

[om]

vyākhyātaṃ daivataṃ yajñāṅgaṃ ca | athāta ūrdhvamārgagatiṃ vyākhyāsyāmaḥ | “sūrya ātmā” [RV 1,115.1d] ity uditasya hi karmadraṣṭā | athaitad anupravadanti | athaitaṃ mahāntam ātmānam eṣarggaṇaḥ pravadatai (pravadanti B) | “indram mitraṃ varuṇam agniṃ āhuḥ” [RV 1,164.46a] iti | athaiṣa mahān ātmā+ātmajijñāsāyā+ātmānam provāca | “agnir asmi janmanā jātavedāḥ” [RV 3,26.7a], “aham asmi prathamajāḥ” [ĀrS 1.9; TB 2,8,8.1 etc.] ity etābhyām ||1|| [=13.14]

“agnir asmi janmanā jātavedāḥ ghr̥taṃ me cakṣur amṛtaṃ ma āsan |
arkas tridhātūrajaśo vimāno ’jasro gharṇo havir asmi nāma ||” [RV 3,26.7]

“aham asmi prathamajā ṛtasya pūrvam devebhyo amṛtasya nāma |
yo mā dadāti sa id eva māvad aham annam annam adantam admi ||” [ĀrS 1.9; cf. TB 2,8,8.1, TĀ 9,10.6, TU 3,10.6 with var. nābhiḥ for nāma and mā’vāḥ for māvad] iti |
sa ha jñātvā prādurbabhūva | evaṃ taṃ vyājahāra+ayaṃ tam ātmānam adhyātmajam antikaṃ anyasmā ācacakṣveti ||2|| [=13.15]

“apaśyaṃ gopām anipadyamānam ā ca parā ca pathibhiś carantam |
sa sadhr̥cīḥ sa viśūcīr vasāna ā varīvarti bhuvaneṣv antaḥ ||” [RV 1,164.31, 10,177.3]
ā varīvarti bhuvaneṣv antar iti | athaiṣa mahān ātmā sattvalakṣaṇas tat paraṃ tad brahma tat satyaṃ tat salilaṃ tad avyaktaṃ tad asparśaṃ tad arūpaṃ tad arasaṃ tad agandhaṃ tad amṛtaṃ tac chuklaṃ (chukraṃ B) tan niṣṭho bhūtātmā | saiṣā bhūtaprakṛtir ity eke | tat kṣetraṃ tajjñānāt kṣetrajñam anuprāpya nirātmakam | athaiṣa mahān ātmā trividho bhavati | sattvaṃ rajas tama iti | sattvaṃ tu madhye viśuddhaṃ tiṣṭaty abhito rajastamasī | raja iti kāmadvēṣas tama ity avijñātasya viśudhyato vibhūtiṃ kurvataḥ kṣetrajñaprthaktvāya kalpate | prati(/pari B)bhāti liṅgo mahān ātmā tamoliṅgaḥ | vidyāprakāśaliṅgas tamaḥ¹ | api niścayaliṅga ākāśaḥ ||3|| [=13.16]²

ākāśaguṇaḥ śabdaḥ³ | ākāśād vāyur dviguṇaḥ sparśena | vāyor jyotiḥ triguṇaṃ rūpeṇa | jyotiṣa āpaś caturguṇa rasena | adbhyaḥ pṛthivī pañcaguṇa gandhena | pṛthivyā bhūtagrāmasthāvarajaṅgamāḥ | tad etad ahar yugasahasraṃ⁴ jāgati | tasyānte suṣupsyann aṅgāni pratyāharati | bhūtagrāmāḥ pṛthivīm api yanti | pṛthivy āpaḥ | āpo jyotiṣam | jyotiḥ vāyur | vāyur ākāśam | ākāśo manaḥ | mano vidyā | vidyā mahāntam ātmānam | mahān ātmā pratibhā | pratibhā prakṛtim | sā svapiti yugasahasraṃ rātriḥ | tāv etāv ahorātrāv ajasraṃ parivartate | sa kālas tad etad ahar bhavati |
“yugasahasraparyantam ahar yad brahmaṇo viduḥ |
rātriṃ yugasahasrāntāṃ te ’horātravido janāḥ ||” [BhG 8.17, cf. Manu 1.73, BD 8.98] iti ||4|| [=13.17]⁵

taṃ parivartamānam anyo ’nupravartate | sraṣṭā draṣṭā vibhaktātīmātro ’ham iti gamyate | sa mithyādarśanedaṃ⁶ pāvakaṃ mahābhūteṣu cironvākāśād⁷ vāyoḥ prāṇaḥ (B; prāṇas S) cakṣuś ca vaktāraṃ ca tejaso ’dbhyaḥ snehaṃ pṛthivyā mūr̥tiḥ | pāṛthivāms tv aṣṭau guṇān vidyāt |

¹ S reads: pratibhāti liṅgo mahān ātmā tamoliṅgo vidyā prakāśaliṅgas tamaḥ |

² Note B ad §3: kāmadvēṣaḥ should have been kāmadvēṣau, and viśudhyataḥ must be corrected into viśuddhasya. The Sanskrit of the whole of this *Khaṇḍa* is corrupt and incorrect.

³ Note S: cf. Manu 1.75.

⁴ Note S: cf. BhG 8.16-19.

⁵ Note B ad §4: we should read bhūtagrāmāḥ sthāvarajaṅgamāḥ for bhūtagrāmasthāvarajaṅgamāḥ, and suṣupsan for suṣupsyan; jyotiṣam should have been jyotiḥ; rātriḥ should be rātrim; and yad should be ye.

⁶ Double sandhi = sa mithyādarśanaḥ + idam > -a i- > e, or = sa-mithyā-darśane + idam > -a i- > e (sa.mithyā.darśane'idam Tokunaga).

⁷ ?; cironv.ākāśād Tokunaga.

trīn mātṛtas trīn pitṛtaḥ | asthisnāyumajjānaḥ pitṛtaḥ | tvañmāmsaṣṇitāni mātṛtaḥ | annaṃ (B; anna-S) pānam ity aṣṭau | so 'yaṃ puruṣaḥ sarvamayaḥ sarvajñāno 'pi kṛptaḥ ||5|| [=13.18]

sa yady anurudhyate tad bhavati | yadi dharmo 'nurudhyate tad devo bhavati (tad evodbhavati N) | yadi jñānam anurudhyate tad amṛto bhavati | yadi kāmam anurudhyate saṃcyavate (sañcaratām N) | imāṃ yoniṃ saṃdadhyāt | tad idam atra matam (manaḥ N) | śleṣmā (śleṣma- N) retasaḥ saṃbhavati⁸ | śleṣmaṇo rasaḥ | rasāc choṇitam | ṣṇitān māmśam | māmśān medaḥ | medasaḥ snāvā | snāvno 'sthīni | asthibhyo majjā | majjāto retaḥ | tad idam yonau retaḥ siktaṃ puruṣaḥ saṃbhavati | śukrātireke pumān bhavati | ṣṇitātireke strī bhavati | dvābhyāṃ samena napuṃsako bhavati | śukreṇa bhinnena yamo bhavati | śukraṣṇitasamīyogān mātṛpitṛsamīyogāc ca | tat (om. N) katham idam śarīraṃ paraṃ samīyamyate | saumyo bhavati | ekarātroṣitaṃ kalalaṃ bhavati | pañcarātrād budbudāḥ | saptarātrāt peṣī | dvisaptarātrād arbudaḥ | pañcaviṃśatirātraḥ svasthito (-rātrasvasthito B, -rātrasthito yonau N) ghano bhavati | māsamātrāt kaṭhino bhavati | dvimāsābhyantare śiraḥ saṃpadyate | māsatrāyena grīvāvyādeśaḥ | māsacatuṣkeṇa tvagvyādeśaḥ | pañcame māse nakharomavyādeśaḥ | ṣaṣṭhe mukhanāsikākṣi śrotraṃ⁹ ca saṃbhavati | saptame calana-samartho bhavati | aṣṭame buddhyādhyavasyati (°vasyate N) | navame sarvāṅgasamīpūrṇo bhavati | “mṛtaś cāhaṃ punarjāto jātaś cāhaṃ punarmṛtaḥ | nānāyonisahasrāṇi mayoṣitāni yāni (mayā yāny uṣitāni N) vai || āhārā vividhā bhuktāḥ pītā nānāvidhāḥ stanāḥ | mātāro vividhā drṣṭāḥ pītaraḥ suhr̥das tathā || avāñmukhaḥ pīḍyamāno jantuś caiva samanvitaḥ | sāmīkhyam yogaṃ samabhyasyet (°bhyasya N) puruṣaṃ vā (hyperm.; om. N) pañcaviṃśakam ||” [untraced] iti | tataś ca daśame māse prajāyate | jātaś ca vāyunā spr̥ṣṭo na smarati janma maraṇam (maraṇe B) | ante ca śubhāśubhaṃ karmaitac charīrasya prāmānyam ||6|| [=13.19]¹⁰

aṣṭottaram saṃdhiśatam aṣṭākapaḥ śiraḥ saṃpadyate | ṣoḍaśa vapāpalāni | nava snāyusaṭāni | saptaśatam puruṣasya marmaṇām | ardhacatasro romāṇi koṭyaḥ | hṛdayaṃ hy aṣṭa kapālāni | dvādaśa kapālāni jihvā | vṛṣanau hy aṣṭa suparnaḥ | tathopasthagudapāy etan (-gudayony etan N) mūtrapurīṣam kasmād āhārapānasiktatvād anupacitakarmāṇāv (anupacati | karmāṇā N) anyonyam jāyete - iti¹¹ | taṃ vidyākarmaṇī samanvārebhete pūrvaprajñā ca | mahaty ajñānatamasī magno (B S add.; magnau S) jarāmaraṇakṣutpipāsāśokakrodha(droha add. N) lobhamohamadabhaya-matsaraharṣaviṣādersyāsūyātmaḥ dvandvair abhibhūyamānaḥ so 'smād ārjayaṃ javībhāvanām tan (-bhāvanāntam N) nirmucyate | so 'smāpānam ('smāt pāpāt B, 'smādāntam N) mahābhūmikāvac charīrān nimeṣamātraiḥ prakramya prakṛtir adhiparītya¹² (abhi- N) taijasaṃ śarīraṃ kṛtvā karmaṇo 'nurūpaṃ (karmaṇānurūpaṃ N) phalam anubhūya tasya saṃkṣaye punar imaṃ lokaṃ pratipadyate ||7|| [=13.20]

atha ye himsām āśrītya vidyām utsrīya mahat tapas tepire cireṇa vedoktāni vā karmāṇi kurvanti te dhūmam abhisambhavanti | dhūmād rātrim | rātrir apakṣīyamāṇapakṣam | apakṣīyamāṇapakṣād dakṣiṇāyanam | dakṣiṇāyanāt pitṛlokaṃ | pitṛlokāc candramasam | candramaso vāyum | vāyor

⁸ saṃcyavate... saṃbhavati: sañcaratām imāṃ yoniṃ sandadhyāt tad idam atra manaḥ śleṣmaretasāḥ saṃbhavati | N.

⁹ mukhanāsikākṣiśrotraṃ N.

¹⁰ Note B ad §6: śukrātireke pumān bhavati: cf. AiB 2,5.5, 3,3.13. For the verses [1] mṛtaś cāhaṃ and [3] āhārā vividhā, cf. Garbhopaniṣad 4. The verse [3] avāñmukhaḥ pīḍyamāno is not traced [cf. notes 10-11-12 S]. The lines tataś ca daśame māse etc. are superfluous after the verses above, and better be omitted. The passage rasāc choṇitam... to śubhāśubhaṃ karma is almost identical with Garbhopaniṣad 2-4 [cf. note 13 S].

¹¹ B reads: tathopasthagudapāyū | etan mūtrapurīṣam kasmād | āhārapānasiktatvāt | anupacitakarmāṇāv anyonyam jāyete iti |.

¹² Note B: prakṛtir adhiparītya – this should be prakṛtim adhiparītya.

vr̥ṣṭim | vr̥ṣṭer oṣadhayaś caitat bhūtvā tasya saṃkṣaye punar evemaṃl lokam pratipadya[n]te ||8||
[=13.21]¹³

atha ye hiṃsām utsrjya vidyām āśritya mahat tapas tepire jñānoktāni vā karmāṇi kurvanti te
'rcir abhisambhavanti | arcīṣo 'haḥ (B S corr.; arcīṣarahā S) | ahna āpūryamānapakṣam |
āpūryamānapakṣād udagayanam | udagayanād devalokam | devalokād ādityam | ādityād
vaidyutam | vaidyutān mānasam | mānasah puruṣo bhūtvā brahmalokam abhisambhavanti | te na
punar āvartante | śiṣṭā dandaśūkā ya (B; yata S) idam na jānanti | tasmād idam veditavyam |
athāpy āha ||9|| [=13.22]¹⁴

“na tam vi dātha ya imā jajānānyad yuṣmākam antaram babhūva |
nīhāreṇa prāvṛtā jalpyā cāsutrpa ukthaśāsaś caranti || [RV 10,82.7; VS 17.31; TS 4,6,2.2; KS
18.1; MS 2,10.2, 135.1]

na tam vidyayā viduṣo yam evaṃ vidvāṃso vadanti | akṣaram brahmaṇaspatim anyad
yusmākam¹⁵ antaram anyad eṣām antaram babhūveti | nīhāreṇa prāvṛtās tamasā jalpyā cāsutrpa
ukthaśāsaḥ prāṇam sūryam yatpathagāmināś caranti | avidvāṃsaḥ kṣetrajñam anupravadanti |
athāho vidvāṃsaḥ kṣetrajño 'nukalpate | tasya tapasā sahāpramādam (B S corr.; mahāpramādam
S) eti | athāptavyo bhavati | tenāsaṃtatam icchet | tena sakhyam icchet | eṣa hi sakhā śreṣṭhaḥ
saṃjānāti bhūtam bhavad bhaviṣyad iti | jñātā kasmāt | jñāyateḥ (jāyateḥ B) | sakhā kasmāt |
sakhyateḥ | saha bhūtendriyaiḥ śerate | mahābhūtāni sendriyāṇi | prajñayā karma kārayatīti (vā add.
B) | tasya yadāpaḥ pratiṣṭhā | śīlam¹⁶ upāśama ātmā brahmeti sa brahmabhūto bhavati | sāksimātro
vyavatiṣṭhate 'bandho jñānakṛtaḥ |
athātmano mahataḥ prathamam bhūtanām adheyāny anukramiṣyāmaḥ ||10|| [=13.23]

haṃsaḥ | gharmah | yajñah | venah | meghah | kṛmih | bhūmih | vibhuḥ | prabhuḥ | śambhuḥ | rābhuḥ |
vardhakarmā | somah | bhūtam | bhuvanam | bhaviṣyat | āpaḥ | mahat | vyoma | yaśah | mahah |
svarṇikam | smṛtikam | svṛtikam | satīkam | satīnam | gahanam | gabhīram | gahvaram | kam | annam |
haviḥ | sadma | sadanam | ṛtam | yonih | ṛtasya yonih | satyam | nīram | haviḥ | rayih | sat | pūrnam |
sarvam | akṣitam | barhiḥ | nāma | sarpiḥ | apaḥ | pavitram | amṛtam | induḥ | hema | svaḥ | sargāḥ |
śambaram | ambaram | viyat | vyoma | barhiḥ | dhanva | antarikṣam | ākāśam | āpaḥ | pṛthivī | bhūḥ |
svayambhūḥ | adhvā (adhva B) | puṣkaram | sagaraḥ (sagaram B) | samudraḥ | tapaḥ | tejaḥ |
sindhuḥ | arṇavaḥ | nābhiḥ | ūdhaḥ | vṛkṣaḥ | tat | yat | kim | brahma | vareṇyam | haṃsaḥ | ātmā |
bhavanti | vadhanti | adhvānam | yadvāhiṣṭhyā | śarīrāṇi | avyayam ca saṃskurute | yajñah | ātmā |
bhavati | yad enaṃ tanvate |
athaitam mātāntam ātmānam etāni sūktāny¹⁷ etā ṛco 'nupravadanti ||11|| [=13.24]¹⁸

“somaḥ pavate janitā matīnām janitā divo janitā pṛthivyāḥ |
janitāgner janitā sūryasya janitendrasya janitota viṣṇoḥ ||” [RV 9,96.5]
somaḥ pavate janayitā matīnām janayitā divo janayitā pṛthivyā janayitāgner janayitā sūryasya
janayitendrasya janayitota viṣṇoḥ | (B/‘longer version’ add.:) somaḥ pavate | somaḥ sūryaḥ
prasavanāt | janitā matīnām prakāśakarmanām ādityaraśmīnām | divo dyotanakarmanām

¹³ Note B ad §8: oṣadhayaḥ should be oṣadhīḥ. [dhūmam abhisambhavanti... oṣadhayaḥ]: See BĀU 6,2.16. pratipadyate singular, should have been the plural pratipadyante, to agree with other verbs in the previous sentence [cf. add. note S: The reading of the text is pratipadyate but as the subject is ye I suggest pratipadyante].

¹⁴ Note B ad §9: ['rcir ... brahmalokam abhisambhavanti]: Cf. BĀU 6,2.15. śiṣṭā dandaśūkāḥ etc.: Cf. BĀU 6,2.16.

¹⁵ B reads: vadanty akṣaram brahmaṇaspatim | anyad yusmākam...

¹⁶ S reads pratiṣṭhāśīlam.

¹⁷ Note B: etāni sūktāni – There are no sūktas as such quoted below. But all the quotations are ṛiks only.

¹⁸ S gives in footnotes references to the Nigh. for most of these words, as synonyms of earth, water, atmosphere etc.

ādityaraśmīnām | *pr̥thivīyāḥ* prathanakarmanām ādityaraśmīnām | *agner* gatikarmanām ādityaraśmīnām | *sūryasya* svīkaraṇakarmanām ādityaraśmīnām | *indrasyaiśvarya*karmanām ādityaraśmīnām | *viṣṇor* vyāptikarmanām ādityaraśmīnām | ity adhidaivatam | athādhyātmam | *soma* ātmāpy etasmād¹⁹ evendriyāṇām janitety arthaḥ | api vā sarvābhir vibhūtibhir vibhūtata ātmā | ity ātmagatim ācaṣṭe (*om.* S) ||12|| [=13.25]

“*brahmā devānām padavīḥ kavīnām ṛṣir viprānām mahiṣo mṛgānām* | *śyeno gṛdhrānām svadhitir vanānām somaḥ pavitram atyeti rebhan* ||” [RV 9,96.6; VS 37.7; TĀ 10,10.4]

brahmā devānām iti | eṣa hi *brahmā* bhavati *devānām* devanakarmanām ādityaraśmīnām | *padavīḥ kavīnām* iti | eṣa hi *padam* vetti *kavīnām* kavīyamānānām ādityaraśmīnām | *ṛṣir viprānām* iti | eṣa hi *ṛṣiṇo* bhavati *viprānām* vyāpanakarmanām ādityaraśmīnām | *mahiṣo mṛgānām* iti | eṣa hi *mahān* bhavati *mṛgānām* mārgaṇakarmanām ādityaraśmīnām | *śyeno gṛdhrānām* iti | *śyena* ādityo bhavati śyāyater gatikarmanāḥ | *gṛdhra* ādityo bhavati gṛdhyateḥ sthānakarmano yata etasmiṃs tiṣṭhati | *svadhitir vanānām* iti | eṣa hi *svayam* karmāṇy ādityo *dhatte vanānām* vananakarmanām ādityaraśmīnām | *somaḥ pavitram atyeti rebhan* iti | eṣa hi *pavitram* raśmīnām atyeti | stūyamāna eṣa evaitat²⁰ sarvam akṣaram | ity adhidaivatam | athādhyātmam | *brahmā devānām* iti | ayam api *brahmā* bhavati *devānām* devanakarmanām indriyāṇām | *padavīḥ kavīnām* iti | ayam api *padam* vetti *kavīnām* kavīyamānānām indriyāṇām | *ṛṣir viprānām* iti | ayam apy *ṛṣiṇo* bhavati *viprānām* vyāpanakarmanām indriyāṇām | *mahiṣo mṛgānām* iti | ayam api *mahān* bhavati *mṛgānām* mārgaṇakarmanām indriyāṇām | *śyeno gṛdhrānām* iti | *śyena* ātmā bhavati śyāyater jñānakarmanāḥ | *gṛdhrānām* indriyāṇi gṛdhyater jñānakarmano yata etasmiṃs tiṣṭhanti (tiṣṭhati B) | *svadhitir vanānām* iti | ayam api *svayam* karmāṇy ātmani *dhatte vanānām* vananakarmanām indriyāṇām | *somaḥ pavitram atyeti rebhan* iti | ayam api *pavitram* indriyāṇy atyeti | stūyamāno ’yam evaitat sarvam anubhavati | ity (*om.* B) ātmagatim ācaṣṭe ||13|| [=13.26]

“*tisro vāca īrayati pra vahnir ṛtasya dhītiṃ brahmaṇo manīṣām* | *gāvo yanti gopatiṃ pr̥cchamānāḥ somaṃ yanti matayo vāvaśānāḥ* ||” [RV 9,97.34]
vahnir ādityo bhavati | sa *tisro vācaḥ prerayaty* ṛco yajūṃṣi sāmāni | *ṛtasyā* dityasya karmāṇi²¹ *brahmaṇo* matāni | eṣa evaitat sarvam akṣaram | ity adhidaivatam | athādhyātmam | *vahnir* ātmā bhavati | sa *tisro vāca īrayati prerayati* vidyām atibuddhimatām | *ṛtasyā* tmanāḥ²² karmāṇi *brahmaṇo* matāni | ayam evaitat sarvam anubhavati | ity (*om.* B) ātmagatim ācaṣṭe ||14|| [=13.27]

“*somaṃ gāvo dhenavo vāvaśānāḥ*²³ *somaṃ viprā matibhiḥ pr̥cchamānāḥ* | *somaḥ sutaḥ pūyate ajyamānaḥ some arkās triṣṭubhaḥ saṃ navante* ||” [RV 9,97.35]
eta eva *somaṃ gāvo dhenavo* raśmayo vāvaśyamānāḥ kāmāyamānā ādityaṃ yanti | evam eva *somaṃ viprā* raśmayo matibhiḥ pr̥cchamānāḥ kāmāyamānā ādityaṃ yanti | evam eva *somaḥ sutaḥ pūyate ajyamānaḥ* | etam evārkaś ca triṣṭubhaś ca saṃnavante | tata etasminn āditya ekam bhavanti | ity adhidaivatam | athādhyātmam | eta eva *somaṃ gāvo dhenava* indriyāṇi vāvaśyamānāni kāmāyamānāny ātmānaṃ yanti | evam eva *somaṃ viprā* indriyāṇi matibhiḥ pr̥cchamānāni kāmāyamānāny ātmānaṃ yanti | evam eva *somaḥ sutaḥ pūyate ajyamānaḥ* | imam evātmā ca sapta ṛṣayaś ca saṃnavante | tāny (imāny add. B) etasminn ātmany ekam bhavanti | ity ātmagatim ācaṣṭe ||15|| [=13.28]

“*akrān samudraḥ prathame vidharmañ janayan prajā bhuvanasya rājā* | *vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe suvāna induḥ* ||” [RV 9,97.40]

¹⁹ S reads: soma ātmā | apy etasmād.

²⁰ B reads: atyeti stūyamānaḥ | eṣa evaitat.

²¹ S reads: prerayati | ṛco yajūṃṣi sāmāny ṛtasyā dityasya karmāṇi.

²² S reads: atibuddhimatām ṛtasyā tmanāḥ.

²³ vāvaśānāḥ = vā + avaśānāḥ.

atyakramīt samudra ādityaḥ parame vyavane²⁴ varṣakarmanā janāyan prajā bhuvanasya rājā sarvasya rājā | vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe suvāna induḥ | ity adhidaivatam | athādhyātmam | atyakramīt samudra ātmā parame vyavane jñānakarmanā janāyan prajā bhuvanasya rājā sarvasya rājā | vṛṣā pavitre adhi sāno avye bṛhat (mahat B) somo vāvṛdhe suvāna induḥ | ity ātmagatim ācaṣṭe ||16|| [=13.29]

“mahat tat somo mahiṣaś cakārāpām yad garbho ’vr̥ṇīta devān |
adadhād indre pavamāna ojo ’janayat sūrye jyotir induḥ ||” [RV 9,97.41]
mahat tat somo.mahiṣaś cakārāpām yadgarbho ’vr̥ṇīta devānām ādhipatyam adadhād indre pavamāna ojo ’janayat sūrye jyotir indur ādityaḥ | indur ātmā ||17|| [=13.30]²⁵

“vidhuṃ dadrāṇaṃ samane bahūnām yuvānaṃ santaṃ palito jagāra |
devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ sam āna ||” [RV 10,55.5; AVŚ 9,10.9]
vidhuṃ vidhamanaśīlaṃ dadrāṇaṃ damanaśīlaṃ yuvānaṃ candramasaṃ palita ādityo girati | sadyo mriyate sa divā samuditā | ity adhidaivatam | athādhyātmam | vidhuṃ vidhamanaśīlaṃ dadrāṇaṃ damanaśīlaṃ yuvānaṃ mahāntaṃ palita ātmā girati | rātrau mriyate | rātriḥ samuditā | ity ātmagatim ācaṣṭe ||18|| [=13.31]²⁶

“sākamjānām saptatham āhur ekajaṃ ṣaḥ id yamā ṛṣayo devajā iti |
teṣām iṣṭāni vihi tāni dhāmaśaḥ sthātṛe rejante vikṛtāni rūpaśaḥ ||” [RV 1,164.15; AVŚ 9,9.16]
sahajātānām ṣaṇṇām ṛṣīnām ādityaḥ saptamaḥ | teṣām iṣṭāni vā kāntāni vā krāntāni vā gatāni vā matāni vā natāni vādbhiḥ saha saṃmodante | yatraitāni sapta ṛṣīnāni jyotiṃṣi tebhyaḥ para ādityaḥ | tāny etasminn ekaṃ bhavanti | ity adhidaivatam | athādhyātmam | sahajātānām ṣaṇṇām indriyāṇām ātmā saptamaḥ | teṣām iṣṭāni vā kāntāni vā krāntāni vā gatāni vā matāni vā natāni vānnena saha saṃmodante | yatremāni sapta ṛṣīnānīndriyāṇy ebhyaḥ para ātmā | tāny etasminn ekaṃ bhavanti | ity ātmagatim ācaṣṭe ||19|| [=13.32]²⁷

“striyaḥ satīs tām̐ u me puṃsa āhuḥ paśyad akṣaṇvān na vi cetad andhaḥ |
kavir yaḥ putraḥ sa imā ciketa yas tā vi jānāt sa pituṣ pitāsat ||” [RV 1,164.16; AVŚ 9,9.15] striya evaitāḥ śabdasparśarūparasagandha hāriṇyaḥ | tā amuṃ puṃśabde (-śabdena B) nirāhāraḥ prāṇa²⁸ iti paśyan kaṣṭān na vijānāty andhaḥ | kavir yaḥ putraḥ sa imā jānāti | yaḥ sa imā jānāti sa pituṣ pitāsat | ity ātmagatim ācaṣṭe ||20|| [=13.33]

“saptārdhagarbhā bhuvanasya reto viṣṇoḥ tiṣṭhanti pradiśā vidharmanī |
te dhītibhir manasā te vi paścitaḥ paribhuvāḥ pari bhavanti viśvataḥ ||” [RV 1,164.36; AVŚ 9,10.17]

²⁴ Note B: parame vyavane cf. Nir. 13.10. prathame vidharman = parame vyavane.

²⁵ Note B ad §17: The second half of the ṛik is merely quoted in both the places and no explanation of it is given. indur ātmā – The ātmapara meaning of the ṛik is not given.

²⁶ Note B ad §18: samane bahūnām, and devasya paśya kāvyam mahitvādyā – These words are not explained in the comment.

²⁷ Note B ad §19: teṣām iṣṭāni... to [2nd] ekaṃ bhavanti [and ity ātmagatim ācaṣṭe] – This whole passage is taken from Nir. 10.26, and is out of place here as it does not give the meaning of the second half of the stanza. Compare Nir. 10.26 (commenting on RV 10,82.2):

(...) teṣām iṣṭāni vā kāntāni vā krāntāni vā gatāni vā matāni vā natāni vādbhiḥ saha saṃmodante | yatraitāni sapta ṛṣīnāni jyotiṃṣi tebhyaḥ para ādityaḥ | tāny etasminn ekaṃ bhavanti | ity adhidaivatam | athādhyātmam | (...) | eṣām iṣṭāni vā kāntāni vā krāntāni vā gatāni vā matāni vā natāni vānnena saha saṃmodante | yatremāni sapta ṛṣīnānīndriyāṇy ebhyaḥ para ātmā | tāny etasminn ekaṃ bhavanti | ity ātmagatim ācaṣṭe | (...)

²⁸ Note B: tā amuṃ puṃśabdena nirāhāraḥ prāṇaḥ – This is unintelligible. It cannot be made out, of what words of the ṛik, this is the explanation.

saptaitān ādityaraśmīn ayam ādityo girati madhyasthānordhvaśabdaḥ | yāny asmiṃs tiṣṭhanti (tiṣṭhati S) *tāni dhītibhiś ca manasā ca viparyayanti paribhuvāḥ*²⁹ *paribhavanti sarvāni karmāni varṣakarmanā | ity adhidaivatam | athādhyātmam | saptemānīndriyāny ayam ātmā girati madhyasthānordhvaśabdaḥ | yāny asmiṃs tiṣṭhanti tāni dhītibhiś ca manasā ca viparyayanti paribhuvāḥ paribhavanti sarvānīndriyāni jñānakarmanā | ity ātmagatim ācaṣṭe* ||21|| [=13.34]³⁰

“*na vi jānāmi yadi vedam asmi niṇyaḥ saṃnaddho manasā carāmi | yadā māgan prathamajā ṛtasyād id vāco āsnuve bhāgam asyāḥ* ||” [RV 1,164.37; AVŚ 9,10.15]
na vijānāmi yadi vedam asmi | niṇyaḥ prasaṃnaddho manasā carāmi | na hi vijānan buddhim atah puṣṭiḥ putraḥ parivedayante 'yam ādityo 'yam ātmā ||22|| [=13.35]³¹

“*apān prān eti svadhayā grbhīto 'martyo martyenā sayoniḥ | tā śasvantā viśucīnā viyantā ny anyam cikyur na ni cikyur anyam* ||” [RV 1,164.38; AVŚ 9,10.16]
*apāncayati prāncayati*³² *svadhayā grbhīto*³³ *'martya ādityo martyena candramasā saha | tau śasvadgāminau viśvagāminau bahugāminau vā*³⁴ *paśyaty ādityam*³⁵ *na candramasam | ity adhidaivatam | athādhyātmam | apāncayati prāncayati svadhayā grbhīto 'martya ātmā martyena manasā saha | tau śasvadgāminau viśvagāminau bahugāminau vā | paśyaty ātmānam na manah | ity ātmagatim ācaṣṭe* ||23|| [=13.36]

“*tad id āsa bhuvaneṣu jyeṣṭham yato jajña ugras tveṣanṛmṇah | sadyo jajñāno ni riṇāti śatrūn anu yaṃ viśve madanty ūmāḥ* ||” [RV 10,120.1]
*tad bhavati bhūteṣu bhuvaneṣu jyeṣṭham ādityam*³⁶ *yato jajña ugras tveṣanṛmṇo dīptinṛmṇah | sadyo jajñāno niriṇāti śatrūn iti | niriṇātiḥ* (riṇātiḥ S) *prītikarmā dīprikarmā vā | anumadanti yaṃ viśva ūmāḥ*³⁷ *ity adhidaivatam | athādhyātmam | tad bhavati bhūteṣu bhuvaneṣu jyeṣṭham avyaktam yato jāyata ugras tveṣanṛmṇo jñānanṛmṇah | sadyo jajñāno niriṇāti śatrūn iti | niriṇātiḥ* (riṇātiḥ S) *prītikarmā dīptikarmā vā | anumadanti yaṃ sarva ūmāḥ | ity ātmagatim ācaṣṭe* ||24|| [=13.37]

“*ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn | āsann iṣūn hr̥tsvaso mayobhūn ya eṣāṃ bhr̥tyām ṛnadhat sa jīvāt* ||” [RV 1,84.16]
*ka ādityo dhuri gā yuṅkte raśmīn karmavato bhānumato durādharṣān asūnyasunavanti+iṣūn iṣūnanvanti mayobhūni sukhabhūni | ya imaṃ sambhṛtaṃ veda katham sa jīvati | ity adhidaivatam | athādhyātmam | ka ātmā dhuri gā yuṅkta indriyāni karmavanti bhānumanti durādharṣān*³⁸ *asūnyasunavanti+iṣūn iṣūnavanti mayobhūni sukhabhūni | ya imāni sambhṛtāni (imaṃ sambhṛtaṃ S) veda ciraṃ sa jīvati | ity ātmagatim ācaṣṭe* ||25|| [=13.38]

²⁹ B reads: viparyayanti | paribhuvāḥ.

³⁰ Note S ad §21 (concerning the restoration of the text from the comparison of the shorter and longer recensions): (...) a comparison of these two parts [of the passage, viz. the commentary relating to the supreme deity, and the one relating to the supreme soul] shows that the same words are repeated, except that *indriyāni* corresponds to the rays and actions, *ātmā* to the sun (...).

³¹ Note S ad §22: [only] the Mss. of the longer recension (...) add the second hemistich of the [RV] stanza. Notes B: See Nir. 7.3 for *na vi jānāmi yadi vedam asmi. na hi vijānan buddhim atah puṣṭiḥ putraḥ parivedayante* – This is unintelligible.

³² Note B: *apāncayati, prāncayati* – Cf. ‘*añcu acū vā aci vā gamane*’ – Dhātup. 1.887. Thus *añc* is a root of the first conjugation only, and not of the tenth as the *bhāṣya* has taken it.

³³ Note B: *grbhītaḥ* should have been *grhītaḥ*.

³⁴ Note B: The *vā* after *bahugāminau* is superfluous.

³⁵ Note B: *paśyaty ādityam* – *paśyati* being the explanation of *cikyur* in the ṛik, should have been in the plural.

³⁶ Note B: *ādityam* should be *ādityaḥ*.

³⁷ Note B: *ūmāḥ* – This word is unintelligible.

³⁸ Note B: *durādharṣān* should have been *durādharṣāni*.

“*ka īṣate tujyate ko bibhāya ko maṁsate santam indram ko anti | kas tokāya ka ibhāyota rāye 'dhi bravat tanve ko janāya* ||” [RV 1,84.17]
*ka eva gacchati ko dadāti ko bibheti ko maṁsate santam indram | kas tokāya+apatyāya mahate ca no raṇāya ramaṇīyāya darśanīyāya*³⁹ ||26|| [=13.39]

“*ko agnim itte haviṣā ghr̥tena srucā yajātā ṛtubhir dhruvebhiḥ | kasmai devā ā vahān āśu homa ko maṁsate vītihotraḥ sudevaḥ* ||” [RV 1,84.18]
ka ādityam pūrayati (pūjayati B) haviṣā ca ghr̥tena ca srucā yajātā ṛtubhir dhruvebhir iti | kasmai devā āvahān āśu homārthān | ko maṁsate vītihotraḥ sudevaḥ kalyāṇadevaḥ | ity adhidaivatam | athādhyātman | ka ātmānam pūrayati (pūjayati B) haviṣā ca ghr̥tena ca srucā yajātā ṛtubhir dhruvebhir iti | kasmai devā āvahān āśu homārthān | ko maṁsate vītihotraḥ suprajñāḥ kalyāṇa-prajñāḥ | ity ātmagatim ācaṣṭe ||27|| [=13.40]

“*tvam aṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam | na tvad anyo maghavann asti marḍitendra bravāmi te vacaḥ* ||” [RV 1,84.19]
*tvam aṅga*⁴⁰ *praśaṁsīr devaḥ śaviṣṭha martyam | na tvad anyo asti maghavan*⁴¹ *pātā vā pālayitā vā*⁴² *jetā vā sukhayitā vā | indra bravāmi te vaca iti stutiyuktam (-saṁyuktam B)* ||28|| [=13.41]

“*haṁsaḥ śuciṣad vasur antarikṣasad dhotā vediṣad atithir duroṇasat | nṛṣad varasad ṛtasad vyomasad abjā gojā ṛtajā adriajā ṛtam* ||” [RV 4,40.5; VS 10.24, 12.14]
*haṁsa iti | haṁsāḥ sūryaraśmayāḥ | paramātmā param jyotiḥ | pṛthivī vyāpteti (B; pṛthivyāpteti S) vyāptam sarvaṁ vyāptam vananakarma(nān B)+abhyāsenā+ādityamaṇḍaleneti | tyajatīti (tyayatīti B) lokāḥ | tyajatīti (tyayatīti B) haṁsaḥ (haṁsayan B) | tyajantīti (tyayatīti B) haṁsāḥ paramahaṁsāḥ | paramātmā sūryaraśmibhiḥ prabhūtagabhīra(B; gabhīta S)vasatīti | tribhir vasatīti vā | vahnir vasatīti vā | raśmir vasatīti vā | suvarṇaretāḥ pūṣā garbhāḥ | riphir iti riphātā (ribheti ribhantā B) camakuṭilāni (vana-ku° B) kuṭantā rephantā(ribhantā B)+*antarikṣam* (°kṣā- B) cared artheti (caret pathā B) | *antarikṣam* (°kṣā B) caratīti (carad iti B) divi | bhumi(bhuvi B)gamanam vā | sva(su B)bhānuḥ suprasūto(bhūto B) *hotā* (om. B) | hotādityasya gatā bhavanti | *atithir duroṇasat* | (sarve duroṇasad dravam add. B) | ravanti (om. B) sarve rasās cikīrṣayanti (vikarṣayati B) | raśmibhiḥ (raśmir B) cikīrṣayantīti vā (vikarṣayati B) | vahnir vikarṣayati | natam (vananam B) bhavatīty (bhavati B) aśvagojā adrigojā dhana(dharitri B)gojāḥ sarvagojātīrca iti tejo bahujo śabdo bhavati (sarve gojā ṛtajā bahuśabdā bhavanti B) | nigamo nigamavyo (nigamavyati B) bhavanty eṣa nirvacanāya* ||29|| [=13.44]⁴³

“*dvā suparṇā sayujā sakhāyā samānam vṛkṣam pari śasvajāte | tayor anyah pippalaṁ svādv atty anaśnann anyo abhi cākaṣṭi* ||” [RV 1,164.20; AVŚ 9,9.20]
dvau dvau pratiṣṭhitau sukr̥tau dharmakartārau | duṣkr̥tam pāpam parisārakam ity ācakṣate | suparṇā sayujā sakhāyety ātmānam durātmānam paramātmānam pratyuttiṣṭhati | śarīra eva taj jāyate vṛkṣam | ṛkṣam (rakṣa B) śarīram | vṛkṣe (vṛkṣam B) pakṣau pratiṣṭhāpayati | tayor anyad

³⁹ Note B: *mahate ca no raṇāya ramaṇīyāya darśanīyāya* – This is the explanation of *mahe raṇāya cakṣase* RV 10,9.1c, for which see Nir. 9.27 [...*mahate ca no raṇāya ramaṇīyāya darśanīyāya*...]; and we cannot understand why it is inserted here. As in the case of other ṛiks in this adhyāya, we have not here the *ādityapara* and *ātmapara* explanations. The ṛik therefore seems to be a later addition to the adhyāya.

⁴⁰ Note B: *tvam aṅga* – The *ādityapara* and the *ātmapara* meanings are not given in the case of this ṛik too.

⁴¹ Note B: *asti maghavan* – The order of the words in the ṛik is *maghavann asti*. It is changed in the bhāṣya, which is against the practice of Yāska.

⁴² Note B: *pātā vā pālayitā vā* – These words are interpolated here from the explanation of the word *pāti*.

⁴³ The place of this section is according to B. See its different place in S, after 32. The sentencing is according to S (compare the different sentencing of B).

Note B: All bhāṣya from *pṛthivī vyāpteti* onwards is meaningless and the language used is ungrammatical. Besides it does not explain the words of the ṛik. The whole seems to be a later interpolation.

bhuktā+annam (anyad S) *anaśnann* anyāṃ sarūpatām salokatām aśnute | ya evaṃ vedān (vidvān B)⁴⁴ *anaśnann anyo 'bhiḥkaśīti* | ity ātmagatim ācaṣṭe ||30|| [=13.42]

“ā yāhīndra pathibhir īḷitebhir yajñam imam no bhāgadheyaṃ juṣasva |
trptām jahur mātulasyeva yoṣā bhāgas te paitṛṣvaseyī vapām iva ||” [RVKh 2,14.6 (7,55.10)]
āgamiṣyanti śakro devatās tās tribhir tīrthebhiḥ śakrapratarair īḷitebhis tribhis tīrthair yajñam imam
no yajñabhāgam agniṣomabhāgāv indro juṣasva | trptām evaṃ mātulayogakanyābhāgam sartṛkeva
sā yā devatās tās tatsthāne śakram nidarśanam ||31|| [=13.4X]⁴⁵

“vipraṃ viprāso 'vase devaṃ martāsa ūtaye |
agniṃ gīrbhir havāmahe ||” [RV 8,11.6]
vipraṃ viprāso 'vase viduḥ | veda vindater veditavyam | vimalaṃ śarīraṃ (vimalaśarīreṇa B)
vāyunā | vipras tu (hṛt- B) padmanilaya (sthita B) ṃ hṛdisthitam (om. B) akārasaṃhāritam (-saṃ-
hitam B) ukāraṃ pūrayan (pūrayen B) makāranilayaṃ gamayati (gataṃ B) | vipraṃ⁴⁶ prāṇeṣu
binduḥ siktaṃ (bindusiktaṃ B) vikasitaṃ vahnitejaḥ prabhuṃ (-prabhaṃ B) kanakaṃ (kanaka- B)
padmeṣv amṛtaśarīraṃ amṛtajātasthitam amṛtavādām (-vācām B) ṛtamukhā (-mukhe B) vadanti |
agniṃ gīrbhir havāmahe | agniṃ saṃbodhayet “agniḥ sarvā devatāḥ” [KS 12.1; AiB 1,1.1] iti |
tasyottarā bhūyase nirvacanāya ||32|| [=13.43]⁴⁷

“jātavedase sunavāma somam arātīyato ni dahāti vedāḥ |
sa naḥ parṣad ati durgāṇi viśvā nāveva sindhuṃ duriṭāty agniḥ ||” [RV 1,99.1]
jātavedasa iti | jātam idam sarvaṃ sacarācaraṃ sthityutpattipralayanyāyena(+ā/acchāya B pro
+arcāya) jātavedasyāṃ vaivaṃ jātavedase 'rcāya (jāta... om. B)⁴⁸ | sunavāma somam iti | prasavāya
(prasavena B)+abhiṣavāya somam rājānam amṛtam | arātīyato yajñārtham iti smo (°thamanismo S)
nirdahāti niścayena (niścaye nidahāti B) dahati bhasmīkaroti | somo dadad ity arthaḥ | sa naḥ
parṣad ati durgāṇi viśvāni (om. B) durgamāni (°gamanāni B) sthānāni nāveva sindhuṃ | nāvā
sindhuṃ (om. B) yathā yaḥ (om. B) kaścit kaṇadhāro nāvā (nāveva B) sindhoḥ syandamānānam
(syandanān B) nadīm jaladurgām mahākūlām tārayati | duriṭāty agniḥ iti | duriṭāni tārayati |
tasyaiṣāparā bhavati ||33|| [=13.46]⁴⁹

“idam te 'nyābhir asamānam adbhīr yāḥ kās ca sindhuṃ pra vahanti nadyaḥ |
sarpo jīrṇām iva tvacaṃ jahāti pāpaṃ saśirasko 'bhyupetya ||” [untraced]
idam te 'nyābhir asamānābhir⁵⁰ yāḥ kās ca sindhuṃ patim kṛtvā nadyo vahanti | sarpo jīrṇām iva
sarpas⁵¹ tvacaṃ tyajati | pāpaṃ tyajanti⁵² | āpa āpnoteḥ | tāsām eṣā bhavati⁵³ ||34|| [=13.4Y]⁵⁴

⁴⁴ B reads: aśnute ya evaṃ vidvān |.

⁴⁵ No proper number for this section in S.

Note B: The second half of the ṛik is very difficult to interpret and possibly have no connection as regards the meaning with the first half. Beside the ṛik is out of place in this adhyāya as it cannot yield the ātmapara meaning.

Note S: The entire section is omitted by MSS of the shorter recension.

⁴⁶ B reads: ...gataṃ vipraṃ...

⁴⁷ Note B ad §32: The bhāṣya does not explain the ṛik.

⁴⁸ Note B: *acchāya* or *ācchāya* – The meaning of this word is not clear [see S = *arcāya*, written *arccāya* in Mss.; the passage omitted by B is given in brackets by S because it is omitted by several Mss.].

⁴⁹ The place of this section is according to B.

⁵⁰ Note B: The bhāṣya wrongly reads *asamānābhiḥ* for *asamānam adbhīḥ* of the [untraced] ṛik.

⁵¹ Note B: *sarpo jīrṇām iva sarpaḥ* – one of the two *sarpa* words is superfluous.

⁵² Note B: *pāpaṃ tyajanti* – This should be *pāpaṃ tyajati*.

⁵³ Note B: *tāsām eṣā bhavati* – These words serve no purpose here and should be omitted.

⁵⁴ No proper number in S for this section, which is omitted by several Mss.

“tryambakaṃ yajāmahe sugandhiṃ puṣṭivardhanam |
 urvārukam iva bandhanān mṛtyor mukṣīya mām ṛtāt || [RV 7,59.12]
 tryambako rudrah | taṃ tryambakaṃ yajāmahe sugandhiṃ | sugandhiṃ suṣṭhugandhiṃ | puṣṭi-
 vardhanam puṣṭikārakam iva⁵⁵ | urvārukam iva phalaṃ bandhanād ārodhanān mṛtyoḥ sakāśān
 muñcasva mām | kasmād iti⁵⁶ | eṣāparā (eṣām itareṣāparā B) bhavati⁵⁷ ||35|| [=13.45]⁵⁸

“śataṃ jīva śarado vardhamānaḥ śataṃ hemantān chatam u vasantān |
 śataṃ indrāgnī savitā bṛhaspatiḥ śatāyusā haviṣemaṃ punar duḥ ||” [RV 10,161.4]
 śataṃ jīva śarado vardhamāna ity api nigamo bhavati | śataṃ iti | śataṃ dīrgham āyuh⁵⁹ | maruto
 mām (maruta enā B) vardhayanti | śataṃ (enam add. B) eva śataṃ ātmānam (śatātmānam B)
 bhavati⁶⁰ | śataṃ anantaṃ bhavati | śataṃ aiśvaryaṃ bhavati | śataṃ iti | śataṃ dīrgham āyuh ||36||
 [=13.47]

“mā te rādhāṃsi mā ta ūtayo vaso 'smān kadā canā dabhan |
 viśvā ca na upa mīmīhi mānuṣa vasūni carṣaṇibhya ā ||” [RV 1,84.20]
 mā ca te dhānāni (dhāmāni B) mā ca te kadā canā (ca naḥ B) sariṣuḥ | sarvāṇi prajñānāny
 upamānāya manuṣyahito 'yam ādityo 'yam ātmā | athaitad anupravadati (-vadanti B) | athainaṃ
 (°aitaṃ B)⁶¹ mahāntam ātmānam eṣarggaṇaḥ pravadati | vaiśvakarmaṇo (°ṇe B) “devānām nu
 vayaṃ jānā” [RV 10,72.1a] “nāsad āsīn no sad āsīt tadānīm” [RV 10,129.1a] iti ca |
 saiṣā+ātmajijñāsā | saiṣā sarvabhūtajijñāsā | brahmaṇaḥ sāṣṭim (sāriṣṭaṃ B) sarūpatāṃ salokatāṃ
 gamayati ya evam veda ||
 namo brahmaṇe | namo mahate bhūtāya | (namaḥ pāraskarāya add. B)⁶² namo yāskāya | brahma
 śuklamasīya | brahma śuklamasīya ||37|| [=13.48]

[|| iti pariśiṣṭam ||]

Abbr. :

S = Nirukta ed. Lakshman Sarup, *The Nighaṇṭu and the Nirukta, the oldest Indian treatise on etymology, philology and semantics*, [vol. 3:] *Sanskrit Text*. University of Panjab, 1927 (repr. with the vols of intr., trans. & ind., Delhi : Motilal Banarsidass, 1962).

B = Nirukta ed. H. M. & R. G. Bhadkamkar, *The Nirukta of Yāska (with Nighaṇṭu)*, edited with Durga's commentary (Bombay Sanskrit and Prakrit Series, 73 & 85), Bombay, 1918 & 1942 (repr. 1985 & 2019).

N = *Niruktopeniṣad* ed. C. Kunhan Raja, *Aprakaśitā Upaniṣadaḥ*, Adyar, 1933.

⁵⁵ Note B: *puṣṭikārakam iva* – The *iva* in this is useless.

⁵⁶ Note B: *kasmād iti* – The words should better be read before *mṛtyoḥ sakāśāt*.

⁵⁷ Note B: *eṣām itareṣāparā bhavati* – Roth's reading is *eṣāparā bhavati*; the syllable *mitareṣā* are wrongly inserted and must be omitted. [See the current transition formula *tasya/teṣām/tāsām/tayor eṣā (aparā) bhavati* used in Nir. 2.19-21, 7.15, 8.14-20, 9.1-40, 10.2-46 etc.; here above at the end of §§33-34]

⁵⁸ The place of this section is according to B.

⁵⁹ Note B: *śataṃ iti śataṃ dīrgham āyuh* – The bhāṣya explains the word *śataṃ* in the ṛik in this way; but there *śataṃ* qualifies *śaradaḥ*, *hemantān* and *vasantān*.

⁶⁰ Note B: *maruta enā vardhayanti* and *śataṃ enam eva śatātmānam bhavati* are explanations which correspond to no word in the ṛik.

⁶¹ Note B: *atha* should be *iti* as the group treating the ātmapara ṛiks ends here.

⁶² Note B: *namaḥ pāraskarāya* – Does this show that the author of this adhyāya was Pāraskara?