

*Sri Madhvacharya
Bhashya on
Atharvan Upanishad
(Mundaka Upanishad)*



With Explanatory Notes

Nagesh D. Sonde

Atharvan Upanishad (*Mundaka Upanishad*)

INTRODUCTION

Atharvan Upanishad or the *Mundaka Upanishad* belongs to *Atharvaveda*, and is addressed to the one who is keen to be wise in *Wisdom* of सत्य, the *resplendent Prime Existence*. The *Wisdom* contained in the *Upanishad* being mystical needs some preparatory foundation before it can be communicated as *Knowledge*, since only he who has renounced the pleasures of senses and have offered their hair as a mark of submission and becoming receptive with clarity of mind to the *Knowledge* reflects and meditates on the *Knowledge* communicated to become well-established in the *Wisdom of Brahman*

Brihad Aranyaka Upanishad (I.4.17) clarifies the importance of each organs as centers of energy – “मन एवास्यात्मा, वाग्जाया, प्राणः प्रजाः, चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दते, श्रोत्रं देवं श्रोत्रेण हि तच्छृणोति, आत्मैवास्य कर्म आत्मना हि कर्म करोति |”. The Individual Self is verily what the Mind makes it to be; speech is not what is only spoken but also the words which came to be formed ere they come to be expressed; breath is what gives expression to the words; perception, verily, is the true wealth of a person because what he perceived is what he gains. The hearing the resonance of his perception is what makes him luminous; his (individual) self is his *Karma*, for the self, verily, is what performs actions. The mystical becomes known only when the Immutable is experienced. As A.N.Whitehead, mentioned even after describing the sunrise and the composition and character of the morning Sun rising on the horizon, one will still miss something of the grandeur of the Sun. *Brahma Vidya*, the supernal knowledge is what leads one to the supreme state of bliss.

Though *Vedas* declare that सत्य, *the Prime Existence* it is “... एतं पुरुषं महान्तम् | आदित्यवर्णं तमसः परस्तात् |” and “न तस्य प्रतिमाऽस्ति यस्य नाम महद् यशः |” since *the Prime Existence* is beyond the reach of mind and speech – “यतो वाचो निरर्तन्ते अप्राप्य मनसा सह |” seers are required to use anthropomorphic imagery as the foundation to communicate the inconceivable.

Realizing the incapacity of human mind to conceive the inconceivable, *Sri Madhva* declares that *Brahman* should not be conceived as one without body, – “न च तद्वस्मणोऽशरीरत्वादेतत् कल्पयम् |” having been described by seers to possess body, of Blissful form, of *Golden Glow*, to be meditated in the form abiding in the inner space, though how can there be Golden Form for one who is formless? how can He be meditated as one abiding in the inner space, having

one's own form, referred as *Purusha* having thousands of heads, as the Sun-coloured transcending Darkness, One having hands and feet in all directions and universal sight - “तस्यापि शरीरश्रवणात् - आनन्दरूपममृतम्, सुवर्णज्योतिः, दहारोऽस्मिन्नन्तराकाशः इत्यादिषु | यदि रूपं न स्यात्, आनन्दम् इत्येव स्यात्, न तु आनन्दरूपम् इति | कथं च सुवर्णरूपत्वं स्याद् अरूपस्य? कथं च दहरत्वम्? दहारस्थश्च केचिद् स्वदेह इत्यादौ रूपवनुच्यते | सहस्रशीर्षा पुरुषः, गुणवर्णं कर्तारम्, आदित्यवर्णं तमसः परस्तात्, सर्वतः पाणिपादं तत्, विश्वतश्चक्षुः इत्यादिवचनात् विश्वरूपाध्यायादेश्च रूपवानवसीयते ||.

Sri Madhva, however points out that though Scriptures speak the Supreme Lord to be both, possessed of body as well devoid of body, His body is not constituted from the elements of the Nature – “स्त्रीपुंसामलैभिर्योगात्मा देहोविष्णोर्न जायते | किंतु निर्दोषचैतन्य स्वाकां तनूम् |”, “अदेहो देहवांश्चैकः प्रोच्यते परमेश्वरः | अप्राकृतशरीरत्वादेह इति कथ्यते ||”. There exists nothing distinctive, which can be called His body; therefore he is called अदेहः - “स्वस्मान्नन्यो विग्रहैस्य ततश्चादेहः उच्यते ||”. Other than *Sri Vishnu*, none else is competent to think of His *form*. There never ever is for Him the coming together as body or becoming severed as a body – “स च विष्णोर्नचान्योऽस्ति यस्मात् सोऽचिन्त्यशक्तिमान् | देहयोगवियोगदिस्ततो नास्य कथञ्चन ||”. *Vishnu* has no gross body made up of flesh, corpulence or bones. His body is ever blissful, not created by Nature, being Complete in all respects and all pervading, therefore *Narayana* Himself. By Impulse (as it were), all these distinct forms are shown as by inherent Power. He was neither born from the womb of *Devaki*, nor was He born of *Vasudeva*, *Dasharatha* nor *Jamadagni* – “तानि च सर्वाण्यन्योन्यस्वरूपाणि - विज्ञानमानन्दं ब्रह्म, अनन्दं ब्रह्मेति व्यजानात् | ... देहोऽयं मे सदानन्दो नायं प्रकृतिनिर्मितः | परिपूर्णश्च सर्वत्र तेन नारायणोऽस्यहम् || ... | तदेव लीलया चासौ परिच्छिन्नादिरूपाणि दर्शयति मायया - न च गर्भेऽवसद्देव्या नचापि वसुदेवतः | नचापि राघवज्जातो नचापि जमदग्निः |”.

In *Mahabharata*, sage *Sanatsujati* says that *Veda* reveal supra-sensory experience of the seers which if one does not understand then such one cannot be said to be truly a man of *Wisdom* – “छंदांसि नाम क्षत्रिय तान्यथर्वा पुरा जगौ महर्षिसङ्घ एषः | छंदोविदस्ते य उत नाधीतवेदा न वेदवेद्यस्य विदुर्हि तत्वम् ||”. Those who think they know *vedic* scriptures neither know nor are wise – “न वेदानां वेदिता कश्चिदस्ति कश्चित् त्वेतान् बुध्यते वापि राजन् | यो वेद वेदान् न स वेद वेद्यं सत्ये स्थितो यस्तु स वेद वेद्यम् || न वेदानां वेदिता कश्चिदस्ति वेद्येन वेदं न विदुर्न वेद्यम् | यो वेद वेदं स च वेद वेद्यं यो वेद वेद्यं न स वेद सत्यम् || यो वेद वेदान् स च वेद वेद्यं न तं विदुर्वेदविदो न वेदाः | तथापि वेदेन विदन्ति वेदं ये ब्राह्मणो वेदविदो भवन्ति ||”.

The imperishable source of all manifested things, the resplendent सत्य, *the Prime Existence* should be experienced through contemplative power or energised *Will* and not necessarily through physical austerity and penance. It is often maintained that by emphasizing the *para vidya*, this *Upanishad* opposes or

subordinates performance of sacrifices to the intellectual response. That would be mis-appreciation of the intent of these teachings, because it is also observed that the performance of sacrifices lead one to the abode of the Lord, along with the luminous rays of the sun, which beckon the sacrificer assuring that 'एष वः पुण्यो सुकृतो ब्रह्मलोकः'. Those who do not understand the secret teachings are *pramudhah* – deluded persons, abiding in ignorance considering sacrificial acts alone lead one to spiritual worlds.

Scriptures are read not out of curiosity or as the instruments for enjoyment and diversion from the travails of the primordial world but for becoming enlightened on *the Path to Perfection* to reach the mutable *Brahman*. For that purpose this *Upanishad* brings out clearly the distinction between ज्ञान, the *Knowledge* of the *Vedas*, *Upanishads* and subsidiary scriptures accessible through organs of senses and विज्ञान, the *Wisdom of That Immutable One* accessible through supra-sensory consciousness, the former in no manner less important, but in reality important steps to access the latter. सत्य, *the Prime Existence* never creates travesty, expressions and opinions about सत्य, *the Prime Existence* often create perverse orthodoxy and dogmas. If perverse expressions and opinions, orthodoxy and dogmas do not distract one's attention from सत्य, *the Prime Existence* then neither the map, nor the *Paths*, nor the sign posts will confuse or delay one astray from the promised Land.

Mundaka Upanishad lays down the manner how an aspirant should live, being instructed by a qualified *Teacher*, learned in scripture and established in *Brahman*, who dwells with the heart of each creature as blazing fire issuing innumerable sparks of various forms and intensity. The one who becomes aware of *Brahman* cuts the bonds of ignorance and in its effulgent luminous light everything becomes crystal clear – “तस्य भासा सर्वमिदं विभाति |”.

Atharvan Upanishad (*Mundaka Upanishad*)

Shanti Mantra

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः |
स्थिरैरङ्गैस्तुष्टुवासस्तनूभिर्व्यशेम देवहितं यदायुः ||
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः |
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिददधायुः ||

Hymn of Peace

*O Gods ! Auspicious be my ears to listen what is luminous;
 Auspicious be my eyes to see what is spacious ;
 With my limbs and the body strengthened,
 Let me enjoy what is ordained as Willed by the Lord.
 O Gods ! Auspicious be Indra, grown mature
 Auspicious be Pushan, encompassing the whole creation,
 Auspicious be Garuda, the divine eagle, vanquisher of lowly creatures,
 Auspicious be that which is bestowed by Brihaspati.*

Let there be Peace, peace, peace.

The Commentators Invocation to the Supreme Lord.

आनन्दमजरं नित्यं अजमक्षरमुच्युतम् | अनन्तशक्तिं सर्वज्ञं नमस्ये पुरुषोत्तमम् ॥

*One who has Bliss as the form, eternal, unborn, immutable, unshakeable,
 immeasurable energy, universally wise to such best of the Persons, I offer my
 obeisance.*

अथर्वणोपनिषद् भाष्य

प्रथमः खण्डः

First Chapter.

Upnishad :

ॐ ब्रह्मानां देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता |
 स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Brahma, the first born among the gods, creator of the universe and protector of the worlds, arose first, he taught *Atharva*, the eldest of his sons, *Brahamvidya* (the supreme wisdom), the foundation of all wisdom.

Bhashya :

“मनोवैवस्वतस्याऽदावथर्वा ब्रह्मणोऽजनि | मित्रश्चवर्णाश्चाथो प्रहेतिर्हेतिरेव च | ब्रह्मणः प्रथमे कल्पे शिवः प्रथमजः सुतः | सनकाद्यास्तु वाराहे ब्रह्मा विष्णोः सुतोऽग्रजः | इति ब्रह्माण्डे |” – *Manu, Vaivasvata, Atharva* were born to *Brahma Prajapati*, Thereafter were born *Mitra, Varuna, Praheti* and *Heti*. In *Brahma's* first *Padma* creation *Shiva* was his eldest son, in his second *Varaha* creation *Sanaka* and other brothers were born, thus in *Brahmand Purana*.

Upanishad :

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् | स भारद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे परावरम् || २ ||

What was told in ancient times by *Brahma* to *Atharva*, the *Wisdom of the Supreme Brahman*, the same was communicated by *Atharva* to *Angira*, by *Angira* to *Satyavaha* the son of *Bharadvaj*.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ | कस्मिन् भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति || ३ ||

Shaunaka the great sacrificer approached *Angira*, according to tradition and asked – “By knowing what, verily, O honored one, does all this becomes known?”

तस्मै स होवाच द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवापरा च || ४ ||

To him he answered : Two kinds of knowledge should be known, thus the one wise in *Brahman* have declared – परा, *the esoteric* and अपरा, *the exoteric*.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति | अथ परा यया तदक्षरमधिगम्यते || ५ ||

Of these, अपरा, *the exoteric*. comprises the *Rigveda, Yajurveda, Samaveda Atharvaveda*, phonetics, ritual, grammar, etymology, metrics and astrology. – परा, *the esoteric* is that by which the immutable is experienced.

Bhashya :

“ऋगाद्या अपरा विद्या यदा विष्णोर्न वाचकाः | त एव परमा विद्या यदा विष्णोस्तु वाचकाः || इति परमसंहितायाम् || ऋग्धिर्हेत्रेण शंसन्ति तथौद्गात्रैः स्तुवंति ये | विष्णुमेव तथा तस्मै युजुर्भिरपि जुह्वति | स्तुवंत्यथर्वणैश्चैनं सेतिपुराणकैः | न विष्णुमदृशं किञ्चित्परमं चापि मन्यते | सर्वात्तमं तं जानन्तस्ते हि भागवोत्तमाः ||” - *Rig* and other *Vedas* are अपरा, *the exoteric Knowledge* when they do not speak of *Vishnu*,

but the same are परा, *the esoteric supreme Wisdom* when they speak of *Vishnu*, thus in *Parama Samhita*. The sacrifices in which *Vishnu* is invited, those who sacrifices for *Vishnu* with *Yajurvedic mantras* or those who laud *Vishnu singing Sama* chants, similarly narrating the *historical and puranic legends*, those who considering nothing else similar to *Vishnu*, worship him alone are known as the best of the devotees of *the supreme Self*.

“वेदे रामायणे चैव पुराणे भारते तथा | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते || एतदन्ते च नध्ये च ब्रह्मेवोक्त्वा विजानताम् | ऋगादि पंचधा संस्थं शब्दब्रह्मप्रशाम्यति || यं वाकेष्वनुवाकेषु निषत्सूपनिषत्सु च | स्तुवंति सत्यकर्माणं सत्यं सत्येषु सामसु || ‘सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्ददन्ति | यदिच्छन्तो ब्रह्मचर्यं चरन्ति | तत्ते पदं संग्रहेण प्रवक्ष्ये ||’, वेदैश्च सर्वैरहमेव वेद्यो वेदांतकृद्देवदेव चाहम् |’ इत्यादि च भारते |” - *Vedas, Ramayana, Mahabharat, Puranasa*, from beginning to the end all revere *Vishnu* alone. Thus in the end and in the middle *Brahman* alone is eulogized variously through luminous words through *Rig, Sam-Yajurvedas*, historical legends and *puranas, Vak, anuvak* commentaries and *Upanishads*, Lord’s great deeds have been described. Further by many declarations like that word which all the *Vedas* declare, which all the austerities proclaim, desiring which the seekers of *Brahman* live their life, that word will be spoken in brief and from *Vedas* the Lord alone is to be known in *Mahabharat*, the supremacy of the Lord is spoken.

“चतुर्दश महाविद्यास्थानि वेदितव्यानि भवन्ति | इति च मत्कूल श्रुतिः | पंचरात्रमृगाद्याश्च सर्वमिकं पुराऽऽभवत् | मूलवेद इति ह्याख्या काले कृतयुगे तदा | नैवर्कसामादिनामानि तदा वेदस्य चाभवन् | नैव चेन्द्रादि नामानि विष्णोरन्यत्र कुत्रचित् | ब्रह्मगुदेन्द्र पूर्वस्तु नामभिः प्रोच्यते हरिः |” - In ancient period, *Pancharatra* and the *Veda* existed being considered as the primary scriptures during *Krita era*. Then they were not separated as four scriptures and except *Vishnu* no one else existed, *Brahma, Rudra* and others spoke of *Hari* alone.

“देवतात्वेन चेज्यः सः ब्रह्माद्या मनुनामकाः | व्यक्त्यत्वेन पितृत्वेन कारित्वेनैव चादरात् | इज्यन्ते देवताः सर्वा न तु देवतया क्वचित् | अनन्ययाजिनस्ते तु तस्मात्कार्त युगा जनाः | प्राप्नुवन्ति हरिं तं च तस्माद्देदे न किंचन | पारावर्यं हरेर्यस्मादुत्थितास्तुरगाननात् | ऋगाद्यानुव्याख्यांतास्तस्मात्सर्वैर्हरिं यजेत् || - तस्माद्ब्रह्मदायस्सर्वे मनवो मानवस्तथा | यजन्ति सर्ववैस्तं जानन्ति च विनिश्चयात् | अशक्तः पञ्चरात्रेण ऋगाद्वैर्वाथ तं यजेत् | ऋगाद्वैरेव त्रैतेस्तु भिनैरिष्टो जनैर्हरिः | द्वापरियैर्जनैर्विष्णुः पञ्चरात्रैस्तु केवलैः | कलौ तु नाममात्रेण पूज्यते भगवान् हरिः ||” - Earlier *Brahma* and others were not worshipped in *Krita era* as divine beings, but only with enormous respect and unshaken decisive devotion as great teachers, great fathers or as great devotees of *Vishnu*, by every means without any distinction as primary *vedic* or subsidiary scriptures. *Brahma* and all others were of human origin and like human beings worshipped *Vishnu* alone, knowing him through the entirety of the *Vedic Wisdom*. Those who were weak in intelligence worshiped with the help of *Rigvedic* and *Pancharatra* scriptures. In *Treta era*, *Vishnu* was worshipped using one or the other part of the *vedic*

scriptures. While *Vishnu* was worshipped in *Dvapara* era through *Pancharatra* scripture in *Kali* era *Hari* was worshipped through constant recitation of his names.

“एको वेदः कृते ह्यासीत् त्रेतायां स त्रिधाणवत् | स एव पंचधा जातोद्वापरं प्राप्य वै युगम् | उत्सन्नः स कलिं प्राप्य वेदः प्रायेण सर्वतः | मुख्यो धर्मः कार्तयुगो वर्तितव्यः कलवपि | त्रतादौ तदशक्त्या हि धर्मोऽन्यः सम्प्रवर्तितः || कृते भागवतास्त्वे वेदाश्च पुष्पास्तथा | त्रेतायां भिन्नविषयाः ततस्त्रैविद्यतां गताः | तस्मादेकः सर्व वेदैर्ज्ञो विष्णु सनातनः | पूज्यो यज्ञैः सोपचरैर्ध्येयो वंद्यश्च सर्वदा | इत्यादि नारायण संहितायाम् | वेदवादाश्चानुयुगं हसंतीति हि नु श्रुतिः | इति भारते | वेदैश्च पंचरात्रैश्च भक्त्या यज्ञैःस्तथैव च | दृश्योऽहं नान्यथा दृश्यो वर्षकोटिशतैरपि || इत्यादि वाराहे |” – In *Krita* era *Veda* – *Wisdom* was singularly One, in *Treta* era it became divided three-fold, in *Dvapara* era it became divided five-fold and when *Kali* era dawned it became increasingly lost sight of. *Dharma* in *Krita* and *Kali* era was primarily same, but in *Treta* and other eras for the feeble ones simple principles of *Dharma* were communicated. In *Krita* era, all being devotees of *Vishnu*, *Veda* and human beings were alike. In *Treta* era, people had different inclinations; therefore there were different source to *Wisdom*. Therefore, considering *Vishnu* alone as the eternal One to be known through all the *vedic* scriptures, one should propitiate him through adoration, sacrifices or through various services, *thus has been spoken in Narayanasamhita*. In later eras due to divergent dissertation and conflicting contention, *vedic* scriptures became increasingly obscure, *thus is spoken in Mahabharata*. The Lord is perceived only through the *Wisdom* contained in *Vedas* and *Pancharatra*, performance of enlightened actions, sacrifices and never through any other means, even though tried for hundreds and thousands of years., *thus in Varahapurana*.

“अत्रापि तदेतत्सत्यम् | मन्त्रेषु कर्माणि कवयो यान्यपश्यन्, इत्यादिना कर्मविषयामपरविद्यामुक्त्वा येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्वतो ब्रह्मविद्यां, इत्याद्यारभ्याथर्वणानेव मन्त्रान् पर विद्यात्वनाह | चतर्वेद संस्कारवतामेव च विद्यायां अधिकार उक्तः | तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवधैस्तु चीर्णः, इति | शिरोव्रतमित्युपलक्षणत्वेन | स्वदेवतयुक्तस्य सर्ववेदगतास्वपि | अधिकारोऽस्ति विद्यासु नावेदव्रतिनः क्वचित् ||” – This verily is *Satya*, (*the Prime Existence*), the things communicated and actions performed through *mantras* spoken by the seers, and such other words and Seer *Atharvan's* statement that the *Knowledge* by which the immutable One, the *Purusha* is known is primarily the *Wisdom* of *Brahman*, makes the distinction between the *Wisdom* of *Brahman* and *Knowledge* about *Brahman*. Seer *Angiras* says that only for those who are knowledgeable through various disciplines alone are qualified to receive the *Wisdom* of *Brahman*. *Shirovrata* means the established traditions, which are subsidiary disciplines. Following any of the prescribed disciplines one can be qualified to receive the *Wisdom* of *Brahman* and those who do not follow the prescribed disciplines are neither qualified nor entitled to receive the *Wisdom* of *Brahman*.

Further Explanations:

This extended clarification by *Sri Madhva* not only sets out the foundational principles as enunciated in *Vedic* scriptures but the primacy of the symbol *Vishnu*, which was first used in *Rigveda* and which became universally accepted as the appropriate description of *Satya, the Prime Existence*, as manifest in various forms. *Vedic* scriptures are the primary documents which the sensitive seers documented not only the *Wisdom* of supra-sensory experiences but also became the important instrument to disseminate the *Knowledge* by which that *Wisdom* could become experience of the others.

All the *divinities* or the *hymns* contained in *Rigveda* do not necessarily reveal the mystery of *Satya, the Prime Existence*, some *divinities* and *hymns* being preliminary instruments or steps to be taken in traversing the Path to Perfection. *Sri Aurobindo* makes an important observation: “*The importance of Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom majority of the hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfill in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason for their dominance*”. He also says in other context that, “*...Vishnu the all pervading, who in Rigveda has a close but covert connection and almost an identity with ...Rudra. Rudra is a fierce and violent godhead with a beneficial aspect which approaches the supreme blissful reality of Vishnu; Vishnu's constant friendliness to man and his helping gods is shadowed by an aspect of formidable violence, - „like a terrible lion ranging in evil and different places*”.

Dr. A. F. Whitehead, one of the most respected western philosophers rightly says, “*The notion of the complete self-sufficiency of any item of finite knowledge is the fundamental error of dogmatism. Every such item derives its Truth and its meaning from un-analyzed reverence to the background which is the unbounded Universe . . . Every scrap of our knowledge derives its meaning from the fact that we are factors in the universe, and are dependent on the universe for every detail of our experience . . . Whenever there is the sense of self-sufficient completion, there is germ of vicious dogmatism*”. *Sri Madhva* has undoubtedly used *Vishnu* in communicating his experiences as the most robust and vibrant symbol to describe the all-pervading and all-enveloping comprehensive reach of *Satya, the Prime Existence*, based on the definition of the word *Vishnu*, as “*विशति इति विश्वं ब्रह्म |*” and “*वेवेष्टि व्यपनोतीति विष्णुः*”. It must be understood that *Madhva's* identification on empirical level does not limit his all-

pervading and all-enveloping comprehensive reach of *Satya, the Prime Existence* or as *Brahman* as existential reality.

Upnishad:

यत्तदेदेश्यमग्राह्यमगेत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् | नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति
धीराः ॥ ६ ॥

That which is unperceivable, ungraspable, without any source or description, without sight or hearing, without hands or feet, perennial, all-pervading, omnipresent, exceedingly subtle, immutable, which wise ones see as the source of all beings.

यथोर्णनाभिः सृजते गहणते च यथा पृथिव्यामोषधयः सम्भवन्ति | यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात्
संभवतीह विश्वम् ॥ ७ ॥

As a spider sends forth and draws within, as herbs sprout from the earth, a hair grows on the head of man, so does immutable becomes the creation.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते | अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

By meditative penance *Brahman* becomes reproductive, from *Brahman* food becomes productive; from food breath becomes productive; from breath mind becomes productive; from mind the worlds becomes productive; from the worlds the actions becomes productive; and from actions, verily, immortality.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः | तस्मादेतब्रह्म नामरूपमन्नं च जायते ॥ ९ ॥

From the all-knowing, all-wise One, whose austerities are perfect with *Wisdom*, from Him come to be produced *Brahma*, with *essence* and *form* and food as well.

Bhashya :

“एतद् ब्रह्म चतुर्मुखः |” – *Brahma* is the four-faced *Prajapati*.

Further Explanation:

The temporal process by which the *Wisdom* of सत्य, the *unmanifest Prime Existence* becomes the *form* of *Brahma* with the *divine essence* of the *unmanifest Prime Existence* posited within that *form* to be productive as *Prajapati* – the *father of creation and creatures*.

इति अथर्वणोपनिषद्भाष्ये प्रथमः खण्डः

Thus ends the First Chapter of the Atharvanopanishad.

द्वितीय खण्डः

Second Chapter

Upanishad :

तदेतत् सत्यम्

That verily is सत्य, *the Prime Existence*.

Bhashya :

तदेतत् सत्यम् भगवान् - सत्य, *the Prime Existence*, verily is the resplendent Lord. *Vishnu*.

Upanishad :

“मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि | तान्याचरथ नियतं सत्यक्रामा एष वः पन्था सुकृतस्य लोके ॥ १ ॥”

The performance of actions which the seers saw in the hymns were variously spread in *Treta* era. You seekers of सत्य, *the Prime Existence* should assiduously strive on that Pat which leads to worlds of good deeds.

Bhashya :

“तत्क्रामाः कर्माण्याचरथ तदा सापि परविद्या | अन्यथा प्लवा ह्येते अधृढा यज्ञरूपाळ ॥” – desiring that (सत्य, *the Prime Existence*) if performance of actions is propitious then परविद्या- superior Wisdom or else the performance of actions are likened to uncertain boats.

Further Explanation:

The world is full of conflicting attractions – श्रेय (*Proper*) and प्रेय (*Pleasant*) demanding attention of human beings whose mind is influenced by the forces of sense organs. The ordinary unenlightened person influenced by senses prefers the प्रेय (*Pleasant*) and rues but the enlightened man of *Wisdom* using his sense of discrimination chooses the श्रेय (*Proper*) and rejects the प्रेय (*Pleasant*).

Upanishad :

“यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने | तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ २ ॥”

When the flames shoot up after being set ablaze, one should offer with full receptivity the oblation in the middle at the centre of the flames.

“यस्याग्निहोत्रमदर्शमपौर्णमासमचातुमास्यमनाग्रयणमतिधिवर्कितं च | अहुतमवैश्वदेवमविधिना हुतमासमाप्तमांस्तस्य लोकान् हिनस्ति || ३ ||”

He whose *Agnihotra* sacrifice is not followed by sacrifice of the new Moon, four month's sacrifice, rituals, honoured guests, oblations propitiation of divinities, traditional offerings or giving offerings contrary to traditions, his seven worlds are destroyed.

“काली कराली च मनेजवा च सुलोहिता या च सुधूमवर्णा | स्फुल्लिङ्गिणी विश्वरुची च देवी लेलायमाना इति सप्तजिह्वाः || ४ ||”

Dark, terrifying, swift as mind, red, smoke coloured, splitting spark are the seven flaming tongues.

“एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहृतयो ह्याददायन् | तं नयन्त्येताः सीर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः || ५ ||”

Whoever performs when these flames are flashing and at the proper time sacrifices and offers offerings for him the offerings becoming e like rays lead him to the world where the Lord of the gods dwell.

“एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति | प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः || ६ ||”

Welcoming the sacrifice with pleasing words and offering him adoration they lead him on the *Path*, illumined by the scintillating rays of Sun, saying this is your well-earned world of Brahman.

Bhashya :

“भगवद्विषयत्वेन कृतः एष वः पुण्यः सुकृतः ब्रह्मलोकः, परब्रह्मलोकः | निष्कामं ज्ञानपूर्वं च निवृत्तमिति चोच्यते | निवृत्तं सेवमानस्तु ब्रह्मभ्याति सनातनम् || स य आत्मानेव लोकमुपास्ते न ह्यास्य कर्म क्षीयते || इति च श्रुतिः |” - Whatever action is performed for the sake of Lord is the merit. Performance of propitious actions is the path that leads to the world of *Brahman*, ie the supreme abode of *Brahman*. Performance of actions without any desires for fruits and with full awareness (of Lord'ssupremacy) is said to be proper renounced action. One who performs such renounced actions reaches the eternal *Brahman*, thus in *Vyasa smriti* . One who performs his worldly actions for the sake of the *Self*, his actions will never be exterminated, thus in *scriptures*.

“सहयज्ञाः प्रजाः सृष्ट्वा, इत्युक्त्वा एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः | अघायुरिन्द्रियारामो मोघं प्रार्थ स जीवति | यान्ति मद्याजिनोऽपि माम्, इति च | अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च | न तु मामभिजानन्ति तत्वेनातश्च्यवंति | इति च | यस्त्वात्सरतिः इत्युक्त्वापि कुर्याद्विद्वांस्तथाऽसक्तः इत्येवोक्तत्वाच्च | ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् | सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥” - With sacrifices the creatures having been created, saying thus and he who does turn the wheel thus established, and cautioning that they traverse to the meanest of the worlds, and assuring that those who perform sacrifices will undoubtedly reach Him alone, since he is the Lord initiating and consuming the fruits of sacrifice, though people are not aware traverse to the meanest worlds, those who are ever in the *Bliss* of the *Self*, they indeed need perform no actions. Therefore, those who perform without complaining or quibbling actions they please the Lord, not those who without proper awareness, due to misguided intelligence.

“लोकेस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ | इत्युक्तत्वाच्च नाऽश्रमांतरविरोधः | त्रेतायां बहुधा संततानि | कृते त्वेकप्रकारेण संततानि | अग्निष्टोमादिभिर्यज्ञैः सर्वदेवस्थितं हरिम् | यजति तात्श्चकारित्वाद्ब्रह्मसुस्तस्मात्तथाऽयजत् | पृथक् पृथक् तु त्रेतायां यजन्ते देवतागणान् | यथा कृते तथा प्राज्ञास्त्रतायां बहुधा ततः | यमिन्द्रमाहुर्वरुणं यमाहुः | यं मित्रमाहुर्मयु सत्यमाहुः | यो देवानां देवतमो जन्त्रिं वायोस्तस्मै सोममेभ्यो जुहोमि | एवं वायोः पितरं विष्णुमेव यजन्ति देव्यैः सह ये कृते जनाः | एवं त्रेतायां केचिदन्ये पृथक्तानिष्ट्वाविष्णावपर्वयन्ते न चान्ये ॥ इति ब्रह्माण्डे ॥” - The Lord had established two disciplines in the old days, one not in opposition to the other. In *Treta* era, people propitiated the Lord variously (according to their attributes and inclinations). In *Krita* era, however, they were propitiating the Lord in similar way. (In *Krita* era) *Agnishtoma* sacrifices were performed considering all other gods as dwelling in *Hari*. In *Treta* era, people propitiated each of the gods separately, though men of *Wisdom* propitiated *Hari* alone as was done in *Krita* era. In *Krita* era *Hari* was alone propitiated, referring him as *Indra*, *Vruna*, *Yama*, *Mitra*, *Vayu* etc. Because *Hari* was the source, the origin from where others were sourced. Therefore, propitiation to *Vayu* and others was done offering them oblations. In fact worshipping *Vayu* and others verily the source, origin *Hari* alone is propitiated. Hence worship was offered in *Treta* era to many gods in reality all those worship reached *Hari* alone, thus has been spoken in *Bramaand purana*..

Further Explanations :

These are all restatement of *Madhva's* principal proposition which speaks of the singular supremacy of *Vishnu* as the unmanifest source, *Satya*, the *Prime Existence* over all other divine manifestation, who are all sourced with different and distinct forms the common essence dwelling within all the forms being the fragment of the *divine energy* posited in them according to the need and extent required to fulfill the *Divine purpose* and *intent*. The *Divine* manifestation can only discharge their duties according to the *divine energy* posited in them and

since their *divine enrgy* is souced from Satya, the Prime Existence, the original *unmanifest source* the credit goes ultimately t the Source and to none other.

Upanishad :

“प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म | एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यान्ति || ७ || ”

Unsteady are these boats of eigtenn sacrificial forms, said to be performance of inferior actions. The misguided ones succumb to miseries of old age and death taking delight in performing these actions considering them as those tht lead to the the desirable goals.

“अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः | जडघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथाऽन्धाः || ८ || ”

Abiding in ignorance, wise in their own esteem and considering themselves to be learned, these misguided ones suffering misfortunes go around like blind being ked by blind.

“अविद्यायां बहुधा वर्तमाना वरं कृतार्था इत्यभिमन्यन्ति बालाः | यत्कर्मिणो न प्रवेदयन्ति रागात् तेनाऽऽतुराः क्षीणलोकाश्च्यवन्ते || ९ || ”

Dwelling generally in ignorance, imagining themselves as successful in achieving their goal, these simpletons perform rituals without understanding the *essence* sunk down in despair because of attachment when the fruits of their actions become exhausted.

“इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः | नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति || १० || ”

Conidering the sacrifices which grant desired fruits to be more important, misguided people do not know any other propitious path; Having enjoyed the heavenly worlds by performance of goods deeds they return back to the this world or sink even to lower worlds.

Bhashya :

“विष्णोः सर्वेभ्यः किंचदुत्त्वं जानन्त इमं लोकमाविशन्ति | साम्यं हीनत्वं वा जानन्तो हीनतरं तम एव विशन्ति | देवेभ्यः उत्तमं विषुं राजवद्यस्तु मन्यते | याजी स मानुषं योत साम्यहीनत्ववित्तमः | इति च | त्रैविद्या मां,

इति तु येऽप्यन्यदेवताभक्ता ... | तेऽपि मामेव कुन्तेय यजुन्त ..., अहं हि सर्वस्य यज्ञानां भोक्ता च प्रभुरेव च, इत्युक्तत्वादज्ञान पूर्वयाजिनस्त्रैविद्याः ||” – Those who consider *Vishnu* is some what superior return back to this world; those who who consider *Vishnu* similar or inferior go to the most obscure worlds. Those who perform sacrifices for *Vishnu* considering him superior to all others like a King do not come back to these worlds, while others who consider *Vishnu* similar or inferior go to the most obscure worlds, thus in *Bamand purana*. Those who propitiate through three instruments of *Knowledge*, or those who worship other divinities they also propitiate Me alone, I am verily the enjoyer of all sacrifices and also the presiding deity, saying thus he indicates those who propitiate through the three instrument of *Knowledge*

Further Explanation :

Madhva re-emphasizes the supremacy of *Vishnu* over other divine entities emphasizing that the the manifest fragmentary *forms* can never claim similar or equal prominence with the unmanifest entirety of the *essence*, even though the manifest fragmentary *forms* become consciously aware of the *divine essence* posited in their manifest forms. The differentiation among the manifest fragmentary *forms* is due to the difference of their awareness of the effulgence of the divine essence posited within their forms. It is *Madhva's* firm proposition that manifestation by its very effulgence is not similar or alike, but evolves gradually according to the attributes and inclination born of nature and the power of influence on their consciousness. Therefore *Madhva's* concept *tartamyā* differentiates every manifested creation – non-material or material, animate or inanimate, spiritual or temporal, in a gradual gradation in terms of their nature and capacities, the Supreme God *Vishnu* being the top most called *sarvottama*, who pervades every thing in *Existence* - ‘विष्णोः व्यापनशीलस्य - व्यापकस्य |’, ‘वेवष्टि व्याप्नोतीति विष्णुः |’, ‘यस्माद् विश्वं इदं सर्वं तस्य शक्त्या महात्मनः |’ and ‘तथाऽक्षरात् सम्भवतीह विश्वम् |’, ‘यस्माद् विश्वं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् |’, *Lakshmi, Brahma, Vayu, Shesha Garuda, Shiva* all others, whether enlightened ones like Gods and Seers or unenlightened human beings, being graded according to the principles of *Taratamyā*.

One would be advised to be guided by *Sri Aurobindo* who said, ‘*All existence is a manifestation of God because He is the only existence and nothing can be except either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite in to the apparent finiteness of name and form. But it is veiled manifestation and there is a gradation between the supreme being of the Divine and the consciousness shrouded partly or wholly by ignorance of self in the finite*’. As *George Santayana* remarks in his book *The Sense of Beauty*,

‘*Religion is human experience interpreted by human imagination. The idea that religion contains a literal, not symbolic representation of truth and life is simply an impossible idea. Whoever entertains it has not come within the region of profitable philosophizing on that subject*’. Just as one who is conscious of the *Whole, Entirety of Wisdom* becomes aware of even the fragmentary, partial *Knowledge*, even so one who is conscious of the all-pervading, all enveloping comprehensive *Satya, the Prime Existence*, becomes aware of even the Supreme God *Vishnu* who as ‘विशति इति विश्वं ब्रह्म |’ has pervaded, enveloped comprehensively *Whole, Entirety of* of the worlds – “सहस्रशीर्षा पुरुषः सहास्राक्षः सहास्रपात् | स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥”.

Attention may be drawn to the *Kena Upanishad* wherein the superiority of *Indra* among other gods has been mentioned due to his become aware of the *Supreme Self* earlier than others. We find *Shiva* informing in *Mahabharata* that whoever desires to propitiate *Brahma Prajapati* or *Shiva* could do so meditating on *Sriman Narayana*, and becoming aware of him one may be said that that one has become aware of even *Brahma Prajapati* and *Shiva* declaring – “पितामहादपि वरः शाश्वतः पुरुषो हरिः | ... ऋषयो देहसम्भूतास्तस्य लोकाश्च शाश्वताः ऽ पितामहगृहं साक्षात् सर्वदेवगृहं च सः ॥ ... स हि देववरः साक्षाद् देवनाथः परंतपः | सर्वज्ञः सर्वसंश्लिष्टः सर्वगः सर्वतोमुखः ॥ ... ब्रह्मा वसति गभस्थः शरीरे सुखसंस्थितः | शर्वः सुखं संश्रितश्च शरीरे सुखसंस्थितः ॥ ... यो हि मां द्रष्टुमिच्छति ब्रह्मा च पितामहम् | द्रष्टव्यस्तेन भगवान् वासुदेवः प्रतापवान् ॥ दृष्टे तस्मिन्नहं दृष्टो ना मेवास्ति विचारणा | पितामहो वा देवेश इति वित्त तपोधनाः ॥”.

Upanishad :

“तपश्चद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्ताः | सूर्यद्वारेण ते विरजाः पश्यान्ति यत्रामरतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥”

Those who practice in forests through austerities and receptive mind they with tranquil mind live a life of recluse and depart freed from his demerits through the gateway provided by the rays of the Sun to the place where the immortal, imperishable *Person* dwells.

“परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन | तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥”

Having scrutinized the worlds won by performance of action, the man of *Wisdom* arrives to the state of non-attachment, since the worlds that are sought are not the worlds won by performance of actions. Therefore, for this knowledge let him, approach respectfully a teacher who is knowledgeable in scriptures and wise being established in *Brahman*.

“तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय | येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्वतो ब्रह्मविद्याम् || १३ ||”

For such one who has thus approached with tranquil and peaceful mind let the teacher wise in wisdom communicate the wisdom of *Satya, the Prime Existence*, the imperishable *Bahman*.

Further Explanation :

Mundaka is one who has shaven his head, where every strand of hair symbolizes attachment to the *body-form*. Shaven head symbolizes the preliminary step being severance from the attachments to the *body-form*. The preliminary step has to be followed by living a secluded life in forests away from all attachments of the worlds so that the mind may remain tranquil and receptive to the luminous rays of the Sun taking him to the place where the immortal, imperishable *Person* dwells. Even as the *Upanishad* lays down the preparatory disciplines to be followed by the seeker, even so it lays down the obligation of the Teacher wise in Wisdom to communicate to such seeker the Wisdom of *Satya, the Prime Existence*, the imperishable *Bahman*.

Therefore, the present *Upanishad* is not meant to be only for those who choose to shave their head symbolically as sign of their detachment from worldly attachments and live a secluded life in forests but also could be applicable to those who do not choose to shave their head and yet could remain detached from worldly attachments, living not necessarily a secluded life in forests but living a life in the primordial world, but remaining detached from the inherent attraction of the primordial world. It is the Mind that binds one to the primordial world and it is the Mind that delivers one from the primordial world.

इति अथर्वणोपनिषद्भाष्ये द्वितीय खण्डः

Thus ends the Second Chapter of the Atharvanopanishad.

तृतीय खण्डः

Third Chapter

Upanishad :

“तदेतत् सत्यम् | यथा सुदीप्तात्पावकाद्विस्फुल्लिङ्गाः सहास्रशः प्रभवन्ते सरूपाः | तथाऽक्षराद्धिविधाळ सौम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति || १ ||”

This verily is Satya, the Prime Existnce. Even as from a blazing fire thousands of similar sparks issue forth, even so, O the receptive one, do many similar tendencies, situations issue forth from the immutable and similarly reappear.

“दिव्यो ह्यमर्तः पुरुषः सवाह्याभ्यन्तरो ह्यजः | अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः || २ ||”

Luminous and formless is the *Person*, exterior or interior, unborn, unmoving and without mind, pure and higer than the highest imutable.

Bhashya :

“अपरं ह्यक्षरं या सा प्रकृतिर्जडरूपिका | अपरं परमं श्रीस्तु परतः परमक्षरम् | वासुदेवः परमानन्द इति त्रिविधमक्षरम् ||” - Transcendental is the (unmanifest) Immutable, whereas the (manifest) *Prakrti* is of the gross form. Supremely transcendental is *Shree* but transcendental to *Shree* is the form of the Supreme Immutable. *Vasudeva* is the transcendental form of *Bliss*. Thus are the three immutable forms.

Further Explanation :

This verily is Satya, the Prime Existnce., thus the *Upanishad* speaks, having earliercommunicated the distibction between *Knowledge* sourced from scriptures and the *Wisdom* of the *Brahma*, which is the final goal to be achieved. शत्य, is the unmanifest *Prime Existnce*, the word derived from the root अस् to be, to exist. *Prakrti* is is dual in manifestation – the gross form and the transcendental form as *Shree*. *Vasudeva* as the supreme bliss is transcendental to *Shree*, both as the gross form and the transcendental form. *Krishna* explains variously in *Bhagavad Gita* the three fold creative process by which the (unmanifest) Immutable becomes manifest – “त्रिभिर्गुणमयैभविरेभिः सर्वमिदं जगत् |”, “द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च | क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते || उत्तमः पुरुषस्त्यल्ल परमात्मेत्युदाहृतः | यो लोकेत्रयमाविश्य विभर्त्यव्यय ईश्वरः || यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः | अतोऽस्मि लोके वदेच प्रथितः पुरुषोत्तमः ||”.

Upanishad :

“एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च | खं वायर्ज्योतिरापः पृथिवी विश्वस्य धारिणी || ३ ||”

From Him are born breaths, mind and all other sense organs, ether, light, water and earth as the supporters.

“अग्निमूर्धा चक्षुषी चन्द्रसूर्यो दिशः श्रोत्रे वाग्विवृताश्च वेदाः | वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तराटमा || ४ ||”

Fire is His head, Sun and the Moon are His eyes, Space becomes His ears, Veeds become his speech, Air becomes His breath and the Heart becomes the expressed worlds, Earth becomes his feet and verily He is the Self of all beings.

Bhashya :

“विष्णवंगानां हि नामानि द्युभवादीनि तु सर्वशः | क्रीडादिशक्तिरूत्वात्तज्जत्वादन्यवस्तुषु || इति च ||” - The various limbs of *Sri Vishnu* are variously described as space, earth etc. very much like spontaneous effulgence even as energy which issued forth in a play

Upanishad :

“तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य ओषस्थयः पृथिव्याम् | पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूता || ५ ||”

From Him issue forth the fire whose fuel is the Sun, fro Moon the rains pour, from earth springs the sprouts, from creatures semen flows, from semen poured in thefire of the womb creaturesare born of the *Person*.

Bhashya :

“वासुदेवः पुमान्मना पूर्णत्वात् स स्वयोषिति | रमायां गर्भमदधत् प्रजास्तस्मात् प्रजङ्गिरे ||” – Since *Vasudeva* Complete He is refereed as *Purusha*, posited his essence in *Ramaa*, creatures come to be produced.

Upanishad :

“तस्माद्ब्रह्मो साम यजूषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च | संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः || ६ ||”

From Him issue fort ro *Rik*, *Sama* and the *Yajus*, sacraments, sacrifices and ceremonies, all the gifts, the year, the sacrificer, the worlds where the Moon purifies and the Sun illumines.

“तस्मच्च देवा बहुधा संप्रसूता साध्या मनुष्याः पसवो वयांसि | प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च || ७ ||”

From Him are born the divinites in mamifild ways, celestials, humans, cattles, birds, the in-breaths and the out-breaths, rice and barley, austerity, receptivity, the truths, practicing Wisdom of the *Brahman* and *Righteousness*.

“सप्त प्राणाः प्रभवन्ति तस्मात् सप्तर्चिषः समिधः सप्त होमाः | सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त || ८ ||”

From Him comes seven breaths, seven energies. seven works, seven oblations, seven worlds in which move the kife breaths, seven and seven which dwell in the concealed place within.

Bhashya :

“सप्तर्चिषः वृत्तयः | होमा संबंधाः | लोकाः गोलकाः | गुहाशयां बुद्धौ | लोपः समाने इति सूत्रात् एकायकारलोपः | प्रतिपुरुषं सप्त सप्त |” – seven fires are the seven sense organs, sacrificial hole in the ground shows the relationship between the senses and the sense-organs, the worlds are the sanctuary, mind is the abiding place, extinction of the earlier new sevenfold like forms emerge.

Upanishad :

“अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दते सिन्धवः सर्वरूपाः | अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा || ९ ||”

From Him emerge all the oceans and the mountains, rivers stream and the herbs sprout wit juice, all together supporting the *self* within.

Further Explanation :

As was done in *Vedic* scriptres – “सहस्रशीर्षा पुरुषः सहास्राक्षः सहास्रपात् |, पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ||, ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः |, ऊरू तदस्य यद्वैश्यः पदभ्यां शूद्रो अजायत ||, चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत |. मुखादिन्द्रश्चाग्निश्च प्राणाद्यायुरजायत ||, नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत | पदभ्यां भूमिर्दिशः श्रोत्रात् तथा लोकां अकल्पयन् ||” so the *upanishadic* seers explained the creative procesa by using the human limbs and the things in nature to describes the spontaneous divine effulgence. *Brahman* is the effulgence of सत्य – *the Prime Existence*, ‘देव’ derived from the root ‘दिव्’ are luminous (सात्त्विक) centres of energy, initiating and energizing the manifest gross forms, activating the inactive and removing the dormant or obscure in fulfilling the *Divine Intent and Purpose*. Among the gods, *Lakshmi, Brahma, Vayu, Shesha Garuda, Shiva* are comprehensively energized and enlightened while all other Gods, Seers and human, non-human, animate and inanimate *gross forms* being energized, enlightened, activated and graded according to the principles of *Taratamya* .

Therefore, in reality what becomes energized and enlightened, initiated and activated is nothing but the *subtle Divine Essence* posited in the *gross forms*,

becoming luminous in the world of manifestation is nothing else than सत्य – *the Prime Existence*. *Brihad Aranyak Upanishad* (I.5.3) identifies this body is identified with *Mind, Speech and Primal Breath*.

Therefore, the seer says further –

Upanishad :

“पुरुष एवेदं विश्वं कर्मतपो ब्रह्म परामृतम् | एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतिह सोम्य
|| १० ||” -

Purusha is all this Universe, the performance of actions, austerity and the effulgence, the supreme immortal. The persons who become aware of the One set within, the secret cave, he cuts asunder the the knots that bind him to ignorance.

Bhashya :

“भगवतः कर्म चेष्टा तपो ज्ञानं च पारामृतब्रह्माख्यः पुरुषो भगवानेव | यैषा चेष्टा भगवतो यच्च ज्ञानं परात्मनः | तत्सर्वं भगवानेव ये च धर्मा बलादयः | इति च || स्वाभाविकी ज्ञानबलक्रिया च पुत श्रुतिः ||” -
The actions of the resplendent *One* is the performance of actions like austerity and *Wisdom*. *Purusha* is fully independent सत्य – *the Prime Existence*

Further Explanation :

सत्य – *the Prime Existence* is the One described in *Rigveda* as “य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः | यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम || यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव | य ईशे अस्य द्विपदश्चतुष्पदः . . . || यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः | यस्येमाः प्रदिशो यस्य बाहू . . . || येन द्यौरुगा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः | यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम || यं कन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने | यत्राधि सूर उदितो विभाति . . . ||” and “सहस्रशीर्षा पुरुषः सहास्राक्षः सहास्रपात् | स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दृशाङ्गुलम् ||” and in *Upanishad* as “”. He is, the पुरुषः - “स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः; नैनेन किंचनानावृतम्, नैनेन किंचनासंवृतम् ||, *Vishnu* ‘विशति इति विश्वं ब्रह्म |’, to be known when breathing as primal breath, when speaking voice, when seeing eye, when hearing ear, when thinking the mind.- ‘अकृत्नोहि सः, प्राणन्नेव प्राणो नाम भवन्ति, वदन् वाक्, पश्यंश्चक्षुः, श्रुण्वन् श्रोत्रम्, मन्वानो मनः, तान्यस्यैतानि कर्मनामान्येव | स योऽत एकैकमुपास्ते न स वेद, अकृत्नो ह्येषेऽत एकैकेन भवति; आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकं भवन्ति | तदतित्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्ववेद |’. These merely denote his actions. One may meditate on one or the other but he is not known from the incomplete. *Becoming* was not as important as *Being* is. Therefore, *Self* is to be meditated since in him all these have become one, the *Self* becoming the foot-print of all of them, for by *Self* alone one knows all fragments

इति अथर्वणोपनिषद्भाष्ये त्रितीय खण्डः

Thus ends the Third Chapter of the Atharvanopanishad.

चतुर्थ खण्डः

Fourth Chapter

Upanishad :

“आविः संनिहितं गुहाचरं नाम महत्वत्पदं |
अत्रैतत् समर्पितमेजत्प्राणन्नियच्च यत् || १ ||”

Manifest comprehensively established is the supreme abode which a refuge for all this which is created, that which moves, breathes and winks.

“एतज्जानथ ससद्वरेण्यं परं विज्ञानद्यद्वरिष्ठं प्रजाननाम् |
यदर्चिमद यदणुभ्योऽणु च यस्मिन् लोका निहिता लोकिनश्च || २ ||”

One should be aware of that as the *One* that is *Existence* and *non-Existence* as well and beyond human understanding being the supreme goal to be desired.

Bhashya :

“विज्ञानात् ब्रह्मणं परम् | नाभिहृदादिह सतोऽभसि यस्य पुंसो विज्ञानशक्तिदहमासमनंतशक्ते | इति भागवते ||” –
Being wise in *Wisdom Brahma Prajapati* is superior. From the navel of सत्य, *the Prime Existence*, reposing in the ocean, I was born, *thus having been said in Bhagavat Purana.*

Upanishad :

तदेतक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः |
तदेतत्सत्यं तदमृतं तदेद्वयं सोम्य विद्धि || ३ ||

That verily is *Brahman*, the imperishable. He is the prime *Breath*, the speech, the Mind.

Bhashya :

“प्राणः प्रणयनाद्विष्णुः वक्तृत्वागुदीरितः | मनो मन्तृत्वतो विष्णुः सर्वजीवनियामकः ॥” - *Vishnu* is प्राण, *the Prime Breath*, that energizes, moves, वाक्, *the Speech* that communicates, मन, *the Mind* that thinks. *Vishnu* is the controller of all the जीवः, lives.

Further Explanation :

सत्य, *The Prime Existence* is being described as *Vishnu*, who as the prime Breath, the Speech and the Mind is immutable essence within pervading and enveloping each consciousness energizing, initiating the performance of their actions and thoughts. pervading and enveloping comprehensively. *Brihad Aranyak Upanishad* (I.5.3) says that “त्रीण्यात्मनेऽकुरुत इति मनो वाचं प्राणम् . . मनसा ह्येव पश्यति मनसा शृणोति | कामः संकल्पो विचिक्सिता श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्षीर्भीरित्येतत्सर्वं मन एव . . यः कश्च शब्दो वागेव सा . . प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एव | एतन्मयो वा अयमात्मा वाङ्मयो मनोमय प्राणमयः” – The three अन्म the foods *Mind, Speech* and *Primal Breath*, the Lord assigned for himself. From *Mind*, verily, does one sees and listens. Desire, resolve, doubt, receptivity, absence of receptivity, steadfastness, unsteadfastness, shame, intellegenc, fear – all these are but the *Mind* . . Sound is but the *Speeh* . . are all but the *Primal Beath*.

Upanishad :

“धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्धयीत |
आयस्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ४ ॥”

Seizing *Upanishada* as a great weapon and perfected with constant practice one should aim the arrow with Mind concentrated target that immutable Brahman

“प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते |
अप्रमत्तेन वेधव्यं शरवत्तन्मयो भवेत् ॥ ५ ॥”

प्रणव, the soundless Sound, verily, is the bow, one’s self the arrow, with *Brahman* spoken as the target, one should shoot without any error.

“यस्मिन्द्यौ पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः |
तमेवैकं जनथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ६ ॥”

In whom the sky, earth and the mid-regions, the Mind with the Breaths are woven, know Him to be the very Self, Set aside all utterances, since this is the bridge to immortality.

Bhashya :

“अमृतस्य मुक्तस्य सेतुः | मुक्तोपसृप्यव्यपदेशात्, मुक्तानां परमा गतिः - इत्यादेः |” – For the delivered this was the bridge, this being the perfect refuge for deliverance, for the delivered this was the supreme destination.

Upanishad :

“अरा इव रथनाभौ संहता यत्र नाड्यः |
स एषोऽन्तश्चरते बहुधा जायमानः || ७ ||”

Where the arteries are brought to the heart like the spoke to the hub of the wheel, there the self moves becoming manifold.

Bhashya :

“हृदयस्थः सदा विष्णुर्बहुधा चैकधा भवन् | चरति स्वेच्छयैवान्तः सर्व जीवान् नियमायन् || इति प्रवृत्ते |
- *Vishnu*, dwelling in the heart becomes manifest in many ways or singularly, arranging the *Jivas*, thus in *Pravrutti* scripture.

“ओमित्येव ध्यायतात्मानं स्वस्ति वः पराय तमसः परस्तात् || ८ ||”

May one meditating on ॐ as the self be successful transcending beyond obscurity.

Upanishad :

“यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुविः |
दिव्ये ब्रह्मपुरे ह्येष व्योम्यात्मा प्रतिष्ठितः || ९ ||”

He who is all wise in *Wisdom*, all- knowing, who is illustrious in the worlds, in the luminous worlds of *Brahman* and in the space of the self well-established.

“मनोमयः प्राणशरीरनेता प्रतिष्ठतोन्ने हृदयं सन्निधाय | तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ||
१० || ”

Consisting of Mind as the presiding deity over the *Prime Breaths* and the body in the heart and being wise in *Wisdom* of Him the men of *Wisdom* become blissful and immortal, shining forth.

“भिद्यते हृदयग्रन्थिच्छिद्यन्ते सर्वसंशयाः |
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे || ११ ||”

The knots that bind the heart are cut, all doubts are dispelled, performance of actions become reduced, when one experience the higher spiritualand ther lower temporal worlds.;

Bhashya :

“परा अप्यवरा यस्मत्स हि विष्णुः परावरः |” – since *Lakshni, Brahma, Vayu* and others are less significant than *Vishnu*, he is known supreme than the rest.

Upanishad :

“हिरण्यये परे कोशे विरजं ब्रह्म निष्कलम् |
तच्छुभ्रं ज्योतिषां ज्योतिः तद्यदात्मविदो विदुः || १२ ||”

In the supreme golden sheath is *Brahman* neither with stains nor with parts. The men of Wisdom know that as the pure light of the lights.

Bhashya :

“ब्रह्मांडमध्यगो नित्यं तपत्येत रवौ स्थितः || इति च |” – *Vishnu* dwelling within the Sun’s orb ever energizes the worlds.

Upanishad :

“न तत्र सूर्यो भाति न चन्द्रतारकं नेम विद्युतो भाति कुतोऽयमग्निः |
तमेव भान्तमनु भाति सर्वं तस्य भासा स्वमिदं विभाति || १३ ||”

The Sun does not shine there, nor the moon nor the stars, where there could fire be? Every thing shines after *That One* shines. His luminous light illumines the whole worlds.

Bhashya :

The Sun verily illumines the luminous things.

Upanishad :

“ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दुक्षणतश्चोत्तरेण |
अधश्चोर्ध्वं च प्रसूतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् || ११ ||”

Brahman verily is the Immortal, in the front and in the rear, to the right and to the left, high above and low below. *Brahman* verily is the universe, the superior.

Bhashya :

“इदं ब्रह्मैव विश्वं पूर्णम् | इदमेव वरिष्ठम् सर्वोत्तमम् | इदंशब्दानां बहुत्वाद् ब्रह्मचिषय एवेदं शब्दः ॥” – This *Brahman*, verily is the World in entirety. This verily is the supreme, best among all. With the word *This*, the manifold character of *Brahman* is indicated by using words *This verily*.

इति अथर्वणोपनिषद्भाष्ये चतुर्थ खण्डः

Thus ends the Fourth Chapter of the Atharvanopanishad.

पंचम खण्डः

Fifth Chapter

Upanishad :

“द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिपस्वजाते |
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥”

Two birds ever together as companions cling to the same tree. Of the two, one eats the sweet fruit while the other looks without eating.

Bhashya :

“स्वादुवत् सर्वदाऽतिः नते स्वाद्वेव | तस्यैदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद इत्यज्ञानं स्वादुनिषेधात् ॥ जीवाद्यमेव नाश्नाति भगवान् न तु नाश्नात्येव | तस्यैदाहुः पिप्पलं स्वादुः इत्यक्तुत्वाच्च | स्वातन्त्र्येणैव भोक्तृत्वाद् दुःखाभोगाश्च सर्वदा | अभोक्ता चैव भोक्ता च भगवान् विभूषणुरव्ययः | इति तत्वसारे ॥” – In primordial life Jiva eats as fruits of one’s performance of action though tasteless and unsavory, which truly not in good taste. That the supreme Lord eats neither the meritorious nor demerorous fruits of his action is mentioned in the statement - अनश्नन्नन्यः, not that he does not eat anything, it having been clarified that he eats the fruits of the noble deeds. Since he alone is the immutable existence, he is independently the eater of every fruits of action the statement तस्यैदाहुः पिप्पलं स्वादुः is made in scriptures, thus in *Tatvasar scripture*..

Upanishad :

“समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः |
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानिति वीतशोकः || २ ||”

On the same tree, one immersed in delusion reflects and grieves and when he sees the other and worships then he becomes delivered.

Bhashya :

“नास्तीशोऽस्या यतोऽन्यो हि ततोऽनीशा हरेर्मतिः | तथा मुह्यति जीवमस्तन्यं ज्ञात्वा विमुच्यते ||
जीवादन्यः स्वतन्त्रो यो यतोऽत पुरुषोत्तमः | इति ब्रह्मसारे ||” - since there is no one else who can restrain Him, he is know as Hari. Jiva who is in delusion becomes delivered knowing the eternal truism that the other one being independent is the supreme Lord, *thus in Brahmasara.*

Upanishad :

“यदा पश्यः पश्यति रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् | तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं
साम्यमुपैति || ३ ||”

When the Seer sees the golden-coloured the supreme creator, the *Person*, the source of *Brahma*, then the being knowledgeable shakes both the merits and demerits and being freed from all imperfections attain similarity with the *supreme Self*.

Bhashya :

“पुण्यं च अनिष्टं विधूय |” – terminating all the merits and imperfections.

Further Explanation :

The eternal concepts need to be interpreted in renewed terminology. पाप need refreshed terminology, delivered from the burden of *sin* as an eternal blunder. पाप is a bckward step to imperfection even as पुण्य is a step forward to perfection. One’s spiritual advancement is ecided by oneself, having been provided विवेकबुद्धि, the sense of discrimination, even though limited independence according to his attributes (गुण) and inclination (स्वभाव) to choose between the *Proper* (श्रेय) and the *Pleasant* (प्रेय). Therefore, the role of *the supreme Lord* is not to interefere with performance of his actions (कर्म’s) but only determine is future as a judge and dispnsor of justice. A person in primordial life influenced by the forces of senses is likely to be confused and deluded, with redeeming avenue to be delivered from such confusion and delusion being enlightened with the Wisdom of the golden-coloured the supreme creator, the *Person*, the source of

Brahma. The choice is of the human being, many avenues having been provided by *the supreme Lord* for being delived from पाप, imperfection becoming enlightened to gather पुण्य, perfection.

Upanishad :

“प्राणो ह्येष यः सर्वभूतैर्विर्भाति विजानन्विद्वान्भवते नातिवादी | आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः || ४ ||”

Truly it is *Breath* that illumines all creatures. Knowing the man of *Wisdom* does not speak of any thing else. Revelling in the *self*, delighting in the *self*, performing actions such one becomes the supreme among all knowers of *Brahman*.

“सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् | अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः || ५ ||”

With truth and through austerity, by comprehensive *Knowledge* and constant practice of the *Wisdom of Brahman*, verily is attained the *self* of the nature of light and pure within the body, whom the ascetics with their imperfections terminated behold.

“सत्मेव जयति नानृतं सत्येन पन्था विततो देवयानः | येनाऽऽक्रमन्ति ऋषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् || ६ ||”

The Prime Existence alone succeeds, not *non-Existence*. By *Prime Existence* is laid the *Path* that leads to the luminous perfection, by which the seers fulfill their desires where that *Prime Existence* has its *abode*.

Bhashya :

“सत्यो हि भगवान्विष्णुः सदगुणत्वात् प्रकीर्तितः | असुरास्तद्विरुद्धत्वादनृताः परिकीर्तिताः | तस्य विष्णोर्निधानं तु वैकुण्ठो लोक उत्तमः ||” – Resplendent *Vishnu*, verily is *The Prime Existence*, extensively known by his primary attributes. *Asuras* – the unenlightened ones likewise are *the non-Existence*, infamous being opposed to *the Prime Existence*. Being his abode *Vaikuntha* is best of the worlds.

Further Explanation :

सत्य derived from the root अस् to be, to exist is *the Prime Existence*. Therefore, the *non-Existence* is the असुर, the unenlightened ones opposed to *the*

Prime Existence. While as the enlightened ones *the Prime Existence*. Is possessed with noble attributes; as the unenlightened ones the असुरs are possessed with ignoble attributes opposed to *the Prime Existence*. ऋत is what conforms with *the Prime Existence*; अनृत is what is opposed to *the Prime Existence*.

Upanishad :

“बृहच्च तद्विद्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति | दुरात्सुदूरे तदिहांतिके च पश्यत्स्विहैव निहितं गुहायाम् ||
७ ||”

Comprehensively vast, resplendent, of inconceivable *form*, subtler than subtle, it shines variously farther than farther yet nearer that near, dwelling in the centre of the body in the cavity of the heart.

Bhashya :

“सर्वगतत्वात् दूरे अंतिके |” – being all pervading far as well as near.

Upanishad :

“न चक्षुषा गृह्यते नापि वाचा नान्यैर्देविस्तपसा कर्मणा वा |
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः || ८ ||”

He is not grasped by the eyes; nor even by speech nor by any other sense organs, nor by austerities nor by performance of actions but when one purifies his nature in the light of Knowledge then through meditation He is seen without parts.

Bhashya :

“नानैर्देवीर्हरिं पश्येज्ज्ञानरूपेण वायुना | ब्रह्मणा परमज्ञानरूपेण हरिणा तथा | प्रसन्नेनैव तं पश्येदन्त्येऽनुज्ञाप्रदायिनः || षडशकलाशरीरो न भवतीति निःस्कलः | यदा पश्यः पश्यते रुक्मवर्णं, आनंदरूपममृतं यद्विभाति, इत्युक्त्वात् ||” – Not through the deities presiding over instruments of senses can wisdom of *Vishnu* can be experienced but only through *Brahma* and *Vishnu* as the embodiment of *Wisdom* can the *self* experiences सत्य, *the Prime Existence*, the deities presiding over instruments of senses only facilitating the experience. Because the sixteen कलाs, the fragments can ever be the One without कलाs, the fragments. It having been said that *when the sees sees the golden-coloured one and when the form of bliss and immortality shines*.

Further Explanation :

Sri Madhva taking into consideration that सत्य, *the Prime Existence* is ‘अकृत्स्नोहि सः, incapable of being indicated not being within the range of vision - ‘न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चन्नेनम् |’, not accessible to speech, mind, nor to the sight – ‘नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा |’ except by him who says, *It exists* - ‘अस्तीति बुवतोऽन्यत्र कथं तदुपलब्धते ||’ clarifies that the examples given in scriptures should not be taken on their face values drawing meaning on empirical level but understood the spiritual significance suggestions provided by the empirical instances. Therefore, he says that when the seer says “न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा |”. It is not the empirical instruments that are suggested but the deities presiding over instruments of senses, they can only be the instruments or agencies which facilitate the aspirant’s enterprise. By way of further clarifications the instruments of senses are only the fragments and सत्य, *the Prime Existence* is without fragments, निःयकलः described as *the golden-coloured one* and *when the form of bliss and immortality shines*. Therefore not only the fragments could be the means of experiencing the entirety of experience but also since the supreme Lord himself has been shown as the instrument of experiencing the objective.

Upanishad :

“एषोऽगुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संनिवेश |
प्राणैश्चित्तं सर्वभोत प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा || ९ ||”

This subtle *self* is to be known by consciousness, wherein are centred the five breaths. Individual’s thoughts are all pervaded by breaths. When they are purified this *self* shines forth.

“यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् |
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मजं ह्यर्चयेद्भूतिकामः || १० ||”

Whatever worlds man of purified mind thinks and whatever desires he desires all those worlds and desires he fulfills. Therefore let one worship for prosperity those who are wise in wisdom of the *self*.

इति अथर्वणोपनिषद्भाष्ये पञ्चम खण्डः

Thus ends the Fifth Chapter of the Atharvanopanishad.

षष्ठः खण्डः

Sixth Chapter

Upanishad :

“स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् | उपासते पुरुषं ये ह्यहकामास्ते शुक्रमेतदतिवर्तन्ति धीराः
॥ १ ॥”

He verily knows that supreme abode where worlds become luminously enlightened. Therefore the men wise in Wisdom, freed from desires worshipping the Person transcend beyond.

Bhashya :

“स आत्मज्ञार्चको ब्रह्मणो धाम प्राणं वेद | यत्र विश्वं पूर्णं ब्रह्म निहतम् | प्रधानं धाम विष्णोस्तु प्राण एव प्रकीर्तितः | उपायैर्यो विजानीयात्प्राणस्थं परमेश्वरम् | तस्य प्राणे हरिर्नित्यमाविष्णो भवति ध्रुवण् | नित्यं प्राणस्थितस्यैव विष्णोरावेश एव हि | प्राणद्वारेण यज्ञान दीपनं ज्ञानिनः सदा | सन्निधानं यथा प्राप्ताः पिशाचाः पुरुषेष्वपि | तत्र स्थित्वापि भुजन्त आविषेयुः पुनश्च ते | मन्त्राभिस्तथा विष्णुः सदा प्राणस्थितोऽपि सन् | ज्ञानदीप्यादिकं कुर्याज्ज्ञानिनः पुनरेव तु | इति च | एतच्छुक्रं प्रतन्यदतिवर्तन्ते | सर्वे तीर्त्वा हरिं शुक्रं प्रति व्यक्तिर्भवेत्पुनः | ज्ञानिनः सा हि मुक्तिः स्यात् तन्नैवात्येति कश्चन ॥” – He the aspirant worshipping the one wise of the *self*, and abode of *Brahman* is the *Primal Breath*, where in the world *Brahma* dwells. *Primal Breath* is celebrated as the principal seat where *Vishnu* abides. Knowing thus if one meditates on *the Prime Existence* dwelling in the *Primal Breath*, then *Hari* will assuredly be accessible always to him in *Breath*. Because *Hari* ever dwells in close proximity with breath, making himself luminous through the passage of the breaths. Abiding always in *Primal Breath*, *Vishnu* granting *wisdom* initiates performance of actions making breaths the instruments. When evil forces take shelter in one’s body the power of *mantras* used to drive them is said to be *Vishnu’s* effulgence. Even though *Vishnu* always dwells in the body, he becomes the light that enlightens the person with Wisdom. The person performs noble virtues means he transcends all sufferings to attain *Vishnu’s* pure state, which alone is considered deliverance.

Upanishad :

“कामान्य कामयते मन्यमानः स कामभिर्जायते तत्र तत्र |
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रवीलयन्ति कामाः ॥ २ ॥”

He who entertains desires is born again here and there thinking of these desires. But he whose desires are fulfilled he becoming a perfect soul all his desires become terminated here itself.

“नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन |
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥”

Not through instruction nor through intellectual power, nor even through much learning can the *self* be attained. To him whom the *self* chooses to such one it reveals its true nature.

“नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाऽप्यलिङ्गतात् |
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४ ॥”

The self cannot be attained by one who is weak in strength nor by one who is unmindful nor through austerity nor through disassociation. The self can be attained only by one who equipped with *Knowledge* through these means enters the abode of *Brahman*.

“संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मनो वीतरागाः प्रशान्ताः | ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥”

Having attained the *self*, the seers satisfied with their *Knowledge* and perfected in *self*, devoid of passion, tranquil in mind, experiencing the omnipresent *self* on all sides, with mind concentrated enter in the entirety.

Bhashya :

“सर्वतो देहादेः मुक्तास्सन्तः | सर्वगं भगवंतं प्राप्य तमेवापि यन्ति | देहादेस्सर्वतो मुक्ताः सर्वगं पुरुषोत्तमम् | प्राप्य तस्मिन् प्रविश्याथ मोदन्तंऽतर्भहिस्थिता ॥” - सर्वत means delivered from attachments to the body. सर्वगं भगवंतं प्राप्य means experiencing the resplendence of *the Prime Existence* in every existence in creation. Delivered from every bodily attachments and becoming conscious of the supreme Lord everywhere, attaining Him and entering Him revels in the *Bliss of Beatitude* within and without.

Upanishad :

“वेदान्तविज्ञानमुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः |
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥”

Fortified with *vedic Wisdom* and purified through renunciation the ascetics at the end of time abiding in *Brahman* become liberated to immortal life.

Bhashya :

“ब्रह्मलोकेषु स्थित्वापरान्तकाले परिमुच्यन्ति |” – abiding in the world of *Brahman* at the end of their life they become liberated.

Upanishad :

“गताः कला पञ्चदशः प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु |
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति || ७ ||”

Gone are the fifteen parts to their respective sources, all the radiance to the respective presiding deities, the actions performed and the *self* being one in the presence of the supreme immutable *Being*.

Bhashya :

“अविरोधश्च सादृश्यमेकदेशस्थितिस्तथा | एकीभावस्त्रिधा प्रोक्तो नैकीभावः स्वरूपयोः || कुतोऽभूतस्य भवनं स्वरूपमैक्यमेव हि | अतो नदीनां जीवानां विरुद्धानां नृणामपि | त्विना हरिणा चैव तथैव च नरान्तरैः | एकीभावस्तु संश्लेषो विरोधस्य च वर्जनम् | स्वरूपैक्यं कुतस्तेषां नित्यभिन्नस्वरूपिणाम् | हरेरपि स्वरूपाणामेकीभावो यदोच्यते | संश्लेष एव सिद्धत्वात् स्वरूपैक्यस्य नो भवः ||” – non-contradictory, singularly and similarly perceived state of *the supreme Lord*, one characteristic spoken in three-fold manner not of one nature or forms. Therefore, an individual self becoming one with *the supreme Self* is like the river becoming one with the ocean, two disputing elements coming together, similar is the case of individual *self*. Becoming one means eschewing separation. Or else how can two eternally separate entities become of one form? When one refers to Lord’s descents becoming one with the Supreme being what is meant that the descent reverts back to the original, since separation between Lord and his descents being an eternally established fact, there being no merger of the *forms*.

“गताः मुक्ताः | प्राणादिपंचादशकलारूपा देवता अन्ये च प्रतिदेवतासु देवता प्रति बिम्बभूतासु प्रजासु प्रति प्रति स्थिता देवाः कर्माणि विज्ञानमयो जीवश्च परमात्मनि प्रविशन्ति || प्रतिबिम्बो हरेः प्राणस्तस्य चान्याः कलाः क्रमात् | कलानां देवता अन्या देवतानां नरा अपि | तस्मात्सर्वेऽपि मुक्तेषु नरेष्वपि नियामकाः | तिष्ठन्ति नात्र संदेहः परमात्मनि चाखिलाः || इति मुक्तविवेके ||” – गताः means liberated ones. The deities that preside over *the Prime Breath* and others are the कलाs the reflected luminous fragments as in a mirror presiding over in the supervisory role These presiding supervisory deities as well as the other enlightened *Jivas* enter the *supreme Prime Existence, thus in Mukta-viveka scripture*.

“कलाभ्यश्चान्यदेवेभ्यः कर्म प्रत्यवरं यतः | कलाभ्यः पृथगुक्तं तत् पुष्करः कर्म चोच्यते || इति च | अन्यथा गता भविष्यन्तीत्यध्याहारो दोषः | न च मूलरूपाणि प्रतिदेवता इत्युच्यन्ते देवानाम् | प्रतिरूपशब्दवद्दि प्रतिदेवताशब्दः || विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र, इमा षोडशकलाः पुरुषायाणां पुरुषं प्राप्यास्तं गच्छन्ति, इति यथा सौम्येमाः समुद्रयणाः इति नदीदृष्टन्तपूर्वकं पुरुषप्राप्ति कथानाच्च मुक्ता देवता एवोच्यन्ते | स प्राणमसृजत् इत्यादेश्च पुरुषो भगवान् ||” – Inferior than the presiding deities over *the Prime Breath* and others is *Pushkara*, the deity presiding over the performance of actions. Thus he has been mentioned in distinct manner in

Upanishads. The deities presiding over the different manifest elements are reflected similar or become equated to the Original, would be unwarranted interpretation. The deities presiding over the different manifest elements are only the reflections of the Original, is the correct maning. The deities presiding over the different manifest elements and also all the over *Jivas* from where they had taken shelter, from there they together with their sixteen कलाs reach in the company of the *Purusha*. Even as the rivers reach the Ocean even so the delivered souls are spoken as reaching the *Purusha* attaining him. The one who energises the *Jivas* is theresplendent Lord.

Upanishad :

“यथा नद्यः स्पन्दमाना समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय |
यथा विद्यान्नामरूपाद्विमक्तः परात्परं पुरुषमुपैति दिव्यम् || ८ ||”

Bhashya :

“अगम्यनामरूपत्वादमुक्तैर्मुक्तिगा नराः | विहीननामरूपास्तु न तु तद्रहितत्वतः | एवं नद्यः समद्राथा सामान्यागम्यरूपतः | इति च || स्वकीयमुदकं नद्यः समुद्रनैव जानते | वायुस्तु ततृथग् ज्ञात्वामेघो कृत्वा प्रवर्षति || इति च ||” – *Essence* and the *forms* of the liberated ones is not possible to be known, knowing those not liberated ones, even as the *essence* and the *forms* of the rivers entering the Ocean generally is not possible to be known. Even though the rivers entering the ocean cannot identify their own waters *Vayu*, The deities presiding over Air, knowing them as different making the clouds form pours as rains.

“विमुक्त इत्यमुक्त इत्यर्थः विप्रियः इतिवत् | अविहायति च | अनन्त वै नाम, इति च श्रुतिः ||” – विमुक्त also is understood as अमुक्त even as विप्रिय is understood as अप्रियः | Similarly अविहायति also is understood as विहायति because many are the names, even so many are the assumptions.

Further Explanation :

To understand the meaning of this verse and especially of the words “आत्मा परेऽव्यये सर्व एकीभवन्ति |” - the *self* being one in the presence of the supreme immutable *Being* one must try to understand few basic principles contained in *Pancharatra*, which *Sri Madhva* considers as मूलवेद, the original divine luminous scripture. According to *Pancharatra* in the beginning the Creator- *Brahman*, Creative power *Shakti* - as *Lakshmi* and the Creation, जीव and जगत् all existed in potential form. The *Creator* before he became effulgent as *Brahman* was indicated as *That One* तत् एकम् *Narayana* dwelling in amorphous ever turbulent and ever evolving waters ऋ. On becoming effulgent he flashing like lightening

and exploding like thunder – ‘सदीप्तं क्षोभयित्वा तु विद्युत्सत्त्वेन तेजसा | प्रकाशरूपी भगवानच्युताश्चक्रद्विजः ||’ enveloped as *Vasudeva*, further evolving as *Sankarshana*, *Pradyumna* and *Aniruddha*– ‘वासुदेवो नाम परमतमोच्यते संकर्षणो नाम जीवः प्रद्युम्नो मनः आनिरुद्धो अहंकारः’.

Pancharatra, which *Madhva* describes as मूलवेद, described the stage prior to manifestation as of *That One*, ‘अनद्यन्तं परं ब्रह्म यत् तदहरणद्ययं अनाम अरूप असंभेद्य अमवंगममनसहोचरं सर्वशक्ति समाख्यं सदगुण्यमजरं ध्रुवम् ||’ and ‘आनन्दलक्षणं ब्रह्म सर्वहियविवकृतं स्वसंवेद्यमनौपमन्यं पराकाश्टा परागतिः सर्वैक्यविनिर्मुक्तं सर्वसंश्रयं प्रभुः ||’. Visualizing it with emphasis on anthropological identification, *That One* was designated as *Narayana-Vishna-Vasudeva*, abiding in tranquil state - ‘विश्राममयः’ endowed with six-fold signs and resplendent energy - ‘सदागुण्यविग्रहं देवं तदृशा च श्रीया युक्तात्मा’, with श्री as his supreme energy resplendent like gold – ‘तस्य या परमा शक्तिर्ज्योत्सना हिमधीभाते’, or abiding as fragrance in the flower – ‘श्वसनवेद्यं तु तद् विद्धि गन्धं पुष्पादिगे तथा’. The state was indistinct and inconceivable as windless sky - ‘असमेरम्बररूपम्’, of non-existent form – ‘शून्यस्वरूपिणि’, non-turbulent – ‘समित्यरूपा’.

As *Sankarshana* he takes an indeterminate form as *Hiranyagarbha* the form of a golden womb, ‘हिरण्यगर्भः समवर्ततागे भूतस्य जातः पतिरेक आसीत् | स दाधार पृथिवीं द्याम् उतेमाम् |’, which *Yajnavalkya* in *Brihad Aranyaka Up.* equates with the indeterminate and amorphous entity, जीवः along with His *shakti*, held together like two halves of a split pea, showing the embryonic form of the creation, the faint of the universe in state of becoming as faint dark spot – ‘तिलकालोकचद्विश्वं तन्वतिष्ठते’, some thing like the modern concept of the Black Hole.

Pradyumna as the mind to perform the task of creating world of name and form, bodies with two and four feet, creatures of air and of waters, the seasons and the hymns along with the human beings - *Brahmins* as the mouth which imparts wisdom through speech, *Kshatriyas* as the shoulders, which stand for pride and valour, *Vaisyas* as the thighs, on which rests the social enterprise and economic wellbeing, *Shudras* as the feet, which suggest the sense of service and dwells therein becoming a bird himself he entered the bodies, defined as *Purusha* – ‘स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः नैनेन किञ्चनानावृतम् नैनेन किञ्चनासंवृतम् ||’. *Pradyumna* having performed the task of creating world of name and form, hands over to नियति (desitny), काल (Time) and गुण (attributes) which had originated from his forehead, eyebrows and ears - ‘प्रद्युम्नस्य ललाटच्च भ्रुवोः कर्णादुदिरत् पुरुषः शक्तिरित्येचेतनाचेतनात्मकां वर्धयेत्यनिरिद्धाय प्रद्युम्नेनोपपद्यते |’ for further evolution.

Aniruddha as the ego-sense, thereafter, strides the universe, abiding therein as *Viraj*, indweller of those who eat not and those who eat – ‘ततो विष्वङ् व्यक्रमात्ससानांसने अभि |’ and as सर्वनियामकः takes up the supervision of the empirical, existential stage of evolution where every is diverse in essence, form and action;

every experience being influenced and regulated not by one's form but by one's गुण - attribute and स्वभाव – attitude, during one's life-time. In any particular form, as in human or as in non-human forms. काल regulates and directs every human activity, even as river banks control the flow of water. गुणs emanating and स्वभाव are also controlled and regulated by नियति. *Vishnu* symbolizes सत्त्व - luminous lord, four-faced *Brahma* symbolizes राजस - enterprise and *Rudra*, symbolizes तामस – obscurity. In all-comprehensive creation, light is as important as darkness, shadows showing imprint of the contours.

Even as the source the *Creator* is perennial – ‘जगत् तत्त्वतो सनातनः’ even so *Creation* is perennial, *Madhva* referring it in *Bhagavat Tatparya Nirnaya* as spontaneous effulgence flowing as a stream – ‘जगत्प्रवाहः सत्योऽयम् नैव मिथ्या कथाचन ।’ In *Creation*, जीव and जगत् are not imaginary or illusory but real and eternal as the Supreme Being is, factual and logical, though the fragments, *Jiva* or *Jagat*, cannot be expected to have same potency as that of the Original.

According to *Madhva Jivas* they are bequeathed with five mutually distinctive traits – ‘प्रकृष्टः पंचविधो भेदः प्रपंच’ viz. The distinction between the Supreme Lord and जीव, between जीव and जीव, between जीव and जगत्, between जगत् and जगत् and finally between जगत् and the Lord. Therefore, neither the *Jivas*, whether they be luminous like the Gods, enlightened like the liberated Seers or distinct entities as animate beings like the humans, animals that roam on two feet or four, or as birds that fly or as the vipers that crawl nor the *Jagat* identical with nor similar in any manner to the Lord. *Jivas*. Human beings though endowed with विवेक, the capacity to discriminate between the श्रेय and प्रेय are entirely dependent on the Lord, who dwelling within their heart as वासन energises them in performance of their actions and leaving their body he takes the senses and mind even as breeze carries the perfume from their places. When *Madhva* refers the जीवास as हेरेनुचरा, he does not mean as menial servants but as subservient ones following him as the leader or energizer, the word made up of अनु meaning following or in furtherance of and चर meaning to *traverse the path shown*, ऋत, the cosmic law and धर्म, the *Path of Righteousness*. *Vishnu* one who maintain the path of righteousness - ‘विष्णुर्गोपा अदाभ्यः ततो धर्मानि धारयन्’, following which course alone would human beings would be evolved to luminous state and deliverance from non-luminous state.

जीवs are either नित्य, eternal in existence or मुक्त, liberated from the repeated births and deaths in संसार. Eternal ones are the luminous ones like शैष, गरुड and विश्वक्सेन, who being pure and free of infirmities participate in effulgence of the divine omniscience fulfilling His intent. They incarnate at his *Will* and fulfill the purpose as determined by him. They are possessed of subtle bodies, similar to the one possessed by *Narayana* and not with all the attributes and attitudes. Though they can wander in the worlds at *will* they do not interfere in the affairs of world.

The मुक्त जीवs on the other hand, are those who were once bound in the travails of संसार and are now liberated. जीवs are essentially the centres, wherein the divine energy is abides but of which they are un-aware due to तमस, obscurity over their mind and अज्ञान ignorance of their true status. They are delivered only when they becomes enlightened of their true relation to the Supreme Essence. The जीवs are called eternal and real in absolute forms as the Lord because what evolves from the source has to exist in the similar measure in potential form in the source. *Madhva* describing their numerous moments gone in the past or those yet to come – ‘अनागता अतीशाश्च यावन्तः सहितः क्षणः | अतीतानागताश्चैव यावन्तः परमाणवः // ततोऽप्यनेतागणीता जीवानां राशयः पृथक् / परमानुप्रदेशेपि तातोप्यानेतागणीता जीवानां राशयः पृथक् / परमाणु प्रदेशेपि ह्यनन्ता जीवराशयः ||’.

Creative activity does not end with bringing forth the universe. Therefore, “कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ||” does not mean that the *self* becomes one with the supreme Lord but becomes one with other liberated selves one in the presence of the supreme immutable *Being*. Even as a river does not cease to be with entering with the Ocean, even so *Creative* activity does not end with bringing forth the universe. *Creative* activity continues with intervening period of dormant state when the *Creator* rests in the midst of क्षीरसागर, the ocean of milk waters symbolizing the continuity of motion, in deep sleep - योगनिद्रा, on शेष – the remainder of the previous creation after dissolution, for अनन्त, eternal period of Time. In that state, the Lord was शान्तं - ever tranquil, निष्क्रियं - non-active, निरंजनं – without defects, निवेद्यं – beyond speech, सदगुणविग्रहम् – embodiment of all attributes. In *Bhagavad Gita Krishna* says, “सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् | कल्पक्षये पनिस्तानि कल्पादौ विमृजाम्यहम् ||” following *Rigvedic* revelation - ऋतं च सत्यं चाभिद्धात्तपसोऽध्यजायत | ततो रात्र्य जायत ततो समुद्रो अर्णवः || समुद्रादर्णवो दधि संवत्सरो अजायत | अहोरात्राणि विदधद्विश्वस्य मिषतो वशी || सूर्या मचन्द्रमसौ धाता पूर्वमकल्पयत | दिवं च पृथिवीं चान्तरिक्षमथो स्वः || - From fevour kindled by austerities, the *Cosmic Law* and the *Prime Existence* become established. Then nebulous nights are formed and so are the turbulent oceans. From the turbulent oceans the seasons are formed. Ordaining the nights and days Lord rules those who wink and wink not. Sun and Moon are conceived by the supreme Creator as were they were earlier, similarly, the heavens, the worlds and the space in between. The cycle which was briefly at a standstill commenced again its movement.

Upanishad :

“स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मविक्रुले भवति | तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति || ९ ||”

He who knows the supreme *Brahman* he verily becomes similar to *Brahman*. In his family no one who knows not *Brahman*, is born. He assuredly transcends sorrows, transcends his demerits and delivered from the shackles of *samsara* attains immortality,

Bhashya :

“परं ब्रह्म विदित्वा तु बृंहितः स्यात् स्वयोग्यतः | नायोग्यं किंचिदाप्नोति कुत एव हरेर्गुणान् | इति च || ब्रह्मत्वं बृंहितत्वं स्याज्जीवानां न परात्मता | अस्वतंत्रस्य जीवस्य कुतो नित्यस्वतंत्रता || इति स्कान्दे || यथामृतः स पुरुषो ह्यव्ययात्मा, यत्र तत्सत्यस्य परमं निधानम्, अमृतस्येष सेतुः, शरवत्तन्मयो भवेत्, ब्रह्म तल्लक्ष्यमुच्यते निरंजनः परमं साम्यमुपैति इत्यादिनां मुक्तस्य सर्वत्र भगवत्सकाशात् भेदस्यैवोक्तत्वाच्च || मुक्तोपसृष्य व्यपदेशात्, जगद्ध्यापारवर्ज्यम्, प्रकरणादसन्निहितत्वात् इत्यादिना भगवता सर्वत्र भेदस्यैव सुचितत्वात् ||” - Being wise in Wisdom about the supreme Being one becomes effulgent according to one’s own eligibility. How can one then be entitled to become effulgent havin *Hari*’s divine attributes? Becoming effulgent means for Jivas to become effuget according to their attributes and becoming possessed with supreme divine attributes. Because how can one who dependent become eternally inde[pendent, thus in *Skanda Purana*. Eternally immortal consciousness is *the supreme Person*; where exists ge supreme abode of *the Prime Existence*; He is the bridge that leads to immortality, like arrowreaching the goal, one who without de-merits become similar to *the Prime Existence*, with such other statements the liberated one having been spoken as distinct and different from *the supreme Lord*. In liberated state (*Jiva*) being distinct and different. *Jiva* being ineligible the power to create etc. are not available to him, thus in varuous ways the distinction and difference having been pointed out by the resplendent (*Badarayana*)

“न ते महित्वमन्वश्नुवन्ति, सोऽश्नुते सर्वान्कामान् सह ब्रह्मणा विपश्चिता, ब्रह्मेशानादिभिर्देवैर्यत्राप्तुं नैव शक्यते तद्यत्सत्यभावः कैवल्यं स भवान् केवलो हरेः | इत्यादेश्च || मुक्तेभ्योऽपि मनुष्येभ्यो देवा एव गुणाधिकाः | तेभ्यो वायुस्ततो विष्णुः परिपूर्ण गुणः सदा | ये त्वेतदन्यथा विद्युः ते हि यान्यधरं तमः | ये त्वेतदेवं जानन्ति ते यान्ति परमं हरिम् || इति च ||” – No one can equal the greatness of *the supreme Lord*. The one attains the Wisdom of *Brahmman* enjoy the supreme bliss in the company of *the supreme Lord* after being delivered. *Brahma*, *Shiva* and others can never have the same greatness which *Hari* alone can experience. Even in deliverance, the divine persons possess superior attributes than the human beings. Superior are the attributes of *Vayu* than those of the human beings, attributes of *Vishnu* being all comprehensive are superior to the attributes of *Vayu*. Those who think otherwise go to the obscure regions and those understand properly go the region of *the supreme Lord, Hari*, thus also ha ving been said.

“देवानां संततौ जाताः प्रायशो ज्ञानिनः कृते | बलवद्धेतुतश्चान्ये यस्माद्ब्रह्मविदः सुराः | न संततौ ब्रह्मविदो नराणां ज्ञानिनामपि | प्रायशः स्युः सुराणां च नियमोऽयं कृते युगे ||” – In *Krita era*, the one’s born to the gods were all men wise in *Wisdom*, some may be ignorant of *Wisdom*

having been born to due curses. But among human beings though some are wise in Wisdom, there is no certainty that men wise in *Wisdom* will be born. Generally the ones wise in Wisdom are scarcely born; this is the rule established in *Krita era*.

Upanishad :

“तदेतदृचाऽभ्युक्तम् | क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षी श्रद्धवन्तः |
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् || १० ||”

Therefore, it is spoken here in this verse : Those who follow the prescribed discipline, who are devoted listeners, who are well-established in *Brahman*, who personally offer oblations with full receptivity to the singular ever observant energizing power, who observe supreme sacrifices with devotion, to them alone these Wisdom of Brahman should be revealed.

“तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते | नमः परमऋषिभ्यो नमः परमऋषिभ्यः || ११ ||”

This verily is *the Prime Existence*, which seer *Angira* declared in days yore, (therefore) let no one who has not performed the rites as prescribed, read this. Obesance to the supreme seers, . obesance to the supreme seers.

Bhashya :

“तस्मात् स भगवान् विष्णुर्ज्ञेयः सर्वोत्तमोत्तमः | सदा सर्वगुणैः पूर्णो योऽनन्तः पुरुषोत्तमः | इति च ||” – Therefore every one should propitiate that resplendent Lord as the supreme among all sumpreme ones, endowed with the entirety of attributes, the one who is eternal and supreme among *Persons*.

“प्रियतां भगवान्यहं प्रेष्टप्रेष्टतमः सदा | मम नित्यं नमाम्येनं परमोदारसद्गुणम् ||” – Let the resplendent Lord ever dear to me, among all the most desirable of the desired ones. I offer my obeisances to supreme Lord, who is the object of reverence of this *Upanishad*

Further Explanation :

Atharvanopanishad which is popularly known as *Mundaka Upanishad* is primarily addressed to those who having renounced the pleasures of senses being experienced in primordial life and having surrendered to *the resplendent Lord* and have offered their hair as a mark of submission. Shaven head is only a symbol, clarity of mind to be receptive to the *Knowledge* contained in the scriptures, reflection and meditation on the *Wisdom* contained therein abecoming the initiatory rites to become well-established in *Brahman*. Therefore those who study

the Upanishad out of curiosity, without any earnestness or any commitments to be receptive to the Wisdom contained therein, for them the secrets will not be revealed and he will seeing will not perceive, hearing will not listen the resonance of the अनाहत ध्वनि the concealed *soundless Sound*, ॐ. *That surely is the meaning.*,

इति अथर्वणोपनिषद्भाष्ये षष्ठः खण्डः

Thus ends the Sixth Chapter of the Atharvanopanishad.

॥ इति अथर्वणोपनिषद्भाष्ये संपूर्णम् ॥

Thus ends the Commentary on the Atharvanopanishad.
