

Sri Madhvacharya
Anu Bhashya



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Introduction

Anu Bhashya is one of the small composition by Sr Madhva which was communicated to the disciples, which the devoted disciples recite every day. Anu Bhashya has the same in Madhva Sampradaya as Brhma Sutra Bhashya in the tradition.

There are in all 564 Shlokas (verses) and are divided in four Adhyayas, (Chapters). The Mangalacharana Shloka in the beginning is the benedictory verse offering obeisance to Sriman Nrayana and Guru Vyasa.

In the first chapter the supremacy of Sriman Narayan is expressed the final abode (मोक्ष) which will be attained by being devoted to Sri Vishnu and Guru, living the life of dispassion and detachment. In the second chapter it is shown how Sri Vishnu is immaculate, pure and perfect. The third chapter shows that only through devotion with sense of renunciation of the empirical world and surrendering to the spiritual world. The fourth chapter declares that Sri Vishnu alone is to be known becoming wise in wisdom - ज्ञेयम्.

Anu Bhashya is here translated offering only Brief explanatory notes. It is hoped that the same will inspire the readers to approach Sri Madhva's Bhashya on Brahmasutrabhasya by Badarayana

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समन्वय अध्याय

नारायणं गुणैः सर्व रुदीर्णं दोषवर्जितम् ।
जेयं गम्यं गुरुंश्चापि नत्वा सूत्रार्थ उच्यते ॥ १ ॥

Bowing low to Narayana, full of all attributes, devoid of defects, to be experienced, and also to my Teacher I speak the meaning of these Sutras.

विष्णुरेव विजिज्ञास्यः सर्वकर्तासंसगमोदितः ।
समन्वयादीक्षतोश्च पूर्णानंदोन्तर खवत् ॥ २ ॥

Vishnu verily is to be wise in Wisdom, who creates every thing and pervador then all, harmonizes and enrgise every thing dwelling therein..

प्रणेता ज्योतिरादित्यै लिंगै प्रसिद्धैरन्यवस्तुषु ।
उच्यते विष्णुवैरेक सर्वैः सर्वगुणत्वतः ॥ ३ ॥

Energiser of the brightness of the Sun and signs to all the other things, Vishnu is spoken as the One who is singularly full of perfect attributes.

सर्वगोल्ता नियंता च दृश्यत्वा द्युज्झिस्सदा ।
विश्वजीवान्तरत्वाद्यै लिंगै सर्वैर्युत स हि ॥ ४ ॥

Wise in Wisdom, discipliner, dwelling within all the creation he alone is be perceived.

सर्वाश्रयः पूर्णगुणः सोऽक्षरः सन् ह्यदब्जगः ।
सूर्यादिभासकः प्राणप्रेरको देवैरपि ॥ ५ ॥

Refuge of all, complete in all attributes, He is the immutable, represented by all the words. Resplendent like the Sun, impeller of the breaths, even as the divine beings.

जेयो न वेदैः शूद्राद्यै कंपकोऽन्यश्च जीवंतः ।
पतित्वागुणैर्युक्तः तदन्यत्र वाचकैः ॥ ६ ॥

To be known by Vedas, to be feared by the low born ones and other Jivas, the fallen and not qualified. Spoken by other names as well

मुख्यतः सर्वशब्दैश्च वाच्यएको जनार्दनः ।
अव्यक्तः कर्मवाक्यैश्च वाच्य एकोऽमिहात्मकः ॥ ७ ॥

Primarily by all the words spoken Janardana is spoken as the One, the unmanifest, singularly the known by the acts performed, the supreme Self.

अवान्तरं च कारणं प्रकृतिः शून्यमेव च ।
इत्याद्यन्यत्रनियतैरपि मुख्यतयोदितः ।
शब्दैरतोऽनन्तगुणो यच्छब्दा योगवृत्तयः ॥ ८ ॥

The indweller, the source of the Prakriti, the void, also designated by many ways in accordance to his attributes

॥ श्री कृष्णार्पणमस्तु ॥

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अविरोधेयाय

श्रीश्रुतिविरोधत्वात् स्मृतयो न गुणान् ह्वये ।
निषेद्धं शक्नुयुर्वेदाः नित्यत्वान्मुत्तमम् ॥ १ ॥

Those scriptures recollected from memory speak contrary to what is mentioned resplendent scriptures heard by Seers. Therefore, they are incapable of narrating Vishnu's attributes which the eternal Vedas alone are qualified to speak.

Explanation :

According to Sr Madhva only those scriptures which delineate Vishnu's great attributes alone are spoken as सद् आगमाः - "ऋग्यजुः सामथ्यान् च मूलरामायण तथा । भारतं पंचरात्रं च वेदा इत्येव शब्दिताः ॥ पुराणादि यानिह वैष्णवीनि वेदो विदुः । स्वतः प्रामाण्यमेतेषां मात्र किंचिद्विहार्यते ॥". All others which do not accept the supremacy of Vishnu are असत् आगमाः. आगम means that which has traditionally come to be accepted.

Sri Madhva says : "यत्किंचित्जगत्सर्वं दृश्यते श्रुयतेऽपि वा । अन्तर्बहिर्ध्वं तत्सर्वं व्यास नारायण स्थितः ॥"

देवतावचनदापो वदन्तीत्यादिकं वचः ।
नायुक्तवाचसन्नैव कारणं दृश्यते क्वचित् ॥ २ ॥

Those who profess Vedic Wisdom is without any meaning are those who speak improper knowledge, through their improper arguments the true reason is hardly to be seen.

Explanation :

Some do not accept Vishnu as the supreme divine Person or the best among all those who realises divinity within themselves or consider that there is no Supreme Being as सत्य, the Prime Existence at all and creation came to from non-existence from असत्. In Chhandogya Upanishad Aruni tells his son that there are some who say that in the beginning there was non-existence alone and from that non-existence Existence came to be - "तद्वैकआहुरसदेकमग्रआसीददेकमेवाद्वितीयं तस्माद्सतःसज्जायत ।". This does not convince Aruni as reasonable or logical. Therefore he asks how could it be thus ? How

could Existence can come be from non-existence. There fore he says that on the contrary in the beginning सत्य, the Prime Existence alone existence in the beginning - "कुतस्त्वं खलु सोम्यैवं स्यादिति गोवारिकर कथं सतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवावद्वितीयम् ॥". Indeed "ब्रह्मण्येवेदवाविरासीद्ब्रह्मणि स्थितं ब्रह्मणिलयमुपैति । ब्रह्मैवास्थतद्वहैपरिष्ठाद्ब्रह्म ब्रह्म सर्वत्रः ॥".

असज्जीवप्रधानादिशब्दः ब्रह्मैव नापरम् ।
वदन्ति कारणत्वेन क्वापि परमो हरिः ।
स्वातन्त्र्यात् सर्वकर्तृत्वात् नायुक्तं यद्वदेच्छ्रुतिः ॥ ३ ॥

The words used for manifest beings are in reference to Brahman alone and to none others. Hari is spoken being the primary cause of all creation. Being Independent, performer of all actions, different from all others, thus the Vedas proclaim.

Explanation :

Since for everything that is in creation the Supreme Being, Vishnu is the cause and is manifest in various forms and having enveloped every thing in creation internally and externally he alone is the one who is referred as Brahman and the manifest creation as his own Self as said in upanishad, "अहं ब्रह्मास्मि, अहं वाव सृष्टिरस्मि ।". As Creator and the Cause of every thing that is created he alone Independent Real and all the manifest creation is Dependent Real. When one speaks, hears, smells, feels or thinks it is not the Dependent Real that speaks, hears, smells, feels or thinks but the Independent Real with him that speaks, hears, smells, feels and thinks.

भ्रान्तिमूलतया सर्वसमयानाम् आयुक्ततः ।
न तद्विरोधात् वचनं वैदिकं शक्यतां व्रजेत् ॥ ४ ॥

Primarily due to delusion being in ignorance they speak things which are contrary to the Vedic Wisdom.

आकाशादि समस्तं च तज्जं तेनैव लीयते ॥ ५ ॥

Sky, Space and all the rest become merged with the Supreme Being alone.

सोऽनुत्पत्तिलयः कर्ता जीवः तादृशगः सदा ।
यदाभासो हरिः सर्वरूपेष्वपि समः सदा ॥ ६ ॥

He alone is the Creator, Performer of Actions as well as the Dissolver, the entire manifest world be under his control and supervision. The Creation is His

reflection, therefore all the creation is ever intrinsically and essentially same as the Creator.

मुख्यप्राणेश्चिन्द्रियाणि देहश्चैव तद्ब्रुवः ।
मुख्यप्राणवशे सर्वं स विष्णोर्वशगः सदा ॥ ७ ॥

The Prime Breath. The organs of senses and the the various forms all are evolved from Him alone, All are dependent on the Prime Breath and the Prime Breath is dependent always on Vishnu

सरिवदोशोज्जितस्यस्माद् भगवान् पुरुषोत्तमः ।
उक्ता गुणाश्चविरुद्धास्तस्य वेदेषु सर्वसः ॥ ८ ॥

Resplendent Sri Hari transcends and free from all defects, His undisputed attributes are spoken in Vedic scriptures comprehensively

॥ श्री कृष्णार्पणमस्तु ॥

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साधनाध्याय

शुभेण कर्मणा स्वर्गं निरयं च विकर्मणा ।
मिथ्याज्ञानेन तमो ज्ञानेनैव परं पदम् ॥ १ ॥

By performance of good deeds one attains the heavenly world ; the nether worlds for performing bad deeds. By illusory knowledge one becomes obscure ignorance; by luminous enlightenment one attains supreme abode.

याति तस्मात् विरक्तः सन् ज्ञानदेव समाश्रयेत् ।
सर्वावस्थाप्रेरकस्य सर्वरूपेश्वभेदवान् ॥ २ ॥

Thereby one becomes unattached, becoming attuned to Wisdom. In all the forms becomes resurgent comprehensively with no distinction in between them.

सर्वदेशेषु कालेषु स एकः परमेश्वरः ।
तद्भक्ति तारतम्येन तारतम्यं मुक्तिगतम् ॥ ३ ॥

In all the places and periods the Supreme Being is distinct and singular. Devotion to him is according to gradation of one's attribute and deliverances would also be according gradation of their entitlement.

सच्चिदानंदं आत्मेति मनुष्येस्तु सुरैश्वरैपि ।
यथाक्रमं बहुगुणैः ब्रह्मणा त्वखिलैर्गुणैः ॥ ४ ॥

Considering the blissful Lord is within one's own self human beings and even divinities approach Brahman full of attributes according to each one's distinct attributes.

उपास्य सर्ववेदेषु सर्वैरपि यथाबलम् ।
ज्ञेयो विष्णुर्विशेषस्तु ज्ञाने स्वादुरुत्तरोत्तरम् ॥ ५ ॥

Worshipping through Wisdom of the Vedas every one according to their attributes they come to experience the special and the best in Sri Vishnu.

सर्वेऽपि पुरुषार्थास्युः ज्ञानदेव न संशयः ।

न लिप्यते ज्ञानवांश्च सर्वदोषैरपि क्वचित् ॥ ६ ॥

All such Persons be come undoubtedly wise in Wisdom and for such wise ones no taints will ever be attached.

गुणदोषैः सुखस्यापि वृद्धिहासौ विमुक्तिगौ ।
नृणां सुराणां मुक्तौ तु सुखं क्लसं यथाक्रमम् ॥ ७ ॥

The effect of the attributes, happiness as well increase and decrease exists even in deliverance. For men and for the divinities the happiness will be as per their gradation.

Explanation :

It is said that only the Wisdom of Brahman liberates while performance of actions even as and by was of sacrifice with desire creates fruits thereof. Therefore wise ones see to that their performance of action does not end in results. Therefore it is said : "कर्मणा बंध्यते जन्तुः विद्यया विमुच्यते । तस्मात् कर्म न कुर्वन्ति यतः, पारदर्शिताः ॥". Mundak Up says - "यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तथा विद्वन्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति मास्याब्रह्मलित्कुले भवति । तपति शोकं तरन्ति पाप्मानं गुहाग्रन्थिभ्योविमुक्तोऽमृतको भवति ॥"- Just as streaming rivers disappear on the ocean casting its essence and form, even the one enlightened to the Wisdom freed from essence and form attain him , the divine Person super eme than the superior. He who is wise in wWisdom of Brahman becomes like Brahman. In his family no one who does not wise in Wisdom regarding Brahman will be born.he transcends sorrow, he transcends demerits. Liberated from the restrainers of the cave of the heart he becomes immortal.

॥ श्री कृष्णार्पणमस्तु ॥

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फलाध्याय

विष्णुर्ब्रह्म तथाऽऽदाते त्वेवं नित्यमुपासनम् ।
कार्यमापद्यति ब्रह्म तेन यात्यपरोक्षताम् ॥ १ ॥

One should perform is austerities considering Vishnu alone as Brahman, whereupon he will be enlightened to the Wisdom of Brahman.

Explanation :

Every thing that exists in Creation is pervaded and enveloped by Sri Vishnu alone. Therefore everything in creation should be accepted as his reflection alone. "रूपं रूपं प्रतिरूपो बभूव ।". Therefore, Upanishands variously declare that 'नामब्रह्मोपासीत, मनो हि ब्रह्म, आदित्यो ब्रह्म इत्यादेवतः ।'. Sri Madhva further clarifies - "नामादि प्राणपर्यन्तं उभयौ प्रथमत्वतः । ऐक्यदृष्टिरिति भ्रान्तिर्बुधानां भविष्यति ॥ नामादि स्थिरेवात्र ब्राह्मणो हि विधीयते । सर्वार्था प्रथमा यस्मात्सप्यमर्था तथो मतेऽति ॥". Isha Up says "यस्मिन्सर्वाणि भूतान्यात्मान्येवभूद् विजानतः । तस्य को मोहः कः शोकः एकत्वं अनुपश्यति ॥".

Whatever one does as worship with devotion becomes the actions prompted and initiated by the Lord himself. Therefore after the adoration of Sri Vishnu the devotee says with all sincerity - "नाहं कर्ता हरिः कर्ता, तत्पूजाकर्मचाखिलम् । तथापि मत्कृता पूजा त्वत्प्रसादेन नान्यथा ॥ तद्भक्ति तत्फलं मह्यं तत्प्रसाद पुनः पुनः । कर्मण्यासो हरा देवं विष्णोस्तृप्ति कर ऽसदाः ॥".

प्रारब्धकर्मणोऽन्यस्य ज्ञानादेव परोक्षयः ।

अनिष्टोभयस्यापि सर्वस्यान्यस्य भोगतः ॥ २ ॥

The consequential results of the actions performed become obliterated with enlightenment of the spiritual Wisdom and even all the bad, fearful effects cease to be experienced.

Explanation :

When Sun dawns on the eastern horizon then the darkness vanishes and is nowhere to be found. It is said that once Darkness complained to the Gods that she has not seen the Sun. When the Sun was asked he replied that it is not his fault, since every shines in the sky through out the day, from morning to the evening, Darkness hides herself in corners and in eclogue never to be seen. In similar way once the Wisdom dawns the ignorance ceases to be in existence. When one becomes enlightened the. Ignorance and the effect of the deeds done cease.

उत्तरेषु उत्तरेष्वेवं यावत् वायुं विमुक्तिगाः ।
प्रविष्य भुञ्ज्यते भोगास्तदन्तरेबहिरेव वा ॥ ३ ॥

Those eligible for deliverance going higher and higher till they reach the Prime Breath and entering they begin to revel the bliss internally and externally.

Explanation :

Enlightenment is not easily experienced but through sincere austerities which one undergoes and perfected penances said one would perform according to the attributes and inclination. The result of the austerities and penances performed too will accrue to him graded according to the sincerity with which he undergoes austerities and according to the perfection of the penance performed.

वायुं विष्णुं प्रविश्यैव भोगश्चैवोत्तरवोत्तरम् ।
उत्क्रम्य मानुषा मुक्तिं याति देहक्षरात्सुराः ॥ ४ ॥

Entering the Prime Breath and later Vishnu gradually they revel in higher and higher bliss the human beings with the destruction of the gross body they come to be delivered.

Explanation :

In reaching the destination or the goal is not easy or smooth. The Ancients seers have told the Path to Perfection is hard to traverse and difficult to transcend. On the road there are many pitfalls by way of attraction to the senses and distracts the mind. The gods presiding the various elements are needed to be pleased to reach the Prime Breath and only with his intervention does one become enlightened to the resplendence of the Supreme Being, Srīman Narayan, dwelling in अनन्त क्षीर सागर, the limitless sweet ocean, reclining on शेष, the remainder after dissolution of the Creation, in deep yogic slumber, with his शक्ति, the energy as the ॐ which he used to create the worlds, with no other besides, ॐ - the soundless Sound alone reverberating within his bosom.

अर्चिरादिपथ वायुं प्राप्य तेन जनार्दनम् ।
यान्त्युत्तमा नरेच्यायाः ब्रह्मलोकात्सहामुना ॥ ५ ॥

Realising the Prime Breath and through him Sri Janardana traversing the Path laid down by the resurgent Agni the best of the human beings reach comprehensively the world of Brahman..

Explanation :

The supreme Being will be finally experience when the Prime Breath becomes the primary medium. Once the Breath is restrained the sense organs become restrained, the mind and even the intellect. Becomes still. And in such mind the Supreme Being luminous and experiences.

It will be seen that the Path through which Agni traverses is always upward towards the heaven never downward to the nether world. Whichever way one holds the lamp, the flame will always surge

towards the upward direction. Therefore the Path which the Agni has laid leads one up once one experiences the restraint towards higher direction. In Bhagavad Krishna points out that the six months are the upward directed Paths by which Agni, the light, the day lead the one wise in Wisdom to the supreme abode of Brahman.

यथासंकल्पभोगाश्च चिदानंदशरीरिणः ।
जगत्सृष्ट्यादिविषयं महासामर्थ्यमुप्यते ।
यथेष्टशक्तिमन्तश्च विना स्वाभाविकोत्तमान् ॥ ६ ॥

When the conceptual and psychological thoughts assume the form of the Bliss of Beatitude, then one gains great power over the elements in Creation pertaining the world and the Nature and becomes by nature the best among the people without be constrained by any power.

Explanation :

In Chhandohya Up Aruni seeing his son Svetaketus returning from the his preceptor proud of the Knowledge which he has acquired, asks him whether his teacher has taught him by which the unheard becomes heard, the I perceived becomes perceived, the unknown becomes known - "येनाश्रुतं श्रुतं भवति, अमतं मतं, अविज्ञातं विज्ञातं इति ।".

अन्नन्यवशगाश्चैव वृद्धिहास विवर्जिताः
दुःखादिरहिता नित्यं मोदन्तेऽविरतं सुखम् ॥ ७ ॥

Without being restrained by any thing else, devoid of any change, he becomes free of sorrows and revels in eternal happiness.

पूर्णप्रज्ञेन मुनिना सर्वशास्त्रार्थसंग्रहः ।
कृतोऽयं प्रियतां तेन परमात्मा समासिः ॥ ८ ॥

Poornprajnya Muni having reflecting comprehensively various scriptures and being pleased has prepared the conclusive statement regarding the Supreme Self.

नमो नमो अशेषदूरपूर्णगुणात्मने ।
विरिंचिशर्वपूर्वैश्च वन्द्याय श्रीवराय ते ॥ ९ ॥

Obeisance ! Obeisance to the Supreme Self endowed with comprehensive attributes, the Supreme One, the spouse of Sri Lakshmi, earlier worshipped by Brahma and Shiva.

॥ श्री कृष्णार्पणमस्तु

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