Immoveable: Eternal. It is in this latter sense that the word came to be an epithet of S'iva. Some say the god is called Sthâṇu because he always 'stands' in practising his penances. Ranganâtha says ततःप्रभृति विश्वात्मा न प्रसूते शुभा प्रजा । स्थाणुवन्निश्चलो यस्मात्स्थितः स्थाणुरतः स्मृत इति पुराणेषु ॥

वेदान्तेषु, *i.e.* in the Upanishads. These are called वेदान्ताः because they form an end of the Vedas both as regards their position chronologically with reference to the composition of the Saṁhitâs, the Brâhmaṇas and the Âraṇyakas, and as regards the doctrines which they inculcate, which were supposed to be the essence of the contents of those works. On वेदान्तेषु यमाहुरेकपुरुषं व्याप्य स्थितं रोदसी Ranganâtha quotes: "पुरुषो वै रुद्रः सन्महो नमो नमः वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वमित्यादि तैत्तिरीये । इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः । महतः परमव्यक्तमव्यक्तात्पुरुषः परः । पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिरिति अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः । इहा नो भूतभव्यस्य स एवाद्यः ....इत्यादि च कठवल्ल्याम् ।

व्याप्य स्थितं रोदसी, who remained without space to occupy even after occupying the whole of the earth and the heaven. That is, he is so great that the earth and the heaven do not suffice to contain him. Conf. Purushasûkta (Rigveda X. 90) 1 स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम्. S'iva being identified with the nighest conception of God all the attributes of God are applied to him.

अनन्याविषयः="न विद्यते अन्यो विषयो वाच्यो यस्य तत्तथोक्तः" Kâṭavema. 'Not signifying anything else,' 'not applied to any other god or power.'

अन्तः=अन्तरङ्गे, हृदये. नियमितप्राणादिभिः, 'who restrain the five winds beginning with प्राण.' The five winds are प्राण, अपान, समान, व्यान and उदान. The last four are intended by the word आदि in °प्राणादिभिः. 'अन्तर्मृग्यते'='is sought in the mind,' *i.e.* is sought by contemplation.

स्थिरभक्तियोगसुलभः, 'easy to be obtained by firm faith and

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