

2023 Upaniṣad-bhāṣya retreat

with

Swami Viditatmanandaji

on

ॐ Bṛhadāraṇyaka

Upaniṣad Passages III-i-1
to 3, III-iv-1 to 2, III-v-1
onwards

With

Śāṅkarabhāṣya



(Devanāgarī copy)

2023 Bhashyam Camp Class Schedule for Adults (July 7-21)

Venue: New Building Auditorium

Camp ends on Friday July 21 with Gurudakshina, Arati and Lunch

Morning Tea / Coffee /Warm water 5:15 – 7:00 am Old Dining Hall (Adjacent to the Temple)	Ganapati Homa at 5:15 am (Homa Building) Daily Morning Abhiseka to Lord Dakshinamurti and Ganesa at 5:40 am Venue: Temple	Guided Meditation 7:00 am Swami Muktatmanandaji
Breakfast at 7:30 am New Building Dining Hall Gurukula Seva 8:15 -8:55 am	Brahadaranyka Bhashyam Class 1 9:00 – 10:00 am Swami Veditatmanandaji <u>Venue: New Building Auditorium</u>	Ishavasya Upanishad Bhashyam 11:00 – 12:00 Swami Muktatmanandaji
Afternoon Aarati to Lord Dakshinamurti 12:15 – 12:30 pm Temple	Lunch 12:30 – 1:30 pm New Building Dining Hall	Freetime 1:30 – 2:45 pm
Tea /Coffee / Warm water 2:45 – 4:30 pm Yoga / Sanskrit Class 3:15 – 4:00 pm Teachers: Lance and Dr. Purnima	Brahadaranyka Bhashyam Class 2 5:00 – 6:00 pm Swami Veditatmanandaji	Daily Evening Aarati to Lord Dakshinamurti 6:15 pm Venue: Temple
Dinner 6:45-7:45pm New Building Dining Hall	Satsang (Q & A) 8:00 – 9:00 pm	Dining Hall closed for Campers 1:30 - 2:30 pm 10:00 pm - 6:45 am

SATURDAY, JULY 15 PRADOSHA PUJA AT 5:15 PM

SWAMI VIDITATMANANDAJI'S 2 CLASSES WILL BE IN THE MORNING 9 AM AND 11: 15 AM

SANSKRIT CLASS AT 2;30 PM SWAMI MUKTATMANANDAJI'S CLASS AT 4:00 PM

Please note.....

Come to the Main Office (KANCHI) to pick up your key and to complete room check-in. Please return the key at the end of your stay.

Personal Belongings: Gurukulam is not responsible for campers' and guests' personal belongings.

Parking: Please park your vehicle in the main parking lot, in the back of the campus, or on the grass near the new building area, or in front of the large red building.

General Information

Yoga Studio: On the second floor of the Activities Center. Enter from the ground floor.

Morning tea and Coffee: Old dining hall Cafeteria (5 am- 7 am)

New Dining Hall times: 7:30 am. - 1:30 pm & 3:30 - 8:30 pm

(Please note that the new dining hall will be closed from 1:30 - 3:30 pm for cleaning) **Library hours:** 1:30 - 3:00 pm (Basement of Sindhu building)

Exercise / Gym hours: 7 am - 7 pm - Located under Bhagirathi
(Please contact the office for unlocking the gym)

Shanti Trail: A walking, jogging, and biking trail on a 99-acre property

(There is a pathway between the two buildings Bhavani and Godavari that leads to the trail) You are advised to go in a group to avoid any mishaps due to the remote location and bears.

Aim for Seva: Mr.Srini Raman (248)979-8900

Desiya Store (Hand-crafts): Ext 545 1 - 4 pm

(Contact Vimala at 570-656-0193) Bus Station: Easton (PA) Tel: 610-258-4400, Stroudsburg PA

(Del water Gap) 570-421-3040

Gurukulam Guidelines:

- *UNAUTHORIZED RECORDING: All recordings of lectures and programs during the Course are protected by copyright.*
- *Footwear is not permitted in the New Auditorium and temple premises. Coats and shoes should be left in the designated shoe space.*
- *Everyone visiting or staying at the Gurukulam must wear modest clothing. Conservative (female) No shorts (male)*
- *Please turn off your electronic devices, including your mobile phone and tablet, in the Temple, the New Building Auditorium, and the Yoga studio.*
- *Intoxicants are prohibited at the Gurukulam. Smoking, drinking alcohol, using tobacco, receiving non-prescription drugs, or coming intoxicated is prohibited in the New Building Auditorium, as well as in the Yoga Studio, Dining Hall, and Temple.*
- *Pets are not allowed.*
- *Children are not permitted in the Auditorium during Meditation and Lectures. You must not squat on the chair during Meditation or Lectures.*
- *Make sure your hearing aid battery is charged.*
- *Stay silent until you exit the auditorium.*

•If you are sitting in the front row, don't stretch your legs.

(Temple)

- While using a computer in a public space or while remote working, make sure you never leave your laptop or tablet unattended.

Gurukulam is not obligated to provide uninterrupted internet service to campers, guests, or visitors.

There is Wi-Fi in the New Dining Hall Lobby, Temple, Tunga, and Pampa classrooms.

Thank you for your cooperation

Emergency Nos: 570-656-0193/0190/0190/98

An overview of upcoming events at the Gurukulam

July 7-21 Two Week Bhashyam course for Adults

Swami Veditatmanandaji and Muktatmanandaji

July 23-Aug 12 – Three, one-week duration Family Vedanta Camps

Swami Veditatmanandaji and Muktatmanandaji

Aug 13 (Sun) Gurukulam's 37th Anniversary

Aug 18-20 Patron's Complimentary Course 1

Aug 20-29 – Summer Vedanta Course for Adults Swamini Svatmavidyanandaji

Sept 1-4 Patron's Complimentary camp-2 Swami Tattvavidanandaji

Sept 09-23 – Two, one week course for Adults with Swami Tattvavidanandaji

Sept 26-Oct 29th Fall Vedanta Course with Swami Tattvavidanandaji and Muktatmanandaji

Nov.23-26 Thanksgiving Family Vedanta Camp with Swami Muktatmanandaji and Swami Advayatmanandaji

Dec. 24 – 31 Year End Family Vedanta Camp Swamini Svatmavidyanandaji and Swami Muktatmanandaji

Puja Instructions for GFD and Archana Sponsors:

1. If you are attending Abhiseka as a Gift for a Day, Abhiseka, or Archana sponsor; kindly schedule the Sankalpa prior to the start (at 5:40 am), of the morning Abhiseka. Please keep your family Gotra and family members Birth star ready for the Sankalpa.

Sankalpa is a Sanskrit word, it means conception or idea formed in the heart or mind, solemn vow or determination to perform, desire, definite intention, volition or will. 2. If you are attending Abhiseka today as a Gift for a Day sponsor,

please inform the priest prior to the beginning of the Abhiseka

Contact: Ganesan 570-656-0197

DAYALAYAM

May you all continue to be a recipient of
Pujya Swamiji's blessings by visiting Swamiji's Residential Cottage

(Ganga), which is named as
"Dayalayam- The Abode of Compassion"

A temple for Meditation and Silence

Monday- Friday:

Visiting Hours: 7:00 am- 1:00 pm

3:00 pm- 8:00 pm

Saturday- Sunday:

Visiting Hours: 7:00 am- 1:00 pm

3:00 pm- 9:00 pm

Please use exterior staircase (East facing) through deck for entrance to Meditation Hall

Don't use old entrance through Swami TV's cottage.

Thank you for your visit and cooperation

Śanti Mantras

ॐ स॒ह ना॒ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै ।

ते॒ज॒स्विना॒वधी॑तमस्तु । मा वि॒द्विषा॒वहै॑ ॥ ॐ शान्तिः॒ शान्तिः॒ शान्तिः॑ ॥ १ ॥
om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryam karavāvahai |
tejasvināvadhītamastu | mā vidviṣāvahai || om śāntiḥ śāntiḥ śāntiḥ || 1 ||

saḥ -- he; *ha* -- indeed; *nau* -- both of us; *avatu* -- may protect; *saḥ* -- he; *ha* -- indeed; *nau* -- both of us; *bhunaktu* -- may nourish; *saha* -- together; *vīryam karavāvahai* -- may we acquire the capacity (to study and understand the scriptures); *tejasvi* -- brilliant; *nau* -- for us; *adhītam* -- what is studied; *astu* -- let it be; *mā vidviṣāvahai* -- may we not disagree with each other; *om śāntiḥ śāntiḥ śāntiḥ* -- om peace, peace, peace

May the Lord indeed, protect both of us. May he indeed, nourish both of us. May we together acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not disagree with each other. Om peace, peace, peace.

ॐ पूर्णमदुः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः॒ शान्तिः॒ शान्तिः॑ ॥ २ ॥

om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate |
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||
om śāntiḥ śāntiḥ śāntiḥ || 2 ||

pūrṇam -- is fullness; *adaḥ* -- that; *pūrṇam* -- is fullness; *idaṁ* -- this; *pūrṇāt* -- from that fullness; *pūrṇam* -- this fullness; *udacyate* -- has come; *pūrṇasya* -- of that fullness; *pūrṇam* -- this fullness; *ādāya* -- having removed; *pūrṇam* -- the fullness; *eva* -- only; *avaśiṣyate* -- remains; *om śāntiḥ śāntiḥ śāntiḥ* -- om peace, peace, peace

That is fullness, this is fullness. From that fullness this fullness came. From that fullness this fullness removed, what remains is fullness. Om peace, peace, peace.

Guru Vandanam

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।

नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥

śrutismṛtipurāṇānām ālayam karuṇālayam ।
namāmi bhagavatpādam śaṅkaram lokaśaṅkaram ॥

śruti-smṛti-purāṇānām – of the śruti (Vedas), smṛti (Gitā etc.) and the purāṇās. *ālayam* -- the abode; *karuṇālayam* – the repository of compassion; *namāmi* – I salute; *bhagavat-pādam* -- one who is revered; *śaṅkaram* -- Ādi Śaṅkarācārya; *loka-śaṅkaram* – the one who gives happiness to the world.

I salute Ādi Śaṅkarācārya, the abode of the śruti (Vedas), smṛti (Gitā etc.) and purāṇās, the repository of compassion, who gives happiness to the world and who is revered.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam ।
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ ॥

śaṅkaram -- Lord Śiva; *śaṅkarācāryam* -- the great teacher Ādi Śaṅkarācārya; *keśavam* -- Lord Viṣṇu ; *bādarāyaṇam* -- Śri Vyāsa; *sūtra-bhāṣya-kṛtau* – the two who wrote the aphorisms (*BrahmaSūtras*) and the commentary (*bhāṣya*); *vande* – I salute; *bhagavantau* -- the venerable ones; *punaḥ punaḥ* -- again and again.

I salute, again and again, the great teacher Ādi Śankarācārya, who is Lord Śiva, and Badarayana, who is Lord Viṣṇu, the venerable ones who wrote the *bhāṣya* and the *BrahmaSūtras* respectively.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

īśvaro gururātmeti mūrtibhedavibhāgine ।
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ॥

īśvaraḥ -- the Lord; *guruḥ* – the teacher; *ātmā* – the Self; *iti* – thus; *mūrti-bheda-vibhāgine* – the one who appears (as though) divided; *vyomavat* – like space; *vyāpta-dehāya* – to the one who is all pervasive; *dakṣiṇāmūrtaye* – to Lord Dakṣiṇāmūrti; *namaḥ* -- salutation.

Salutation to Lord Dakṣiṇāmūrti who is all pervasive like space, but who appears (as though) divided as the Lord, the teacher and the Self.

July, 2023

2

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो

वंशार्षिभ्यो महद्भ्यो नमो गुरुभ्यः ॥

'om namo brahmādibhyo

4

brahmavidyāsampradāyakartr̥bhyo

vanśarṣibhyo mahadbhyo namo gurubhyaḥ ॥

6

Arsha Vidya Gurukulam, P.O. Box 1059, Saylorsburg, PA. 18353
570-992-2339, www.arshavidya.org, avpoffice@gmail.com

॥ ॐ अथ द्वितीयाध्यायस्य पञ्चमं ब्राह्मणम् ॥

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2 यत् केवलं कर्मनिरपेक्षम् अमृतत्वसाधनम्, तद्वक्तव्यमिति मैत्रेयीब्राह्मणमारब्धम्; तच्च
आत्मज्ञानं सर्वसन्न्यासाङ्गविशिष्टम्; आत्मनि च विज्ञाते सर्वमिदं विज्ञातं भवति; आत्मा
4 च प्रियः सर्वस्मात्; तस्मात् आत्मा द्रष्टव्यः; स च श्रोतव्यो मन्तव्यो निदिध्यासितव्य इति
च दर्शनप्रकारा उक्ताः; तत्र श्रोतव्यः, आचार्यागमाभ्याम्; मन्तव्यः तर्कतः; तत्र च तर्क
6 उक्तः — 'आत्मैवेदं सर्वम्' (छा. उ. ७।२५।२) इति प्रतिज्ञातस्य हेतुवचनम्
आत्मैकसामान्यत्वम् आत्मैकोद्भवत्वम् आत्मैकप्रलयत्वं च; तत्र अयं हेतुः असिद्ध
8 इत्याशङ्क्यते आत्मैकसामान्योद्भवप्रलयाख्यः; तदाशङ्कानिवृत्त्यर्थमेतद्ब्राह्मणमारभ्यते।

10 The section on Maitreyī was commenced in order to indicate that means of
immortality which is wholly independent of rites. It is the knowledge of the Self,
12 with the renunciation of everything as part of it. When That is known, the whole
universe is known; and It is dearer than everything; therefore It should be realised.
14 And the way to this realisation is set forth in the statement that It should be heard
of, reflected on and meditated upon. It should be heard of from the spiritual teacher
16 and the scriptures, and reflected on through reasoning. The reasoning has been
stated in the passage furnishing arguments in support of the proposition, 'All this
18 is but the Self' (Ch. VII. xxv. 2), viz. that the universe has sprung only from the
Self, has the Self alone for its genus and dissolves only into the Self. Now this
20 reason may be considered unfounded. It is to refute this doubt that this section is
commenced.

22

यस्मात् परस्परोपकार्योपकारकभूतं जगत्सर्वं पृथिव्यादि, यच्च लोके
24 परस्परोपकार्योपकारकभूतं तत् एककारणपूर्वकम् एकसामान्यात्मकम् एकप्रलयं च दृष्टम्
, तस्मात् इदमपि पृथिव्यादिलक्षणं जगत् परस्परोपकार्योपकारकत्वात् तथाभूतं
26 भवितुमर्हति — एष ह्यर्थं अस्मिन्ब्राह्मणे प्रकाशयते। अथवा 'आत्मैवेदं सर्वम्' (छा. उ.
७।२५।२) इति प्रतिज्ञातस्य आत्मोत्पत्तिस्थितिलयत्वं हेतुमुक्त्वा, पुनः आगमप्रधानेन

मधुब्राह्मणेन प्रतिज्ञातस्य अर्थस्य निगमनं क्रियते; तथाहि नैयायिकैरुक्तम् —
 2 'हेत्वपदेशात्प्रतिज्ञायाः पुनर्वचनं निगमनम्' इति। अन्यैर्व्याख्यातम् — आ
 दुन्दुभिदृष्टान्तात् श्रोतव्यार्थमागमवचनम्, प्राङ्मधुब्राह्मणात् मन्तव्यार्थम्
 4 उपपत्तिप्रदर्शनेन, मधुब्राह्मणेन तु निदिध्यासनविधिरुच्यत इति। सर्वथापि तु यथा
 आगमेनावधारितम्, तर्कतस्तथैव मन्तव्यम्; यथा तर्कतो मतम्, तस्य तर्कागमाभ्यां
 6 निश्चितस्य तथैव निदिध्यासनं क्रियत इति पृथक् निदिध्यासनविधिरनर्थक एव; तस्मात्
 पृथक् प्रकरणविभाग अनर्थक इत्यस्मदभिप्रायः श्रवणमनननिदिध्यासनानामिति।
 8 सर्वथापि तु अध्यायद्वयस्यार्थः अस्मिन्ब्राह्मणे उपसंहियते ॥

10 Because there is mutual helpfulness among the parts of the universe including
 the earth, and because it is common experience that those things which are
 12 mutually helpful spring from the same cause, are of the same genus and dissolve
 into the same thing, therefore this universe consisting of the earth etc., on account
 14 of mutual helpfulness among its parts, must be like that. This is the meaning which
 is expressed in this section. Or, after the proposition, 'All this is but the Self,' has
 16 been supported by the reason that the universe has its origin, continuance and
 dissolution in the Self, the meaning is concluded with the present section, which
 18 preponderates in scriptural evidence. As the Naiyāyikas say, 'The restatement of
 a proposition after stating the reason is conclusion' (Gau. N. I. i. 39). Others¹
 20 explain that the scriptural passages preceding the illustration of the drum are for
 the purpose of hearing, those prior to the present section are for reflection, since
 22 they give the arguments, and the present section enjoins meditation. In any case,
 since reflection through reasoning must be strictly in accordance with the verdict
 24 of scriptural evidence, and meditation too must be in accordance with reflection
 through reasoning, that is to say, with the findings of scriptural evidence and
 26 reasoning, a separate enjoining of meditation is unnecessary. Therefore, in our
 opinion, the allocating of separate sections to the hearing, reflection and meditation
 28 is meaningless. At any rate the meaning of this and the foregoing chapter is
 summed up in this section.

30

¹ The reference is to Bhartṛprapañca.

2 इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु यश्चायमस्यां
 4 पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं
 6 शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
 8 सर्वम् ॥ १ ॥

6 This earth is (like) honey² to all beings, and all beings are
 8 (like) honey to this earth. (The same with) the shining
 10 immortal being who is in this earth, and the shining,
 12 immortal, corporeal being in the body. (These four) are
 14 but this Self. This (Self-knowledge) is (the means of)
 16 immortality; this (underlying unity) is Brahman; this
 18 (knowledge of Brahman) is (the means of becoming) all.

16 इयं पृथिवी प्रसिद्धा सर्वेषां भूतानां मधु — सर्वेषां ब्रह्मादिस्तम्बपर्यन्तानां भूतानां
 18 प्राणिनाम्, मधु कार्यम्, मध्विव मधु; यथा एको मध्वपूपः अनेकैर्मधुकरैर्निर्वर्तितः, एवम्
 20 इयं पृथिवी सर्वभूतनिर्वर्तिता। तथा सर्वाणि भूतानि पृथिव्यै पृथिव्या अस्याः, मधु कार्यम्।
 22 किं च यश्चायं पुरुषः अस्यां पृथिव्यां तेजोमयः चिन्मात्रप्रकाशमयः
 अमृतमयोऽमरणधर्मा पुरुषः, यश्चायम् अध्यात्मम् शारीरः शरीरे भवः पूर्ववत्
 तेजोमयोऽमृतमयः पुरुषः, स च लिङ्गाभिमानि — स च सर्वेषां भूतानामुपकारकत्वेन
 मधु, सर्वाणि च भूतान्यस्य मधु, च - शब्दसामर्थ्यात्। एवम् एतच्चतुष्टयं तावत् एकं
 एकस्मात्कारणात् एतज्जातम्, तदेव एकं परमार्थतो ब्रह्म, इतरत्कार्यं वाचारम्भणं विकारो

² That is, effect, or helpful.

नामधेयमात्रम् — इत्येष मधुपर्यायाणां सर्वेषामर्थः सङ्क्षेपतः। अयमेव सः, योऽयं
 2 प्रतिज्ञातः — 'इदं सर्वं यदयमात्मा' (बृ. उ. २।४।६) इति; इदममृतम् — यत् मैत्रेय्याः
 अमृतत्वसाधनमुक्तम् आत्मविज्ञानम् — इदं तदमृतम्; इदं ब्रह्म — यत् 'ब्रह्म ते
 4 ब्रवाणि' (बृ. उ. २।१।१) 'ज्ञपयिष्यामि' (बृ. उ. २।१।१५) इत्यध्यायादौ प्रकृतम्,
 यद्विषया च विद्या ब्रह्मविद्येत्युच्यते; इदं सर्वम् — यस्मात् ब्रह्मणो विज्ञानात्सर्वं भवति
 6 ॥

*This well-known earth is the honey or effect-being like honey-of all beings
 8 from Hiranyagarbha down to a clump of grass. Just as a beehive is made by a
 great many bees, so is this earth made by all beings. Likewise, all beings are the
 10 honey or effect of this earth. Also, the shining, i.e. possessed of the light of
 intelligence, and immortal being who is in this earth, and the shining, immortal-as
 12 above-corporeal being in the body, i.e. the self as identified with the subtle body,
 are like honey-being helpful-to all beings, and all beings are like honey to them.
 14 This we gather from the particle 'ca' (and) in the text. Thus these four are the
 composite effect of all beings, and all beings are the effect of these four. Hence
 16 the universe has originated from the same cause. That one cause from which it has
 sprung is alone real-it is Brahman; everything else is an effect, a modification, a
 18 mere name, an effort of speech merely. This is the gist of this whole section
 dealing with the series of things mutually helpful. (The above fourfold division)
 20 is but this Self that has been premised in the passage, 'This all is the Self' (II. iv.
 6). This Self-knowledge is the means of immortality that has been explained to
 22 Maitreyī. This (underlying unity) is the Brahman which has been introduced at the
 beginning of this chapter in the passages, 'I will speak to you about Brahman' (II.
 24 i. 1) and 'I will teach you (about Brahman)' (II. i. 15), and the knowledge of which
 is called the knowledge of Brahman. This knowledge of Brahman is that by means
 26 of which one becomes all (the universe).*

28 इमा आपः सर्वेषां भूतानां मध्वासामपां सर्वाणि भूतानि मधु यश्चायमास्वप्सु
 तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं रैतसस्तेजोमयोऽमृतमयः
 30 पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ २ ॥

2 This water is like honey to all beings, and all beings are
like honey to this water. (The same with) the shining,
4 immortal being who is in this water, and the shining,
immortal being identified with the seed in the body. (These
6 four) are but this Self. This (Self-knowledge) is (the means
of) immortality, this (underlying unity) is Brahman, this
8 (knowledge of Brahman) is (the means of becoming) all.

तथा आपः। अध्यात्मं रेतसि अपां विशेषतोऽवस्थानम्॥

10 Likewise water. In the body it exists specially in the seed.

12
14 अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ
तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः
पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम्॥ ३ ॥

16 This fire is like honey to all beings, and all beings are like
18 honey to this fire. (The same with) the shining, immortal
being who is in this fire, and the shining, immortal being
20 identified with the organ of speech in the body. (These
four) are but this Self. This (Self-knowledge) is (the means
22 of) immortality, this (underlying unity) is Brahman, this
(knowledge of Brahman) is (the means of becoming) all.

24
26 तथा अग्निः। वाचि अग्नेर्विशेषतोऽवस्थानम्॥

28 Similarly fire. It exists specially in the organ of speech.³

30
³ Cf. 'Fire entered the mouth as the organ of speech' (Ai. I. ii. 4).

2 अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि मधु
यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं
4 प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥ ४ ॥

6
8 This air is like honey to all beings, and all beings are like
honey to this air. (The same with) the shining, immortal
10 being who is in this air, and the shining, immortal being
who is the vital force in the body. (These four) are but this
12 Self. This (Self-knowledge) is (the means of) immortality;
this (underlying unity) is Brahman; this (knowledge of
14 Brahman) is (the means of becoming) all.

16 तथा वायुः, अध्यात्मं प्राणः। भूतानां शरीरारम्भकत्वेनोपकारात् मधुत्वम्; तदन्तर्गतानां
तेजोमयादीनां करणत्वेनोपकारान्मधुत्वम्; तथा चोक्तम् — 'तस्यै वाचः पृथिवी शरीरं
ज्योतिरूपमयमग्निः' (बृ. उ. १।५।११) इति ॥

18 Likewise *air*. It is the vital force in the body. The elements are called honey,
20 because they help by furnishing materials for the body. While the beings, shining
and so forth, residing in them are called honey, because they help by serving as
22 the organs. As has been said, 'The earth is the body of that organ of speech, and
this fire is its luminous organ' (I. v. 11).

अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु
यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं
चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥ ५ ॥

This sun is like honey to all beings, and all beings are like honey to this sun. (The same with) the shining, immortal being who is in this sun, and the shining, immortal being identified with the eye in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

तथा आदित्यो मधु, चाक्षुषः अध्यात्मम् ॥

So also the sun is like honey. In the body, the being identified with the eye.

इमा दिशः सर्वेषां भूतानां मध्वासां दिशां सर्वाणि भूतानि मधु यश्चायमासु
दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं श्रौत्रः
प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥ ६ ॥

These quarters are like honey to all beings, and all beings are like honey to these quarters. (The same with) the shining, immortal being who is these quarters, and the shining, immortal being identified with the ear and with the time of hearing, in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this

2 (underlying unity) is Brahman; this (knowledge of
Brahman) is (the means of becoming) all.

4 तथा दिशो मधु। दिशां यद्यपि श्रोत्रमध्यात्मम्, शब्दप्रतिश्रवणवेलायां तु विशेषतः
सन्निहितो भवतीति अध्यात्मं प्रातिश्रुत्कः — प्रतिश्रुत्कायां प्रतिश्रवणवेलायां भवः
6 प्रातिश्रुत्कः ॥

8 Likewise, the *quarters are like honey*. Although *the ear* is the counterpart of
the quarters in *the body*, yet *the being identified with the time of hearing* is mentioned,
10 because he is specially manifest at the time of hearing sounds.

12 अयं चन्द्रः सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु
यश्चायमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं
14 मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥ ७ ॥

16 This moon is like honey to all beings, and all beings are
18 like honey to this moon. (The same with) the shining,
immortal being who is in this moon, and the shining,
20 immortal being identified with the mind in the body. (These
four) are but this Self. This (Self-knowledge) is (the means
22 of) immortality; this (underlying unity) is Brahman; this
(knowledge of Brahman) is (the means of becoming) all.

24

तथा चन्द्रः, अध्यात्मं मानसः ॥

26 Similarly the *moon*. In *the body*, *the being identified with the mind*.

इयं विद्युत्सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां
विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः
पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ८ ॥

This lightning is like honey to all beings, and all beings are like honey to this lightning. (The same with) the shining, immortal being who is in this lightning, and the shining, immortal being identified with light in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

तथा विद्युत्, त्वक्तेजसि भवः तैजसः अध्यात्मम् ॥

So it is with *lightning*. In the body, the being identified with the light that is in the organ of touch.

अयं स्तनयित्नुः सर्वेषां भूतानां मध्वस्य स्तनयित्नुः सर्वाणि भूतानि मधु
यश्चायमस्मिन्स्तनयित्नुः तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं शाब्दः
सौवरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥ ९ ॥

This cloud is like honey to all beings and all beings are like honey to this cloud. (The same with) the shining, immortal being who is in this cloud, and the shining, immortal being identified with sound and voice in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

2 तथा स्तनयित्नुः। शब्दे भवः शाब्दोऽध्यात्मं यद्यपि, तथापि स्वरे विशेषतो भवतीति
सौवरः अध्यात्मम्॥

4 Likewise the *cloud*. Although *the being identified with sound* is the one
6 represented *in the body*, yet as he is specially manifest in *voice*, he is here mentioned
8 as such.

10 अयमाकाशः सर्वेषां भूतानां मध्वस्याकाशस्य सर्वाणि भूतानि मधु
यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं
हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
12 सर्वम् ॥ १० ॥

14 This ether is like honey to all beings, and all beings are
16 like honey to this ether. (The same with) the shining,
immortal being who is in this ether, and the shining,
18 immortal being who is (identified with) the ether in the
heart, in the body. (These four) are but this Self. This (Self-
20 knowledge) is (the means of) immortality; this (underlying
unity) is Brahman; this (knowledge of Brahman) is (the
means of becoming) all.

22 तथा आकाशः, अध्यात्मं हृद्याकाशः ॥

Similarly the *ether*. *In the body the ether in the heart.*

24

आकाशान्ताः पृथिव्यादयो भूतगणा देवतागणाश्च कार्यकरणसङ्घातात्मान उपकुर्वन्तो
26 मधु भवन्ति प्रतिशरीरिणमित्युक्तम्। येन ते प्रयुक्ताः शरीरिभिः सम्बध्यमाना
मधुत्वेनोपकुर्वन्ति, तत् वक्तव्यमिति इदमारभ्यते —

28

It has been stated that the elements beginning with earth and ending with the
30 ether as also the gods, identified respectively with the body and the organs, are

2 like honey to each individual because of their helpfulness. What connects them
with these individuals so that they are helpful like honey, is now being described:

4 अयं धर्मः सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि भूतानि मधु
यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं
6 धर्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥ ११ ॥

8 This righteousness (Dharma) is like honey to all beings,
10 and all beings are like honey to this righteousness. (The
same with) the shining, immortal being who is in this
12 righteousness, and the shining, immortal being identified
with righteousness in the body. (These four) are but this
14 Self. This (Self-knowledge) is (the means of) immortality;
this (underlying unity) is Brahman; this (knowledge of
16 Brahman) is (the means of becoming) all.

18 अयं धर्मः — ‘अयम्’ इति अप्रत्यक्षोऽपि धर्मः कार्येण तत्प्रयुक्तेन प्रत्यक्षेण व्यपदिश्यते
— अयं धर्म इति — प्रत्यक्षवत्। धर्मश्च व्याख्यातः श्रुतिस्मृतिलक्षणः, क्षत्रादीनामपि
20 नियन्ता, जगतो वैचित्र्यकृत् पृथिव्यादीनां परिणामहेतुत्वात्, प्राणिभिरनुष्ठीयमानरूपश्च
; तेन च ‘अयं धर्मः’ इति प्रत्यक्षेण व्यपदेशः। सत्यधर्मयोश्च अभेदेन निर्देशः कृतः
22 शास्त्राचारलक्षणयोः; इह तु भेदेन व्यपदेश एकत्वे सत्यपि, दृष्टादृष्टभेदरूपेण
कार्यारम्भकत्वात्। यस्तु अदृष्टः अपूर्वाख्यो धर्मः, स सामान्यविशेषात्मना अदृष्टेन
24 रूपेण कार्यमारभते — सामान्यरूपेण पृथिव्यादीनां प्रयोक्ता भवति, विशेषरूपेण च
अध्यात्मं कार्यकरणसङ्घातस्य; तत्र पृथिव्यादीनां प्रयोक्तरि — यश्चायमस्मिन्धर्मे
26 तेजोमयः; तथा अध्यात्मं कार्यकरणसङ्घातकर्तारि धर्मे भवो धर्मः ॥

2 *This righteousness, etc.* Although righteousness is not directly perceived, it is
here described by the word 'this' as though it were, because the effects initiated
4 by it (earth etc.) are directly perceived. Righteousness has been explained (I. iv.
14) as consisting of the Śrutis and Smṛtis, as the power which controls even the
6 Kaṣṭriyas etc., which causes the variety of the universe through the transformation
of the elements, and which is practised by people. This last is another reason why
8 it has been mentioned here as something directly perceived-as 'this righteousness.'
There truth and righteousness, being respectively conformity with the scriptures
10 and approved conduct, have been spoken of as one. Here, however, in spite of
their identity they are mentioned as separate, because they produce their effects in
12 two distinct forms-visible and invisible. Righteousness that is invisible, called
Apurva,⁴ produces its effects invisibly in a general and a particular form. In its
14 general form it directs the elements such as earth, and in its particular form it
directs the aggregate of body and organs in matters relating to the body. Of these,
16 the shining being who is *in this righteousness* that directs the elements such as earth,
and, *in the body (the being identified with righteousness)* that fashions the aggregate
of body and organs (are also like honey to all beings and vice versa).

18

इदं सत्यं सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु
यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं
सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥ १२ ॥

22

24 This truth is like honey to all beings, and all beings are like
26 honey to this truth. (The same with) the shining, immortal
being who is in this truth, and the shining, immortal being
28 identified with truth in the body. (These four) are but this
Self. This (Self-knowledge) is (the means of) immortality;
30 this (underlying unity) is Brahman; this (knowledge of
Brahman) is (the means of becoming) all.

⁴Lit. new. According to the Mīmāṃsakas every action, after it is over, remains in a subtle form, which has the peculiar, indestructible power of materializing at a subsequent period as the tangible result of that action.

तथा दृष्टेनानुष्ठीयमानेन आचाररूपेण सत्याख्यो भवति, स एव धर्मः; सोऽपि द्विप्रकार
 2 एव सामान्यविशेषात्मरूपेण — सामान्यरूपः पृथिव्यादिसमवेतः, विशेषरूपः
 कार्यकरणसङ्घातसमवेतः; तत्र पृथिव्यादिसमवेते वर्तमानक्रियारूपे सत्ये, तथा अध्यात्मं
 4 कार्यकरणसङ्घातसमवेते सत्ये, भवः सात्यः — 'सत्येन वायुरावाति' (तै. ना. २ ।
 १) इति श्रुत्यन्तरात् ॥

6 Likewise that righteousness, in its visible form as good conduct that is
 practised, comes to be known as *truth*. It also is twofold-general and particular.
 8 The general form is inherent in the elements, and the particular form in the body
 and organs. Of these, (*the being who is*) in this truth that is inherent in the elements
 10 and consists of present action, *and, in the body, (the being identified with the truth)*
 that is inherent in the body and organs (are like honey to all beings and vice
 12 versa). 'The wind blows through truth,' says another Śruti (Mn. XXII. 1).

14 इदं मानुषं सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु
 यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं
 16 मानुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
 सर्वम् ॥ १३ ॥

18 This human⁵ species is like honey to all beings, and all
 20 beings are like honey to this human species. (The same
 with) the shining, immortal being who is in this human
 22 species, and the shining, immortal being identified with the
 human species in the body. (These four) are but this Self.
 24 This (Self-knowledge) is (the means of) immortality; this
 (underlying unity) is Brahman; this (knowledge of
 26 Brahman) is (the means of becoming) all.

⁵ This includes the other species.

धर्मसत्याभ्यां प्रयुक्तोऽयं कार्यकरणसङ्घातविशेषः, स येन जातिविशेषेण संयुक्तो भवति,
2 स जातिविशेषो मानुषादिः; तत्र मनुषादिजातिविशिष्टा एव सर्वे प्राणिनिकायाः
परस्परोपकार्योपकारकभावेन वर्तमाना दृश्यन्ते; अतो मानुषादिजातिरपि सर्वेषां भूतानां
4 मधु। तत्र मानुषादिजातिरपि बाह्या आध्यात्मिकी चेति उभयथा निर्देशभाक् भवति ॥

6 This particular aggregate of body and organs is directed by righteousness and
truth. The *human* and other *species* are the particular types to which it belongs.
8 We observe in life that all beings are helpful to one another only by belonging to
the human or other species. Therefore these species, human and the rest, are *like*
10 *honey to all beings*. These too may be indicated in two ways-externally as well as
internally⁶.

12

अयमात्मा सर्वेषां भूतानां मध्वस्यात्मनः सर्वाणि भूतानि मधु
14 यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा
तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

16

१४ ॥

18 This (cosmic) body is like honey to all beings, and all
beings are like honey to this (cosmic) body. (The same
20 with) the shining, immortal being who is in this (cosmic)
body, and the shining, immortal being who is this
22 (individual) self. (These four) are but this Self. This (Self-
knowledge) is (the means of) immortality; this (underlying
24 unity) is Brahman; this (knowledge of Brahman) is (the
means of becoming) all.

26

यस्तु कार्यकरणसङ्घातो मानुषादिजातिविशिष्टः, सोऽयमात्मा सर्वेषां भूतानां मधु।

⁶ From the standpoint of the person describing them.

2 The aggregate of bodies and organs which is connected with the human and
other species, designated here as *this body* (i.e. the cosmic body), *is like honey to*
all beings.

4 ननु अयं शारीरशब्देन निर्दिष्टः पृथिवीपर्याय एव —

6 *Objection:* Has this not been indicated by the term 'corporeal being' in the
passage dealing with, earth (II. v. 1)?

8 न, पार्थिवांशस्यैव तत्र ग्रहणात्; इह तु सर्वात्मा
प्रत्यस्तमिताध्यात्माधिभूताधिदैवादिसर्वविशेषः सर्वभूतदेवतागणविशिष्टः
कार्यकरणसङ्घातः सः 'अयमात्मा' इत्युच्यते। तस्मिन् अस्मिन् आत्मनि
10 तेजोमयोऽमृतमयः पुरुषः अमूर्तरसः सर्वात्मको निर्दिश्यते; एकदेशेन तु पृथिव्यादिषु
निर्दिष्टः, अत्र अध्यात्मविशेषाभावात् सः न निर्दिश्यते। यस्तु परिशिष्टो विज्ञानमयः —
12 यदर्थोऽयं देहलिङ्गसङ्घात आत्मा — सः 'यश्चायमात्मा' इत्युच्यते ॥

14 *Reply:* No, for there only a part, viz. that which is a modification of earth,
was meant. But here the cosmic body, the aggregate of bodies and organs devoid
16 of all distinctions such as those pertaining to the body and the elements, and
consisting of all the elements and gods, is meant by the expression 'this body.' *The*
18 *shining, immortal being who is in this (cosmic) body* refers to the cosmic mind which
is the essence of the subtle (II. iii. 3). Only a part of it was mentioned as being
20 associated with earth etc. But no manifestation with reference to the body is
mentioned here, because the cosmic mind has no such limitation. The term *this*
22 *self* refers to the only remaining entity, the individual self, whose purpose this
aggregate of gross and subtle bodies subserves.

24

26 स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा
रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि
28 सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ॥ १५ ॥

30 This Self, already mentioned, is the ruler of all beings, and
the king of all beings. Just as all the spokes are fixed in

the nave and the felloe of a chariot-wheel, so are all beings,
all gods, all worlds, all organs and all these (individual)
selves fixed in this Self.

यस्मिन्नात्मनि, परिशिष्टो विज्ञानमयोऽन्त्ये पर्याये, प्रवेशितः, सोऽयमात्मा। तस्मिन्
अविद्याकृतकार्यकरणसङ्घातोपाधिविशिष्टे ब्रह्मविद्यया परमार्थात्मनि प्रवेशिते, स
एवमुक्तः अनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघनभूतः, स वै — स एव अयमात्मा
अव्यवहितपूर्वपर्याये 'तेजोमयः' इत्यादिना निर्दिष्टो विज्ञानात्मा विद्वान्, सर्वेषां
भूतानामयमात्मा — सर्वैरुपास्यः — सर्वेषां भूतानामधिपतिः सर्वभूतानां स्वतन्त्रः —
न कुमारामात्यवत् — किं तर्हि सर्वेषां भूतानां राजा, राजत्वविशेषणम् 'अधिपतिः' इति
— भवति कश्चित् राजोचितवृत्तिमाश्रित्य राजा, न तु अधिपतिः, अतो विशिनष्टि
अधिपतिरिति; एवं सर्वभूतात्मा विद्वान् ब्रह्मवित् मुक्तो भवति। यदुक्तम् — 'ब्रह्मविद्यया
सर्वं भविष्यन्तो मनुष्या मन्यन्ते, किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवत्' (बृ. उ. १।४।
९) इतीदम्, तत् व्याख्यातम् एवम् — आत्मानमेव सर्वात्मत्वेन आचार्यागमाभ्यां श्रुत्वा,
मत्वा तर्कतः, विज्ञाय साक्षात् एवम्, यथा मधुब्राह्मणे दर्शितं तथा — तस्मात्
ब्रह्मविज्ञानात् एवलक्षणात् पूर्वमपि, ब्रह्मैव सत् अविद्यया अब्रह्म आसीत्, सर्वमेव च सत्
असर्वमासीत् — तां तु अविद्याम् अस्माद्विज्ञानात् तिरस्कृत्य ब्रह्मवित् ब्रह्मैव सन्
ब्रह्माभवत्, सर्वः सः सर्वमभवत्।

This Self, already mentioned, refers to the Self⁷ in which the remaining individual self of the last paragraph was stated to be merged (II. iv. 12). When the latter, which is possessed of the limiting adjunct of the body and organs created by ignorance, has been merged through the knowledge of Brahman in the true Self (or Brahman), it-such a self-becomes devoid of interior or exterior, entire, Pure Intelligence, the Self of all beings, and an object of universal homage - the absolute ruler of all beings, not like a prince or a minister, but the king of all beings. The expression 'ruler of all' qualifies the idea of kingship. One may be a king by

⁷ That is, the individual self as merged in the Supreme Self.

2 just living like a king, but he may not be the ruler of all. Hence the text adds the
 4 qualifying epithet 'ruler of all.' Thus the sage, the knower of Brahman, who is the
 6 Self of all beings, becomes free. The question, 'Men think, "Through the
 8 knowledge of Brahman we shall become all." Well, what did that Brahman know
 10 by which It became all?' (I. iv. 9)-is thus answered. That is, by hearing of one's
 12 own self as the Self of all from the teacher and the Śrutis, by reflecting on It
 14 through reasoning, and by realising It at first hand, as explained in this and the
 previous section (one becomes all). Even before realisation one has always been
 Brahman, but through ignorance one considered oneself different from It; one has
 always been all, but through ignorance one considered oneself otherwise.
 Therefore, banishing this ignorance through the knowledge of Brahman, the
 knower of Brahman, having all the while been Brahman, became Brahman, and
 having throughout been all, became all.

परिसमाप्तः शास्त्रार्थः, यदर्थः प्रस्तुतः; तस्मिन् एतस्मिन् सर्वात्मभूते ब्रह्मविदि सर्वात्मनि
 16 सर्वं जगत्समर्पितमित्येतस्मिन्नर्थे दृष्टान्त उपादीयते — तद्यथा रथनाभौ च रथनेमौ
 चाराः सर्वे समर्पिता इति, प्रसिद्धोऽर्थः, एवमेव अस्मिन् आत्मनि परमात्मभूते ब्रह्मविदि
 18 सर्वाणि भूतानि ब्रह्मादिस्तम्बपर्यन्तानि सर्वे देवाः अग्न्यादयः सर्वे लोकाः भूरादयः सर्वे
 प्राणाः वागादयः सर्व एत आत्मानो जलचन्द्रवत् प्रतिशरीरानुप्रवेशिनः
 20 अविद्याकल्पिताः; सर्वं जगत् अस्मिन्समर्पितम्। यदुक्तम्, ब्रह्मवित् वामदेवः प्रतिपेदे
 — अहं मनुरभवं सूर्यश्चेति, स एष सर्वात्मभावो व्याख्यातः। स एष विद्वान् ब्रह्मवित्
 22 सर्वोपाधिः सर्वात्मा सर्वो भवति; निरुपाधिः निरुपाख्यः अनन्तरः अबाह्यः कृत्स्नः
 प्रज्ञानघनः अजोऽजरोऽमृतोऽभयोऽचलः नेति नेत्यस्थूलोऽनणुरित्येवंविशेषणः भवति।

24 The import of the scripture that was briefly indicated⁸ has been completely
 26 dealt with. Now illustrations are being given to show that in this knower of
 28 Brahman who is the self of all and has realised himself as such, the whole universe
 30 is fixed: *Just as all the spokes are fixed in the nave and the fellow of a chariot- wheel, so
 are all beings from Hiraṇyagarbha down to a clump of grass, all gods, such a Fire,
 all worlds, such as this earth, all organs, such as that of speech, and all these selves,
 which penetrate every body like a reflection of the moon in water and are conjured*

⁸ In I. iv. 10 and II. i. 1.

up by ignorance—in short, the whole universe, *fixed in this Self*, i.e. in the knower of Brahman who has realised his identity with the Supreme Self. It has been stated (I. iv. 10) that Vāmadeva, who was a knower of Brahman, realised that he had been Manu and the sun; this identification with all is thus explained: This man of realisation, this knower of Brahman, identifies himself with all as his limiting adjunct, is the self of all, and becomes all. Again he is without any limiting adjuncts, without name, devoid of interior or exterior, entire, Pure Intelligence, birthless, undecaying, immortal, fearless, immovable, to be described as 'Not this, not this,' neither gross nor subtle, and so on.

10

तमेतमर्थम् अजानन्तस्तार्किकाः केचित् पण्डितम्मन्याश्चागमविदः शास्त्रार्थं विरुद्धं
 12 मन्यमाना विकल्पयन्तो मोहमगाधमुपयान्ति। तमेतमर्थम् एतौ मन्त्रावनुवदतः
 — 'अनेजदेकं मनसो जवीयः' (ई. उ. ४) 'तदेजति तन्नैजति' (ई. उ. ५) इति। तथा च
 14 तैत्तिरीयके —, 'यस्मात्परं नापरमस्ति किञ्चित्' (तै. ना. १०। ४), 'एतत्साम
 गायन्नास्ते अहमन्नमहमन्नमहमन्नम्' (तै. उ. ३। १०। ६) इत्यादि। तथा च
 16 च्छान्दोग्ये 'जक्षत्कीडन्नममाणः' (छा. उ. ८। १२। ३), 'स यदि पितृलोककामः' (छा.
 उ. ८। २। १) 'सर्वगन्धः सर्वरसः' (छा. उ. ३। १४। २), 'सर्वज्ञः सर्ववित्' (मु. उ.
 18 १। १। ९) इत्यादि। आथर्वणे च 'दूरात्सुदूरे तदिहान्तिके च' (मु. उ. ३। १। ७)।
 कठवल्लीष्वपि 'अणोरणीयान्महतो महीयान्' (क. उ. १। २। २१) 'कस्तं मदामदं देवं'
 20 (क. उ. १। २। २१) 'तद्धावतोऽन्यानत्येति तिष्ठत्' (ई. उ. ४) इति च। तथा
 गीतासु 'अहं क्रतुरहं यज्ञः' (भ. गी. ९। १०) 'पिताहमस्य जगतः' (भ. गी. ९।
 22 १७) 'नादत्ते कस्यचित्पापम्' (भ. गी. ५। १०) 'समं सर्वेषु भूतेषु' (भ. गी. १३।
 २७) 'अविभक्तं विभक्तेषु' (भ. गी. १७। २०) 'ग्रसिष्णु प्रभविष्णु च' (भ. गी. १३।
 24 १६) इति — एवमाद्यागमार्थं विरुद्धमिव प्रतिभान्तं मन्यमानाः स्वचित्तसामर्थ्यात्
 अर्थनिर्णयाय विकल्पयन्तः — अस्त्यात्मा नास्त्यात्मा, कर्ता अकर्ता, मुक्तः बद्धः,

2 क्षणिको विज्ञानमात्रं शून्यं च — इत्येवं विकल्पयन्तः न पारमधिगच्छन्त्यविद्यायाः,
 2 विरुद्धधर्मदर्शित्वात्सर्वत्र। तस्मात् तत्र य एव श्रुत्याचार्यदर्शितमार्गानुसारिणः, त
 एवाविद्यायाः पारमधिगच्छन्ति; त एव च अस्मान्मोहसमुद्रादगाधात् उत्तरिष्यन्ति, नेतरे
 4 स्वबुद्धिकौशलानुसारिणः ॥

The logicians and certain self-styled scholars versed in the Śrutis
 6 (Mimāṃsakas), not knowing this import of them, think that they are contradictory,
 and fall into an abyss of confusion by attempting fanciful interpretations. This
 8 import of which we speak is borne out by the following Mantras of the scriptures:
 'One and unmoved, but swifter than the mind' (Īs. 4), and 'It moves, and does not
 10 move' (Īs. 5). Similarly in the Taittiriya Āraṇyaka, 'Than which there is nothing
 higher or lower' (Śv. III. 9; Mn. X. 4) and 'He goes on singing this hymn: I am
 12 the food, I am the food, I am the food,' etc. (Tai. III. x. 5). So in the Chandogya
 Upaniṣad, 'Laughing (or eating), playing and enjoying' (VIII. xii. 3), 'If he desires
 14 to attain the world of the Manes, (by his mere wish they appear)' (Ch. VIII. ii. 1),
 'Possessed of all odours and all tastes' (Ch. III. xiv. 2), and so on. In the Mundaka
 16 Upaniṣad too, '(That which) knows things in a general and particular way' (I. i. 9
 and II. ii. 7), and 'It is farther than the farthest, and again It is here, right near'
 18 (Mu. III. i. 7). In the Katha Upaniṣad too, 'Minuter than an atom and bigger than
 the biggest' (II. 20), and 'Who (but me can know) that Deity who has both joy
 20 and the absence of it?' (Ka. II. 21). Also 'Staying, It surpasses those that run' (Īs.
 4). Similarly in the Gīta: 'I am the Vedic sacrifice and that enjoined in the Smṛtis'
 22 (IX. 16), 'I am the father of this universe' (IX. 17), '(The self) does not take on
 anybody's demerits' (V. 15), '(Living) the same in all beings' (XIII. 27), 'Undivided
 24 among divided (things)' (XVIII. 20), and 'the devourer as well as producer' (XIII.
 16). Considering these and similar scriptural texts as apparently contradictory in
 26 their import, they, with a view to arriving at their true meaning on the strength of
 their own intellect, put forward fanciful interpretations, as for instance, that the
 28 self exists or does not exist, that it is or is not the agent, is free or bound,
 momentary, mere consciousness, or nothing-and never go beyond the domain of
 30 ignorance, because everywhere they see only, contradictions. Therefore those alone
 who tread the path shown by the Śrutis and spiritual teachers, transcend ignorance.
 32 They alone will succeed in crossing this unfathomable ocean of delusion, and not
 those others who follow the lead of their own clever intellect.

34

परिसमाप्ता ब्रह्मविद्या अमृतत्वसाधनभूता, यां मैत्रेयी पृष्टवती भर्तारम् 'यदेव
 36 भगवानमृतत्वसाधनं वेद तदेव मे ब्रूहि' (बृ. उ. २ । ४ । ३) इति। एतस्या ब्रह्मविद्यायाः

स्तुत्यर्था इयमाख्यायिका आनीता। तस्या आख्यायिकायाः सङ्क्षेपतोऽर्थप्रकाशनार्थावेतौ
 2 मन्त्रौ भवतः; एवं हि मन्त्रब्राह्मणाभ्यां स्तुतत्वात् अमृतत्वसर्वप्राप्तिसाधनत्वं ब्रह्मविद्यायाः
 प्रकटीकृतं राजमार्गमुपनीतं भवति — यथा आदित्य उद्यन् शार्वरं तमोऽपनयतीति —
 4 तद्वत्। अपि च एवं स्तुता ब्रह्मविद्या — या इन्द्ररक्षिता सा दुष्प्रापा देवैरपि; यस्मात्
 अश्विभ्यामपि देवभिषग्भ्याम् इन्द्ररक्षिता विद्या महता आयासेन प्राप्ता; ब्राह्मणस्य
 6 शिरश्छित्त्वा अश्व्यं शिरः प्रतिसन्धाय, तस्मिन्निन्द्रेण च्छिन्ने पुनः स्वशिर एव
 प्रतिसन्धाय, तेन ब्राह्मणस्य स्वशिरसैव उक्ता अशेषा ब्रह्मविद्या श्रुता; यस्मात् ततः
 8 परतरं किञ्चित्पुरुषार्थसाधनं न भूतं न भावि वा, कुत एव वर्तमानम् — इति नातः परा
 स्तुतिरस्ति।

10 The knowledge of Brahman leading to imortality has been completely dealt
 with. It was this that Maitreyi asked of her husband in the words, 'Tell me, sir,
 12 only of that which you know to be leading to immortality' (II. iv. 3; IV. v. 4). In
 order to extol this knowledge of Brahman the following story is introduced. The
 14 two Mantras are meant to give the purport of the story in brief. Since both Mantra
 and Brahman extol it, the capacity of the knowledge of Brahman to confer
 16 immortality and the attainment of identity with all becomes obvious as if it were
 set up on the highway. As the rising sun dispels the gloom of night, so (does the
 18 knowledge of Brahman remove ignorance). The knowledge of Brahman is also
 eulogised in this way, that being in the custody of King Indra it is difficult of
 20 attainment even by the gods, since this knowledge carefully preserved by Indra
 was attained after great pains even by the Asvins, who are doctors to the gods.
 22 They had to behead the instructing Brahman and fix a horse's head on him. When
 this was severed by Indra, they restored the Brahman's head to its place, and
 24 heard the entire knowledge of Brahman from his own lips. Therefore there neither
 has been nor will be-and of course there is not-any better means of realising our
 26 life's ends than this. So this is the highest tribute that can be paid to it.

28 अपि चैवं स्तूयते ब्रह्मविद्या — सर्वपुरुषार्थानां कर्म हि साधनमिति लोके प्रसिद्धम्; तच्च
 कर्म वित्तसाध्यम्, तेन आशापि नास्त्यमृतत्वस्य; तदिदममृतत्वं केवलया आत्मविद्यया

कर्मनिरपेक्षया प्राप्यते; यस्मात् कर्मप्रकरणे वक्तुं प्राप्तापि सती प्रवर्ग्यप्रकरणे,
 2 कर्मप्रकरणादुत्तीर्य कर्मणा विरुद्धत्वात् केवलसन्न्याससहिता अभिहिता
 अमृतत्वसाधनाय — तस्मात् नातः परं पुरुषार्थसाधनमस्ति। अपि च एवं स्तुता
 4 ब्रह्मविद्या — सर्वो हि लोको द्वन्द्वारामः, 'स वै नैव रेमे तस्मादेकाकी न रमते' (बृ. उ.
 १। ४। ३) इति श्रुतेः; याज्ञवल्क्यो लोकसाधारणोऽपि सन् आत्मज्ञानबलात्
 6 भार्यापुत्रवित्तादिसंसाररतिं परित्यज्य प्रज्ञानतृप्त आत्मरतिर्बभूव। अपि च एवं स्तुता
 ब्रह्मविद्या — यस्मात् याज्ञवल्क्येन संसारमार्गात् व्युत्तिष्ठतापि प्रियायै भार्यायै प्रीत्यर्थमेव
 8 अभिहिता, 'प्रियं भाषस एह्यास्व' (बृ. उ. २। ४। ४) इति लिङ्गात्॥

The knowledge of Brahman is further extolled thus: It is well known in the
 10 world that rites are the means to attain all our life's ends; and their performance
 depends on wealth, which cannot possibly confer immortality. This can be attained
 12 only through Self-knowledge independently of rites. Although it could easily be
 treated of in the ritualistic portion, under the Pravargya rites, yet, because of its
 14 contradiction to rites, this Self-knowledge, coupled only with renunciation of the
 world, is discussed as the means of immortality, after that portion is passed. This
 16 shows that there is no better means of attaining our life's ends than this. In another
 way also is the knowledge of Brahman eulogised. Everybody delights in company.
 18 The sruti says, 'He (Viraj) was not happy (alone). Therefore people (to this day)
 do not like to be alone' (I. iv. 3). Yajñavalkya, though just like any other man,
 20 gave up through his Self-knowledge his attachment to worldly objects such as
 wife, children and wealth, became satisfied with knowledge, and took delight only
 22 in the Self. The knowledge of Brahman is further eulogised thus: Since
 Yajñavalkya, on the eve of his departure from the worldly life, instructed his
 24 beloved wife about it just to please her. We infer this from the following, 'You
 say what is after my heart. Come, take your seat,' etc. (II. iv. 4).

26

इदं वै तन्मधु दध्यङ्गार्थवर्णोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । तद्वां
 28 नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् । दध्यङ् ह यन्मध्वार्थवर्णो
 वामश्वस्य शीर्ष्णा प्र यदीमुवाचेति ॥ १६ ॥

30

2 This is that meditation on things mutually helpful which
Dadhyac, versed in the Atharva-Veda, taught the Asvins.
4 Perceiving this the R̥ṣi (Mantra) said, "O Asvins in human
form, that terrible deed called Daṁsa which you did out of
6 greed, I will disclose as a cloud does rain-(how you learnt)
the meditation on things mutually helpful which Dadhyac,
8 versed in the Atharva-Veda, taught you through a horse's
head. '

10 तत्र इयं स्तुत्यर्था आख्यायिकेत्यवोचाम; का पुनः सा आख्यायिकेति उच्यते —
इदमित्यनन्तरनिर्दिष्टं व्यपदिशति, बुद्धौ सन्निहितत्वात्; वै - शब्दः स्मरणार्थः;
12 तदित्याख्यायिकानिर्वृत्तं प्रकरणान्तराभिहितं परोक्षं वै - शब्देन स्मारयन् इह व्यपदिशति
; यत् प्रवर्ग्यप्रकरणे सूचितम्, न आविष्कृतं मधु, तदिदं मधु इह अनन्तरं निर्दिष्टम्
14 — 'इयं पृथिवी' (बृ. उ. २ । ५ । ११) इत्यादिना; कथं तत्र प्रकरणान्तरे सूचितम् —
'दध्यङ् ह वा आभ्यामथर्वणो मधु नाम ब्राह्मणमुवाच; तदेनयोः प्रियं धाम
16 तदेवैनयोरेतेनोपगच्छति; स होवाचेन्द्रेण वा उक्तोऽस्म्येतच्चेदन्यस्मा अनुब्रूयास्तत एव
ते शिरश्छिन्द्यामिति; तस्माद्वै बिभेमि यद्वै मे स शिरो न च्छिन्द्यात्तद्वामुपनेष्य इति; तौ
18 होचतुरावां त्वा तस्मात्त्रास्यावहे इति; कथं मा त्रास्येथे इति; यदा नावुपनेष्यसे; अथ ते
शिरश्छित्त्वान्यत्राहृत्योपनिधास्यावः; अथाश्वस्य शिर आहृत्य तत्ते प्रतिधास्यावः; तेन
20 नावनुवक्ष्यसि; स यदा नावनुवक्ष्यसि; अथ ते तदिन्द्रः शिरश्छेत्स्यति; अथ ते स्वं शिर
आहृत्य तत्ते प्रतिधास्याव इति; तथेति तौ होपनिन्ये; तौ यदोपनिन्ये; अथास्य
22 शिरश्छित्त्वा अन्यत्रोपनिदधतुः; अथाश्वस्य शिर आहृत्य तद्वास्य प्रतिदधतुः; तेन
हाभ्यामनूवाच; स यदाभ्यामनूवाच अथास्य तदिन्द्रः शिरश्छिच्छेद; अथास्य स्वं शिर
24 आहृत्य तद्वास्य प्रतिदधतुरिति। यावत्तु प्रवर्ग्यकर्माङ्गभूतं मधु, तावदेव तत्राभिहितम्; न

तु कक्ष्यमात्मज्ञानारख्यम्; तत्र या आख्यायिका अभिहिता, सेह स्तुत्यर्था प्रदर्श्यते; इदं वै

2 तन्मधु दध्यङ्गुथर्वणः अनेन प्रपञ्चेन अश्विभ्यामुवाच।

4 We have said that the story given here is for the sake of eulogy. What is
that story? It is as follows: *This* refers to what has just been dealt with, for it is
6 present to the mind. The particle 'vai' is a reminder. It reminds us of the story
narrated elsewhere (s. XIV. I. i., iv.) in a different context, which is suggested by
8 the word *that*. That meditation on things mutually helpful which was only hinted
at, but not clearly expressed, in the section dealing with the rite called Pravargya,
10 is described in this section in the words, 'This earth,' etc. (II. v. 1). How was it
hinted at there? - 'Dadhyaç, versed in the Atharva-Veda, taught these Asvins the
12 section dealing with the meditation on things mutually helpful; it was a favourite
subject with them; therefore he came to them (wishing to teach them) thus' (S.
14 XIV. I. iv. 13): 'He said, "Indra has told me that he will behead me the moment
I teach it to anybody; therefore I am afraid of him. If he does not behead me, then
16 I will accept you as my disciples." They said, "We will protect you from him. ",
"How will you protect me?" "When you will accept us as your disciples, we shall
18 cut off your head, remove it elsewhere and preserve it. Then bringing a horse's
head, we shall fix it on you; you will teach us through that. As you do so, Indra
20 will cut off that head of yours, then we shall bring your own head and replace it
on you." "All right," said the Brahmaṇa, and accepted the Asvins as his disciples.
22 When he did so, they cut off his head and kept it by elsewhere; then bringing a
horse's head they fixed it on him; through that he taught them. As he was teaching
24 them, Indra cut off that head. Then the Asvins brought his own head and replaced
it on him' (S. XIV. I. i. 22-24). On that occasion, however, only that portion of
26 the meditation on things mutually helpful was taught which forms part of the rite
called Pravargya, but not the secret portion known as Self-knowledge. The story
28 that was recited there is here mentioned for the sake of eulogy. *This is that
meditation on things mutually helpful which Dadhyaç versed in the Atharva-Veda, taught
30 the Asvins through this device.*

32 तदेतदृषिः — तदेतत्कर्म, ऋषिः मन्त्रः, पश्यन् उपलभमानः, अवोचत् उक्तवान्;
कथम्? तत् दंस इति व्यवहितेन सम्बन्धः, दंस इति कर्मणो नामधेयम्; तच्च दंसः
34 किंविशिष्टम्? उग्रं क्रूरम्, वां युवयोः, हे नरा नराकारावश्विनौ; तच्च कर्म किं निमित्तम्?
सनये लाभाय ; लाभलुब्धो हि लोकेऽपि क्रूरं कर्म आचरति, तथैव एतावुपलभ्येते यथा

लोके; तत् आविः प्रकाशं कृणोमि करोमि, यत् रहसि भवद्भ्यां कृतम् ; किमिवेत्युच्यते —

2 तन्यतुः पर्जन्यः, न इव; नकारस्तु उपरिष्ठादुपचार उपमार्थीयो वेदे, न प्रतिषेधार्थः —

यथा 'अश्वं न' (ऋ. सं. १।६।२४।१) अश्वमिवेति यद्वत्; तन्यतुरिव वृष्टिं यथा

4 पर्जन्यो वृष्टिं प्रकाशयति स्तनयित्वादिशब्दैः, तद्वत् अहं युवयोः क्रूरं कर्म

आविष्कृणोमीति सम्बन्धः।

6 *Perceiving this deed the Ṛṣi or Mantra said: O Asvins in human form, that terrible*

deed, etc. 'That' qualifies the remote Damsa, which is the name of the deed. What

8 *kind of deed was it? 'Terrible.' Why was it done? Out of greed. People do terrible*

deeds in the world tempted by greed; these Asvins too appear to have done exactly

10 *like that. What you have done in secret, I will disclose. Like what? As a cloud does*

rain. In the Vedas the particle 'na' used after a word denotes comparison, not

12 *negation, as in the expression, 'Asvam na,' (like a horse). 'I will disclose your*

terrible deed as a cloud indicates rain through rumbling noise etc.' -this is the

14 *construction.*

16 ननु अश्विनोः स्तुत्यर्थौ कथमिमौ मन्त्रौ स्याताम्? निन्दावचनौ हीमौ —

Objection: How can these two Mantras be in praise of the Asvins? They

18 *rather condemn them.*

20 नैष दोषः; स्तुतिरेवैषा, न निन्दावचनौ; यस्मात् ईदृशमप्यतिक्रूरं कर्म कुर्वतोर्युवयोः न

लोम च मीयत इति — न चान्यत्किञ्चिद्वीयत एवेति — स्तुतावेतौ भवतः; निन्दां प्रशंसां

22 हि लौकिकाः स्मरन्ति; तथा प्रशंसारूपा च निन्दा लोके प्रसिद्धा। दध्यङ्गाम आथर्वणः;

हेत्यनर्थको निपातः; यन्मधु कक्ष्यम् आत्मज्ञानलक्षणम् आथर्वणः वां युवाभ्याम् अश्वस्य

24 शीर्ष्णां शिरसा, प्र यत् ईम् उवाच — यत्प्रोवाच मधु; ईमित्यनर्थको निपातः ॥

26 *Reply: There is nothing wrong in it; these are eulogistic, not condemnatory.*

Because in spite of doing such a despicable deed they passed off absolutely

28 *scatheless; nor did they suffer anything in the unseen realm. Therefore these two*

Mantras are eulogistic. People sometimes rightly construe blame as praise, and

30 *likewise it is common knowledge that praise may be blame in disguise.*

2 The secret meditation on things mutually helpful, known as Self-knowledge, that
Dadhyac, versed in the Atharva-Veda, taught you through a horse's head. 'Ha' and 'im'
4 are expletives.

इदं वै तन्मधु दध्यङ्गुथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

6 आथर्वणायाश्विनौ दधीचेऽश्व्यं शिरः प्रत्यैरयतम् । स वां मधु

प्रवोचदृतायन्त्वाष्ट्रं यद्दस्त्रावपि कक्ष्यं वामिति ॥ १७ ॥

8 This is that meditation on things mutually helpful which
10 Dadhyac, versed in the Atharva-Veda, taught the Asvins.
Perceiving this the R̥ṣi said, 'O Asvins, you set a horse's
12 head on (the shoulders of) Dadhyac, versed in the Atharva-
Veda. O terrible ones, to keep his word he taught you the
14 (ritualistic) meditation on things mutually helpful connected
with the sun, as also the secret (spiritual) meditation on
16 them.'

18 इदं वै तन्मध्वित्यादि पूर्ववत् मन्त्रान्तरप्रदर्शनार्थम्। तथा अन्यो मन्त्रः तामेव
आख्यायिकामनुसरति स्म। आथर्वणो दध्यङ्गाम — आथर्वणोऽन्यो विद्यत इत्यतो
20 विशिनष्टि — दध्यङ्गाम आथर्वणः, तस्मै दधीचे आथर्वणाय, हे अश्विनाविति मन्त्रदृशो
वचनम्; अश्व्यम् अश्वस्य स्वभूतम्, शिरः, ब्राह्मणस्य शिरसि च्छिन्ने अश्वस्य
22 शिरश्छित्त्वा ईदृशमतिक्रूरं कर्म कृत्वा अश्व्यं शिरः ब्राह्मणं प्रति ऐरयतं गमितवन्तौ,
युवाम्; स च आथर्वणः वां युवाभ्याम् तन्मधु प्रवोचत्, यत्पूर्वं प्रतिज्ञातम् — वक्ष्यामीति।
24 स किमर्थमेवं जीवितसन्देहमारुह्य प्रवोचदित्युच्यते — ऋतायन् यत्पूर्वं प्रतिज्ञातं सत्यं
तत्परिपालयितुमिच्छन्; जीवितादपि हि सत्यधर्मपरिपालना गुरुतरेत्येतस्य लिङ्गमेतत्।
26 किं तन्मधु प्रवोचदित्युच्यते — त्वाष्ट्रम्, त्वष्टा आदित्यः, तस्य सम्बन्धि — यज्ञस्य
शिरश्छिन्नं त्वष्टा अभवत्, तत्प्रतिसन्धानार्थं प्रवर्ग्यं कर्म, तत्र प्रवर्ग्यकर्माङ्गभूतं यद्विज्ञानं

तत् त्वाष्ट्रं मधु — यत्तस्य चिरश्छेदनप्रतिसन्धानादिविषयं दर्शनं तत् त्वाष्ट्रं यन्मधु; हे
2 दस्रौ दस्राविति परबलानामुपक्षपयितारौ शत्रूणां हिंसितारौ; अपि च न केवलं त्वाष्ट्रमेव
मधु कर्मसम्बन्धि युवाभ्यामवोचत्; अपि च कक्ष्यं गोष्यं रहस्यं परमात्मसम्बन्धि
4 यद्विज्ञानं मधु मधुब्राह्मणेनोक्तं अध्यायद्वयप्रकाशितम्, तच्च वां युवाभ्यां
प्रवोचदित्यनुवर्तते ॥

6
8 *This is that meditation, etc.- is to be explained as in the preceding paragraph;*
10 *it refers to the other Mantra that relates the same story. Dadhyac, versed in the*
12 *Atharva-Veda, etc. There may be others versed in the Atharva-Veda; so the term*
14 *is qualified by mention of the name, Dadhyac. 'O Asvins,' etc.- this is spoken by*
16 *the Rsi⁹ who visualised the Mantra. 'When the Brahmaṇa's head was severed, you*
18 *cut off a horse's head-O the cruelty of it! -and set it on the Brahmaṇa's shoulders.*
20 *And he taught you the meditation on things mutually helpful that he had promised to*
22 *teach you.' Why did he run the risk of his life to do this? To keep his word-desiring*
24 *to fulfil his promise. This is a hint that keeping ones solemn promise is more*
26 *important than even life. What was the meditation on things mutually helpful that*
28 *he taught? That which was connected with the sun: The head of Yajña,¹⁰ 2 being*
30 *severed, became the sun. To restore the head the rite called Pravargya was started.*
The meditation concerning the severing of the head of Yajña, its restoration, and
so on, which forms a part of the rite, is the meditation on things mutually helpful
connected with the sun. Terrible ones-who destroy their rival forces, or kill their
enemies. 'He taught you not only the ritualistic meditation on things mutually
helpful connected with the sun, but also the secret meditation on them relating to the
Supreme Self' which is dealt with in the present section, in fact, throughout this
and the preceding chapter. The verb 'taught' is to be repeated here from above.

⁹ Here Saṅkara explains the word in its literal and more plausible meaning. In paragraph 16 it was explained as the Mantra itself. The name of the sage is Kakṣivat. For the verses given in paragraphs 16, 17 and 19 see R.-I. cxvi. 12, I. cxvii. 22 and VI. xlvii. 18 respectively.

¹⁰ Lit. sacrifice. Here it means Vishnu, who is identified with it. For the story how Vishnu, proud of his well-earned excellence over the other gods, stood resting his chin on the extremity of a bow, and how the others out of jealousy got some white-ants to gnaw of the bow-string, which resulted in the severing of Vishnu's head, see S. XIV. 1. i. 6-10. Compare also Tai. A. V. i. 3-6.

इदं वै तन्मधु दध्यङ्घ्राथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः
 2 पश्यन्नवोचत् । पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः । पुरः स पक्षी भूत्वा पुरः
 पुरुष आविशदिति । स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नैनेन
 4 किञ्चनानावृतं नैनेन किञ्चनासंवृतम् ॥ १८ ॥

6 This is that meditation on things mutually helpful which
 Dadhyac, versed in the Atharva-Veda, taught the Asvins.
 8 Perceiving this the Ṛṣi said, 'He made bodies with two feet
 and bodies with four feet. That Supreme Being first entered
 10 the bodies as a bird (the subtle body).' On account of his
 dwelling in all bodies He is called the Puruṣa. There is
 12 nothing that is not covered by Him, nothing that is not
 pervaded by Him.

14 इदं वै तन्मध्विति पूर्ववत् । उक्तौ द्वौ मन्त्रौ प्रवर्ग्यसम्बन्ध्याख्यायिकोपसंहर्तारौ; द्वयोः
 16 प्रवर्ग्यकर्मार्थयोरध्याययोरर्थ आख्यायिकाभूताभ्यां मन्त्राभ्यां प्रकाशितः ।
 ब्रह्मविद्यार्थयोस्त्वध्याययोरर्थ उत्तराभ्यामृग्भ्यां प्रकाशयितव्य इत्यतः प्रवर्तते । यत् कक्ष्यं
 18 च मधु उक्तवानाथर्वणो युवाभ्यामित्युक्तम् — किं पुनस्तन्मध्वित्युच्यते — पुरश्चक्रे, पुरः
 पुराणि शरीराणि — यत् इयमव्याकृतव्याकरणप्रक्रिया — स परमेश्वरो नामरूपे
 20 अव्याकृते व्याकुर्वाणः प्रथमं भूरादीन् लोकान्सृष्ट्वा, चक्रे कृतवान्, द्विपदः
 द्विपादुपलक्षितानि मनुष्यशरीराणि पक्षिशरीराणि; तथा पुरः शरीराणि चक्रे चतुष्पदः
 22 चतुष्पादुपलक्षितानि पशुशरीराणि; पुरः पुरस्तात्, स ईश्वरः पक्षी लिङ्गशरीरं भूत्वा पुरः
 शरीराणि — पुरुष आविशदित्यस्यार्थमाचष्टे श्रुतिः — स वा अयं पुरुषः सर्वासु पूर्षु
 24 सर्वशरीरेषु पुरिशयः, पुरि शेत् इति पुरिशयः सन् पुरुष इत्युच्यते; न एनेन अनेन किञ्चन
 किञ्चिदपि अनावृतम् अनाच्छादितम्; तथा न एनेन किञ्चनासंवृतम् अन्तरननुप्रवेशितम्

— बाह्यभूतेनान्तर्भूतेन च न अनावृतम्; एवं स एव नामरूपात्मना अन्तर्बहिर्भावेन

2 कार्यकरणरूपेण व्यवस्थितः; पुरश्चक्रे इत्यादिमन्त्रः सङ्क्षेपत आत्मैकत्वमाचष्ट इत्यर्थः ॥

4 *This is that meditation, etc.- is to be explained as before. The two foregoing*
6 *Mantras sum up the story which is connected with the rite called Pravargya. They*
8 *express in the form of a story the purport of the two chapters that have a bearing*
10 *on that rite. Now the text proceeds to describe through the two following Mantras*
12 *the purport of the two chapters that deal with the meditation on Brahman. It has*
14 *been said that the Brahmaṇā versed in the Atharva-veda also taught the ASvins a*
16 *secret meditation on things mutually helpful. What that meditation was is now*
18 *being explained. He made bodies, etc.-the Supreme Lord who made this universe*
20 *come out of the unmanifested state, in the course of His manifesting the*
undifferentiated name and form, after first projecting the worlds such as this earth,
made bodies with two feet, viz. human and bird bodies, and bodies with four feet,
viz. animal bodies. That Supreme Being, the Lord, first entered the bodies as a bird,
i.e. as the subtle body. The text itself explains it: On account of His dwelling in all
bodies is called the Puruṣa. There is nothing that is not covered by Him; likewise, there
is nothing that is not pervaded by Him. That is, everything is enveloped by Him as
its inside and outside. Thus it is He who as name and form-as the body and
organs-is inside and outside everything. In other words, the Mantra, He made
bodies,' etc. briefly enunciates the unity of the Self.

22 इदं वै तन्मधु दध्यङ्घ्राथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । रूपं
24 रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते
युक्ता ह्यस्य हरयः शता दशेति । अयं वै हरयोऽयं वै दश च सहस्राणि बहूनि
चानन्तानि च तदेतद्वह्नापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म
26 सर्वानुभूरित्यनुशासनम् ॥ १९ ॥

28 This is that meditation on things mutually helpful which
30 Dadhyac, versed in the Atharva-Veda, taught the Asvins.
32 Perceiving this the Rsi said, '(He) transformed Himself in
accordance with each form; that form of His was for the
sake of making Him known. The Lord on account of Maya
(notions superimposed by ignorance) is perceived as