 the shorter version reads त्या हृतेन पापेन जीवामि धारदशतम् and Bhattabhāskara notes after line 3, पितृहिं यथा मानवव्ययं ब्रह्मदत्तिक्ष कस्यापि as accepted by tradition in order to complete the sense. In the last stanza त्या हृतेन is better represented by त्या हृतेन as accepted by most of the commentators. The repetition of the address ‘O excellent earth’ five times should be taken as an indication of the devotion]
which the seer of the mantra felt when he thought of the glory of the earth. Hindu religion reverences the earth which supports all life with the same feelings which a mother would call in the minds of her children. The earth is cited as the aptest illustration whenever one is in need of impressing about the necessity of patience. Man transforms the surface of the earth by cutting, digging, levelling and building with hard implements. Yet she yields him prosperity and enjoyment in return.

यतं इन्द्रे भयामधे ततों नो अस्मात् कृष्णि।

मर्यवृज्ञिविन्धत् तव तत्र उत्तम विद्विषो विमृषों जाहि॥४१॥

स्वसत्वत् विशारदपित्वावहा विमृषों वृहो।

वृहेन्द्रे: पुरे एतु न: स्वसत्वता अभमयुक्तः॥४२॥

हे इन्द्रे यत् पापेभ्य सुवर्णोगोशार्दलाब्धय निर्वाते च भीति

प्राणयुम्: तत् भक्तारणेभ्य सर्वेभ्य अस्मात् अभम्य कृष्णि।

हे मर्यवृज्ञिविन्धत् समविक्षो अस्मात् तत्-तत् भयामधे, न अस्मात्, तव उत्तमं-भव-

स्वसत्वत् विशारदपित्वावहा विमृषों वृहो।

अस्मात् विद्विषां जाहि विनायाम्, विमृषां:

स्वसत्वता अभमयुक्तः॥

स्वसत्वत्व इन्द्रोकसम्बन्धित्वावहा पुरुष च स्वसत्वत् परलोकसम्बन्धितः

कल्याणाता विशा प्रजाना पापेभ्य सुवर्णोगोशार्दलाब्धय अवधा पापेभ्य विमृषां

विनायाम् बहुषी जितेभ्य बुधा अर्थात् वर्षाता अभमयुक्तः

भयामधे तता हे इन्द्रे अस्मात् पुरुषान्तः अस्मात् अर्थात् वर्षाता वा॥

हे इन्द्रे O Indra youth whence Bhagavān (विभूम, we fear and thence न us अभम्य fearless कृष्णि (कृष्णि) make हे मधवन्

O Maghavan, giver of wealth, worshipped in sacrifices तव (सम्बन्धिता अस्माकम् of us who belong) to you तत् that (सि
etc.) शाब्दिक be competent (to destroy) न our ऋषिये for protection विनम्र battles विनम्र enemies अति slay

स्वस्तिक द्व गiver of well-being (here) स्वस्तिक द्व giveर of well-being (in the next world) विनाशक द्व protector of people बुध्मा slayer of Vītra विनम्र battles बुध्मा subduer बुध्मा rain-giver अममद्धुर bestower of safety इत्यद्र Indra न our दूर in front, near एतु let come

41. O Indra, make us fearless of those (causes such as sin, enemies and hell) of which we are afraid O Maghavan, destroy that, i.e. the cause of fear, that is in us (thy devotees). For our protection destroy our harassing enemies

42. May Indra come to our succour—Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vṛtra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety

[These two mantras reproduced from the Tattvīyabrāhmaṇa III 7 11 constitute a prayer to Indra for protection and safety when one is about to take bath. The variant reading tvam na utbhuh instead of tanma utaye makes the syntax and meaning clear. In the Rgvedasamhitā a very large number of hymns are addressed to Indra who is described as the one ruler of the universe, the king of men, god of gods, lord of heaven, controller of the world, the Most High, immortal, protector of all, friend of sages, and the destroyer of the wicked. From these epithets it is clear that Indra is none other than the]
Supreme, the guide and protector of the universe. In these two mantras the devotee invokes His nearest presence for the destruction of internal and external enemies and the attainment of well-being and bliss. The regular morning bath of the pious Hindu is not merely an act of personal hygiene but a religious duty enjoined by the scripture in order to acquire religious merit and to destroy mental impurities as well. Prayers uttered invoking the favour of divine Powers like Indra facilitate this end.

स्वस्ति न इति भुद्धि प्राच्छवेदा: स्वस्ति न: पूर्णा विश्वेदा:।
स्वस्ति न नसतार्यो अरिष्टेनिष्म: स्वस्ति नो वृह्मस्पतिविद्वात:।

प्रभुत्स्वाध्यूपात अध्या: प्रभुविद्वत्वानामाध्यूपात इत्य अस्मिन अवि-
नापा पूर्णवाः। विश्वेदा: अपानत सर्वव: अध्या: भुद्धिन पूर्णा न स्वस्ति
वधातु। अनुप्रथितवाहु अध्या: अप्राणिनःस्वर तासौ म अर्धेत तुष्कम्य पुष्य
शक्मान्य अस्मिन स्वस्ति दधातु। वृह्मला देवाना पालिवत इत्युत्तरंहि
अस्मिन त्वस्तिः करोतु।

भुद्धिन he who possesses much praise (of devotees)
or much food (offered as oblation) इत्य इत्य इत्य Indra न for us स्वस्ति
well-being, safety वधातु vouchsafe विश्वेदा: all-knowing
or all-possessing पूर्णा god Pūsan न for us स्वस्ति well-being
(वधातु vouchsafe) अरिष्टेनिष्म he whose chariot (नेत्रम a
wheel of a chariot, here suggestively stands for a chariot)
is not injured by anyone तास् Garuda न for us स्वस्ति well-
being (वधातु vouchsafe) वृह्मस्पति Brhaspati, the preceptor of
gods न for us स्वस्ति well-being (वधातु vouchsafe).
43 May Indra who is profusely praised by the devotees through sacred hymns, or frequently worshipped with oblations, vouchsafe to us safety and well-being. May the all-knowing or all-possessing Pūsan vouchsafe to us well-being. May Garuḍa, the son of Trksa, whose chariot is not injured by anyone, vouchsafe to us safety. May Brhaspati, the preceptor of gods, grant us well-being.

[This mantra reproduced here from Rgveda I 89 6 is intended to serve as a prayer for safety and well-being. It is uttered by one about to take bath in the belief that it helps to ward off the peril of sharks and crocodiles in water.]

अप्रत्यात्ममण्युपर्यङ्गप्रसारणम् धृति: शिरोवाण्डेष्मस्म| अभूतो| सोमो विविधाद्वितासाधनानि नारायणिष्ठ्य ्| प्रतिमानानि देवे:||४४||

आपाततमण्यु आपातितमण्यु उपर्युपरि कोषवानु अयावा सवैरमा विनटकोप तुलज्ञमां तुलज्ञां: सावादिभि विविधायो धृति: शान्तिभि कम्पितां विविधासृष्टिः कम्पितां। सहस्मानु आयुक्तमां भूसीमी बर्भं गतसार्यं सोमं इहं: विविधानि सवैराणि असर्साधनानि असर्साधनानि बनानि वर्षेति वर्षेतिविदेशेन। प्रतिमानानि समानद्वयाणि इहं अयावं न देवे तुलज्ञानि आत्मामुख्याति न आक्षेपिति। सवैरा महानां इहं:||

आपाततमण्यु displaying anger तुलज्ञमां striking with stones धृति shaker of enemies शिरोवाण्डेष्मस्म having many deeds शान्तिभि
holding weapons धृतिः he who partakes of ejisa (i.e. soma juice kept over) सोम Indra devoted to soma विस्तारित all अतसावन्नानि jungles of atasa (याच्यति causes to grow) प्रतिमालानि counter-weights इन्द्रयुः Indra अवरोध in a downward direction न देशु do not weigh down

44 Soma who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice kept over, causes the jungles of dried up trees and bushes (to grow by the downpour of rains) Counter-weights do not weigh down making Indra light

[This mantra occurs at Rgveda X 89 5 It is glossed by Yāska as a knotty stanza and explained by Sāyana following in his wake. The translation and explanation given here are based on Sāyana's Rgvedabhasya Here Indra is called soma Indra is depicted in the Rgveda mantras as the overlord, protector of men, immortal, the one sovereign of the universe, the eldest king, breaker of the wicked, the friend of sages, protector of all, the most powerful and the like. Whatever activity there is requiring power and energy, all belongs to Indra He slew the demon Vītra and released pent up rain which caused the earth smile with vegetation. This mantra gives some instances of the power of Indra, his heroism and activities in heaven. The term ṛṣina occurs more than once as an epithet of Indra in the Rgveda and Sāyana explains ṛṣina as gatasatra-somadravya. The word atasa occurs only once in the Rgveda at II 4 7 and there it is explained by Sāyana as dry bushes spread over the surface of the earth Atasa also means
flax The similitude in the last line, according to Sāyana, is given to prove that Indra excels all other gods. In order to test the relative greatness of Indra whatever one may place in the scales of a balance, none of them will weigh down and make him less in weight. The root dabh, says Sāyana, has the sense of ākaraṇa here. In the Tattvīryasamhitā II 2 12 the same stanza occurs and there Sāyana explains it as describing Soma (the first three lines) and Indra (the last line). Soma has no anger though beaten with three stones (tripala) for extraction, in the process of pressing it shakes about (dhuni), it is subjected to operations (simū) like pressing and straining, its parts are infused (karu) and it leaves the sapless refuse (ṛṣeṇa). This soma cup is identified with soma, the moon, and soma the moon as the king of herbs increases vegetation (atasa) spread everywhere. No comparison hurts Indra—He is nonpareil. The commentary on this verse by the untraced author printed in the Ānandaśrama edition reveals no mark of acquaintance with the explanation given by Yāska and Sāyana. The words tripalaprabharmā and dhuni are split there as tripalaprabha and madhum and simūtā is explained as one who likes samivṛksa. No connected sense is possible according to this interpretation without supplying many conjectural ideas and without twisting the shape of the textual words.

Mahānārāyanopanisad

भृगुज्ञानं प्रथमं पुरस्तादि सीमंतं: सुरुचो व न आवः ।
स बुधिनयं उपमा अंग्य विष्ठा: सृतस्त्रयो भोजितस्तत्रसः

विष्ठः ॥४५॥

पुरस्ताद् पूर्वसिद्ध फालं सत्यसमानवधुः प्रहाण: प्रथमं उपमसम्
सुरुच शोभाविष्ठित प्रकाशस्वरभणविद्वस्तुः सूर्यविष्ठः। वेन सीयम। अर्बाँति
लोकतंद्रवेष्य दिक्पालेष्य आरभेय सर्वसः लोकानि वा आब अर्बाँति
45. Vena, the noon sun who was born at the beginning of creation as the first effect of the Supreme Reality, Brahman, and who is of excellent brilliance, spreads over the whole world up to its boundary. He illumines also the heavenly bodies. He remains manifoldly in his own limited forms which are like himself. He also spreads over and permeates the causal substance out of which the visible and the invisible universe emerges.

(This mantra is found in the Taittiriyasamhitā IV 2 8 2 etc., and Atharvaveda IV 1 1 and V 6 1 where Sāyana inter-
prets it differently. Here it is taken as a glorification of Paramātmā, the ground of the universe and the cause of the energising and illumining sun through whom He functions. Gender concord is not accepted always as one of the criterons by the commentators in explaining the Vedic mantras. So jajñānam and prathamam in neuter qualify Vena in masculine. The vocable budhnyā is found in the Samhitā text as budhnyā in the neuter plural form. Budhna means the sky. The upasarga ṣ has to be joined with ivaḥ. The term Vena comes from the root Vṛt to shine etc. The form vivah is traced to the root ṣvr to cover.

स्योना पृथिविः मवः नृत्रां निवेदनाः ।

वच्चा २: शरं सम्प्रया: १४६॥

नृत्रां अर्थां तरोपवयितस्य चतुर्विंच्छतिवतस्य उत्पादिताः तेषा यथायोग्यवस्तुनां निवेदनाः सर्वस्वेष्ठरलस्य प्रयायवत्स्ता च भू-भवति। हे पृथिवि न तव अस्मय स्योना अर्थां हु खानामनन्तरी भव। नृत्रां शरं अर्थां तेहि दक्तादुपि दस्य अवि देशः॥

Nṛtṛa producer of men and other creatures निवेदनां सम्प्रया अर्थां O earth न for us स्योना ender of sorrows भव (भव) be, शरं happiness वच्चा (वच्च) grant.

46. Being the producer of creatures including men and their settler in respective regions and also far-famed for forbearance, O earth, be to us an ender of sorrows and giver of bliss here and hereafter.

(The lengthening of the final vowels in bhavā and yacchā is a Vedic peculiarity. Syonā is derived from the root so to
make an end and kesā in m̐ksārā is from the verb kes̐rayāt according to a commentator. This stanza occurs at Rgveda I 22 15. Sāyana interprets s̐yovā in that context as ‘extended’ or ‘joy’. N̐ks̐arā is taken by Sāyana as an̐k̐es̐arā and explained ‘free from thorns.’ According to him r̐ks̐a is a thorn. The six mantras from 41 to 46 are not found in the shorter version and so Bhaṭṭabhāskara and Sāyana have no commentary on these in this context]

Γαν्नήδραμ  दुराश्रोणि  नित्यपुष्टम  करोदिष्णम् ।
ईश्वरीः  सर्वसूतानां  तामिरोष्ण्ये  भिषम् । ४७।।

Gan̐n̐dea̤m  known through smell or endowed with fragrance  dṳrāv̐s̐ram  unassailable  n̐it̐v̐ṣṳṣ̐am  perpetually prosperous  kar̐o̤d̐iṣ̐ṇam  rich in cowdung, tilled by peasants  sar̐vas̐s̐uta̤m  of all creatures  i̤s̐h̐v̐a̤m  mistress of all creatures  tām̐  her  bh̐i̤ṣ̐mam  Śr̐i̤, prosperity  इस  in this act of worship ṛ̤pa̤m  I call near

47. I invoke in this act of worship Śr̐i, the support of all, who is known through smell, who is unassailable, perpetually prosperous, rich in cowdung and the mistress of all created beings.

[This anustubh mantra can be traced to Śris̐uk̐ita of R̐gveda kh̐ula. Here Bhūdevatā is glorified as Śr̐i because of
the earth's being the cause of prosperity. According to some, this verse is repeated while the ground is purified by cowdung, and according to others, while smearing earth on the body before bath. The regent of the earth is lauded as the mistress of all created beings because all life depends upon the earth. Even denizens of heaven are maintained by worship made on the earth. Prosperity of the earth consists in fruitful vegetation, plenty of cattles and towns and cities built in hospitable areas. Special mention of perpetual prosperity, cowdung and fragrance suggest this. Though man has by his toil and skill brought out unprecedented wealth from the bowels of the earth still she remains unassailable or dārādhārā. After this mantra and before 48 some books give the following two formulas—गुरूगुर्वीं गुरूवर्गीं सुभ कालकारैं, ततो महालम्बो प्रचोद्यात् and पद्ममेव पालमुन्दिर वर्मसत्ये स्वाहाः.

श्रीमं भजतु, अलक्ष्मीं नरस्यतु।
विष्णुमुखा वै देवाश्चन्द्रोन्मितिमुल्लोकांतस्यज्ञयं-
संयज्ञयत्।

महां इत्येऽवजंबाहुः बोधरी शर्मा यम्भूतु।

वज्रेश्वरी: मा भजतु। सम अलक्ष्मी: सरस्य अस्मलकात् अन्युकुरात व्रतात्म राजात च दूरहरवतः। विष्णुमुखान: देवः छन्दोऽभि: असरात्र वेदास्ति प्रसाद: इसानु अस्माकाः परः अस्मात्म यथा तथा अस्मात्म।

वजंबाहुः: इतः अस्माक शर्मा यम्भूतु।

महानं पोल्लवी बीड़मकालयुक्तः च प्राप्याक्षः च अस्माकं शर्मम यम्भूतु।

श्री: स्री ये me भजतु favour, ये connected with me अलक्ष्मी: अलक्ष्मी तन्य्युत disapper विष्णुमुखा having Vismu as the chief वे verily देवः gods छन्दोऽभि: by the Vedas इमान् these
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48 May Śrī favour me. May Alaksṇī connected with me and mine be destroyed. The gods having Viṣṇu for their chief (who is the perpetual abode of Śrī) by the help of (the means prescribed in) the Vedas won these worlds for themselves free from the fear of enemies. May Indra armed with thunderbolt and worshipful moon grant us happiness.

[Of the three lines given above the second and the third occur at Tattvāyāsāṁhitā 1 7 5 and 1 4 29 respectively. Sāyana explains sodāśi as an epithet of Indra who is lauded with sixteen stotra-s or śastra-s. This mantra and the following two are said to be employed as a prayer for entering water for bath.]

स्वस्तिः नोऽस्मास्त्रहस्तिकरोतु ।
हलुः प्राप्ताः योःस्मान् श्रेष्ठिन् ॥ ११४९॥

स्वस्तिः अस्मास्त्रहस्तिकरोतु । य पाप्नस्त्रास्मान् श्रेष्ठिन् त पाप्नाम् हलुः ॥

स्वस्ति India न for us स्वस्ति well being करोतु make य he who अस्मास्त्र श्रेष्ठिन् hate (सम् that) पाप्नाम् evil one हलुः destroy

49. May Indra grant us welfare. May he destroy the evil one hostile to us.
50. O Lord of prayers, make me the presser of soma juice, well known among the gods like Kaksīvān, the son of Uśīk. Make me physically capable of performing sacrifices. Let those who are hostile to us remain ‘there’ long, in the hell.

[This stanza is found at Rgveda 1.18 1 and Tattvāyasyamhitā I 5 6. The explanation given in the anonymous commentary published in the Ānandāśrama edition appears to be unsatisfactory. The translation given here is based on Sāyana’s commentary.]
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चरणं पवित्रं वितंतं पुराणं येनं पूतस्तरंतं दुःखतानि ।
तेनं पवित्रेण शुद्धेनं पूता अति पापमानमरति तरंगम ।

पादेनिन्य अथ शास्त्रीयचरणं पवित्रं अति दुःखितानि ।
तत्र शरीभिविस्तरतेन विस्तीर्णं दुःखाविदिकालमारम्भं प्रसूततातु विरचनं
च भवति । य एवंतेन चरणदेव तेन अन्यशोधकैः स्वयमपि शुद्धेन देशिधि
पुरुषं दुःखतानि पापमानं तरंगं विनाशयति । तेनं विशुद्धेनं पूता बहुमपि
पापमुच्य शुद्धं विनाशयेकं रुपस्याम् ॥

पुराणम् ancient विततम् pervasive चरणम् feet, virtuous con-
duct पवित्रम् purifying केन by which पूत one who is made holy
dुःखतानि (effects of) evil deeds तरंग交叉 over तेन by that
शुद्धेन what is intrinsically pure पवित्रेण by what is purifying
pूता made holy (बृहस्म we) पापमानम् sin अरात्तिम् enemy अति तरंग
overcome

51. He who is rendered holy by the ancient,
widespread, sanctifying feet (or by virtuous con-
duct) crosses over evil deeds and their effects.
Having been rendered holy by that naturally pure
and purifying feet of the Lord (or conduct) may
we overcome our enemies, the sins.

[This mantra is reproduced from the Tāṭṭṭaṇya-brahmanas]
III, 12 3 here for the purpose of japa to be done by one stand-
ing in knee-deep water about to plunge for taking his bath
This is also repeated while a holy brāhmaṇa’s feet are cer-
emoniously washed. The term caṇam, however, in the singu-
lar number as we see in the text is directly interpreted as शस्-
triyācarana, virtuous conduct as ordained by the scriptures
This gives an apt and ethically ennobling meaning. Inter-
preting in the context of worship, caṇam is singular is taken
to stand for caṇa devatā, Viṣṇu, and by implication the two
feet of Nārāyaṇa, the Ancient One, whose wide gait encom-
passed earth, sky and heaven. Symbolically He is worshipped
in the holy brāhmaṇa also]

52. O Indra, O slayer of Vṛtra, O valorous
one and all-knowing one, accept with pleasure
our soma oblations in the company of your retinue
and troop of gods. Slay our enemies, give us
victory in battle and grant us safety and fearlessness from every quarter.

[This Bk is originally found at Rgveda III 47. 2 and also at Tattvayeṣāṃhitā I 4 29 8 and III 47. 2. The five passages from 48 to 52 are not in the shorter version and so they are not commented upon by Bhattachārjya and Saṭyana]

सुभि न आप ओषधयः सन्तु ।

पुरुषास्तरस्मिर्मे सुयालियोजस्मान् हर्षितं च च च च विधमः:

ह । १५३११

सत्यान् प्रतिः आप. तत्कार्येयूला ओषधयश्च सुहृद सन्तु । यः

अस्मान् उदासीनां अथि हर्षितं च च च च विधमः तस्मात अव्यवहारा ओषधि-

वनस्पतिविद्वत्तात्व नितिकृता मूर्ताः ॥

न. for us आप water ओषधय herbs सुभिशा friendly सन्तु be व he who अस्मान् us हर्षित dislikes यम् whom च and च we विधम dislike तस्मै towards him बुद्धिशा unfriendly मूर्ताः let them be

53. For us may (the regents of) water and herbs be friendly and to those who dislike us and whom we dislike let them be unfriendly.

[This mantra is reproduced from the Tattvayeṣāṃhitā I. 4, 45 and also Tattvīrīṣaṁhitā II. 6 3. Standing in waist-deep water the worshipper repeats the first half of the mantra, takes a quantity of water in the hollow of his joned palms and throws it to his front thinking about his friends; repeating the remaining half similarly again he throws some water towards the direction in which his enemies are supposed to be. The]
complementary passage in the Brāhmaṇa is. दुःखादिविन्यःपुष्चन्, 
स्वस्थ स्तल्यो मलादिव, पुत्र परिचितवाचल, आप सुक्ष्ममु भीनस। 
May I be cleansed from sins by the waters just as a culprit is 
released from the wooden clog for his legs (drupada), just as a 
man who perspires is purified by a bath, and just as clarified 
butter is strained by a filter (upavananapavitra).

The Vedas are meant to generate in those who follow 
them certain potencies which help them in all situations and 
conditions. The highest ideal held forth by the Vedas to those 
who have completed the discipline prescribed in them is 
realisation of the Infinite Self dwelling in all creatures as the reality 
behind their finite existences. Those who have attained to this 
goal have no friends and no foes. They see equally God in all 
They are extremely rare. Therefore the Vedas have only a 
luminously precious fraction describing them. The largest 
part of the Vedas is meant for the common man who is tossed 
by likes and dislikes. Failure to recognise the fears and hopes 
of the natural man makes a scripture unrealistic. Ideals un-
connected with the practical needs of human nature cannot 
enter into the daily life of the ordinary man. To suppose that 
the Vedas always deal with high philosophy and ethics only 
will be a delusion. Mystical formulas like the present one are 
found in many passages of the Vedas. They are given to prop-
itiate friendly agencies and to suppress the enemies. Without 
peace and prosperity, sānti and pusti, higher religious aspira-
tion is impossible. That is why we find in the Vedas prayers 
like this one which deal with the lower purusārthas.

आये द्विष्ठा मयोगुरुस्त्रा नः। ऊँचो बंधातन। मूहे 
रणांसु कर्माणि। यो वें किवलंभो रसस्तेर्य। भाजयते हँ
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54. O waters, verily you are bliss-conferring. Being such, grant us food, and great and beautiful insight (of the Supreme Truth). Further make us in this very life participators of that joy of yours which is most auspicious, just like fond mothers.
(who nurse their darlings with nourishment). May we attain to that satisfactory abode of yours which you are pleased to grant us. Generate for us also the waters of life and pleasures on earth (during our sojourn here).

[These three Rks, reproduced here from Taittirīyasamhitā IV 1. 5, rank among the important prayers addressed to the Divine Being in connection with the twilight devotions and other acts of worship. These are repeated also for the ceremonious regeneration of oneself by proksana or holy aspersion. The deity extolled in these passages is water which is not merely the essential liquid element that sustains life but the Supreme Reality. No doubt, the liquid element is supremely important as the giver of food, happiness and the sustenance which is necessary for higher insight and achievement. The qualifying words used here, however, serve also as signs to infer the Supreme Truth or Brahman. The word mayāḥ in the Vedic means bliss, and unlimited bliss is Brahman only. The immediate intuition of Brahman alone deserves to be called the great and beautiful vision.

The term rasa in the Upanisad is expressive of the bliss of Brahman, and here it is described as most auspicious. The homely analogy of the fond mother nourishing her children applies to Divine Providence ever solicitous for the welfare of created beings. Ordinary water required for the sustenance of life has its home or source in Brahman and so here the cause and the effect are described as identical. In substance, therefore, this is a prayer addressed to the Supreme Being by the needy man who has been awakened to the necessity of worship, entreating for food and sustenance for body, mind and spirit, and for imperishable bliss. To the pious Hindu the universal
liquid element is not merely an essential of life but also the visible and tangible divinity available at hand for worship and self-purification. Therefore the tendency to think of water solely as a chemical substance, to deify it wantonly and to waste it when living beings are in need of it deserves to be treated as sin against God Himself. Regarding this the Tattvarityaranyakā 26 7 states नासु पूजारुपि कुमान्तु, न निगीदेवेसु, न विषयत्व सामायतु। न कृप्यास्वामीयात्मोत्पत्तिभूत्व अचार्यंत्त्वनेतिदक्ष्यमय भविष्यति। अयातुं आप।—Let not a person spit, urinate, or defecate in water, nor bathe unclad. Let him not eat any part of the tortoise or fish. Then no aquatic creature will hurt him and water will be auspicious towards him.

हिरण्यशुद्धि वर्णः प्रपंशे ्तीर्थ में देहि याचितः।
युन्मया मुक्तमुसाहूना पापेष्यश्र प्रतिप्रभः। 1155

हिरण्यशुद्धि of golden lustre, or having a golden diadem वहः प्रपंशे I take refuge याचितः being entreated (by me) देहि entrance to water, saving merit ने to me देहि give यद्त fora by me असाध्यायमि of sinful people मुक्तम् have been enjoyed पापेष्य from sinful people प्रतिप्रभृ gift च and (स्वीकृत accepted)

55. I take refuge in Varuna, who is of golden lustre or who has a golden diadem O Varuna,
being entreated by me, grant me the saving grace
For I have enjoyed what belongs to bad people
and accepted gift from sinners.

[This mantra and the following one are addressed to
Varuna, the regent of the waters, during the plunge bath. The
word *tirtha* has the sense of a ford, a bathing ghat or what
helps a man to cross over sin. Varuna is prayed for a proper
bathing place and for the saving religious merit that accrues
from a holy bath. If a person is compelled by the force of
circumstances to accept necessities of life from wrong and
sinful persons, expiation for such transgression of the scrip-
tural rule is required through the performance of purificatory
acts. The high moral tone evident in the mantra mobilizes
common sentiment against co-operation with sin and wicked-
ness in any form. In *Chāndogya Upanisad* V 11.5 we read
the declaration of Aśvapati Kekaya to the five brāhmanas, who
hesitated to accept his gifts, that he was a King whose gifts are
worthy of acceptance, because he ruled the country so well
that there was no thief, no toper, no cuckold, no whore or any
ignoramus in his land.]

यन्मे मनसा वाचा कर्मणा वा दुःक्षतं क्रतम्।
तस्मै इष्टो वेषणो बहुस्पति: सत्वता च पुन: पुन: पुनः।

मनसा वाचा कर्मणा वा मया मद्दीवैवृत्तं क्रत यस्मि दुःक्षतं अस्माक तत्त्वपञ्चान्ति इति: वशष्य: बहुस्पति: सत्वता च पुन: पुनः पुन: निर्बलोप्योपयते अपनयतु वा।

मनसा by mind वाचा by speech कर्मणा by act वा or मे mine क्रतम् done यस्मि which दुःक्षतं sin ने ours तत्त्व that हः India वशष्य
Vaiuna वृहस्पति Bhāsapati सवित्रa Savitṛ च and पुनः pun again and again, completely पुन्नन्तु purify

56 May Indra, Varuna, Bhāsapati and Savitṛ completely destroy that sin committed by me and my people in thought, word and act

[This too is a mantra repeated along with the previous one during bath. Perhaps the reading tāma Indāḥ in the second half noted by Bhattabhaśkara agrees with the context better.]

नमोद्रवयेववशुमते नम् स्यन्द्रायं नमौ वर्षणायः नमो

वास्तृत्ये नमोद्रवये नमाः। ॥ १५६॥

अष्टुतः अंशवे नम । इन्द्रायः नम । वर्षणायः नम । वास्तृत्ये नम ।

57 Salutation to fire hidden in water. Salutation to Indra. Salutation to Varuna. Salutation to Vārunī, the consort of Varuna. Salutation to the deities of waters

[These salutations are made to the respective deities when the worshipper is standing in water for his bath.]

यद्यव हरं यद्यसंपन्नं यद्यसतानं तद्वर्षणप्रहतत् ॥ १५७॥

अष्टुव् सुरं अवतमसं हििरकम्, यत् अमेभावं अवः, यत् बहास्तातं सोप्रब्र, तत् सर्वं अस्मातं निमण्डलमेवदायेर्ष अपस्कृतः ॥

58. (Through the power of this mantra) let all that is injurious, impure and troublesome in water be destroyed.
[Currents and eddies, floating impurities and excrescions, and the peculiar quality of some water to produce sickness, are to be counteracted by the supposed power of this mantra. Repeating this mantra a person about to take bath draws a circle around the area where he takes the dip.]

अत्यासानावतीपानादु यूच उपाय ग्युर्यय ब्र्य्यह्यय ।
तमें बहरणो जाय जा निध्यना हाँ नामण वस्तु ।
सोहुमुपुरी विभजो निमुुक्तो मुक्ताकिलचिब ।
नाक्षय वृक्षमार्गाद्य गज्जवेद्य शाण्डालोकातम ।

शालमयादामुकुलस्खत्य यत् भवत् अशिष्ट पीतं शालमयादामुकुलस्खते स्वप्नस्थः उपायः ग्युर्यय ब्र्य्यह्यय तक तत्त्वभिन्न कर्म कर्मसः ज्ञानो वशन स्वप्नस्थाः नामण बहरणो जाय जा निध्यना हाँ नामण वस्तु ।

सोहुमुपुरी विभजो निमुुक्तो मुक्ताकिलचिब ।

नाक्षय वृक्षमार्गाद्य गज्जवेद्य शाण्डालोकातम ।

अव्यासानात् from unlawful eating अतीपानात् from unlawful drinking अप्राप्त from an unlawful person प्रतिवृत्त from accepting gifts च and यत् which (पापस्य sin) ये mune तत् that वि वरी बशन। वरुण राजा king पाणिना by hand अवमंसा wipe off, efface.

such अवमंसा I अप्राप्त sinless विभज। (विभजः) stainless निमुुक्त: freed from bondages मुक्ताकिलचिब: free from all evil नाक्षय the lofty region of blissful heaven शाळां having ascended शाळाकिलचिब: equal position with ब्रह्मण गज्जवेद्य। (गज्जवेद्य) may reach
59. May the King Varuṇa efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person.

60. Thus being sinless, stainless and unbound by evil and bondage, may I ascend to the happy heaven and enjoy equality of status with Brahman.

[These two mantras are uttered while taking a dip in water. It is the duty of a religious man to eat and drink only after having performed his daily devotions which consist in the worship of gods, ancestors and men duly with oblations. If he attended to his own physical needs of nourishment before discharging this religious duty it is considered unlawful. So also a religious man must be careful about right livelihood. He should not accept wealth or articles of necessity from any person whose earnings are not approved by scriptural regulations. If under straitened circumstances he is exposed to the sin resulting from the transgression of the rule in these respects, he ought to expiate it by this penitent prayer to Varuna. The goal of the aspirant is to become god-like in the highest heaven. For him life on this earth, therefore, must be an effort for freedom from sin and attainment of purity. The bondage which is often spoken of in this context comprises not only in the commission of sins forbidden by the śāstras and omission of enjoined duties, but also the sins of temper and passion as stressed in the first half of mantra 60. There is a reading duṣṭāt pratigrāhāt for ugraṭāt pratigrāhāt.]

षध्वाद्य वर्णः स पुनात्वंघम्भर: ॥१६॥
61. May the sin-effacing Varuna who dwells in other sources of water like rivers, tanks, and wells also purify us.

[This short mantra is evidently a supplement to the previous one]

हृं में गङ्गे यमुने सरस्वति शृङ्खलि स्तोत्रः सच्चता
पूर्णिया ।
अर्जिकिया मरुद्रधः वितस्त्यान्तजोकोऽयुग्मः सुणोऽः
मंया ॥६२॥

हे गङ्गे हे यमुने हे सरस्वति हे शृङ्खलि हे मरुद्रधः हे आर्जिकिये पहलिया अर्जिकिया वितस्त्यायुग्मः सुणोऽः स्तोत्रः सरस्वतिः; तत
आसचति च अर्जिकिये मरुद्रधः पुराविक विनिधः च ॥

हे गङ्गे O Ganges हे यमुने O Yamunā हे सरस्वति O Sarasvatī हे शृङ्खलि O Śūtudrī हे मरुद्रधः O marudvṛdhā हे आर्जिकिये O Ārjīkiyā पहलिया with Parusmi अर्जिकिया with Asikni वितस्त्याय with Vītastī युग्मः with Susomā मे my इसम् this स्तोत्रम् hymn आ
शृङ्खलि listen आ सचत come together

62. O Gangā, O Yamunā, O Sarasvatī, O Śūtudrī, O Marudvṛdhā, O Ārjīkiyā, come to-
gether and listen to this hymn of mine along with Parusni, Asikne, Vitastā and Susomā.

[This is a jagati stanza from the Rgveda X 75 5 for the invocation of the Regents of various holy rivers in connection with purificatory rites To the Vedic seers the great rivers mentioned here represented Divinity They often expressed their devotion and gratitude to these life-sustaining and purifying rivers by proper invocations Their descendants even when they had emigrated from the banks of those rivers prayed to the river goddesses to be present in any water which they used for their daily needs and worship With the simplicity of a guileless child they prayed to these liquid divinities to be present in their own bodies through the connection of water which they used They also entreated them to purify their bodies and minds and to vouchsafe them safety and welfare Bhattachārjya takes the name Parvan to be Aparvanu by attracting the immediately preceding vowel, and tries to interpret each name based on some fancied quality of the river Asikne is called so because of her white (asita) colour, Susomā passes through a region where soma creepers grow; Vitastā is never dried up; Študri has a fast current Students of Indian history find here the names of those rivers on the banks of which the Rgvedic people settled at a very remote period They identify Susomā with Sohān, Vitastā with Jhelum, Asiknī with Chnab, Marupārtha with Maruwarwān, Parusni with Rabi and Študri with Sutlej]

कृतं च सत्यं चामीद्रात्पुसोध्यजायत
ततो राविवर्जायत ततः समुद्रः अर्णवः 16311
अभीज्ञानं बभित प्रकाशामानादि परमायमन सत्यविषयं यकाक-लोकनारास्लातु तपस्य अर्हत अजायत, सत्य चारापन। तत एव परमाङमन राज्य अजायत, अहृत। तत एव अर्जन समूह अजायत। संभुक अग्निवतु अर्ध स्वरो अजायत। स च उवाच परमेश्वर अहोराजाधीशं नामानु अख्या अहोराज जीविभि प्राणिन समनु विषय विभव स्थायित्वं निमित्त विनयं प्राणिज्ञाति स्वामीं सूत्वा बर्तते। न च परमेश्वर धाता सुवेद्राधि दिव च पृथ्वी च आत्मारं च सुवेद्राधि च व पृथ्वीयानं संसारमार्गिण अनन्तयत् सम्प्रतिभान। एव भूता च च परदेशत अस्माय पुनातु।

अभीज्ञानं from the all-effulgent तपस्य from resolve, concentration of thought अर्हतम् right और सत्यम् truth च and अजायत was generated तत from him राज्य night (and also day) अजायत was generated तत from him अर्जन all-encompassing समूह sea अजायत was generated अर्हतारा समुद्रतः from the vast sea आत्म च after समूह समूह year अजायत was generated अर्हत च afterwards अहोराजः days and nights विषयति he who ordains विषयं living विद्वेश्यम of the universe कही master, ruler धाता ordainer यथापूर्वम् as before सूर्यांस्तम् sun and moon दिव्यः sky पृथ्वीयम् earth च and अन्तरिक्षम् atmosphere सुदृश blissful region of heaven च and अन्तरिक्षम् arranged
63 From the all-illuminating Supreme, by His resolve, the right and the true were generated. From Him night and day were generated. And from Him again was generated the sea with different waters.

64-65 Then, after the creation of the vast ocean, the year was generated. Afterwards the ruler of the world of sentient and non-sentient beings who made day and night ordained sun and moon, sky and earth and the atmosphere and blissful heaven, just as they were in the previous cycles of creation.

[These three anuvāthā mantīras from the Rgveda X 190 1-3 are reputed to be sin-effacing or ahamānas. The subject matter dealt with in these stanzas being, evidently, the creation of the universe, the context demands an explanation which connects the thoughts directly or indirectly with the Supreme Being. The prayer purports to be a means of self-purification. According to the dharmasūtras these mantīras may also be repeated for the expiation of sins (prāyaścitta), besides their use during birth. The interpretation of Bhattachārkā follows the Viśistadvaitic tradition while that of Sāyana is Advaitic. According to Bhattachārkā tamaṁ implies the totality of sentient beings and satyam the individual Souls. Their source, the Divine Being, is indicated by abhiddhāt tapasah. Rātri stands for non-sentient prakṛti and not night, for, the creation of the sun and the moon is mentioned only in stanza 65. Samudra in the text, again according to him, refers to mahat and arnava stands for the indistinguishable source of all creatures. Although Hindu religion has accepted the idea of the creation]
of the universe in general, there is a marked difference between
the Hindu view of creation and the Christian view of it. This
is evident from the 65th stanza which declares that each crea-
tionistic cycle is a counterpart of the previous one similar in
order and categories created for the benefit of individual souls.

यतृप्रियायां रजं: स्वमालतिरंगे बिरोहितसी।
इति ॥ लोकायो संसरण: पुनात्वंगम्यष्ट: ॥
पुनरुत: बलस्वं परातु वर्णं पुनात्वंगम्यष्ट: ॥
एव पुरुस्त्वम् सुभृत्य सुर्वनस्य गौत्ता ॥
एव पुष्पकंकं लोकानुपूर्व गृहप्रहणम् ॥
वाप्पुरुषविश्वमच्छ्रणम् ॥ सौ: ठिठुतु: सुबेः ॥
स तु: सुचव: सौिहिंशाधि ॥१६॥

पृथिवीविशालिणा नतु स्वथ अर्थस्व गुरुध्वििसहितं कर्मणं सजाल रजं
पाप अश्वत, श अश्वत सजात अर्थस्व ब्राह्मणाभिधारिणं वर्षमानानां
यद्र अश्वत, बिरोहितसी ब्राह्मणे गुरुध्वििसहितं सन्नामति, अश्वत सजातः
शुङ्कु जनामता यद्र पाप रत्तत तत् सर्व अस्तसु इमानु अस्तानु अर्थमणि
अन्वेषिताभिः लोकानुपूर्वन न वर्षेयान बर्णम पुनातु। बलस्वं पुनरुत: ॥
वर्णम पुनातु। अर्थमणि पुनातु। एव बलस्वं भृतस्व अर्थस्व भृतस्व भृतस्व
रत्तिता। मध्ये ब्राह्मणानं भृतस्व न रत्तिता। एव देवं ज्ञोतिः दशादिकारिणा
पुष्पकंकं लोकानुपूर्व न वर्षमानान व तथापि तथापि लोकानु मृक्कदित। एव
पांविणा मूच्छे गृहप्रहणामान लोक वक्तित। एव देवं ब्राह्मणानां अर्थ
कोको सम्भवित। सुचव अश्वत संसरण वृत्तवा हिंसयमानी गृहम रत्तित। हे
देव स रज सुभृत्य संसरण मृक्कदित सम्यक्य अनु-मृक्कदि अर्था निम्पायान। कु: ॥

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путивьяम on earth यत् which स्वम own रज sin आ अत्तरिख in the atmospheric region विरोऽसी specially in the region of heaven and earth तत् from that इमान् 'us' अत्तरिख sin-effacing आष waters वरण Varuna पुनातु let purify वसव Vasus पुनातु let purify वरण Varuna पुनातु let purify अत्तरिख the sage called Aghamarsana पुनातु let purify एव this (Varuna) नृत्य past भूवस्य of the world गोवः protector नवे in the middle (वेदोन्यस्य भूवस्य) of the existing world गोवः protector) एव this (Varuna) नृत्यवताय of the doers of virtuous deeds लोकान् regions (प्रवेशंति gives). एव this (Varuna) मृत्यो of death हृणयमम् a world named as Hiranmaya (प्रवेशंति gives). (एव this Varuna) श्रावाः पुत्रियो of heaven and earth सहितम् support सुव (मृत्यो having become) the sun हृणयमम whole- some and attractive (सहित becomes) न such (स्वम you) सुव (मृत्यो being the nature of) bliss न us सहितापि bless, make free from sin

66. May the sin-effacing Varuna, the deity presiding over the waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric region and in the space between the earth and heaven and also connected with us (the performers of religious work). May the Vasus purify us. May Varuna purify us. May Aghamarsana, the sage called by that name, purify us. He, Varūṇa, is the protector of the world that was and also the world that exists at present between the past and the future worlds. He
grants to the doers of meritorious deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who is the support of heaven and earth, having become the sun is wholesome and attractive. Being such, blissful in nature, thou O Varuna, grant us thy favours and purify us

[The mantras contained in this paragraph are repeated while dipping oneself in water for bath. In the first clause the term prthivī is supposed to denote the underworlds as iodosi expresses the earth as well as heaven. Dipika notes the reading māh tād ṣaḥ which is superior to the one printed in the text, for in that case it is a demonstrative pronoun limiting ṣaḥ and the construction becomes clear without supplying extraneous words. For madhya there is a substitute reading bhāye. Either way the position of that word is anomalous and an explanation is possible by filling in the construction with other words. The thought appears to have been broken off before the sentence was complete. The reading hrammayah as found in some edition helps for greater clarity as it would qualify esa and mṛtyoh may be construed with lokah understood. Hiranmayam is taken by a commentator as the name of a particular region of Death. No support is given for the assertion. Perhaps there may be a hint that the allurement of unlawful pleasures is the gate of death. The term suvaḥ is really the monosyllabic svah chanted as such. The whole passage is highly elliptical and so the translation given is interpretative.]

आद्र्‌ च वरलतिख्योतित्रह्मसिम्‌। ज्योतिज्वरलति ब्रह्माः‌
That Supreme Light which projected itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element)—I am that Supreme Light I am that supreme light of Brahman which shines as the inmost essence of all that exists. In reality I am the same infinite...
Brahman even when I am experiencing myself as a finite self owing to Ignorance. Now by the onset of knowledge I am really that Brahman which is my eternal nature. Therefore I realise this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always. May this oblation be well made.

[These formulas are generally prescribed for repetition during the performance of ācamana or sipping of water in a specified way for ceremonious self-purification. This symbolic action consists in taking a very small quantity of water by the mouth which should not pass below the throat. These few drops of water are considered as an oblation made to the deities dwelling in the body, for all the gods dwell in man. Tuṭṭṛyasamhitā IV 4.2 states ब्राह्मणों वै स्वर्गीय देवता —The brāhmaṇa is all the gods. This is explained by Manu, XII 119—

अत्मतः देवता स्वर्गीय सर्वमात्रमन्यविनिभ्यतः।
अत्मा हि जन्यसंयोग कर्मयोग शरीरिणाम्॥

Though the mantra 67 is ritualistic in application as explained above, its true import is highly philosophical and spiritual as pointed out by Bhattachārjya. The drop of water represents the finite self. The fire in man into which it is offered stands for the Supreme Light, the Ground of all gods. The mantra, therefore, truly enunciates the refunding of the individual self into its source, the Supreme Self, or the realisation of the identity between the jīva and Ishvara when the adjuncts created by Ignorance are removed.]
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अकार्यकार्यबन्धकृतां स्तनो भूणधा गृहस्त्यदीपः।
वर्णिणापारम्बधमसवेणस्तसमात् पापात् प्रमुच्यते।

य कवित्वः शस्त्रप्रतिपिपदेः स्तन वेदहना अथवा
गर्भिणाः सूच्यारा प्यारी बा भवति स तस्मात् पापात् अनेन भएग्य दम्पति-
पापस्वात् प्रमुच्यते। यत्र अपा स्वामिव विशेष अष्टमिसेऽ
अष्टौ वांति विस्मिति, त मात्रयति।

अकार्यकारी a transgressor of the scriptural conduct अवकीर्ति
a recrulant स्तन a thief भूणधा a feticide, one who destroys
the Veda by slaying its repository, the Brāhmaṇa गृहस्त्यदीपः
one who outrages the preceptor's honour तस्मात् from that
पापात् from sin प्रमुच्यते is released अष्टमिसेऽ of waters (स्वामी
regent) विशेष अष्टमिसेऽ effacer of sin

68 He who is a transgressor of the scriptural conduct, a recrulant, a thief, a feticide or an outrager
of his preceptor's honour is released from his sins, for Varuna, the regent of waters and
effacer of sins (absolves them from sins by the
repetition of this mantra).

[This mantra is also employed for repetition during bath
According to the traditional codes avaktīn is one who gives
up his vow of continence and bhrānāhan is one who acts in a
way detrimental to the preservation of the Veda With the
development of moral and religious susceptibilities in a reli-
gious person through faith and practice, he comes to entertain
a revulsion for all suspected sins which are possible in the
society to which he belongs He is afraid of their presence
in some of his innumerable past births He suspects them
even in the present life. Further, being cognisant of the supreme purity of God whom he worships, the feeling of abasement often overtakes him and inclines him to consider himself an actual or a potential sinner. All his sins he expiates nevertheless through daily acts of purity such as the repetition of holy formulas like the present one, accompanied by prescribed acts like bath. The śāstras have never given licence for unholy acts with provision for their future cancellation by rituals.

69. I am the ground of sins. Therefore you cause me to weep. Wise men say (don't make me weep, but favour me by destroying my sins).

(This formula also is expiatory and is repeated along with the previous one. The statement appears to be grammatically incomplete and so an interpretative translation is given supplementing the gap as the commentator has done. In the older version the third line of passage 66 of this section is transposed here with slight variation and that has helped Bhāttabhāskara and Śāyana to give a more jointed meaning for the passage. According to Śāyana it may be then construed thus, रजसंक्रमितम् भ्रूः, रजसम् रोदवस्त्रः। विविध प्रप्त तब उपचित लभापि
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संयम एवं पुत्रनन्द, वयव एवं पुत्रनन्द, वर्ण एवं पुत्रनन्द, असमर्थवर्ण एवं पुत्रनन्द 
इति भौग मा अनुसारम्भवनि । धीरे अनुसारमयनवातः अनुसरितमि । पूर्प मा हे यमदेव त्वमेव मा वाघस्व किन्तु अनुसमहाय।

आकाशसमुद्रः प्रथमं विषमेदंनवयः मात्र संवदं राजा ।
वर्णो पुनिष्ठे अधि सानो अन्यो वृहस्तोमो वातो शुकवान ।
इरुः ।

स वद्वृत्ति असमातः विषम रति समुद्रः । अय साधकारणमृत देव अर्जनः
अर्जुनु विषमेदः धारणुकलेः प्रथमं आये उपायमात्रमिः सानो राजा अन्यवत्
वि आकाशार्जुननु विषमेदं विकारति । काय्यमुक्तीस्वतं नीतिन । भूणस्य राजा वृषा
वर्णो गामानान बहिष्ठिता पृथिवी स्वरूपानु पावने अव्य स्वरूप अवसन्धिते, सानो
सानो, सर्वसमातुः त्रिभुवानसि अधि अर्जुनु अविष्ठातुःभीति तिन्तु सोऽसे
दमया परमकाला सहित भूष्टं वर्णादुः शुषा वासुः वर्णने । अथ अव शुमाना
अर्जुनु विषममुक्तीयातुः हनुः इत्ययः महतिः ।

अर्जुनलार्तु एवंमुः—समुद्रस्तुः परमानन्दानवाच विषमेदं अर्जुनात प्रतिनवा
पूर्वके वर्णमात्र जलभार्तायथैः उद्वोधनकाले प्रथमेसु यववाहारी प्रजा अन्यतु परासग्या
अर्जुनासृष्टिसाधिरावम । भूणस्य राजा जसवकाला कामायुक्तस्य प्रायुक्तातुः
वृषा स दीर्घे पृथिवीहेतुधारणानवालगु अर्जुनाके भारावणां पाल्यमेकेवालुः
अर्जुनु ब्रह्मस्वाधिकाठयात्राः दमया सह वर्मानानं पराससतमं व्याख्यानभवे
रीताय सुग्रीवश्रे नानाश्रे वर्णात् वासुः । अवहं पुनिष्ठे जीव
सानो ज्ञानवाच वातो वृहस्तो भूष्टास्वस्वं वृष्टः मात्र । स नौमान शुमाना
जीवनानाभिनितं श्रेयस्के हनुः अर्जुनात महतिः ।

समुद्र the sea, here Paramātmā represented as such आकाशात् spreads over प्रथमं first, in the beginning विषमेदं a on the various meritorious actions राजा creatures जन्यमृ generating भूणस्य of the world राजा ruler वृषा muni-
70 The Supreme represented as the ocean has overflowed to the whole creation. He has created at first creatures according to the deserts of their various past deeds. He is the ruler of the universe and the munificent giver of gifts to the devotees. He dwells together with Umā (His power giving spiritual illumination) in the hearts of devotees which are holier than other parts of their body (the seat of the Divine) and therefore superior and elevated like a peak and affording protection. The Jīva who is his abode grows to be infinite. He is the Lord who delights the individual souls by guiding according to their deeds and conferring on them fruits of their actions.

[This tristubh mantra is prescribed for repetition after bath. It is reproduced from the Samhitā portion and a spiritual meaning is needed in this context. Therefore an explanatory rendering based on commentators is given here. Two possible interpretations are given in Sanskrit according to two accepted commentators. The word śano is taken to stand for śānau and figuratively explained as heart. Ayva comes from the root av to protect, which gives also the sacred syllable Om (avane sādhuh Om), Somah is explained in]
the light of the puṣṇic conception of Umāmahēśvara. The term Umā means knowledge in ancient Hittite and in some other central Asian languages. The Kenopanisad speaks of Umā hailamātī and Śrī Śankarācārya explains Umā in the context as śobhanatamā vidyā, the most splendid knowledge of Brahma appearing as the daughter of the Himalayas. The word Indra shares the same root with Indra and so may be an expression for the Lord also.

section two

jātavedeṣe sūnavām somaṁ maṁantarayato nitvāhāti vedam: 1
snte: parvamāṇi vibhṛyaṁ nāvēva śinvuṁ drīrtaṭṭvāya: 111

nityāntamūrtatāya devam yāgakale vay uddarāchanaṁ somaṁmaṁvat karvam: 1 veda sabhāvita abhī apanva tāndāsvabhiṣṭa śānavādy apanva śāntaṁ hṛdaya nilapena vahdu 1 kim s adviṣṇi apanvita apanva hṛdaya abhinivasaya. apamane naṁca nava śinvu dva agī tiśṭitaṁ kṛta vibhṛati vibhūti vibhṛita śānavatānaṁ tārāṁtiṣṭha pāvacya, ṛṇaḥ hiṣṭitaṁ svarṇamīṁ bhūtajñatānam dvaḥ abī tiśṭitaṁ kṛtaṁ pāvacya 11

jātavedeṣe to Jātavedeṣe somaṁ the soma juice sūnavām may we press out (for oblation) veda. knowledge, Agni who is the repository of knowledge apanvita those who are unfriendly to us nitvāhāti may burn, destroy. s he nava by a boat śinvuśu sea dva like n. us vibhṛita (vibhṛati) all vibhūti difficulties abhī beyond parvamāṇi (pāvacya) may protect vibhṛita (vibhṛati) wrongs (abhī also) abhī (having taken) beyond (parvamāṇi may protect)
1. May we offer oblations of soma to Jātavedas. May the all-knowing One destroy what is unfriendly to us. May He, the Divine Fire that leads all, protect us by taking us across all perils even as a captain takes the boat across the sea. May He also save us from all wrongs.

[This section reproduces the well known Diwāgsūkī originally found scattered in the Rgveda and also in other Vedic contexts. This is prescribed for japa undertaken to ward off the difficulties that beset the path of life. Jātavedas, interpreted physically as fire, stands for the all-knowing Divine Reality that is worshipped with the Vedic rituals. As Fire He is worshipped in the soma sacrifices with the oblation of soma juice. Bhattachānaka points out that the devotee's petition to the Lord worshipped in the somayāga for destroying his enemies includes not only the destruction of the hostile agencies outside him but also his internal enemies namely the passions and impulses which act enemically when he progresses towards his goal. Further, the sea of troubles which he expects to cross through the grace of Agni includes every wrong, suffering and difficulty incidental to a man's mundane life. The words veda and vedas in this stanza stand for one who knows everything i.e. the Divine Fire. The word agnil is analysed as agnam nayati agi anīh, that is to say he who leads one to higher levels—the Divinity dwelling as the Self of all creatures. The verb purusad expresses protection according to Bhattachānaka and destruction according to Sāyana. It is derived from the root pr to protect or to fulfil. This stanza is the same as Rgveda I 99 1.]
2. I take refuge in Her, the Goddess Durgā, who is fiery in lustre and radiant with ardency, who is the Power belonging to the Supreme who manifests Himself manifoldly, who is the Power residing in actions and their fruits rendering them efficacious (or the Power that is supplicated to by the devotees for the fruition of their work). O Thou Goddess skilled in saving, Thou takest us across difficulties excellently well. Our salutations to Thee.

[In this stanza we get a clear reference of Durgā the Goddess, according to Śāyana. The word Durgā literally
means inaccessible (ढ़ेन गल्लु शक्या) In the previous stanza the same word in neuter was taken in the sense of a difficult place or difficulty. In this one the word is in the feminine form as Duṣṭgā, the name of the Goddess Duṣṭgā, therefore, the Dety who removes difficulties from the path of Her votaries According to the Vedic tradition a particular sacrificial fire consecrated for the worship of the Divine is called Duṣṭgā and by extension the word applies also to the power of creative and evolutionary energy which is associated with fire in many Vedic stanzas pertaining to Agni. It is, therefore, difficult to separate the conception of Duṣṭgā and fire conceived as the universal energy in this sūkta. The predominant idea here, however, is that the Supreme represented as Duṣṭgādevī is the saviour of man in his troubles of mundane life and bestower of the highest bliss. This idea is fully developed in purānic works dealing with the deeds and worship of Duṣṭgā, the Divine Mother of the Universe. 

अने त्वं पार्या नवों अस्मान ख्वस्तिकरित्वं दुर्गाणि
विष्णु ।

पूर्णा पृथ्वी बहुला न उद्धी सर्वो तोकाय तन्मयाय संघोः

11.11

हे अने त्वं स्तोत्राय अथवा जयामरणरिवहारातु सर्वो नूतन त्व
अस्मानु ख्वस्तिक्ष्ट्यः क्षमन्तिरन्तु. उपायं अथवा अंगोनितोऽपि. परंपरां सत्त्वते सनु
सर्वाणि अवि दुर्गाणि आपलवानामि अथवा पापाणि अविद्वानं लहूः छिन्नसंगाए
सस्तोरस्य पर्तीर तापम् । अस्मात् पृथ समारंगनारी पृथ्वी च विस्तारिणा
भवतु । सस्त्रिदितिमार्गविभोर्या उपथां च बहुला भवतु । किच त्वं तोकाय
अस्मद्रस्य तन्मयाय च शयोः. सुखस्य योजिता नूर्ध्रोम वियोगं हेतुः
च मभव ॥
Section Two

3 O Fire, thou art worthy of praise With
happy methods take us beyond all difficulties.
May our home town and home land become ex-
tensive and may the plot of earth (for growing the
crops) also be ample. Further be thou pleased to
join our children and their children with joy.

[Agni here stands for the same Deity mentioned in the
above stanza. The words toka and tanaya, though in singular,
are taken in generic plural. The term samyoh is a combination
of sam joy reaching up to the highest bliss and yoh expressing
the sense of mixing or joining. This stanza is the same as
Taittiriyasamhita I 1 14 12 where Sāyana takes tanaya as
daughter. See also Rgveda I. 189. 2 and Taittiriya-brāhmaṇa
II 8 2 for this stanza]
4. O Jātavedas, Thou who art the destroyer of all sins takest us beyond all troubles and protectest us just as one is taken across the sea by a boat. O Fire, guard our bodies and be mindful (of its safety) like the sage Atri who always repeats mentally (‘May everyone be whole and happy’).

(This stanza is found in Rgveda V. 4. 9 and also in Tattvāyabrāhmaṇa II 4 1, where Sāyana takes duṣgha as duspariharāṇī, an adjective qualifying duṣṭarāṇi. The third line of the stanza is thus explained अभिषयो भूषितानि बचौरां तथा संस्मार्यं तत्तौ तथा अस्मात्य स्पूष्यवानां अस्मात् तत्तौ रक्षको भुनारस्यार्थयति बुद्धिः। Be a protector to us and recognize our devotion to thee, for we are hymning to thee mentally as Atri the sage did during his performance of the Caturātra sacrifice. Sāyana has here in the Upanisad commentary the following note on Atri: There was a great sage who had attained supreme illumination and freedom-in-life and so was known as Atri, that is to say, one who is free from triple miseries. Goodwill
and compassion for all created beings constitute the chief character trait of such a sage. Therefore people had always observed Ati in a state of mind in which he was constantly remembering in his prayers peace and safety for all creatures. He became a byword for universal compassion. There is a variant reading bhūtvam as the substitute for bodhyatā in which case the construction तनुभिष्ट अविष्ट (नयं) makes the meaning easy. The Rgvedic text has namasā in the place of manasā which is explained by Śāyana with hymns—śotras.

पुरुषार्जितं सहस्राणामप्रभुवतं ह्रूवेम प्रमात्सुध्यात्मूः।
स नं: पर्यवतिं दुर्गाणि विलक्ष्य ज्ञाते दृष्टान्तयमः।

उत्कृष्टात् सहस्त्रानाम परस्माजेतार, श्रवण्य अभिभक्तं, भूतित्वेतु, अभिन्न आयुष्माणं, अवच्चवा ते स्थाने रिष्टत भायमां। अस्मािवाक्ते सं

�ग्राल्य अभिवेद: भृगुनात्लाम (अर्थात् याप्नोतिस्वलु) अभित्य विद्यवान्
हस्तावि विद्यवामि दुर्गाणि अतिशय धियवान्
हस्तावि दृष्टान्ती अतििशय धियवान्
हस्तावि प्रत्यपति।

परमात्मा सम्प्रतित् from the highest place of assembly पुरुषार्जितम् वानुष्ट्वेवनेर्वी Lyon’s hosts सहस्राक विर ति (of enemies)
इम्मू फीर्चुर्जुष्माण् प्रत्यपति Fire ह्रूवेम (आयुष्माण) invoke, meditate upon
सः देव गद्य अभिन्न Fire विद्यवि विद्यवामिनि दुर्गाणि all दुर्गाणि
difficulties अति beyond श्राम श्रापिष्ठ अति beyond दृष्टान्ती
(विद्यवामिनि) wrongs अति beyond न us वान्द may protect

5 We invoke from the highest place of
assembly the Fire-God who is the leader of all,
who is the charger and vanquisher of the hosts of enemies, and who is fierce May He, the Fire-God take us across all our difficulties and wrongs and all that is perishable, and protect us.

[The root kṣat expressing the idea of decrease or diminution gives the usual participle form kṣatmaḥ. But here in the Vedic form it is found as kṣamat and Bhattabhāskara takes it to stand for the decreasing and perishable phenomenal reality beyond which lies the imperishable Supreme Reality Sāyana, on the other hand, takes the word to be akin to kṣamyaḥ meaning condoning the offences and construes it as an adjective qualifying agni. Bhattabhāskara following a philosophical trend of interpretation holds that Agni here is the first and the foremost Principle which dominates the universal categories and which is meditated in the highest place or invoked from thee by mundane worshippers.]

प्रत्यौष्ट् कृमीप्रोक्तः अन्धवरेऽपि सनातन स्वरूपं होता न व्याप्त्यः सातिं।
स्वाय च चालये तुयः पिप्रयोगस्वास्तम्यः च सौर्यायामयवर्जयस्वाति।

हेम अन्ध यथो वर्गावस्य तु वर्धित प्रत्योष्ट। अन्धवरेऽपि ईश्वर त्व पुरातते देहा होता न कर्म भास्तम्यः होता भूमा यादेकसे सति अवति संवर्धि। अत हेम अन्ध आत्माधयतनानीयां जीववायु वर्माश्च पिप्रयोगस्वाति।
तत्त्वस्य अस्तम्यं निवृत्तसमस्तं च तत्त्वद्यतमूलवेध मायायां आयक्ष्य सर्वतो देहम्।

अन्धवरेऽपि म सनातनं ब्रह्म देवधार्मिकोऽक्षरां प्रज्ञानों भूतानि च तत्त्वस्य अस्तम्यं निवृत्तसमस्तं च तत्त्वद्यतमूलवेध मायायां आयक्ष्य सर्वतो देहम्।

अन्धवरेऽपि म सनातनं ब्रह्म देवधार्मिकोऽक्षरां प्रज्ञानों भूतानि च तत्त्वस्य अस्तम्यं निवृत्तसमस्तं च तत्त्वद्यतमूलवेध मायायां आयक्ष्य सर्वतो देहम्।
SECTION TWO

6. Thou who art lauded in sacrifices increasest our happiness. Thou abidest in the form of sacrificers, ancient and recent, in the places of sacrifice. O Fire, be thou pleased to make (us) happy (who are) thine own selves. Further grant us from all sides good fortune.

[The above rendering is based on Bhattabhaskara who takes the words sanāt and navya as standing respectively for ancient and recent sacrificers i.e. gods and men. Further according to him svām tām stands for the universe represented as the body of God and also the individual souls in the universe who are but different abodes of the Divine Spirit. The second line consequently is an entreaty of the soul to God to grant those values which will elevate it to the divine state. Sāyana's interpretation is purely ritualistic. According to him sanāt means giver of the results of actions and navya worthy of praise. The fourth foot is thus interpreted by him: O Fire, nourish your own body with the oblations offered by us. This stanza is found at Rgveda VIII. 11. 10 with the variant pratno hi.]

गोविंदादृश्यो निष्कृष्ट तत्वं विष्णुरुपोन्तरं ।
नाकंस्य पुष्ठमभि संवसांतो वैवैष्णवं लोक इह सांवल्यताम्

1171
O Lord, Thou art unconnected (with sin and sorrow) and thou pervadest (all sacrifices) (Desirous of good fortune) comprising in cattle and overflowing (with the current of immortal bliss) may we serve Thee without break. May the gods who dwell in the highest region of heaven delight me—(practising loving adoration) for Visnu —here on the earth by granting my wish

[This stanza is not included in the shorter version commented on by Bhattabhāskara and Sāyana]
1. (May the Deity) Earth (grant me) food.  
For that I make oblation to Fire and Earth. Hail!  
(May the Deity of) Atmosphere (grant me) food.  
For that I make oblation to Air and Atmosphere.  
Hail! (May the Deity of) Heaven (grant me) food.  
For that I make oblation to the Sun and Heaven.  
Hail! (May the Deities of) Earth, Atmosphere and Heaven (grant me) food. For that I make oblation to the Moon and the Quarters
to Gods! Svadhā (reverence) to Manes! (May the Deities of) Earth, Atmosphere and Heaven (assent to my desire with the utterance of) Om (and grant me) food.

In these formulas and similar ones that follow the word-for-word meaning is not printed. It can be easily traced from the spaced texts and the English rendering subjoined to them. Moreover, the words are often repeated, so much so that their full reproduction in the word-for-word form will increase the type page without corresponding special advantage.

This section gives the necessary mantras employed for uttering while the institutor of the sacrifice who wishes an increase of food offers oblations into the consecrated fire for that purpose. The syllables bhāh, bhuvah, and suvah are called mahāvyāhārti-s representing terrestrial, atmospheric and heavenly regions. The Chāndogya Upanisad (4.17.1-3) says that through contemplation Prajāpati extracted from fire, air and sun the three Vedas Rk, Yajus and Śīma respectively, and from these Vedas in the same order he again extracted the three vyāhārti-s, bhāh, bhuvah and suvah. So these three syllables are the quintessence of the three worlds and the three Vedas. They represent the Supreme. It is also stated there that the Prajāpati in the beginning created the three regions uttering those three syllables. The word svāhā is an indeclinable word which terminates a formula used for offering oblations and it implies joyful and complete surrender of what is offered to the Deity in the sacrifice. The word namah again is a word of salutation which expresses complete self-surrender to the object of worship indicated by mental attitude, oral expression and physical action. Salutation with namah is often considered an act of worship complete in itself. The term
svadāḥ is reserved for the expression of a person’s reverence to his departed ancestors while he makes oblations to them. Bhattachārjya interprets pīṇaṇa uttered at the end of this mantra as a recognition by the worshipper of his true nature—‘I am that Brahma expressed by the syllable Om’. The same author derives the pīṇaṇa from the root av to protect—avane śādhuḥ—Om. The Gṛhyasūtras give the particular contexts where these mantras are used in the course of the homa or burnt offering.

चन्द्रुपात:  
SECTION FOUR

सूर्यस्य पृथिविः स्वाता, भुजोऽव्यवेऽन्तरस्थाय स्वाता,  
मुच्छार्थित्यायं दिवेस्वाता, भूर्मुखसुवर्षस्त्रमसं विष्यः  
स्वाता, नमो वैवेश्यः स्वाता पितृश्यो सूर्या: सुवर्षा आप्  

२२२

भूरित महात्माह्यम् प्रतिपादिताय ब्रह्मेऽ तस्माताय अनेत्रे तद्धोरं-  
स्मिन यो मुर्गिः च हद आय्य अद्व वा मुहुर्तमस्मु। तामहं तर्प्यामि। भूरित महात्माह्यम् प्रतिपादिताय ब्रह्मे तस्माताय वापेव तद्धोरंप्रविधयतिकार अद्व -  
रिष्याय च हद आय्य अद्व वा मुहुर्तमस्मु। सुवर्शित महात्माह्यम् प्रतिपादिताय  
ब्रह्मेऽ तस्माताय आशित्याय तद्धोरंस्मिन दिवेस्य च हद आय्य अद्व वा  
मुहुर्तमस्मु। व्याहृतिभवित्तपादिताय ब्रह्मेऽ तस्माताय ब्रह्मेऽ तस्माताय ब्रह्मेऽ तस्माताय विर्र्यसं च हद अद्व आय्य वा मुहुर्तमस्मु। लोकन्यासास्तिभ्रो वैवेश्या नम। पितृभश्  
स्वाता अद्व। भू भुज मुदितत व्याहृतिभवित्तपादिताय प्रणवबर्त्या पर  
ब्रह्म अवहनम। हि अन्यं व्यभिचारयेत जो इति काहुः अस्मीरु।
1. Hail! I offer this oblation to Brahman who is expressed by the first vyāhṛti, to Fire created by Him and to the Earth dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the second vyāhṛti, to the Air created by Him and to the Atmosphere dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the third vyāhṛti, to the Sun created by Him and to Heaven dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the vyāhṛtis, bhūḥ, bhuvah and suvah, to the Moon created by Him and to the Quarters. Salutation to the gods dwelling in all the regions! Reverence to the departed ancestors! I am that Brahman expressed by Om in unity and also expressed by the three vyāhṛtis in His threefold aspect. O Divine Fire, assent to my prayer.

[This section and the immediately preceding one are mutually transposed in the shorter version. The mantras given here are used in the specific rite called mahāvyāhṛthōma. A sage called Nārāyaṇa is supposed to be the 'seer' of this section. It is accordingly designated as Nārāyaṇīya. Bhattachārjya bhāṣākara states that its purpose is Brahmopāsanā, worship of the Supreme, and thereby expiation of all common sins. The translation given above has been made partly exegetical to make this purpose clear. The supreme object of adoration here is Brahman. But oblations are offered to Him through His cosmic expressions—Earth, Air, Sky, Fire, Wind, Sun, Moon, Quarters, Gods and Manes. The worshipper finally]
unites the part with the whole and considers himself Brahman, the ground of all that exists, and thereby secures the highest mental purity.

पञ्चमोऽनुवाकः.

SECTION FIVE

सूर्यः च सुधिक्ष्यभं महते च स्वाहा, सुवोऽवायवं 
चान्तरिंक्षाय च महते च स्वाहा, चुबरादित्यां च द्विवेच च 
महते च स्वाहा, चुपुरुषसुवचकन्नमस्ते च नक्षत्रेष्मथा दिर्गमयथं 
महते च स्वाहा, नमो देवेम्या: स्वया पितुस्यो भूमुखः 
सुवम्हृतनेम् ॥१॥

महते पुज्याय सर्वदेवसमिद्धक्षणाय देवाय हिरण्यमाय: अभ्य यशव्रुष्केये 
तदीसवकलंकेयम् व्यक्तिक्षणेयः पूर्म अभिन तृषिविहृतम् इलाविनाशेयम् देवेम्याचाच च 
सुहृतमनस्। एव समिद्धक्षणाय महते हिरण्यमायः मृतव वायु अन्तरस 
इलाविनाशेयम् व्यक्तिक्षणेयः देवेम्याचाच सुहृतमनस्। समिद्धक्षणाय महते 
हिरण्यमायः मृतव आदिल दिव इलाविनाशेयम् देवेम्याचाच सुहृतमनस्। 
समिद्धक्षणाय महते हिरण्यमायः मृतव दुध चन्द्रमा नक्षत्राणि दिव 
इलाविनाशेयम् व्यक्तिक्षणेयः सुहृतमनस्। देवेम्याच: नमः अस्तु। पितुस्य 
स्वाहा अस्तु। सूर्यः मृतव इति व्यक्तिक्षणेयः आत्मूत महृ वन्दनिप्रतिपा 
श्रवण अहम्मिस्य ॥

1. Hail! I offer this oblation to the adorable Supreme who is the All and to His parts, the Deities, Bhūḥ, Fire and Earth. Hail! I offer this
oblation to the adorable Supreme who is All and to His parts, Bhuvah, Air and Atmosphere. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, Suvah, the Sun and Heaven. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, Bhūh, Bhuvah, Suvah, the Moon, the Asterisms and the Quarters. Salutation to Gods! Reverence to Manes! I am that Supreme Reality expressed by the syllable Om and the three Vyāhrtis, Bhūh, Bhuvah and Suvah. May I attain the Supreme!

[This section gives the mantras to be repeated by one who offers oblations into the consecrated fire desirous of getting eminence. The word mahāt in the text stands for He who is greatest and most worthy of worship, namely, the Supreme Divinity, who is the ground of all other gods, and to whom they are all related as parts to the whole and servants to the master. One of the central principles of religion is that the worshipper comes by the qualities of that object of worship upon which he meditates within himself. The Durgā-saptasātrī rightly puts in the mouths of the hymning Gods तथासान्तात् तद्ध्यैर्भवति प्रवाहिति—those who seek support in Thee become the support of others. Those who worship the Most High themselves become eminent in the world.]
SECTION SIX

पण्डोशनुवाकः

SECTION SIX

पाहि नो अग्नि एसंसे स्वाहा, पाहि नो विभवदेवसे स्वाहा,
यज्ञ पाहि विभाषसो स्वाहा, सर्व पाहि शतखंतो स्वाहा

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हे अस्मान् एवं अस्मात् श्रान्ध्रतिवर्धणकालं पापस्य रक्षा। तु भव
इद्देवस्य मृत्यु। विभवदेवसं धारणं सुपुर्णत्ववर्धणार्थं तं त्यस्मात् पाल्य।
तत्तवं तु भवं इद्देवस्य मृत्यु। हे विभवदेवसो विभवदेवमुखे
श्रान्ध्रतिकालं अथवा विभवदेवस्य हेलकालं अस्मात् अनुदेश्यस्य यज्ञ
निर्विकल्पं संस्कारं नीत्वा पाल्य। तत्तवं तु भवं इद्देवस्य मृत्यु।
हे शतकंदो विभवदेवमुखे निर्विकल्पं संस्कारं नीत्वा अस्मात् पाल्य।
तत्तवं तु भवं इद्देवस्य मृत्यु।

1. O Fire, preserve us from sin. Hail! Preserve us so that we may attain full knowledge.
Hail! O Resplendent One, preserve our sacrificial acts. Hail! O Satakratu, preserve everything (that
belongs to us). Hail!

[Having recited the formulas meant for the removal of
general sins in the previous three sections, this section par-
ticularly presents the mantras meant for offering oblations into
the consecrated fire. These mantras remove the obstacles in
the way of final illumination—the goal of the best religious
seeker. The word enas in the first line of the text appears in
the dative and it cannot be construed with pāhī, so it should
be considered as an ablative for the purpose of syntax. The]
meaning of the term is sin or impurity, and here, Sāyana points out that it stands for whatever comes in the way of divine illumination and liberation from the transmigratory existence. The word viśvavedas is interpreted as complete knowledge and its aids for which the seeker of liberation earnestly prays. By analysis the word vi + bhā + vasu gives the meaning he who possesses the wealth of outstanding splendour—the Supreme in whose light everything else shines. According to Bhattachārkā, yajña in the line consists of knowledge of God, and according to Sāyana, it means the sacrificial worship which paves the way to divine knowledge. So also the term satakāru according to the former means one who works in manifold and various ways and according to the latter, the consecrated fire necessary for hundreds of sacrifices. Both agree in interpreting sarvam in the last line to convey the idea of accessories for the generation of final illumination such as a preceptor, scriptures and worship.

सप्तमोऽनुवाकः

SECTION SEVEN

पुष्पि नों अष्ट एक्या, पार्थुपत ग्वितोयया, पार्थुर्रु
तोऽययो, पुष्पि गोित्रिष्क्रंतसुमंथलको स्वाहाः।

हे अभ्ये, हे वसो जगतेन सहको, ता ब्रह्मद्वेदसास्त्रोऽक्या गिरा
अभिनिष्ठुः सन् अस्मात् पार्थि स्वाहा। जत यववेदक्षणां ग्वितिनया गिरा
अभिनिष्ठुः सन् अस्मात् पार्थि स्वाहा। किस्मान्वेदतत्तिनक्रोऽतीविना गिरा
अभिनिष्ठुः. सन् अस्मात् द्वर्ण अभ्युदेत अर्ब्ब सरस्वतां च पार्थि स्वाहा। अभि च
चतुर्वेदपार्थि चतुर्वेद्क्षिणिः: अभिनिष्ठुः सन् अस्मात् पार्थि स्वाहा।
SECTION SEVEN

Hṛ̱ Ṛ̱bme O Divine Fire Hṛ̱ Ṛ̱bme O thou settler (of the universe)एक्या by the first, ie Rgveda (अभिधिवृत्त सन्म being praised) न उस पाप्हि protect. उत further विलीयया by the second, ie Yajurveda (अभिधिवृत्त सन्म being praised) पाप्हि protect वृद्धयया by the third, ie Sāmaveda (अभिधिवृत्त सन्म being praised) अज्ञानम् food, the strengthening essence of food पाप्हि protect जस्तृृति नीििि by the four (kinds of utterances contained in) the Vedas—(अभिधिवृत्त सन्म being praised) पाप्हि protect स्वाहा hail

1. O Divine Fire, O settler of all creatures, being praised by the hymns of the first Veda be gracious to protect us. Hail! Further, being praised by the hymns of the second Veda be gracious to protect us. Hail! Being praised by the hymns of the third Veda be gracious to protect our food and strengthening essence of it. Hail! Being praised by the hymns of the four Vedas be gracious to protect us. Hail!

[This mantra is absent in the shorter version. It contains four formulas for offering oblations into the consecrated fire for the attainment of illumination and so may be considered an additament to the previous mantra]
अष्टमोऽनुवाच

SECTION EIGHT

यहछल्ले भासुको विभवं पुण्यमोऽनु भगवदवङ्करे स्मारितवेंर।
सतान्तरित्व: प्रोवाचोपनिषदिरेण हृदयाय ऋक्षिष्यो
नमोऽदेवेव्यः स्वयम् पितृस्यो सुरूवंसुविद्याय आभृः ॥ ॥

Yatra pradhama pravara, sarvajagadavakam sarva下降 vinayaparamparasya
rudp. Y. Vedasabhairya prajapate channibke martabhi, yaante pura vinayakatmasa
gajapadino chaaya cha vibhavale etatvam tvam ettavatam manah pratham pravayam
vistvat; y. yojen prashyallam, yatam satya shaktitvanta ahava upasakam prajnapratishtha.
Saha prajnadhara praveerkechya vidhaya hamsa upanisadagopakara maha
Vajradhiraya ca dhyana samvadya-prajnapriyam pravagam ca prajnapriyam
Vajradhara swayam prajna prajnadhara pravagam ca prajna prajnadhara
vishwakarma devanan pramanam ॥ ॥

Y. he who chandam of the Vedas rajam most excellent
vibhavam embodying the whole universe or all knowledge
chandam from the Vedas (brahma, emerged) vibhavam the collection
of mantras in gayatri and other metres vibhavam entered
vibhav. supreme, first in causal link sattam for the good vibhav.
(अष्टम) possible of attainment, source of strength (s. he)
Vibhav. supreme Lord vibhav. to the seers seeking the Divine
Reality induya for the attainment of the power of knowledge
upanishad being the subject matter of the Upanisad pravach
taught, devam to gods nam salutation vibhavam to manes swaya
reverence.  

1. The Supreme Being, Indra, who is the most excellent pavanav taught in the Vedas, who ensouls the entire universe, who leads the collection of Vedic utterances in gāyatrī and other metres standing in their beginning, who is capable of being attained by the worshippers and who is the first in the causal link, taught the contemplative sages the sacred wisdom of the Upaniṣad, Himself being the subject-matter of them, in order to strengthen them with the power of knowledge. I salute the gods for removing the obstacles in my path to illumination. For the same I also reverence the Manes. The triple regions of Bhūḥ, Bhuvah and Svah and the entire Veda are comprised in Om.

This passage embodies the mantra prescribed for japa to be performed by a person who seeks divine wisdom. That the syllable Om is the quintessence of the Vedas, that it is omniform and that it confers many spiritual values to the worshippers are declarations found in the beginning of the Tattvārthō, the Katha, Praśna, Chiṇḍogya, and other Upaniṣads in various contexts. The word śikya is a Vedic variation for ṣakya. The term chandah at the end is omitted in the shorter version. The term upaṁsand occurring in this mantra is interpreted both as subject and as object by turns. In the first case Indra, the supreme One, is taken as identical with upaṁsand—the subject-matter taught in the Upaniṣads. In the
second case Indra is taken as the subject and *upamahad*, though found in the nominative case, is taken to be in sense accusative. In this case it stands for *pranava* which is the essence of the three *vyahtras.*

**NAMOMAOBAK: SECTION NINE**

नमो ब्रह्माणे धारणे मे अस्त्वनिराकरणं धाराविभा
बूयासं कर्णांनोः शुभं मा च्योऽहं मस्याध्येयं आऽमु ॥ ॥

अज्जारायणाः परमेः ब्रह्माणे महं प्रहोमावं अस्तु ।
तेऽनमायस्य एकाम्ह मे अस्तु ।
उह अनिराकरणाः सर्वाणि अत्योऽच्यत अश्वयः (विस्मरण
dvara न मर्यति न्यथा) तावुशङ्कराणां च कर्ती नृयास्यां ।
तत्त्विनित्ठपौर्णायां क्षमायां युक्ता गयति इति
पूर्व त्वस्त्विविधो अतनुभुता ।
हं द्विगुप्तः अस्तुधवः अच्यताय यथान्तः श्वेतम्भम्
मयं च्योऽहं च्युतानि जुल ।

ब्रह्माणे to Brahmaṃ नमं. prostration ः for me धारणम्
concentration of thought अस्तु be अनिराकरणम् without distrac
tion धाराविभा one who practises concentration of thought
युयासम् may I be कर्णाम् with the ears श्वेतम् what has been
heard अस्तुधवाल of such and such नमं mine मा न not च्योऽहम् fail
ओम Om

1. My salutations to the Supreme. May I concentrate my thoughts upon Him (in order that I may be united with Him). May I become one practising concentration of thought without dis-
traction. I have heard enough with my ears (and perceived pleasurable objects through other senses). O my senses, do not fail me now (but settle yourselves in the Supreme Brahman with whom I wish to unite myself through the meditation of) Om.

[This is a mantra prescribed for the japa that is to be undertaken by one who wishes to practise unfailing remembrance of God after completing the study of the Vedas. I have rendered into English the thoughts contained in it according to Bhattacharyya's interpretation. He takes *dhārana* in the Pāṇini sense and *kauśayoh Śrutam* indicative of the enjoyment of pleasures through all the senses. According to Sāyana the prayer is addressed to God, the Creator of the universe, for the gift of the power of retaining and recalling the Vedic lore learned through memoriter by hearing from the teacher. The meaning of the word *dhārana*, in that case, must be a powerful memory. Traditionally the formula is, therefore, uttered at the close of Vedic recitals.]

**SECTION TEN**

श्रुतं तपः सुर्यं तपः शान्तं तपः दमस्तपः
श्रमस्तपः वानं तपः यज्ञं तपः भूमीं सुर्ख्यः वृट्तदुःक्षत्वेतस्तपः।

श्रुतं कर्ति पश्चातदृष्टिनानांधरणं अधवा भवना वज्याश्वसुविनिनमृ।
सत्यः बाला सब्यायंभाषणम्। श्रुतं वेदान्तविवेदं। शान्तं शालिनि वायुसामन्त-
देवियोपरिति। दस्य उपासाविनिषः सरीरदमनं। शम: शब्दवु अपि
1. Right is austerity. Truth is austerity. Understanding of one’s senses is austerity. Restraint of the body through such means like fast is austerity. Cultivation of a peaceable disposition is austerity. Giving gifts without selfish motives is austerity. Worship is austerity. The Supreme Brahman has manifested Himself as Bhūḥ, Bhūvah and Suvah. Meditate upon Him. This is austerity par excellence.

[Word-for-word meaning is omitted here, see note on III 1. The shorter version on which Bhattabhāskara and Sāyana have commented omits dama and Āma. The term rta translated here as right is the principle of dharma deified by that name in the Rgveda. Rgveda IV 23 contains stanzas in praise of Iśadēva identified with India, Āditya, Satya, and Yañña. The laws of physical and moral nature which proceed in their unerring course are the result of the operation of the principle of rta. Therefore the ethical implication of the word rta, in practical life, is stated to be ‘the implementation of resolutions’ by Bhattabhāskara and ‘thinking exactly according to what is perceived’ by Sāyana. Satyam here is precisely rendered by the word truth, that is to say, correctly.
reporting what has been observed. All the eight items separately emphasised here as 'austerity' practically include all that is required for a complete moral and spiritual discipline. They are essential for a seeker of the ultimate religious goal of Self-realisation. But they are all subservient to divine contemplation consisting of an unbroken current of a single thought set to flow towards God. That is the principal sādhana and the rest are auxiliary to it. The term tapas similar to manas, nāmas, and vacas in form is derived from the root tap literally meaning to give heat and light. Primarily, therefore, tapas implies an activity of mind or body which demands keen concentration of thought or an effort requiring unusual and continuous physical strain and heat. Tapas is praised often in the scriptures as the highest and best means for securing what is hard of attainment in this world and in the next. Godhood and Rishhood are attained through tapas. Even birth on this earth in situations which yield the highest and best pleasures is attributed to the previous performance of tapas. All physical, mental, moral and intellectual perfections are traced to this one source, namely tapas, mainly consisting of self-restraint and whole-hearted devotion to a single purpose. We get graded definitions of tapas in old texts, such as observance of fast, sexual asceticism, restriction of enjoyment, foregoing of pleasures, fortitude in the face of difficulties that arise in the discharge of one's duties in one's station and order of life, and one-pointedness of mind and senses in the pursuit of spiritual ends. This passage may be taken as a eulogy of the categories asserted here as tapas, or it may also be taken as a mantra the repetition of which ensures the attainment of qualities enumerated here.
when the mind of one devoted to the performance of his daily duties becomes subject to the influence of attachment, and enfeeblement, and, therefore, incapable of controlling other people, let him strive to control himself.

... 

...
करः (नरः) the pit पतिथ्रामि I will fall इनि thus बिशुभिव्यामि I will be perturbed एष्म् in the same way अमृतात् from the motive of attaining immortality आत्मान्द्र oneself जुगुमिि्र् one should guard (from open and hidden acts of sin)

1 Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds—the good name that accrues from them—spreads to a great distance (as far as heaven) There is again this illustration. The cutting edge of a sword is laid across a pit ‘I am placing my feet on it, I am treading over it. So saying if I walk over it, I will be perturbed by the thought of hurt or fall into the pit.’ In the same manner a man who is exposed to open and hidden sins must seek to guard himself from either in order that he may attain Immortality.

[This passage commends the merits accruing from the performance of ordained duties as indirect means of getting illumination, and censures forbidden acts as a direct bar to it. The vivid and poetic imagery contained in this passage is arresting. Good deeds are their own recommendations. They cannot be hidden, for they will declare themselves in spite of the humility accompanying their performance, just as strong fragrance reaches distant places because of its very nature. It is the purānic belief that a man remains in heaven as long as the good deeds done by him on the earth are not forgotten by the people around. This analogy is used by Buddha in]
the Dhammapada in a significant way in the Pupphavagga. ’The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara or jasmiine, but the sweet odour of a good man travels even against the wind, the righteous pervade every place with their fragrance, those who lead the excellent life ascend to the God’s, as the highest’ The second analogy stresses the need for entertaining the sense of sin, for, sin is to be shunned by all means. One who accepts virtue has to set his face against vice. Wrong deeds are to be abjured for two reasons. They bring public odium if they are committed openly and fearlessly. Attempts to conceal sinful acts will be as hazardous as walking on the sharp edge of a sword. Even if one succeeds in thriving on hidden wickedness his fall is as certain as that of the acrobat who slips from the edge of the sword and falls into the pit. The good path of dharma alone is the royal road for the seeker of liberation. There are certain variations in the reading which do not seriously affect the meaning. The form vihāvyāṣṭa appears as vihāvyāṣṭa, and vihādyāṣṭa is merely a phonetic variation. yuṣe appearing as huṣe is also explained by substitution of h for y. The root yu means mingling or joining, and in this context the joining of the insole with the blade. The reading karṣam vā pataṣṭa is preferable to the printed one as it emphasises the alternative effects—either cutting the feet or falling into the pit. There is also a reading amānād ātmanom jugupṣeta in which case the ablative is in seat— one should save oneself from unrighteousness and sin.’
UNIT TWELVE

第三节

अणिरणिवन् महतो महीयलालमा महापाला निःस्फोट्य जलतोः ।
तत्तद्वतु पश्यति बीत्तोको धातुः प्रसादां समानमहिमानमीशम्।

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आकाशाभिौन्तसमप्रवेश्य अपि अणितर महीयलालमात पुष्करवांदरपि
व्रत्स्तर सचिब्दान्तं खरमेश्वर आश्वमूलन सन अस्व श्रेष्ठीरण अनुशाय
सबाने हस्तमाकरे बुद्धि शिवमभिसि शिवतिः । अत्रमु अश्विन श्रीपञ्चकांतुपुर-
गहि अश्विन भोगोपु सभीचनिवाशनकुलपर्किन, महिमान अतिगणेन महान् ति
ईश परमेश्वर तत्तथा धातु जमिदिवातु प्रमादात् अनुशाय तु अविकारी
पुरष पश्यति नेत्र स बीत्तोक मनि । तम्माद् सा रश देवता प्रभोवतु ।
ना वष प्राणयाम इति मुसुकोहसामस्य याष्मा ॥

अणितर than the minute अणिरणिवन् more minute महत्र than
the great महीयलाल् greater आत्मा the Infinite Self अक्षय of this
(born on the earth) जलतो of the beings मुहायाम् in the con-
cealed place, heart. intellect निःस्फोट्य set (स he who) अक्षयम्
without desire (based on values) महिमानम् supremely great
तम् him ईश्वर the Supreme Lord धातु of the creator प्रमादात्
through grace पश्यति sees, realises (स he) बीत्तोक freed from
sorrow (मनि becomes)

1. The Infinite Self more minute than the
minute and greater than the great is set in the heart
of the beings here. Through the grace of the
Creator one realises Him who is free from desires
based on values, who is supremely great and who is the highest ruler and master of all, and becomes free from sorrows.

This section purports to impart divine wisdom to a person who has attained the necessary purity required for it by the practice of righteousness extolled in the previous section. Bhartṛhārśaka says that this section and the following one describe the nature of Paramātman and His worship (Paramātmopavai and Mahāpūrṇārādhana). This stanza is found with slight variation in Katha Up. II 20 and an exact duplicate of it is at Śvetāsvatara Up. IV 20. The Supreme is subtler than ether and the minutest atom, for then only He can be present in everything whatever that exists. Being thus all-pervasive He encompasses and transcends the sum total of the universe. The statement that the Supreme resides in the heart of creatures does not imply a local habitation. Then it would be tantamount to saying that the whole is confined in the part. Therefore the limitation to the heart-lotus or the intellect means only the possibility of intuiting or communing with the Supreme in and through buddhi. The word āvatām in the text qualifying the Supreme is interpreted as free from desires based on personal valuations. The Supreme is directly present as the innermost witness in everything. His knowledge is not, therefore, derived through the internal organ which according to its constitution evaluates sensations and conceptions as agreeable and disagreeable, worthy and unworthy, acceptable and rejectable. Being thus unconditioned, the Supreme is unlimited. While the Katha passage emphasises the necessity of personal effort for the realisation of the Supreme—namely, for effecting dhātu-prasāda or the purification of internal and external
organs—the variant text here is meant to stress that divine grace is the sine qua non of self-illumination and freedom from sorrow. A familiar verse often on the lips of advatic teachers runs thus—\[\text{सुप्त श्राणा} व्रतिकर्मित तस्मात् सप्ताचिर्षः सुभिर्धः सुप्त जिज्ञा:।

सुप्त इति झोकः येषु चर्कित्ति प्राणा युहायायतिः हितातः।
सुप्त संज्ज।"

गयत्रसर्वका प्राणा नेवा मंत्रीङ्गेन स्त्रब्बियपः प्रकाशनालकक्तयं ने
गुहामदेवनेन सम साध्यका विवरण सामर सप्तिज्ञा इमे भूराच्च
सम झोकः—वेकु लोकेयु देशमन्ययादिरिविचारिति प्राणा चेतनः—मवद्यायने
तस्मात् प्रभवत्ति। सम अथवा सम साध्य के साथ इवादि समस्तल्यावेषिष्ठस्मा अन्ये देव गुहामायति प्रभवत्ति उपास्या, तत्र
तद मयापिता च।"

सम प्राणा the seven prānas मति अविन्द the seven flames निमितः fuels सम जिज्ञा the seven tongues इमे these सम seven झोकः worlds येषु wherein प्राणा life-breaths चर्कित move (एमें these सबॉ all) तस्मात् from Him प्रमवविन्द originate सम प्राण seven and seven गुहामायति from the dweller in the secret place (of the heart) उपास्या are originated निमिता set (ज and)

2. From Him originate the seven prānas, the seven flames, their fuel, the seven tongues and the seven worlds in which the life-breaths move.
(Further other things that are) sevenfold also come forth from Him, who dwells in the secret place of the heart and are set (in their respective places)

[This mantra sets forth the creative power of the Divine Being who was presented as the object of worship in the immediately preceding one. It occurs also in Mundaka II 1 8 where jhūnā is substituted by homa. Bhattabhāskara interprets the verse as giving an account of God’s creation of the senses, the seven planets, the seven sacrificial fires, their seven flames, and the seven worlds together with other sevenfold entities. According to Śū Śāṅkara and Sāyana, the seven prānas are two eyes, two ears, two nostrils and mouth, the seven flames are the enlightenments produced by their activity, the external objects which stimulate their actions are their fuel, the seven tongues are Kāli etc. described at Mundaka 1 2 4 and the seven worlds are Bhū to Satya. The word guhāsayāt here is taken as the source of all sevenfold items, namely the Supreme dwelling in the heart. In the Mundaka this word occurs in the nominative plural and not in the ablative singular; and so there it qualifies the prāna-s which mingle in the heart during sleep. There again the seven and seven refer to the items described in the previous line as placed in each living creature by God. The purpose there is to show that all activities, their means and results with which a sacrificer is connected proceed from God. Here God is described as the creative cause of the universe for the purpose of meditation.

The Taittirīyasamkhāta IV 6, 5 has the following mantra on the pattern of which the present one is constructed for a philosophic purpose —

सत्यं ते अभ्यं समिष्ठं सत्यं विज्ञ्ज्ञा: सत्यं त्यत्र सत्यं तेज्यं प्रििज्ञाति ।
सत्यं होत्रा सत्यं त्या यवलितं सत्यं योवरोपत्तवन्देन ॥]
अतः समुद्र गिरय्या सर्वेऽस्मात्यन्तरत्ने सिन्धुः सर्वं हृद्या।
अतेऽश्र विद्वा ओषधयो रसांश्र वेनेहै भूतसिता छत्त्वत्तुरात्मा।

अतः परमात्मन सर्वं समुद्रं सर्वं गिरवत्त्वम प्रभवति।
गमाने श्रुत्तम सिन्धुः प्रत्येक अर्थां रथ अस्मात्वः स्त्रवले सन्नति।
अतः अर्थाः पुरुषाः एव बौद्धिकस्वाध्यायः विश्वा सर्वाः।
ओषधय सर्वराम्यदिवर्माश्च प्रभवति।
तेन रजस्त अर्थाः ओषधीयन साराणे भूत सर्वः एव श्रवण्यनम गण्यमान
अन्तरात्मा सूक्ष्मसर्विरी जीव स्त्रश्वदेहं लिखिति।

अतः from Him sarvam all samudra. seas girayya mountains and
(prabhatit arise) artham from Him sarvagnya of every kind sinhosa.
rivers sthana flow at from Him ch and vidvaa all aushadhy herbs
rasa essences too (prabhatit arise) yena by which bhuut formed,
connected eva this antaratma individual soul tivditta dwells

3. From Him arise all the seas and mountains. From Him flow rivers of all kinds and from
Him all herbs and essences come forth; united
with the essence of the herbs the individual Soul
seated in the subtle body dwells in creatures.

[This stanza is found also at Mundaka II. 1. 9 with slight
alteration—sarva for viivva, rasah for rastah and bhutah for
bhatah. The singular rasa agrees with the singular yena which
follows. The Mundaka reading bhutah gives better sense as
the word stands for the five elements, whereas here the singular
has been interpreted as sambaddha, or connected, which sense
is not usual. Bhattacharjyakara takes the word srdhu as denot-
ing water of all kinds as found in wells, tanks and rivers. He
interprets also the fourth line yena bhutah antaratm as by]
whom the jīvātmā is produced as the enjoyer in the body. Compare with this भगवान जगत सनातन in the Gitā. The purpose of this whole stanza cited here again is to point out the necessity of knowing and worshipping the Supreme who is the only source of the universe.

ध्यान हेतु देवानां पदवोऽर्थाय: कृपो नमः प्रक्षरर्यावाणां भः पुराणांसे महिष्यो सूक्ष्मगायाः।

स एव परमेश्वर इद्वाविदेवानां मथे उल्लुकः सन् श्रद्धाकृपो निश्चयः कृपो नृभते।

तथा कृपो मथे पदवी शब्दसामथमयोभिः। अवसा पदवावप्रभावणां, मेधाविन्य गर्भः अतिरिक्तिश्रवसुलुक्ष्य, पुराणां मथे वश्य-क्षणां, युग्माणां प्रक्षरर्याणां मथे वश्यन्यतयुक्षित, ननां अपर्यायः

हिस्तान्तानां मथे स्वच्छुक्ति। अपर्यायः वेदनपर्क्षु, विविधयानामां मथे सोमक्ष भूला रचनू अपर्यायः वर्णय धूममयान सन् तथा परमेश्वर पवित्रस्वमुखः सर्व अत्यय चतुर्वते।

पदवानाम among gods श्रुताः the four-faced Brahmā कृपोनामम् among composers पदवोऽर्थाय: master of right words विज्ञानान् among intelligent people श्रुतः. the seeि पुराणाम् among animals महिष्यो: buffalo गुरुणाम् among birds वेदन: the kite वर्णयाम् among tools of destruction स्वच्छुक्ति the cutting axe सोम: the soma रचनू: sounding पवित्रम् what is pure अत्यय transcends.

4. The Supreme having become the four-faced Brahmā among gods, the master of right words among the composers, the seer among the intelligent people, the buffalo among animals, the
kite among the birds, the cutting axe among the destructive tools and soma among the sacrificers, transcends all purifying agencies accompanied by the sound (of holy chant)

[This mantra is quoted from the Tattvāyatsamhitā III 4.11 where Sayana interprets it in a different way. We find in this stanza, as interpreted now, the adumbration of the vibhūtyoga of the Gītā, where individual instances of certain classes are mentioned as special abodes or symbols of the Supreme Being. By practising special reverence for them a person learns values according to their excellence. Sayana here interprets vanam as forest, soma as that ingredient of yāga and pavānam as purifying agency. But in the samhitā context, according to him, vana is employed to denote a destructive tool, pavīta the ārṇāstuka (i.e., straining wool) and soma the pressed soma juice. In that context the mantra is a praise of soma. But here it is interpreted to convey this sense, namely, that the Supreme Being who created the insentient world as described above became the leading principle in every group of objects.]

अजातेका लोहितशुलक्कण्णं बहुः प्रज्ञा जनयतीले ।
सहयामुः ॥

अजो छोकोऽज्ञावाणोणोपुने जनयते यो वृक्षाऽपि ।
मुखथमङ्गायमः
जो जन्यः ॥१५१॥

लोहितशुलक्कण्ण रजस्तत्तत्तमोग्नितिक जनसूक्ते मुखाकारणभूता
अत एव अजा जनमर्हिता मुखु-समोहार्थिता: बहुविदस्य गुणस्मालक्षणेन
सहयामुः प्रज्ञा जनयती एका मया एक अज जीव पृथिवीवर्म्म सेवामाः
having red, white and black colours (suggesting Sattva, Rajas and Tamas) alike many creature producing unborn, the one Female (the causal substance of the universe, Prakṛti or Māyā) one: one unborn (jīva) taking delight, remains attached. other: other unborn (jīva) verily having had his delight her leaves.

5. There is one unborn Female (Māyā, the uncaused substance of the universe) red, white and black (representing Sattva, Rajas and Tamas) producing manifold offspring of the same nature. There is one unborn (in the generic sense some jīvas who are attached) who lies by her taking delight in her; there is another unborn (in the generic sense those who are not attached) who leaves her after having enjoyed her.

[This stanza aims to teach the doctrine of bondage and liberation based on the principle of Māyā accepted by Vedānta for the explanation of the creation of the universe according to the advaitic system of it. Avidyā, Māyā and Prakṛti are taken to be synonyms. Prakṛti is the uncaused cause of the remaining categories posited to explain the stages of universal evolution. Therefore it is one and unborn. The term Prakṛti being grammatically feminine in gender ajā represents the unborn Female giving birth to the rest of creation. Red,
white and black represent either Tejas, Ap and Annam taught in Chāndogya VI 4 1 or the three gunas Sattva, Rajas and Tamas. The manifold offspring produced by Prakṛti is described as having the same nature because the gunas of Prakṛti extend to every part of its effects. In the second half of the stanza two types of individual souls, āsaṅka and virakta (passionate and dispassionate), are described—the former enjoy pleasures under the bondage of Māyā and the latter are averse to the pleasures and so are liberated from the thraldom to Māyā. The word bhuktiḥbhoga implies that the latter have done with enjoyments supplied by Māyā and so they are no more enslaved by her. The word piajīṁ in the first half and āja in the second half of this stanza are to be taken as generic plurals piajīṁ actually appears in the plural form in Śvetāśvaṭṭa IV 5 where also this verse occurs.}

हुँसः शुचिष्वर्द्धिन्तीर्हिक्षुवातो वेदिवदतिथिधिअङ्गोऽरोपणस्त।
नुष्ठरसहस्रसद्योमस्मुद्ध्वजा गोजा चित्रता अर्द्धां थहान्त ब्रह्म्न।

एका शुचिः श्रीशिवमध्ये विद्वा सीद्धति इति शुचिष्वर शुचिष्वरः, हृदिः सर्ववा
मनःतीति हृत आचार, अन्नरः सीद्धति इत्यस्रजस्वर मध्यस्थान, सर्वनूँ वासस्तीति तु गुण गुणः गुणः गुणः, विव्वा पुरव्वा माहृत्वातिक्षुः
अमःत्वा होता अमः, दुःश्न्युपु महेशु पावकासामवेन सित्ता. अतिथि
वायुक्तियोर्कामाम, नृपु नृपिवेशु श्रीत्वात्सत्त्वनी नृपु चतुस्त्वामज्मोऽत्तोऽत्ती, बरेदु देवेदु अभव वरण्येन मण्डले सीद्धति वरस्तुः, भृत सर्व व्यवो बा
तिस्मुन सीद्धतः चृतस्तु अभिः, श्रीतिः आकाशोऽसीद्धतिः अमःत्वात गुणः
अमः वदेवेपेशु वेदिवदतिथिधिअङ्गोऽरोपणवेदगामिक्षुः बा जायत इति अव्व, गोसु श्रीसमुपु
वायव्व इति गोजा, चित्रता जात अपात्त सर्वेव दुःश्वक्तवेन जात। चित्रता, अदृश्य
abiding in clear sky ṛg the sun abiding in the atmosphere Vāsu, the air that moves in the mid-region ṛśtriya dwelling in the sacrificial altar, earth ēṣṭhu fire dhūrtarśa dwelling in the home (as the domestic fire) āpairīṣṭa guest ānanda seated in men vīśa seated in gods āśaltarpā dwelling in the night, in the sacrifice (as fire) āvīṣa dwelling in the sky āvāja born in water (as badava or submarine heat) āvāja born in the rays (of the sun) āvāja born in the sky āvāja born in the mountain ṛṣṭu the great, basis of all ṛṣṭu the Supreme Truth

6. That which is the sun who abides in the clear sky, is the Vāsu (the air that moves) in the mid-region, is the fire that dwells in the sacrificial altar and in the domestic hearth as the guest, is the fire that shines in men and in the gods, as the Soul, is the fire that is consecrated in the sacrifice, is dwelling in the sky as air, is born in water as submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun—that is the Supreme Truth, the Reality underlying all.

[This stanza in jagati metre is the well-known Hamsa-mantra describing the Supreme Reality as it appears to the sage who has been illuminated. Its original place is in the Rgveda IV 40 5 It is found in the Vājasaneyīsaṃhitā X 24,
In the context of the samhitā, Śaṅkara interprets the mantra as describing the transcendent greatness of the sun, fire, etc. according to the contexts. Srī Śaṅkara-cārya points out in his commentary on this verse in the Kathopanisad that it can be congruously explained as referring to the Supreme Brahman in as much as the sun also is accepted as the form of the Supreme. In fact, we find in the samhitās themselves the identity of the Divine Person in the orb of the sun, the Self dwelling in man and the Supreme Reality that is the background of the manifold universe. The same Reality is designated and described as Indra, Mitra, Varuṇa, Agni, Prajāpati and the rest. Here also the omniic nature of that one Reality is evident. The essence of the Hamsamātra is contained in the formula yo'ham sa'sau which establishes the identity of the Self in man and the Deity in the sun. Although in the common usage the word hamsa denotes a swan, in religious literature it stands for the Self, finite as well as Infinite, because of their uniqueness and unity. According to the interpretation accepted here, the Sun is called hamsa because he moves everywhere; his abode is heaven, he is the animating power of air in the mud-region. As the necessary ingredient of a sacrifice in the shape of fire, he dwells in the sacrificial altar and also in the civil fire to be tended like an honoured guest, as Vāisvānara he dwells in men and gods. While gods like Indra are invisible the sun is directly visible to all. He rises in the eastern mountain. His presence is known by the rays and by the submarine heat of water. All these attributes of the sun represent symbolically Brahman and in this context it is asserted that Brahman is the one source and substratum of all that has been described by the mantra. Therefore in the light of śaṅkarabhāṣya and Śaṅkara’s
commentary the term *Vasu* denotes the Sūtrātman holding the universe, *añīthi* the soma juice stored in the pot (*dvaṇaṇa*) or the brāhmaṇa guest entertained at home, *abhā* the shark, conch, mother of pearl and the like produced in water, *goṇā* the corn produced on the earth or milk milked from the cow, and *adriyā* the trees and rivers originating from the mountain. According to Śaṅkaraśārya the ending phrase informs us that each item described above is but an appearance of that unsublatable Reality which is the final cause—Rtām Brhat. The man who rejects the illusory world described in the immediately preceding stanza realizes the truth described in this one.

रसमांज्ञाता न पुरा नेन्द्र किंचः

नात्र य आविबेश्य सूंवनासिनि विभवां ।

प्रजापति: प्रजयां सबिदानां-

स्त्रिया व्योवीतीय सधसे स योङ्ग्रहोऽ)|

रसमांज्ञाता न पुरा नेन्द्र किंचः

प्रजापति: प्रजयां सबिदानां-

स्त्रिया व्योवीतीय सधसे स योङ्ग्रहोऽ)|

जाता युद्धायो जनपद्य जन्म जस्मातु परमात्मन । परी भिष्म न भवति । तृष्णे पूर्व ब्रह्महरितस्मि किंचन नेव आय । य प्रजापति सबिदान भुवनासिनि आविबेश्य शरीराणि जीवक्षेम आविबेश्य स जस्मातु-हुल्ल्या जन्मस्य सबिदान । तत्त्वात्त्वम जस्मातु बलंते । पुनर्भव न परमेश्वर अव्याहत्वमचक्नासिनि स्त्रिया व्योवीतीय संब्रह्म समवति । स च परमेश्वरः

रोंगंकाल्युल्त, अति शोभावीक्षणः।

जाता what is born जस्मातु from whom परा other, different न (भवति is) not न एव not at all किंचन whatsoever आय did exist (before creation other than Brahman) य य who विष्णा (विष्णविनि) all भुवनासिनि worlds, beings dwelling in it अविबेश entered (स he) प्रजापति lord of creatures जन्मा with the
creatures born establishing the relation of identity (अभंसाणि विविधाः) भीषण three ज्योतिर्लिंग लिः three luminaries serves, identifies itself with स हिरणी possessess of sixteen parts

6 (A) The beings born from Prajāpati are not separate from Him. Before their birth nothing whatsoever existed other than Him, who entered all the creatures of the world as their in-most Self Prajāpati has identified Himself with the creatures. He imparts the three luminaries, fire, sun and moon, lustre by identifying Himself with them. He is endowed with sixteen parts.

[In the previous stanza it was asserted that the manifold universe is the Supreme Reality designated as Rtaṁ Bhat. The common man who witnesses created beings only cannot accept this as a matter of experience. This passage, therefore, reasserts the Vedic idea that the manifold sensible universe is in reality non-different from the Supreme, though it appears not so to the uninitiated observer. This passage occurs in the Taittirīyabrāhmaṇa III 7 9 with the first eight words reading as श्रमाधृक्ति परी अविनो बलिः which is grammatically perfect. Bhattachārjya explains that Prajāpati is the Divine Providence who creates all beings, who supplies them with the ten senses, and the five elements constituting their bodies and minds, and the three luminous worlds in which they dwell, and who supports them as the indwelling Spirit. According to Śāyana, the sixteen parts or kalās are prāṇa, śraddhā, five elements, indriya, mind, food, vīrya (virility), tapas, mantra, sacrifice, the worlds, and the names, given in the Praṇāptasaṃśad VI 4. He interprets the Taittirīyabrāhmaṇa passage just]
referred to taking *sodasi* as the name of the soma cup. This passage and the coming one in *gāyatrī* metrical are entered up here from the shorter version as they are missing in the longer one which I have followed as the basis for the text here.

**विष्णुरं देवामहें बसोः कुविष्ठ्याति न।**

**सुविष्ठारं नृचक्रसम् ।।५।।**

praśaṇa vibhikṣa brahmāstikāra vibhikṣalपयेण करुट्र अनुशस्त्रानूत्पा

शुभाशुमकरणां साधस्त्रयेन द्रष्टार प्रसादमात्र सुप्रया आह्रयाम। स च

अस्मम वारिष्ठ बहु धन ददातु।।

अथवा बसोः ब्राह्मणां शस्वतया विष्णुरं विष्णुरं विष्णुरं विष्णुरं

विष्णुरं जस्मद्वृङ्गिनस्तिरं नृचक्रसम नरणां आचार्यपुर्णेण दर्जनदातार अथ

वा तत्त्वत्वानुकूलस्तिरं परमेवं अस्मादुप्रव्यहार्य आह्रयाम। स च परमेवं

अस्मात् प्राप्यित कुविष्ठ्यू अत्यनुत्र प्रमुख सा बनाति ददाति।।

**विष्णुरं** the manifold sustainer २३२६सम् witness of men

विष्णुरं Savitr, the impeller or creator *हङ्गामें* we invoke

न. for us बसोः of excellent wealth कुविष्ठโปรूण बनाति may

be give.

6 (B) We invoke the creator of the universe who sustains the creation in many ways and who witnesses the thoughts and deeds of men. May He grant us plenty of excellent wealth.

(This *gāyatrī* stanza is also reproduced from the *sāmsāra* The translation is based on Bhattachārjya Sāyana informs us that this is a prayer made by the aspirant who wishes Supreme illumination. So according to him *vasu* means the riches of divine knowledge and *vidhartr* is the grantor of it
Savitā impels our intellect towards that knowledge To harmonise with this interpretation he takes cakras, the terminus word, in the root-sense i.e. revealer or expounder. The five gāyatrī stanzas which follow this one in the shorter version will appear in one of the succeeding sections of the longer version. So they are not incorporated here.

पुत्र लिंगिकिरे पुत्रमयस्य योनिपृथ्वि सृजतो पुत्रमयस्य धार्म ।
अनुपुष्पधारावर्ज्जु मादयंस्य स्वा हठित्वं वृद्ध वशि हृदयम्। १७।।

पूर्वा विद्वाना होमीयानो पुत्र लिंगिकिरे विज्ञानमपि सम । अस्य अन्यं ततू पूर्वा योनिः कारणम् । अपयुगलि पूर्वप्रियव्यापि पूर्वा अवश्यित ।
पूर्वमेव अस्य विज्ञानस्य अनुपुष्पन्य महा तेजोज्वल । एव कृत्वा हे अपि अनुपुष्प अम्लदीय हृदीन्द्रुव अज अनुपुष्प आहसान देवान्य । अरहितम् याग्यो आनं ।
मादयम् ज अर्हितं हृदंशानु कुरु । हे वृषभ व्याहारकेल व्याहारिकेन अम्लदीय दल हृदय वशि देवान्य अपि ॥

पुत्रम् water, clarified butter लिंगिकिरे they poured, पुत्रम् clarified butter अस्य his योनिः source, पूर्वा in clarified butter विश्व he who has the support, पुत्रम् clarified butter उ alone अज his नाम place, लिंगिकिरे luminant (हे अपि O Fire) अनुपुष्पम् with every offering of oblation (देवान्य Gods) आनं ब्रह्म ब्रह्म व्याहारिकेन अम्लदीय delight हे वृषभ O thou excellent one व्याहारिकेन what has been offered with the utterance of स्वाहाः हृदयम् oblation वशि convey

7. The sacrificers poured clarified butter into the consecrated Fire. Clarified butter is the place of origin of this one and in clarified butter is his support. Indeed clarified butter is his luminant
and residence. O Fire, with every offering of oblation bring here the gods and delight them. O thou excellent one, convey to gods the offerings we have made with svāhā.

[This hymn to Fire is cited from the Rgveda II 3 11 here to propitiate the sacrificial Fire, so that through sacrificial acts one may attain to conditions suitable for spiritual illumination. Bhattabhāskara takes this to be a verse lauding the Supreme as the Fire and reads munikṣe for munikṣere which reading would give the meaning, he creates water. In the samhitā-s Agni is described as devānāṁ devah and amṛtānāṁ prathamah and so all the other gods are propituated through Him. He is the carrier and mouth of the offerings made to all gods.]

समुद्रायम्बृहिमण्डुसं वैद्यरुपसु शुना समस्मृतविमानं ।
धृतस्य नाम मुहुः स्वर्तितं जिज्ञा देवानामसम्कुर्षय नामिनः

समुद्रत् सर्वप्रथमस्थय प्रत्प्रतिमत्वम् अर्थमयेन अमृतवधिषय प्रकृत
मद्भुमान् भोयस्या मां सार्थकं उदारत् उदगद्यत् । धृत स्वयंकाश यत्
असि सत्य गणवच प्रयोजना नाम सवेदुः वेदेनुः मुहुः मेहवति ।
tasya व्याकरणे
उपाशना उपाधययागयामरुतव श्री भानुः सम्प्राप्ताति ।
तत्त्व प्रज्ञास्य
नाम देवानाम जिज्ञाय जिज्ञाया सर्ववा वतते इति चारवेऽ ।
किच तदु प्रज्ञास्य
अमृतस्य मेघस्य नामि नह ज्ञातवयान्तम् ।

समुद्रत् from the vast fount of creation भर्तिर wavellite (universe) मद्भुमान् delightful to creatures उदारत् arose यत्
that which धृतस्य of the Self-luminous Supreme नाम name
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that गृहाम् hidden, (तत्स्य of that) उपास्यa by slow repetition अमृतलयं immortality सम् आत्मस् one attains, (तत्स्य that) दैवालयं of the contemplative sages जिन्द्रा tongue, अमृतस्य of undying bliss नामिन centre of support

8. From the Supreme Fount, vast as the ocean, arose the universe in the shape of waves yielding enjoyment to created beings. The name designating the self-luminous Reality and consisting of the syllable Om is hidden in the Vedas. By contemplating on the Supreme along with the slow repetition of that name one attains to Immortality. This designation of the Supreme is on the lips of contemplative sages and it is the central support of undying bliss.

(This also is a stanza quoted from Rgveda IV, 58 1 in order to support the view that the syllable Om is the means of attaining release from the cycle of birth and death. To fit into the context the translation has been made explanatory in the light of Śāyana’s words, though it may appear somewhat far-fetched. Bhattachārākara explains it closer to the possible original meaning which it may have in the samhitā context.)

वयं नामं प्रस्तवामा घृतेनासिन् गुजेः धारयामुः नसोंमिः।
उयं ब्रह्मा श्रुणवश्चैवमानूः चरुः-पुज्योववमीववीरुषः

अङ्गायोऽवि वय अस्यन् अनन्यं पृष्टेः सीतेः सत्यायात्ं ध्यात्यायात
निमित्तमूलेः श्रवणवश्च ब्रह्म अभिवाच सर्ववा ध्यायत्त प्रवाम।

तत्रतः
9 May we always repeat in our contemplative sacrifices the designation Om which has for its cause the Self-luminous Reality and may we also hold Him in our hearts with salutations. The four-horned white Bull has expressed this Supreme Brahman praised by us in the hearing of co-seekers.

[Here is another citation from the *Bgveda* IV 58 2 designated to express the glory of Pranava according to Sāyana on whom the above explanatory rendering is also based. The root *ghṛ* has the meaning of trickling and shining. Based on the latter sense Sāyana interprets *ghṛta* as the Self-luminous Reality and the *nīma* as Pranava expressing it according to the Upanisads. The context here has been declared as that of higher knowledge (*vidyāpi akṣayāna*) and *yajña* is taken as Jñānayajña or Ātmayāga. The four-horned...]

मनस्कारेऽनुभूति: वचनं सत्यं सत्यतत्त्वं चिन्ते धार्यं। अस्माभि: शक्षमानं स्तुत्यकामं पावनं विमिलितम्। उपास्यनत्तु एततं श्रृंगारं चतुर्द्वृंगः अकारोकारं।

वेभु: अस्मिन् इन ये दर्शन (of contemplation) भूलेन (having) the self-luminous (as the cause) नाम: the designation Om प्रारंभम् (प्रज्ञाम) may we always repeat नामांत्रित क्रिया along with salutations धार्याम् (धार्याम) may we hold in mind चतुर्द्वृंग: four-horned गोर: white (श्रुंग बुद्धि) शक्षमानम् being lauded उपास्यनत्तु: within the hearing of (other lovers of truth) एतत् this ब्रह्म Brahman अवधी भूले revealed, expressed.
white Bull represents the syllable Om described as *chandaśīṃ saḥ bahūḥ viṣva-rāpaḥ* in the beginning of *Taittāryopanisad*. The four horns are the four sound elements in the Pranava Whiteness is argued to be the result of its being repeated by holy men free from all worldly desires. Bhātābhāskara explains the mantra in the sacrificial sense as a praise of water and thereby an indirect glorification of Paramātmā who has created water. The term *ghaṭa* that which has trickled, denotes water. Brahman then is the lord of speech and the four-horned one is the sacrifice which like a white animal is purifying.

चतवारि भूज्ञ ً ययों अस्य पावा हेशोष्कण सप्त हस्तालि उस्य ।
त्रिया ब्र्ह्ह्मो बृजमो रोरभीति महो देवो मय्यहं आभिवेत ॥ १०६॥

*Pranava* अकारोकारायनादर्जाणि चतवारि भूज्ञाणि सन्ति। अकार-सप्त हस्तालि उस्य। विश्ववैज्ञानिकह्या त्रिया ब्रह्मो बृजमो रोरभीति महो देवो मय्यहं आभिवेत॥

*Pranava* belonging to him, four *bhūja* (बृह्ह्मिणि) horns, as three *pāda* feet, as two *śīva* heads. *Pranava* belonging to him seven *hasta* (हस्ता) hands in a threefold manner, connected together. The Bull *mahā* Self-luminous Supreme Reality roars, cries out, eloquently declares—*deva* the Supreme मन्यात् mortals आभिवेत entered.
10. The syllable Om conceived as the Bull possesses four horns, three feet and two heads. He has seven hands. This Bull connected in a threefold manner, eloquently declares the Supreme. The Self-luminous Deity has entered the mortals everywhere.

[This is the well-known allegoric stanza of the Rgveda IV 58 3 variously interpreted in different contexts. Patañjali in his Great Commentary on Pāṇini explains it as representing the various flexions of speech, Bhattachārjya takes it as a eulogistic representation of the sacrifice with auxiliaries, and Śāyana here interprets it as the syllable Om already metaphorized as a bull. The word vṛṣabha conventionally means a bull and etymologically that which iams (plenty). The meditation on Pranava is stated to confer on the aspirant spiritual riches. The vṛṣabha, or Pranava, has four horns as indicated in the previous note. Om is also the Reality expressed by it, and that Reality is reached through the three feet or steps, namely, the waking, sleeping and dreaming of the individual soul, and also the universe, the soul embodied in the universe and its unevolved cause. The higher and lower aspects of Prakṛti, taught in the Gītā chapter VII, are considered as His two heads. The seven worlds are fanced to be His hands. Being the ground of all that exists this vṛṣabha is connected with the threefold aspects of subjective and objective universe mentioned just now. The vṛṣabha or bull bellows loudly. Here the Pranava declares the Supreme Reality eloquently. This declaration here implies the presence of Paramātmā in all creatures and His sustaining of them. According to Bhattachārjya the four horns are the four adjutants of the sacrifice, Adhvaryu, Hotr, Brāhmaṇa, and]
Udgātṛ, the three feet are Gārhapatya, Āhavaniya, and Anvāhārayapacana; the heads are the institutor of the sacrifice and his wife or the Prāyahṭi and Udayantiya, the seven metres headed by gāyatri are the seven hands. The body of the sacrifice is bound in a threefold manner by three savana-s or ceremonies connected with the extraction of soma. The Yajña grants desired objects. So it is visabha. The noise produced by the bull compares to the chant of the three Vedas at the sacrifice. The Lord Himself entered human beings through the sacrifices in which He is worshipped.

триγάं हितं पृणिनिर्भृत्तमत्तं गविं देवासों घृतमन्त्रबिन्दुत्।
इतः एकः सूर्यः एकः जगान देवादेवः स्वच्छया निर्धितयतः।।११॥

देवास सार्ल्का नामका, विष्णु विष्णुस्तवजस्मारस्यं स्वराज्ञिह्रुप्या-
गान्त्वा छातत्तेषाः यो विष्णुह्रुप्यक्रिया निहित पाणिनि स्तोत्रम् अर्थात्
उपदेशूस्य आचार्य गोपमान पुत्र स्वप्रकाश बहुतत्व गवि तत्वमस्यादि-
क्षभाय चाभि अन्वित्तानु अनुक्रियम् प्रमाणवत्।
इतः विराह्पुरुषः एकः जात्रुपलबल जगान जलाहितायाम्।
हिर्यगर्भेष्यौ मुखः तेजसः एकः चन्द्रनाशः
जगान विशिष्टतिवशायाः।
वेदात् हु ब्रह्महिमेन कमलीवशाय अव्याहातात् एकः
सुखुक्त नित्यप्रमुः। स्वच्छया स्वप्रतिफलितह्रुप्याः चिन्ता जगात्लध्यर्पण्ड्रुतिः
क्षत्तशु निन्दिता।

वेदात्। (वेदा) god-like sages त्रिधाः in a threefold way हितम्
laid (in the three stages of experience and the three aspects of evolution) पाणिनि by teachers who recite the glory of the Supreme शुद्धमानम् concealed (as the Supreme secret प्रति the Self-luminous Reality गवि in speech अन्वित्तानु attained in
order इस the lord (residing in the waking soul and the perceived universe) एकम् one (waking experience) ज्ञान created सूर्य the sun (Hiranyagarbha) एकम् one (experience of dream) (ज्ञान created) वेनात् from the attractive one (i.e. unevolved cause in which there is no sorrow and hence attractive) एकम् one (state of sleep) (वेनचक्षम was produced) व्यवस्था by the self-supporting (Self) निर्देशत् were shaped (the three categories mentioned)

11. God-like sages attained in the order (of their spiritual practices) the Self-luminous Reality laid in the three states of consciousness and secretly held by the teachers who praise it by chants in the Vedic speech (the great formulas such as ‘Thou art That’). Indra or Virāṭ, the regent of the visible universe and the waking consciousness created one, the visible world. Sūrya representing Taijasa and Hiranyagarbha created one, namely, the world of dream, and from Vena came the remaining one, the dreamless sleep. By the self-supporting Paramātman all these threefold categories were fashioned.

(This is yet another samhūta mantra (Rgveda IV 58 4) reproduced here and interpreted as a description of Om and the Reality denoted by it. As I have done above in order to comport with the context, following Sāyana, I have given here also only an explanatory rendering. The word pānī is etymologized by Sāyana as panegyrizer based on the meaning of ‘praise’ attached to the root pān. Thus pānī is
taken to be an ācārya who recites the glory of the Supreme for the benefit of his disciples. *Vena* is taken to be the Avyākta as there is no sūtra in it. All these allegorizations may be a distortion of an earlier text to yield a later meaning. Since, however, the context in which a stanza is found is fundamentally important for the religious interpretation, the commentary has been taken as the only guide in fixing the meaning here and wherever the same situation had to be confronted. Bhattachārjā interprets the stanza as a creationistic passage.

यो देवानां प्रथमं पुरस्तादे

विष्णुचिकोऽकारस्यः सर्ववर्षीः।

हिरण्यकाशी परवर्तते जायते मनुः।

स नोऽदेवं श्रुव्यास्यस्वयं संयुंततः।

व विष्णुचिकोऽविलयस्य कारणालेन तस्मात्वितर्को अथवा विद्वान अविलयस्यार्थं अविरूप्य विलयस्य अत्यत्व विलयस्य अविलयस्यार्थं अत्यत्व विलयस्य अविलयस्यार्थं अत्यत्व विलयस्य अविलयस्यार्थं अविलयस्यार्थं अविलयस्यार्थं

व: he who विलय- superior to all व Rudra, revealed in the Vedas महर्षी the Supreme Seer (स: he who) देवानां among gods प्रथम् first हिरण्यकाशी Hranyakshita पुरस्तादे before (other gods) जायते मनु who is being born परवर्तति
sees स such देव. the Lord न us शुभ्रा beneficial स्मृत्या with remembrance समुन्नदु may join.

12. May He, the Lord, join us with beneficial remembrance—He who is superior to all, who has been revealed in the Vedas, who is the Supreme Seer and who sees Hiranyagarbha who is the first among the gods and who is born before all the rest.

[From the indication in the stanza it is accepted that this is one of those mantras prescribed as a prayer for the attainment of illumination through the grace of Paramēśvara Hiranyagarbha represents the sum total of jīvas residing in all the bodies, hence He is also called Sūtātman or the Self that pervades creation as a thread The Supreme Divine functions as Hiranyagarbha for setting in motion the entire creation, and hence the latter is the first-born and the Lord of all other gods The present participle āyamōnam implies that the Supreme is ever face to face with the individual jīva as represented by Hiranyagarbha viewed as a totality The word Rudra is explained variously—revealed in the Vedas, giver of knowledge, causer of cry of sorrow at dissolution—by etymologizing as ṛu or ṛud plus ō. The epithet ṛāt is given to one who directly sees the Truth or who sees more than what others see, and so mahāvīr here is the all-seeing God The whole stanza occurs also in Śvetāsvatara Upanisad III 4 and IV 12 with some verbal variation Here also visvadhyo occurs in the longer version in the place of visvādhiḥko found in the shorter one I have retained in the text the latter reading for metrical euphony and clarity of meaning Bhattachārjya explains that the remembrance meant here is the
knowledge of God attained through His grace. According to Sāyana the beneficial remembrance consists in the unbroken thought of the Supreme Reality.

यस्मातपरं नापर्यस्ति किष्किष्टः
यस्मावायांषो न ज्यायोइङ्गुने कक्ष्यते।

वृष्णे इव स्तवभो दिबी लिख्येककशृः
स्तेनेवं पूर्णं पुरुषवेण सर्वं। ॥ ३१॥

यस्मात् गह्यात्मातृपरं लक्ष्मणं अपरं अप्नं किष्किष्टम् नासित। यस्मात् अपीयं अस्तंतरं अवा बहुः नासित। कक्ष्यतु महंतरं अवा नासित। वृष्णेषु एकं परमात्मास्तु वृष्णं निश्चितं सत्तु द्वीपात्मर्मो स्वेः महेंद्रयं निपर्वत्य।

िेन पुरुषवं व्याकरिन इव सत्तवं पूरे नेत्तल्येण व्यासस। ॥

यस्मात् तन्म परमेः अपरमेः स्वं अप्नं किष्किष्टम् अवि अस्वस्ति ते not स्वमात् तस्मात् अपीयं अस्तंतरं अवा बहुः नासित। कक्ष्यतु महंतरं अवा नासित। वृष्णेषु एकं परमात्मास्तु वृष्णं निश्चितं सत्तु द्वीपात्मर्मो स्वेः महेंद्रयं निपर्वत्य।

िेन पुरुषवं व्याकरिन इव सत्तवं पूरे नेत्तल्येण व्यासस। ॥

13 Other than whom there is nothing higher, nothing minuter, nothing greater, by that Purusa—the One who stands still like a tree established in heaven, in his own glory stands that by that Purusa by the Person इद्दस् this सर्वं all पूर्णं filled

[The object of unbroken remembrance stated in the previous stanza is now further described here. The Paramātman is all that exists even as the visible universe. The simile of the tree here is perhaps akin to that of the eternal banyan]
with roots in heaven described at *Katha VI* | At *Tattvāvatābrāhmaṇa II 8 9* we get the following two stanzas which throw light on the *vrksa* mentioned here. *कि विशेष श्रन के उ न वृच आमीन ततो खालापूविची निम्नमात्रुः। मनोपिण्यो मनसा पुल्कःनैतु तत्व यद्धातिशतव मुक्षमाति भारवन॥ ब्रह्म वन ब्रह्म स वृच आतीः यतो खालापूविची निम्नमात्रुः। मनोपिण्यो मनसा विन्नयोः न ब्रह्माच्यातिशतवः मुक्षमाति भारवन॥* Was it a forest? What was the tree from which the world was fashioned? O wise men, think out an answer for this and verify it by ascertaining from your preceptor. Further, ask what is the cause which sustains all the world within itself? This is the reply of the teacher Brahman is the forest, Brahman is the tree out of which heaven and earth were fashioned, for all efficiency needed is in Brahman. O wise ones, I, the teacher, have arrived at this conclusion and tell you so. That Brahman stands above all other causes, holding the whole universe in Itsself—Bhāṭabhaṅgkara gives the etymology of *vrksa* as वृच श्रमा वीधति इति वृच, implying the eminent aspect of God, and interprets *divi tathaḥ* in the words श्रीतन्वीःले परमात्मनि अनुषुभासन तिष्ठति. Thus he implies that the same Supreme Divinity is non-different in the transcendent and immanent aspects. Sāyana interprets *divi* as the self-supporting glory of Paramātman. This mantra is found in the same form at *Śvetāśvatara III 9.*

न कष्ठम् न प्रज्ञा वर्णनः त्यस्य से अभूताश्वस्तुः।
परेण नान्तं निरहितं गुहायो ब्रह्मार्जऽवः योऽस्तथः ब्रह्मान्तः।

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अभिन्नता विभवतेत् सूक्ष्मानन्त: अभूत: भ्रमस्य न अत्युतः, तथा पुनः-
पौष्टिकम् सत्या अतिरं अभूत: न अत्युतः; पारंते सर्वं ब्रह्मायनं सङ्गमत:-
साधनं स्वेतान्त्यापि अभूत: न अत्युत:। परं तु उक्तानां सर्वं तत्त्वं तौति-
कर्मण्य by work न not, प्रज्ञा by progeny न not, कलेव by wealth (given as gift) (न not), एकेष by giving up (all these) अनुस्मृति immortal अनुस्मृति attained यन्त्र That which यथा श्राविन्त श्राविन्त attains (ततू that) नागाम heaven परेण above निहितम् placed मृदुवाम् in the ether of the heart विभ्रास्ति shines

14 Not by work, not by progeny, not by wealth, they have attained Immortality. Some have attained Immortality by renunciation. That which the hermits attain is laid beyond the heaven; yet it shines brilliantly in the (purified) heart.

[This is one of the widely quoted stanzas of this Upanishad interpreted by Bhattabhāskarā and Śāyana in two distinct ways. According to both these commentators, it lays down the means for the attainment of the Supreme Being whose attributes, power and grace were described in the previous stanzas. Both of them agree that immortality resulting from the knowledge of the Supreme is attained only by some who have undergone the necessary discipline. The passage, however, does not imply that work, progeny and gift of wealth are condemned as futile. To think so would be discarding the evidence of the Vedas. The purpose of the passage here is to stress the supreme importance of renunciation for the attainment of divine knowledge, which is the goal of the]
twin-fold religious path named prāṇīti and nivṛtti. Bhāgavat-bhāskara considers that tyāga here means phala tyāga or the surrender of the fruits of religious acts and of deeds of charity. The regular duties meant to secure absolution from the three-fold debt to ancestors, gods and Rsis cannot be neglected. The Supreme Being is realised in the highest heaven as well as in one's own heart. He is attained by those who study the Vedas, understand their import, perform duties laid down by them, habitually control the senses and continuously practise divine contemplation. They surrender the fruits of their actions to the Most High, consequently they are not bound by the actions they do. Sāyana thinks that this passage teaches total renunciation associated with sannyāsa which is necessary for the attainment of Immortality. Small devotions like Aghnāhota, extended sacrificial sessions designated Sattra and ordinary work of common service, however helpful these might be in generating the desire to know the Supreme, they cannot by themselves give Immortality. The knowledge of Paramātmā and freedom come to one only by renouncing other interests and concentrating oneself on that ideal. There is a reading bibhrāyate tat ad in the place of bibhrāyate yad adopted here in the printed text. The pronoun in the first case emphasizes the realisation of the Infinite Self in one's own Self and that in the second stresses the identity of the Self in oneself with the Divine in the highest heaven. The reading tyāgena nāmātavan has no documentary basis, eke implies only the rareness of the mature type of aspirants who have the necessary preparation for Immortality. This stanza and the succeeding one are found also in Kaivalyopanishad 1 2 4]
SECTION TWELVE

वेदतांत्विज्ञानविनिश्चिततार्थः संस्थासयोगाधारतः शुद्धसत्वः
ते ब्रह्मलोके तु परात्मकोऽपरामृतस्त(सः) परिमुख्यतिति
सेवः। १५१॥

वेदांतविज्ञानविनिश्चितता उपाधि पूर्वसमारीतवैप्स्थामानाशेन अभी-
धानत लोक्योपनम सिद्धान्तजीवनार्थमायेऽवधानेन सबकमपरिवर्तातः
कश्चेष्टेन केन सत्यसंवधृतान्तान्तरगतिः अथवः कम्पमधानि इश्वरे समये प्रमाण-
विविधः सिद्धान्तसम्रितेऽशरीरसम्वर्गविश्लेषणां इश्वरसाधनोऽन्तरगतेऽप्यर्योगः
शुद्धसत्वः अथवः लिङ्गायतावर्त्तिकिः सिद्धान्तिकिः अन्तः यथा तथा यथा
मूर्तिः ते सवे परामृता भवत अथवः गर्भ अमरायमर्मक श्रद्धा अत्मायेन
सामातुक्तेषु जीवन्ते एवं श्रद्धाभूता सन्त समारभारमात्रं श्रद्धालोके
श्रद्धार्येव देशानन्दगतिः बिवा परिमुख्यति प्रदीपाद्विर्खणं निम्नदुःराधभवस्ति
च निम्नुच्छिता उपाणि।

वेदान्तविज्ञानविनिश्चिताः those who have rigorously arrived
at the conclusion taught by Vedānta through direct knowledge
सत्वायमानातः, through renunciation (taught by the word
त्रियोग in the preceding stanza) and by the practice of the
discipline of yoga शुद्धसत्वः whose minds have been purified
ते सवे they all वस्त्र aspirants striving for self-control परामृत
have attained the immortality consisting of identity with
the Supreme परात्मकोऽपरामृत the at the time of final departure
ब्रह्मलोके in the region of Brahmā श्रद्धालोके dissolve themselves, get themselves liberated.

15 Having attained the Immortality consisting of identity with the Supreme, all those aspiants who strive for self-control, who have rigorously arrived at the conclusion taught by the
Vedānta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of Brahman at the dissolution of their final body.

[This stanza is commented on by Śrī Śankarācārya at Mundaka III. 2 6 adopting the reading Brahmalokeṣu for Brahmaloke tu and Paśñurāh paunuccanti for Paśñurāt paunucyanti. The explanation and rendering given above follow his authority. According to Śrī Śankarācārya, the goal of Vedānta is Paramātmavāyuṇā or Self-realisation. The central theme of this verse is that this knowledge is attained through inner purity gained by taking to sannyāsa and yoga. Sannyāsa implies renouncing worldly and religious work and preferring to remain forever steadfastly in the consciousness of Brahman. This is also yoga. Those who perpetually strive to keep this spiritual state are called yatis. The last moment of life is called antakāla, end-time. Souls fated to rebirth confront antakāla repeatedly, but the soul that is illumined by the wisdom of Vedānta takes his last birth, and consequently he meets with his parāntakāla, final end-time. The same author explains brahmalokeṣu in the plural distributively from the viewpoint of many liberated souls who all merge into one Brahman. The word Paśñurāh denotes the attainment of Immortality while one is living on the earth, and the verb paunuccanti implies the merging of the individual Self then and there, at the time of death, into the Supreme Self without leaving a trace of separate individuality—just as the birds flying across the sky do not leave any footprint there or the fish moving in water leave no trail of a path]
With the attainment of illumination the aspuant becomes \textit{paśīmūta} and at the fall of the body he becomes \textit{paśīmūkta}, no more to be born again. Saṅyāsa following \textit{Śaṅkaraśāstra} in spirit finds no difficulty in explaining the plural \textit{Brahmalokesu} by accepting the reading \textit{Brahmaloke} in printed in our text. He says that though jñāna is the sole cause of liberation sannyāsa is necessary along with it. Yoga is taken by him in the Patañjala sense, and he stresses its necessity for the purity of mind which mainly consists in turning oneself away from objects that stimulate one’s desires. Jñāna dispels ignorance by revealing the Truth, but tyāga and yoga are necessary to engender the undistracted and pure state of mind in which alone knowledge could shine uninterruptedly. \textit{Brahmaloka} here does not imply any locality, but Brahman itself. The reading \textit{paśīmūṭi} is justified by him in the following way: \textit{Paśīmūta} stands for \textit{Avyākta} from which ignorant people are not liberated even at the time of their final dissolution, while those who have Brahman-knowledge are liberated from it at the fall of their body. According to Bhattachārjākara, sannyāsa implies dedication of the fruits of actions to God and yoga the practice of samādhi. He points out also that \textit{saṁve} includes all \textit{āśīma-st} and castes.

\begin{verse}
\textbf{कृत्यं विपुप्य \textit{वर्त्त्येव} समृद्धं यत् \textit{पुर्ण्दरीकं \textit{पुर्ण्दरीकं} पुरस्मृयसः \textit{स्थयम्}.}
\end{verse}

\begin{verse}
\textit{तत्वाँर्थि} \textit{वहें गुणं विशिष्टं \textit{तस्मिन्} \textit{यत्रत्सत्त} \textit{पुर्ण्दरीकं} \textit{सतिस्तत्त} \textit{स्थयम्}.}
\end{verse}

\begin{verse}
\textit{११२६११}
\end{verse}

\begin{verse}
\textit{तस्मिन्} \textit{कृत्यं \textit{विपुप्य} \textit{पपरहितं शुद्धं \textit{वर्त्त्येव} \textit{अवस्थ्यं} \textit{स्थयम्} \textit{परमात्मनं.}}
\end{verse}

\begin{verse}
\textit{उपलब्धिस्यानस्ये \textit{उपासना} \textit{सान्योग} \textit{कृत्यं} \textit{मृत्युस्मवत्तत्सम्य} \textit{समरस्वयमस्य} \textit{नागरंडय दिन}-
\end{verse}

\begin{verse}
\textit{तरारुकनवोधान्यत्ते \textit{पुर्ण्दरीकं} \textit{हेतुकर्त्तं} \textit{अविन्त्तं} \textit{तत्तस्मिन्यविशिष्टं} \textit{पुर्ण्दरीकं}.}
\end{verse}
Mahānārāyaṇopanisad

16. In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme. Further in the interior of this small area there is the sorrowless Ether. That is to be meditated upon continually.

This stanza gives the object and place for the unbroken meditation of the Supreme Divine. The Hindus worship God objectively in Nature or in the symbols artistically conceived for the purpose of adoration, as shown by the authority of the scriptures. Greater importance, however, is often attached to the subjective worship of the Divine which chiefly consists in His contemplation within one’s own heart. To make this idea clear the analogy of the capital of a king, familiar to the Indian populace, is worked out in some of the Upanisadic passages. See Chāndogya VIII. The body is named as Brahmaṇapuraṇam analogous to the capital of a king. There is the royal mansion in the city to which the lotus of the heart is compared. The king resides in the mansion and he must be sought there by supplicants. This passage describes that although Parabrahman is infinite, He can be accosted in the
ether of the heart through unbroken meditation. The heart
is the mansion of the Supreme. Because the heart is the
place for meditating upon the Supreme it is qualified as
sinless and pure. When a king is propitiated through proper
service in his own residence he would reveal himself and all
his glory to his devoted servants. So also when the Supreme
is approached through contemplation within oneself one
realises the true nature of one's own being. The Paramātman
residing in the heart is here referred to as viśokā, sorrowless,
and an aspirant who enters into his own heart by the con-
tinuous contemplation of the Supreme also becomes sorrow-
less. The text adopted above is that of the shorter version
accepted by Śāyana. The variæ lectiones in the longer version
have not much merit. Varavēśamabhātām here is presented as
paramēśamabhātām there and the anonymous commentator
declares that meśma is a Vedic form of viśma. In the second
line dāhīr is replaced by dāhūmi without any special advantage.
Where Śāyana reads varavēśma Bhattabhāskara reads para-
veśma, the home of the Supreme. The word pundārīka is
analysed by Bhattabhāskara thus: पुंडारिके पुंडारिके, ता कार्यदप्तर
शब्दवणिः ह्रति that is to say a holy inner apartment called by
the name pundārīka. For further elucidation of worship in
the heart see Brahmāṇḍa-śāstras 13:14-21.

यो वेदात्तीर्थः प्रोक्तो बेदान्तः च प्रतिष्ठितः ।
तत्स्य प्रकटितात्मनं यः परः स सहचरःः ॥ ६७१॥

वेदोपासकम् यः प्रणवकृष्ठि स्वर प्रोक्तः अति स एव वेदान्तः ओमिस्ते-
हस्तार्मिन्द सर्वः इति श्रवणिनिपु प्रतिष्ठितं प्रतिपादितं मयाति ।
े प्रणव अधिमकारे अत्तकारणमुक्तया अभ्यास्यकृत्यं कृतं मयाति ।

sahचरःः ॥
17. **He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanisads and which is dissolved in the primal cause during contemplation.**

(This mantra describes the Reality mentioned in the previous stanza as the sorrowless ether in the heart. The pranava is the symbol and the representation of the Supreme and so the source and substance of the Vedas and the Upanisads. The aspirant is advised to meditate on the three elements of pranava a, u and m representing Virāt, Hiranya-garbhā and Āvyākṛta (material, mental and causal aspects of the universe). By this meditation the grosser principle is refined to its subtle cause, so Virāt is dissolved in Hiranya-garbhā and Hiranyagarbha in Prakṛti. Beyond Prakṛti, the causal principle, is the Supreme corresponding to the nada or the intangible reverberation which continues for ever when the three syllables of the pranava are uttered in succession and their physical sound has subsided. The term mahēśvara containing the element mahān indicates the idea of the highest worship—points out Bhaṭṭabhāskara. It is not meant for distinguishing Him from alpeśvara. About the origin of
puṇava and the four Vedas from it see Bhāgavata XII 6
37-44]
1-3 This universe is truly the Divine Person only. Therefore it subsists on Him—the self-effulgent Divine Being—who has many heads and many eyes, who is the producer of joy for the universe, who exists in the form of the universe, who is the master and the cause of humanity, whose forms are the various gods, who is imperishable, who is the all-surpassing ruler and saviour, who is superior to the world, who is endless and omniform, who
is the goal of humanity, who is the destroyer of
sin and ignorance, who is the protector of the
universe and the ruler of individual souls, who is
permanent, supremely auspicious and unchanging,
who has embodied Himself in man as his support
(being the indwelling Spirit), who is supremely
worthy of being known by the creatures, who is
embodied in the universe and who is the supreme
goal.

[Thus anuvāka, according to Bhāṭṭabhāskara, describes
the attributes of the Supreme, but according to Śiyāna it
lays down the nature as well as the quality of the Divine who
is to be worshipped in the heart as pointed out in the penulti-
mate verse of the previous Section. Based on these two
ancient commentatoirs I have given an explanatory rendering
of the epithets and names like Nātāyana and Hari. In the
Ṛgvedasamhitā the Divine Reality is described as Agni. A
large number of hymns ascribe also to Agnidevatā divine
attributes and functions. The Agnirahasya in the Śatapatha-
brāhmaṇa and Agnicayana in the Tattvāyabṛāhmaṇa teach
meditations on Agni in one’s own Self as the Purusa. Such
meditations, when performed by an aspirant without desire
for any self-regarding result, lead him to liberation. From
the Brāhmaṇa texts it is evident that the Fire which is em-
bodyed in the universe is the Purusa worshipped in the
Agnicayana. अभिन्नेय महूर्त एकावर ब्र्ह्म is the declaration of
Śatapatha. The rite of Agnicayana is meant for Purusād-
dhanā. The Ṛgveda in the famous Purvasūkta forestalls the
central teachings of the Upaniṣads by announcing Purusa as
the cause of the universe and the means of attaining libera-
tion. The various gods described in many hymns merge into the Purusa, who in the Yajurveda is mentioned as the Prajapati. Finally He is comprehended under terms like Ekam Sat, Purusa, Prīna, Ātman, and Brahman. The whole universe is conceived on the analogy of a human organism and then the unity of all existence as Ātman is emphasized. The conception of Purusa, Brahman and Ātman finally becomes identical. Chāndogya-śulu VIII 12 3 describes the uttamapuruṣa described in the Gītā as Purusottama. The Utitānārāyana in the Vājasaney-śamhitā and this anuvāka are in a way supplementary to the Purusasūktam of the Rgveda. This anuvāka is used in daily worship of the Divine Person by those who follow the scriptural mode of divine service. In the place of prabhūta ending the first stanza the longer version reads padam which means the goal.

नारायण: परं प्रभु तस्वं नारायण: परं: ।
नारायण: परं ज्योतिर्घातमा नारायण: परं: ।।
[नारायण: परं ध्यात ध्यायं नारायण: परं: ॥]

नारायणवादेन ज्योतिःधारणो वरसेवार एवं परं प्रभुपदमः । अति
नारायण परं सर्वोच्चेऽवासं नात्म भूतिविभेष्य । तथा नारायण
अत्यन्तेऽधर्मश्चरणं परं ज्योतिः । तस्मात् नारायण: परं अत्मस्मा परात्मा ।
[नारायण परं सर्वोच्चेऽवासं ध्यात वेदान्ताधिकारी । स एव ध्यानम् । स स
परं सर्वश्रेष्ठ ॥]

नारायण Nārāyana parśu the supreme prabhūta-lakṣām Reality
designated as Brahman Nārāyana Nārāyana par the highest
(Self). Nārāyana Nārāyana par the supreme jyotir light
(described in Upanisads) Nārāyana Nārāyana par infinte atma
Sell [सारावं नरायण पर most excellent अग्नि meditator, भानम् meditation नारायण पर Supreme]

4. Nārāyana is the Supreme Reality designated as Brahmā Nārāyana is the highest (Self). Nārāyana is the supreme Light (described in the Upanisads) Nārāyana is the infinite Self. [Nārāyana is the most excellent meditator and meditation.]

[In this whole anuvāka we have accepted the reading supported by Sāyana and minor variations of wording are not noted Bhaṭṭabhaṭṭakara’s interpretation is openly visistādvaitic while that of Sāyana is non-dualistic The difference of reading in some places appear to depend on this The former takes Nārāyanaparā and Nārāyanapara as single words and interprets Brahmā as the dependent vibhūti of Nārāyana and Jyotīśtmā as the finite Self that is dependent on God as a pot is on clay While Sāyana takes the two terms Brahmā and tattvam together, Bhaṭṭabhaṭṭakara considers them separate and states that the categories of the universe are meant by tattvam According to Bhaṭṭabhaṭṭakara, Paramātmā is identified with Nārāyana who is the substantial cause of the universe, nature and souls But according to Sāyana, Nārāyana is Paramātmā described as Brahmā and not a personality The verse added in brackets is not vouched for by both these commentators It emphasizes the advaitic idea of the transcendent unity of meditator, meditation and the Reality meditated upon The anonymous commentator makes out from the last Nārāyanah paraḥ the opposition of Nārāyana to sinners, relying upon the meaning enemy for the word para.]
5 Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Nārāyana within and without

[Nārāyana is the substance of the universe just as gold is the substance of an ornament made of it, within and without. According to Bhaṭṭabhaḍaśkara inside and outside refer to the internal organs and external objects]

अनन्तसमयं कृष्णं समुद्रं विश्वदर्शनम्।
पद्मकोशशतीकाश्च हृदयं चाप्येऽमुखस्तरम्।

Abhinavagupta
6. One should meditate upon the Supreme—the limitless, unchanging, all-knowing, cause of the happiness of the world, dwelling in the sea of one's own heart, as the goal of all striving. The place for His meditation is the ether in the heart—the heart which is comparable to an inverted lotus bud.

[This stanza runs two ideas together with a grammatical gap which is filled in the translation. The first half describes once again the nature of the Supreme Being on whom the world subsists and on whom one should meditate. The second half prescribes the place of meditation, namely, the heart already mentioned. As long as a man is engrossed in the sense-world seeking external pleasures his heart remains like an inverted lotus bud at night, which turns away from the light of the sun. But when he seeks the Divine Reality delightfully he turns away from the distracting objects of the world and he enters into the chamber of his own heart in communion. The lotus of his heart then becomes heliotropic to receive the light and life radiating from the Divine Sun.]
अथो निष्ट्या वितस्तयारे नाभामुपपरि तिष्ठति।
हृदयं ताहिन्तनीयांहि भाष्यायतनं प्रसंहतं। ११७।।

यतु पुत्रत्र हृदयावनामुपसाम्भानान्त निष्ट्या अथवा निष्ट्याचार्या श्रीबच्चनांसापस्तातृत्र बितातिक्षमाणात्त्र पर नामे उपारि निष्ठति ततृ विश्वास्य सर्वस्य ज्यात् महायतनमतिः विजानीवत्। यत् हृदयपुष्पगिरिपतिना मनसा जगदिव सर्वं स्वाभवं कलितत्, अथवा विश्वायतन परस्परत्मन स्वाभावत् ततृ महायतनम्।

(इति that which) हृदयम् heart निष्ट्या of the Adam's apple वितस्तया of the measure of a finger span अथवा end नाभाम् (नाभा) of navel उपारि above तिष्ठति is stationed ततृ that विश्वास्य of the universe महात् great ज्यातनम् abode विजानीयात् one should know.

7. It should be known that the heart which
is located just at the distance of a finger span
below the Adam’s apple and above the navel is
the great abode of the universe.

[This stanza locates the heart in the body, just at the
distance of one’s own finger span below the Adam’s apple
denoted by the word निष्ट्या here. Sāyana explains निष्ट्या as
gṛवांबंधिं. Bhattabhaśkara takes the word to be मुत्स्या
and considers that the genitive case ending has been elided
according to Vedic usage. The reading in the text above,
accepted by Sāyana, is justified by him on the ground of
savarnasandhi after eliding the visarga between vitastyāh and
ani. In order to evade this procedure based on Vedic licence
Bhāṭṭabhaśkara accepts the reading vitasṭyāṁ tu instead. The
heart is described as the great abode of the universe either
because Paramātman, the Soul of all, resides there or because]
the mind which projects the whole universe dwells there. In
the place of द्वाय तद्विजानीयान् the longer version reads
ज्ञात्मकानाहुर्भाविति which means shining with a garland of
flames]

सन्ततिि सिंहासनस्तु लम्बैयाकोणस्त्रिंशस् ।
तस्यात् शुचिरः सूक्ष्मं तरिम्तस्तुवं प्रतिषिद्धतम् ॥८॥

आकोलसर्वभ ईवकोलसवृष अवभा पद्मकुसुमस्य हद्वस्मযः नूत शिराबो नादीविभिः समतास्तिष्ठातृ अवभा परिति। समयस्त र्यागत सतु अथों-पुष्टवेन प्रसंगते । तत्त अन्ते अर्नति स्वच्छ स्वभयोगमाण्य सुपिरम द्वायकादशस्य हित्र विचते । तस्मिन् शुचिरे जीवान्ति करणार्गमनमेव पदार्थ-जात सर्व प्रतिषिद्धति । अवभा हद्वस्मीये नुपुराहवे नादीविभिः तिष्ठति, तस्मिन् अवतु सर्वाभासित भवति, सर्वजनाधारास् परमात्मन मुद्यापते मनवति अभियथणात्वात् ॥

आकोलसर्वभ like a lotus bud नूत indeed शिराबो by arteries सन्ततिः surrounded शब्दति (सम्बते) is suspended तत्त of it अन्ते in the middle सूक्ष्मम् narrow शुचिरम् space (विचते there is). तस्मिन् in it sarvam all प्रतिषिद्धतम supported.

8. Like the bud of a lotus, suspends in an in-
verted position, the heart, surrounded by arteries.
In it there is a narrow space (or near it there is a
narrow space called susumnā). In it everything is
supported.

[Bhattachārja takes the narrow space in the heart to
be the seat of everything. By everything he means the inner
man consisting of the spirit, the mind and the faculties. Sāyana
तस्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। ११९।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। ११०।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। १११।।
तत्स्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। १११।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। ११२।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। ११३।।
तत्स्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। ११४।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। ११५।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। ११६।।
तत्स्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। ११७।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। ११८।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। ११९।।
तत्स्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। १२०।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। १२१।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। १२२।।
तत्स्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। १२३।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। १२४।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। १२५।।
तत्स्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। १२६।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। १२७।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। १२८।।
तत्स्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। १२९।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। १३०।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। १३१।।
तत्स्य यथे महानन्दस्वत्वाचिविश्वानिन्नथतोमुखः।
सोएवमेव सरवस्यांज्ञात्तथा भाषा। कविः। १३२।।
[सिद्धांतार्हित स्वप्न देहमापांतत्त्वस्त्तकम्।
तस्य यथे बल्लिश्लेषेण अर्णियोग्यवान् ह्यवस्तिष्ठता। १३३।।
नीलतोरस्वधयोस्या विषुलबलेष्व भक्तवर्या।
नीवारङ्ककाश्यकी पीता भोस्त्यणुप्पया। १३४।।
9-11. In the middle of that (narrow space of the heart or susumnā) remains the undecaying, all-knowing, omnifaced, great Fire, which has flames on every side, which enjoys the food presented before it, which remains assimilating the food consumed, (the rays of which spread scattering themselves vertically and horizontally,) and which warms its own body from the insole to the crown. In the centre of that Fire which permeates the whole body, there abides a tongue of Fire, of
the colour of shining gold, which is the topmost among the subtle, which is dazzling like the flash of the lightning that appears in the middle of a rain-bearing cloud, which is as slender as the awn of a paddy grain; and which serves as a comparison to illustrate subtlety.

[These lines convey to us the following thoughts: Somatic heat is the sign of the presence of life. When the body loses all warmth, life has departed. A great Fire is thus at the root of life. Its place is within the narrow space of the heart or susumna. This Fire or energy radiates through arteries and nerves like heat through conductive bodies. It also receives stimuli from outside through sensations and perceptions which act as its many mouths. Whatever is presented to this Fire is analysed, enjoyed and assimilated by it without itself being transformed or destroyed in the process. It can make use of knowledge from the distant past and project thoughts into the future. Thus the vital principle of the ātma described here in the simile of the Fire is responsible for all physical and mental activities ordinarily observed in the living and functioning man. Every part of the body is pervaded by the ātma like the rays of light radiating in all directions. One particular tongue of flame is specially mentioned as abiding in the centre of this great Fire which is the real principle of the ātma described here with a wealth of imagery. The brilliance of a lightning flash suddenly appearing in the background of a deep blue cloud, which acts as a foil to it, gives it a specially charming colouring. When this streak of light is as slender as the awn of a paddy grain, this Upanisad wants us to take it as the example of the central flame which represents the ātma. The Śvetāsvatara Upanisad V 9 also says]
that the individual Soul is as subtle as a hair point divided and sub-divided hundred times. So also *ibid*, V 8 and *Mundaka* III 1 9 speak of its atomicity. Yet the ātma is potentially infinite. For further discussion of the matter see the *Brahmasūtras* II 3 19 to 32. The ātma is called *agrabhūk* because it is his nature as the agent to enjoy what is immediately presented rather than what is distant. The laymen’s reply to the question—what is ātma? is given in the statement.

The undecaying one who is responsible for the chemistry of the body—who breaks ingested food and builds up living tissues. Bhattabhāskara considers the locus of the great Fire in the narrow space of the heart, and Sāyana says that it is in the susumnā near the heart. According to the former, the ātma draws towards it all existence, to an open mouth as if it were, containing the entire realm of space. This metaphor suggests to us that the ātma is capable of infinite knowledge and joy. It is evident from the Agnimannas in the *Rgveda* that Fire is Purusa, Ātman and Brahman and so it dwells in the human body as *vaiśvānara* responsible for human life and activity.

The longer version adds one line after the ninth verse which I have enclosed in parenthesis as it is not commented on by both the exegetes. The reading *āpādatalamastakah* does not affect the sense. The compound word *ān śyordhvā*, according to Bhattabhāskara is *āniyāh* plus *adhvā* with the augmentation of the semivowel *r* as a Vedic peculiarity. According to this formation of the word, the narrow flame is the subtle path of the ātma for the attainment of the Supreme. The alternative meaning given by him and also accepted by Sāyana, is based upon the compound *āniyāh* plus *ārdhva* with the elision of the visarga and combination of the vowels. The meaning then is top-ranking among what is subtle. In the eleventh stanza there is the reading *priṭṭhāḥ syāt tanāpamā*.
in the place of pītā bhasvarī anūpanā which has the advantage of eliminating the redundancy of the idea in bhasvarā and bhasvarī appearing closely Bhattachārka has the following suggestive note revealing the meaning conveyed by the simile. The jīva entangled in the activities and enjoyments of mundane life has his vision diverted from the Supreme and got absorbed in the world. In this state he is shrouded in the gloom of delusion and consequently his inner Light is reduced to a narrow streak like the flash in the cloud. But when he retracts from worldly engrossments and turns towards the Supreme, the curtain of delusion cast by the spell of the world is drawn and his inner Light shines in all the brilliancy of the Supreme.

तथयें: शिखाया संधे परमात्मा व्यवस्थित:।
स ब्रह्म स शिवः [स हृः] सेन्द्र: सोज्जलः परम: स्वराट्।

तदाहुषाय शिखाया. अर्थात् तथा एव विभय विन्ध्याधामवनीयम्
जीवालम् संधे जगत्कारणमूल परमात्मा व्यवस्थित आत्मवृक्षित को
नारायण. जीवानुरोधेन सकुशितः तिष्ठिति। स एव ब्रह्म जन्मा, स एव शिव
कर्मः [स हृः हृः] स एव इद्भूत वेतराजः, स एव लक्षणरहित परम: प्रकृतः
स्वराट क्षे महाभिषे राजमान स्वतल्य सर्वेशुरीर्क्षर, अयुष्म अयास माया-
विभिन्तात्मानी, परम स्वराट मायारहितलक्ष्यित्रूपः।

तथेष्व: of that शिखाया of the flame संधे in the middle
परमात्मा Paramātman व्यवस्थित: abides स he ब्रह्म the four-
faced creator स he शिव. Śiva (s. he हृः Visnu) स he हृः Indra, chief of gods s. he ब्रह्म.
the Lord who is the efficient and the material cause of the Universe परम: the Supreme
स्वराट Self-luminous (Pure Consciousness).
12 Paramātman dwells in the middle of that flame. (Although He is thus limited) still He is the four-faced creator, Śiva, Viṣṇu, Indra, the material and efficient cause of the Universe and the Supreme Self-luminous Pure Consciousness

[This stanza concludes the meditation upon the Supreme in the heart. The Paramātman has apparently reduced Himself in order to dwell in the heart, in the Fire of the Soul, ruling from the centre of the body. This self-limitation does not, however, affect the Paramātman who remains ever the Truth designated by the divine names, Brahmā, Śiva, Hari and Indra—though He is viewed as the conditioned Brahman originating, sustaining and retracting the universe and as the acocmic self-luminous Supreme Brahman. According to Bhātabhaṭṭaśīkara who gives a viṣṇuadvaitic interpretation of the passage, the following ideas stand out. Paramātman is Narāyana, the source of jīvas. He remains contracted in the heart for the benefit of the jīvas. He is the creator, protector and dissolver of the universe. He is Śvarat because He is the only independent Reality causing all other dependent categories. He shines for ever in His own glory. The Deities and scriptural duties taught by mantras and brāhmaṇas have their finality in Him. Worshipping Him thus one attains Him.]
SECTION FOURTEEN

अविद्यो वा एष एतम्यं यतः तद्व तत्र ता ऋश्चरत्वाच संवधवः स ऋचा लोकोश्य य एष एतस्मं यम्यः चिरेरितः तानि सामान्यिः स साक्षाः लोकोश्य य एष एतस्मं यम्यः चिरेरितः पुरुस्त्तानि यदृः ध्वि स यदृः ध्वि मण्डलः स यदृः ध्वि लोकः संवा त्र्येवं चिरेरिते सत्स विष्यते विष्यते य एषोजत्तराशिः विहर्यः: पुरुषः।१।

यः नारायण पूर्वस्थितः अनुभवां अभिभिः स येष अविद्यः तस्य एतस्य अस्मिनकं दिग्विषयं विभाजिन्यं भवेऽति। तस्य मण्डले तस्य वेदभागतेन प्रविष्टा ऋचा विहृते, ततु तस्मात् हेतु ऋचा नियमानुसार एतस्य मण्डलम्, स अविद्यत् ऋचा ध्यानाधिकारिणी विनाशशीतत्वम्, एवं मण्डलम् ध्यानाधिकारिणी ध्यात्मकम्। अविद्य मण्डले वात्य एतस्य भावं तेजः भ्रमाते तस्य तेजः क्षणी सामान्यिः इत्यथायाम्, स आर्थिक सामान्याः प्रत्येकं निवासस्थानम्, एवं मण्डलम् सामान्यकल्ल ध्यात्मकम्। अविद्य मण्डले अविद्य मण्डले अधिशिव तेजः तय एषः पुरुषः देवतास्मात् विहृते तस्य यज्ञनी ऋचा इत्यथायाम्, स यज्ञात्मक पुरुषः, सत्स यज्ञिः। विनाशशीतत्वम्, स आर्थिक सामान्याः प्रत्येकं निवासस्थानम्। स एषः आर्थिक मण्डलम् तदुपगुणितम् तद्युज्ञात्मकम् च ऋयुम् सामान्याः तथा विष्यते एव पुरुषः आर्थिक मण्डलम् इत्यति विहृते।

एष े वै इदेश अविद्यः सूर्यः, एतस्य यम्यः नींद्रियः इत्यति शिनेष, तत्र विद्य ते तथा यम्यः ऋचा इति विष्यते एव भवेऽति य एषः आर्थिक मण्डलम् इत्यतिः विहृते।

एष े वै इदेश अविद्यः सूर्यः, एतस्य यम्यः नींद्रियः इत्यति शिनेष, तत्र विद्य ते तथा यम्यः ऋचा इति विष्यते एव भवेऽति य एषः आर्थिक मण्डलम् इत्यतिः विहृते।

एष े वै इदेश अविद्यः सूर्यः, एतस्य यम्यः नींद्रियः इत्यति शिनेष, तत्र विद्य ते तथा यम्यः ऋचा इति विष्यते एव भवेऽति य एषः आर्थिक मण्डलम् इत्यतिः विहृते।
(Regents of the Rk verses) लोक abode—अथ then य त that which एव this एत्तित्यिन् in this मण्डले in the orb अष्टि flame दीयते shines. नामि they सामानि Sāman chants (like Brhat and Rathantara) न that गुरुमान् of the गुरु्मान् abode—अथ then य he who एव this one एत्तित्यिन् in this मण्डले in the orb अष्टि flame the Person नामि they यज्ञिनि instances of Yajus, स he यज्ञिनि by Yajus मण्डलम orb, स he यज्ञिनि of the instances of Yajus लोक abode—सा that एव this चतुर्थ मण्डल threefold विषय knowledge एव alone तत्तति shines य who एव this one जन्म आश्रिते within the sun (स he जिम्मि) golden पुरुष Person

1. Verily Āditya is He. This orb of His gives light and heat. The well-known Rk verses are there. Therefore the orb is the collection of Rks; He is the abode of the Rk verses. Now this flame which is shining in the orb of the sun is the collection of Sāman chants, That is the abode of Sāman chants. Now He who is the Person in the flame within the orb of the sun (is to be meditated as) the collection of Yajus; that part of the orb is the collection of Yajus; That is the abode of Yajus. Thus by these three the threefold knowledge alone shines. He who is within the sun is the Golden Person.

[This passage lays down a meditation of the Supreme in the sun. The Chāndogyaopanisad (1.6.5-6) states: The white shining of the sun is the Rk, the dark, the ultra black, is the
Sāman, there is the Golden Person, exceedingly brilliant and above all evils, within the sun. The same Upānasād (I 1 4, III 2 3, and III 3 3) asserts that the red appearance in the sun is the essence of the Rgveda, the white appearance is that of the Yajurveda, the dark appearance is that of the Śānaveda and the exceedingly dark appearance is that of the Atharvaveda. That the Vedas are to be associated with meditation upon the sun is an idea found in many passages of the scriptures. According to Śāyana, Parameśvara, praised as Nārāyana in the previous Section, is described here as the sun. The scriptural view is that every object in the world has three aspects: Adhyātma, Adhidaiva and Adhibhūta. The last of these terms implies the physical aspect of the object, the second one denotes the Divine Power as residing in all the objects, and the first one represents the essence of everything viewed from within as the subject. On this theory Rk, Yajus and Sāman (hymns, formulas and chants) have their own devatās or regents. According to Śāyana, the regents of the body of each Veda dwell respectively in the orb of the sun, the flame in it and the Person visible in the orb, in the order of the Vedas. The phrases svām lokah, sānnām lokah and yaṃyaṃ lokah are explained in the above light as the abode of the regents of the Vedas. All these three are in the orb of the sun and therefore the splendour of the sun is visualised as the glory of the triple knowledge, nāyī vidyā. Further, the regent of the sun is declared to be the Golden Person. He is identified with the threefold Vedas being the subject-matter taught by them. According to Bhattabhaśkara the Golden Person is the Supreme Lord who has favoured man with the three Vedas shining in the sun. He explains Āditya as ādau bhavaḥ—the Lord who was in the beginning. The universe is illumined by His light as coming from the...
sun The Upaniṣads state that the splendour of the sun really belongs to the Supreme. The passage unfolds the three Vedas, whose purpose is to magnify the Supreme Being in order that we might worship Him. As the basis of Bhatta-
bhāṣākara’s interpretation we notice also some difference in the text used by him He reads rūm mandalam in the place of rūm mandalam, inserts sa sūrīm mandalam before sa sūrīm lokah and omits sa yajwīm mandalam.}

पञ्चदशोज्जावक
SECTION FIFTEEN

आच्छेदः वेय तेजः ओऽजः वर्ण यशोश्रुः भोज्यस्मात्मा मनो
मन्यमेवमूहः सत्यो मित्रो वायुराकाशः प्राणो लोकपालः
कः किं केष्टसुत्यमसुलोकः झीरो विश्वः कल्यः स्वयम्
बहुतदुःसूत यथेष्ठ पुरुषे यथेष्ठ भूतानामध्यविश्लेष्यः पार्वत्यः
सत्योऽकान्ताप्रेमयतात्सत्तम सेवयात् साव्यः सुषिद्यात्
समान्लोकंकान्ताप्रेमिति य एवं श्रवःपुरुषितः

आच्छेदः एव तेजः तेजो दृश्यः तेजपति। ओऽजः रूपश्रोभा, वर्ण
प्राणविनिर्विन्नु, यथे यथाविनिनिर्भ्रमिता कौरवित, वदु वदुविहः
शोच शोचवेहूः, ओऽजः रूपश्रोभा, आवा शारीर, मन अन्तःकरणम्
मनः ओऽजः, मनः मननात् भावपूलस, नृणु मृणुवेद्यतः, सत्यः
सत्येद्वता, मित्रः मित्रेद्वता, यथे यथाविनिनिर्ब्रह्मिता, सत्येद्वता
श्रवःपुरुषितः। इर्हे विवेद्यती, क प्रज्ञापतिः, क अनिवार्यतएकः
क कमलयवृत्तु मुखयत तत् परोक्षरूप, सत्य सत्य स्वाभिः अथवा
यथाविनिनिर्ब्रह्मिता, अथ ओऽजः, [आयु
जीवंहय] अभूतः अभूतवेहुः भूतः, ओऽजः जीवनरूपिन्त जीवनराति वा,
The sun is verily energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, the Deities, Death, Satya,
Mitra, Wind, Ether and Breath, the Rulers of the world, Prajāpati, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life,) liberation or Immortality, individual Soul, the Universe, the acme of bliss and the self-born Brahman. This Person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted.

[This Section lists various attributes, powers and qualities of the Supreme Person identified with the all-encompassing sun for the purpose of worship and meditation. One may worship Hiranyagarbha—the World-Soul here identified with the sun—or the Deities who form His parts, powers and attributes as enumerated here. A worshipper may be a superior aspirant who possesses greater concentration, stronger feeling and better capacity for continuous effort, another may be weak and possessing only an inferior capacity for worship. If the worshipper is of superior calibre he attains identity with the object of his worship, if he is of poor capacity he gets a place in the region of the object of his worship which entitles him to enjoyments similar to those possessed by the God whom he worships. In the Hamsamantra previously explained on pages 145-149 it has been pointed out that the sun is fit to be worshipped as Brahman. Bhattachārjākara points out that the Supreme Person has not only revealed the three Vedas through the sun, but also has given all that]
is necessary for the well-being and liberation of creatures. This Section is reminiscent of the Gītā chapters nine and ten where the attributes of the Supreme are described for contemplation. The shorter version for which we have the commentary of Bhattabhasākara and Śiyāna has āyuḥ inserted after annam and before āmitam, Svayambhū instead of Svayambhu given in the text above, and adds immediately after that word प्रजनपतिदिति सक्तरोज्जावादिति य in the place of भूतत्वमात्र:। Bhattabhasākara reads also samvatsara after prajñapatti and before ītu and explains सयंक्रृत अणेन द्वितिविवेक-पादान ब्रह्म taking samvatsara as an epithet of the Supreme.

[पृष्ण: सूर्य आदित्योवाचयतिनि तपः सत्यं मद्युः अरर्नि
तद्वेस्तु तद्वप आपो व्योती रसोमुः ब्रह्म स्नेयं: सुवरूप्
॥२॥

पृष्ण श्रीङ्गमान हवः वृहस्पतिवन्त उर्ध्वमात्र:। सूर्य मुखर्यप्रसंगः
अथवा विविष्यार्कः, आदित्य आदित्य प्रथमो विवको उपसहारङ्कार्को स्वाभाविक इति अथवा सर्वसाधुः आदित्यामृत देव, जो प्रजनवाच्छ ब्रह्म। तं सर्वं फलाधिनि
अर्नि ॥।

मुःतस्वयं तपः सत्यं:। सत्यं अनुसरति:। मद्युः नेवेशावेश इति
अर्नि समयं:। अथवा देवञ्जनस्वयं सत्याविना त परमेश्वर: अर्नि
अथवा अथर्वस्वयं:। अथवा अथवस्वयं:। अथवा अथवस्वयं:।
तत्र अदित्यवर्हं प्रजनवाच्छ ब्रह्म:। मद्युः अष्टस्वयं:।
तदेव आप भावित्वयास्त:। मद्युः अष्टस्वयं:।

पृष्ण gower of brilliance or water सूर्य the impeller of the
universe, the supreme abode of all energy आदित्य the first
cause आप the Supreme denoted by the syllable Om (तम हिम
2. Āditya, the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable Om. Gods worship Him as Tapas and Truth. (Being worshipped thus) He grants bliss to the worshippers (Or the worshippers offer honey and sweet offerings to Him.) That form of the sun is Brahman. That is the pervading cause of all. That is water, fire, flavour and ambrosia. The three vyāhṛti-s representing the three worlds and the pranava representing the cause of the universe denote that Brahman.

[This mantra is given as a single Section in the shorter version immediately after what is printed above as Section Fifteen. I have enclosed this therefore in square brackets to indicate that it does not belong to the longer version. The second half of it embodies the well-known gāyatrī-stus which forms part of the formula used during prānāyāma, the earlier half being the Sāvitrīgāyatrī. The explanation of it given is as follows. The syllable Om added at the gāyatrī-head represents Parabrahman in the three aspects of Brahmā, Viṣṇu and Śiva responsible for the creation, protection and]
dissolution of the universe Āpah expresses the omnipresent impertite existence which is also the yyotis or self-luminous Pure Consciousness The same Reality is rasa—original bliss, and amrtam—Immortality. It is Brahman because it is not limited by time, space and causality. The same Reality is bhūk being, bhūvah the substance of all that exists and suvah, the dissolver. The ending pranava affirms that Parabrahman described as above is the innermost Self or Pratyagātman. During prāṇāyāma, the pranava with seven vyāhṛti-s measure the inhaling Gāyatrī headed by pranava limits the period of retention of breath and śīras given here with pranava spans the breathing out. Both Bhāṭṭabhaṭṭākara and Śāyana consider this passage as a formula to be employed for japa by those who are incapable of performing the meditation given in the previous Section. The combination ādityom is Vedic irregularity, the separate words are ādityaḥ Oṁ

पोष्टोऽनुवाकः
SECTION SIXTEEN

निधनपतयेन नमः। निधनपतालिन्तकायु नमः। ऊर्ध्वायु नमः। ऊर्ध्वलिङ्गायु नमः। हिरण्यायु नमः। हिरण्यलिङ्गायु नमः। सुष्वायु नमः। सुष्वर्णलिङ्गायु नमः। विद्वायु नमः। विद्वर्णलिङ्गायु नमः। भर्तायु नमः। भर्तरिलिङ्गायु नमः। श्वायु नमः। श्वर्णलिङ्गायु नमः। श्वर्णलिङ्गायु नमः। चलायु नमः। चलरिलिङ्गायु नमः। आत्मायु नमः। आत्मलिङ्गायु नमः। परमायु नमः।
1. By these twenty-two names ending with salutations they consecrate the Śivalinga for all—the Linga which is representative of soma and sūrya, and holding which in the hand holy formulas are repeated and which purifies all.

[Here there are twenty-two salutations suffixed to the twenty-two Divine Names uttered at the time of the consecration of the emblem of Śivalinga in a public temple, or at home for private worship, or on the body of a devotee of Śiva. These names are not explained uniformly by the commenta-
tors. The whole Section has not the confirmation of Bhattabhāskara and Sāyana. Vṛṣākaṇa texts explain only eleven of these Divine Names in the light of their philosophy and yoga. The anonymous commentary printed in the Ānandāśrama edition attempts to explain each word somehow based on conjecture. The Sanskrit paraphrase given above is based on these two sources.

In the serial order of the text I give an English version of the Names below.

1. The Lord of the dissolution of the universe—Śiva is here considered as the aspect of the Supreme responsible for the final dissolution of the universe.
2. The end-maker or Nidhanapati is Yama who is responsible for the death of all creatures. At the time of universal absorption Śiva alone remains, the whole pantheon of gods including Yama being retracted into Him. To get this meaning, however, we have to suppose that pataḥ plus antika in the text is patti plus antaka.
3. The Most High standing at the head of the categories which evolve into the universe, namely Śiva who is the unity of Power and Power-holder.
4. The principle of Sadāśiva embodying the power of Intelligence.
5. He who is beneficial and charming to creatures.
6. He who is visualized as the linga made of gold.
7. He who is endowed with attractive splendour.
8. He who is of the form of linga made of suvarna, here silver.
9. He who is the source of bliss in heaven.
10. He who is worshipped in the paradise as the linga established there by the devotees—of He who is worshipped as the divine emblem.
11. He who is the source of the cycle of birth and death. (The Śvetāśvatāropanisad describes Śiva as सतारकडधिकोशब्यतः.)
12. He who is worshipped as the linga by human beings.
13. He who is the supresser of the universe at the time of final dissolution (Śarva from the root Śr to destroy).
14. He who has the shape
of the linga emblem of Śarva, who gives bliss 15 He who is most auspicious 16 He who has the form of Śivalinga 17 He who has the form of a flaming splendid 18 He who has the form of the brilliant linga 19 He who is the Spirit (Ātman) dwelling in all creatures (The usual form must be ātmāne in the place of ātmāya) 20 He who is concealed in the heart of all creatures being their inmost Self 21 He who is unsurpassed 22 He who is the Supreme Lord of bliss and liberation indicated by the linga emblem

The term linga in Sanskrit means an indicatory mark or emblem which symbolically represents that for which it stands. Śivalinga represents the Supreme Being denoted by the word Rudra Mahādeva. The Chāndogya III 19 1 describes that the whole universe was hatched out of a golden egg which lay a complete year before it brought forth offspring. The spherical dome of the heavens above, appearing to us capping the earth on which we live, may be likened to an enormous semisection of an egg containing the world. Perhaps this golden egg lend itself to be fancied as the visible symbol of the limitless all-inclusive Divine Reality into which the manifold universe was believed to be reabsorbed at the end. The linga which is worshipped by the devotee of Śiva is but a handy replica or a convenient dimunitive form of the universal semispherical emblem of the Unlimited. Śivalinga may be carved out of stone, naturally found as stalagmite, or shaped out of gold, metal and the like. The linga, therefore, is a symbol concealing a truth behind. This word occurring in various compound names above are to be interpreted in the light of the tradition behind the word. For further details about Śivalinga and its worship the Purāṇas and Āgamas may be consulted.]
SECTION SEVENTEEN

सेवे भवे नातिनये भवस्वे मां । स्वयं ब्रजाय नमः ॥११॥

Sadyojaśa śri Śatvānubhāka

I take refuge in Sadyojaśa. Verily I salute Sadyojaśa again and again. O Sadyojaśa, do not consign me to repeated birth: lead me beyond birth, into the state of bliss and liberation. I bow down to Him who is the source of transmigratory existence.

These and the succeeding four formulas of salutation and prayer are called Pañcabrahmamana-tras, employed in the worship and meditation of Mahādeva visualized as having five faces turned towards the four quarters and up.
are also prescribed for japa by a person who desires divine illumination. The term Sadyojāta literally means he who is born today. The Lord described here is the embodiment of all knowledge. His westward face is supposed to be responsible for the evolution of the universe from the unevolved condition. When this face is pratyangrīni (out-turned) the cycle of birth and death begins to turn and sustains creation. When it is prāgyrīni (in-turned) Mahādeva grants Release. That aspect of Mahādeva, which is responsible for samsāra, is called Sadyojāta. The worshipper who has realised the limitations and misery of the world, therefore, prays to Sadyojāta. May He not consign me any more to the round of birth and death, but lift me out of it and set me on the path of Release. He who binds the jīva with His delusive power alone can give him Release, and the helpless bound Soul has nothing with him to buy his release except humility, self-surrender, self-abnegation and continuous aspiration implied in the word namah.

अष्टादशसूत्राक:

SECTION EIGHTEEN

ब्राह्मणवृत्तमो' व्रेष्ठाय नमः ेष्ठाय नमः ेष्ठाय नमः: कालियृत्र नमः: कल्मिकरणाय नमः बलिकरणाय नमः बल्लाय नमः बल्लप्रमस्तनाय नमः: सर्वेऽतस्मनाय नमः: सुनित्नमनाय नमः: । ॥ ॥

सुनित्नेष्ठमनाश्च सर्वेऽतस्मनाय नमः। प्रसन्नकामाय नमः। सहाराकां रोद्काय नमः। आद्यो अनेकंकुल्लम काथाकाय नमः

[These eleven salutations are subjoined to eleven Divine Names describing the northward face of Mahādeva. The Names in their numerical order of occurrence are now interpreted. 1 The beautiful and shining One or (taking the sense of generous for viṅga) the generous God. 2 The Eldest, existing before creation. 3 The most worthy and excellent. 4 He who causes creatures to weep at the time of dissolution. 5 He who is the Power of time responsible for the evolution of Nature. 6 He who causes changes in the evolution of the universe beginning with Prakṛti (taking Kala as abbreviation of Kālī). 7 He who is the producer of varieties and degrees of strength. 8 He who is the source of all strength. 9. He who suppresses all power at the time of retraction. 10 The Ruler of all the created beings. 11 He who is the kindler of the light of the soul. Bhattachārjeka notices only nine names omitting Śrestha and Bala. Sūryana gives ten names omitting only Bala and says that these names represent the consorts or nine Pithakākṣis of Mahādeva who is himself represented as Vāmadeva.]
SECTION NINETEEN

एकोनिदिशानुवाक.

SECTION NINETEEN

अघोरेण्योष्ण घोरेष्यो घोरौघोरतरेष्यः।

सुवैतः श्रवेष्यो नर्मस्ते अस्तु श्रवेष्यः। 11।।

अः अघोरेः भक्तवीट्ठानानुकूलयते शान्तेः मातिक्षेः,
राजस्वातु उपेष्यम्, तामस्वातु घोरेष्योपि घोरतरेष्यम्, हे श्रवेः परसेव्य।
ते तद्विदेशम् अहंभय नवेभम् श्रवेश्यम् सर्वेन सर्वेष्यकार विरम्या सत्या
मनसा मयै देवेष्व तावेष्व ॥ नम अस्तु ॥

1. Now, O Śarva, my salutations be at all
times and all places to Thy Rudra forms, benign,
terrific, more terrific and destructive

[Uttering this mantra one salutes Mahādeva’s southward
face and the aspect called Aghorasāva or Dakṣnāmūrti.
Rudra is the Supreme Lord dwelling in all created beings.
He is endowed with many forms that are either sāttvika,
rājas or tāmasa called here respectively as aghora, ghora and
ghoratara I have preferred the text of the shorter version
which is accepted by Bhattachārākara and Sāyana, slightly
departing from the usual practice, because the reading सर्वभूमिः
सर्वेष्यम् in the longer version appears to be corrupt and
not vouched for by any authoritative commentator]
SECTION TWENTY

तत्पुरुषाय विद्वान् महाद्विवाय गीतमहि। तत्रोऽहस्तः प्रचोदयात् ॥११॥

[For meaning and translation of this stanza see Section One stanza Twenty-three. Here this gāyatī is reproduced to worship and meditate upon the eastward face of Mahādeva.]

SECTION TWENTY-ONE

ईशानः सर्वविद्यानारामीभवः सर्वंस्तुतानां ब्रह्माधिखितपति-
ब्रह्मणोहितपतिब्रह्मां शिवो मेतः अस्तु सदास्विवोम् ॥११॥

Sarvavidyānarāmirāma bhuvah sarvasti tumah sarva-brahmanōhā paneli-brahmanāṁ śivam metaḥ astu sadāśrīvโมम् ॥११॥

Sarvavidyānarāmirāma of all knowledge ईशान रuler sarvastūtaṇā of all created beings ईशान controller ब्रह्माधिखित the preserver of the Vedas ब्रह्मण of Hiranyagarbha अधिबिन्दु overlord ब्रह्म (ब्रह्म) the Supreme ने for me शिव benign, peaceful अस्तु be (स he) सदाशिव the ever auspicious one ओम (is the Supreme denoted by) Pranava.
I. May the Supreme who is the ruler of all knowledge, controller of all created beings, the preserver of the Vedas and the one overlord of Hiranyakashipu, be benign to me. I am the Sadāśiva described thus and denoted by Pranava.

[This is the mantra prescribed for the worship and meditation of Mahādeva as ārdhvavaktra i.e., with upturned face The expression sadāśivōm stands for sadāśivōm]

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**Section Twenty-Two**

नमो हिृष्णवाहे हिृष्णवर्णाय हिृष्णहृदय हिृष्ण-पतवेदामकपत्रवं उमापत्वे पञ्चपत्वें नमः ||११||

हिृष्णवाहे हिृष्णमर्यादायन्तहस्ताय अर्थात् हिृष्णवर्णमवङ्गप्राय, हिृष्णवर्णाय हिृष्णवतु दुःिन्मा वर्णा वेदाकरणः वस्मापुरक्षान्ते तस्मै, हिृष्णहृदय तेजोमयाय, हिृष्णवाहे हिृष्णम्भोजनात्मानाय स्वामिने अथवा असम्दीहिृष्णविविधेष्वस्मावतुता पालकाय, अस्मितकाय जगमातु नरव, उमाया प्रदुःिविदासमकालन्देराया स्वामिने, पञ्चपत्वें आश्रितस्मायभिे नववाना पञ्चपत्वा नायकाय महादेवाय पुण्य पुण्य नम अस्य ||

1. Salutations again and again to Hiranyakābhu, Hiranyavarna, Hiranyakūpa, Hiranyapatī, Ambikāpati, Umāpati, Paśupati.

[This is again another mantra employed in the worship and meditation of Mahādeva and for salutation to Him. It contains seven epithets of Śiva. Each one of them is tradi-
tionally explained in the following order of occurrence in the formula 1 One who has ornaments of gold on the arms, or possessing a form having the golden hue 2 He who is the source of the syllables of the Vedas which are as precious as gold 3 He who is shining in splendour 4 The Lord of riches wholesome and charming 5 The consort of Ambikā, the Mother of the universe 6 The master of Umā, Brahma-vidyā personified as such 7 The Lord of all created beings Of these seven names, 1, 4, 5 and 6 alone are in the shorter version and confirmed by Bhattabhāskara and Sāyana. According to Bhattabhāskara, Paraśakti when She projects Herself as the universe, is called Ambikā and when She retracts the universe into Herself at the end of a cosmic cycle She is called Umā. The Vedas, according to the meaning given above, are supposed to be precious and dear not only because of their intrinsic value as divine revelation, but also because of the great difficulty in acquiring them after long and exacting service in the preceptor’s residence]

त्रयोऽविशेषोऽनुताक

SECTION TWENTY-THREE

कऽतः सत्यं परं ब्रह्म पुरुषं क्र्ष्णपिन्जङ्गलम्।
कर्त्तारं विह्वलां विकर्ष्णपाय व नमः नमः। 11.11

परं सर्वस्मातुकं ब्रह्म परमायंवस्तु ज्ञात सत्य अव्याक्तसङ्गम्। ततुद्या
ब्रह्म जगदनिरुक्तं दत्तं महेश्वरमात्रं क्र्ष्णवर्गम् वामे उदात्तां पिण्डरत्यंशं
सन् क्र्ष्णापिन्जङ्गलं योगेन ब्रह्मरुपे स्वकृतस्य रेतस् प्रत्यवर्त्ततु उच्चरेत।
SECTION TWENTY-THREE

... तद्वैतस्वत्तु विश्वास्तु गुण हृदयु कुर्देधुरुषु च सर्वभू... तस्मात् विश्वास्तु सर्वस्वा विश्वास्तु गुण हृदयु कुर्देधुरुषु च सर्वभू... तस्मात् विश्वास्तु सर्वस्वा विश्वास्तु गुण हृदयु कुर्देधुरुषु च सर्वभू... तस्मात् विश्वास्तु सर्वस्वा विश्वास्तु गुण हृदयु कुर्देधुरुषु च सर्वभू...

पुरुषभ्रमण सत्य सत्यम् the Supreme Truth क्षणिकत्वम् dark blue and reddish brown in hue क्षणिकत्वम् absolutely chaste विश्वास्तु possessing uncommon eyes (three in number) पुरुषभ्रमण the person विश्वास्तु of the universal form (तस्मात् to Him) तस्मात् विश्वास्तु सर्वभू मन्य समन्त व पूजना many salutations

1. Supreme Brahman, the Absolute Reality, has become an androgynous Person in the form of Umāmaheśvara, dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Him alone who is the Soul of the universe or whose form is the universe

[This mantra occurs in the shorter version immediately after the Nārāyanānuvāka (Pages 175-191). It is employed for japa when one is prostrating oneself reverently before the Deity whom one worships. The translation given above is based upon Śiṣyāna who takes īṭam as adjectival and sātyam as substantival and explains that while the term sātyam alone denotes pragmatic truth, when qualified by īṭam it conveys the idea of the Absolute Truth which is Parabrahman. The term Brahman in neuter stands for the Absolute Reality. Here the word Purusa and its qualifications also are unusually given in the neuter form. This fact stresses the identity of the personal and impersonal, conditioned and unconditioned, aspects of the Divine Reality. Bhattabhāskara interprets this verse in a slightly different light. It is employed for japa, meditation and repetition when homa is performed by those who seek welfare in this world or desire the bliss of Release]
Further, it describes the Divine Person who is the goal of the religious quest. The term *Bhrm* is analysed also as —

**चूत्तिण्ये विभव अनुप्रस्थाति दति भुतम्**—the Compassionate form of the Divine Person who is also *Satyan* because He is conducive to the highest good—*सति सताच*, नति भ्रम* The Param Brahma is *Puruṣa* because He fills and protects all. When He takes a body, that body is produced and developed by the paternal and maternal seed represented as *Krṣṇa* and *Prāgala* which combination implies also *Paraśiva* and *Para-sakti*. The term *ārdhva-netam* which should be *ārdhvaretasam* in the usual language is interpreted as the transcendent form of the Divine. The word *retas* is taken in the sense of the change and growth which a seed undergoes and therefore it is applied to the evolving universe. *Ārdhvareta* is then the Divine Principle transcending the evolutionary process of creation. Śāyana explains that Śiva being yogīvara holds His *reta* in Brahmārandhra by the power of yoga, and that *ārdhvareta* is therefore an epithet of Śiva.

**चतुर्विशेषप्रुयागः**

**SECTION TWENTY-FOUR**

**saṁvāv bṛhatnato' śravāya nāmō' astu.** puḥpahō vē ṣrā: saṁvāhō nāmō nāmō: vaśvāū nāvāūn viṅgān bāhūhora jānt jāyamānān vē yadv. svāvō ṣrāt nāmō' nāmō' astu.**

**हि एव सर्व सर्ववारोत्तमामिति, तस्मात् सर्वात्माकाय श्रवाय प्रभृतिमां** कुमि. **विद्यामकः य पुराण प्रतिप्रदीर्घिन्यमां, स एव इत्यमिति सच्चव्य-चाच्चि महोऽ, तस्मात् महोऽ तेजसे पुरा पुनं नामस्कारः अस्तु।**

**विद्यामिति**
 SECTION TWENTY-FOUR

भूतक्षणं अशात्तु । जीवक्षणं च वहुः स जातं जायमानं च यतं चित्तं भूतं अन्ति
तत् एतत् सवं एवं श्रे. एवं, तस्मै सत्यं नम अस्तु ॥

श्रे. Rudra वें verily सवें all तस्मै to him श्रावं to Rudra नम
salutation अस्तु be शुद्ध the Soul वें verily श्रे. Rudra सत्
being महं light (तस्मै to him) नम नम again and again
salutation विश्वम् material universe पूर्वत् created beings बहुः
variously जातम् produced जायमानम् is being produced च and
वन्दे whatever चिह्नस्य manifold भूतस्य world सवं all एव this श्रे.
Rudra हि indeed तस्मै to Him श्रावं to Rudra नम salutation
अस्तु be

1. All this verily is Rudra To Rudra who is
such we offer our salutation We salute again and
again that Being, Rudra, who alone is the light
and the Soul of creatures The material universe,
the created beings and whatever there is manifoldly
and profusely created in the past and in the
present in the form of the world, all that is indeed
this Rudra Salutations be to Rudra who is such.

[Rudra is described as Astamūrti pervading the whole
universe in the later scriptures This is a mantra saluting Him
in this universal aspect The purpose for which this mantra
is employed is the same as that of the immediately preceding
ones ]
1. We sing a hymn that confers on us happiness in the highest degree to Rudra who is worthy of praise, who is endowed with the highest knowledge, who rains objects to the worshippers most excellently, who is more powerful and who is dwelling in the heart. Indeed all this is Rudra. Salutations be to Rudra who is such
[The term kadhula is taken to be an adjectival compound, kadh being derived from the root kath denoting praise. This Mantra is found also at Rgveda I 43 1 where Sayana takes 'kadh' as an adverb meaning when (kada). The translation accordingly will be When will I recite this hymn to Rudra who is supremely bliss-conferring, who is most wise, who is supremely great, who is the giver of all desires and who is dwelling in our heart? Mridhustama is the superlative form of mridhas, traced to the root Mih to rain. Sayana takes tavyas as a disguise of the word stavya while Bhatabhaskara equates it with tavyas the comparative form of tavyas strength or power. This mantra serves the same purpose as the previous one.]

प्रहिंशोनुवाक

SECTION TWENTY-SIX

यस्य वैकंकुक्तिविरधिहत्रहवनी मबवति [प्रतिनिधित्वा:] प्रत्येकः-
वास्यंहस्यस्तिपट्टयो व्रतिविधिये ॥११॥

यस्य अविनिमित्तिजं विकंकुक्तिविकुण्डिन्यया अत्तिहक्तव्रहवनाय द्विभवति
अस्य अहुंतय [प्रतिनिधित्वा प्रतिनिधित्वा सवय] प्रतिनिधित्वा एव फलसाधनस्य-
स्वपन्नात् न प्रच्छवन्ते ॥ अथो अथि च अस्य यथास्तस्य प्रतिनिधिये विक्षिप्तं
ढारा तत्वानुप्रतिष्ठायं सपन्ते ॥

यस्य he whose वैकंकुक्ती of Vikankata (Flacourtia Spida) tree अनिहोन्नायणी sacrificial ladle used in the rite known as Agnihotra मबवति is, अस्य his अहुंतय oblations [प्रतिनिधित्वा having been offered] प्रतिनिधित्वा become effective एव स्वपन्नात् ॥ अथो अथि च
further प्रतिनिधिये for establishment (प्रवर्तिनि become).
1. He who has the sacrificial ladle made of \textit{Vikankata} (Flacourtia Spida) tree for his Agnihotra rite offers oblations effective in producing the desired fruit. Further, these oblations contribute to establish (his spiritual knowledge through the generation of mental purity).

[This passage lays down the substance of the sacrificial ladle proper for Agnihotra. From some other liturgical part of the Veda this sentence is extracted here to serve as a specimen in order to indicate that the entire range of scripture-ordained duties from Agnihotra to Sattrayāga help a seeker after liberation in bringing about mental purity essential for the attainment of his goal. The longer version presents the text omitting the word enclosed in square brackets.]

\textbf{Saptarishis\textasciitilde}va\textasciitildekā:

\textbf{SECTION TWENTY-SEVEN}

\textbf{कृष्ण्यध पाजः इति पञ्चः ॥१०॥}

[Five mantras commencing with the lemma \textit{krmusva pāja} are only indicated in the texts by reference to index words. They are recited for effecting the destruction of hostile influences. They are from the \textit{Tattvādiyaśamhitā} I 2 14. Originally they are from the \textit{Rgveda} IV 1 5. Vāmdeva is the Rṣi, Agni is the deity and bhurik pankti is the metre of this group. The extract in full reads as follows:]
कृष्णं पात्रः प्रसिद्धि न गृहवी याहि राजेवामां इसेन।
तृष्णीमयु प्रसिद्धि शृणुनासुस्तांसि विध्यं रुक्मसुस्तांच्छेदः।

 progressBar=101 |

 तत्र अमासं आशुषं पात्रं न शुष्यते गृहवी शोभुशेषान।
 तपश्चाने ज्ञमाने पत्ताकानसङ्गविदा वि सृङ्ग विश्वेषुपलकः।
 प्रति स्पष्टे विसृष्ट तृणितयमं भवं पायुः पवित्रिष्ठो अस्या अद्वर्ध।
 यो नोऽद्वरे अवधंस सृङ्को यो अत्यतरे मार्किष्टे व्यवहरारः
 ध्व्याचं।
 उदाने लिङ्गतः प्रत्या तंतुष्क्ष्ण्म न्यायविधृं अवताषितमहेते।
 यो नो अत्यति सत्यज्ञान चुजे नीताय ध्व्ययुक्तं न शुष्कम्।
 उद्धवो भवं प्रति विवा ध्व्यासुस्तासु परिवर्त्या देवायण्याने।
 अर्जितयुः तंतुष्क्ष्णिः यात्रूिना ज्ञातिपर्यं वसंवीीति
 शर्यन्।

 अर्जितयुः तंतुष्क्ष्णिः

 SECTION TWENTY-EIGHT

 अर्जितयुः तंतुष्क्ष्णिः: पितरसुस्तासुवानं सर्वं
 मुनारां सुता मैदिनी महती महती सा सतीग्री गायेति
 जनसुस्ताः पात्री ब्रह्मा ब्रह्मे मुदा कंठसा काया सा
 तुष्येतुमुः देविमाति वासिष्ठः। श्रातः।
अदिति अस्त्रवणीया पृथीभी। देवा गन्धवा मन्तुष्या पितर अस्तु 
हत्येव वम्ब जातिविशेषा अन्याशामयिप पृथीभीस्मृताना उपववम् मूरता अदिति
रूपा एव। तेषां सर्वभूतानां इय पृथीभी मातुष्यसाधारं परमप्या अ 
पोपुपिन्या। एव भूता अदिति मेंदिनी मेंसिनी कठिना अथवा स्नेही 
वती, महोत्सुकः, सही दृष्टि, वासिनी सक्ति, अन्यायार्थमण सविन्यी, गायकी 
गायका अवभा उपसकाना रसिनी, अपली अविलोकन गच्छनी अवाद्य- 
भूता, उर्ध्व अवनेरस्त्वाद्य, पृथी दिस्ती, बहुरा बहुरुप, रोम्बा 
सप्तारिणी, भूता महाभूतारिणी, क्षत्रियां अनिहित कुलकान काया 
प्राणिदेव- 
रूपेण परिभक्ता, सा प्रिक्रिया, सत्या अविन्यस्तस्तথाबाबा ब्यावहारावाया 
बाधारही तित्र हेतृ अमृता आपेशिकिनिव तित्र परिवर्तन मन्त्रादश 
आह॥

अदिति Aditi देवा gods गन्धवा celestial minstrels मन्तुष्या 
मेन पितर departed ancestors अस्तु देवा demons तेषां अव 
स्मृतानाम् of all the creatures माता mother, protector मेंदिनी 
possessed of hardness, cohesive महोत्सुकः excellent महोत्सुकः 
belonging to the indwelling Divine Spirit गायकी fit to be 
praised ज्ञाति support of all, contingent ज्ञातिणि रich in crops 
पृथी broad बहुरा possessing a wealth of objects वस्त्रा universal 
मूर्ति comprising of the primary element क्षत्रियां exceedingly 
blissful काया transformed into the bodies of creatures 
सा उल्लुभिया सत्या enduring हितिः hence अमृता (relatively) 
endless हितिः thus बस्त्रा the sage Vasistha (declared)

1. The sage Vasistha declared that Aditi is 
the Mother and protector of gods, of celestial 
minstrels, of men, of departed ancestors, of 
demons and others; that she is possessed of 
hardness or cohesiveness, that she is excellent and
honoured, that she belongs to the Divine Spirit, that she is fit to be praised, contingent and supporting all, that she is rich in crops, broad and possessing a wealth of objects, that she is universal and comprising of the primary element, that she is exceedingly blissful, transformed into the bodies of creatures, illustrious, enduring and hence immortal.

[While the word Bhūmi denotes the earth, here the term Aditi refers to the deity embodied by it. This passage is a praise of the Supreme as the Deity of the Earth. The word Aditi is derived from the root वि meaning to divide and generally it is applied to the Deity of the heavens comprising of unlimited space. Here it is taken to denote the Earth. The reading mahātā in the place of mahātī is not admitted by Bhattachārjya and Sayana. For a similar eulogy of Aditi see Rgveda I 89 10]
1. Verily all this is water. All the created beings are water. The vital breaths in the body are water. Quadrupeds are water. Edible crops are water. Ambrosia is water. Samrāt is water. Virāt is water. Svarāt is water. The metres are water. The luminaries are water. Vedic formulas are water. Truth is water. All deities are water. The three worlds denoted by Bhūh, Bhuvah and Suvaḥ are water. The source of all these is the Supreme, denoted by the syllable ‘Om’.

[This mantra refers to water as a Deity. The Supreme Being is here eulogised as water. The Deity of water is supplicated to avert dryness and to cause rain. Bhattachārjikā transposes annam, and amṛtam and omits yajāṃsi. He interprets Samrāt as perpetually shining, Virāt as manifoldly shining and Svarāt as self-luminous]
SECTION THIRTY

अपि: पुनः पूजिती पृथ्वी पूजिता पुनः माम्।
पुनः ब्रह्माण्डपतिः पूजिता पुनः माम्।
यद्युचित्तमेवेव्य यदा कृपणिः समं।
सब्य पुनः मामायोऽस्वेतत स्थितम्। स्वाहाः।

आप पृथ्वीवश्च शून्यज्ञानी शोभण्ड। सा च पृथ्वी भुज्यं पूज्यं
सती मा हिमवतीयोतवचित्तक जीव भवंतामहेलिभिनिरस्तने पुनः।
ब्रह्माण्डपति चतुर्मुखवर्ष वेदाय वा पतिः पर्यायम् मा पुनः।
अथवा अर्थव आप वेदाय प्रतिपादक आचार्य वर्षम्।
ब्रह्माण्डपति पर्यायमन्तो लोकात्मा आप मा पुनः।
अथवा आप पर्यायमवर्ष स्वरूपम् सत संव के वेद मा पुनः।
यत् मम सब्य सवर्णो अप्रयास्यं करणं अवधर्मस्तविश्वास्यकरार्थि उचित्तम् अभावय वेदा
कीटाकाव्यपुराणोऽभिः अवधिः शास्त्रविशिष्टपापसमुपस्तेऽतस्मवं
अतस्ता चतुरहितान् प्रतिप्रहृ भव मा च आप पुनः।
तत्त्वं इदसःक सन्निपि सुहुलम्यसः।

आप water पृथ्वीम् धृतारङ्गेऽन्तः पृथ्वी पूजिता पुनः माम्।
पुनः सती मा हिमवतीयोतवचित्तक जीव भवंतामहेलिभिनि
रस्तने पुनः।
ब्रह्माण्डपति सुखेस्च ब्रह्माण्डपति
Supreme Reality पुनः (पुनः) माम्।
पुनः (पुनः) purified ब्रह्माण्डपति
Veda सत सत संव के वेद मा पुनः।
which मम
my उचित्तम् अभावय वेदा
prohibited eating यहः इदसःक सन्निपि
misconduct सवर्णो अवधिः
all अवधिः सवर्णो अप्रयास्यं
dis-approved people प्रतिप्रहृ
acceptance of gift माम्।
and water पुनः माम्।

Hail
1-2. May this water cleanse my physical body that is made of earthy substances. Thus purified, may the earthy body purify me, the Soul within. May this water purify the guardian of the Vedas, my preceptor. May the purified Vedas taught by the purified teacher purify me. (Or may the Supreme purify me. May the water purified by the Supreme purify me.) My defilement, repast on prohibited food and misconduct if any, and the sin accruing from the acceptance of gifts from persons disapproved by the scripture—from all these may I be absolved. May the waters purify me. Hail!

[This Section consisting of two stanzas supplies the formulas employed for purifying ceremoniously a quantity of water taken through the mouth as a part of the midday devotion and also for ācamana during bath. Here again the water stands for both, the element and the Deity. Intoning this mantra the twice-born drinks little water in the prescribed form with the following ideas in mind. May I become fit to enjoy the bliss of liberation here in this life through the realisation of the Supreme. For that may I receive instruction, and practise reflection and contemplation upon the final teachings of the Vedas with my mind and body cleansed of all impurities and sins. The prayer in the text is built up by a number of clauses. The importance of physical purity comes first. Water purifies the human body which is perpetually rendered unclean by exudations. A clean body is an aid for a pure mind. The second line offers a problem of grammatical concord which is somehow overcome by taking]
arbitrarily the plural verb to be singular in sense or by taking
the nominative to be accusative i.e., ब्राह्मण पति या पुत्रादि
or आप ब्राह्मण पति पुत्रादि. In the first case Brahmanah
pathḥ is the Lord who is the four-faced Brahmā, here the
Supreme, who is entreated to purify the performer. In the
second case, as Siyana points out, Brahmanaspatti is the
preceptor who is purified by the water and so he purifies the
pupil. The second stanza is both a prayer and an expiation
for transgressions of the individual and collectivity. Scrupu-
lous avoidance of offences against the accepted code
of religious conduct is possible only for the thought-
ful and the painstaking aspirants. Consciousness of the
intrusion of sin necessitates such a penitent prayer as this
Food defiled by others by intention or by contact is unfit
for sacramental worship. In peril one may be compelled to
take unclean food. The man behind the gift exerts an in-
fluence over the enjoyer of it often in an invisible manner.
Hence religious people who insist in right living do not wel-
come gifts from disapproved people. Life is beset with these
and many other offences against holy regulations and so daily
expiations and resolutions are provided in the routine of
devotion.

एकाशीशोऽनुवाकः
SECTION THIRTY-ONE

अग्रिश्रम या मन्युष्म मन्युष्मास्म मन्युष्मह्येत्त्वं । पार्षद्योऽर
रक्षताम । यद्धय पार्षद्यार्यं । मन्या वार्षा हर्षस्माय
स्याम । पुजुयामुदरेण दिश्या । अहृतिवदलुप्तु ।
May Fire, Anger and Guardians of anger guard me from the sins resulting from anger. May the Day efface completely whatever sin I have committed on this day by thought, word, hands, feet, stomach and the procreative organ. Further,
whatever sinful deed has been committed by me, all that and myself I offer as an oblation into the Self-luminous Truth, the source of Immortality. Hail!

[Similar to the previous Section this one also is employed for praying over the purificatory water that is taken in as part of daily evening devotion, which serves for expiation of sins. Traditionally Agni and Ahas, Fire and Day, are here taken to stand for the Divine. What is literally denoted by these two words cannot remove one’s sins. Śatya therefore takes Fire and Day to mean the regent Deities. *Manyu* is a Deity found mentioned in the Vedas. The meaning given is ‘longing fervour’—मन्यन्तीति अति कर्म संवेग्जितं सञ्चितं हृदयः—as Bhaṭṭabhāskara puts it. From this meaning, by restriction, we get the sense of anger towards one’s enemies—including internal foes like craving, rage, covetousness and passion. The guardians of *manyu* are the senses and energies of man. Man’s passions are his misfortunes. Just as the home is protected from thieves and burglars by placing proper guard so a man has to protect himself from sinful acts perpetrated through his enslavement to the passions and pleasures of the senses. Every act of devotion is an act of weeding and sowing. The mind has to be cleansed of possible sins and planted with thoughts of purity and holy resolutions. During the evening twilight-devotion offences of the day are burnt in the fire of divine contemplation. The list of sins given here, though fairly comprehensive, may be considered only as illustrative. A pure mind is at the root of all spiritual progress. Wrong and sinful emotions and feelings stain the mind. Control of mind implies controlling and directing of one’s acts in proper and approved way. All day-dreamings
based on personal hurts and satisfaction are therefore to be shunned as sin and repented for. Sins are committed by words in the shape of lying, swearing, tattling, disparaging and bantering. Amless and hurtful activities are consciously or unconsciously performed by the hand. The feet are responsible for gadding about and walking over places where one ought not to go. The belly offends by taking in wrong food. Unchastity is a sin for which the procreative organ is held responsible. All the senses are to be carefully guarded. Without fear of sin no man can tread the right path and human nature is prone to all these weaknesses. As a preventive and cure for these foibles the aspirant during his evening devotions contemplates daily upon the Supreme Truth—The Shining Reality within himself. He forgets at least for the time being his lower human nature as it were. Daily repetition of this process finally burns away all the dross in him and makes him pure and divine. That is the purpose of this and similar other mantras recited in this context.

ह्वात्रिभोषनृवाकः

SECTION THIRTY-TWO

सूर्य्याग्नि मा मन्यथा मन्युप्तथाथ मन्युप्तेन्यः। पापेन्यों
रक्षणताम्। यद्रात्रवा पापमकर्ष्यं । मनसा वाचा हस्ता-
स्याम्। प्रत्याचासुन्दरेण शिखना । राजनिष्ठविलम्यतु । यत्कथं
दुरितं मयं । इवमहं माममुन्ययोनी । सुभे ज्योतिषय
ज्ञेयोमि स्वाहा ॥ ११॥
SECTION THIRTY-TWO

उपक्रमित्वं अतुलं अन्तिमति सूर्यश्रं मन्युछ समयवसं देशा मा मन्युछस्मध्यां पापस्म रक्षामाः। राज्यं यदू पाप मनसा प्रतिपरिवर्तनार्द्धविश्वेषेन वाचका प्रतिपरिवर्तनार्द्धविश्वेषेन प्रमोक्तत्वं अन्तिमतित्वक्तमार्द्धविश्वेषेन उदयं अभोज्योक्तमार्द्धविश्वेषेन विशेषेन अभोज्योक्तमार्द्धविश्वेषेन व इत्यत्तवतमसम तत् स्वेष राज्यं राज्यविशेषेन देय अवदेशोस्म नाशयत।

प्रागा देयमनं संचितं अन्ति योजनेन इत्य सङ्कायणं च अवदेशं यदू कहितु दुरित अध्ये दशरप दशरप देशा मा तम्भ दस्तानं च लिङ्गावेदी अन्ति दाराद्वारं अथस्तितित्वं अभोज्योक्तमार्द्धविश्वेषेन जगतारं स्वयं प्रकारं सूर्यवाचकं क्षणवितिपं ज्योतिः अप्नं होभेन पापमान भर्मीकरोभिः॥

1 May the Sun, Anger and the Guardians of anger guard me from the sins resulting from anger. May the Night efface completely whatever sin I have committed during the last night by thought, word, hands, feet, stomach and the procreative organ. Further, whatever sinful deed has been committed by me all that and myself I offer as an oblation into the Supreme Light represented by the sun, the source of Immortality. Hail!

[This mantra serves the same purpose as the one described in the previous two mantras. The only difference is that this is employed during the performance of the morning twilight devotion of the twice-born. Traditionally सूर्य is here interpreted as the Supreme represented by the sun. Even the word वैद्य is interpreted to denote the Supreme Being—राम means to give and वैद्य means to protect, that is to say, the protector of the universe who confers the Puru-]
Mahānārāyanopanisad

sārthas to the devotees. This section varies from the previous one only by the substitution of two words—śūrya and rātri.

तयत्संसरः
SECTION THIRTY-THREE

ओष्ठियेकालकर्त्रं ब्रह्म। अष्टशर्ता ब्रह्म हृतार्थम्।
गायत्रं छन्दं परमात्मनः सहुपम्। साधुपयं विनियोगम्।

ॐ the syllable ‘Om’ īt āt thus aksar, single utterance
brahma brahma īt āt thus
rṣi, see, gāyatrī gāyatrī gāyatrī (gāyatrī) metre,
parāmatmā (parāmatma) relating to paramātmā having
the from of the whole universe sādhu sādhu union
vinīyogam use.

1. The one syllable ‘Om’ is Brahma. Agni
is its Deity. Its Rṣi also is Brahma. Its metre is
gāyatrī. Its use is for the union with Paramātmā
who exists as the manifold universe.

[This passage is not noticed by Bhattabhaśkara and
Śāyana and has the appearance of an intrusion. Its gram-
matical deformity is redeemed by supplying the necessary
case ending conjecturally. The purpose of the passage is to
inform us that the very form of the syllable ‘Om’ is Brahman, that what is denoted by it is also Brahman here named as Agni, that its Ṛsi is Brahman, that its metre is gāyatrī, and that its use is to aid an aspirant to realize his union with the Supreme. 

चतुस्त्रिशीयोऽनुवाकः
SECTION THIRTY-FOUR

आयान्तु वर्तवा वेदी अकारं ब्रह्म सत्वम्।
गायत्रीं चन्द्रसं माते वं ब्रह्म ज्ञयस्वं नः। ॥ २१॥

वर्तवसिताना अर्याना दामी गायत्री चन्द्रोभिमानी देवता अकार कितास-रहित समिति बदलत्रा करणेन सम्बूकु निश्चित ब्रह्मात्मक अस्मानू कोषपितु आयान्तु। चन्द्रसं माता गायत्री न अस्मानू इद् ब्रह्मात्मक ज्ञयस्वं उपविजय।

अयोद्या, वर्तवा गायत्रीदेवी आयान्तु। हे देवी, आयान्तु चन्द्रसं उत्तिशारिता माता तय अस्मानू इद् अकारविही ब्रह्मात्मकाच गायत्रीचन्द्रसं ब्रह्मा सेवस्व। ॥

ब्रह्मा boon-confering देवी divine अकारं impenshable समिति determined by Vedānta ब्रह्म ब्रह्म आयान्तु may come. चन्द्रसं of metres माता Mother, source गायत्री gāyatrī न us इद्म this ब्रह्म Supreme ज्ञयस्व (जोपितु) may impart.

1. May the boon-confering divine gāyatrī come to us (in order to instruct us about) the impenshable Brahman who is determined by the Vedānta. May gāyatrī, the mother of metres, favour us with the Supreme just mentioned.
This is the Gāyatrī invocation used in the twilight devotion. The instruction on the Supreme (Brahmopadeśa) is mainly conveyed through pānava and gāyatrī. Here, therefore, a prayer is addressed to Gāyatrī, the Deity denoted by the verse, requesting her to visit the devotee and favour him with the intuition of the Supreme Brahman—the last word of the Vedas and the final purpose of religious righteousness taught in it. We note as part of the Vedic faith inspired by the Kenopanisad that Brahmavidyā is acquired through the grace of the Divine Mother, there named as Umā, and here as Gāyatrī. The longer version has yūrasva me in place of yūrasva naḥ found in the shorter one. The reading in the shorter version appears to be superior in so far as the gāyatrī text itself uses the first person plural as the object. Further, both Bhattachārkā and Śāyana have accepted the plural reading. To meet the trend of advaitic interpretation, Śāyana takes yūrasva in the sense of yosayatu. The alternative interpretation which is given in the Śāṅkara Paraphrase represents Bhattachārkā and in English it would read—May the boon-giving Deity of Gāyatrī come to us. O Devi, mother of metres, deign to accept this prayer of ours in gāyatrī metre which is similar to the imperishable Brahman in greatness.

यद्वांतकुले पापं तद्वांतप्रतिमुच्यते ।
यद्वांतिविज्ञातकुले पापं तत्राविन्द्यातप्रतिमुच्यते । ।
सर्वं श्रेयं महादेविः सुन्याविविषे पुरावंते ।
॥ २११॥

हे सर्वंकर्मं, हे गहार्दिंशे, हे सत्याविविषे, हे सरस्त्वंति, यद्वांतकुले पापं तद्वांतप्रतिमुच्यते ।
यद्वांतिविज्ञातकुले पापं तत्राविन्द्यातप्रतिमुच्यते ।
यद्वांतिविज्ञात ।
यस्या राज्या पापं कुशले तद्वांतिविज्ञात ।
तत्सम्बन्ध राज्यं चुङ्के भूयत। ॥
SECTION THIRTY-FOUR

O thou, who art the source of all letters, O thou great deity, O thou the object of meditation at twilight, O Sarasvatī, may thy devotee be liberated from the sin which he commits during the day by the same day and the sin which he commits during the night by the same night.

[This supplementary prayer found in the longer version is not noticed by Bhāṭabhaṭaśaka and Śāyana. The forms aṁnāt and rātryāt must be restored to the usual grammatical forms aṁna and rātryām.]

पञ्चत्रियोज्याकः

SECTION THIRTY-FIVE

ओजोध्यस होंशिस बलभवसि आजोध्यस देवार्ध धामुना-
मासि विन्धनसि विश्वाय: सर्वंसि सुवंधरिसिन्नर्वो गायत्री-
मावाण्याचिसि सार्वग्रीमावांह्याचिसि सरस्तीमावांह्याचिसि
1. O Gāyatrī, Thou art the essence of strength. Thou art patience, or the subduing power. Thou art physical capacity. Thou art splendour. Thou art the abode of gods and their name. Thou art the insentient universe. Thou art the full span of life or the Lord of all. Thou art every living thing. Thou art the life span of all. Thou art the vanquisher of all that is hostile.
to us. Thou art the Truth denoted by the pranava.
I invoke Gāyatrī, (into my heart). I invoke Sāvitrī I invoke Sarasvatī. I invoke the metres,
the Rsīs (and the gods) I invoke the splendour
(of all the gods). Of Gāyatrī the metre is gāyatrī,
the Rsī is Viśvāmitra and the Deity is Savitṛ.
Fire represents the mouth; the four-faced Brahmā,
the head; Viṣṇu, the heart, Rudra, the crown-
hair, Earth, the source; the in-breath, the out-
breath, the diffused breath, the up-breath and the
middle breath, the breath Gāyatrī is fair in hue
and is of the same family as Paramātman attained
by the Sānkhyas—the illumined sages. The deity
Gāyatrī (explained further as a formula) has
twenty-four syllables, comprised in three feet, six
sheaths or cavities and five heads. It is employed
in Upanayana, or initiation into Vedic student-
ship.

[Along with the previous stanza this section is also
employed for invoking Gāyatrī in the heart of the worshipper.
The Vājasaneyins use this Section for the invocation of
Gāyatrī instead of the verses beginning with Āyūru varadā
devī of the immediately preceding Section. Worship implies
a relation between the worshipper and the object of worship,
and also a felt need and a suitable attitude in the worshipper
which he naturally and genuinely adopts. The apparent
limitations and imperfections, as well as the consciousness of
sin and impurity incidental to his inherited nature as described
in the preceding Sections, engender in the mind of the wor-
shipper the need for invoking the grace of the Supreme in
the shape of Gāyatrī to retrieve his own true divine nature
which had been temporarily eclipsed by the life of the world.
Gravitational flow of water takes place only to a low ground.
Similarly only a person who is humble, penitent and eager
for purity and freedom can receive the divine glory in its
unsullied splendour. Such an aspiring soul looks to the
Divine for all its needs and exclaims: ‘Thou art my strength,
Thou art my power, Thou art my glory, Thou art my all.’
So here Gāyatrī conceived as non-different from Brahman is
eulogised as the various excellences and attributes listed above.
The longer version has an extension of the passage, not
noticed by Bhattachārjya and Sāyana, in sātvam āvāhyāmi
etc used by many worshippers according to their tradition.
The earlier part up to abhibhū om is quoted from Tatttvāya-
brāhmaṇasya 2. 4. 3. 2, where it is given as a eulogy of Gāyatrī.
Sāyana takes āyu in the sāṅgavyu as food in the commentary
on the Tatttvāyabrāhmaṇa passage. It has been already noted
that Gāyatrī is also known as Sāvitrī and Sarasvatī. The
Supreme Being as the indweller and impeller of all Creation
is known as Sāvitrī and hence the passage in praise of Him is
called Sāvitrī. The Vedas are represented as a lake of saras
which gives the waters of life and hence Gāyatrī, as the
essence of the Vedas, is called Sarasvatī. These two terms
magnify Gāyatrī as the object of worship.

Traditionally Gāyatrī is the name given to That Deity in
the forenoon, Sāvitrī in the midday and Sarasvatī in the
evening. Gāyatrī is explained as that which protects the
person who chants it (gāyanīm tvāyaṃ) from the various
sins. The epithet Sāvitrī is given because it represents Sāvitrī,
who illumines the creation; and Sarasvatī because in that
aspect it expresses the world in the shape of speech. These
three are also represented as Brahmā, Rudra and Viṣṇu as well as red, white and black. Whatever may be the details of worship, the Supreme is worshipped through the gāyatrī. To this effect the Smṛti-s cite the following authority:

नपुष्ठा प्रतिपच्छेत गायत्री ब्रह्मणा सह।
सौरसमीत्वपावसीत विविवा शेषेन्निषिद्ध।
गायत्री ब्रह्मस्येवस्यु मूल्यो समुपरिशताम्।
भर्तिरेवतुरिगान्वितं शाली परमा गतिम।

The principal part of this devotion consists in the meditation of Gāyatrī in the orb of the sun visualised in one’s own heart as non-different from Paramātman. The ritualistic details are secondary. The Mahābhārata states that during the Kurukṣetra war, Yudhisṭhira and other leaders did the twilight meditation at the appropriate time without retiring from the battlefield for the performance of detailed rituals. The eulogy of Gāyatrī is further extended by identifying it with other items given below. Being the essence of all mantras, gāyatrī embodies in it mystically all the metres, all the Rāis, all the gods as well as their splendour. So by the invocation of Gāyatrī all these are invoked within oneself. No mantra is fit for employment in religious acts unless the metre, the deity and the seer are also remembered. So gāyatrī, Viśvāmitra and Sāvitr are next mentioned. Then the formula of gāyatrī is personified for meditation—Agni the first of Gods is the mouth, Brahmā the first-born is the head, Viṣṇu is the heart and Rudra is the śikha or flame causing the final dissolution (or what is placed at the top of all). The earth is the Yoni i.e. the source, and the winds, the breath. Fairness in hue is indicative of the highest purity. The knowledge of family is necessary to assess the greatness of an individual
and so it is stated that Gāyatrī is of the same Gotra as Brahma.

The form of Gāyatrī mantra is then described. It has three feet of eight syllables each, six sheaths or auxiliaries to the Vedas which protect the Vedas represented by Gāyatrī like a sheath, five heads consisting of four Vedas and Iṣṭāna and Purāṇa known as the fifth Veda. These details about Gāyatrī are recited before a boy is initiated into studentship and Gāyatrī is instructed.

ॐ सू: । ओ भूः । ओसुः । ओ महः । ओ जन: । ओ तपः । ओ ॐ सुः । ओ तसस्वितुवृंदे । भगवाने देवस्य धीमहि । धियो यो न: प्रजोत्थात् । ओमापो ज्ञोति रसोऽमृते ब्रह्म सुमुखः: सुकरोमः ॥१२॥

भविष्यति अतिप्राणिति भूः । शीतोष्णवृंदे दक्षेयाति अनुभावति भविष्यति इति सुः । सुः सुमुखः सुप्राणिति इति सुः । महः महः । कल्याणे प्रजोत्थाति तत् प्रजोत्थाति इति जनः । सन्तुमाराधि-बोधीविदी तत्साम्यम् तपः सप्तवान् इति तपः । सत्प्रजोत्थाति स्थानवृंदे सत्प्रजोत्थाति सत्प्रजोत्थाति । इत्यादिका सत्ताधिनितिपालिना श्रावणास्विनवेष्ठि सत्ताधिनितिपालिना श्रावणास्विनवेष्ठि सत्ताधिनितिपालिना श्रावणास्विनवेष्ठि सत्ताधिनितिपालिना श्रावणास्विनवेष्ठि. ॥

The end of the Gāyatrī mantra has its own recitation: य य संबिक्ते परमेश्वर असमवेत्यय बुद्धिवृद्धि तत्कथा:।
2. Om Earth Om Sky. Om Heaven Om Middle Region. Om Place of Birth. Om Mansion of the Blessed Om Abode of Truth Om may we meditate on the Adorable Light of that Divine Generator who quickens our understandings. Om He is water, light, flavour, ambrosia and also the three worlds He who is denoted by pranava is all these.

[This passage gives the mantras employed for mental repetition and concentration during the performance of prânâyâma. Four elements namely, pranava, vyâhrti-s, gâyatri and gâyatrîsâras make up the whole unit. According to Manu this composite formula is to be mentally repeated clearly and attentively thrice while the breath is retained within. During the retention of the breath the nostrils are closed with the thumb and the little and the ring fingers. The seven vyâhrtis denote the seven worlds created by Brahmâ by uttering them in the beginning and the first three of them are called Mahâ-vyâhrtis. Pranava is added to each of them to point out that each vyâhrti independently also stands for the Supreme. After the seven vyâhrtis the gâyatrîmantra follows them headed by another pranava, which again implies that the Supreme alone is denoted by the gâyatrîmantra. This is succeeded by gâyatrîsâras bracketed by the pranavas in the beginning and the end. Gâyatri coming in the middle is the fundamental element and the rest are auxiliaries thereof. When a person performs the prânâyâma and concentrates his thought on this mantra, the latent spiritual tendencies in the depth of his being are awakened and he becomes fit for communion with the Supreme Reality and eventually he realises the spiritual goal.
The metrical association with the seven vyāhritis are gāyatrī, uṣnik, anustubh, brhatī, pankti, tristubh, and jagati and their deities are Agni, Vāyu, Sūrya, Brhaspati, Varuna, Indra and Viṣvadevas respectively. Prajāpati is then Rṣī Gāyatrīśiras consisting of sixteen syllables is called so because it forms as if it were the head of the formula. Prajāpati is its Rṣī, anustubh is the metre and Brahmā, Agni and Vāyu are the deities. It has been mentioned on p. 39 that the gāyatrī is employed during the performance of japa, homa and dhyāna. Until one is purified by the practice of prānāyāma he is not ready for japa. Hence the importance of the formula given here for the practice of prānāyāma. The prānāyāma which is performed during the twilight devotions differs from the one advocated by Patañjali for the practice of yoga. In the former the retention period alone is measured by the formula given here. In the latter case breathing in, holding the breath within and breathing out are appropriately measured. There is a considerable literature explaining the meaning of gāyatrī towards which all the great ācāryas have made their contribution. The word tat qualifying savitr makes it clear that the visible prime luminary of the heavens is only a representation of the Godhead who is referred to here as immanent in all creatures and also transcendent. He is savitr because He is the cause of the universe and He animates and impels all that exists. He is deva because He is self-luminous, and all other light, whether intellectual or physical, is a loan from Him. The devotee meditates upon His bharga, light, for the attainment of all the fourfold values of life. The term bharga is derived from the root bhṛṣṇ meaning to roast or to burn. It, therefore, implies not only the radiant light but also the heat which destroys the root of ignorance and misery which bars one from the attainment of the Supreme. Hence this
Divine Light is eagerly sought after by all who seek release from the round of birth and death. The significance of the third line of the gāyatrī is this: According to the Vedas, thought and activity make up human destiny. A man’s mental activities elevate him if and when they are under the influence of divine operation. Hence in this line the devotee’s longing is expressed that the Supreme should guide his mind towards the performance of religious duty, selfless devotion to God and the highest illumination. Two ancient authorities have paraphrased the ideas contained in the gāyatrī by the following verses:

 сохранива стадо молча, полну в багряных тоги.

такой взгляд, каким смотрит воскресение, не принесет, не принесет.

Глас молитвы, который звучит в чистоте, но не в недрах.

для объяснения гāyatrīsiras see note on Section XV, stanza 2. The shorter version gives two alternative formulas for prāṇāyāma (1) ओ भूमिक सुवर्मजीवस्तंप सय तदब्रह्म तदाव आयो ज्वतीभर्म रहस्यमूत्त्र ब्रह्म भूमिक सुवर्माम || (2) ओ भूमिक || ओ क्षितपण || ओ तदाव || ओ तस्माद || ओ तत्स्माद || ओ तस्मादमां || ओ तस्मादमां The first one differs from the gāyatrīsiras only by the prefixing of pranava and vyāhṛtis and by substituting Śāvitrī for tat biahma. The second one will be explained later in the longer version.)
पर्वतियोज्नावाक:
SECTION THIRTY-SIX

उत्तमेऽ शिखरे देवि [जाते] सूम्यां पर्वतमूर्धिनि ।
ब्राह्मणेऽयोद्यं नवं गच्छ देवि यथासुङ्ख्यम् ।।

हे देवि गातिन, लघुनासरसेभ्य ब्राह्मणेऽयो अनुज्ञान अभिव्यक्त्य अवश्यक नै अनुज्ञाता सती पुरुषस्य लेखा स्मरित्वापूर्वम् प्रतीश्चायणा यथासुङ्ख्य यज्ञ गतया नवं तथा सूक्ष्म भविष्यति हे देवि, तत्र उत्तमेऽ पुष्पयुक्तम् शिखरे महामेमि भूमौ अन्यत्र पर्वतमूर्धिनि उज्ज्वल्याय व गच्छ, गाता तत्र तिष्ठ ॥

हे देवि O Goddess ब्राह्मणेऽयो for the sake of brāhmaṇas अनुज्ञाता until they remember उत्तमेऽ in the highest, holiest शिखरे on the peak सूम्याम् on the earth पर्वतमूर्धिनि on the mountain हे देवि O shining One यथासुङ्ख्यम् at pleasure गच्छ go, remain

1. O Goddess, Thou mayest go and remain at Thy pleasure on the highest and holiest peak on the earth, or in any high place until the brāhmaṇas remember Thee again.

[This stanza and the succeeding one are repeated at the close of twilight devotions for the dismissal of Gāyatrī The longer version reads gāte in the place of devi According to Śāyana the abode of Gāyatrī from where she is summoned is on the highest peak of the mountain called Meru on the earth Whereas Bhattabhāskara appears to understand the various epithets in the first line as places where Gāyatrī is at liberty to be until She is summoned further]
SECTION THIRTY-SIX

स्तुति मया वरदा बैद्माता प्रचोदयति पवनं द्विजाता ।
आयु: पृथिव्यं द्रव्यं श्रीहर्वर्धं महं दत्ता प्रजातुः ।
श्रीलोकः ॥

मया स्तुति वरदा ब्रह्मचर्यायामि पवनं शरदात् महं द्रव्यं
अनुवर्तीयविशेषः प्राणिना प्ररंगिनिनी द्विजाता सूर्यं भएि
ब्रह्मचर्यायामि वेदान्तं वेदान्तं सत्यम पृथिव्या विद्वानायामि आयुः
दीर्घजीवनं द्रव्यं श्रीहर्वर्धं न दत्ता प्रजातुः अयतादुपवत्तयो
ग्रामवस्तं ॥

मया by me स्तुति magnified वरदा boon-conferring पवनं
(स्वयं हृदं) like the wind प्रचोदयती impelling द्विजाता born from
two sources बैद्माता Mother of the Vedas महाम् to me पृथिव्याम्
on the earth आयुः long life द्रव्यं विद्वान् wealth श्रीहर्वर्धं
power of Vedic learning दत्ता having given प्रजातुः (प्रजातम्) excellently
produced श्रीलोकः world of ब्रह्माण (श्रीलोकः may depart).

2. May the boon-conferring Mother of the Vedas, who has been
magnified by me, who impells the created beings like wind and who has
two places of birth, depart to the excellently
produced world of Brahma having conferred on
me, here on the earth, long life, wealth and power
of Vedic learning.

[Sāyana and Bhattabhāskara have not noticed this verse
here. It is believed that the residence of Gāyatrī is both
Brahmaloka and the orb of the sun as suggested by the word
dvajätā. The passage, however, directly indicates Brahma-loka
as the place to which Gāyatrīdevī returns. The words pavane
and prapītum appear to be solecistic and offer difficulty of
construction which is overcome by substituting a suitable
sense under the sanction of Vedic license. The *Atharvaveda* XIX 71 1 gives the incorrupt form of the mantra as follows.

स्तुता मया वर्दा वेदमाता
प्रचोदयात्मां पावमाती विद्वानांस्मि।
आयुः प्राण प्रजाय पृथ्वी कृति व्रतिः
ब्रह्मचर्यं महां दत्तव्रतं वृजय व्रह्मोक्षम्।

This is blemishless. *Pāvamāna* is the Indwelling Divine Spirit. Gāyatrī extols His glory, further Gāyatrī is the Mother of the Vedas or the Vedas are represented by Her. The seer here prays for the fruits of the devotion properly performed for everyone including himself: "May Gāyatrī, the Vedamātā, who glorifies the Supreme Reality, having been invoked by me during the worship grant me and all the twice-born, longevity, life, progeny, cattle, renown, wealth and splendour of spirituality. After giving these, may Gāyatrī go back to the Supreme Brahman from whom She arose."

सप्तत्रिशज्ञावाक.
SECTION THIRTY-SEVEN

घृणः सूर्यं आदित्यो न प्रसं वात्यक्षरस। मधुं शरस्ति
तद्रस्तम्। सुयं वे तद्रस्तमयो ज्योतिः रसोमुखं ब्रह्म भूर्षवः
सुवर्षोम्।

1111.
1. The imperishable Āditya who is the giver of lustre and the creator of the universe moves in the sky like his own rays. The essence of him in the form of sweet water flows in the shape of rivers. He is the Truth. (Rest as XV. 2)

[The present Section gives this mantra as a substitute for the upāsana mentioned on pages 207 to 218. One may perform japa of it if he is incapable of performing the worship which has been described. The same formula appears in the shorter version, and it has been fully dealt with at Section XV, passage 2, to which place it naturally belongs. So here it is not discussed at length.]

अष्टदङ्गी-वाक.

SECTION THIRTY-EIGHT

प्रभृत्मेतु माम्। समुपेतु माम्। प्रभृतेव मधुमेतु माम्।
यास्ते सोम प्रजा वत्सोजनिः सो भ्रूहस्। तुःवच्छतहु तुःवच्छह।
यास्ते सोम प्रजाः स्ताःजुवहोसि।

पर प्रभृत्व भा एतु। परसमुपदेवतवंतयं परभासक्रयं मथ्यं मा
प्राणोद्ध मथ्यं अर्थते अवश्यिकरस्त आनादेहं सदृ भा प्राणोद्ध मथ्यमानवासात्त्विकरस्त। हे सोम उमया प्रभृतिभवया सत्य कर्त्तव्यों परभासक्रयं।
May the Supreme reach me. May the Supreme alone that is blissful reach me, O Lord, being one among Thy creatures I am Thy child. Suppress the dreary dream of the empirical existence that I experience. For that I offer myself as an oblation into Thee, O Lord, and the vital and mental powers, Thou hast kept in me.

[This is the first of the notable group of mantras called Trisuparna. From the free rendering given above it is evident that the kernal of it is a prayer on the part of the spiritual aspirant to Paramātman for enlightenment and release from the round of birth and death, for the effecting of which he makes an oblation of his senses and energies—hitherto engrossed in worldly pursuits—into the Supreme to whom they
really belong. The Trisuparna is prescribed for japa to be undertaken by the seekers of the divine knowledge and who wish to expiate all known and unknown sins that stand in their way to illumination. In the Vedic literature the term suparna stands for the Sun, Fire, Prajāpati and other gods and in the Purānas the bird Garuda is called Suparna. Garuda is the King among birds and protector of amrita. These mantras guard the highest good of the Soul. So they are called Suparna. Pranava is also called Suparna, for it takes the upāsaka to his divine goal. Since these passages help one to reach that goal they are here called Suparna. Bhattachārjānāya understands the text slightly differently. He splits Brahmanetra into Brahma and metu avoiding the awkward form Brahman and explains metu as imperative third person singular of the root mē of the tenth conjugation. He gives a ruling that without justification in sense the addition of any element to a Vedic word is unacceptable, and so to consider Brahma as the actual form and not Brahna is not legitimate according to him. Again abhi and so taken as two words above is considered as one word by him and therefore abhiso means—Somana ārādhayitā—one who worships with Soma. The word abhiso also implies abhitak sarvataḥ sotā īśitā—one who rules all around, the Lord. This implies that through the grace of the Lord the worshipper has achieved his union with the Supreme. Bhattachārjānāya reads dussvapnahan durussahā (samjātah), and explains the second word as an adjective meaning one who is not capable of being overpowered (because of divine knowledge). The word Soma is explained by him as Īśvara, the Lord, who impels the universe and explains the word Umā in it as Paraśakti denoted by pranava in part reversed—mā u}
त्रिसुर्पण्यमवाचित ब्राह्मणायं ददात् । ब्रह्मह्यां वा एते श्रन्ति । ये ब्राह्मणाः सिस्तुर्पण्यम पदाति । ते सोमं प्राप्तुर्वति । आ सुहिष्ठात् पद्मिनि युनाचि । ओम् ॥

त्रिसुर्पण्यमद्विगहयतं विद्वान् ब्राह्मणायं ददात् । उपस्थिता्म ये ब्राह्मण विद्वानं सिस्तुर्पण्यम पदाति एते ब्रह्मह्यां श्रन्ति वै विद्वानाः स्वयं ।

ते निष्पादते । गन्त सोमयायनेन पर देव वा श्रन्ति । ते सहस्त्रह्यायं ब्राह्मणाः पद्मिनी सुधार्यात् तथ श्रन्ति पद्माकुर्वति । श्रन्ति पद्माकुर्वति 

ब्रह्मह्यां त्रिसुर्पण्यम् अवाचितस्य अनुसरिते श्रन्ति

b) त्रिसुर्पण्यम् the Trisuparnya अवाचितस्य unsolicited ब्राह्मणाय to a brāhmaṇa वाचि should be imparted से those ब्राह्मणā ब्राह्मणास्वरूपम् the Trisuparna पदाति repeat एले these ब्राह्मह्यांम् brāhmānucide श्रन्ति destory वै indeed ते they सोमम् (the result of) Soma sacrifice प्राप्तुर्वति attain आशुह्यात् उपो one thousand पद्मिनी the row युनाचि । ओम् Om.

2 One may impart Trisuparna to a brāhmaṇa unsolicited. Those brāhmaṇas who recite Trisuparna indeed destroy even the sin of brāhmānucide. They attain to the fruit of the performance of Soma sacrifice They purify all those who sit in a row of a thousand (while at dinner) and attain union with praṇava i.e. the Deity of this mantra.

[This passage glorifies the Trisuparna mantra in eulogistic language. Like the word asputarṣi each unit of the Trisuparna is also called by the same name. Knowledge is imparted to a disciple generally on request. But this mantra may be
given to any brāhmaṇa whom one encounters without his asking for it. Even such grave sins like Brahmāhātya are expiated by its repetition and it will confer the fruit of the Somayāga. It is a custom in India to feed non-possessing brāhmaṇas who minister to the religious needs of the community and also the hungry and the destitute according to one’s capacity on special occasions with a view to obtain religious merit. The scriptures which encourage this practice lay down also that the brāhmaṇas entertained must be sinless and learned. Even if a single person who practises the japa of Trisuparna happens to be present on the holy occasion of religious feeding, it is said here, that the host or atithipati is exculpated from the sin of feeding the wrong persons. The purpose of this eulogy here is to draw attention to the greatness of Trisuparna which calls away man from the path of worldliness to that of divinity. The pranava ending the section points out to the fact that it is also indicative of the greatness of that syllable. Bhattachārya explains it by saying that the person mentioned here attains union with Brahman denoted by pranava, while Sayana states that pranava here implies that the deity of Trisuparna is the Paramātman denoted by pranava.

एकोनचत्वारिशोभनुविक।

SECTION THIRTY-NINE

ब्रह्म मेच्चयां। मधु मेच्चयां। ब्रह्माह्मेव मधु मेच्चयां ॥१॥
उद्यानं देव सवित प्रजावत्तावी सोमान्गम।
परां हुः वस्त्रियं सुव ॥२॥
विभानिन देव सज्जसूत्दिरितानि परामुखः । 
प्रसूति तत्सुम 
आपात ॥

मधुवातां हृताये मधुक्षरन्ति सियंवचः । मात्शोग्नः.
सृष्टोमयिः ॥

मधु नक्षित्तुत्तरस्य मधुसुपापारिवर्ण रजः । मधुदौरस्तु नः 
पिता ॥

मधुमालो वनस्पतियंषुस्मान । अस्तु सूर्यः । मात्शीमिरोऽऽ 
सवलः नः ॥

पुराणस्क अवकारणः ब्रह्म प्रकारतात्रेण ब्रह्मनेव मधु च भेयम् 
गुणविविद्यमानस्य कारणशक्तिराप्ये भावे वा । तां धृत्य । 
वद्धतः 

हे सर्वेऽण्वमातिर्देव अधर्मशास्त्रिनि अस्मात् विनिलिना
प्रष्टक्तु विप्रस्तिविपाद्वत्र विज्ञापते सोभग आचार्यकृष्टि सोभाय अथवा
सुप्राकृति साबी अनुभावार्थिनि प्रेयत्र । हूनार्तिक दुर्गमतिसमुद्र वृद्धिविभाजस
परामुख निराकुरु नागे ॥ ॥

हे सर्वेऽण्वे, वानप्रिश्वरवर्णमाति विनिलिना
हृतानि सबाणिनि प्राप्यां भारीमुख निराकुरु । यथा भाव अवस्थाविविकरीत्
भावादिकहृत्वर्तत भावकृतानांनमित तत् प्रेय भाव उपासनाय भावुक
साधक्यं प्रसङ्गं ॥ । ॥

हृताये भूत प्रेय इत्यदृश्यते भाव यायाम् मधु मुख यथः भविष्यति
तथा वायु । 

विश्वाम नथ मधु आरोग्यकृमुद्वक भर्तित समादयनम् ।
आयोग्य भिन अस्मात् भाव्यम विश्वाम वथ्यम वनमात् 
सततु ॥ ॥

विश्वामि साधनसंपन्न 

हृतामात्रकृत वृद्धिमये च मधु कारानुकृत मुख अस्तु । 

प्राप्तिवर्ग रजः भावमृत्तु 

हृतानि ईश्वरिः भिन आर्य विश्वामित्वादिकृत्कृत्यविद्वा 

मधु अस्तु ॥ ॥

वनस्पतिकारणे तथ अस्मात् भविः मधुमान् 

गृह्यमर्यादिकरित 

हृतामात्रे च भूत 

प्राच्ये, भिन गृह्यसात्ताप्रकाराद्वारे मधुमान् 

हृतानि भूत 

गृह्ये न अस्मात् 

भविः मधुमात्रेऽऽ 

भविः ॥ ॥

अम्बिसत्ताप्रकाराद्वारे मधुमान् 

हृतामात्रे च भूत 

प्राच्ये, भिन गृह्यसात्ताप्रकाराद्वारे मधुमान् 

हृतामात्रे च भूत 

गृह्ये न अस्मात् 

भविः मधुमात्रेऽऽ 

भविः ॥ ॥
1. The Supreme is attained through the power of intelligence (आपने is attained) the Supreme alone is attained through the power of intelligence (आपने is attained)

2. O creator and impeller God today for us possessing progeny prosperity like a bad dream

3. O creator God all sins turn away. That which is beneficial for me bring from all sides

4. Winds sweet, happy let blow rivers sweetly let flow herbs let be

5. At night and at dawn, during day happiness let be

6. Father, paternal heaven for us sweet let be fruit-bearing tree for us sweetness-bearing let be

That Brahman is attained through the power of intelligence That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence.
2. O God, O Thou creator, vouchsafe to us today the prosperity consisting of progeny. Turn away from us this bad dream (of the world).

3. O God, O Creator, turn away from me all the sins. Bring to me that which is beneficial.

4. To me, who is the devotee of the Supreme Truth let the wind blow sweetly. Let the rivers run sweetly. Let the herbs be to us sweet and beneficial. Let there be sweetness day and night. Let the particles of the earth be sweetness-bearing. Let heaven, our father, be sweet to us.

5. Let the fruit-bearing trees be sweet to us. Let the sun be sweet and beneficial to us. Let the cows be sweetness-bearing to us.

[This hexad gives the second Trisuparna—a prayer for power of intelligence and for the environment conducive to the attainment of supreme knowledge and realisation of the Divine Truth. The stanzas 2 and 3 are found in the Ṛgveda at V 82 4-5 and stanzas 6 to 8 ibid 1. 9 6-8 respectively. They are to be explained here according to the prakārama or context. Hence the meaning given above follows. The term medhā implies power of intelligence in general and particularly the capacity to retain and recall the words and their meaning taught by the preceptor. In the Vedas medhā is considered as a deity and hymns are sung in her praise, of which the passages extracted just below give some good examples. Stanzas 1-2 are from the Vājasaneyīsamhitā (XXXII 14-15) and the next 5 from the Atharvaveda (VI 108 1-5).]
Although the Supreme Truth is described as ineffable and beyond thought and expression, yet the path to Its knowledge lies through the scriptures learned from the preceptor by the power of intelligence. The importance of the scripture and the line of teachers and their disciples who carry forward the torch of knowledge in suitable environments, is therefore, recognised here (pages 224–228) with details as it has been done at Tatātāriyopanisad 1.4. The worshippers pray—Give us many sons and disciples who will propagate this knowledge. Dispel the dream of this illusory world through right knowledge. Suppress sins and encourage virtue. We are seekers of Truth and let Nature be benign to us. Let us be surrounded by sweetness—chiefly
consisting of salubrious wind and water May herbs and cows give us healthful yield in proper time May day and night cause for us only joy and happiness May every particle of the earth and the sky, paternal to all, favour us with suitable conditions of climate and weather May the sun shine favourably over us and the trees give us sustenance through edible fruits —Only in such a happy surrounding proper cultivation of knowledge and realisation of the Truth become effective and fruitful According to Bhattabhāskara: madhu means Self-knowledge and he derives it from mananiya or iasaniya, the word ṛṣṭya means 'to the institutor of the sacrifice' and pārthivam iṣṭaḥ means the earth The MadhUMANtras occur also in the Tattvāvyaśamhita IV 29 There Śāyana interprets them to suit the Sacrificial context ]

य इमं त्रिसुपर्णमयांचित्तं ब्राह्मणाय दधात्। श्रृण्हत्यां वा एते श्रन्ति । ये ब्राह्मणास्त्रिसुपर्ण पठलति । ते सोमं प्राप्तगत्व । आ सुहिितप्रदशी पुरलति । ओम् ॥१७॥

[The declaration of the fruit of Trisuparna given above is a copy of the same given at the close of the previous Section with only the substitution of bhrāṇahatyā in the place of brahmahatyā and the addition of ya nam at the head So the apparatus of interpretation is not repeated here as well as in the coming Section The word bhrāṇahatyā means feticide, or hurting a brāhmaṇa well versed in the Vedas and in their auxiliaries.]
SECTION FORTY

[This is the third Tisuparna made up of three units]

The first unit is a Yajus similar to the one appearing as the first line of Section Thirty-nine, medhavā. The term medhavā is a disguised form of medhavat i.e. possessing or connected with medha or sacrifice. The idea behind the expression is that the Supreme Brahman is attained only by a person in whom the desire for Self-knowledge is generated by the proper performance of prescribed duties and sacrifices. Thus Brahman is connected with medha (sacrifice) in so far as sacrifices and other similar activities help one from a distance for the realisation of Brahman by creating purity of mind and desire for knowledge. It may be noted that the first Tisuparna prescribes a meditation in the shape of offering oneself into the Supreme as a means of attaining Him. The second one stresses the
need of knowledge engendered through intelligence developed by scripture, preceptor, and proper environment, and the third one here emphasises karma or Vedic sacrifice as an aid to the attainment of the Supreme. Since the text is exactly similar to the previous one but for the word mediavā just explained, the apparatus of interpretation is omitted. The second unit is a repetition of Section 12, stanza 4, and the third unit is the repetition of Section 12, stanza 6. For the explanation of these two passages vide passim.

The text in Sanskrit reads:

ऋतचे त्वां हुचे त्वा समित्वेभवति सुरितो न भेताना:।
अन्तर्ह्वाद मनसा पूवयमाना: । चुतस्य धारारा अविचारकक-शीमि।

त्वा भक्तमुद्दिश्य भवदराबनार्थ ऋतचे ऋणविरहितवेदार्थ प्रचुर त्वा ऋवक्तप्रवाय तुम्म आहे तस्मिन समित्व अभासी प्रविष्टामि। तस्मिन्न अभो मया अन्तर्ह्वाद अतर्क्ष्यूणक हुता पूवयमाना चुतारा भेता पौवमाना सरित: न इव त्वा प्रिति अविचारकक-शीमि। अत आहे अविचारकक-शीमि अविचारक्षेत्र दीर्घ करोमि अभवा अनुभवामि।

The translation in English reads:

For thee, O seer, for the attainment of the knowledge contained in the Vedas headed by the Rk (ऋत) for the ऋत (ऋत) in the form of Rgveda समित्व (समित्व) fuel (अभासी प्रविष्टामि place in fire) अन्तर्ह्वाद from the inmost heart, with purity and sincerity मनसा by the mind (हुता offered as oblation) चुतारा what is being rendered holy पौवमाना ghee धारारा अविचारक्षेत्र unbroken current भेता अविचारक्षेत्र दीर्घ करोमि rivers अविचारकक-शीमि I kindle the lustre

4. I pile fuel in the consecrated fire with a view to acquire the Vedas necessary for Thy
worship, meditating on Thee in the form of Regveda. The unbroken currents of clarified butter offered into the kindled fire—rendered sacred by cordial and hearty thoughts—flow like rivers, the water of which is potable for Gods. By this I kindle the splendour of the holy fire.

[This and the immediately succeeding passage are not found in the shorter version and so the explanatory rendering given here is based upon the commentary ascribed to the untraceable author in the Anandāśrama edition. In a footnote supplied by the editor of that publication, it is remarked that two manuscripts used for determining the text contain rce in the place of ruke and that ruke is only a Vedic disguise of rce. But at Tattiriya-samhitā IV 2 9, the source of it, the form actually found is ruke.]

हृष्यम् वेदांसो मध्यं आसाम्। तत्सम्बन्धपूर्णो मंतुकृत्
कुंकूकू मंजरीस्ते मध्यं देवतामः। तस्यांस्ते हर्षः
सुन्त तीरे स्वर्गं दुहाता अमृतस्य धाराम्।

असा आश्चर्याराष्ट्रं मध्ये तस्मान् आहवत्वे हिर्ष्यम्
व्योतिर्मय वेदम्। बुधवत मंतुकृत् ग्रामिनम् त्रिभुजवारणयुक्तं न दुहाता
सुन्त तीरे स्वर्गं दुहाता अमृतस्य धाराम्।

तस्यांस्ते हर्षः सुन्त तीरे स्वर्गं दुहाता अमृतस्य
धाराम्।

असां अस्ति सांस्कृतिकाणि मध्ये तस्मान् आहवत्वे हिर्ष्यम्
व्योतिर्मय वेदम्। बुधवत मंतुकृत् ग्रामिनम् त्रिभुजवारणयुक्तं
न दुहाता सुन्त तीरे स्वर्गं दुहाता अमृतस्य धाराम्।

असां अस्ति सांस्कृतिकाणि मध्ये तस्मान् आहवत्वे हिर्ष्यम्
व्योतिर्मय वेदम्। बुधवत मंतुकृत् ग्रामिनम् त्रिभुजवारणयुक्तं
न दुहाता सुन्त तीरे स्वर्गं दुहाता अमृतस्य धाराम्।

此种 in the middle तस्मान् in that हिर्ष्यम्
(हिर्ष्यम्) luminous वेदम् (वेदम्) profusely rich मंतुकृत्
gives
of bliss he who dwells in the nest the Supreme described in Trisuparna for Gods ambrosia remains in the proximity destroyer of nectar current offering fully supplying seven sages

5 In that Ahavanīya Fire, amidst those currents of clarified butter offered as oblation, abides the profusely rich and splendid Supreme Being who is magnified in the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on creatures according to their merit, and who shares with gods sweet ambrosia in the form of oblations offered by worshippers in Fire. In His proximity are seated the seven sages who destroy sins by mere remembrance and who continuously pour oblations in the form of a current of nectar keeping in mind the various gods for whom they are meant.

[The two textual passages found on pages 232 and 233 are quoted from Tattirīyasamhitā IV 2 9, where Śāyana interprets them in a different way. Following the anonymous commentary in the Ānandārama edition I have given the meaning here. The word vetaszāh in the text is taken as a transformation of the word vedas meaning wealth. The passage gives a celestial picture of the fundamental significance of all sacrifices in the consecrated fire. Physically a burnt offering or sacrifice consists in the oblation of streams of clarified butter into the consecrated fire according to]
prescribed rules Here it is stated that the Supreme One is present in the centre of the Āhavanīya Fire receiving the offerings and sharing them with the other Gods. In the brāhmaṇas we see statements identifying Yajña with Viśnu who is also called Yajñapurusa. All the Yajñas are meant to worship the Supreme and the various Gods worshipped in them are but aspects or attributes of the Supreme Being. The seven sages represent the foremost of worshippers who are constantly engaged in communing with the Supreme by their spiritual activities and who are, therefore, capable of purifying others.

य भुवे त्रिसुपर्णमयांचिं ब्राह्मणायं वद्यात् । जीर्तस्या वा एते श्रीम्निः । ये ब्राह्मणास्त्रिसुपर्णं पठनिः । ते सोमं प्राप्नुविन्ति । अनुसहवात् पुक्कि पुनर्निः । ओम ॥१५१॥

[This declaration of the glory of the third Trisuparna differs from the one on page 230 only in idam for umām and the phrase virahatyā which means slaying a worthy brāhmaṇa or an anointed king.]

एकाचत्वारिशशोषुकः

SECTION FORTY-ONE

सप्तदेवी जुष्माणा त आपातिव्राची सुष्रा सुमयस्माना ।
त्या जुष्ठा जुष्माणा दूरस्तोप्पदेष्टम् विद्वेषेऽसमीमः।

१५१॥
विवेकाची सर्वेंद्राकालः एवं भव्य संस्कृतयोक्तिः सत्व ज्ञातवणः सानु-प्रबन्धनोषु श्रीनिवासात् श्रीमन्माणि श्रीमतादि सत्वी नेशांदेवीे न् अस्मात् ज्ञातव् एवं अगम्यं । हैं देवी, तदागमनत् पूर्वः हृद्यताः पुरुषपार्ष्वं न्योजितं हृद्यताः श्रव्यं ज्ञातवणः सत् । पर शामरात् तव ज्ञातवणस्य शुद्धतः नेशांदेवीे अन्तर्भागिताः सत् वृहद् सर्वेंद्राकालः न विद्वते शक्ता मृगास्य ॥

विवेकाची all-penetrating भ्रमणेण सुगन्धितमसः अस्मात् तदागमनत् पूर्वः अगम्यं श्रीमन्माणि नेशांदेवीे न् अस्मात् ज्ञातवणः अन्तर्भागिताः सत् । पर शामरात् तव ज्ञातवणस्य शुद्धतः नेशांदेवीे अन्तर्भागिताः सत् वृहद् सर्वेंद्राकालः न विद्वते शक्ता मृगास्य ॥

1. May the all-penetrating goddess of intellect who is beneficial, favourably disposed, delighting in us visit us. O goddess, may we who were delighting in profitless speech before thy visit, now as the result of thy delight in us, become enlightened and also capable of expressing the Supreme Truth along with our heroic sons and pupils. the exalted Truth may we express, declare.

[This stanza and the next one in tristubh metre glorify the deity presiding over the power of intelligence or intellect. The Rigveda-khila IV 8 1-9 are in praise of the deity Medhā and also Atharvaveda VI 108 1-5 quoted on page 229. In the latter context Medhā is praised as the rays of the sun spreading everywhere. Sages like Vasistha have praised this deity and stressed the necessity of propitiating her Accord-
ing to the *Rgvedāṇa* IV 96-97 the baby is suckled or fed with pap repeating the śraddhā and medhā mantras so that he may have these qualities when he grows up to an adult. The power of intelligence which can penetrate all objects of knowledge like the rays of the sun must come to the aid of the Rṣi for the acquisition, preservation and instruction of the Vedas as well as the proper performance of the acts of worship taught therein. In the *Tatttvāyopanisad* I 4 1-2, there is the prayer for intelligence coupled with prosperity, for the latter without the former is dangerous and the former without the latter is often ineffective. Here in this context that particular quality of intelligence is solicited which engenders the union of the finite self with the Infinite Self. Only those persons who are blessed with the right intelligence by which they can wean themselves from the pleasure of useless and harmful talk achieve inner illumination. They alone devote their faculty of speech for receiving and communicating knowledge of the Supreme. Their children and their disciples also become heroic and noble. The word *vidatha* is accepted in the sense of knowledge by Bhattachārjya, and in the sense of worship by Śāyāna. The longer version has the reading *nudamāṇā* in the place of *jusamāṇā* which is evidently an old emendation made in order to make the sense agree with *duruktān—duruktān nudamāṇā* (pushing aside all profitless talk)—and to avoid duplication of *jusamāṇa*.

तत्वायः जुडाएँ ज्ञातिवैवचति देवि तत्वायः ब्रह्माद्धाभिपूर्वं त्वयं।
तत्वायः जुण्टिः स्थितं बसे सा नों जुण्टिः द्रविचन्द्रेण सेधे।

1211
he devi lāva jujvāt ānugnīhāt puruṣa śrīyī dhrāmāt āryaṇa āryaṇa māntri
lāva jujvāt. puruṣa: dhrāmā dhrāmāṇa māntri āryaṇa rājasaṁvāt
vartita, viṣam vinivas vasiṇa panāmātā
dhā tāpāya jujvāt āgaṛthā prāntiṣaṁvāt māntri, viṣam vinivas vasiṇa panāmātā
he māheś tāpāya dhāprśiṇe aṣṭamānā dveṇā prājāṣeṇ bāneṇa saṁ
ārthaµa jujvāt ānugnīhāta

he devi O goddess lāva by thee jujvāt favoured śrīyī a seer
māntri becomes lāva by thee (jujvāt favoured) dhrāmā brāhmaṇa
(māntri becomes) utt further lāva by thee (jujvāt favoured)
āgaṛthā possessing wealth (māntri becomes) lāva by thee
jujvāt favoured viṣam manifold, attractive vasiṇa wealth vinivasāte
obtains, sar such māheś O goddess of intellect n us dhāprśiṇe with
wealth jujvāt favour.

2 O goddess of intellect, favoured by thee, one becomes a seer; one becomes a brāhmaṇa or
a knower of Brahman. Favoured by thee one becomes also possessed of riches. Favoured by
thee one obtains manifold wealth. Being such, O
goddess of intellect, delight in us and confer on us
wealth.

[The reading dhavma na in the place of dhravmena has no
merit as it would give sense only by taking the word dhavma
arbitrarily to stand for one who possesses dhavma Brahma
in the second pāda may mean a brāhmaṇa, Hiranyakarśa
or the Supreme]
SECTION FORTY-TWO

1. May Indra grant me intelligence. May goddess Sarasvatī grant me intelligence. May the two Aśvins wearing garlands of lotus flowers engender in me intelligence.
lure देवी belonging to Gods मेहा intelligence मुर्जि. fragrant ता that मेहा intelligence मात् me जगताय favous स्वाहा hail

2 Hail! May that intelligence favour me—that which is possessed by Apsaras (celestial women) that which is the mental power in Gandharvas (celestial minstrels) that intelligence expressed as the divine Vedic lore and that intelligence which spreads like fragrance

[These two stanzas form another prayer for the grant of intelligence They are found in the *Rgvedakhila* IV 8 2-3 in the following form मेहा मे लणि राजा मेहा देवी सरस्वती । मेहा मे अल्ली देवाभिषेक सुकरसज्जा ॥ या मेहापारसु मन्नवेदः व वर्णम । देवी या मानुषी मेहा सा मानाविशवादिः ॥ The word *Sarvasvati* in the second verse is substituted by *manusyop* in the shorter version which implies intelligence of men. *Svāhā* ending the stanza in the longer version is omitted in the shorter version. The reading *davim* in the longer version in the place of *davi* is confusing.]

**त्रिचत्वारिषोनुसायक:  SECTION FORTY-THREE**

आ माँ मेहा मुर्जिवद्विस्यरपा हिरण्यकर्णी जगती जगमया ।
उज्जंवती पृथवा भिन्ववामा सा माँ मेहा सुग्मतीका

जगताय। ॥ ११॥
SECTION FORTY-THREE

मुर्गि विस्वस्या सर्वकाच्युतनिरहुपणकृतमा हिरण्यशरीर-भावा अथवा प्रकाशसागारशस्त्रा जगती स्वभाव विलिङ्क्षितेन वर्तमाना जनमया पुजार्थकामें प्राप्ते योग्या ऋणस्वती सरस्तली पद्मा धृश्वर्दिना मा पिन्त्र-माना शिवन्ती मा मेषा या बाणलय मुण्डाकाका नोभोधनक्रमा भूखा मा जुपता सदा सेवताम्। स्वयंवर सदा लिखित्।

(या which)भेध intelligence मुर्गि fragrant विस्वस्य cap- able of examining all हिरण्यशरीर possessing shining letters, wholesome and attractive जगती continuously present अण्मया she who is fit to be sought अग्रे सती posses- sing favour, strength पद्मा by milk मान् me फिन्त्रमाना nourishing सा that भेध intelligence सुप्रसीका with a joyful face, good start आ (आग्रे) having come (to me) मान् me जुपताम् favour

1. May that goddess of intelligence come to me with a joyful face and favour me—That goddess of intelligence who is pervasive like fragrance, who is capable of examining all objects, who possesses golden letters in the shape of the syllables of the Vedas (or who is wholesome and charming), who is continuously present, who is fit to be resorted to by the seekers of the values of life again and again, who possesses flavour and strength and who nourishes me with milk and other wealth.

[This again is another prayer for intelligence. The reading puṣṭim in the longer version replacing puṣṭīm is perhaps an ancient error perpetuated by tradition-bound scribes]
नाधन नाधन नाधन नाधन नाधन नाधन

1. May Agni render in me intelligence, continuity of progeny and splendour born of Vedic study. May Indra render in me intelligence, continuity of progeny and virility. May Sūrya render in me intelligence, continuity of progeny and prowess that strikes fear in the hearts of enemies.

[This again is another prayer quoted here from Tattvāyasaṁhitā III 315 addressed to the three deities, Agni, Indra and Sūrya, entreating them for intelligence, progeny, virility and prowess. This mantra is also found as Tattvāyāryaṁaka IV 42 13. This is not recorded in the shorter version.]
SECTION FORTY-FIVE

अपैतुः मृत्युरूपैः न आग्राम्वेस्वतो नै अभायं क्षोतुः ।
पूण्य वनस्पतेरिुरुपैः नं शीयताः: रिपि: सच्चां नै:
शाचीपिति: । । ।

मृत्यु अपैतुः दूरीभवतु, न अस्मानु ग्रित अभूत मोक्ष आपि अग्राम्वत्तुः ।
वेद्वस्त्र यम अस्मानक अभव गरणमीतिरहस्य क्षोतुः करोऽतुः । न अस्मातःविषय पाप वनस्पतेः पर्णमिच्च अभित शीयताः: नस्तवधः । शाचीपिति
शक्तिवुक्ति रिपि: ऐवर्यं न अस्मानक सच्चताः प्राप्तोऽतुः ।।

मृत्यु death अपैतुः turn away. न to us अभूतम Immortality आपि let come वेद्वस्त्र Vaivasvata Yama न for us अभवम safety क्षोतुः let make न related to us (पप्स sin) वनस्पतेः of a tree पर्णम leaf इस like अभित around शीयताम be destroyed. शाचीपिति possessing strength रिपि wealth न us सच्चताम reach.

1. May death depart from us. May Immortality come to us. May Vaivasvata Yama grant us safety. May the sins of us be destroyed like the seared leaves of a tree. May the strength-giving wealth come to us.

[This stanza occurs at Taittiriya-brâhmaṇa III 7 14. There Sāyana interprets the second part thus —Just as the seared leaf easily falls from the tree so let wealth come to us easily Let Indra be pleased with us —This mantra contains a prayer for Immortality, purity, safety and wealth It is not found in the shorter version ]
SECTION FORTY-SIX

परं मूल्यो आपुर्वरूपिणि पन्यां यस्ते स्व इतरों देवयानांस्तु।
चलिष्टे भूण्डे ते व्रजीमि मा नं प्रजाः रीरिष्यो मोत
वीरानस् ॥ १ ॥

हे मृत्यो देवमार्गो इतर य तव स्वपूर्व पन्यां अवलुप्त तव इतर अन्य
पन्यां अनुपरूपि दुर्विर्तस्वरूपिणः गच्छ । चलिष्टे साधुपि योगवने
असहिष्नुता योगे च तुम्हा मा दृष्ट घर शुद्धा व महाप्राचारिना सक्षी-करुः एव प्रारंभे—न अस्मात्म प्रजाः विहारिणैव मा कुरु । उत्त अष्टि च
अस्मात्मविषय वीरानाः मा विनाशय । पराममेव रहस्य ॥

हे मृत्यो O Death देवयानांस्तु than the path of gods इतर
other य तव य स्वपूर्व अवलुप्त इतर अन्य
पन्यां अनुपरूपि go back चलिष्टे capable of seeing श्युष्टे capable of hearing ते to thee व्रजीमि I say नं
प्रजाः प्रजाः एव प्रारंभे not रीरिष्यो destroy उत्त and वीरानाः
heroes मा not रीरिष्य destroy

1. O Death, go back by thy own path which is other than that of the gods. I entreat thee who art capable of seeing me and listening to me. Do not destroy our progeny. Do not strike down our heroes

[This stanza is originally found at Rgveda X 18 1
Atharvaveda XII. 2 21 reads एव for स्व and the fourth pada as इहमे वीरां बहुः भवतु । Taittiriyabrahmana III 7 14
and Taittiriyaranyakā III 15. 5 read as in the text here.]
The longer version quotes the passage here as a supplication to Death for compassion.

य ज्ञापिति भूवनस्य यो धर्मक क न ज्ञापिति, वान देह- वानस्यदिवकापुरुष प्राण प्राणार्थीरूपार्थिरानं अथवा प्राण, अहं मनसा अक्षितमुक्ते अन्तर्भाषिः स्वरूपाथिम् प्राणार्थिम्।

स एवमुन परमात्मा न अत्साहतः अप मुखो शयतारम् अहस प्रसेवन ज रहतु।

योज्जीवा बिरजीविन उज्जवलजीविन सत्य व जरा वार्षिकस्थाय अतीमहि प्राणस्याम।

य he who भूवनस्य of the universe यो धर्मक protector (नम् him) बातम् externally active as wind प्राणम् internally active as breath प्राणितिम् the Lord of creatures मनसा heartily अन्तर्भाषिः we pray स ह न us चुम्ब from death शयतारम् may guard अहस from स्पं सा पातु may protect योज्जीवा living long, brilliantly जराम old age अतीमहि may we attain.

1. We heartily supplicate to the Lord of creatures who is the protector of the universe and who is active within us as life-breath and outside us as the blowing wind. May He guard us from
death and protect us from sin. May we live brilliantly up to our old age

[This is a prayer to the Supreme Being expressing the desire for long and brilliant life, taken from Tattvārthasūtra III 7 7. Apastambhastra X 8 9 refers to the same mantra as the one used for Pūrṇāhuti. The shorter version omits it.]

अष्टान्तवारिष्टा: नवकः

SECTION FORTY-EIGHT

अमुद्धृष्टयाद्विद्धम्य स्वयम्य वृहस्पतेः अम्बिजस्याःपासुः।
प्रत्योह्तमतमत्वानिः मुनयुसंस्कृतेवानामामने सिख्या शब्दिमीः...}

हे वृहस्पते यमस्त्र अर्थात् यमात् यद् भय अर्थात् तस्मात् अभिषास्ते कोकापवादात् च मा अमृत्युष्म भोचय। अत्र अमृतमृत्युष्म परलोककामनात् अपि मा मीन। हे अभिन्नते देवानां विख्याति अविनाश्व वस्मात्स्मागति शास्त्रीभिः कर्मिभि मुनयु प्रत्योह्तमानि सिख्यते वामाः।

हे वृहस्पते O Supreme Lord यमस्त्र अर्थात् यद् भय (अमृतमृत्युष्म) अस्वास्ते (अभिषास्ते) कोकापवादात् (अमृतमृत्युष्म) अपि (ाम्विनाश्व) वस्मात्स्मागति शास्त्रीभिः कर्मिभि मुनयु प्रत्योह्तमानि सिख्यते वामाः।

O Agni देवानां अविनाश्व वस्मा अर्थात् यद् भय अस्वास्ते कोकापवादात् अपि अविनाश्व वस्मात्स्मागति शास्त्रीभिः कर्मिभि मुनयु प्रत्योह्तमानि सिख्यते वामाः।

of Gods विख्याति the physicians अविनाश्व the two Aśvins अस्वास्ते from us शास्त्रीभिः by powers of work मुनयु प्रत्योह्तमानि chase away.
1. O thou Supreme Being, release me from the fear of Yama and accusation of people and the necessity of being in the yonder world. O Agnu, may the two divine physicians, the Aśvins, chase away from us death by virtue of the powers of religious work.

[This stanza is found only in the longer version and so Bhaṭṭabhāskara and Śāyāna have no comment here I trace the locus in quo of the passage to Viṣṇueṣhvanīttī XXVII 9 and Atharvaveda VII 53 1 Āpasiṁbhaḥ autasāḥ 16 7 5 also mentions it The reading asmāt is found in the above two places and in some printed editions of this work But it is substituted by asnēt in others The former reading is adopted here The translation is based on Mahādhata who takes Brhaspati here for Agni]

एकोनपञ्चाशोज्जुवाकः.

SECTION FORTY-NINE

हरिः हरात्माम मन्ति देवा विश्वस्येऽतां वृषमं मनोराम।
ब्रह्मसंहन्यमुः मेद्यात्माद्येऽं मा विवर्धीविरुक्तमस्त। 11911

विवर्धस्वम स्वामिन्म मनोराम मनोरामम स्वामिन्म स्वामिन्म
विवर्धस्वम स्वामिन्म मनोराम मनोरामम स्वामिन्म स्वामिन्म
विवर्धस्वम स्वामिन्म मनोराम मनोरामम स्वामिन्म स्वामिन्म
विवर्धस्वम स्वामिन्म मनोराम मनोरामम स्वामिन्म स्वामिन्म
Like servants gods follow Hari who is the Lord of the universe, who leads all thoughts as the foremost leader and who absorbs into Himself the universe at the time of dissolution (or who destroys the sins of devotees). May this path to liberation taught in the Vedas having the same form as Brahma open itself to me. Deprive not me of that Strive to secure it for me.

[This passage is quoted in the longer version from the Tattvāyūnayaka III 15 1. The Pāramātmkopanisad refers to it as a glorification of Viṣṇu. The thought conveyed by the second half is explained by Śāyana in his Commentary of Tattvāyūnayaka as follows: "असि समातपवायतु समस्त्र अपूर्वसं इव मन्त्रजात वज्नाने मामसुत्ताय भगवत्। अतः हृद्यो अयन मदीयो मार्गः मा विनाशय। 'In this sacrificial act of mine may the mantras be favourable to me. Pleased by the hymn recited by me. O Death, do not obstruct my path.' Śāyana takes the word hari in the sense of Death.]
SECTION FIFTY

पञ्चाशोऽनुवाक

SECTION FIFTY

शत्कौ२५ग्रिमिन्थान उभी लोको सतेमहम् ।
डूबार्योंकवोहुःध्वाति मृत्युं तराम्यहम् ।।११।।

हे भगवन्! शान्ति कान्तलेति, शुभकामणि, अभिन इन्थान प्रज्ञावत्यान्ति
अहं उभी लोको इहपरलोकी कर्मसंपन्नानि सने सजयेय प्राणुयाति । उभी
अर्थे लोको ऋषिः समृद्धो मूल्या अहं मृत्युं अतिविचयेन तत्त्वमि ॥

शान्ति with chips of wood अभिन् consecrated fire इन्थान
kindling अहम् I उभी both लोको worlds सतेम् attain उभोऽ
(उभी) both लोको (लोको) worlds ऋषिः having attained
अहम् I मृत्युं death अतिविचयेन go beyond

I Kindling the consecrated fire with chips of wood (in order to offer oblations during wor-
ship) may I attain both the worlds. Having at-
tained the prosperity of this world and the next I
shall cross over death.

[In the Tattvānyāvāhāna Sāyana interprets sūka as
small pieces of wood. This mantra occurs at Tattvānyāv-
āhāna १ २ १ ५ and Āpastamba's autāsūtra ५ ८ ४. It
contains a prayer for Immortality after the enjoyment of this
world and the next procured through the performance of
Vedic rites in the fire. This prayer represents the vows
taken by the Yajamāna. Immediately preceding this mantra
the institutor of the sacrifice resolves: अनुष्ठातस्य नवमूर्तिम्,
मानुषाद्वैतवस्यमि, दैवी ज्ञात वन्यभागः — From falsity I rise to truth,
from human conduct I enter divine conduct, I restrict my
speech to divine purpose  Falsity here is dissenting from the 
fire worship and restriction of speech implies speaking Sanskrit 
only ]

एकपुष्चिनाथोनुवाकः.
SECTION FIFTY-ONE

मा छिंदो मृत्यो मा वंभीरय मे बलं विबृह्तो मा प्रमोषी:। 
प्रजा मा मेरीरूष आयुष्य नृचक्षसं त्वा हृविषया विषयम् ।।

हे उग्र मृत्यो महायाज्ञम् कस्यापि छिंद मा कुरुः अपवा अस्मलकर्मीनु- 
ष्ट्रान मा छिंद विबृहत्व । मा वघी । मे बल मा विरूहु नाभो । अस्म- 
दबलनित ना प्रमोशी जौयेण मा अभव । मे प्रजा आयुः च मा रोरिस 
हिसय । तदयं नृचक्षस प्राणिना नुष्पापपरिशारो दल्द्विति अपवा मनुष्योः 
प्रस्थात त्वा हृविषया विषयेन परिपरायेम् ॥

उघ fierce मृत्यो O Death मा not छिंद cut off मा not वघी- 
slay मे my बलम् strength मा not विरूहु cripple. मा not 
प्रमोशी प्रेवरे मे my प्रजाम् offspring आयु span of लिफ मा 
not रोरिस hurt. नृचक्षस with eyes fixed on men त्वा thee 
हृविषय with oblation विषय we serve

1 O fierce Death, do not cut off my life. Do 
not injure (my interest). Do not cripple my 
strength. Do not subject me to deprivation. Do 
not hurt my progeny and life. I shall serve thee 
with oblations; for, thou art vigilant over the 
deeds of men.
[This again is a quotation from *Tattu'iyāryaka* III 15 2 containing supplications to Death entreating him to keep away from harm to oneself, one's progeny and possessions. The mescapable eyes of Death are ever fixed on mortals whose condition on the earth depends upon their own deeds as assessed by Death.]


dhīqamāshayosūnavak.

SECTION FIFTY-TWO

ma nō mahaṁtāyus mā nō' amṛkām
ma nā uktātāvat mā nā ukṣiṁ
dūravāma: pitarum mītā maśārān
priyā mā naṁśtanumō caṇa rīriyā: 11111

he ke aṣmāk madhye mahānta bṛd pūrya va ma haṁsi. 1. api v aṣmāk bāla ma haṁsi. 1. tathā aṣmāk madhye uktāt mā ṣekātar mṛtyūbhārak yubāna ma bāchī. 1. api v aṣmāk uktāt gomĀvāyān jāyāmānu niśkṛit abhāva ma bāchī. 1. aṣmāk pitarum ma bāchī. 1. api v aṣmāk jātātī mā ma bāchī. 1. aṣmāk śtehāniyamānā śairāṣṭra mā rīriyā. dhīvya 11.

he ke o rudra n our mahaṁtām the elder ma not bāchī injure ut and n our aṁrām child ma not n our uktātmā the adult capable of procreation ma not n our ukṣiṁ foetus in the womb ut and n our pitarum father ut and n our maṁtrām mother priya dear n our taṁb bodies ma not rīriy harm.
1 O Rudra, injure not our elders, our children, our adults capable of procreation, the foetus we have laid in the mother’s womb and our father and mother. Do not hurt our dear selves.

[This mantra and the next one are Rgveda 1 14 7 and 8 respectively. They contain a vivid and touching prayer addressed by disconsolate men to Rudra who rules over destruction in its various aspects. Nothing strikes greater terror into the hearts of men than the deprivation by Death of their own kith and kin and bringing to the end their own existence by the cold hands of Death. The negative particle mā is repeated again and again; so also the possessive pronoun nah connected with every noun denoting objects and persons of interest. The repetition of these makes the passage a vivid record of deep feeling. This mantra occurs in the Athavaveda also, where mahanitam is replaced by vahantam meaning one who is capable of conveying a burden, a carrier. At Vajasaneyisamhitā XVI 15 Uvata points out that the mention of father apart from elders in general is indicative of greater respect due to him.]

त्रिपल्लिष्ठाणिनाक.

SECTION FIFTY-THREE

मा नसलोके तन्मयो मा न आशृष्ठि
मा नो गौंध परा मा नो अश्रेष्ठु रीरिषः
SECTION FIFTY-THREE

ब्रीरान्ना नों चद्र मानिन्तो वंशी-
हृदिपद्मान्त करसरास विषेसार ते।१२१।।

हे चद्र न तोफे पुने तनाय तस्य पुने न मान रीरित। अस्माक आयुष्यित अस्मालाभिधिशु पुष्पोज्यकालिन्केशु नूतनेवा मान रीरित। अस्माल-नृविश्वाय गोथु मान रीरित। अस्माक बख्तेवु मान रीरित। भावित कुजु सन्त अस्माक ब्रीरान्ना शांतित्तता मान वधी हसि। बय हृदिपद्मान्त सन्त सवेदैव तत्त वह्या नमस्र प्रणामेव सह विषेसार कुर्याम।

हे चद्र O Rudra न तौके in respect of son न our तनाय in respect of grandson न our आयुष्यित in respect of man न our गोथु in respect of cattle न our बख्तेवु in respect of horses मा not रीरित hurt न. our ब्रीरान्न heroes भावित. angry मा not वधी: slay हृदिपद्मान्त those who offer oblations नमस्र with reverence हे thee विषेसार we serve.

1. O Rudra do not hurt us in respect of our children, our grandchildren, other men belonging to us, our cattle and our horses. Do not hurt in anger our heroes. We shall serve thee with oblations and reverence.

[The thoughts contained in this stanza are a continuation of those in the previous one. Sāyana in the Rgveda-bhāṣya interprets tokā as son, tanaya as grandson and ayaus as other men connected with the person who addresses this prayer. The Vājasaneyasamhitā XVI. 16 has the same stanza, but reads in the place of namāsā vidhema te the variant sadam id tvā havāmāhe (i.e. Finding no other help we always call upon thee for propituation.)]
SECTION FIFTY-FOUR

प्रजापते  न  त्वदेवतायन्यो  विश्वा  ज्ञातां  परि  ता  ब्रह्म ् ।
यत्कामास्ते  ज्युतपतारोऽस्तु  ब्रह्म  स्वायं  पतंगो  रथीशाम्

॥ १ ॥

हे प्रजापते श्रद्धा, विश्वास से तु इन्द्रीय यथार्थता से जानानि
उपयोगी तथा त्यथा अन्य न, अयोध्या त्यथायः प्रयोगस्फुरणः किंतुः । तत तस्मी
हृद्यनि त्यथा अन्य न किंतु परिशील्युपरिशील्यु न समर्थः । त्योदित
सुप्रभावनाः अशक्तः । वेन तस्मात्कथा तत्व त्यथा ज्युतमयं तत्त
पाल अस्मात् कहो अस्तु सिद्धियुः । त्यथा रथीश्वरा चन्द्राकालोऽविन्यायोऽस्मि
सम्पदा अर्थितम् स्वायम् ॥

प्रजापते O Lord ऐतरेय; तस्मात् अन्य अन्य अन्य अन्य अन्य अन्य
what is generated तथा त्यथा अन्य अन्य अन्य अन्य अन्य अन्य
त्यथा त्यथा त्यथा त्यथा त्यथा । तत् (तात्त्विक) तत् (तात्त्विक) तत् (तात्त्विक)
they अन्य अन्य अन्य अन्य अन्य अन्य
परिश्रमात् परिश्रमात् परिश्रमात् परिश्रमात् परिश्रमात्
स्वायम् स्वायम् स्वायम् स्वायम् स्वायम्
सम्पदा अर्थितम् स्वायम् ॥

1. O Prajapati, all that is born is not different from Thee. Thou art before them and after also (when they are reabsorbed into Thee). The created beings cannot surpass Thee. With whatever desire we offer oblations that that for us that is wealth of wealth. lords स्वायम् ॥

[This is the last stanza of the famous Hranyagarbhasūkta (Rgveda X. 122 10) and it appears also at Taîttrīyasaṁhitā III 2 5 and Taîttrīyadrāhmana II 8 1 6. State-
ments such as अनापनंतर्य श्रायक्ष अश्रयत् नास्यत
t and अनापनंतर्य सन्ता सूला लोकान् मृचुश् in other parts of the Taittiri-
ยसमहित and Taittiriyabṛāhmaṇa make the idea given here sufficiently clear. The transcendence and immanence
of the Supreme are emphasised in the first hemistic
The second hemistic expresses the wish of the worshipper
for the fulfilment of his desires and attainment of wealth
through divine favour. It is customary to employ this verse
for recital during the ceremonial feeding of bṛāhmaṇas with
specially prepared food, and similar other functions.}

पञ्चपञ्चाशोऽनुवाक
SECTION FIFTY-FIVE

स्वस्तितः विशालस्थितिवृत्तास्वमृत्युः बृहस्पतिः।
ब्रह्मवेदः पृथ एतु न: स्वस्तिता अन्ययुक्तः। 1111

[For translation etc. see Section I, stanza 42 p 65]

पञ्चपञ्चाशोऽनुवाक
SECTION FIFTY-SIX

व्यास्यं कपिणि सुगमिष्ठ पुष्टिवर्त्ममाः।
वर्त्तायनः मूलस्योत्सवस्येश्वरीयम् सामुत्तांत्। 1111

सुगमिष्ठ दिग्द्विपत्ति मर्यसभीष्ठ पुष्टिवर्त्मन् व्यास्यं कपिणि सुगमिष्ठ। 1111

कपिणि न्यायः मूलस्योत्सवस्येश्वरीयम् स्वयं मूलस्योऽपमूलस्योऽ प्रमूहस्योऽ भक्तिवानात्

उर्वाधरकामिनं, वर्त्तायनमकामिनं स्वयं मूलम् अपमूलम्।
fragrant increasingly nourishing the three-eyed Lord we worship from the stalk cucumber like from death may we slip off, get freedom. from immortality not (may we be separated)

1. We worship the three-eyed Lord who is fragrant and who increasingly nourishes the devotees. Worshipping Him may we easily slip off from death just as the ripe cucumber easily separates itself from the bounding stalk. May we be never separated from Immortality.

[This is a cherished mantra prescribed for japa by all seekers after the purusārthas (four ends of life), and chiefly by those who aspire after liberation from the round of birth and death. The Supreme is here meditated upon as the giver and increaser of well-being and progress in physical and spiritual excellences. The adjective sugandhī qualifying God implies that divine grace becomes perceptible, from a distance like fragrance, to persons who are given to piety and adoration of God. The example of cucumber gives us the concrete impression how a spiritually and physically mature person naturally and easily gets freedom from the bondages of existence in the world either at the dawn of knowledge or at the close of a well-spent life. This mantra is originally found at Vājasaneyisamhitā III 6. In commenting on this passage Mahādhāra states that celestial fragrance of the Lord is suggestive of all His Divine excellences. Death implies also]
In the Samhitā context this mantra is prescribed for repetition by the Yajamāna who circumambulates the Āhavaniya Fire after piling it. After him, his virgin relatives also do the same, but they repeat the mantra replacing पुत्रवेशम् by पतिदेवसम्—meaning giver of a proper husband. The meaning of the stanza with this change will be Like the cucumber may we be separated from parents and brothers at marriage and never separated from the husband.

नस्तपञ्चाशोऽनुबाक

SECTION FIFTY-SEVEN

ये ते सहस्रस्युतं पाशा मूल्यो मत्यां य हरते ।
तान्य यंजनसं नाययः सदानवंजयायः ॥ ११ ॥

हे मूल्यो, मत्यां य हरते ग्राणिना हुनानाय तेस ये सहस्र अयूर्द्व अष्टौ भो सत्त्वानं सदानं यंजनसम् मायया यशां वर्ताय मायामाः निवासायाः ॥ ११ ॥

हे मूल्यो O Death, मत्यां (मत्यां) man हरते (हरते) to slay ते बैलोंग की, ये those सहस्र स्वयं अयूर्द्व सदानं यंजनसं पाशा snares तान्य them सदानं यंजनसं वर्ताय all यंजनसं of worship मायया by power अव्यवायायमें हें we remove

1. O Death, those thousand and ten thousand snares which thou hast laid for slaying man, all of them we remove by the power of our deeds of worship.
The word death is used in different connected senses. Its most concrete shape is the termination of physical existence marked by stoppage of breath, consciousness and bodily functions. The force that brings about this is personified as Death. The duration of life on this earth is determined by the merits and demerits accruing from a man's deeds. This is the view of the scriptures. The god of Death adjudges each person according to his deserts and limits the duration of his life on the earth. Evil thoughts and deeds, errors of passion and temperament, sickness and suffering—all these are snares laid by Death to entrap unwary men. Further, ignorance, carelessness, remissness, insatiable craving and harmful propensities are also listed among the army of Death. Siva, the auspicious God, is described as the greatest yogin, for he has overcome the army of Death. Therefore He, the Auspicious Lord, is called Antakāniaka. For the devotees of God, the way to escape from the meshes of Death, said above, lies in the power of worshipping Him—the performance of prescribed duties to God properly and in the right spirit. This is perhaps what is implied by the phrase yajñasya māyayā or by the power of worship.

अष्टपञ्चाशी।

SECTION FIFTY-EIGHT

मृत्युं स्वाहा मृत्युं स्वाहा ॥११॥

येन प्राणिनः स्मरयते तत्स्म मृत्युःपाय सहद गृहीत इद आज्ञ गुह्तां अस्तु ॥

1. Hail! may this be an oblation made to Mrītyu, the maker of death.

[Repetition of the same formula twice implies that two separate oblations are made to the deity in the consecrated fire, with a view to destroy all the sins connected with the person who makes the offering]
O Agni, thou art the remover of the offences we have committed against gods. Hail! Thou art the remover of the offences we have committed against men. Hail! Thou art the remover of the offences we have committed against departed ancestors. Hail! Thou art the remover of the offences we have committed to ourselves. Hail! Thou art the remover of the offences committed by others connected with us. Hail! Thou art the remover of the offences committed by our relatives. Hail! Thou art the remover of the offences committed during day and night. Hail! Thou art the remover of the offences committed in the state of dream and waking. Hail! Thou art the remover of the offences we have committed in the state of deep sleep and waking. Hail! Thou art the remover of the offences committed consciously and un-
consciously Hail! Thou art the remover of the offences committed by contact with those who are sinners Hail!

[Like the formulas given in Sections 3, 4, 5 and 47 these eleven formulas ending with svāhā are also employed for offering oblations into the consecrated fire meditating upon the Supreme Being in order to remove by means of sacrifice all the sins including those enumerated here. Broadly speaking a human being is liable to offend others and himself in various relations—whether he be conscious of it or not, or whether he is engaged in usual waking activities, or dreaming or sleeping. Flaws in the acts of worship done towards gods and departed ancestors constitute sin against them. One may sin against oneself by voluntarily indulging in unworthy thoughts and deeds. Each person is not only responsible for his own sins of omission and commission, but also for the sins of other persons who belonging to him, or with whom he has relationship through blood, or over whose actions he can have legitimate control. He may further offend his own neighbours by harsh words and anti-social deeds. Even the company of a sinner is a source of sin. All these are enumerated here to kindle a person’s moral consciousness and to goad him towards purity and perfection. Waking state has been mentioned twice by including it in two formulas with a view to indicate that in the waking condition there is possibility of committing more sins and so one should be specially on one’s guard about it. The formulas 1, 2, 3, 4, 10 and 11 are from the Vījasaneyisamhitā VIII 13]
यहौं देवायूकं जिल्ह्याम् गुरु
मनसो ब्र इयुष्यी देवहेडङ्गम्।
अरावा यो नों अभि तुष्यानांते
तस्मिन् तदेनों वसवो निघेतन्तु स्वाहाः ||

हे वसव वायुप्रकाशो देवो, जिल्ह्यां रात्रि मनस अभिन्न तुष्यां मां वा
प्रयाल प्रयोगे प्रश्रुण्यां गुरु महान देवमुखम यथं एव युष्यान कम भक्षम
इतकम य असंभृष्टा अरावा आमासंबानु पूलां दुष्यानायें शब्दोदारवर्ति
उदेविति का तस्मिनः पापार्जिणः निघेतन्तु निघेहि। तद्भवं इत्यदाय
गुरुतमसु ||

वसव O Vasus देवो O Gods जिल्ह्यां by tongue मनस of
मनं युष्यी (युष्याः) by action या or यत् that which गुरू
संस्कृतमें offending of gods व to you भक्षम we have
done तद् that एवं sin य who अभि to us अरावा approaching
tुष्यानायें acts evilly तस्मिन् in him निघेतन निघेहि place स्वाहाः hail.

1 O Gods, O Vasus, that serious god-
offending sin which we have committed by our
tongues, by our understanding, and by our
actions, place that in those who come near and
act in an evil way towards us. Hail!

[This mantra originating in Rgveda X 37 12 is also
referred to at Áśvalâyamāntraśāstra VI 12 3. The rendering
made here is based on the commentary of Śāyana on the]
Rgveda passage mentioned \emph{Ducehunā} is also a mischief-making demon. Often devotees forget that the various gods are but aspects or attributes of the one God and try to compare their relative greatness. In this respect the tongue sins against gods. So Vāyu, the moving god, is entreated to take away the sin thus committed. This is how the passage is interpreted by the anonymous commentator who takes \emph{aiṇīṇā yo} as \emph{aśā vāyo}. The padapatha shows splitting thus is wrong.

\textit{एकृष्णितमोऽनुवाकः:}

\textbf{SECTION SIXTY-ONE}

कामोडकार्याःश्च नमः। कामोडकार्याकाम: करोति
नाहं करोराम: कर्त्ता नाहं कर्तं काम: कार्यिता नाहं
कार्यिता एष ते काम कामायः स्वाहा।\text{।}| \text{।}

\textbf{१३।१।}

\textit{वेदवतेभु पुनः पुनः नमस्कार अस्तु। यस्माते कृते तत् काम
अकार्यित्वे। काम एव तदकार्यिते। नाहं करोराम, काम करोति। नाहं
कर्तं, काम एव कर्तं। नाहं कार्यिता, काम एव कार्यिता सवितः। हे
काम, पापविवर्ताय एष ते आच्छाद! कामनीयविवर्ताय तु यस्मात् इदेः
गुहाः।}

\textit{नम नम} salutations (to the gods) काम Desire अकार्यित्
did काम Desire अकार्यित् did काम Desire करोति is doing.
\textit{अहम्} १ I \textit{not} करोरे \textit{do} काम Desire कर्तं agent. २ \textit{not} अहम्
I कर्तं agent काम Desire कार्यिता the causer of the action.
\textit{न not अहम्} I कार्यिता \textit{causer of the action} काम O Desire,
\textit{ते to thee कामाय who is attractive in form} \textit{मय} \textit{this (oblation)
स्वाहा} hail
1. Salutations to the gods Desire performed the act. Desire did the act Desire is doing the act, not I Desire is the agent, not I Desire causes the doer to act, not I O Desire, fascinating in form. let this oblation be offered to thee Hail!

[Desire is personified as a deity in the Vedas. The Nāsadiya sankta announces that Kāma or God’s Will in the form of desire to create the world existed at a time when this universe did not come into being. The Manusmṛiti II 4 points out that whatever activity is found in a creature, all that is the movement of desire—स्वर्गातिर वेदातिकः जन्मेत ततमन्सौ ग्यामस्य वेदितम्। In the Bhagavadgītā chapter XIII it is pointed out that ucchā (desire), pleasure, pain and the rest are the attributes of the ksetra (psycho-physical being) and that the ksetrajña (Spirit or Self) is eternally pure, simple and divine. The traditional codes declare that the five universal elements, the resident deities and one’s own heart witness the thoughts and actions of a man even though they are concealed from his neighbour. A worshipper is represented here as offering repeated salutations to the gods who witness the inside of all men and arraign them to the bar of divine justice. He pleads not guilty and deposes that he, the Self in man, did not do any act, is not doing anything, is not an agent, or an abettor, desire, charming to all in appearance, is the agent that did acts and is doing them. Finally in order to propitiate the deity of Desire, so that the worshipper may be left in his pure nature, as a resent of the withdrawal of all harmful desires, an oblation is offered into the consecrated fire. The efficiency of a religion depends upon the total and undistracted service which a Society constituted for its ministry is]
capable of rendering. Priests and monks are therefore left free to serve the community without entering the arena of economic competition. They subsist on voluntary subscriptions and serve God and man by gaining and disseminating knowledge. The hereditary priesthood and the monastic orders were therefore permitted to receive gifts. The Vedas contain descriptions of Dātā (giver of gifts) and Pratigrāhitā (acceptor of gifts). A person of outstanding moral and spiritual merits alone can accept free gifts without damage to his spiritual vitality. Even such, according to Manu IV 186, must not covet, for covetousness destroys spiritual brilliance. Pratigraha is, therefore, a sin and its baneful effect on a person’s moral conscience is mitigated only by disclaiming all self-interest. In Tattvāyābhīṣkotī II 2 5 it is stated that Kāma (God’s prompting) is at the base of all cosmic activities. It is responsible for the giving and acceptance of gifts. The Pure Self is not affected by that. God it is that gives and God it is who receives. The passage is significant क देव कस्मा अदाविद्याहाः प्रजापति देव प्रजापति कोम न काम कामायेवाहाः। काम स्विद्युत्तंताय। कामस्सिद्धतय। कामो बाता काम प्रतिहार्तिन्याहाः। काम स्विद्युत्तंताय। कामस्सिद्धतय। काम स्विद्युत्तंताय। कामस्सिद्धतय। स्विद्युत्तंताय। कामस्सिद्धतय। It is concluded that a person who accepts daksina with this attitude, a true knower, is not hurt by the act of acceptance of gifts. In interpreting the third stanza of Nāsadīyasūkta in Tattvāyābhīṣkotī II 4 1, Siyana states that Kīma in this context means īśvārakāma.
1. Salutations to the gods Anger performed the act. Anger did the act. Anger is doing the act, not I. Anger is the agent; not I. Anger causes the doer to act, not I. O Anger, let this oblation be offered to thee. Hail!

[In many contexts in the Vedas the term *Manyu* is appropriately rendered by modern scholars as the longing fervour. According to Siyana, *Manyu* is rage towards the enemy, internal or external. In *Tattvārthadihmayya* II 4 1 *Manyu* is eulogised as Bhaga and Varuna and also supplicated not to damage Tapas by intrusion. Since the term occurs here in connection with *Kāma*, it is translated as anger personified, for obstructed desire is the source of anger. All those cravings, instincts, propensities, inclinations, desires and needs that express themselves continually in the thoughts and behaviour of men are referred to by the word *Kāma*, and so obstruction of *Kāma* in any form evokes responses in the shape
of rage or anger which supply the motive force for a wider area of thought and activity covered by human behaviour. Thus anger or <i>chveṣa</i> is another trait of the physical and psychological equipment of man from which his true Self stands aloof. Penitent man weeps for his sins and ascribes to desire and anger the sins that are committed by him. See also <i>Bhagavadgītā</i> II 62-68 and III 37-43 for further elucidation of this matter. The word-by-word meaning is omitted in this and other Sections below for reasons cited on page 116.)

तिलाच्छहोंमि सरसानु सपिष्ठानु गायार मम चित्रे रमं च स्वाहा। 11।।
सवंषा ६ ७ धिबिय च लक्षम गुड़त च कौदिः चान्यालाम। 11।।
बाल्याण्य बशुहुताताम। बहामेशे प्रजा। संगदातु स्वाहा। 11।।

हे गायार उत्तमसीर्मय्युक्त परमात्मानु अह चब्बे सरसानु सपिष्ठानु
तिलाच्छहोंमि। सवंषा ६ ७ धिबिय च लक्षम गुड़त च कौदिः
चान्यालाम। 11।।
बाल्याण्य बशुहुताताम। बहामेशे प्रजा। संगदातु स्वाहा। 11।।

SECTION SIXTY-THREE
1. O Supreme Being, I offer oblations of tasty *tila* (Sesamum indicum) seeds mixed with some flour, into the consecrated fire, may my mind delight in the attributes of the Supreme. Hail! 2. O God, through Thy grace, may I obtain cattle, gold, wealth, food and drink, and all desired objects and beauty and prosperity, for that this oblation be offered to Thee. Hail! 3. May God grant me royal prosperity, the bliss of freedom, health, noble repute, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal brāhmaṇa, many sons, faith, intelligence and grandsons. May this oblation be offered for that. Hail!

[The sequel of this Upanisad, according to tradition, deals with the principal and auxiliary ceremonies connected with the last order of Vedic life known as Sannyāsa. A candidate competent for Sannyāsa has to perform various subsidiary rites before he is rendered fit to perform the final act. These preliminary acts are meant for effacing all the past sins. By the performance of appropriate rituals beginning with Bhūta-samskāra and ending in Ājyasamskāra laid down in the Ghyasūtrās one’s religious fitness is enhanced. This section contains three formulas for offering three oblations in the fire, the substance for the offering is Sesamum seeds. The word *Gandhāra* is declared by the commentator to be an epithet of the Supreme. The seeds selected for offering are *sarasa* (with flavour) and *supūsta* (mixed with some variety of flour). The last two formulas contain a prayer for other items such as,
SECTION SIXTY-FOUR

wealth consisting of cattle, food and drink, and other coveted objects, as also faith, purity and other mental virtues. A person who has enjoyed the possessions of this world and performed the religious duties that can be discharged only with the help of worldly possessions is made fit for Sannyāsa through dispassion for the fruits of this world and the next. This is implied by the oblations described here in connection with the Sannyāsa rites.

2. O Lord, through Thy grace, may these black Sesamum seeds, white Sesamum seeds, healthful Sesamum seeds and own Sesamum seeds cleanse whatever sin there is connected with me or whatever wrong there is in me. For that I offer oblations. Hail!

[The substance of offering into the consecrated fire here again is quantities of Sesamum seeds which are sometimes black and sometimes white. They are called saumya (healthful) because good variety of these seeds do not cause any
illsness They are called *vaśānuga* (owned by one at pleasure) because they are acquired by purchase giving the price in cash from one’s own lawful earnings and not got by arbitrary seizure or theft. Through the grace of the Supreme, even lifeless grains can purify a man.

2. May the Sesamum seeds offered remove my sins, such as partaking of the food supplied by theft, dining at a place where food is served in connection with the funeral rites of a single recently departed soul, slaying of a brāhmaṇa, outraging the preceptor’s honour, cattle-lifting, drink and slaying a hero or a foetus. May I have peace. Hail!

(The aim of the worshipper here is to remove all the sins connected with him by a propitiatory act. Since these are formulas made use of by different worshippers at different places and times, it is impossible to suppose that each one confesses that he has committed all the sins names of which are catalogued here. They are mentioned to indicate that what is aimed at is complete taintlessness—elimination and expiation of the sins mentioned here in whomsoever they
may exist Each man is responsible not only for his own flaws and defects but also for those of the whole community of which he is an individual. In fact no individual can reach a moral level in all respects far higher than that of the group to which he belongs.

श्रीमान्तलम्युष्नसुख्याति" चानुष्वरताः। भुज्यं ब्रह्मचर्यं वृक्षुहुर्तताः। एषद्धामथे प्रजा तु जात्वेवः संवतांन्तर स्वाहाः।

[For translation etc. of this passage see Section 63 formula 3 which contains the same passage with little alteration Prajā in that passage is here replaced by prajñā tu. The resemblance being so close and the sense and the purpose of the passage being the same it is not separately dealt with here. The prayer here is addressed to Jātavedas, the all-knowing Supreme invoked in fire. Section 44 to 64 found in the longer version are not in the shorter version accepted by Bhattachārjī and Sāyana.]

पञ्चचरितमोदयाक
SECTION SIXTY-FIVE

त्राणपूर्वप्राठानोदानसमाना मेघुष्मता। ज्योतिंच्छु विरजा वियुभ्या सूर्यास्तः स्वाहाः ॥११॥

अनेन आद्ध्वस्त्रवन मम प्राणावतानवत्वाय शुद्धा भवनु। तत् अर्थेऽवियुभ्या पवित्रसीमान्तः पार्वत्य वरहन्तु वर्याशुद्धं रजोगुणोनाधिपि वियुक्तं सम्पर्भश्रवा ज्योति भूवासम। सद्यं हि ब्राह्मु श्रुवतामस्तु।
मे मुनि प्राणायाम्योहतानमाना the in-breath, the out-breath, the diffused breath, the up-breath, and the middle breath शुद्धिताः be purified विनायमा freed from sins विरजना freed from passions अहम् I ज्योति the Light of the Supreme मृणायम् I pray I become स्वाहा hail

1. By this oblation may my in-breath, out-breath, diffused breath, up-breath and middle breath become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail!

वाज्ञमनःश्रु: श्रवस्तिज्ञदानारणेतो बुद्धचाकृति: संकल्प में शुद्धिताः ज्योतिः विरजना विनाययमा भूयायस्य स्वाहा

अनेन आयुष्यजीवन मम पदोऽत्तत्वार्थ बुद्धमण्डली संकल्पावृत्ते रेतज्ञ शुद्धा भवति। (श्रीम पुराणम् ।)

2. By this oblation may my speech, mind, sight, hearing, taste, smell, seed, intellect, intention and aim become purified I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail!
3 By this oblation may my seven bodily ingredients—outer and inner skin, flesh, blood, fat, marrow, sinew and bone—become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

4 By this oblation may the limbs and the parts of my body comprised by the head, hands, feet, sides, back, thighs, belly, shanks, the generative organ, the middle part of the body (or the male and female generative organs) and the anus become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!
5 O thou Divine Person, who is dark blue and brown and who is red in eyes make haste to favour me. Grant me more and more purity. Be a grantor of knowledge and purity to me through the medium of my preceptor. May my thoughts become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

[The five formulas given above are employed for recitation at the time of offering oblations of clarified butter into the properly consecrated fire by a person who is about to embrace the vows of Sannyāsa. They are believed to have the efficacy of bringing about spiritual purity, or the regeneration of the internal and the external man. They are used in connection with some other rites also meant to signalise a person’s imitation into a new way of life. The concluding part of all these mantras form a uniform pattern expressing the longing on the part of the aspirant to become divine—by freeing himself from all blemishes of body and mind. The word ietos in the second formula, meaning sperm, implies
here the procreative power in man. Two words tvak and carman in the third formula are not overlapping because they denote outer and inner skin. The word svāyu may denote tendon, muscle or snare. In the fourth formula śīna and upastha appear side by side. The former word denotes the male organ of generation and the latter that of the female. This may imply that the pronouner of the formula may belong to one or the other sex. The second word may also imply the middle part of the body merely. The last formula of the Section is an address to the Supreme Being by the devotee to grant him purity and knowledge both directly and through the preceptor. Personal description about the color of the body and the eyes of the Purusa may be compared with such descriptions given in other parts of the Veda. The Supreme Being as Rudra-Mahādeva is Kṛṣṇa-pingala and the Person in the Sun is elsewhere mentioned as having golden eyes. The term harita is interpreted also as skilled in removing the sorrows of devotees. The word lohitākṣa becomes lohitākṣa in grammatical Sanskrit. Sāyana's reading is हुरित अविनाशित and the reading accepted by Bhattachārjya is हुरी लोहितासपतांति. Whether the reading is hari or harita the meaning given is 'he who is skilled in removing obstacles'. According to Bhattachārjya lohitapingalākṣa is one epithet denoting the Person having sun and fire as his eyes. Day and night are then represented by lohita and pingala. Sāyana however takes lohita as a separate word denoting the complexion of the body and pingalākṣa denoting the colour of the eyes.
In the pursuit of understanding the world and the nature of the soul, the ancient text Mahānārāyanopanisad presents profound philosophical insights. This page continues the discussion on the practice of spiritual offerings and their purification.

**SECTION SIXTY-SIX**

In the recitation of verses, the primary focus is on the purification of the soul and the body. The textual content reflects a deep understanding of the spiritual traditions, emphasizing the importance of offering and the subsequent purification of the individual.

**1. By this oblation may the five constituent elements of my body—earth, water, fire, air and ether—become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!**

**2. By this oblation may the qualities of sound, touch, colour, taste and smell (residing in the above five elements constituting my body) become purified. I pray that I become the Supreme**
Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

मनोवाचारकार्यमौणि में शून्यताः
व्योतिरः विश्रंज्ञा विपास्मा भूयाहूः स्वाहाः ॥३॥

अनेन आप्यऽहुते न मनोवाचारकार्य निजसतानि कर्मणि शून्यानि भूतु। (शेष पूर्ववर्तः)

3. By this oblation may the deeds accomplished by my mind, speech and body become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

अव्यक्त-मार्गार्थुं कर्त्तवाः
व्योतिरः विश्रंज्ञा विपास्मा भूयाहूः स्वाहाः ॥४॥

हे परमात्मा! भवतासादात् बहु शोकाना सम्प्रभवापि जनविष्कारां भविष्यते अव्यक्तं आप्यऽहुः विपास्मां सत्यं विपास्मा परिशिष्टवती पार्थि. विरंज्ञ्यः भूताम् (शेष पूर्ववर्तः)

4. May I not have any suppressed feelings of egoism. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!
5. By this oblation may my body become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

6. By this oblation may my internal organs become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!
7. By this oblation may my Infinite Self become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

[Of these seven formulas excepting the first two, the rest are not found in the shorter version noticed by Bhattacharyya and Sāyana. Part of the ideas covered by them are presented by the formulas contained in the previous Sections and is noted by them. In the fourth formula, the predicate is understood as ṛṇuktāḥ (ṣāṃkāraḥ). In the last three formulas there is no grammatical agreement between subject and predicate, the one being in the singular and the other in the plural. The plural verbs should, therefore, considered as singular in sense, they have been placed in plural form perhaps following on the scent of the previous formulas in which the subject also was in the plural. A prayer for the purity of the Infinite Self (Paramātmā) which is the highest conception of purity may appear ridiculous at the surface. The real meaning underlying the statement is this. Though Paramātmā is the one Reality and Ground of existence, the individual Soul is not cognizant of this fact, because of its accidental impurity. When ignorance and impurity are removed from the individual self, the Supreme shines as its true nature. We see for instance, the sun and the moon made dim and dark during the periods of eclipses and so they appear to us as if they are covered with impurity. After the temporary period of eclipse people say that these luminaries have now become pure. So Paramātmā, the eternally pure, is here spoken of as if impure from the view-point of the
ignore man One’s spiritual purity is no more eclipsed when the removal of his ignorance is complete

8 May this oblation be made to the deity of hunger. Hail! May this oblation be made to the conjoined deities of hunger and thirst. Hail! May this oblation be made to the all-pervasive Supreme. Hail! May this oblation be made to the Supreme who is the ordainer of Rk chants. Hail! May this oblation be made to the Supreme who is interested in his creation. Hail! (I am the Truth expressed by praṇava. For the realization of that may this oblation be offered into the consecrated fire. Hail!)

[These six short formulas again are employed for the offering of oblations like the preceding ones. Of these the first three formulas are not found in the shorter version and the last one given here is original to the shorter version and so not found in the longer one. For a person who aspires}
after the realisation of his own spiritual Reality, a complete mastery over his physical needs and propensities is a "sine qua non" according to the scriptures. The *Vivekacūḍāmaṇi* verse 17 says that a person becomes fit for an enquiry into Brahman only when he becomes discriminating, dispassionate, calm, self-controlled and possessing faith and concentration. Patience (śīla) according to, ib verse 25 consists in the acceptance of pain and misery without grief and anxiety for evasion. It is further stated at verse 86 that desiring for self-realisation and, at the same time, devoting oneself to the nourishment and enjoyment of one's own body would be like attempting to cross a river using a shark mistaking it for a floating wood. When a person gets himself inducted into the vows of Sannyāsa he makes oblations to the deities of hunger and thirst so that he may no longer be over-powered by them in his new life in which he is firmly settled in the spiritual Truth. Bhātabhāskara reads *viśuddha* in place of *viśuddha* and gives the following explanation. This word is a disguised form of the second person singular of the root 'viśu' to spread', actually seen as *veveśādi*. The grammatical form has been transmuted into *viśuddha* for *parokṣa* (disguise) as the Śrutis chooses to do so. The meaning then is this: O Self, hitherto cribbed and limited in the fivefold sheaths, expand now by the access of Divine Light and become infinite to attain the Supreme. While Bhātabhāskara takes it as a finite verb Sāyana makes it out to be an abstract noun. The form, he says, is in the dative singular of *viśiti* (the all-pervasive Supreme), duplication of *i* being accounted for by the Vedic transformation of *s* to *i*. The *Brhadāranyaka Upanisad* II 4. 10 and *Brahmasūtra* 1. 1. 3 declare that the Vedas are derived from the Supreme and that they are the only source of the knowledge of the Supreme. The term *ṛgvidhāna* rein-

forces this idea. According to the traditional interpretation, Śāyana’s reading kasotka is analysed as kasa and utka. He supposes that kasa is derived from the root ‘kas to do’ and hence kasa is the deed of the Supreme Lord in the form of the universe and utka as usual denotes here interest. The reading accepted by Bhattachārjaya is ghasotka and he derives the word ghasha from the root ‘ghast to eat’. Here the sa of ghasha is disguised as sa. The sense of the word then is all-consuming—the Supreme who reabsorbs into Himself the whole universe, or who finds pleasure in attracting all creation toward Himself. The sixth is the mono-syllabic pānava mantra which affirms the identity of the finite self and the Infinite.

महानारायणोपनिषद्

शुल्कृपासामग्नं वंचिष्ठासामलक्ष्मीनांश्चायाम्

अर्पितमसंमुद्रिः च सवावल्लङ्गृद् सम पापमानोऽस्माहा।

हे परमात्मनः, भवदसानांतु शुल्कृपासामहात् वंचिष्ठासामलक्ष्मी अमृति

असमुद्रिः च सवावल्लङ्गृद् नाथवामि । मे पापमान निघूङ्गे बिनावल्लङ्गृद् ।

स्वाहा।

शुल्कृपासामहात् uncleanliness in the shape of hunger and thirst वंचिष्ठासाम misfortune अलक्ष्मीस्य adversity अमृतिस्य poverty असमुद्रिः lack of progress च and सवावल्लङ्गृद् all अहुः I नाथवामि remove मे my पापमानस्य sins, impurities निघूङ्गे efface स्वाहा Hail

9 O Lord, through thy grace I remove from me that uncleanliness in the form of hunger and thirst, misfortune and adversity, poverty and lack of progress, and all the like. Efface my sins Hail!
[This is found as the sixth stanza of the Śrī Śākta coming in the Rgvedakhila II with slight alteration in the wording. It contains a list of disvalues which a devotee of God seeking purusārtha must get over through His Grace. The word Lakṣmī is derived from the root 'laka to mark out' and hence Lakṣmī represents beauty, prosperity, charm, nobility of character and other graces which agreeably mark out a person, place or event. Values are appreciated against their contraries beauty against ugliness, prosperity against adversity, and so forth. Therefore Jyeṣṭhā precedes Lakṣmī as night precedes day or as poison heralded the ambrosia when the milky ocean was churned. It is stressed here that a man should make every effort to weed out disvalues and cultivate beauty, prosperity and virtue, through the Grace of God. Such a prayer is not out of place even in the life of a Sannyāsin who lives for the welfare of creatures.]

अनेनेन आम्रमय-प्राणमय-मनोमय-विज्ञानमय-आनन्दमयः स्वभावः स्ववाहः

अनेनेन आम्रमय-प्राणमय-मनोमय-विज्ञानमय-आनन्दमयः स्वभावः स्ववाहः

10. By this oblation may my five-fold self comprised by the sheaths of food, breath, mind, intelligence and bliss become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!
[This mantra by its sense goes along with the preceding formulas of oblation. Here such a prayer is made again for attaining the purity of pañcakośa-s or the five sheaths which nest the finite individual self.]

.Section Sixty-Seven

अग्रेयं स्वाहा। विष्णुपर्वं देवेयं स्वाहा। प्रवायं सूमायं स्वाहा। व्रतिपतियं स्वाहा। अत्युतितियं स्वाहा। अग्रेयं त्विवभूतः स्वाहा। अर्थोप्यथं स्वाहा। अक्षुचः स्वाहा। अन्तर्वितिपतियः स्वाहा। रुक्मोदेवंनेम्यं स्वाहा। गुहायं स्वाहा। अवसातेम्यं स्वाहा। अवसानंपतियः स्वाहा। सुर्योदेशम्यं स्वाहा। कामां युक्तस्वाहा। अन्तरिक्षायं स्वाहा। विन्दुः प्रकटित यवन्यायं चेष्टित। नानामण्डल नाम्नेयं स्वाहा। पूर्वव्ययः स्वाहा। अन्तरिक्षायं स्वाहा। घनोऽयं स्वाहा। सूर्यम्यं स्वाहा। चन्द्रम्यं स्वाहा। नक्षत्रम्यं स्वाहा। तारां युक्तव्यं स्वाहा। ग्रजारं युक्तव्यं स्वाहा। ब्रह्मणः स्वाहा। स्वेतयं पितृम्यं स्वाहा। समवं द्व्यं स्वाहा। पितृम्यं स्वाहास्त। सूतेव्यं स्वाहा। सुपुरोह्यं हन्तं। ग्रजारं युक्तव्यं स्वाहा। परमेश्वरं स्वाहा। ॥ ॥
SECTION SIXTY-SEVEN

अभिम्, विश्वेदेवा, ध्रुव भूम, ध्रुवसित, अन्धकृत्र्
अभिम् एताभ्यं वेञ्च्येदेवेताम् इति हिंस प्रत्यक्ष गुह्रमस्तु। ध्रुमः, ध्रुमः,
आप, औषधिवनस्पतिः, रूपावेदजना, मृग्ला, अवासान, अवासास्पतिः,
स्वाभूता, कामः, अन्तरिक्षम्, जगति व्याकुलित्येण एकम् मनुष्यात्तिक्षेपण
ब्रजमान परमामस्म भान्येत। तत्तथामक पदवेचित्तः, पृथ्वी, अन्तरिक्षम्,
ध्रुवां, चन्द्रमा, नकाश्चि, इश्वरः, वृहस्पति, प्रजापति, ब्रह्म, विद्या,
पञ्चमुलस्थतः, देवा, विद्या, नूलाभि, मनुष्य, प्रजापति, परमेश्वरी इष्ठेन्द्र
प्रत्यक्ष हिंस प्रत्यक्ष गुह्रमस्तु।

The above paragraph contains thirty-six short mantras used in worship and oblation. They are original to the longer version. Of these, the first six ending in svāhā are employed for offering oblations connected with the Vaiṣṇava rite. In this rite, the Supreme Being is worshipped as Fire, 2 as the sum total of deities or All-gods, 3 as the permanent plenitude, 4 as the permanent ground, 5 as the unchanging abode, and 6 as the maker of the right sacrifice. A sacrifice rightly offered is called svākta. The one made wrongly through inadvertence is called dvākta. The deity Fire specially propitiated rectifies the wrong offerings. The Gārhapatya Fire is called Svāstakrt in the Kalpa works. The words ध्रुव and ध्रुव are omitted in some texts and प्रवास्यम द्वाहि is added after ध्रुवसिति.

In the next list oblations are offered to ध्रुम—religious duty, ध्रुम—opposite of it, आप—waters, औषधिवनस्पति—herbs and trees, रूपावेदजना—demons and gods, मृग्ला—household deities, अवासान—deities dwelling in the outskirts of the house, अवासास्पतिः—leaders of such deities, स्वाभूता—all spirits, or the deities of the five primordial elements, काम—god of love, अन्तरिक्षम्—wind blowing in the sky, नूलाभि—(the Supreme Being is called here nāma because He is expressed by the totality of words.
in the Veda Whatever there is in this world moving as insentient [एज्ञति and whatever that acts as sentient [वैद्यन्ति] all that is नाम or आत्मन्), पृथ्वी—earth, अन्तरिक्षम्—spirits dwelling in the sky, वी—heaven, सूर्य—sun, चन्द्रमा—moon, नक्षत्राणि—sterilms, ईश्वर—the chief of gods, बुध्वल्लि—
the preceptor of gods, प्रजापति—the lord of creatures, ब्रह्म
the four-faced creator, लिंग—departed ancestors, श्री प्रभुपात्रि.
Rudra the lord of living beings, देवाः—gods, पितार—
manes, भूता—a variety of gods, मनुष्याः—men, प्रजापति—
the lord of creatures, and परमेश्वर—the four-faced creator
dwelling in Brahma-loka Wherever the same deity is repeated
twice it is implied that two oblations are given to the same
deity It is stated that the entire universe is but a part of the
Supreme—Nàmama bhàgah In Chàndogya VII 1 4, Sanatkumàra advises Nàrada to worship Nàma as Brahman
Whenever offerings are made to the manes, the deities and
men, the terms employed for oblations are svadhà, namah
and hanta respectively. These special words of address give
them pleasure Gods, like guests, are made happy by sweet
words of courtesy. The word pîr denotes two types of super-
human beings—those who are permanent dwellers of the
pitrloka and those who are translated to that region from
the earth when they depart from the body. The mantras
given in this group are used for baliharana or offering worship-
ful tribute to these deities who form the body of the Supreme
So even irreligious demons, trees and plants find a place in it]

यथा कूपः द्वारां: सहस्राद्यो अश्विनः ।
एवा मेत्र अस्तु धातु सहस्रादारसंकित् ॥ धनांधार्यः ॥

स्वाहा ॥
Having a thousand springs or even a hundred springs always flowing, or a thousand perennial wells which never dry up, a thousand inexhaustible seasonal springs, or a thousand sources of continuous supply, let me be allotted to Dhanadhāni! Hail!

2 Just as a perennial well is supplied with water by hundreds and thousands of springs, so may I have an inexhaustible supply of grain from a thousand sources! For that end, I offer oblations to the wealth-holding deity. Hail!

[This mantra in the longer version is an invocation addressed to the Supreme through the deity Dhanadhāni, the supplier of man’s subsistence. There is a whole group of passages in the Tattvāyāsanaḥḥāṭa laying down food rules and praising Annadevaṭā. Life depends upon food. So nothing is more fundamental than the supply of food which sustains life. On this there is this ancient verse: "That which sustains the body is life and that which gives life is food." The Tattvāyāsanaḥḥāṭa III 8 9 also emphasises the necessity of acquiring much food through the worship of Annabrahman and sharing it with the needy.]

वे मुलतः मुचर्तिन्द्र विद्वानः
बलिसिद्धावनां विविद्वेद्य नेष्याः।
तेन्योऽ बलि पुपिङ्कामोऽ हरामि
मथि पुपिङ्क पुपिङ्कतिवधातु स्वाहा । १३ ।।

Ye vibadusya dharmabhishasasam. shakram kalamikhupa prabhya murtta bali ekaanta nistahivar prakriti hemam punirdham samu ah vada abhruh harami murti nirakshama. punirdham. paryugadyagam mithi pupe sthapatu. svaha ।।

Ye those vibadusya of (Rudra) who causes pain murtiya servants murtam spirits vibadho tributi ekaanta. desiring vismanatam day and night prakriti move about hemam punirdham intending prosperity abhamsi baliy offering (in the form of food) harami present punirdham. the lord of prosperity mithi in me pupe sthapatu prosperity svahatu place svaha hail

3. With the intention of acquiring prosperity, I present offering of food to those spirits who are the servants of Rudra (dwelling in the cremation ground) causing pain to creatures by death and bereavement, and who wander about day and night in search of tribute. May the lord of prosperity grant me all prosperity. Hail!

[The Rudranavaka of the Yajurveda speaks of the various forms of Rudra dwelling in the sky, on the earth, in the firmament, as leaders of creatures, as agencies that hurt men through food and wander about with weapons. Wind, rain and other causes of destruction are also attributed to these agents of Rudra. This prayer here is, therefore, addressed to Rudra, after proper offerings to his destructive emissaries, so that the obstacles in the way to the attainment of prosperity]
are removed through his grace. The word *vītuda* comes from the root *tud* to prick or to pierce, and so *vītuda* here is *kīlāgni-
*tudha* who pierces the creatures with various kinds of sorrows
caused by the acts of Nature—various diseases, pestilence,
neclemencies of weather and climate. According to the lot
of each one, the creatures are exposed to them.

अष्टपद्ध्वितमोऽनुबाक.

SECTION SIXTY-EIGHT

ओऽ  तद्वर्षस् । ओऽ  तद्ग्रुः । ओऽ  तद्यत्मा । ओऽ
तस्तस्यम् । ओऽ  तस्तवेम् । ओऽ  तस्तुरोपे नमः: ॥१॥

प्रणवचविलापः तद्वर्षस्  वन्त्रलोकप्रमिकतस् । वन्त्रलोकप्रमिकतस्  तदेव
सुवर्णविशिष्टपुरुषोऽपि । अत्मा जीवन अपि तद्वर्षस् ।
तदेव सर्व चाराविराटकः जगत् । तदेव पुरुषः पूर्वमुखकः पक्षयारणण:-
बारीराणणः । तद्वर्षस्  वरुणः नमः । अर्थाद नूरे बलवत्मां
नामहस्विकल्पनहेतु, अर्थाद नूरे महत्भूतविद्वानः नमः प्रहस्विभावः
प्रतिवृत्तपद्धति । सांति तदेव पर ब्रह्म ॥

1. Om that is Brahman. Om that is Vāyu. Om that is the finite self. Om that is the Supreme Truth. Om that is all. Om that is the multitude of citadels (the bodies of creatures). Salutations to Him.

[Here, in the longer version, this formula and the immedi-
ately succeeding one are given for japa to be performed
in order to remove all one’s sins. In the shorter version this
formula is given as a substitute for Gāyatrī together with its subsidiaries given for mental repetition when a person performs prāṇāyāma. Both Bhattachārāka and Sāyāna explain the mantra adopting two philosophical viewpoints. The syllable Om commencing each phrase announces that the passage is meant for magnifying Paramātman, and also for emphasising His all-pervasive and all-inclusive nature. According to Bhattachārāka, Brahma here stands for expanding Prakṛti which is but a mode of Brahman, Vāyu stands for the power of the Supreme perceptible as universal movement. Ātman for the individual self, and the word Sarva stresses the omnific nature of the Supreme. He takes the term pūra in the sense of great or strong and explains namah as namaha or transformation, and so the phrase puro namah is explained as the transformation of the universe into the shape which is powerful—or as the transformation of the Supreme Reality as Paraśakta into the form of the universe. Sāyāna interprets Vāyu as Hiranyagarbha or Sūtrātman embodying the power of knowledge and activity inherent in the universe, and Ātman as the individual soul—both being derived from the Supreme. He accepts the reading puro namah and explains pūrah as the nominative plural of pūrḥ meaning a walled city to which the gross and subtle body of creatures are often compared in the scriptures. In the view of Sāyāna, three alternative measures of breath are used in the act of prāṇāyāma according to the breathing capacity of individual aspirants. The text is printed here as found in the longer and shorter versions I have given the translation based on Sāyāna whose commentary reads pūrah namah which is supported by only one manuscript of the text used by the Ānandāśrama edition.
2 That Supreme Being moves inside the heart of created beings possessing manifold forms. O Supreme, Thou art the sacrifice, Thou art the expression Vasāt, Thou art Indra, Thou art Rudra, Thou art Brahmā, Thou art Prajāpati, Thou art That, Thou art the water in the rivers and the ocean, Thou art the sun, Thou art flavour, Thou art ambrosia, Thou art the body of the Vedas, Thou art the threefold world and Thou art Om.

[The first line here announces that the Supreme described above is hidden in the hearts of all created beings, in the various shapes and the fauna and flora of the world. In the next, the worshipper directly addresses the Supreme and exclaims, Thou art the sacrifice etc. Words like vārat, svāhā, svadhā, and hanūtā are employed, as specified before, while making offerings to gods, manes and men. Great gods like
Brahmā, Viṣṇu and Śiva, the progenitor of mankind, sacrifices and formulas, of offering, water and light, and other facts of the world are indiscriminately collected here and asserted to be one with the Supreme. The worshipper thereby thinks that there is nothing other than the Supreme and that everything has its value derived from the Supreme. According to Śāṅka, the mantra beginning with Om antaḥ caivaḥ is employed for the contemplative worship of the Supreme after gāyatrī-visaṛṣaṇa connected with the twilight-devotion.

एकोनसप्ततिमोचनवाकः

SECTION SIXTY-NINE

श्रद्धायां प्राणे निविष्टोंमृतं ज्वोहिम् । श्रद्धायांमुः निविष्टोंमृतं ज्वोहिम् ।
श्रद्धायां व्याने निविष्टोंमृतं ज्वोहिम् । श्रद्धायांमुः निविष्टोंमृतं ज्वोहिम् ।
श्रद्धायां समुने निविष्टोंमृतं ज्वोहिम् । ब्रह्मणि म अत्मासंहृत्तवाय ॥

शुली शृंगततरिवायतिरुप पदार्थं स विद्वासात्लिनय श्रद्धा, तथा श्रद्धा

दुःखा तद् ज्ञो ज्ञानानां केवलविशेषे विविध आदरुः अग्नो तालिकाये

वत्तमान अमूः भूतं तद् हृते ज्वोहिम्, अत्मायात्मिनि प्रविधायाम्, तन्न तद्

हृते प्राणेदेवतायेः मुहुर्तम्युः। उहि वृत्ति प्राण । अवा तु अपान । विद्वते-

हृति व्याह । श्रद्धाकारी उदान । सर्वं शुली शृंगततरिवात्लिनये सहीकर्ता

सम्पाद्य । अमूः भूतं तद् ज्ञानं अग्नेद्वित्युक्त ज्वोः । एतति एतति अभिधिमि

आहृतिभिं अभूततवाय मोक्षाय मे ज्ञाते जीव ज्वोहिम् एकोनसप्ततिमोचनवाकः ॥
1 Firm in my religious faith, I offer this oblation of ambrosia into prāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into apāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into vyāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into udāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into samāna with reverence. By these oblations may my Self be united with the Supreme, so that I may attain Immortality.

[Agnihotra is a primary and fundamental rite during the performance of which oblations to the Supreme are offered in the consecrated fire. This rite is usually performed in the external fire in which the Supreme is invoked. At the commencement of dinner a similar worship is offered into the Divine Fire Vaiśvānara, dwelling within man and manifesting Itself through the fivefold breath. This is called Prānāgnihotra and there is an Upanishad entirely devoted to the description of it, by the same name. Every twice-born religious aspirant, before he lays hand on the food which is set before him, ceremoniously purifies it, reverences it and parcels, with his thumb and two other fingers variously combined, a small quantity of it five times and places in the mouth mentally repeating each one of these formulas. Finally he prays that he might be united to the Supreme by this act of devotion. Thus the food-seeking instinct is given a direction to God before it is satisfied in the natural way. Life is maintained by the various vital activities in the body subsumed under the
five-fold prâna which is a manifestation of the Supreme on the physical plane. These offerings are, therefore, really made to God within Therefore it is amrtahoma which implies not only introduction of tasty food into the mouth but also a symbolic offering of the finite self into the Infinite Supreme Brahman. This is stressed by the concluding words. The text given above is that of the longer version. The shorter version noticed by Bhattachâskara and Sâyana omits the word śraddhâyám commencing each formula and adds prânaprâha, aprânaprâha, aprânaprâha, udânaprâha, and samânânaprâha, respectively, immediately after the verb juhomi in each formula.

अमृतोपस्तरणमिति ॐ

हे पीयमानोवक तव अमृतोपस्तरणं—यथ अमृत जन्त्र जड्ड सौदति
तदार्थर्थविभिः ॐ

2. O water, thou art the spread out seat of Annabrahman, the immortal food.

[This formula is repeated and a small quantity of water is sipped before one starts eating. Anything which one considers precious or valuable is placed in a container and covered. Here the small quantity of water taken in is supposed to be an upastarana or seat on which subsequent morsels are placed. In the shorter version this short mantra is placed before the Prânâhati mantra (Section 69), and that is the place to which it properly belongs. For, after sipping the water oblations are offered. Details of this practice and the philosophical significance of it are given at Chândogyopanisad V. 2 2]
SECTION SIXTY-NINE

... 

3. . . . O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. ...

[This set of five formulas is a repetition of Section 69 (page 292) with the insertion of the clause विषयमां विषयमां (which alone is translated here) After each oblation and before the svāhā formula mentioning the name of each breath, this is inserted. This Section is proposed as an alternative for Section 69 to function in the same context.]

अमृतापिष्ट्यात्मसः 113

4. O water, thou art the cover for brahman, the immortal food.
Firm in my religious faith, I have offered this oblation of ambrosia into prāna with reverence. O prāna, increase the power of my in-breath by this food. Firm in my religious faith, I have offered this oblation of ambrosia into apāna with reverence. O apāna, increase the power of my out-breath with this food.
religious faith, I have offered this oblation of ambrosia into vyāna with reverence. O vyāna, increase the power of my diffused breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into udāna with reverence. O udāna, increase the power of my up-breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into samāna with reverence. O samāna, increase the power of my middle breath with this food.

[These five formulas are repeated at the end of the dinner and before one leaves his seat.]
samaṣṭiṃ dwells as support sva-bhaya of all jātst universe śaṁ
ruler vibhūmukṣi enjoyer of all pramū Lord Śrīnāṇa may be
gratified

1. May the Supreme Lord be gratified (by this meal just taken)—Who is the ruler of all the world and the enjoyer of all, Who as the person dwelling in the body, is of the size of the thumb, and Who is the support of the body—imparting to it sentience and activity from the toe to the crown

[After the dinner and the rinsing of the mouth, and ablation of hand and feet, it is customary to pour some quantity of water on one’s right toe symbolically. This anustubh stanza is repeated at that time contemplating on the identity of oneself with the Supreme. When the mind is not distracted by hunger, it is the duty of a person to remind himself that he is not different from the Divine Reality—the one Principle that rules and supports the universe—the real Enjoyer of the food eaten by every creature. Elsewhere in this work it has been stated that the Supreme Person and the Person dwelling in man are not different. The space inside the heart is equal in measure to the size of the thumb, and so the Supreme perceived in the heart as the individual Soul is also spoken of here as having the size of the thumb. Śāyana takes āngustham ca as an incomplete phrase and fills out the unexpressed idea by stating ‘from pādaṅgustha (toe) to the crown’ Though the Jiva is supposed to dwell in the heart, it is active and cognizant of sensations in any part of the body. In the longer version prāṇāti occurs in the place of prāṇātu. This verb, however, expresses a prayer on the part of the
person who has finished his food Man considers that he is only an instrument of God and the satisfaction he has derived by the repast really belongs to God—the enjoyer of the whole universe. It is believed that the Kālāgni Fire which will finally destroy the universe is hidden at the root of the universe. Similarly the fire which consumes the food eaten is also supposed to dwell at the toe, by which man is rooted to the earth. Pouring water on the toe, therefore, is a symbolic act of propitiation. The whole body, by a yogic process, is purified ceremoniously by rousing the energy that is supposed to dwell at the foot or toe.

हिस्सपतितिमोहनवाक.

SECTION SEVENTY-TWO

बाह्रे में आसन । तुसोऽग्राणः । अश्वोध्वकः । कर्मणोऽर्थव्रृतः । ब्रह्मवेदेवलम् । उक्तोऽपरजनः । अरिष्टो विश्वाय-ञ्जातिन तनुः । ततुरां मे सह नमस्ते अस्तु मा मां हिःसीः।

হে পরমাত্মন ভগবতীষাপথ মুক্ততঃ মম চারুতিকল্যাণঃ আসতু আস্যে, গ্রাণং সাতু চস্তিতিকল্যাণং অস্তু, লোকাধিপতি তথা। বাহ্যকৃষ্ণ স্ত্রান্ত্রস্তুষ্ট। লিখিত। বাহ্যে বল কাণ। অধূর্ত অব্যাহত সামাজিক এ অগুলাম। মম তত্ত্ব হেমারিণ সহ সবার। মম অজ্ঞানি তনুঃ। কৃষ্ণপার অরিষ্টানি নির্দোষানি অন্তম। অত। হে মার্গন। ভগবতস্তুষ্ট অর্থ মুক্ত অহং প্রেমাত্ম তুষোদস ভক্তে গ্রাণাম। সম্পত্তি । এব স্তেতাভ-ভূত। মা মাদীয়। স্তরে মা হিঃ তত।
मे my बाक faculty of speech आस्था (आस्था) in the mouth प्राण breath नासो in the nostrils चब्बू sight बख्क्को (बख्क्को) in the eyes श्रोभ्य hearing दर्शि in the ears लल्ल्य strength भाष्प्राच्छ in the hands चाषा vitality उद्ध्वस्ति (उद्ध्वस्ति) in the thighs (च and अभवत have come to be) मे my तन्वा (तन्वा) along with the (subtle) body तन्वू (gross) body विज्ञानि all अंगानि limbs अरिष्टा (अरिष्टा) defectless (अभवत became). ते to thee नन salutation अल्ले be मा me मा not हिसी hurt

1. O Lord, after repast my powers of speech, of breath, of sight, and of hearing, are firm in their respective stations i.e., mouth, nostrils, eyes and ears, so also strength and vitality have returned to my arms and thighs. My subtle body and my gross body with all its limbs are now free from inadequacy. My salutation to Thee. Do not cause any hurt to me and mine

[This formula is prescribed for reflection after dinner. The religious aspirant here states that the powers of the senses and limbs, which have been reduced by the long period that intervened after the previous meal, have now been restored by the present repast supplied through the grace of the Lord. The first mantra of Īdāvāśya, according to many commentators, declares: All this is the dominion of the Lord, enjoy whatever is granted you by Him without coveting anything belonging to others—So the food eaten is supplied by the Divine Providence. The devotee of God offers his thankful reverence to the Creator and beseeches Him not to hurt him and all that belongs to him.]
SECTION SEVENTY-THREE

बयः सुप्रभी उपसेषुरिद्रा ग्रियमेश्वर ऋषियो नाथमानाः।
अपे ध्वानसुरूपृपि पृथि चलेष्वरित्युपसि मात्रायेबं बढान्”

सुप्रभी शोभनपञ्चसुता वय पश्चिम इव इत्युत्तमाना अपे पश्चिमृपेनीः
धारित नाथमान ग्रस जलमाना विवाहमेघ ज्योतिर अपे सर्वप्रराणीः
स्मरन्त ऋषिय इन्द्र उपसेषु। उपसुभ एव पार्थवाचरी — हे भगवन्
ध्वान अनानातं कार्य अपूर्विं हि अपसारय। अस्मातु वच्चु आलक्षणोऽ
एविदं पूर्णं व पूर्णं। निम्बे महुल्या पालासहील्या वा बढान्ते यथा कर्निचन्
द्वृत्तं मोक्षयति तथा अस्मातु मुपरिः ब्रह्मविषयकाः मोक्षेऽ॥

सुप्रभी having attractive plumage वय like)
नाथमाना praying ग्रियसे देश devoted to sacrificial worship,
remembering the good of all ऋषिय sages इन्द्रम् Indra approached (ः हे)
O lord of gods) ध्वानः Darkness अपूर्विं remove चमु eyes पूर्णि fill निम्बे with fetters बढान्ते
bound इव like अस्मातु us मुपरिः release

1. Like birds with handsome plumage the sages who were devoted to sacrificial worship (or intent on the good of all) approached Indra suplicating thus Remove our darkness and ignorance; fill our eyes with worthy sights; and release us from the bondage of ignorance like birds trapped in snares.
[This is a mantra quoted here from *Rgveda* X 73 11 with the purpose of stressing the need of divine communion for the attainment of purity and for release from the bondages of samsāra. This stanza is also found in *Tattvāyabrahman* II 5 8 where Śāyana interprets *mīdhā* as fetters and *suparṇa* as rays of the sun. It is not incorporated with the shorter version. The anonymous commentator points out that this stanza embodies a conversation between the seven sages and Indra. He further interprets *mīdhayevā baddhān* in this way: *वस्मान् नियमे अनवद्वान् आसक्तान् कुह—make us covet treasures. This cannot be, because the padapātha of the *Rgvedic* text gives *mīdhāya iva baddhān*]

चतु-पवतिततमोञ्जुवाक

SECTION SEVENTY-FOUR

प्राणांन ब्रह्मिरसि श्रद्धे मान विष्णुतकः तेनालेनाँया-

यर्वः ॥

हे श्रद्धेममचित्कृत्वा अहृत्यार त्वा वायुस्याणा हिष्ठयक्ष्मणा च प्राणाना

परस्तर अविद्यतय ग्रन्थ्य अथि ॥ तादृशां अहृत्याराधित्वमहत्तुतः हे श्रद्धेत

त्वा शुद्धात्मस्कृतं मूलयो न विवा मन्द्रधीरी प्रविष्टों भव ॥ तेन मन्द्रधीरेन असेन

मा आयापत्व अभिवर्धय ॥

हे श्रद्धेत O Rudra प्राणानांम् of the breaths and senses ग्रन्थि

binding knot असि thou art. असेन as end-maker (of sorrow)

मा me विवा enter. तेन by that असेन food आयापत्व increase

and protect
1. O Rudra, thou art the binding knot of the breaths and the organs of senses functioning in the body. Enter me as the end-maker of sorrows and increase and protect me by that food which I have taken in.

[After the utterance of the previous mantra, this short formula is repeated silently touching the region of one's heart. The various breaths and organs of senses which are the support of man's cognition, intellection and emotion, function for the sake of the ego or ahankāra which as prāṇa-granthi sustains the span of life. Sri Ramakrishna remarked in the course of a conversation that when ahankāra disappears, a man becomes a ripe fruit, when the passions and desires subside, he becomes like a ship the rivets, cramps and nails of which are sucked up by magnet submerged in the sea. Hence ahankāra is responsible for the up-keep of life in the ordinary plane. Rudra is the regent of ahankāra which is the knot of life. Rudra is therefore the prāṇa-granthi also. Further Rudra in his divine aspect is beseeched to enter the body of the devotee, to remove his sorrows, to nourish him with the food assimilated, and to ward off his mishaps and diseases.]

पञ्चसन्ततिमोहुःवाक्

SECTION SEVENTY-FIVE

नमः रुद्राय विष्णवेः मृत्युमें पाहि ॥ ११ ॥

रुद्राय नम अस्तु । विष्णवेः च नम अस्तु । मृत्युः मा पाहि ॥
र्ग्राह्य to Rudra नम salutation विधाते to Visnu (नम
salutation) मृत्यु (मृत्यु) from death मे (मात्र) me पाठि save

1 Salutations to Rudra, and to Visnu (or
Rudra who is Visnu) Guard me from death

[This is a mantra prescribed for repetition throughout
life in order to save oneself from death. This Yajus may be
interpreted either as a salutation to Rudra and Visnu sepa-
rately, or to both together as one. The latter interpretation
is supported by the conclusion of the prayer which gives the
singular predicate. The Skandopanisad declares the identity
of Śiva and Visnu thus Yathā Śivamaya visnu evam visnu-
mayah śivah. There is a considerable literature establishing
the unity and identity of Śiva and Visnu produced during
the course of many centuries.]

पद्मप्रतितिन्द्रा

SECTION SEVENTY-SIX

त्वेऽमर शुभमस्तर्मयं शुभवशीतिस्तवस्ति शुभस्तवमस्ति
तव वनेन्यमस्तवमोऽयोऽश्वत्सव नुणं नृपते जायसे शुचिः:

II. 11

हे अहे अर्योवान्तवादिगुणविबिधानीष्ठा नृणा मथे ये वांगमङ स्वावङ
बोधीणागि नुणा सामायणेन च नृपते पालक तव शुभिः यागदिवसे नित्यत-
शूरत यागार्थाय जायसे मथेन उलभाये । तव आ वर्तम शुष्काणि दीप्तमान
जायसे जग्या स्वरूपां शोकस्य दाता जायसे । तव अहे अवस्था ज्ञायत्वत्वेन वह्या-
रूपेण वा जायसे । तव वनेन्य दानरूपेण अयत्वा अरणिकाहत्व्य जायसे ।
SECTION SEVENTY-SIX

Oṃ śūrṇaṃ ādhiyāṃ śaṅkṛṇṇेन जायसि ।

Hū ṣanām ० Fire, नृणाम् among men नृणे protectoi of men
तमस् thou तूतभ by days (जायसि art born) तमस् thou आ from
every side सूतूत्त्विणि luminous (or आसुतूत्त्विणि giving quick pain
by touch) (जायसि art born) तमस् thou आद्भय from water
(in the shape of lightning or submarine heat) (जायसि art
born) तमस् thou आद्भय परि from cloud, stone (जायसि art
born) तमस् thou बले from the wood (जायसि art born)
तमस् thou अधृतभ from herbs (जायसि art born) तमस् thou
तूतभ the sun or the ever pure जायसि art born

1. O Agni, thou art born on the days of
sacrifices as the protector of men in general and
of those among men who offer sacrifices. Thou
art born spreading light around, or causing pain
quickly by mere touch. Thou art born from water
as lightning or as the heat under the sea. Thou
art born from clouds or stones by friction. Thou
art born from the forests. Thou art born from
the herbs. Thou art born ever pure or as the sun.

(This mantra originally belongs to Rgveda 2 1 1, and
it is found also at Vājasaneyasmhitā XI 27. Here I have
made an explanatory translation of it based on Rgvedabhāṣya
of Sāyana. It is not placed in the shorter version. The anony-
mous commentary in the Ānandārama edition explains it in
an arbitrary way. For instance the phrase tvam vanebhyah is
explained thus. Thou wanderest about at pleasure in Nandana-
vana and other forests. The purport of the stanza is stated to
be a prayer to the Supreme Being for averting death. From
the interpretation of Sāyana it is clear that Agni here is
portrayed as savitṛmaka, manifold and ubiquitous.]
learning ने चलियाठ्य रेमैन विथ मे — यक्ष्म of the sacrifice बुद्धिन्न flawlessness completion अनु after चलियाठ्य रेमैन विथ मे (for granting the fruit)

1. O Thou Lord, who art worshipped in all the sacrifices, I prostrate before Thee in deep reverence! I prostrate before Thee! I prostrate before Thee! Deign to remain with me as the giver of what is auspicious Deign to remain with me as the giver of happiness here Deign to remain with me as the giver of good and divine qualities Deign to remain with me as the giver of splendour born of Vedic learning. When the sacrifice which I have instituted has been completed prosperously, be with me to confer the fruits of it.

[This passage originally occurs at Tattvāryābrāhmaṇa III. 7 6. It starts with the words यज्ञ नमस्ते यज्ञ ! नमो नमस्ते ले यज्ञ ! and is an anumantrana before śāmyuvāka Here it is taken as a prayer addressed to the Supreme Being by a worshipper seeking the fulfilment of his desires The repetition of salutations and longing for divine proximity express the feeling of devotion for God, welling up in the heart of the worshipper at the close of his devotional practice The following passage found at the Tattvāryābrāhmaṇa II 8 8 reproduced below with translation asserts that grace of Brahman must be sought for the perfection of the Yajña पिता विराजमुखोऽस्रीणा, अन्तरिक्ष विस्तृत आविष्कार, तम्मर्कर्म्यचित वल्ल, ब्रह्म संत श्राधणावचित्त, ब्रह्म देवानननम, ब्रह्म वित्तमित्त वाल, ब्रह्मण क्षत्व निर्मिते, ब्रह्म शाश्व अलमना, अंतरसनसिस्मे लोकः,
अत्विन्दत्विन्द जगत्, ब्रह्मव भूतान्म यज्ञेष्ठ, तेन कोऽक्षणि सपिन्तु, ब्रह्मान्
देवास्यहस्तस्य, ब्रह्माण्यप्रजापति, ब्रह्मान् हृ विद्वा भूतानि, नायवान्तस
समाहिता, चतुर्व आधा प्रभरत्वन्य, इम नी वह नेतु प्रजानन्त, एत
प्रत्यक्षारं नुवैर ब्रह्म संमिस्त्रत्वस्यवीनास्—Vena, the Reality
described on page 71, is the excellent giver and protector
of manifold wealth, he possesses various forms (according
to the hours of the day and needs of the seasons) and
enters the sky (daily) Brāhmaṇas desirous of the results
of their good work worship the Brahman and praise him
with laudatory verses (brahma) just as those who are about
to milk the cow fondle the calf. That Brahman who is the
cause of the Universe created the Gods and this entire world
The order of the Kṣatriyas was fashioned from that Brahman
Brahman manifested in his own form in the Brāhmaṇa (to
impart knowledge to others). In him these spheres of created
beings and this entire moving world abide. Brahman alone
is the first and foremost of all that becomes. Who dares to
vie with such Brahman? In that Brahman all the thirty-
three Gods are included. Indra and Prajāpati are in Brahman
All beings are begotten in Brahman safely as if within a boat
May the four sacrificial fires thrive in four directions placed
in such Brahman. May Parabrahman—the ground of all—be
mindful of this sacrifice of ours and conduct it to proper
completion, partaking of this oblation of butter and granting
us good heroes. Brahman, in short, is the illuminator of these
oblations offered by us—Passages like this in the Brāhmaṇas
clearly show that philosophy and worship in the Vedas are
closely united and that dichotomy would lead to the atrophy
of both]
SECTION SEVENTY-EIGHT

अष्टसंपत्तितमोऽजुवाक.

SECTION SEVENTY-EIGHT

सत्यं परं परं सत्यं सत्यं न सुलभालोकाच्यं कवाचन सुलां हि सत्यं तस्मात्स्ये रूपांते।।

यथायमाण प्रवृत्तिहृदतो वदाच्यं तथेऽव अभिहात सत्यः। तत् पुण्यार्थसाक्षी न परं ज्ञातः, परं ज्ञातः सत्यमेव, अववा परं बहु एव अवश्य सत्यः, एव यथावत्तचनस्थि यायहारिक्षाराहिर्यें उद्धृतस्यात् परं सत्यः। सत्यमेव यथायमाणसाते कपालिकारस्य स्थवारी सत्याविदिनं न प्रश्चयन्ते। यस्मात् कारणात् सत्यं भूवाचैव न्यायं एव अस्ति न अन्यमुः तस्मात् 'सत्यं हि' सत्यं इति युक्तिमार्गित्य सत्यं परं मौसाचार्यभित्ति मन्त्रानं अवोधिनं सवं सत्यं रूपांते।।

सत्यम् truthfulness परम् excellent, परम् that which is excellent सत्यं truthfulness, सत्यं by truthfulness सुलभालोकाच्यं कवाचन सत्यालोकाच्यं from blissful लोकालोकें from the world कवाचन at any time न च व्यक्ते do not fall सत्यम् truthfulness हि for सत्यम् belongs to good तस्मात् therefore सत्यं in truthfulness रूपांते they delight

I. Truthfulness is excellent. What is excellent is truthfulness only. By truthfulness those who have attained to the state of blissfulness never fall from there. What belongs to sat, namely good people, that is indeed satyam (truthfulness). For this reason seekers of the highest good find delight in truthfulness
[This Section lays down the principles of sannyāsa. The heart of sannyāsa is tapas, which includes habits, temperaments and traits of character specified in the scriptures. Each moral quality that should necessarily be cultivated by a sannyāsin is also called tapas. Eleven such items are mentioned here. Nyāsa is placed at the head of all of them, for that transcends the rest—that is the unsurpassed means of attaining Self-illumination. A person is rendered fit for sannyāsa by the destruction of his sins and blemishes. Worship habitually performed by one who lives the religious pattern of life described in the preceding Sections help to bring about such purity. Thus a candidate who is to be ordained as a sannyāsin becomes firm in the Supreme Truth. The first condition laid down here which gives fitness for sannyāsa is truthfulness. Truthfulness is certainly high. Granting that one who violates this principle gets heaven through the force of some other virtue, it is stated here that he can never be there for long. That man, on the other hand, who is always wedded to veracity does not fall from the blissful state at any time. The word satyam is derived thus sati śākāhu, sate hitam—what is right for the good people, what conduces to the good. The word satyam is cognate to sat. This shows that sages (Santah) who tread the right path are always truthful. Truthfulness, therefore, is the unsurpassed means of liberation. Those who have the sumnum bonum of life in view, therefore, delight in truthfulness always. Swami Vivekananda said: Stand upon truth and you have got God. Follow truth wherever it may lead. Do not be cowardly and hypocritical. Those who think that a little sugar coating of untruth will help the spread of truth, are mistaken, and will find in the long run that a single drop of poison poisons the whole mass.]

(Complete Works Vol.
VIII Page 346) Evidently moral and intellectual truths are allied. The supremacy of truth is thus extolled in the *Mahābhārata* —अन्यमेच्छसहस्रं सत्यं जयुथयाण्युत्तमः। अन्यमेच्छसहस्त्रां सत्यमेच्छसहरावेन्द्रः।

तप्य इति तष्ट्रो नान्सल्लापरं यदि परं तपस्त्ववं दुर्योगं
तद् दुरार्थं परत्सात्यं रमात्मा।।

तप्य इति यदेक्षिद तीर्थयाज्ञवल्लोदारीश्वरम् न केषांचित्। तेषु सर्वं अधि अस्तान्तु उपवासानि-कल्याणकानि व जनन्याना-
अथवा अन्यानापि पठितातु स्वरूपानुमाखानात् कालेन्द्रानात् व तप्य सार्वित।
तद् पर तत्त्वं दुर्योगं दुर्योगं अथवा संपुं अस्तान्तु। अत एव तत्त्वं तप
इतरप्राणिना दुरार्थं ईत्यथि चर्चितमुनिष्काशम्। तस्मात् कारणात् अयोध्यिन
नर्म तद्वतं तपसि रमात्मा।।

तप्य austerity इति thus (some opine) अन्यानातु than fast
परम् superior तत् austerity न not यदि that is described हि
अिधि परम् superior तप्य austerity तद् that दुर्योगम् hard to be
प्रचारित that दुरार्थम् not capable of approach (by
others), तस्मात् therefore तपसि in austerity रमात्मे they delight

2 Some hold the opinion that austerity is the means of liberation and that there is no austerity higher than religious fast. This excellent austerity is hard to be practised. A person who practises it becomes invincible (or such austerity is unthinkable for the commonalty). Therefore seekers of the highest good delight in austerity.

[Aafter truthfulness austerity comes in the list It consists in religious fasts described at length in the scriptures For
a normal man, abstention from food for a long period even on religious ground is a hard practice. Here austerity implies also other forms of hardships which one has to encounter in the execution of one’s religious duties enjoined by the scriptures. Since self-denial in this shape helps purify of mind and fitness for liberation, pious people find delight in it. This declaration of the superiority of religious fast does not, however, detract from the value of self-control, pilgrimage, japa, oblation and the like, which are also considered forms of austerity.

3. Perfect ascetics declare that withdrawal of the senses from the attraction of forbidden objects is the means of liberation. Therefore they delight in it.

[The third characteristic of a seeker after liberation is described. A potent means of liberation is the control of the senses which is practised by the Naisthika-brahmacārins.]

शष्म इत्यऽर्थोऽश्वर्यवस्तस्तम्भः मर्मस्त ।
अश्रीर्यवस्तस्तम्भः मनोत्वपर्यं प्रतिहृतः
इति मर्मस्त । तत्स्तताः ते दृढः मर्मस्त ॥

दम इति नियैलं क्रुद्धः विवाहारिणीः स्तरस्मात् रम्लेः ॥३॥
बाखुरेन्द्रायणाः निधिद्विषेयम्य नवर्तन दम ते एव मोक्षसाधन इति
नैविद्यक्रुद्धः वारिणी नियत सवृद्धा वर्णिता । तत्स्तताः ते दृढः मर्मस्त ॥

Dhat control of senses इति thus क्रुद्धः वारिणी perfect ascetics नियैलम् always (वर्णित say) तत्स्तताः therefore दृढः in sense-control रम्लेः they delight
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बहुमूल्य in the forest मुनय hermits शय: tranquility of mind इति thus, तस्मात् therefore शय: in making the mind tranquil रसायन they delight

4 Hermits who dwell in the forest consider that tranquility of mind is the means of liberation and therefore they delight in calmness

[The word *śama* denotes the attempt to control impulses and emotions and to make the mind calm and tranquil. For facilitating this aspirants resort to the solitude of forests. According to Bhattachārjya *śama* means sarvapravṛttiḥ-parama or retirement from domestic and social duties in order to devote oneself entirely to meditation and calmness.]

द्वानमिति सर्वांशिणि भूतानि प्रशःसंति

द्वानास्मातितर्कः तस्मात् रसायने।

द्वानास्माति selfless gift (परम् supreme) इति thus सर्वांशि all भूतानि creatures प्रशःसंति praise. द्वानात् than selfless gift अतिदुःख्यः more difficult to perform न there is not. तस्मात् therefore द्वाने in selfless gift रसायने they delight

5 All creatures praise selfless gift as supreme, for there is nothing more difficult to per-
form than giving selfless gift. Therefore seekers of the highest good delight in giving selfless gift.

The fifth attribute prescribed as a means of liberation is dāna. The word dāna is very wide in its application. The four recognised methods of subduing a foe, according to ancient text books of politics, are sāma, dāna, bheda and danda. The term dāna in this quadrad has a political motive and therefore is foreign to the field of religion. A gift, to be religious, must be entirely free from visible or invisible strings of self-interest. It is, therefore, defined technically as complete severance of one's influence and interest in, or proprietorship in any form over, the gift given, and making it the property of the donee completely and forever. Gifts are never given by the religious man for establishing domination over the receiver as it happens in the case of political subsidies. The true religious man does not expect even gratitude and thanks in return for the gift he has made, for he has done an act of utter selflessness merely as a religious duty. Giving of gifts in such a manner is considered extremely hard to practise. Do we not find men ready to buy wealth at the cost of their lives? Property is really externalised will and hardly we find one ready to abdicate one's own will. Wealth is power and the instinctive craving for power in all men stands as the main block in the way of merging their will with that of God. Hence follow the difficulty and value of religious gift. The word dīskaram in the shorter version is replaced by dūscaram in the longer version. The sense in both the cases is identical.

पुरुष हृत् धर्मरथ सर्वंप्रविवं परिगृहसेत
पूर्णमातितुद्रूर्युतरस्मा रम्यते ।१६॥
SECTION SEVENTY-EIGHT

चतुर्थमण्ड्यित्विसविस्तृत धर्म: एवं पर तप: इति धर्ममनि: तम:। सर्वेगेत्तर्जगत्व धर्म: परिण्वतत्व: वशैक्षिताः। अत्यंते न वर्तनु अवक्षयत: धर्म:। अतिक्रमुदयस्वार्न नासिना:। तस्मात: अयोधिन: धर्मम: रमणे॥

धर्म: scriptural duty (परं: supreme) इति thus (they think)
धर्मम: by dharma सर्वेषा: all इत्य द्वितियर्नम: held together
अतिक्रमुदयस्वार्न: more difficult to practise न there is not तस्मात: therefore धर्मम: in dharma रमने: they delight

6. Some consider that scriptural duty is the means of liberation. By the performance of scriptural duties all the world is held together. There is nothing more difficult to practise than the duties ordained by the scriptures. Therefore seekers of the highest good find delight in the scriptural duty

[Dharma now gets the honour of being mentioned as the most excellent means of liberation. According to Bhatṭa-bhāṣākara dharma denotes the regular, occasional and optional duties taught by the śruti and the smṛti. Sāyana interprets here dharma as social service, such as construction of wells, tanks and reservoirs, in which kings and ministers are interested. By these works service is done to all creatures. The context does not warrant this restriction of the meaning in a special manner. Religious righteousness in general is denoted by the word dharma. Duties ordained by ancient scriptures, customary practice, exemplary deeds of respected elders, pronouncements of sages, behaviour approved by good people,—all these help to eliminate selfish feelings and passions from]
the mind of man and confirm him to a life in harmony with his fellow beings and incline him to discharge his duties towards God. All these come under the term dharma. Certainly it is difficult for the natural man to practise it.

7. The largest number of people consider that procreation is the means of liberation. For that reason the largest number of offsprings are born. Because procreation is deemed such a means, therefore the largest number of people delight in procreation.

[Rich and poor, good and bad, learned and ignorant, all believe that the biological continuity through their own lines of sons and grandsons is the means of immortality. Reproduction, therefore, is a form of tapas. As a consequence of this faith, the largest number of people find pleasure in the procreatory act and the largest number of children are born.]
8 Some one devoted to the Vedic religion says that the Vedic Fires are the means of liberation. Therefore the Vedic Fires must be consecrated.

[The concrete part of the Vedic religion centres round worship of the Vedic deities through oblations offered into duly consecrated Fires. According to the Vedas there are five mahāgniṣ (specially consecrated Fires) called Gārhapatya, Anvāhārapacana or Daksināgni, Agnīdhriya, Āvasathyā and Āhavanīya. These Fires are to be kept always, according to the ājasrapaksa view, and according to the uddhāranapaksa view, excepting the Gārhapatya, the rest are kindled, by transference from the Gārhapatya, only when necessity arises for particular rites. Vedic forms of worship begin with Agnihotra and ending in Darşapūrnamāsa—with all the varieties and elaborations—are to be made with the help of these five Fires. The Vedas declare 'पत्रः व ऐले आत्मनिन्दः आत्मा क्षेम नयति'—devoted to these five, man elevates himself to safety. It is the faith of the Vedic worshipper that these sacrificial duties will ultimately lead him to liberation. Fire worship, therefore, must be kept up by all competent aspirants who seek their own highest good.]
अभिनिहोत्रमित्यांहु तस्मादप्रियोर्त्यं रमन्ते ।
अभिनिहोत्रमित्यांहु तस्मादप्रियोर्त्यं रमन्ते ॥

Agnihotra sacrifice इति thus आहु (another) says. तस्मात् therefore अभिनिहोत्रमित्यांहु तस्मादप्रियोर्त्यं रमन्ते (some people) delight.

9. Another person devoted to the Vedic religion says that Agnihotra is the means of liberation. Therefore some seekers of the highest good delight in the Agnihotra sacrifice.

[According to the scriptural injunction यावज ज्यवम् agnihotram yuhuvat—one should perform Agnihotra till the end—a competent person, after consecration of the Fire, must offer daily morning and evening oblations called Agnihotra without fail. Some say this is the means of liberation.]

यज्ञ इति यज्ञेन हि देवा विख्यातं गुनास्तत्स्तमाणेन रमन्ते

यज्ञ अयोगौत्प्रमाणिक परम तं उत्तम मोक्षसाधनसमिति अपरे मयादन्। देवा पूर्णनुमिथितेन यज्ञेन स्वर्णोऽकता। तस्मात् कारणात् केवल श्रवणन। यज्ञेन रमते ॥

यज्ञ. sacrifice इति thus यज्ञेन by sacrifice हि verily देवा: gods विख्यातं heaven गता have reached तस्मात् therefore यज्ञेन in sacrifice रमले they delight.

10. Others devoted to the Vedic religion say that sacrifice is the means of liberation. Verily
gods have attained heaven by their own prior deeds of sacrifice. Therefore seekers of the highest good delight in the performance of sacrifice.

[A sacrifice instituted according to the Vedic rules with all the necessary ingredients and approved order of actions is called a yajña. The main varieties of yajñas are three, as determined by the substance of offering—havīh, soma and paśū. A yajña is originated by a Vedic injunction. Some sacrifices are called primary. They supply the model for others that are developed by addition and omission of details. By this process of inserting and dropping the ingredients the varieties of sacrifices become very large, and they may extend from a single day to several years. A single-day sacrifice is called Ahīna. A sacrificial session extending over many days, sometimes years, is called a sattra. Both are entitled to the name yajña. Darśāpūrṇamāsa and Jyotistoma are the two well-known archetypes of sacrifices which give rise to a variety of yajñas called by various names. It is believed that the present denizens of heaven have worked their way to that exalted place through the influence of yajñas which they performed when they lived on the earth as human beings. Bhättabhāskara reads yajña hi devāṅgām after the first two words. This means that the worship through yajña is really liked by the gods. Those good people who worship gods on the earth by yajña are as good as gods in heaven. Śāyana’s reading यहं हि देवां विश्व गता is replaced in the longer version by the short clause यहं हि देवा only, which lacks clarity. Śāyana’s text is, therefore, adopted above in this edition.]
11. Some wise people consider that inward worship is the means of liberation. Therefore wise people delight only in inward worship.

[From the beginning of this Section, it may be observed that one item or other was considered as the highest means of attaining liberation, and that any particular item elevated to that position was declared to be tapas. The term tapas is thus used here in its general sense—the means of attaining the highest good. As the eleventh of the series inward worship is now prescribed. The term mānasā is interpreted by Śāyana as inward worship or contemplation upon the Supreme and His divine excellences. There is a general division of the subject matter of the Vedas into karma, upāsanā and yājñā. Upāsanā means a conscious mental effort which sustains an unbroken current of thought centring on a deity, some divine quality or an object of adoration as prescribed in the scripture and instructed by the preceptor. Such upāsanās are found in the Brāhmaṇas, Āranyakas and Upanisads. According to the ancient teachers, upāsanā may be performed as part of the sacrificial performance in co-ordination with it, or as an alternative of yājñā-karma. The Upanisadic philosophy has]
stemmed out of those upāsanās that were prescribed as a substitute for the performance of karma. Speaking from the view-point of religious evolution we may say that (a) single-ness of purpose, (b) subjugation of lower passions and (c) devotion to duty are cultivated by the religious seeker through the meticulous performance of overt sacrificial acts continuously for a long time. When a stage of maturity is reached through this devotion to action, the worshipper delights in meditation co-ordinated with action, technically called jñāna-karma-

**Vyaas Ekta** व्यास इक्ति ब्रह्मा ब्रह्मा हि परः परोऽि हि ब्रह्मा तात्

**Vyaas and Aranyakas** Having described the superiority of Agniyādha, Agnihotra and Yajña in their natural sequence, the purely contemplative worship of the Ātmayājñ is extolled in this passage. A person who has reached this stage can really find pleasure only in inward worship (mānasā eva). Bhattachārjāra takes the word mānasā in a limited sense and explains that it stands here only for mental rejec-

**Vyaas** न्याय सबकर्मांगुलियां अथवा आश्रितायातायायायात्मत्त्वात्रथ्यकारेण

कर्मण्य ब्रह्मम् य स एव परम तत् उच्च मोक्षसाधारित ब्रह्मा हिरण्य-

गर्भे मन्यते। स ज पर प्रसात्मक्ष हि, हिरण्यगंधेश्वरी जपि परमात्मेव
12. Brahmā Hiranyagarbha considers that sannyāsa is the means of liberation. Hiranyagarbha is indeed the Supreme. The Supreme alone is Hiranyagarbha (although he is a personality). Certainly these austerities set forth above are inferior. Sannyāsa alone surpassed all. To him who thus knows the all-transcending excellence of sannyāsa precious knowledge (has been imparted).

The passage contains the climax reached by the trend of opinions expressed by this whole Section. It is the twelfth and last view. Bhātṛabhāskara interprets that nyāsa is sarvakarmaphalatyāga and that it deserves to be honoured as Brahmā. The status of tapas cannot be denied to any of the eleven categories mentioned prior to this passage, because all of them contribute to human welfare. But they have value only when they are genuinely rooted in nyāsa or surrender.
of their fruit to God. According to Sāyana, however, nyāsa here is the same as sannyāsa-yoga mentioned on page 149. According to Āśīva, Jāhāla and other Sannyāsa Upanisads, nyāsa means the renunciation of all the work including what is commanded by the Vedas. Such denial of work is accepted as one's duty, only when it is necessitated by a whole-hearted devotion to jñāna. Even then, in fact, only those karmas which are prohibited by the scriptures or induced by one's own desires are given up. A Sannyāsin is one who conforms himself to the code of conduct prescribed for him by the scriptures specifically, and one who is constantly in the condition of spiritual and moral perfection denoted by that term Śrī Śankarācārya at Brahmāsūtra III 4. 20 refers to this passage as the conclusive authority behind the practice of sannyāsa. The illustrious ācārya is the most outstanding prototype of a Sannyāsin. His example and teachings on sannyāsa are considered by millions in India who honour the monastic tradition as the pattern of sannyāsa to be followed by others entering the path. A very large section of Hindus believe that sannyāsa represents the perfection in religious life which is attained through the gradual progress in spirituality achieved by fulfilment of the condition laid down for the other three stations of life. Sāyana states that while the qualities and practices of different aspirants described in the eleven clauses from the beginning of the Section were made by human beings—learned and wise though they might be—the transcendence of sannyāsa over all of them is a pronouncement made by Brahma himself—the first-born—and so it is secretly-guarded precious knowledge—upanisad.
एकोनाशीतितमोऽनुबाकः

SECTION SEVENTY-NINE

प्राजापत्यो हारणिः सुपर्णोः प्रजापतिः पितर्मुक्तससारः कि मंगवृत्तः परमः बंद्वतीति तस्ये प्रोबच नृः॥

प्राजापते अश्रुसन्ध व अपल्य सुपर्णोऽन्य भाषुः उपस्थताणमास्तमः सुपर्णाः प्रजापतिः पितर्मुक्तससारः उपस्थत ।
उपस्थते व एव प्रचृत्यं मन्नवत् प्रकृतशानं पश्चायुक्ताः महर्षि, महार्षिवशेषः अथवा पत्सस्यैहु फः परमः प्रकृतस्त ततः वदति? ॥

प्रजापति son of Prajāpati हारणिः offspring of Aruna सुपर्णोः (सीपर्णेश्व) son of Suparnā प्रजापतिः to Prajāpati पितर्मुक्तः
father उपस्थताः उपस्थत । रेपार्ड हृ it is said. मन्नवत् revered teachers
fिम् what परमः highest वदति declare इति thus तस्ये to him प्रोबच answered

1 Āruni, the son of Prajāpati and Suparnā approached his father Prajāpati—thus we have heard—and questioned him, what is that which revered teachers declare as the supreme means of liberation? To him Prajāpati thus replied —

सुपर्णे वायुरावांति सुपर्णेनातिलायो रोचते द्विविर्य सुपर्णे
ब्राहः प्रतिष्ठा सुपर्णे सर्वं प्रतिष्ठेऽति तत्सांतत्स्यं परमम
वदति ॥१२॥
By truth the wind blows. By truth the sun shines in the sky. Truth is the foundation of speech. Everything in practical life depends on truth. Therefore they say truth is the supreme means of liberation.

[According to Sāyana, the Wind-god attained the exalted office of regulating the movements of air in the atmosphere by virtue of truthfulness practised by him as a human being in a previous life. So also it must be a man who was firmly devoted to truth that—on his departure from this world—is appointed to the office of the sun in the sky because of truthfulness practised by him as a man. Life is extremely difficult, if not impossible, for a habitual liar, simply for the reason that his utterances will not be trusted by anybody. The words of a prevaricator are changeable. Therefore they can-
not be the foundation for action. The quibbler also will be rejected as unreliable. Every exaggeration, every falsification, and every deception tends to undermine mutual trust, block communication, disrupt social co-operation and thus paves the way for frustration, bringing unhappiness to the individual, and the society and the nation. This being so, any intelligent man can plainly see that all regulation of human relations must depend on true statements. Therefore truth is given the first place of importance. The legend of the virtuous man regulating cosmic functions such as those exercised by the sun and the wind, under the rigorous law of self-devotion, points out that truthfulness and other virtues are not only rewarded here but also that they pay splendidly hereafter.

तपसा देवा देवतामप्राय आयु तपसार्याय: सुवर्णाविन्देन्
तपसा सुपत्तार्यास्यामारातीस्तम्ब तथा प्रतिपद्यते तस्मातः
तपस: प्रयत्नं वर्ध्यते ॥ ३१॥

अथे देववदापि: पूर्वं अनुष्ठितन्त तपसा अनीत्रादय: देवा देवता
देवतामप्राय आयु इहानि मण्डल: । तथा महन्यं पूर्वानुष्ठिते तपसा
शुद्धविं अन्नयो याजन्य: । तथा ब्रमणी तपसा सप्तान् अरातीनः
अवस्मृत्वा अविलेगितः पुरुषान् प्रजीव: निरापद: । तपसि सर्वं वेदमातः
प्रतिपद्यतम् । तस्मातु अन्तानान्यन्यक्षेत्राधिक्य: तत: परम: मोक्षसाधन्यत्वं
वर्ध्यते ॥ ॥

अथे in the beginning tapas deeva. gods deevatam (deevatam) godhood aayu attained. tapas by tapas: seers suvarc heaven anvanu attained gradually. tapas by tapas sapanan enemies arata. those who stand in the way of our
giving wealth यथा we get rid of यथा all प्रतिष्ठेति in tapas प्रतिष्ठेति is supported तस्मात् therefore न प्रतिष्ठेति tapas परस्म् supreme वदत्ति they say

3 By tapas performed in the beginning gods attained godhood. By tapas seers attained to heaven gradually. By tapas we get rid of our enemies who stand in the way of our acquisitions. Everything is founded in tapas. Therefore they say tapas is the supreme (means of liberation).

[This passage is partly the same as Tattva-iyabāhmana III 12 3 1 Tapas here may be religious fast or painstaking performance of religious duties. Godhood and Rāhhood are the result of religious penance. Even welfare in the world is not possible without forbearance and painful exertion. The word arātī is derived from the root 'rā to give'. The opposite of rātī (one who gives) is arātī (one who does not concede to others or give even their dues). Such are the enemies a person seeks to get rid of from his path either by praying away or overcoming by self-effort.]

दस्येन बालः फळित्वर्ध्यमवद्वन्निति दस्येन ब्रह्मचारिणः;
सुबंधर्गस्थलिण दसः पुरुसर्वं दुरार्थर्य दसे सब्र प्रतिष्ठेति
तस्मात: परस्म वदत्ति ।।४१॥

दशे वाला. दसेन भ्रकौश पाप अवचुत्वम् विनाशयति । दसेन नैर्घ्यक-ब्रह्मचारिण, सुवस्त्रोक्त प्राप्तकर्त्तव । स ज दम; पुरुसर्वं दुरार्थर्य, इसचिति बालेष्वरस्वामन्य; अवर्ग भोदुभु सुस्थक । दसे सब्र फल प्रतिष्ठेति । तस्मातः
दम परस नोक्षायणमिति वदत्ति ॥
 Persons who practise sense-control shake off their sin by that. Perfect ascetics reached heaven gradually through sense-control. Sense-control is inaccessible to ordinary creatures. Everything is founded in sense-control. Therefore they say sense-control is the supreme (means of liberation).

[The Kathopanisad II 1 1 informs us that the senses are placed in man by the Supreme as an outgoing current, and so man is usually an extrovert. Rarely we find one who can call back the senses from external attractions and contemplate the reality of his own Self. For the natural man, conscious practice of sense-control is almost unthinkable. A man without sense-control is like a river without banks. For, all his thoughts and activities run to waste. Hence all success depends upon sense-control. Therefore dama is here praised as the supreme means of liberation].
SECTION SEVENTY-NINE

शमेन क्रोधाविद्वृत्तीना शान्तवा शान्ता विश्र भगवान आचरित । मृत्यु
शमेन हु जवरहित स्वाभाविक अस्मात । त व हि भूताना हुरावर्षम् ईश्वरि
धर्मितमधक्ष्य अवबय सोहु हुरशक । शमेन सर्व चत प्रतिद्वदनम् । तस्मात्
शम परम मोक्षाध्यात्मिति वदन्ति ॥

शमेन through calmness of mind शान्ता those who have
become tranquil शिवम् good आचरित practise मृत्यु. sages
नाकम् heaven शमेन by calmness of mind अत्यन्तियतम् attained
शम. calmness of mind भूतानाम् for creatures हुरावर्षम् not
capable of approach शमेन in calmness of mind सर्वं all
प्रतिद्वदनम् is supported तस्मात् therefore शमम् calmness of
mind परम् supreme वदन्ति they say

5. Those who are of a tranquil disposition
do good merely by calmness. Sages have attained
to heaven through calmness of mind. Calmness
of mind is inaccessible for the ordinary creatures
Everything is founded on calmness of mind
Therefore they say that calmness of mind is the
supreme means of liberation.

[Sama is the calm disposition of mind brought about by :
the absence of passions A person who has cultivated a habi-
tual disposition of calmness can do good to others, because
of the atmosphere of tranquility which he creates around
himself This virtue is the characteristic mark of a muni or
sage, and by it he reaches a state where there is no sorrow.
Literally the word nīka means a state in which there is no
want of happiness]
6. Giving of gift in the shape of daksinā is the secure abode of the sacrifices. In the world all creatures subsist on a giver. People remove by gifts those who are envious and malignant towards them. By gift the unfriendly become friendly. Everything is established in gift Therefore they say that the gift is the supreme means of liberation.

[Any single word like reward, fee, gift or present in English cannot be an equivalent for the word daksinā. Dakṣinā
is the gifts given to the Rtviks and competent witnesses of a sacrifice at the conclusion of it by the institutor of the sacrifice out of his free will and according to the terms of engagement. Often it exceeds the terms, giving greater satisfaction to the participants and the witnesses. On such free gifts depended the teaching and learning of the Vedas as well as the conservation and propagation of Vedic religion unfettered by any external pressure. Therefore daśamūḍā is considered to be the home of a sacrifice. By this it is meant that the religion of the Vedas would die out without daśamūḍā, just as a family will languish without a shelter. In the Ṛgveda the term arūti denotes spirits who frustrate good intentions and disturb the happiness of men. These are dispelled by gifts. Proverbially friends are made by gifts.

धर्मं विश्वस्य जगतः प्रतिभा लोके धर्मिन्त ग्रहं उप- सुपर्दितं धर्मं ग्रहं मायमपथमपतिदितं धर्मं सर्वं प्रतिभित्वं तत्मात्मं परमं वद्वित इति।

धर्मं सर्वं जगतः प्रतिभा आयुष्य, इति प्रतिभिः। लोके धर्मिन्त अतिश्वरे धर्ममिंसत पुरवं ग्रहं उपसुप्तितं। धर्मं पाप आनुवितिविना- शतवित। धर्मं सर्वं प्रतिभित्वम्। तस्मात् धर्मं परमं मोक्षाययानवितिवद्वित।

धर्मं. religious righteousness विश्वस्य of all जगतः. the universe प्रतिभा सर्वं तस्मात् धर्मं प्रतिभित्वम्. the world धर्मिन्त to him who is fully devoted to religious righteousness प्रजा subjects उपसुप्तिति approach धर्मं by dharma पापं sin आनुवितिविना- शतवित पापं धर्मम्. धर्मं पापं धर्मम्. therefore धर्मर्म धर्मम्. dharma परमं supreme पदरितिवद्वित they say.
7. Dharma, religious righteousness, is the support of the whole universe. All people draw near a person who is fully devoted to dharma. Through dharma a person chases away sin. All are supported by dharma. Therefore they say that dharma is the supreme means of liberation.

[The word *dharmā* translated as religious righteousness or religious law is extolled here as the foundation of humanity—nay of all living beings. When the stronger oppress the weak, for the latter the only protection is an appeal to dharma. In a society such an appeal becomes successful only when the dharma of that society is guarded by a sovereign who is himself dharmistha. Again dharma, in the form of prāyaścitta or expiation, cleanses the transgressor of the moral law, and in the shape of danda or punishment it purifies the guilty who violate the social law. So dharma is here praised as the support of all. Here dharma comes close to justice.]

**प्रजननं व धर्मित्य तदन्तः साधु प्रजायां स्तरान्तः**

पिंतुणामुलूषो मर्यादिः; तद्वेव तुर्यानूषौ तस्मात् प्रजननं परमेव धर्मितम्।१६॥

*Prajñānaḥ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñāyaṁ tatraḥ prajñānaṁ sādhun prajñायम तः प्रजनन धर्मित् तद्वेव तुर्यानूषौ तस्मात् प्रजननं परमेव धर्मितम्॥

Prajñānaṁ sādhun prajñāayaṁ tatraḥ prajñānaṁ sādhun prajñायम तः प्रजनन धर्मित् तद्वेव तुर्यानूषौ तस्मात् प्रजननं परमेव धर्मितम्॥
prajñanam procreation is indeed the foundation of the race. साधु well progeny तत्त्व ये unbroken succession तत्त्वान he who extends निपाणम of departed ancestors अनुभूत. one who has discharged the debt भविष्यति becomes तत्त्व ये alone तत्त्व of that man (who owes the debt of progeny to his ancestors) अनुभूतां clearance of debt तत्त्वान therefore prajñanam procreation परमम supreme बदन्ति they say

8. In this world procreation is certainly the foundation of the race. A person who extends the continuity of progeny in the right way by rearing offsprings, according to the scriptural rules, discharges his debt towards his departed ancestors. That alone is the way for him to pay off his debts towards his ancestors. Therefore they say that procreation is the supreme means of liberation.

[The Tattvāyamāntā (VI 3 10) contains the famous statement that a man is born with a congenital burden of a threefold debt—towards the gods, the departed ancestors and the seers—ज्योतिषानी हूँ वृहस्पतिः विभिन्नम् भृणाव जवानेव. This idea is elaborated later in the traditional codes at length. Manu says that a man should plan to get out of the round of birth and death only after paying off the debts he has contracted naturally by his being born as a link in the chain of worldly existence maintained by biological heredity. The scripture prescribes three ways of discharging the debt to the three creators mentioned above. Man's existence on the earth is at the mercy of gods who guide and control the processes]
of Nature. Life is impossible without sun and rain and wind and plants and the like. In return for such favours received from gods for the sustenance of life, man ought to worship gods and get his freedom from indebtedness to them. The entire human culture proceeds step by step by the momentum of knowledge gained, preserved and transmitted by seers of the past. Each man owes a burden of intellectual indebtedness to past knowledge which is always much more than he is conscious of or ready to admit. The ancient seers will always feel happy and will consider their debts discharged, if the successive generations preserve and enlarge the knowledge which a latter generation has inherited from a past generation, and transmit the same to coming generations. A man can, therefore, pay back the debt he owes to the seers only by learning the wisdom which they have transmitted to their children by devolution. One's link in the chain of spiritual and intellectual heredity preserved through the line of teachers and students is kept up only in this way. Everyone owes a third debt to the biological ancestors culminating in their own parents. The sacrifices which a good father makes in order to raise and rear worthy children are impressively portrayed in legend, fiction, poetry and history. A worthy son is exonerated from his debt of having received the protection and care of his sire only when he confers the same to his offsprings. It is, therefore, stated here that procreation is the foundation of society and that only a person who rears children rightly in the way approved by the scriptures and who allows no break in the continuity of his race is absolved from this kind of debt. The importance of procreation is thus set forth. The adverb sādhu in the text implies that those who are fit only for parentage, and not for parenthood approved by the scriptures, hardly fulfil the condition.
The great sacrificial Fires are indeed the three-fold knowledge and the path leading to godhood. Of them, the Gārhapatya Fire is Rgveda, the earth and the Rathantara sāman chant; Anvāhāryapacana is Yajurveda mid-region and the Vāmadevya sāman chant, Āhavanīya is the Śāma-veda, the heavenly worlds and the Brhat sāman.
chant. Therefore they say that the sacrificial Fires are the supreme means of liberation.

(This is a eulogy of the three well-known sacrificial fires mentioned here by name. The Fires are said to be the Vedas, because without them religious work taught in them cannot be accomplished. They are the path to godhood because yajña performed with their help leads to godhood.)

अभिन्द्रोऽऽ सांयं प्रात्मृत्तााााऽा निप्फः दिवंसन्तः सुखुर्तं यंत्रकूलोऽऽ प्रायाणः सुखुर्तं लोकस्य योगित्स्तमादिप्रियः
होत्रं परमद् वर्गितत् ॥ १० ॥

१०. The performance of Agnihotra at dawn and sunset is an expiation for sins incidental to housekeeping. It is a good yāga and a good homa.
and also it is the commencement of all yajña-s and kratu-s. It is a beacon to the heavenly world. Therefore they say Agnihotra is the supreme means of liberation.

[In the first clause the understood word pūpānām after ghiśānām is to be supplied. Bhattābhaśkara says that sins incidental to housekeeping such as hurt caused to living beings while carrying on cultivation, transportation and preparation of food are removed by the regular performance of Agnihotra. Skyāna takes the view that failure to perform it will enrage the fire which may consume the house. The untranslated technical words need explanation. 1 Yāga—offering of suitable substances to deities without any binding string. 2 Homa—oblation of those substances into the properly consecrated Fire. 3 Yajña—the seven sacrifices in which offerings are made to the deities in the fire. These are called śraddhas, parībhāṣās, parījāta, parīkṣa, yajñās, ṣūla, and mūndaka. 4 Kiṭa—soma yajña in which a Yūpa (sacrificial post) is installed. The seven kratus or soma-samsthas are brahma, yajñapada, ṣūla, yajñapadi, ṣūlā, brahma, and yajna. Both these types of sacrifices must be commenced with Agnihotra. The word jyōti literally means light and here a mounted light or beacon acting as a guide.]

यज्ञं इति यज्ञः हि देवानां यज्ञेन हि देवा दिवं गुता
यज्ञनातुपारासुपनूतं यज्ञेन हिः यज्ञेन हिः सूर्यः संबलिते
यज्ञ सुर्यं प्रतिष्ठितं तस्मादानं पूर्वं वर्तितं ॥१२॥

यज्ञ भोगविद्यामण्डली परमं तपः उद्यमं मोक्षसाधनं मिति अपरे मन्वते।
यज्ञो हि देवानां प्रियं। ते हि देवा। पूर्वत्तिविद्येन यज्ञेन दिवं गतां। ॥ ॥
11. Others devoted to the Vedic religion say that sacrifice is the means of liberation. Sacrifice is indeed dear to gods. Verily gods have attained to heaven by their previous deeds of sacrifice. They have driven away demons by sacrifice. By sacrifice those who are hostile become friendly. Everything is supported by sacrifice. Therefore they say sacrifice is the supreme means of liberation.

[The Brāhmaṇa portion of the Vedas declare that demons are destroyed by gods through the power of sacrifice. It is believed that a sacrifice like Jyotistoma will fulfil any desire entertained by its institution, and that by its power anyone who disliked him may be transformed into a friend of his]
Inward worship or mental concentration is indeed the means of attaining to the state of Prajāpāti and so that is holy. Those who possess a mind endowed with the power of inward concentration see and realise what is good. Through mental concentration, seers like Viśvā-mitra created subjects by mere wish. All depends upon this power of the mind. Therefore they say that the power of inward concentration is the supreme means of liberation.
Bhattachārā takes the word mānasa here as tapas in
the form of varṇāya engendered in the mind of a person.
This belongs to Prajāpati and in the absence of it distractions
divert the mind from the goal. Sāyana takes mānasa in the
sense of inward concentration and worship. The sermon
given by Prajāpati to his son Sauparnāya Āruṇi, reported
here in this Section in the form of an anecdote, is meant to
test, one by one, the twelve sādhanas given in the previous
section with glorifications appropriate to each. When each
item was described as supreme, perhaps Āruṇi was not con-
vinced that it was so, and therefore Prajāpati went on pres-
senting these items one after another in succession until he
came to the last one called Nyāsa.

न्यास इत्यादिमनोरिवनो ब्रह्मण्य ब्रह्म विश्वः

कतम्: स्वयम्भू: प्रजापति: सवल्सर इति ।। १३ ।।

य न्यास सन्यासः मोहेशुर्येन उज्जतः सन्तीर्थिनः प्रजापाय ब्रह्मण
हिरण्यमार्हण आहु: हिरण्यमार्हणते अन्तरमार्हणमवः । हिरण्यमार्हणः
सन्यास अन्तरमार्हण सवल्ससन्तीर्थिनते । ब्रह्म बिष्णुते---
हिरण्यमार्हणः, बिष्णु सवल्ससवल्ससवल्सवल्स, सवल्ससवल्ससवल्ससवल्ससवल्स,
प्रजापतिः, प्रजापति-प्रजापति प्रजापति-कालालकम्, इत्यादि ॥

न्यास सन्यासः इति thus (य that which तम् that) मनोरिव
wise seers ब्रह्मण्य ब्रह्म स्वयम्भू: सवल्ससवल्स: प्रजापति:
all कतम् supremely blissful सवल्ससवल्स: self-born प्रजापति:
protector of created beings सवल्स: the soul of time इति and so forth

13. Wise seers declare that sannyāsa mentioned
as the supreme means of liberation is
Brahman, and that Brahman is the Universal
Spirit, is supremely blissful, is self-born, is the protector of created beings, is the soul of time, and so forth.

[The transcendence of sannyāsa as a means of liberation over the other eleven items is here emphasised by stating it to be non-different from Brahmā, the self-born Universal Being. The word katama, according to Bhattachārjya, is He who is indeterminable, samvatsara is analysed by him as He by whom creatures are properly settled—samyag vasantā anena bhūtāni iti. Taking this meaning, samvatsara is identified with the sun, because it is the sun that gives light and rain, and help creatures to live.]

संवत्सरोत्साहांविन्यो य एव आदिवेचे
पुरुषः स परमेश्वरी ब्रह्मात्मा ॥१४॥

कारात्मक: संवस्तर असो आदिवेचे. एव, आदिवेच्या गतात्मेनले सुप परमेश्वरी विहिरपवर्मूले, स एव विवेण्यासार्य ब्रह्माण, सवेजगातमिन्यात ॥

संवस्तर. year असो yonder आदिवेचे. आदिवेचे in the sun य he who एव this पुरुष person स he परमेश्वरी Hiranyakarbya Brahmā ब्रह्म ब्रह्म ब्रह्म ब्रह्म आत्मातman

14. The year is the yonder sun. That Person who is in the sun is Hiranyakarbya, He is Paramesṭhin (the protector of the universe) and Brahmatman—Supreme Reality that is the inner-most Self of all creatures.
[Here again sannyasa is praised through association with higher realities. The word samvatsara stands for duration of time which determines the origin, continuation and disappearance of objects in the universe. Time is measured by diurnal movement of the sun and the seasons which make the civil year. Time is identified with the sun because we become cognizant of time by the change brought about in Nature through the influence of the sun and by the demarcation made by his rising and setting. The sun again is not merely the visible orb in the sky, but the divine Person contemplated there—the divine Person who is the same as the Supreme in his transcendent and immanent aspects.]

याशिरविद्यास्तपतिः हृदिमिश्वलामिः पुर्वन्योऽवति
पुरुषमेरोहिष्वनस्यपतिः प्रजायत ओषधिविनस्यपतिः
स्यंपतिः प्राणपातिः प्राणेकं बलेन तपस्तपसा भ्रमा भ्रमरसा
मेधा मेशयां सन्निधा मनोषया मनो मनसा शालिः
शालिः ब्रह्म वितरं ब्रह्मेतेन स्मृतिः स्मृतिः स्मृतिः
स्मृतिः स्मृतिः स्मृतिः स्मृतिः विज्ञानानं विज्ञानेनात्मानं वेताक्रत; तस्मादुपयुक्तम्
तत्तात्त्विको विद्वानोऽवति विद्वानोऽवति मनसा मनसा
विज्ञानानं विज्ञानानं ब्रह्म योंिनः

अविद्याः योः अविद्याबिंशोऽस्ताय करोति ते मुखिनात् जनमादाय
पुरुषोऽवस्था भवति। परमेश्वरस्य हृदयाः प्राणपातिः
विज्ञानानं विज्ञानानं ब्रह्म योंिनः

-Russian translation-
SECTION SEVENTY-NINE

श्रवणात्मक, तत्वाविषय, अथवा रूप, बौद्धवैदिक अथवा धार्मिकारणार्थम् तत्तत्त्वाविषय वृद्धि: अथवा कथनित्यङ्ग, मनोरग, मनोरग नैरत्यथा तत्तत्त्वाविषयानुसार भवन, तदपेश नरमोह शास्ति, शास्त्र अर्थात् विशेष-राहितेन प्राप्तांशित्वारुपम् बिम्त, तदाविषयेनयोग तत्वाविषयाः सर्वत्र अनुवृतसुतुधान, समूहया स्मारक निर्वलये, तेन निर्वलये अनुवृतसुतुधान स्मारणं विश्वासं, विश्वासं सत्यत भास च पूर्व परसेन्तुत्ता तदन्नतरार्थितिहारा अथवा शीघ्रप्राप्त: प्राप्नोति । तेन विज्ञानेन परमत्मांगी वेदावत सर्वत्र अनुवृतसुतुधान तस्मात् अन्तर ददमु पुरयः। सर्वाणि प्राप्तानि प्राणाशात्मानुभवस्वलेखानि पदायनांि वेदावत ॥ यत् कारणात् अथवा भृतां भवाय भाषण, ग्राम्मि मनो, मनसा स्मारण, विज्ञानादानदान मवधित । अन्तरेयो भृतां भोजन जगानकारणाभृत श्रवण स्वयं मवधित ॥

यथाभिषे by which रचनमिति by rays वादिव by sun तपति radiates heat ताविषये by them पञ्जीकृतिर by rain-bearing cloud विशिष्टः rains. पञ्जीकृतिः from raincloud होष्णवनसत्तुयं herbs and trees प्राप्तः are produced अवचिस्तसत्तुयं from herbs and trees अघम् food मवधित is produced अवचिस्तः by food प्राणव vital breaths, and senses (are nourished) ग्राम्मि by vital breath and senses बलम् physical strength के मनो by physical strength तथा austerity, तपते by austerity अथवा faith, अथवा by faith मेघा mental power, तपते by mental power मनोरूपिणं control of the senses, मनोरूपिणं by control of the senses मनो तत्त्वम् reflection, मनो by reflection दाश्ति कमली, मूहतः by calmness, शास्त्राः by calmness विशेषम् conclusive experience of Truth, विशेषम् through conclusive experience of Truth स्मृतिः remembrance (of it), स्मृतिः by remembrance स्मृतिः continuous remembrance, स्मृतिः by continuous remembrance विशेषम् unbroken direct realization of Truth, विशेषम् by unbroken direct realization of Truth आत्मानम् the
Supreme वेद्यति one knows तत्स्मात् therefore अत्रम् food ददन्
he who gives सर्वां जी ये तत्तति gives अत्राम् from
food भूलान्नम् अधिष्ठान of creatures प्राणा breaths and senses मश्तिनि
come to being प्राणः by breaths and senses मन रेठल, रेठल
from reflection विभाजनम् unbroken direct realization of
Truth, विभाजनाः from unbroken direct realization of Truth
आनन्द bliss (एवं भूला becoming thus) योक्ति cause (of the
universe) ब्रह्मा Brahman (सच्चति becomes)

15 Those rays by which the sun gives heat,
the same rays transform water into rain-cloud
which showers the rain. By the rain-cloud herbs
and trees come into existence. From herbs and
trees food is produced. By the use of food the
breaths and senses are nourished. When the life-
breath is nourished one gets bodily strength.
Bodily strength gives the capacity to practise
tapas (in the shape of self-control, religious fast,
and so forth). As the result of such tapas, faith
in scriptural truths springs into existence. By
faith mental power comes. By mental power
sense-control is made possible. By sense-control
reflection is engendered. From reflection calm-
ness of mind results. Conclusive experience of
Truth follows calmness. By conclusive experience
of Truth remembrance of It is engendered. Re-
membrace produces continuous remembrance
From continuous remembrance results unbroken
direct realization of Truth. By such realization a person knows the Ātman. For this reason, he who gives food gives all these. For, it is found that the vital breaths and the senses of creatures are from food, that reflection functions with the vital breath and the senses, that unbroken direct realization comes from reflection and that bliss comes from unbroken direct realization of Truth. Thus having attained bliss one becomes the Supreme which is the source of the universe.

[This passage is called Annastuti (praise of food). The translation is based on Sāyana. According to Bhattabhaśkara, āntti means antaryāvatti or svābhimaṇaṇaṁantarastham manah i.e., exclusion of all thoughts from the mind other than what is at the focus of attention, or firmly fixing the mind on the object of concentration. He takes the last two words as compounded and explains brahmayoni as brahma-prāptihetuh.]

स वा एष पूर्वः पञ्छवो पञ्छतुमा केन सर्वं मिवं प्रोत्वं
श्रवणिवः चान्तरिवं च दोष्क्रिया विशेषावतरिशाश्र स वं
सर्वं मिवं ज्ञातः समूहतं स सर्वं ज्ञातास्वक्तं भ्रुवोजा
रविष्टाः: अभ्यो शुद्धो पवित्त्वान्यतमसोपरिरङ्काय । जात्वं
तम्यं सन्नासं हृदा च सूयों न सूयमुलिप्ययाहि विद्वान् ।
तत्सौऽन्यसूभो तपसामतिरिक्तांहि: ॥ १६ ॥
य पुरुषः एव सन्यासपूर्वकं तत्स्वाजं सम्प्रायति स एव एव सर्वाङ्गम
पुरुषः सन् पञ्चाभा पञ्चव्रतः पञ्चविधवस्तुलयुपं भवति । येन
ब्रह्मभूतं पुरुषमु च नार्यमिदं जगात् भविष्यति स्वयं स्वमुि।
अतं स एव पुरुषः जगात् जगात् अन्तरिक्षां जगात् अन्तरिक्षां
विद्यात्व अवात्विद्यात्व भवति । सर्वस्तुवं कथयितं सन् सर्वाङ्गमं जगात्
स एव भूतं जगात् स एव सर्वाङ्गमं जगात् भविष्यति । तत्र विद्यात्
पुरुषः जगात् जगात् जगात् जगात् जगात् जगात् जगात् जगात्
विद्यात्व अवात्विद्यात्व अवात्विद्यात्व अवात्विद्यात्व
भवति । ज्ञात्व ज्ञात्व ज्ञात्व ज्ञात्व ज्ञात्व ज्ञात्व ज्ञात्व
अवज्ञात्व अवज्ञात्व अवज्ञात्व अवज्ञात्व अवज्ञात्व
विचरितं कृता विचरितं कृता विचरितं कृता विचरितं कृता
भवति । तत्र ज्ञात्त ज्ञात्त ज्ञात्त ज्ञात्त ज्ञात्त ज्ञात्त
अवज्ञात्त अवज्ञात्त अवज्ञात्त अवज्ञात्त अवज्ञात्त
विचरितं कृता विचरितं कृता विचरितं कृता विचरितं कृता
भवति । रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं ।

स आपसमेति (he who has attained realization of the Supreme
through sannyāsa as described in the previous passages) व एव
alone एव सन्यासपूर्वकं पुरुषः एव सन्यासपूर्वकं तत्स्वाजं सम्प्रायति
सन् पञ्चाभा पञ्चव्रतः पञ्चविधवस्तुलयुपं भवति । येन
ब्रह्मभूतं पुरुषमु च नार्यमिदं जगात् भविष्यति स्वयं स्वमुि।
अतं स एव पुरुषः जगात् जगात् अन्तरिक्षां जगात् अन्तरिक्षां
विद्यात्व अवात्विद्यात्व भवति । सर्वस्तुवं कथयितं सन् सर्वाङ्गमं
जगात् जगात् जगात् जगात् जगात् जगात् जगात्
विद्यात्व अवात्विद्यात्व अवात्विद्यात्व अवात्विद्यात्व
भवति । ज्ञात्व ज्ञात्त ज्ञात्त ज्ञात्त ज्ञात्त ज्ञात्त
अवज्ञात्त अवज्ञात्त अवज्ञात्त अवज्ञात्त अवज्ञात्त
विचरितं कृता विचरितं कृता विचरितं कृता विचरितं कृता
भवति । तत्र ज्ञात्त ज्ञात्त ज्ञात्त ज्ञात्त ज्ञात्त ज्ञात्त
अवज्ञात्त अवज्ञात्त अवज्ञात्त अवज्ञात्त अवज्ञात्त
विचरितं कृता विचरितं कृता विचरितं कृता विचरितं कृता
भवति । रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं रथिष्ठा गृहं-वैहिकं
रथिष्ठा गृहं-वैहिकं ।
of all by authoritative knowledge राम्भ. one who is firmly established in the wealth (of knowledge imparted by teacher) श्वेता embodiment of faith सत्य (सत्यम्) embodiment of Truth महेश्वर्य self-resplendent तमसा by darkness (विवृत्तत separated) उपरिच्छेद beyond (बट्टे remains) तम् him (the Supreme Self) हृदय made firm in the heart मनसा by the mind च and एवम् as stated above शात्वa having realized विद्वान् being a knower भूषो मृत्युम् death न not उपसाहि reach तस्मात् therefore व्यासम् sannyāsa एषाम् of these तस्मात् of means of liberation वित्तिकतम् supremely excellent आँख they say.

16. He by whom all this universe is pervaded—the earth and the mid-region, the heaven and the quarters and the subquarters—that Person is fivefold and is constituted of five substances. He who has attained supreme knowledge through sannyāsa is, indeed, this Person. He is all that is perceptible at present, was in the past and will be in the future. Though apparently human, his true nature is that which is settled by the enquiry into the Vedas and what is attained by his new birth in right knowledge. He is firmly established in the richness of knowledge imparted by his guru, as also in his faith and in Truth. He has become the self-resplendent. Being such a one he remains beyond the darkness of ignorance. O Āruni, having become one possessed of knowledge by realizing Him, the Supreme, through sannyāsa,
and with your mind fixed in the heart, do not again fall a prey to death. Because sannyāsa is thus the supreme means of realization, therefore wise men declare that to be above all other means of liberation.

[Here in this passage again the person who has attained supreme knowledge is described with a view to praise sannyāsa. A man of Self-realization identifies himself with the Supreme Person who is the whole universe past, present and future. The fivefold knowledge of the senses, the five attributes of the elements, the five primordial elements, the five faculties of knowledge, the five faculties of action, the five breaths, and the five sheaths are meant here by the fivefoldness of the Purusa. The terms jñānasaktī, rāja and rājsthā are not in common usage and so they are paraphrased according to Sāyana’s interpretation. The expression tamasopānītah is substituted by tapasa varīsthā in the longer version. Bhattachārjya takes it to be tamasāh upānītāh which makes the meaning easy although the sandhi becomes arbitrary. Sāyana takes tamasā as an incomplete statement filled out by adding vyuktah. The concluding clause is taken to be an exhortation made by Prajāpati to his son, Āruni, to go beyond death by realizing the Supreme, adopting sannyāsa as the means of it. The last clause affirms the conclusion as already hinted at, namely, that sannyāsa transcends all other means of liberation. According to Bhattachārjya, from jñānasaktī to upāyāhī vidvān is a singles tanzā in the tristubh, and mraṇā means want of zeal for spiritual practice and death.]
वसुरण्यों विश्वूरिति प्राणे त्वमसं सन्तप्ता ब्रह्मण्
त्वमसं विश्वूरीते जो जोवास्त्रमय्यगनेरिति वर्चोवास्त्रमि
सूर्यार्व युज्योवास्त्रमि चन्द्रमि उपयामगृहोत्तोरिसि ब्रह्मणे
लष्म महते न।

हे ब्रह्मण् अत्ययमिवति आपकाकन्म, भवनि बसुरण्य सुमुर सबंधषा
भनुल्लस्य तत्त्वज्ञानस्य रण्य रणिला अस्मद्युपरि उपेष्टा असि, अथवा
रणिला गमधिता असि । एव विनेष, विविधवेयण उपरि अथवा साधुःप्रुया
मानवेति विविधम जगत् मात्यतिया असि । प्राणे महृतमिति सिद्धा त्व
सबंधषा सन्तप्ता असि । हे ब्रह्मण् त्व विश्वूरुति सबंधिण्यनिपी असि अथवा
विश्वेष्वकृष्ण सबंध अवशिष्य सत्ता सबंध विवेक च सत्ता च त्वमसं । त्व
अभे प्रकाशवाता असि । त्व सूर्यस्य तपस्विकाशान्यत्ववाता असि । त्व
चन्द्रमि प्रकाशवाता वाता असि । त्व उपयामगृहीति उपमुद्यदिश्ये मृणमये
दासिमये वा पाते यागेऽगृहीत् सोमत्व असि । उपमुक्तार सवंहत्वारं
सवन्यम्यमिवति लष्मि महते ब्रह्मणे भैतकायोवियास्त्रमि चन्द्राल्लखवियस्त्रमि
भवामि ॥

हे ब्रह्मण् ॐ Supreme बसुरण्य the giver of the wealth
consisting of supreme knowledge असि thou art विनेष born in
various forms असि thou art त्वमु त्वमु thou प्राणे in prâna (Sûtrâ-
मि man) सन्तप्ता uninter असि art त्वमु thou विश्वूरुति pervading
the whole universe असि असि art त्वमु thou अने of fire तेजोदिता गiver
of lustre असि art त्वमु thou सूर्यस्य of the sun वर्षोदिता giver
of the power of light and heat असि art त्वमु thou चन्द्रमि of
the moon चन्द्रोदिता असि art उपयामगृहीत taken in the vessel called
upayâma (in the shape of soma juice for oblation) असि thou art महते ब्रह्मणे
for the realization of the light of the Supreme त्वा thee (सत्यमः we worship)

17. O Supreme, Thou art the giver of the wealth of supreme knowledge to us. Thou hast become all. Thou unitest the individual Souls in the सूत्रात्मन ऐ Thou pervadest the universe. Thou art the giver of the lustre to fire. Thou art the giver of light and heat to the sun. Thou art the bestower of the riches of light to the moon. Thou art taken in the upayāma vessel as soma juice for oblation. We worship Thee the Supreme who art such for the manifestation of Light.

[After sannyāsa the seeker of the Supreme practises contemplation taking prāṇava as the aid for focussing his thoughts. Unbroken thought of the Supreme is beset with many hindrances. To remove them the Supreme Being is entreated Vasu anvya is a rare word explained here according to Śāyana’s interpretation. Bhattachārjya reads Vasuranyya and explains, ब्रम्ह वरिष्ठानस्य ब्रह्मात्मलक्षणस्य रणविन्यम गमिना Each individual Self is united by the सूत्रात्मन, here called prāṇa whose background is brahman. The reading viṣvasya in the place of viṣvaṣa is accepted by Bhattachārjya. The meaning of the word is the creator of the universe. The light of the various luminaries are a loan from the Supreme and the Supreme is said to be present even in the soma oblation. This is a stanza in ātijagatī satpadā metre ending in Yajus]
ओमित्यात्माम । युज्ञीत । एवं वेदं ब्रह्मणं महिमान्यायमानीति तस्माद्वहुभुणोऽमहिमान्यमित्युपनिषिद्धः ॥२॥

एव परस्परस्य स्वकृतिः परमात्मा स्वपुरुषेऽपि युज्ञीत । एव एव प्रणवंतः श्रवणात् युज्ञीत । युज्ञीते क्रिया क्रियाविनिवल्ले । न्योत्तर ॥

औं हि दिति uttering the syllable Om आत्माम् the Supreme युज्ञीत he should contemplate एवं this (Om) वे वर्णित महिमान्यम् (महोपनिषद्) expressed through many Upanisads देवानाम् of Gods गुहाम् secret य he who एवं thus ब्रेद knows श्रवण of Brahmam महिमान्यम् greatness आपनीति attains तस्माद् for that reason श्रवण of Brahmam महिमान्यम् greatness हि thus उपनिषद् secret knowledge

18. (The sannyāsin having meditated upon the Supreme) should concentrate his thoughts on Him uttering the syllable Om. Thus, the syllable Om, verily is the substance of many great Upanisads and a secret guarded by the gods without imparting to the unfit. He who practises meditation on the Supreme thus with the aid of prāṇava after sannyāsa attains to the unlimited
greatness of the Supreme. By that he attains to the greatness of Brahman. Thus the secret knowledge has been imparted.

[Here the Sannyāsin is first enjoined to worship God, the Antaryāmin and Creator to remove the obstacles in the spiritual path and then commanded to focus his inward attention on the Supreme Reality through the symbol and the sound form of pranava. Pranava is then praised as the essence of all Upanisads and the secret which gods do not divulge to incompetent aspirants. Of course pranava stands for the Supreme Truth. The Sannyāsin thus attains to the greatness of the Supreme Reality, the goal of his life. Mahopanisadaḥ is also interpreted as Mahatī prastātā vidyā upamśīdān abhy upanisadbhya iti. The suffix 'a' is possessive.]

अधीतितमोचनबाक

SECTION EIGHTY

tacchic chidyām yaksyātāma yajñamān: abhṛta patni sharōṃ 
śrīdhamśurrot vādīśāmaṇī vābhīveś: kṣīna hṛvayy yūpā: kā 
āāvyaṃ saśyu: nāstipūrabhīś: śamāyita [dān] bhūmā 
vaṁgōtaṃ prāṇa dhanatā chakṣura pravāyorāno bhṛha ośraṃno 
vaṃśtrīṃyātā sa ṭīkā yaksatātī tadābhīrābhīrītāt tadav 
sōmpunām yamantā tadāyātpratāpāyaśvaṃśāntāyaśūntātā 
s prāyaṃ bhrūnumaḥāsvānoḥ svā bhāhūtanīyōḥ vā vyaṃharīrāhūtarīyānāt
विज्ञान तत्त्वज्ञानी यत्साय प्रावरणित तत्सामिः यत्यतत्साय
व्याख्यानं सारं च तानि सर्वनासि ये अहोरात्र ते दशापूर्ण
मा तथा वेदभ्रमासाः मासाः ते चाँतुमन्त्रान्ति य अनन्ततः पञ्चवन्ध्याः ये संबल्कराणाः परिवत्तराणाः तेजः गीता:
संबंधितं वा एवं बिमानुष्टावं यथा नयन्त्रणार्कर्पणेन प्रमोदः ते ब्रवानामि भविष्यं गृहां
विद्विवस्य सारं गच्छत्युन यो दशिनेन प्रमोदः प्रत्यामासिं
भविष्यान गुर्जरासाः सारं गच्छत्युन वै वृत्तियामसम्युनक
महिमांसा गृहां ब्रह्मसाः

tतस्य एवं विद्विलं अर्थात् वैविद्यासम्युनत्वः सन्यासिनः ये: वनेः अर्थत् तस्य
वस्य वेदेद्विवस्य विद्विलं सन्यासिनः ये: वनेः अर्थत् तस्य
वस्य यथा वेदेद्विवस्य विद्विलं सन्यासिनः ये: वनेः

तस्य एवं विद्विलं अर्थात् वैविद्यासम्युनत्वः सन्यासिनः ये: वनेः अर्थत् तस्य
वस्य वेदेद्विवस्य विद्विलं सन्यासिनः ये: वनेः अर्थत् तस्य
वस्य यथा वेदेद्विवस्य विद्विलं सन्यासिनः ये: वनेः

तस्य एवं विद्विलं अर्थात् वैविद्यासम्युनत्वः सन्यासिनः ये: वनेः अर्थत् तस्य
वस्य वेदेद्विवस्य विद्विलं सन्यासिनः ये: वनेः अर्थत् तस्य
वस्य यथा वेदेद्विवस्य विद्विलं सन्यासिनः ये: वनेः
1. The institutor of the sacrifice, in the case of the sacrifice offered by a Sannyasin who has attained supreme knowledge in the manner already described, is his own Self. His faith is his wife; his body is his sacrificial fuel; his chest is his altar; his hairs are his holy grass, the Veda he has learnt is his tuft of hair; his heart is his sacrificial post; his desire is his clarified butter; his anger is his animal to be immolated; his austerity is his fire, his sense-control is his immolator, his gifts are his dakṣaṇā, his speech is his Hōṣṭ priest; his breath is his Udgāṭ priest; his sight is his Adhvaryu priest, his mind is his Brahman priest, his
hearing is his Agnīd priest, the span of his life is his preparatory rite, what he eats is his oblation; what he drinks is his drinking of soma juice, when he delights himself is his Upasad rite, when he walks, sits and stands is his Pravargya rite; that which is his mouth that is his Āhavānyya Fire, that which is his utterance is his offering of oblation, that which is his knowledge is his Homa sacrifices, when he eats in the afternoon and forenoon is his Samidhoma (oblation of fuel in the fire); the three divisions of the day—forenoon, mudday and evening—relating to him are his savanas, the day and night are his Darśapūrṇamāsa sacrifices, the half months and the months are his Cāturmāsya sacrifice, the seasons are his Paśubandha sacrifice; the samvatsaras and the parivatsaras are his Ahargāṇya sacrifice; the total sacrifice is, indeed, his Sattra; death is the Avabhṛtha or completion of his sacrifice. That person who knows this, namely, the conduct of a Sannyāsin—covering all the duties from Agnīhotra to Sattra and terminating in death overcome by old age—and who dies during the period of the sun’s movement to the north attains to the overlordship of gods like Indra and then reaches identity or companionship with the sun. On the other hand he who dies during the period
when the sun moves to the south gets only the greatness of the manes and then attains to the identity or companionship with the moon. A brāhmaṇa who knows separately the greatness of the sun and the moon realizes these two; but he who has become a knower of Hiranyakarba wins further. From that knowledge which was acquired in the world of Hiranyakarba, he attains to the greatness of Brahman, the Supreme who is Existence-Knowledge-Bliss, at the dissolution of the world of Hiranyakarba. Thus the secret knowledge here, and in this Upanisad, is concluded.

[This Section is allied to the PurusaVyās, reference to which is made in the BrāhmaSañputras III 3 24. Those who are ultra-loyal to the operating religion of the Vedas hold the opinion that the entire Veda is meant for laying down commands that govern the life of religious aspirants. If this thesis is accepted, even a Sannyāsin, who has become liberated-in-life by adopting the supreme means of liberation, namely sannyāsa, described in the Sections above, is under obligation to engage himself in sacrificial duties. According to the Uttaramāṁsa this position is not tenable. What the Sannyāsin performs is called ātmayaṣṭha, which is not the usual form of mental, physical and social operations. It is Yajña only in allegory. Through an extended simile the Yajña of the Sannyāsin is described here. The conventional sacrifice has various ingredients. Persons, place, time, substances, commencement, completion, order, varieties. All these are brought into this picture here. The description of the sacrifice starts with the Yajamāna or the institutor of the]
sacrifice along with his Pāmini, the wife. Either of these by
demise or withdrawal brings a sacrifice to an abrupt end. In
the allegory here, the individual Self acting as the Witness of
the functions of the body and the senses is the Yajamāna,
because all the functions of the body and the mind are for his
sake. A Sannyāsin's life is rooted in an unswerving faith in
the truth taught by the scriptures and by his preceptor, he
never strays away from that faith, and so this faith takes
the place of the wife who must be present in the real Yajñā. His
body will be finally consigned into the holy fire as a corpse and
so it is his fuel. The necessaries of a sacrifice are stocked in
the altar, so also the thoughts connected with the sacrifice are
kept within one's chest. On the spread out holy grass (Kusa)
Gods are invoked. The hair on the chest within which lies
the heart in which the Sannyāsin meditates—stands for such
a grass seat. Knowledge of the Veda must be always sup-
porting the life of the Sannyāsin and the Yajamāna and so
that is compared to the tuft of hair called śikhā which should
not be removed, except for a vow from the head of a Brāhmana.
The heart of the Sannyāsin is said to be the Yātra (the sacrifi-
cial post) on which the animals (anger and the like) are tied
and slaughtered. Clarified butter offered into the consecrated
Fire indicates that desires are kindled when they are stimu-
lated and that they are extinguished by fulfilment. So also
āsya kindles or puts out the fire. In the Somaśing victims
are immolated. Similarly anger and other passions are to be
slayed by the Sannyāsin in his mystic sacrifice. Without the
consecrated Fire no sacrifice is possible. For the Sannyāsin,
that fire is tapas in the form of sense-control and calmness.
Some books read dharma in the place of dama or calmness.
Whether the word be dharma or dama it represents here the
immolator. The word dāna is taken to be understood before the
term daksma
daksma A sacrifice has many participants when it is
progress. They are bhūpuța, bṛthนา, bṛth, udgāta, prāṣṭrota, prāṣṭrota,
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for it are given away without residue as daksinā. Here every part of the body of the Sannyāsin is sacrificed in the fire of tapas and therefore the whole duration of his life is called a sattra or a sacrificial session. According to Bhattachārjarka Śamayita is the person who cooks food for offering and the term Brāhmaṇa at the close of the text stands for all persons.

Next follows the description of kramamukti or gradual liberation via Brahmaloka. Death during uttarāyana or the period denoted by the sun's apparent movement away from the southern solstitial point is praised as superior to death in daksināyana or the period denoted by the sun's apparent movement away from the northern solstitial point. The word jarāmariyam in the text is explained as jarayū rayahanyā mukyate utt. This implies that a man as a rule has no religious sanction to commit suicide. The Sannyāsin who lives his prescribed life until death, is performing internally the perpetual Agnihoṭra. And such a Sannyāsin attains to mukti through Hiranyagarbhaloka, even though he has not attained to Brahmabhaṭa and sadyomuktī during his life on earth. Thus the whole Section describes Ātmayajña which is the highest of all sacrifices. This Upaniṣad which started with the description of the Supreme Being as Prajāpati is completed with the account of sannyāsa eulogised as the Supreme. A complete circuit is portrayed in this great text. Prajāpati's entering into the womb as the Jiva, the spiritual evolution of the Jiva through karma, upāsanā and the performance of other religious duties, and, finally, the Jiva's attainment of the Supreme Bliss or realization of the Self through sannyāsa.
नमस्ते बायो । त्वमेव प्रत्यक्षब्रह्मांसि । त्वामेव प्रत्यक्षब्रह्मांवादित्यम् । ज्ञूतमंवादित्यम् । सत्यमंवादित्यम् । तन्मांमांवीति । तद्वकार्माणाबीति । अवैम्याम् । अवैवेकेकारं ॥

ॐ तह नांवचत । सृष्टि तोऽभुन्त । सृष्टि वाक्यं करवावहे । तेजस्वि नाभितमस्तु । मा विधिमातहे ॥

ॐ शान्ति शान्ति: शान्ति: ॥