

*Sri Madhvacharya
Bhashya on
Taittiriya Upanishad*



With explanatory Notes

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Introduction

Taittiriya Upanishad belongs to *Krishna Yajurveda*. The legend ascribes it to sage *Yajnyavalkya*'s action when he was asked by his offended *Guru Vaishampayana* to return all that he instruction in Wisdom he received from him. *Yajnyavalkya* threw the teachings which sages, assuming the form of तित्तिरी birds, (partridges) and swallowed the some of the fragments. *Taittiriya Upanishad* constitutes the fragments gathered by the sages assuming the form of तित्तिरी birds, (partridges).

Taittiriya Upanishad opens with adoration of *Vishnu*, who is no one else than *Satya*, the *Prime Existence*, dwelling in *Aditya*, the Sun's orb, whom four-faced *Brahma* propitiated. Propitiation of *Vishnu* is followed by salutations to *Vayu* as “नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि |”, who as प्राण was “यो ह वै ज्येष्ठं च चेष्टं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्चश्रेष्ठश्च |”, dynamic energy, the god of vitality, who searching सत्य, the *Prime Existence* gives breath to burst forth the feelings arising from within, mind to formulate as *Knowledge* and transmit to the worlds. The intention is not to create a dogma or establish a religion, but spread the diffused light as enlightened perception across as movement, needing guidance and protection of the supreme Lord, *Knowledge*, *Force*, *Bliss* conveyed as instruction with many splendoured visitations. Therefore, *Vayu*, as the prime and principle communicator became the presiding deity for this *Upanishad*.

The purpose which is set before human beings unlike the purpose for the ones who are non-humans, is to be enlightened to the *Wisdom* of सत्य, the *Prime Existence*, which have become *manifest* or *potential* in many forms. The word सत्य is derived from the root अस् to be, to exist derived from the root अस् to be to exist, therefore is the *Prime Existence*. सत्य, the *Prime Existence* is not known generally because in manifestation, the *forms* are fragmentary and incomplete, known when breathing as primal breath, when speaking as speech, when seeing as the eye, when hearing as the ear, when thinking as the mind, therefore though not known completely but meditated on as the wind that breezes, as the water that streams, as the thunder when it bursts; it is to be experienced within heart – “अकृतस्नोहि सः, प्राणन्नेव प्राणो नाम भवन्ति, वदन् वाक्, पश्यंश्चक्षुः, श्रुण्वन् श्रोत्रम्, मन्वानो मनः, तान्यस्यैतानि कर्मनामान्येव |

स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषेऽत एकैकेन भवति; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति | तदतित्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्ववेद |’.

Taittiriya Upanishad deals the three stages of spiritual development of one aspiring the supreme Lord, from the gross to the subtle, from the subtle to the spiritual which are discussed and enumerated in the three sections - *Shikshavalli*, *Brhmanadavalli* and *Bhriguvalli*.

The first section *Shikshavalli*, deals with instruction regarding the rules of pronunciation, with emphasis on recitation of every word, every syllable with immaculate intonation and accent with scrupulous accuracy and efficacy, for scrupulous accuracy on the spiritual *Path* depends on moral and ethical base and sincere austerity and perfected penance. A legend recorded in *Braahmanas* points out that *Twashtri* performed a sacrifice to produce an avenger of his son by *Indra*, produced owing to an error of accentuation, not a slayer of *Indra*, but one of whom *Indra* became the slayer.

At the first instance scrupulous accuracy and efficacy on the spiritual *Path* is assured with sharpened intelligence of the communicator, therefore the teacher prays for the gods to energize his mind - मेन्द्रो मेधया स्पृणोतु, may he become immortal - अमृतस्य देव धारणो भूयासम्, his body be vigorous - शरीरं मे विचर्षणम्, his tongue sweet - जिह्वा मे मधुमत्तमा, his ears hear progressively - कर्णाभ्या भूति विश्रुवम्. It is not sufficient if the Communicator is well equipped in *Knowledge* of the scriptures and wise in enlightened Wisdom. For communication to be effective and productive the communicated one should be equally competent to receive, receptive to absorb what is communicated. Therefore, the prays for the gods to bring him students from all directions, students well equipped, well restrained. The students need moral and ethical base and sincere austerity and perfected penance which assures well equipped, well restrained receptive mind.

Shikshavalli deals on empirical level initiating of the aspiring student on gross level the *svaras*, syllables and showing the connection between them and the importance of pronunciation to promote the descent of ॐ, the *soundless Sound*, the *unmanifest immutable* अनाहत ध्वनि, सत्य, *the Prime Existence* becoming manifest, potency becoming potential, becoming manifest in many sounds as words,

sentences and speech in all its diverse manifestations the intent and purpose fulfilled only when understood and experienced as spiritual *Wisdom*.

When the unknown and unknowable सत्य, *Prime Existence* becomes knowable and known it comes to be designated as *Brahman*, who is said to dwell with the space in heart -“स य एषोऽन्तर्हृदयाकाशः |”, manifesting in fire as भूः, in air as भुवः, in Sun as सुवः and finally as महः in *Brahman*. *Sri Madhva* says that ॐ symbolizes *Vasudeva*, भुः symbolizes *Anirudha*, भुवः symbolizes *Pradhyumna*, सुवः symbolizes *Sankarshana*. The word अनन्योन्य the four parts are suggesting the four manifestations are no different than the all-pervading *Vasudeva*, himself.

Bhagavad Gita (XVII.23) points out that ॐ तात्सत् is the three fold definition of *Braman*, by whom the men wise in Wisdom (ब्राह्मणा) scriptures (वेद) and performance or ordained actions (यज्ञ) were created in earlier days. Before any instruction is communicated, it is customary to invoke ॐ, the *soundless Sound*, symbolising सत्य, *the Prime Existence* declaring - “ओमिति ब्रह्म | ओंमितीं सर्वं | ओमित्येदनुकृति ह स्म वा आप्नोश्चावयेत्याश्चावन्ति | आपमिति सामानि गायन्ति | ओंशोमेति शस्त्राणि शंसन्ति | ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति | ओमिति ब्रह्मप्रसौति | ओमित्यग्निहोत्रमनुजानाति | ओमिति ब्रह्मणः प्रवच्यन्नाह ब्रह्मोपाप्नवानीति | ब्रह्मैवोप्नोति ||” - *Aum* is *Brahman*. *Aum* is this all. *Aum* is performance of actions. Uttering *Aum* one seeks to hear. Uttering *Aum* one begins singing. Uttering *Aum Shom* scriptural *mantras* are recited. Uttering *Aum Adhvaru* inspires. Uttering. *Aum* uttering *Aum* one recites *vedas* intending to attain *Brahman*, attains *Brahman*. The recitation of ॐ and transcendence from the gross to the subtle, from the subtle to the conscious, from the to awareness, from awareness to the bliss of *Brahman*.

Having informed the rudiments on the empirical level the Teachers instructs the students as आदेशः, उपदेशः as to the nature of one’s behavior, attitude which one must have in the primordial world, which is greater instrument of information and knowledge of the this world as well as of the other from scriptures, ethical approach and moral initiation which gives importance to mother and father, as the ones who gave him his physical form, to the teacher who energizes his *essence* and strengthened his spiritual personality. The teacher gives practical tips how an aspirant should conduct himself in the extensively large and complex world. सत्यं वद - He should speak that which is attuned to and in conformity with *the Prime Existence*, the word सत्यं having derived from the root, अस् to be, to exist. Therefore

whatever is not attuned to and in conformity with *the Prime Existence*, is अनृत, not in existence or the statement to what is in Existence. धर्मं चर, traverse the *Path* laid down by principles of righteousness. स्वाध्यायान्मा प्रमदः - Let there be no neglect of the Cosmic Law, learning and teaching, austerity, self-restraint, tranquility, sacrifice, guests, compassion, progeny, reproduction and propagation.

Remaining in family life, not severing the thread of progeny not sever the thread of progeny. Let him not neglect *Satya, the Prime Existence, Dharma*, the righteous principles, one's welfare as well as the welfare of creatures, learning and teaching, divinities and fathers. Let mother, father, teacher, guest be divinity unto him, performing actions that are blameless, embracing actions among others that are praiseworthy, not others, offering seat to the men of *Wisdom* with awe and reverence, understanding, humility, respect, and receptivity. If there be any doubt regarding any actions to be performed, or any conduct, then one should conduct oneself as the men of *Wisdom* having equanimity of perception, knowing the proper and the improper would conduct themselves.

Thus ends Shikshavalli – the section relating the initial instruction.

Brhmanadvalli begins with an invocation to the supreme Lord to protect the communicator who has 'seen' and 'heard' of *Brahman* and the one who is keen to be communicated of that *Knowledge* of *Brahman*; in their effort to become enlightened, without any obstacles of mutual disagreement in their *Path to Perfection*. The Communicator is enlightened of *Brahman* as सत्यम् ज्ञानम् अनन्तम् with confidence that one who knows the Path would be supreme being wise in Wisdom of *Brahman* – ब्रह्मविदाप्नोति परम्, the one who abides in the space, the cloistered cave in the heart – निहितं गुहायां परमे व्योमन्. *Brahman* who dwells in the space is अन्नम् - source, the food, nourishment, essence. The seer uses the word अन्नम् in its expansive connotation and not the food which is eaten to sustain the *body form* of the creatures, but the nourishment, *essence* that is absorbed by every sensory organ. Every thing that is seen by the eyes see, heard by the ears, smelt by the nose, felt by the touch, thought by the mind becomes the source, the food, nourishment, essence in the things which one sees, hears. smells, touches, thinks and absorbs. *Brihad Aranyaka Upanishad* says that it is the supreme Lord, the all pervading *Brahman* who sees, hears. smells, touches, thinks and absorbs and not

the sensory organs - “अदृश्टं द्रश्टुं, अश्रुतं श्रुतं, अमतं मन्तु, अविज्ञातुं विज्ञातुं, नान्यदोऽस्ति द्रश्टु नान्यदोऽस्ति श्रोतु नान्यदोऽस्ति मन्तु नान्यदोऽस्ति विज्ञातु एतस्मिन्नु खल्वक्षरे गार्ग्याक्षर ओतश्च प्रोतश्चति ||” and “स वा अयं पुरुषः सर्वासु पुर्षु पुरिशयः; नैनेन किंचनानावृतम् नैनेन किंचनासंवृतम् ||”.

Taittiriya Up. describing *Brahman* as “स वा एष पुरुषोन्नरसमयः |” points out that “... अन्नाद्वै प्रजाः प्रजायन्ते | याः काश्च पृथिवीं श्रिताः | अथो अन्नेनैव जीवन्ति | अथैनदपि यन्त्यन्ततः | अन्नं हि भूतानां ज्येष्ठम् | तस्मात् सवौषधमुच्यते | सर्वं वै तेऽन्नमाप्नुवन्ति | येऽन्नं ब्रह्मोपासते | अन्नं हि भूतानां ज्येष्ठम् | तस्मात् सर्वौषधमुच्यते | अन्नाद् भूतानि जायन्ते | जातान्यन्नेन वर्धन्ते | अद्यतेति च भूतानि | तस्मादन्नं तदुच्यत इति |”. Therefore, “स वा एष पुरुषोन्नरसमयः |”. The *Path to Perfection* paved by the supreme Lord *Vishnu* is endowed with fragments of his resplendence as source, the food, nourishment, essence in every stage manifesting as अन्नमय, *essence* as gross form, प्राणमय *essence* as subtle breath, मनोमय, *essence* as mind, विज्ञानमय, *essence* as *Consciousness*, आनन्दमय, *essence* as *bliss*. These stages are not sheaths that conceal the self but the stages endowed with progressive escalation of divine essence, “अन्नस्य सारभूतोऽयं शारीरस्य च केशवः ||”, there being no difference in earlier and the latter stages.

“ अभेदोऽप्यविशेषोऽपि परमेश्वरयोगतः | देहदेही वदेवासौ पञ्चधावस्थितो हरिः | बहिःस्थो देहवद्विष्णुरंतस्थो देहिवत् स्मृतः || ... पञ्चरूपं तु तदब्रह्म जीवादन्त्यन्नविद्यते | इति ये तु विजानन्ति तेसंतस्तमआलयाः || जीवादन्त्यत्परं ब्रह्म पञ्चरूपं तु ये विदुः | सन्तस्त इति विज्ञेया मोक्षयोग्या हि ते धृवम् ||” - Though exists internally without any parts or in any of his special resplendent attributes, he displays the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) attributes. As *Vishnu* he is similar externally and internally... Though the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) attributes are same and similar they become manifest with different and distinct names. The one who becomes enlightened to the fact that the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) attributes are not different and distinct from the supreme Lord they are the happy one being qualified for deliverance says *Sri Madhva*. Normal human beings not realizing the bliss of divine resplendence of *Brahman* endowed in the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) return not attaining *Brahman* – “यतो वाचो निवर्तन्ते | अप्राप्य मनसा सह | आनन्दं ब्रह्मणो विद्वान् | न विभेति कदाचनेति |. Those who realize *Brahman* as *Conscious self* and does not swerve then he leaves his demerits in the body and attains his desires - विज्ञानं ब्रह्म चेद्वेद | तस्माच्चेन्न प्रमद्यति | शरीरे पाप्मनो हित्वा | सर्वा

क्वामान्समश्नुत इति ॥” . Therefore in interpreting the words “असन्नेव स भवति | असद् ब्रह्मेति वेद चेत् ॥” *Sri Madhva* suggests the meaning असत् as misery and सत् as happiness, based on the authoritative statement “अभाववाचका शब्दा सर्वे ते दुःखवाचकाः सद्भाववाचिनः शब्दाः सर्वे ते सुखवाचकाः ॥” .

The one who knows the supreme Lord existing in every fragments on existence, in earth, sky, heavens, the main and the intermediate quarters, in fire, water, sun, moon and stars, in waters, plants, trees, space and the body, in the five प्राण, *prime breath*, अपान, *downward breath*, व्यान, *the breath that binds the two*, समान *the breath that is common to expiration and expiration* and उदान, *the breath that leads to the reality or the breath that conducts the soul from the body on death*, in the five organs of senses, in the five organs of action and the skin, flesh, muscles, bones and marrow for such one the thought does not torment Why have I not done the right? Why have I done the sinful? Saving himself from for he knows the secret doctrine, having known what is to be known. The Knowledge saves him from the ignorance and illusions of his empirical world to revel in the pleasures and Bliss of being aware and wise in Wisdom of the supreme Lord.

Thus ends Beahmanandavalli – the section relating the Bliss of knowing Brahman.

Bhriguvalli begins with *Bhrigu's* request to his father *Varuna* for instruction in the *Wisdom of Brahman* and *Varuna's* reply that *Brahman* is the material cause (अधिष्ठान) or the instrumental cause (निमित्त), the custodian and the conclusion of the world as well. Austerity is the beginning, Penance in the intermediate and Conclusion is the winding up of the Creative cycle. Creation is not an event but a process. The one who is wise in Wisdom is the one lives in the flowing process, the streaming river of life. If one thinks of knowing *Brahman*, he may find in knowing the temporary, momentary, passing pleasures. If one thinks of living in *Brahman*, he may end experiencing the flowing, streaming *Bliss of Being*. For such one earlier creations and the future creations have no relevance, but the creation now and here is important, where creation and destruction, birth and death, success and failures are not events but parts and polarities of the same energy, of the process like breathing in and breathing out, tide and the ebb, day and the night, summer and winter, They are not opposites, contraries but supplementary, complimentary.

Therefore it is said in this *Upanishad* that for such one the thought does not torment Why have I not done the right? Why have I done the sinful? Saving himself from for he knows the secret doctrine, having known what is to be known. The one who is wise in Wisdom of the creative cycle is not worried with creation and destruction, birth and death, success and failures, being delivered from the ignorance and illusions of his empirical world – संसार. He revels in the pleasures and the ignorance and illusions of his empirical aware and wise in Wisdom of the supreme Lord. . He who knows this *Wisdom of Bhrigu* and *Varuna* established firmly in the heavens, becomes well-established. He becomes possessor of food, he becomes great in offspring, cattle, divine splendor, great in fame – “सैषा भार्गवी वारुणी विद्या | परमे व्योमन्प्रतिष्ठिता | स य एवं वेद प्रतिष्ठति | अन्नवान्नादो भवति | महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन | महान् कीर्त्या ||”.

Generally human beings food is the source of enjoyment on the plane of sensations. *Bhrigu* says *Sri Madhva*, became gradually enlightened of *Vishnu* through austerity of seeing, hearing, speaking and reflecting that the source, the food, nourishment, essence verily is the multi-dimensional *Vishnu*. Even so one who experiences that source, the food, nourishment, essence verily is the multi-dimensional *Vishnu* he becoming delivered attains the proximity of the Lord. Being delivered he becomes possessor of source, the food, nourishment, essence and the provider. Thereafter he becomes sheltered by the Lord in the form of food. “अन्नं ब्रह्मेति व्यजनात् |... पाणो ब्रह्मेति व्यजनात् | ... मनो ब्रह्मेति व्यजनात् | ... मनो ब्रह्मेति व्यजनात् | ... आनन्दो ब्रह्मेति व्यजनात् |” . In the intervening period between creation and destruction, birth and death, success and failures stands *Brhaman* at every अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय stage as the resplendent source, the food, nourishment, essence of everything that is created.

Therefore are the injunctions “अन्नं न निंदात् |... “अन्नं न परिचक्षीत् |... “अन्नं बहु कुर्वीत | ... न कंचन वसतौ प्रत्याचक्षीत् |” - source, the food, nourishment, essence should not denigrated, should not despised, should be made plentiful, shelter should not be denied. *Vishnu* pervading the whole existence is the energizer. Assuming forms *Vishnu* enjoys in his forms, making the forms the instruments of enjoyment, with no increase or diminution in his greatness. Therefore, the importance of food should never be slighted in whatever form it comes but respected in all the circumstances, which alone brings good tidings.

Whatever is there on the macro-level has become manifest on the micro-level. Therefore there is not much difference between what is there on macro-level and what is there on micro-level except the extensity and intensity in the former and the latter, the same being complete, conclusive, extensive and comprehensive in the former, which did not become reduced, minimized with becoming manifest as fragments in the totality of the creative process as vouchsafed in *upanishads* when it was declared – “ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ||”. Therefore *Sri Madhva* says that there is variation difference between Narayana and any of his descents.

The one who knows the all comprehensive reach of the supreme Lord *Vishnu* as *Satya, the Prime Existence*, the source, the food, nourishment, for him transcending the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) the essence posited in his *body-form* is nothing else than the fragment of that supreme Lord *Vishnu* as *Satya, the Prime Existence*. And he will revel this gross empirical world influenced by senses as well the other worlds of the luminous gods and also the supernal world of the supreme Lord *Vishnu, Satya, the Prime Existence*. Attaining the enlightened status he will be exclaiming in wonder at the immense capacity of individual self to transcend the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) stages and find proximity and affinity with all the animate as well the inanimate in existence, wandering in the worlds assuming such *forms* and fulfilling pleasures as desired, singing the chant – Oh wonderful ! Oh wonderful ! Oh wonderful !

The exclamation expressed at the close of the *upanishads* is the expression of the supreme Lord *Vishnu, Satya, the Prime Existence* since he alone is the source, the food, nourishment, essence. Lord *Vishnu* is the eater, the unifier, *Hiranyagarbha* very much as declared in *Brihad Aranyaka Upanishad* – “आत्मैवमग्र असीत्सुरुषविधः | सोऽनविद्विष्य नान्यदात्मनोऽपश्यात्, सोऽहमस्मीत्यग्रे ब्याहरत्, तताऽहं नामाभवत् |”, on manifestation *Creator* becoming one with the *Creation*, the *Creation*, one with the *Creation* as the source, the food, nourishment, essence – “अहं वाव सृष्टिरस्मि अहं हीदं सर्वा मसृक्षीति | ततः सृष्टिरभवत् |”.

In *Bhagavad Gita* Krishna says that *Prajaapati* established in olden days the institution of sacrifice as participation in the *Divine Intent* being thankful for things, and performing actions according to one’s attributes (गुण) and inclination

(स्वभाव) as instrument, medium for and on behalf of *the supreme Prime Existence*. Having performed actions in accordance to the *Divine Intent* the person will receive in return the fruits as *Divine Grace, benevolence* – “देवान् भावयताऽनेन ते देवा भवयन्तु वः | परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ||” . Therefore in this *Upanishad* it is reiterated that whoever gives the supreme Lord *Vishnu*, (food) reinforces him. Whoever does not give food) him, he exterminates him the eater of the food. The supreme Lord *Vishnu* transcends the worlds, for he is resplendent like the Sun. He who knows thus is wise in *Wisdom*. Such is the secret doctrine.

Thus the closing verses represent the rapturous joy, not only in establishing the kinship between the object and the subject, the food and the food eater, the *individual self* and the *supreme Self* but also reveling in the supremacy of the *supreme Self* over all the creation as the source, the food, nourishment, essence of every fragment created, harmonizing the diversity of the manifest creation with the unified source, finding affinity and proximity with the all- comprehensive and all-pervading expanse.

Thus ends Bhriguvalli – the section relating the experiencing Brahman.

Taittiriya Upanishad

शिक्षा वल्लि

शान्ति मन्त्रः

शं नो मित्रः शं वरुणः | शं नो भवत्यर्यमा | शं नो इन्द्रो बृहपतिः शं नो विष्णुरुरुक्रमः |
नमो ब्रह्मणे | ननस्ते वायोः | त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि | ऋतं वदिष्यामि | सत्यं वदिष्यामि |
तन्माववतु | तद्वक्तारमवतु | अवतु माम् | अवतु वक्तारम् |
ॐ शन्तिः शन्तिः शन्तिः ॥ १ ॥

Hymn of Peace

Aum ! May Mitra be propitious to us; may Varuna be propitious; May Aryaman be propitious to us; May Indra and Brihaspati be propitious to us; May Vishnu of wide-strides be propitious to us.

Salutation to Bahman. Salutations to Vayu, You are verily the effulgent one, I speak. Of the eternal Cosmic Law verily, which I speak. Of the Prime Existence verily, which I speak.

Let that protect me; let that protect the speaker; protect me, protect the speaker.

Aum ! Let there be Peace, Peace,Peace.

Bhashya:

“सत्यं ज्ञानमनन्तमानन्दं ब्रह्म सर्वशक्त्येकम् | सर्वैर्देवीरीदृयं वृष्णव्याख्यं सर्वदेवी सुप्रेष्ठम् ॥” – I surrender to one known as *Vishnu, Satya, the Prime Existence, Wisdom, Infinite, Blissful effulgence, one among all the powerful, eulogized by all the divinities and the most precious one.*

“अदित्यसंस्थिताद्विष्णोः श्रुत्वा ब्रह्मा यथा हरिम् | तुष्टाव तत्प्रकारेण वरुणोक्तेन वे भृगुः ॥ विष्णुमस्तौत् तथा पथह शन्नोमित्रादिका श्रुतिः | यदुवाच हरिस्सूर्यमण्डलस्थः परः पुमान् ॥ ब्रह्मा तदाह वरुणे वरुणो भृगवेऽपि तु | शन्नोमित्रादिभिर्वाक्यैस्तेरेव हरिमस्तुवत् ॥ भृगुः पंचात्मकं पूर्णमन्नादिमयमच्च्यतम् | मुक्तगीतावसानैस्तु स्तुतस्तेन जनार्दनः | सुप्रीतः प्रददौ ज्ञानं स्वात्मभक्तिं च शाश्वतीम् ॥ इत्यादि यजुस्संहितायाम् ॥ भृगुवात्कृतया वायुनमस्काराधिकं हरिः | प्रोवाच ब्रह्मणे चैवं वचस्सु बहुदर्शीषु ॥ इति च ॥” - Knowing the form from *Vishnu, dwelling in Aditya, the Sun's orb, four-faced Brahma propitiated*

Hari. in the same manner Being pleased *Brahma* communicated in the same manner to *Varuna*, who in turn to *Bhrigu*. Therefore in scriptures in similar fashion *Vishnu* is propitiated with words like *May Mitra be propitious to us* etc. In the manner in which the supreme *Vishnu*, dwelling in *Aditya*, the Sun's orb, instructed in the same manner *Brahma* instructed *Varuna* and *Varuna* to *Bhrigu* with words like *May Mitra be propitious to us* etc. *Janardana*, who enriched by five-fold food is complete, immutable was propitiated by *Bhrigu*. Let the one propitiated thus be pleased and grant Wisdom and and eternal communion with the self, *thus in Yajurveda sanhita*.

“भृगुवाक्यतया वायुनमस्कारादिकं हरिः | प्रोवाच ब्रह्मणे चैवं वचसु बहुदर्शिषु || इति च ||” – Propitiation of *Hari* by *Bhrigu* with words like *Salutations to Vayu* etc. is also being spoken by *Acharya* extensive examples here.

Upanishad:

“ॐ शक्तिं व्याख्यास्यामः | वर्णः स्वरः | मात्रा बलम् | साम सन्तानः | इत्युक्तः शीक्षाध्यायः || ३ ||”

Instructions are being communicating here, similarly the classification of letters and sounds, energy of the signs and symbols, articulation and combination, thus been spoken in this chapter of Instruction.

Bhashya:

“वरणीयो वर्णः | स्वरतेस्तु स्वरः | मानात्राता मात्रा | बलरूपः | समश्च सर्वरूपेषु | सन्ततश्च | वाणादिवाचकं रूपं ज्ञेयं वर्णादिनामकम् || विष्णोर्वर्णादिसंस्थं च पुंस तत्तक्रियाप्रदम् ||” – Since *Hari* is propitiated by all he is वर्णः, since is articulated he is स्वरः, since he is known to deliver from hazards he is known as मात्रा, of the form of energy, since equal in all forms he is सम, since all comprehensive he is सन्तत. Since *Vishnu* dwelling in all as *Purusha*, is propitiated he is the goal for performance of actions.

Further Explanation:

Sri Aurobindo speaks of the sacredness and secrecy of the *vedic* Wisdom which would be liable to perversion and misuse in the hands of vulgar and unpurified spirits. Therefore, the mystics not only provided for secrecy and sacredness of the hymns veiled behind words and images which only to the purified, perfected, initiate and the elect will know but also provided rules to sing

in proper manner so that benefits may be available to the seekers. An accurate text, accurate in every syllable, accurate in every accent, was a matter of supreme importance to the *vedic* ritualists, for on scrupulous accuracy depended the efficacy of a sacrifice, A legend recorded in *Braahmanas* points out that Twashtri performed a sacrifice to produce an avenger of his son by Indra, ptoduced owing to an error of accentuation, not a slayer og Indra, but one of whom Indra became the slayer. *Taittiriya Upanishad* provides not only the rules of communication but also the required Knowledge.

Upanishad:

“सह नौ यशः | सह नौ ब्रह्मवर्चसम् | अथातः संहिताया उपनिषदं व्याख्यास्यामः | पञ्चस्वधिकारणेषु | अधिलोकमधिज्योतिषमथिविद्यमधिप्रजमध्यात्मम् | ता महासंहिता इत्याचक्षते || ३ ||”

May success be with us both, may exalted Wisdom be with us both. Now ambiguity regarding the temporal, enlightened, Wisdom, progeny and the spiritual will be communicated under five heads, which is spoken as great aggregation.

Bhashya:

“नारायणादिरूपाणि लोकादिषु च पंचसु | अनिरुद्धावसानानि ध्येयानि चतुरात्मना | वासुदेवादिकान्येव तानि पूर्वोत्तरार्णयोः | संहितायास्तथा सन्धौ संधाने चापि कृत्स्नतः || यो वेदैतानि रूपाणि सर्वभोग समन्वितः | प्राप्नोति वेष्णवं स्थानं मुक्तः स्वर्गाभिदं परम् ||” - *Narayana* as the worlds. *Vasudev* as the enlightened, *Sankarshana* as *Wisdom*, *Pradyumna* as progeny and *Aniruddha* as the body are the five forms. *Vasudeva*, *Sankarshana*, *Pradyumna* and *Aniruddha* are the four objectives. Thereafter, *Vasudev* and others forms progressively become manifest in scriptures as the earlier form, the later form, the conjunction and conclusion. The one who knows all these forms becomes endowed with all pleasures and becoming delivered attains the supreme heavenly abode of *Vishnu*.

Further Explanation:

Sri Madhva uses strong symbols for visualization: *Narayana* as the one who represent the entirety of manifestation, *Vasudeva* as the one who represents enlightened existence in the manifest creation, *Sankarshana* as the one who represents the wisdom, *Pradyumna* as the process of creation and finally creative

process and *Aniruddha* as the one who represents the gross forms in creation all the subsequent four being but the expansion of the first, the four being essentially as endowed with the entirety of the energy as the first one possess.

Upanishad:

“अथादिलोकम् | पृथिवी पूर्वरूपम् | द्यौरुत्तररूपम् | अकाश सन्धिः | वायुः सन्धानम् | इत्यधिलोकम् || ४ ||”

Now the temporal worlds, the four forms (*Vasudeva, Sankarshana, Pradyumna* and *Aniruddha*) - earth is the earlier form, Space is the later form, Sky is conjunction and Wind is the connection. Thus are the worlds.

“अथाधिज्योतिषम् | अग्निः पूर्वरूपम् | आदित्य उत्तररूपम् | आपः सन्धिः | वैद्युतः सन्धानम् | इत्यधिज्योतिषम् || ५ ||”

Now the enlightened worlds, the four forms (*Vasudeva, Sankarshana, Pradyumna* and *Aniruddha*) - fire is the earlier form, Sun is the later form, Water is conjunction and enlightenment is the connection. Thus are the enlightened worlds.

“अथादिविद्यम् | आचार्यः पूर्वरूपम् | अन्तेवास्युरत्तररूपम् | विद्या सन्धिः | प्रवचनः सन्धानम् | इत्यदिविद्यम् ||”

Now the worlds of Wisdom, the four forms (*Vasudeva, Sankarshana, Pradyumna* and *Aniruddha*) - teacher is the earlier form, learner is the later form, knowledge is conjunction and instruction is the connection. Thus are the worlds of Wisdom.

“अथादि प्रजम् | माता पूर्वरूपम् | पितोन्तररूपम् | प्रजा सन्धिः | पजनगं सन्धानम् | इत्यधिप्रजम् ||”

Now the process of creation, the four forms (*Vasudeva, Sankarshana, Pradyumna* and *Aniruddha*) - mother is the earlier form, father is the later form, progeny is conjunction and process of procreation is the connection. Thus are the worlds of the process of creation.

“अथाध्यात्मम् | अधराहनुः पूर्वरूपम् | उत्तराहनुः उत्तररूपम् | वाक् सन्धिः | जिह्वा सन्धानम् | इत्यधिविद्यम् || ८ ||

Now the worlds of *self*, the four forms (*Vasudeva, Sankarshana, Pradyumna* and *Aniruddha*) – lower jaw is the earlier form, upper jaw is the later form, speech is conjunction and tongue is the connection. Thus are the worlds of *self*.

“इतिमा महासंहिताः | य एवमेता महासंहिता व्यख्यात वेद | सन्धीयते प्रजया पशुभिः | ब्रह्मवर्चसेनन्द्येन सुवर्गे
ण लोकेन || ९ ||”

These are great combinations. He who knows these great combinations becomes endowed with progeny, animals, splendor of *Brahman*, edible food and the heavenly regions.

“यश्छन्दसामृषभो विश्वरूपः | छन्दोभ्योऽध्यमृतात्संभूव | स मेन्द्रो मेधया स्पृणोतु | अमृतस्य देव धारणो भूयासम् |
शरीरं मे विचर्षणम् | जिह्वा मे मधुमत्तमा | कर्णाभ्या भूति विश्रुवम् | ब्रह्मणः कोशोऽस्ति मेधया पिहितः | श्रुतं मे
गोपाय || १० ||”

One who is supreme in *vedic* hymns and of universal form, who has emerged as the immortal from the hymns, may that *Indra* energize my mind. O immortal Lord may I become immortal likewise. Let my body be vigorous, my tongue sweet, let my ears hear progressively more. You are verily the cover for *Brahman*. Guard what I have heard.

“आवहन्ती वितन्वना | कुर्वाणाऽचीरमात्मनः | वासांसि मम गावश्च | अन्नपावे च सर्वदा | ततो मे श्रियमावह |
लोमशा पशुभिस्सह स्वाहा || ११ ||”

Bring me increasingly apparel and cattle, food to eat and drink, granting these for long, bring for me wool and the sheep.

“आ मा यन्तु ब्रह्मचारिणः स्वाहा | वि मा यन्तु ब्रह्मचारिणः स्वाहा | प्र मा यन्तु ब्रह्मचारिणः स्वाहा | दमा यन्तु
ब्रह्मचारिणः स्वाहा | शमा यन्तु ब्रह्मचारिणः स्वाहा | यशोजनेऽसानि स्वाहा | श्रेयान् वस्यसोऽसानि स्वाहा | तं त्वा
भग प्रविशानि स्वाहा | स मा भग प्रविश स्वाहा | तस्मिन् सहस्रशाखे नि भगहं त्वयि मृजे स्वाहा || १२ ||”

May students come to me from all directions. May students come to me from various directions. May students come to me well equipped. May students come to me well restrained. May I becomes famous among people. May I become prosperous than the rich. I your gracious presence I may enter. In to you gracious one I may enter. In that *Self* of yours of thousand spheres I may be cleansed.

“यथाऽऽपः प्रवता यान्ति यथा मासा अहर्जरम् | एवं मां ब्रह्मचारिणः धातरायन्तु सर्वतः स्वाहा | प्रति वेशोऽसि प्र
मा भाहि प्र मा पद्यस्य || १३ ||”

All the waters flow downwards as months do in years, even so let students come to me. O dispenser of all, come from all directions. You are my refuge, enlighten me, unto me you come.

Bhashya:

“यो विश्वरूपो भगवान् छंदसामधिपो हरिः | छंदोभ्योऽमृतरूपेभ्यः सुव्यक्तस्तदुपासनात् || मेधावी तत्वविज्ञानी भूत्वा क्षिप्रं विमुच्यते || इति च || वेदावासत्वतो विष्णुः ब्रह्मकोश इति स्मृतः | भगः षड्गुणपूर्णत्वात् बहुरूपत्वतो विभुः || सहास्राग्र इत्युक्तस्तमुपास्य जनार्दनम् | मुच्यते नात्र संदेहः सर्वभोगैश्च युज्यते || इति प्रत्यक्षे | अवहंति चिरं सर्वभोगान् या श्रीस्सनातनी | तां मय्यावह गोविन्द सुशिखंडोपशोभितम् || इति च ||” – To the one who is of universal *form*, known only through the eternal *vedic* hymns by propitiating that supreme Lord and knowing the essential divine principles, one becomes completely delivered. Since based on the *vedic* wisdom *Vishnu* is known as source of the universe. Endowed with the six attributes and known as resplendent and variously formed, He is known as the many dimensional divinity. Propitiating *Janardana* one becomes delivered and enjoy bliss, *thus in Pratyksha scripture*. May the one eulogized in *vedic* scriptures and dispenser of enjoyments, *Sri* the goddess be dwell in me being established in me.

Upanishad:

“भूर्भुवः सुवरिति वा एतास्तिष्ठो व्याहृतयः | तासां मुहः स्मैतां चतुर्थीम् | महाचमस्यः प्रवेदयते | महः ह इति तद् ब्रह्म | स आत्मा | अङ्गान्यन्या देवताः || १४ ||

Bhuh, Bhuva, Suva, these verily are the three utterances and of them the fourth is the *supreme*, thus the *supreme (Satya, the Prime Existence)* is made known. *Maha* is *Brahman*, the Self, its limbs being the divinities.

Bhashya:

“भूरादि व्यहृतिभिस्तु वाच्यं मूर्तिचतुष्टयम् | अनिरुद्धादिकं वासुदेवंतं देहमध्यगः | वासुदेवो महोनामा त्वनिरुद्धाशिशरो मताः | भूर्नामाथ भूवोनामा बाहू प्रद्युम्न ईरितः || संकर्षणसुवर्नमा पादो तस्य महात्मनः | आनन्योऽप्यन्यशब्देन चतुरात्मा प्रकीर्तित्यते | निर्विशेषोऽपि भगवान् संश्र्यामात्रविशेषतः ||” – *Bhuh* and other utterances represent beginning with *Anirudha* and ending with other *Vasudeva* the four forms, *Vasudeva* being the supreme one dwelling in the centre of the body. *Bhuh* is *Anirudha* representing the head, *Bhuva* is *Pradhyumna* representing the shoulders, *Suva* is *Sankarshana* represent his legs. Using the word *अनन्योन्य* the four parts are suggested to be no different than *Vasudeva*. Though no differences exist the difference is indicated with numbers.

Upanishad:

“भूरिति वा अयं लोकः | भुव इत्यन्तरिक्षम् | सुवरित्यसौ लोकः ॥ मह इत्यादित्यः | आदित्येन वाव सर्वे लोकाः महीयन्ते | भूरिति वा अग्निः | भुव इति वायुः | सुवरित्यादित्यः | मह इति चन्द्रमाः | चन्द्रमसा वाव सर्वाणि ज्योतीषि महीयन्ते | भूरिति वा ऋचः | भव इति सामानि | सुवरिति यजूंसि ॥ मह इति ब्रह्म | ब्रह्मणा वाव सर्वे वेदा महीयन्ते | भूरिति प्राणः | भुव इत्यपानः | सुवरिति व्यानः | मह इत्यन्नम् | अन्नेन वाव सर्वे प्राणाः महीयन्ते | ता वा एताश्चतसश्चतुर्धा | चतस्रश्चतस्रो व्याहृत्यः / ता यो वेद | स वेद ब्रह्म | सर्वेस्मै देवा बलिमावहन्ति ॥”

Bhuh is, verily these temporal worlds, *Bhuva* is, verily the Space, *Suva* is, verily the other world, *Maha* is, verily the Sun, by *Maha* the worlds are illumined. *Bhuh* is, verily is fire, *Bhuva* is, verily the Wind, *Suva* is, verily the Sun, *Maha* is, verily the Moon, by Moon the illumined flourish. *Bhuh* is, verily the Rigvedic hymn, *Bhuva* is, verily the Sama hymn, *Suva* is, verily the Yajus hymn. *Maha* is verily the Brahman, by Brahman verily the Vedas are nourished. *Bhuh* is, verily is the Prime Breath, *Bhuva* is, verily the downward breath, *Suva* is, verily the bond that binds the two, *Maha* is verily the food, by food verily the Breaths are nourished. These four, verily are four-fold. The utterances are four and four. He who knows, knows Brahman. To him all the gods carry respects.

Bhashya:

“लोकज्योतिःप्राणवेदेष्वेकः स पुरुषोत्तमः | प्रत्येकश्चातुरास्यात् षोडशात्मा प्रकीर्तितः ॥ महीयते महति च स्वयं स भगवान् हरिः | पूज्यपूजकभेदोऽत्र नैव कश्चिदपीष्यते ॥ नामप्रवृत्तिहेतुत्वात् नाम लोकादिकं हरेः | अयं समीपस्थतया त्वसौ प्राणे स्थितत्वतः ॥ ईक्षणादंतरिक्षं चाथादित्यस्थोऽदितेः सुतः | अग्निरग्नौ स्थितत्वाच्च वायुर्व यति यज्जगत् ॥ चन्द्र आल्हादरूपत्वात् ऋगर्च्यत्वाज्जनार्दनः | यजुर्याज्यस्वरूपत्वात् साम चासौ समत्वतः ॥ बृहत्वाद् ब्रह्म वेदानां समुदायेऽखिले स्थितः | तत्संबधाद् वेदराशिब्रह्मशब्देन कीर्तितः ॥ प्रकृष्टनयनात् प्राणोऽपानोऽवाङ्मनयनाद्धरिः | विविधं नयनाद्द्वयानः सोऽन्नं सर्वापजीव्यतः ॥ एवं शोडषरूपोऽसौ चतुरात्मा व्यवस्थितः | महाचमसनामासौ यस्मदतिचमत्कृतिः | महाचमस्यस्तज्ञानी ब्रह्मा संपरिकीर्तितः ॥ एवं षोडशपाणां ज्ञानयोग्यश्चतुर्मुखः | स एव ब्रह्मवित्तस्मात् पूज्यते मुक्तिगोऽपि सन् ॥ सर्वदेवैरतितरां यस्सम्यक् षेडशात्मवित् ॥ इति व्याहृति तत्त्वे ॥” - Earth, Space, Sky And Sun in the worlds is no one other than *Purushottama*, expressed in four utterances and in in total sixteen forms as well. The resplendent Lord is the one who propitiates and the one who is propitiated, such distinction is not acceptable. On account of favourable and unfavourable attributes, Hari represent the various aspects in the worlds. The one within the heart as *Vamana* is also the one is space s *Aditya*, the son of *Aditi*. Remaining as energy in fire, he is also one who blows in the worlds as Wind. Though as moon

he is soothing, *Janardana* is worshipped as *vedic Ruk*. Though as reverent as *Yajus*, sacrifice he is *Sama*, the equal. As effulgence he is *Brahman* he dwells as Wisdom in the entire *vedic* scriptures. By that association *vedas* are known as great aggregation. Since he initiates upwards he is known *Prana*, the Prime Breath and he initiates down ward *Hari* is known as *Apana*, the downward breath. Since he initiates in various ways he known as *Vyaana*, the bond that binds the two and since energises he is the food. Thus established in sixteen forms he is known as known the great integrator. Since four-faced *Brahma* is fully consciously aware of these attributes he is known as great integrator. Since *Brahma* is endowed he is propitiated even when one is liberated by all the luminous ones. Thus in *Vyhruitatva scripture*.

“तस्य भूरिति शिरः | एकं शिरः | एमेतदक्षरं | भुव इति बाहू | द्वौ बाहू | द्वे एते अक्षरे | सुवरिति प्रतिष्ठे | द्वे प्रतिष्ठे | द्वे एते अक्षरे | इत्यादि श्रुतेः || सर्वव्याहृतीणां प्रवेत्ता माहाचमस्यः चतुर्थित्वेन एतां प्रवेदयेत इति विशेषः || भूर्नामा स्फूर्तिरूपत्वात् भूरिवीर्यत्वतो भुवः | सुवः सुबलरूपत्वात् महः पूर्णत्वतो विभुः || तदेतच्चतुराकारं ब्रह्मोक्तं गुणबृंहणात् ||” - *Bhu*, earth his head, one only is the head and one is the letter. *Bhuva* are his shoulders, two are the shoulders, two are the letters. *Suva* is the support, two are the supports (legs) two are the letters, thus in the scriptures. The one who consciously energizes is the great integrator, designated by the fourth, the one who is consciously aware is distinctive one. *Bhu* is the energizer, its energy becomes fulfilled in *Bhuva* being fully energized *Suva* is the *Vibhu*, the one fully endowed. The one who is fully endowed in the four-forms is spoken as *Brahman*, the effulgent one, due to his effulgent attributes.

“स अत्मा सर्वदेवानां चतुरात्मा जनार्दनः | तस्य ब्रह्मदायो देवा अंगमागुंतकत्वतः || वासुदेवादिरूपोऽसौ षोडशात्मा चतुश्चतुः | स एव सर्ववेदोक्तः सर्वविद्यासु चेश्वरः || प्रणवार्था व्याहृतयो व्याहृत्यर्था ऋगादायः | इतिहासः पुराणं च पंचरात्रं च सर्वशः | सन्यग् व्याहरणाद्विष्णोः श्रुता व्याहृतयस्त्विति | सर्ववेदोक्त सर्व स्वव्याहृतित्वमु | विशेषेणाऽहरन्तीमं विष्णुमित्यथवा स्मृताः || इति व्याहृति सारे ||” - The four-fold *Janardana* is supreme among all the gods. *Brahma* and other having sourced from him belong to his family. *Vasudeva* and other forms become sixteen in all, each four forms by four forms. He is the one spoken in *vedic* scriptures and supreme among all Wisdom. He is eulogized through *Pranava - Aumkara*, in *Rigveda* etc., histories, legends, *Pancharatra* and all others, in many verses and other utterances. In *vedic* and other scriptures and utterances, Vishnu’s special attributes have been indicted, thus in *Vyahrutisara scripture*.

Upanishad:

“स य एषोऽन्तर्हृदयाकाशः | तस्मिन्नयं पुरषो मनोमयः | अमृतो हिरण्मयः अन्तरेण तालुके | य एष स्तन इवावलम्बते सेन्द्रयोनिः | यत्रासौ केशान्तो विवर्तते | व्यपो ह्यशीर्षकपाले |”

The one who dwells in the centre of the space in the heart is the immortal, resplendent Person of the *form* of mind. The One who dwells hanging in the middle of the throat like breast is the source for *Indra*, The one who is at the root of the hair he passes over to the centre of the forehead.

Bhashya:

“य एष हृदयाकशस्वनिरुद्धस्तु तदगतः | प्रद्युम्नस्तालुमध्यस्थो लम्बिन्यामिद्रनामकः || व्याख्यः सुपर्णरूपत्वात् केशान्ते वर्तते तु यः | संकर्षणः सूपर्णात्मा वासुदेवो वृषः स्मृतः | यस्मात् व्यपगत स्थाता जगति प्रलये विभुः | अशीर्षककपलोऽसौ कपालादुपरि स्थितः ||” - This one who dwells in the centre of the heart is *Aniruddha*. *Pradyumna* is the one who hangs in the middle of the throat designated as *Indra*, Spoken as of the form of eagle is *Sankarshana* hang by the roots of hair, the one who remains undissolved even at the time universal dissolution is the all-pervading Lord who dwells in the middle of the forehead.

Upanishad:

“भूरित्यग्नौ प्रतितिष्ठति | भुव इति वायौ | सुवरादित्ये | मह इति ब्रह्मणि | आप्नोति स्वाराज्यम् | आप्नोति मनसस्पतीम् | वाक्पतिश्चक्षुष्पतिः | श्रोत्रपतिर्विज्ञानपतिः | एतत्ततो भवति | आकाशशरीरं ब्रह्म | सत्यात्म प्राणारामं मन अनन्दम् | शान्तिसमृद्धममृतम् | इति प्राचीनयोग्योपास्व ||”

In fire he dwells as *Bhu* and in air as *Buva*, in Sun as *Suva* in *Brahma* as *Maha*, envelops one's regions, one's mind, speech, sight, hearing, intelligence, this and more he becomes. Sky is the body of *Brahman*, the *Prime Existence* is his *Self*, mind is full of bliss, tranquil, well-endowed and immortal. Thus one should contemplate, *O the ancient one*.

Bhashya:

“अनिरुद्धस्तु भूर्नामा हुताशे संव्यवस्थितः | प्रद्युम्नो भगवान् वायौ भुव इत्येव कीर्तितः || संकर्षणः सुवार्ना मा सूर्ये तिष्ठति केशवः | महोनामा वासुदेवो ब्रह्मणिस्थश्चतुर्मुखे | स वासुदेवः स्वाराज्यं व्याप्यास्मिन् मनसस्पतौ | अनिरुद्धे च संव्याप्तः ततो वागादिनां पतिः | वागादिषु स्थितो नित्यं भवत्येव जनार्दनः | स्वव्यापी च जगद्व्यापी नित्यैश्वर्यात् स ईश्वरः || आकाशवद् व्याप्तदेहः सत्यात्मा गुणपूर्तिः | वायुर्विशेषरमको बलानन्दस्वरूपवान् || ज्ञानानन्द स्वरूपोऽसौ शान्तिनामा सुखोन्नते | अंतगत्वात् स्वतः पूर्तेः समृद्धं तत् प्रकीर्तितम् || इत्युपास्व प्राथमिको योगस्त्वं मधुपासने | प्राधान्यादिति पूर्वं हि प्राह विष्णुश्चतुर्मुखम् || इति ब्रह्मसारे ||” - *Keshava* as *Anirudha* designated as *Bhu* dwells in fire; as *Pradyumna* designated as *Bhuva*

dwells in wind; as *Sankarshana* designated as *Suva* dwells in Sun. *Vasudeva* as *Maha* designated as *Bhu* dwells in four-fold *Brahma*. *Vasudeva* pervading his entire world and enveloping *Anirudha*, the deity presiding over mind, rules the instruments of speech and the rest. *Janardana* dwells ever in speech and the rest. Enveloping the self and the entire worlds, he represents as the eternal supreme Lord. With body enveloped as the sky he is with complete attributes, the Prime Existence. Being of the form of *Wisdom* and *Bliss*, his renowned as self-endowed and the complete. Among those who were well-qualified you, four-faced Brahma was the first, therefor continue to propitiate me likewise in future, thus in *Brahmasara* scripture.

Upanishad:

“पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः | अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि | आप ओषधयो वनस्पतयः आकाश आत्मा | इत्यादिभूतम् | अथाध्यात्मम् | प्राणो व्यानोऽपान उदानः समानः | चक्षुः श्रोत्रं मनो वा त्वक् | चर्म मांसं स्नवास्ति मज्जा | एतदधिविधाय ऋषिरवोचत् | पाङ्क्तं वा इदं सर्वम् | पाङ्क्तैर्नैव पाङ्क्तं स्पृणोतीति ||”

Earth, atmosphere, heaven, the quarters, and the intermediate regions; fire, air, sun and stars; water, plants, trees, ether and the body, thus regarding the temporal. Now regarding the *self*; prime breath, downward breath, the bond that unites the two breaths, when there is neither expiration nor expiration, the breath which is same to both expiration nor expiration, the breath that leads the sou in deep sleep to Satya, the Prime Existence or conducts the soul on leaving the body; sight, hearing, mind, speech and touch; skin, flesh, muscle, bone and marrow. Having ordained in this manner Vishnu, the prime one among the seers said: Fivefold are these all. Entering the fove-fold the Lord inioates one perform actions.

Bhashya:

“पृथिव्याद्यं प्राङ्त्तषट्कं पाङ्क्तैर्नैव स्वयं हरिः | नारायणादिरूपेणवल्यत्यंजसा प्रभुः | इत्युवाच स्वयं विष्णुः वेदद्रष्टा गुणाधिकः || इति तत्वसंहितायाम् | आत्मा अहंकारतत्वम् ||” – *Hari* with his *Narayana* and other groups entering earth and the other five-fold groups strengthens them, thus has been spoken by *Vishnu* himself as one well-established in *Wisdom* and all attributes, thus in *Tattvasamhita* scripture. The *self* symbolizes the principle of *I-sense*.

Upanishad:

“ओमिति ब्रह्म | ओमितीं सर्वं | ओमित्येदनुकृति ह स्म वा आप्नोश्चावयेत्याश्चावन्ति | आपमिति सामानि गायन्ति | ओंशोमेति शस्त्राणि शंसन्ति | ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति | ओमिति ब्रह्मप्रसौति | ओमित्यग्निहोत्रमनुजानाति | ओमिति ब्रह्मणः प्रवच्यन्नाह ब्रह्मोपाप्नवानीति | ब्रह्मैवोप्नोति ||”

Aum is Brahman. Aum is this all. Aum is performance of actions. Uttering Aum one seeks to hear. Uttering Aum one begins singing. Uttering Aum Shom scriptural mantras are recited. Uttering Aum Adhvaru inspires. Uttering Aum uttering Aum one recites vedas intending to attain Brahman, attains Brahman

Bhashya:

“ओनामा भगवान् विष्णुः अधिकोच्चगुणतत्त्वतः | यद्यद्रूपं भगवतस्तदिदं सर्वमेव च || ओमेवाधिकपूर्णत्वात् तस्मद्यज्ञेषु ऋत्विजः | ओमित्येव स्वकर्माणि कुर्वन्तुद्विश्यः केशवम् || अधिकोच्च श्रुणश्चोति हरिमध्वर्युराह हि | अधिकोच्च महाधाम सूच्च देवेति चाऽदरात् || प्रति प्रतिगुण्यात्येनं शंरूपात्युच्च शावन | इत्याह होता शस्त्रेषु तथैवान्येपि ऋत्विजः | एवं स्वाध्यायकृच्चह ब्रह्मप्राप्यर्थमञ्जसा | एवं जानंत एते तु प्राप्नुवन्त्येव तत्परम् || इति च ||” - Complete and endowed with superior attributes, *Vishnu*, in whatever forms he abides in, is referred as *Aum*, all and in entirety. Since *Aum* is complete in attributes *Rutvija* performs one's actions as sacrificial performance addressed for *Keshava* uttering *Aum*. Perform sacrificial performances as complete in all attributes thus having commended by *Hari*, he is propitiated with full respect and honour. As the *form* complete, supreme and blissful होता recites the scriptural *mantras*. Similarly, *sacrificer* performs sacrificial performances for attaining *Brahman*. One who performs his sacrificial duties in this manner uttering *Aum* will undoubtedly attain *Brahman*

Further Explanation:

In यज्ञ, sacrificial performances the function of a होता is to invoke the gods by reciting *Rigvedic mantras*, that of an अध्वर्यु is to measure the sacrificial ground, to build the altar, to prepare the vessels, to fetch wood and water, to light the fire while repeating *Yajurvedic mantras*, that of an उद्गाता is to chant *Samavedic mantras*, and that of *Brahma* is to supervise the sacrificial performance and set right the errors if any in utterances of the *mantras* or in performances of यज्ञ, the *sacrifice* by the यजमान.

Upanishad:

“ऋतं च स्वाध्यायप्रवचने च | सत्यं च स्वाध्यायप्रवचने च | तपश्च स्वाध्यायप्रवचने च | दमश्च स्वाध्यायप्रवचने च | शमश्च स्वाध्यायप्रवचने च | अग्नयश्च स्वाध्यायप्रवचने च | अग्निहोत्रं च स्वाध्यायप्रवचने च |

अतिथयश्च स्वाध्यायप्रवचने च | मानुषं च स्वाध्यायप्रवचने च | प्रजा च स्वाध्यायप्रवचने च | प्रजनश्च स्वाध्यायप्रवचने च | प्रजातिश्च स्वाध्यायप्रवचने च |”

The Cosmic Law, learning and teaching; *the Prime Existence*, learning and teaching; austerity, learning and teaching; self-restraint, learning and teaching; tranquility, learning and teaching; sacrificial fires, learning and teaching; *agnihotra* sacrifice, learning and teaching; guests, learning and teaching; human compassion, learning and teaching; progeny, learning and teaching; reproduction, learning and teaching; propagation, learning and teaching.

Bhashya:

“ऋतं च स्वाध्यायप्रवचने च कर्तव्यानि | प्रवचनं व्याख्यानं | यथार्थज्ञानं ऋतं | तत्पूर्वकं यथार्थं वचनं करणं च सत्यम् | ऋतं यथार्थविज्ञानं सत्यं तत्पूर्विका कृतिः | ध्यानसत्ये पूज्यपूजा तप इत्यभिधीयते || इति शब्दनिर्णयः || सर्वकर्मकृतिकालेष्वपि स्वाध्यायप्रवचनयोः कर्तव्यत्वात् तयोः सर्वत्रानुषंगः | मन्त्रो मन्त्रार्थवचनं अन्यस्य स्वात्मनोऽपि वा | सर्वकर्मसु कर्तव्यौ सर्वकर्मार्थकौ यतः || इति कर्मतत्त्वे || आत्मनश्चेन्मनसैवार्थवचनं | मानुषं मानुषो धर्मो देवा अपि हि मानुषे | मनुष्यवत् प्रवर्तन्ते नैवस्वर्यप्रकाशिनः || इति च | प्रजया रक्षणं चैव पुनः प्रजननं तथा | प्रकृष्टजातिकरणं कर्मभिस्तनये पितुः || इति च |” - The Cosmic Law, learning and teaching should be practiced. Similarly teaching and communication. The proper knowledge is which concerned with the cosmic law. Thus performed actions, meaningful communication leads one to *Satya, the Prime Existence*. The Cosmic Law, which is proper and special knowledge is the action taken prior to attaining *Satya, the Prime Existence*. Therefore meditated *Satya, the Prime Existence* is said to be propitious worship and austerity, *thus in Shabd nirnaya*. Even when one performs one's actions assiduously engaging oneself in learning and teaching *vedic Wisdom* is said to be austerity, using the words स्वाध्याय and प्रवचन. The hymns and understanding them by others and for one's ownself. Teaching oneself *vedic Wisdom* means meditating the *mantras* in one's own mind. In one's works excellence is accomplishment, in all accomplishments, the success, *thus in Karmatattva..* By oneself means learning and teaching by using one's mind. मानुषं means using human compassion, even by enlightened ones or by common persons, not by showing one's special. Nurturing the progeny and propagation is the task assigned to one who is parent, *thus also having been said*.

Upanishad:

“सत्यमिति सत्यवचा राथीतरः | तप इति तपोनित्यः पौरुशिष्टिः | स्वाध्यायप्रवचने एवेति नाको मौदुगल्यः | तद्धि तपस्तद्धि तपः ||”

Satya, the Prime Existence says Rathiratha's son Satyavachil austerity says Purushishti's son Taponitya, learning and teaching alone says Mudgala's son Naka. Yes that verily is austerity, yes that verily is austerity.

Bhashya:

“सत्ये तपसि वा चीर्णे सवपकर्मकृतं भवेत् | स्वाध्याये च प्रवचने ह्यन्तर्भावो विशेषतः || इति च | यं यं क्रतुमधीते तएन तएनास्येष्टं भवाति | इति च श्रुतिः | जप्येनैव तु संसिध्येत् ब्रह्मणो नात्र संशयः | कुर्यादन्यन्न वा कुर्यात् मैत्रो ब्रह्मण उच्यते || इति भारते | सम्यग् ज्ञात्वा तु यो विष्णुं व्याख्यायीत जपेत् च | न तस्य किंचिदकृतं कर्तव्यं मुच्यते च सः || इति कर्मतत्त्वे ||” - Whatever actions perform with full Wisdom is performance of actions well-performed according to *Rathitara*. Austerity through learning, reflection and meditation is as performing all recommended actions, according to *Paurushishti*. Inclusion of recitation of divine names with special learning, reflection and meditation is recommended by *Naka*. Whoever learns, reflects and meditates or teaches and communicates the guaranteed instruments of *Wisdom* like *vedic* scriptures and *Mahabharata* for him it would be like performing the commended performance of sacrifices. learning, reflecting and meditating on *vedic* scriptures, *Mahabharata* etc. as form of continuously and repeatedly will lead him to deliverance without any doubts. For such one there are no more any performances of actions, *thus in yajurvedek scripture*.

Upanishad:

“अहं वृक्षस्य रेरेवा | कीर्तिः पृष्ठं गिरेरिव | ऊर्ध्वपवित्रो वाजीनिव स्वमृतमस्मि | द्रविणं सर्वचसम् | सुनेधा अमृतोक्षितः | इती त्रिशंको वेदानुवचनं ||”

I am the wood-cutter. My fame is as high as the mountain peak. Like one made pure as Sun, I am immortal by the grace of the exalted one. I am resplendent with prosperity. Being wise in *Wisdom*, I am immortal and immutable, thus has been *Trishanku's* declared *vedic* assurance.

Bhashya:

“संसारवृक्षच्छेत्ताऽहं मत्कीर्तिः पर्वतोपमा | अस्युत्कृष्टेन हरिणा | तत्रस्थो भगवान् विष्णुः संप्रोक्तो वाजिनीवसुः || तेनामृतोऽस्मि द्रविणं नित्यानन्दस्वरूपतः | तेनामृतेन सिक्तोऽहं तेन व्याप्तो यतः सदा || इत्याह मन्त्रदृक् पूर्वं त्रिशंकुर्मानवो नृपः || इति यजुर्विवेके ||” - I cut asunder by the grace of *Hari*, the

tree symbolizing the primordial life, my fame reaching high as the mountain peak. Due to his for being energetic and being the medium that takes one to the Lord, Sun is known as वाजिनी. Being closer to resplendent *Vishnu*, I experience being sprinkled by drops of energy. With his assistance I have become free of all my demerits, prosperous and of the form of perennial bliss. By his grace I experience immortality. In this manner has also been the words spoken earlier by *Trishanu*, king among human beings.

Upanishad:

“वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति | सत्यं वद | धर्मं चर | स्वाध्यायान्मा प्रमदः | आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः | सत्यान् प्रमादितव्यम् | धर्मान् प्रमादितव्यम् | कुशलान् प्रमादितव्यम् | भूत्यै न प्रमादितव्यम् | स्वाध्यायप्रवचनाभ्याभ्य न प्रमादितव्यम् ||”

“Having taught the *Veda*, the teacher instructs the pupil. Speak always *Satya*, the *Prime Existence*, follow always *Dharma*, the righteous principles, Let there be no neglect of learning. Offering appropriate wealth to the teacher (at the close of the instructions) and remaining in family life, do not sever the thread of progeny. Let there be no neglect of *Satya*, the *Prime Existence*. Let there be no neglect of *Dharma*, the righteous principles. Let there be no neglect of well-being. Let there be no neglect of creatures. Let there be no neglect of learning and teaching”.

“देवपितृभ्यां न प्रमदिव्यान् | मातृदेवो भव | पितृदेवो भव | आचार्यदेवो भव | अतिथिदेवो भव | यान्यनवद्यानि कर्माणि तानि सेवितान्यानि | नो इतराणि | यान्यमनस्कं सुविचरानि | तानि त्वयोपास्यानि ||”

Let there be no neglect of divinities and fathers. Let mother be divinity unto you. Let father be divinity unto you. Let teacher be divinity unto you. Let unexpected guest be divinity unto you. Whatever actions that are blameless, those are to be performed, not others. Whatever actions among us that are praiseworthy they are to be embraced, not others.

“ये के चास्मच्छ्रेयांसो ब्रह्मणाः तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् || श्रद्धया देयम् | अश्रद्धयाऽदेयम् | श्रिया देयम् | ह्रिया देयम् | भिया देयम् | संविदा देयम् ||”

Wherever there are men of *Wisdom* (ब्राह्मणाः) superior to them seat should be offered. With respect and receptivity should be given; should not be given without

respect and receptivity, should be given plenty, should be given with humility, should be given with awe and reverence, should be given with understanding.

“अथ यदि ते कर्मविचिकित्सा वा वृत्तिविचिकित्सा वा स्यात् | ये तत्र ब्राह्मणाः सम्मर्शिनः | युक्ता अयुक्ताः | अलूक्षा धर्मकामाः स्युः | यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः | अथाभ्याख्यातेषु | ये तत्र ब्राह्मणाः सम्मर्शिनः | युक्ता अयुक्ताः | अलूक्षा धर्मकामाः स्युः | यथा ते तेषु वर्तेरन् तथा तत्र वर्तेथाः |”

If there is any doubt in you regarding any actions performed, regarding any conduct, then you should conduct yourself as the men of *Wisdom* (ब्राह्मणाः) present there having equanimity of perception, knowing the proper and the improper, without being angry and with righteousness would conduct themselves. If there is any doubt in you regarding any contradictory conduct even then you should conduct yourself as the men of *Wisdom* (ब्राह्मणाः) present there having equanimity of perception, knowing the proper and the improper, without being angry and with righteousness would conduct themselves.

एष आदेशः | एष उपदेशः | एषा वेदोपनिषत् | एतदनुशासनम् | एवमुद्दिशितव्यम् | एवमु चैतदुपास्यम् ||”

This is the command, this is the teaching, this the secret teaching of the Vedas, this is the discipline, thus should one enjoin himself, thus, indeed one should be inclined.

शं नो मित्रः शं वरुणः | शं नो भवत्यर्यमा | शं नो इन्द्रो बृहपतिः शं नो विष्णुरुरुक्रमः |
नमो ब्रह्मणे | ननस्ते वायोः | त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि | ऋतं वदिष्यामि | सत्यं वदिष्यामि |
तन्माववतु | तद्वक्तारमवतु | अवतु माम् | अवतु वक्तारम् |
ॐ शन्तिः शन्तिः शन्तिः || १ ||
इति प्रथमोनुवाकः ||

Hymn of Peace

Aum ! May Mitra be propitious to us; may Varuna be propitious; May Aryaman be propitious to us; May Indra and Brihaspati be propitious to us; May Vishnu of wide-strides be propitious to us.

Salutation to Bahman. Salutations to Vayu, You are verily the effulgent one, I speak. Of the eternal Cosmic Law verily, which I speak. Of the Prime Existence verily, which I speak.

Let that protect me; let that protect the speaker; protect me, protect the speaker.

Aum ! Let there be Peace, Peace,Peace.

Bhashya:

“संहितायाः पंचाधिकरणाभिमानित्वं प्राणदिरूपस्य वायोरपि भवति | पृथिव्यन्तरिक्षमित्युक्तप्राडत्तवं च | अत उपक्रमोपसम्हारयोः त्वमेव प्रत्यक्षं ब्रह्मवदिष्यामि त्वामेव प्रत्यक्षं ब्रह्मवादिषमिति युज्यते ||” – Not only five-dimensional *Hari* but also of five-dimensional *Vayu* is the presiding deity for the five-dimensional group as अधिलोक, अधिज्योतिष, अधिविद्या, अधिप्राजा and अध्यात्म. Therefore since Vayu is also elougized in this Upanishad the clarification and conclusion Vayu being mentioned as the communicated and as communicator is proper.

इति तैत्तिरीयोपनिषद् भाष्ये शिक्षावल्ली संपूर्णा ||

Thus ends the commentary on Shiksha Valli of Taittiriya Upanishad.

भृगु वल्ली

“ॐ सह नाववतु | सह नौ भुनक्तु | सह वीर्यं करवावहै | तेजस्वी नावधीतवस्तु मा विद्विषावहै |
ॐ शान्तिः शान्तिः शान्तिः ॥”

May he protect us both. May he be pleased with us both. May we work together with vigour. May our study make us enlightened. May there be no dislike between us.

Aum ! Let there be Peace, Peace,Peace.

Upanishad:

“ॐ भृगुर्वै वारुणिः | वरुणं पितरमुपससार | अधीहि भगवो ब्रह्मेति | तस्मा एतत्प्रोवाच | अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति | तं उवाच | यतो वा इमानि भूतानि जायन्ते | येन जातानि जीवन्ति | यत्प्रयत्यभिसंविशन्ति | तद्विजिज्ञासस्व | तद् ब्रह्मेति ॥”

Bhrigu, Varuna's son, approached his father Varuna and said, Resplendent One, instruct me Brahman. To him he (Varuna) explained as under – matter, life sight, hearing, mind, speech. Continuing he said, that from which these beings are born, by which those born live, into which on departure they enter. That seek to know for that verily, is Brahman.

“स तपोऽतप्यत | स तपस्तप्त्वा | अन्नं ब्रह्मेति व्यजनात् | अनाद्धयेव खल्विमानि भूतानि जायन्ते | अन्नेन जातानि जीवन्ति | अन्नं प्रयत्यभिसंविशन्तीति | तद्विज्ञाय | पुनरेव वरुणं पितरमुपससार | अधीहि भगवो ब्रह्मेति | तं होवाच | तपसा ब्रह्म विजिज्ञानस्व | तपो ब्रह्मेति |”

He performed austerity. Having performed austerity he knew that *Food* is *Brahman*. For surely here beings are born of *Food*, when born live on *Food*, and departing they move towards and enter *Food*. Having known, he again approached his father *Varuna* and said, Resplendent One, instruct me *Brahman*. To him he (*Varuna*) said, through austerity seek to know *Brahman*, austerity is *Brahman*.

“स तपोऽतप्यत | स तपस्तप्त्वा प्राणो ब्रह्मेति व्यजनात् | प्राणद्वयेव खल्विमानि भूतानि जायन्ते | प्राणेन जातानि जीवन्ति | प्राणं प्रयन्त्यभिसंविशन्तीति | तद्विज्ञाय | पुनरेव वरुणं पितरमुपससार | अधीहि भगवो ब्रह्मेति | तं होवाच | तपसा ब्रह्म विजिज्ञानस्व | तपो ब्रह्मेति |”

He performed austerity. Having performed austerity he knew that *Breath* is *Brahman*. For surely here beings are born of *Breath*, when born live on *Breath*, and departing they move towards and enter *Breath*. Having known, he again approached his father *Varuna* and said, Resplendent One, instruct me *Brahman*. To him he (*Varuna*) said, through austerity seek to know *Brahman*, austerity is *Brahman*.

“स तोऽतप्यत | स तपस्तप्त्वा | मनो ब्रह्मेति व्यजनात् | मनसो ह्येव खल्विमानि भूतानि जायन्ते | मनसा जातानि जीवन्ति | मनः प्रयन्त्यभिसंविशन्तीति | तद्विज्ञाय | पुनरेव वरुणं पितरमुपससार | अधीहि भगवो ब्रह्मेति | तं होवाच | तपसा ब्रह्म विजिज्ञानस्व | तपो ब्रह्मेति |”

He performed austerity. Having performed austerity he knew that *Mind* is *Brahman*. For surely here beings are born of *Mind*, when born live on *Mind*, and departing they move towards and enter *Mind*. Having known, he again approached his father *Varuna* and said, Resplendent One, instruct me *Brahman*. To him he (*Varuna*) said, through austerity seek to know *Brahman*, austerity is *Brahman*.

“स तोऽतप्यत | स तपस्तप्त्वा | विज्ञानं ब्रह्मेति व्यजनात् | विज्ञानाद्वयेव खल्विमानि भूतानि जायन्ते | विज्ञानेन जातानि जीवन्ति | विज्ञानं प्रयन्त्यभिसंविशन्तीति | तद्विज्ञाय | पुनरेव वरुणं पितरमुपससार | अधीहि भगवो ब्रह्मेति | तं होवाच | तपसा ब्रह्म विजिज्ञानस्व | तपो ब्रह्मेति |”

He performed austerity. Having performed austerity he knew that *Wisdom* is *Brahman*. For surely here beings are born of *Wisdom*, when born live on *Wisdom*, and departing they move towards and enter *Wisdom*. Having known, he again approached his father *Varuna* and said, Resplendent One, instruct me *Brahman*. To him he (*Varuna*) said, through austerity seek to know *Brahman*, austerity is *Brahman*.

“स तोऽतप्यत | स तपस्तप्त्वा | आनन्दो ब्रह्मेति व्यजनात् | आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते | आनन्दं जातानि जीवन्ति | आनन्दं प्रयन्त्यभिसंविशन्तीति | सैषा भार्गवी वारुणी विद्या | परमे व्योमन्प्रतिष्ठिता | स य एवं वेद प्रतिष्ठति | अन्नवान्नादो भवति | महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन | महान् कीर्त्या ||”

He performed austerity. Having performed austerity he knew that *Bliss* is *Brahman*. For surely here beings are born of *Bliss*, when born live on *Bliss*, and departing they move towards and enter *Bliss*. He who knows this *Wisdom* of *Bhrigu* and *Varuna* established firmly in the heavens, becomes well-established. He becomes possessor of food, he becomes great in offspring, cattle, divine splendor, great in fame.

“अन्नं न निंघात् | तद्व्रतम् | प्राणो वा अन्नम् | शरीरमन्नादम् | प्राणे शरीरे प्रतिष्ठितम् | शरीते प्राणः प्रतिष्ठितः | तदेतदन्नमन्ने प्रतिष्ठितम् | स ये तदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति | अन्नवान्नादो भवति | महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन | महान् कीर्त्या ||”

Food should not denigrated, That is the discipline. Breath, verily is the Food. The body, verily is the eater of the Food. In Breath, verily is body established. In body, verily is Breath established. So is Food established in Food. He who knows that Food is established in Food, he is well-established. He becomes consumer of Food, conserver of Food, becomes great in offspring, cattle, divine splendor, great in fame.

Bhashya :

“चक्षुः स चष्टे यद्विष्णुः श्रोत्रं श्रोतृत्वतो विभुः | वाक् च वक्तृत्वतो नित्यं मनो मंतृत्वतस्तथा || तपो ज्ञानस्वरूपत्वाद् विज्ञानं तु विवेचनात् | ज्ञानानुसंधानरूपतपसा तं जनार्दनम् | क्रमाद् भृगुर्व्यजानात्तमन्नादिवहुरूपिणम् | एवं विजानन् तं विष्णुं तस्मिंस्तु प्रतिष्ठति || मुक्तो भूत्वाऽन्नवांश्च स्यादनादश्च सदैव तु | अन्ननामा तु भगवान् विद्वान् तमुपजीवति | तद्वांश्च तेन गुप्ततात् ||” - Since *Vishnu* is the one who energizes to see, hear, the all pervading Lord is known as the *seer*, the *hearer*. Since *Vishnu* is the one who energizes to speak, to reflect, the all pervading Lord is known as the *speech*, the *mind*. Since *Vishnu* is the one who is *form* and *exponent*, the all pervading Lord is known as *austerity* and *Wisdom*. *Bhrugu* became gradually enlightened of *Vishnu* through austerity of seeing, hearing, speaking and reflecting that

food verily is the multi-dimensional *Vishnu*. Even so one who experiences that food verily is the multi-dimensional *Vishnu* he becoming delivered attains the proximity of the Lord. Being delivered he becomes possessor of food and the provider. Thereafter he becomes sheltered by the Lord in the form of food.

Upanishad:

“अन्नं न परिचक्षीत | तद् व्रतम् | आपो वा अन्नम् | ज्योतिरन्नादम् | आप्सु ज्योतिः प्रतिष्ठितम् | ज्योतिष्यापः प्रतिष्ठिताः | तदेतदन्नमन्ने प्रतिष्ठितम् | स य एतदमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति | अन्नवान्नादो भवति | महान्भवति प्रजया पशुभिर्वह्मवर्चसेन | महान्कीर्त्या ||”

Food should not despised, That is the discipline. Water, verily is the Food. Light, verily is eater of the Food. Light, verily is established in Water. Water, verily is established in Light. So is Food established in Food. He who knows that Food is established in Food, he is well-established. He becomes consumer of Food, conserver of Food, becomes great in offspring, cattle, divine splendor, great in fame.

“अन्नं बहु कुर्वीत | तद् व्रतम् | पृथिवी वा अन्नम् | आकाशोऽन्नदः | पृथिव्यामाकाशः प्रतिष्ठितः | अकाशे पृथिवी प्रतिष्ठिता | तदेतदन्नमन्ने प्रतिष्ठितम् | स य एतदमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति | अन्नवान्नादो भवति | महान्भवति प्रजया पशुभिर्वह्मवर्चसेन | महान्कीर्त्या ||”

That is the discipline. Earth, verily is the Food. Space, verily is the eater of the Food. In Earth, verily is Space established. In Space, verily is earth established. So is Food established in Food. He who knows that Food is established in Food, he is well-established. He becomes consumer of Food, conserver of Food, becomes great in offspring, cattle, divine splendor, great in fame.

“न कंचन वसतौ प्रत्याचक्षीत | तद् व्रतम् | तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् | अराध्यस्मा अन्नमित्याचक्षते | एतद्वै मुखतोऽन्नं राद्धम् | मध्नातोऽस्मा अन्नं राध्यते | एतद्वा अन्ततोऽन्नं राथम् | अन्ततोऽस्मा अन्नं राध्यते || य एवं वेद ||”

Shelter should not be denied. That is the discipline. Therefore one should gather food from whatever source possible. The food is available for him, thus they say. If the food is offered with honour in earlier days, the food is available with honour in earlier days. If the food is offered with honour in intermediate days, the food is available with honour in intermediate days. If the food is offered with honour in later days, the food is available with honour in later days. Thus has it been declared”

Bhashya :

“विद्यार्थे वसतीच्छया | अगतं नेति न ब्रूयात् तदेतद्विदुषो व्रतम् | सविष्णुः पृथिवीनामा पृथुत्वात् प्राणनामकः | प्रकृष्टानन्दबलत आकाशः सर्ववेतुतः | शराख्यदेहिनश्चैव शरीरं प्रेरणात् स्मरतः | एतैश्चतुर्भिर्भगवान् रूपैश्च चतुरात्मभिः | भोग्यभोक्तृस्वरूपेण तिष्ठति क्रीडया स्वयं | न च भोग्यत्वमात्रेण हीनत्वं तस्य कुत्रचित् | न हि भार्योपभोगस्यस्तु भर्ता हीनत्वमाप्नुयात् | एवं स भगवान् विष्णुरविशेषोऽखिलेष्वपि | रूपेषु क्रीडते नित्यं भोक्ता भोग्य इतिच्छया | अन्नाख्यं तं नैव निंदाद् बहु मन्येत तं सदा | इति व्रतद्वयं ह्येतद् भाव्यं यदि सुखे स्पृहा ||” - One who comes to dwell in teacher’s hermitage need not necessarily seeking a dwelling place, it is a discipline, thus declare the wise ones. Vishnu as the earth pervading whole is the breath of all existence. As bliss and strength he pervades the entire space, as experience he is known as the energizer. Assuming four forms like earth and the rest the Lord designated by the names earth and the rest, *Vishnu* enjoys in his forms making the same forms the instruments for enjoyment. By such mere enjoyments, there arises no diminution in his greatness, even as one enjoying pleasures from one’s wife does not experience any diminution in his greatness. In the same way Vishnu specially revels in all the forms with free will. Therefore, the importance of food should never be slighted but respected in all the circumstances. If these two disciplines are adhered then they will bring good tidings.

“येन केनापि विधिना बह्वित्येव जनार्दनम् | मत्तैव प्राप्नुयान्नित्य मनोवाक्कायवृत्तिभिः | य एवं समुपासीत तस्यान्नाख्यो हरिः स्वयम् | सिद्ध इत्येव हि प्राहुर्विद्वांसः परिनिष्ठिताः | यस्य तद् ब्रह्म संसिद्धं पूर्वं तेनाऽप्यतेऽग्रतः | मध्ये वयसि चेत्सिद्धं मुक्तो मध्यं प्रपश्यति | वार्धक्ये चेद् विजानाति मुक्तः पादौ प्रपश्यति | तेजोमण्डलमेवान्यत् अंगं विष्णोः प्रपश्यति | पूर्वं वयसि बोद्धव्यमाम्ब्रात् सर्वदृष्टाये ||” - Through whatever means and in whatever method possible one should access *Janardana*. One who propitiates every day reflecting in this manner through mind, speech and actions attains *Hari* himself, thus wine one shave declared. The one who attains

the Lord earlier in life in this manner he experiences the Lord in intermediate stage being delivered from shackles of the *samsara*. In the final phase he sees the auspicious feet of the Lord becoming completely delivered from life, limb by limb. Therefore from child hood to the old age one should listen, be receptive, reflective and meditative on Lord's innumerable attributes.

Upanishad:

“क्षेम इति वाचि | योगक्षेम इति प्राणपानयोः | कर्मेति हस्तायोः | गतिरिति पादयोः | विमुक्तिरिति पायौ | इति मानुषीः समाज्ञाः | अथ देवीः | तृप्तिरिति वृष्टौ | बलमिति विद्युति | यश इति पशुषु | ज्योतिरिति नक्षत्रेषु | प्रजापतिरमृतमानन्द इत्युपस्थे | सर्वामित्याकाशे |”

Speech stabilized, in-breath and out-breath enjoined in stability, hands as organs of action, feet as the organs of movement, anus as organ for discharge are the means and the method possible on human plane. Now the ones on enlightened plane – serenity as in pouring rain, energy as in lightening, growth as in progeny, luminosity as in stars, bliss as in generative organ, expanse as in space.

Bhashya :

“क्षेमकृत्वात् क्षेमनामा वाचिस्थस्स परो हरिः | योगनामा तथा प्राणे सर्वकामनीयोजनात् | क्षेमनामा क्षेमकृत्वात् अपाने हि हरिस्वयम् | कर्मनामा हस्तगतः कर्मकृत्वात् जनार्दनः | गतिदत्वात् गतिर्नाम पादस्थः पुरुषोत्तमः | विसर्गकृद् विमुक्ताख्यः प्रायस्थः परमो विभुः | अध्यात्मस्थ इति प्रोक्तोऽथाधिदैवगतं श्रुणु | पर्जन्ये तृप्तिनामासौ तृप्तिदत्वाज्जनार्दनः | वायौ तु बलनामा च बलत्वाद् सदैव हि | यशःप्रदत्वाद् दक्षे तु यशः पश्वभिमानिनि | नक्षत्रेषु ज्योरिताख्यो ज्यारिर्दातृत्वतो हरिः ऽ उपस्थमानिनि शिवे प्रजात्यानन्दसंततेः | दातृत्वात् तत्तदाख्योऽसौ संततिस्त्वमृतं स्मृतम् | सर्वः सर्वप्रदत्वात् प्रकृती पुरुषोत्तमः ||” - Dwelling in speech since he stabilizes devotees *Hari* is known as supreme stabilizer. In breath enjoining the devotee's all desires, *Hari* is known as *Yoga*, stabilizing devotees in out-breath *Hari* is known himself as the stabilizer, performing actions through devotee's hands, *Hari* is known as the resultant actions, initiating movement through devotee's feet, *Hari* is known as the goal, evacuating refuse from through devotee's anus, *Hari* is known as the deliverer. Thus is spoken that the Lord dwells as the one to be propitiated. Since he dwells as one serene in pouring rains, *Janardana* is known as serenity. Since he dwells as strong one he is known as strength. Since he dwells as one who is successful he is known as success. Since he

dwells as luminous light in stars he is known as the Luminous One. Since he dwells in the excretory organs as Shiva, the deliverer he is known as *Prajati* and, *Ananda*. Since he dwells as charity he is known as the progeny, immortality. Since he dwells in Nature as the liberal he is known as *Purushottama*.

Further Explanation:

What has been spoken in others as well is clarified by *Sri Madhva* declaring that *Sri Vishnu*, the supreme Lord manifests in many forms as the object of veneration as well as the instruments of veneration. *Brihad Aranyaka Upanisad* declares “यः प्राणेन प्राणिति . . योऽपानेनापिनिति . . यो व्यानेन व्यानिति . . य उदानेन उदानिति . . स त अत्मा सर्वान्तरः एष स आत्मा सर्वान्तरः | (III.4.1)”, “अस्तमिति आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शन्तेऽग्नौ, शान्तायां वाचि किञ्ज्योतिरेवायं पुरुष इति; आत्मैवास्य ज्योतिर्भवति आत्मनीवायं ज्योतीषास्ते पल्यायते कर्म कुरुते विपल्येति इति (IV.3.6), “स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः; नैनेन किञ्चनानावृतम्, नैनेन किञ्चनसंवृतम् ||”.

Upanishad:

“तत्प्रतिष्ठेत्युपासीत | प्रतिष्ठावान् भवति | तन्महं इत्युपासीत | महान्भवति | तन्मन इत्युपासीत | मानवान्भवति | तन्म इत्युपासीत | नम्यन्तेऽस्मै कामाः | तद्ब्रह्मेत्युपासीत | ब्रह्मवान्भवति | तद्ब्रह्मणः परिमर इत्युपासीत | पर्येणं म्रियन्ते द्विषन्तः सपत्नाः | परि येऽप्रिया भ्रातृव्याः ||”

Let one propitiate that one as the support, and the one will thereby become supported. Let one propitiate that one as the great, and the one will thereby become great. Let one propitiate that one as the mind, and the one will thereby become meditative. Let one propitiate that one as the adoration, and the one will thereby become adorable. Let one propitiate that one as *Brahman*, and the one will thereby become like *Brahman*. Let one propitiate on *Brahman* as the instrument of destruction, and the hateful rivals and the ones he dislikes become destroyed.

Bhashya :

“स प्रतिष्ठा स्थापकत्वान्मनो मान्यत्वतो हरिः | नमो नम्यत्वतो नित्यं महत्वापि महत्वतः | विरिंचमारकश्वासौ ब्रह्म पूर्णगुणत्वतः |” – Hari dwelling in all those divine positions becomes the source. Becoming greatly adored by all enlightened ones, he became the eternally comprehensive as the destroyer of *Virinchi* as well.

Upanishad:

“स यश्चायं पुरुषे | यश्चासावादित्ये | स एकः | स य एवंवित् | अस्माल्लोकात्प्रेत्य | एतमन्नमयमात्मानमुपसंक्रम्य | एतं प्राणमय मात्मानमुपसंक्रम्य | एतं मनोमयमात्मानमुपसंक्रम्य | एतं विज्ञानमयमात्मानमुपसंक्रम्य | एतामानन्दमयमात्मानमुपसंक्रम्य | इमान् लोकान् कामान्नी कामरूप्यनुसंचरन् | एतत्साम गायन्नास्ते | हा३वु हा३वु हा३वु | अहमन्नमहमन्नमहन्नम् | अहमन्नादो३हमन्नादो३हमन्नादः | अहं श्लोककृदहं श्लोककृदहं श्लोककृत् | अहमस्मि प्रथमजा ऋता३स्य | पूर्वं देवेभ्योऽमृतस्य ना३भा ई | यो मा ददाति स इदेव मा३ऽऽवः | अहमन्नमन्नमदन्तमा३द्धि | अहं विश्वं भुवनमभ्यभवा३म् | सुवर्णं ज्योतीः | य एवं वेद | इत्युपनिषत् ॥”

He who is here in the Person and the one yonder in the Sun is the same. The one who knows thus on departing these worlds, transcending the gross sheath, by which the *self* is covered, transcending the subtle breath, by which the *self* is covered, transcending the mind, by which the *self* is covered, transcending the consciousness, by which the *self* is covered, transcending the bliss, by which the *self* is covered, wandering in these worlds assuming such *forms* and fulfilling pleasures as desired, dwells singing the chant – Oh wonderful ! Oh wonderful ! Oh wonderful ! I am the food, I am the food, I am the food. I am the eater, I am the eater, I am the eater. I am the unifier. I am the unifier. I am *Hiranyagarbh*, the first born, earlier than the immortal gods, Whoso gives me (food) reinforces me. Whoso gives me not (food) him, I, who am food, eat him the eater of the food. I transcend the worlds, for I am resplendent like the Sun. He who knows thus (he is wise in *Wisdom*). Such is the decret doctrine.

Bhashya :

“वेदैर्न तत्वतो ब्रह्म स एनं पञ्चरूपिणम् | प्राप्य गायति मुक्तसन् अन्ननामाऽस्मि भोग्यतः | यथेष्टमन्नभोक्ता च कीर्तिकर्ता हरेस्तथा | ऋतरूपस्य विष्णोऽस्तु पुत्रः प्रथमजो ह्यहम् | देवेभ्यः पूर्वजश्चाहं मुक्तानामाश्रयः सदा | यो ददाति च मां सम्यग् विष्णुतत्वप्रदर्शकः | स इत्थमेव मां याति विष्णोरन्नमहं सदा | ममान्नं सर्वजीवास्तु भोग्या मम यतस्सदा | सर्वमभ्यभवं चाहं गुणैःसर्वैश्च नित्यकैः | सुवर्णो भगवान् विष्णोर्ज्योतिस्स मम रेचकः | योऽहमेवंविधभवं तस्य मे माधवः पतिः | इति ब्रह्मा गायामानो मुत्श्चरति सर्वदा | इति यजुस्सत्तहितायाम् ॥” - Being enlightened of the five-formed *Brahman* through *vedic Wisdom* the four-faced *Brahma* becoming delivered chanted in this manner. Rejoicing in this manner, the fame of the Lord spreads everywhere. Reveling in his Cosmic form, his son, the first born before other gods were born, became enlightened first, becoming the refuge all the liberated souls. He who

communicates *Vishnu* in principle becomes qualified for the protection of the four-faced *Brahma*, as the ultimate source of food. In the state of deliverance all become food for the four-faced *Brahma* and in turn he becomes the food for the Lord. Resplendent is the Lord *Vishnu*, who becomes the source of energy for the four-faced *Brahma*. To him who has thus become enlightened, *Madhava* is the Lord for ever. Thus delivered for ever, the four-faced *Brahma* ever chanting wanders, *thus in Yaju samhita svriptide*.

“अन्नं भगवंतं न परिचक्षीत | न निराकुर्यात् | तद्गुणान् तत्कर्माणि वा कुत्रापि बहु कुर्वीत | बहुगुणत्वेन प्रतिपादयेत् | भगवंतं यया कया च च विधया बह्वन्नं प्राप्नुयात् | अतिप्रयत्नेनापि विहितप्रकारेण बहुतरां भगवद्विद्यवं प्राप्नुयात् | प्रजापतिः प्रथमजा ऋतस्यात्मनाऽऽत्मानमभि संवभूव | इत्यादिना विरिचस्क्यैवैतद्गानम् | अन्येन परिभूवेति निषेधात् | विद्युद्दन्मानुषा विद्युस्सूर्यमण्डलवत्सुराः | प्रतिबिम्बश्च गिरिशो ब्रह्मैनं पश्यति स्फुटम् | ब्रह्माहि स्वरचिद्रूपो बहुलात्मा विशेषतः | अन्ये क्रमादबहुलाः तथा चंचलतेजसः | तस्मात् सम्यङ् न पश्यन्ति हरिं ब्रह्मा तं पश्यति | इति हरिवंशवचनाच्च ब्रह्मवैनं सम्यग्वेदः ॥” – The secret teaching regarding food should not be communicated to one who is not initiated. His great deeds should be proclaimed to all quarters. The resplendent Lord should be experienced in all circumstances through devotion, reflection and action. The four-faced *Brahma*, the first born, through the *cosmic self* as food, became *self-born*, supreme in your self and over all others. Human beings see the resplendent Lords in lightening, luminous beings see him in the orb of the Sun, *Shive* sees him as reflection, Only the four-faced *Brahma* sees Since the Wisdom experienced by four-faced *Brahma* was well-established, his organs more attuned to the resplendent Lord than the organs of others. Therefore what he experienced cannot be experienced by any one else. As said in *Harivamsha* four-faced *Brahma* eaxperiences the resplendent Lord comprehensively.

“यस्योच्चोऽथ समो वा कश्चिन्त्यैवास्त्यनन्तसच्छक्तेः | तं वन्दे परमेशं प्रेयांसं प्रेययश्च मे विष्णुम् | यस्य त्रिण्युपादानि वेदवचने रूपाणि दिव्यान्यलम् बद्धदर्शतमित्थमेव निहितं देवस्य भर्गो महत् | वायो रामवचनोनयं प्रथमकं पृरूक्षो द्वितीयं वपुः | मध्वो यत्ति तृतीयकं कृतमिदं भाष्यं हि तेन प्रभौ ॥” – He who is immensely strong, whom no one can surpass, such one *Sri Vishnu* who is dearer than the dearest one, I offer my obeisance. Whose three luminous steps are elougized in *Balitha* and other *Suktas*, as *Vayu* the prime source of all the gods is comprehensively strong and of the form of luminous Wisdom. Similarly encouraged *Vayu* descended first as *Hanumana* as *Rama*’s massager, second as *Bhima* the destroyer and *Madhva* being the third prepared this commentary.

“हनशब्दो ज्ञानवाचि मनुमान् मतिशब्दितः | रामस्यस्वृतरूपस्य वाचस्तेनानयंत हि | भृतमो भीम इत्युक्तो वाचो मा मातरः स्मृताः | ऋगाद्या इतिहासश्च पुराणं पञ्चरात्रकं | प्रोक्तास्सप्त शिवास्तत्र शयो भीमस्ततः स्मृतः | मद्दित्यानंद उद्दीष्टाप वेति तीर्थमुदाहृतम् | मध्व आनन्दतीर्थस्यात् तृतीया मारुती तनुः | इति सूक्तगतं रूपत्रयमेतन्महात्मनः | यो वेद वेदवित् स स्यात् तत्ववित् तत्प्रसादतः ||” - हन signifies Wisdom, मति signifying delivering *Sri Rama's* message to *Sita* with full consciousness. भृतम् signifies strength endowed with – मातरः enlightened Wisdom. The four *vedic* scriptures, history, ancient legends and *Pacharatra* are the seven auspicious mediums, due to his devotion to them *Vayu's* second form came to be named as *Bhima*. Since the seven auspicious mediums assure bliss which sweet like honey and having written commentaries on them, the third form came to be referred as *Madhva*. Those who understand this they are called the equipped in *Knowledge* and wise in *Wisdom* by his grace. *Thus also having been declared.*

“साधको रामवक्त्यानां तत्समीपगतस्सदा | हनुमान् प्रथमो ज्ञेयो भीमस्तु बहुभुक् पीतोः | पृतनाक्षयकारी च द्वितीयस्तु तृतीयः पूर्णप्रज्ञस्ताथाऽनन्दतीर्थनामा प्रकीर्तितः | ददेति सर्वमद्दिष्टं सर्वं पूर्णविहोच्यते | प्रज्ञाप्रमतिगुद्दिष्टा पूर्णपज्ञस्ततः स्मृतः | आ समन्तात् पतीत्वे तु गूढं कल्युगे हरिम् | असत्यप्रतिष्ठं च जगदेतदनीस्वरम् | वदद्भिर्गूहितं संतं तृतीयोऽसुर्मथायति | येन विष्णोस्तु वर्षाख्यान् गुणानज्ञासिषुः परान् | ईशानसः सूरयश्च निगूढान् निर्गुणोक्तिभिः | त्रेतायां दवापरे चैव कालौ चैते क्रमात्रयः | एतेषां परमो विष्णुः नेता सर्वेश्वरेश्वरः | स्वयंभुवत्संज्ञाऽसौ परस्मै ब्रह्मणे नमः || इति च ||” – An initiate will know that *Hanuman* who is in the proximity of *Rama's* speech is the first, *Bhima* the great eater of food as well a great destroyer is the second and the third is the one who became extensively known as *Anandtirtha* and *Poornaprajnya*. One who comprehensively knows *Hari* as the complete, without any attributes propagated in *Kaliyuga* with false and unsubstantial statements about the supremacy of the Lord, *Poornaprajnya* as the third descent of the luminous *Vayu*, communicated the auspicious mysteries whereby the supreme comprehensive supremacy of *Sri Vishnu* came to be revealed. For the three descents in *Treta*, *Dvapara* and *Kali yugas* progressively the supreme *Sri Vishnu* was the leading light, the Lord of all luminous gods, known as self-evolved, self-established, self-certified Brahman, to whom are my obeisance.

“पूर्णागण्यगुणोदारधाम्ने नित्याय वेधसे | अमन्दानंदसान्द्राय प्रयसे विष्णवे नमः ||” – Endowed with all-comprehensive attributes and with best of the forms, immutable and entirely blissful, *Sri Vishnu*, dearer than the dear ones. To such one supreme Lord are my obeisance.

Further Explanation:

In the final verse the exclamation expressed seems to be of the supreme Lord *Vishnu, Satya, the Prime Existence* than of the delivered soul. Because the supreme Lord *Vishnu* alone is the source, the food, nourishment, essence the eater, the unifier, *Hiranyagarbha* very much as declared in *Brihad Aranyaka Upanishad* – “आत्मैवमग्र असीत्पुरुषविधः | सोऽनवीक्ष्य नान्यदात्मनोऽपश्यात्, सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहं नामाभवत् |”, on manifestation *Creator* becoming one with the *Creation*, the *Creation*, one with the *Creation* as the source, the food, nourishment, essence – “अहं वाव सृष्टिरसि अहं हीदं सर्वामसृक्षीति | ततः सृष्टिरभवत् |”.

In Bhagavad Gita Krishna says that Prajaapati established in olden days the institution of sacrifice as participation in the *Divine Intent* being thankful for things, and performing actions according to one’s attributes (गुण) and inclination (स्वभाव) as instrument, medium for and on behalf of *the supreme Prime Existence*. Having performed actions in accordance to the *Divine Intent* the person will receive in return the fruits as *Divine Grace, benevolence* – “देवान् भावयताऽनेन ते देवा भवयन्तु वः | परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ||” . Therefore in this Upanishad it is reiterated that whoever gives the supreme Lord *Vishnu*, (food) reinforces him. Whoever does not give food) him, he exterminates him the eater of the food. The supreme Lord *Vishnu* transcends the worlds, for he is resplendent like the Sun. He who knows thus is wise in *Wisdom*. Such is the secret doctrine.

“इति श्रीमदानन्दतीर्थभगवदपादाचार्य विरचिते तैत्तिरीयोपनिषद् भाष्ये भृगुवल्ली समाप्ताः ||” - Thus ends the commentary of Sri *Anandtirtha*, the great teacher on *Briguvalli* of the *Taittiriya Upanishad*.

ब्रह्मानन्द वल्ली

“ॐ सह नाववतु | सह नौ भुनक्तु | सह वीर्यं करवावहे | तेजस्वी नावधीतवस्तु मा विद्विषावहे |
ॐ शान्तिः शान्तिः शान्तिः ॥”

May he protect us both. May he be pleased with us both. May we work together with vigour. May our study make us enlightened. May there be no dislike between us. *Aum ! Let there be Peace, Peace,Peace.*

Upanishad:

“ॐ ब्रह्मविदाप्नोति परम् | तदेषाऽभ्युक्ता | सत्यं ज्ञानमनन्तं ब्रह्म | यो वेद निहितं गुहायां परमे व्योमन् |
सोऽश्नुते सर्वान् कामान् सह | ब्रह्मणा विपश्चितेति ॥ तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः | आकाशाद्वायुः |
वायोरग्निः | अग्नेरापः | अदभ्यः पृथिवी | पृथिव्या ओषधयः | ओषधीभ्योऽन्नम् | अन्नात्सुरुषः ॥”

Aum! The knower of *Brahman*, reaches the *Supreme*. As to this the following has been said : he who knows *Brahman* as *the Prime Existence, the Wisdom, the infinite*, he who dwells in the secret space within, he experiences him with all desires fulfilled. From him, verily the ether arose, from ether the air, from air the water, from water the earth, from earth the herbs, from herbs the food, from food the Person.

Bhashya:

“स्वयोग्यं ब्रह्मविद् भुङ्क्ते विरिंचेन परणि च | ब्रह्मणा सह तद्वश्यः सुखमेव न दुष्कृतम् ॥ इति च ॥” – A man of *Wisdom* together with and under the supervision of the four-faced *Brahma* and the *Supreme Being* experiences according to his capability happiness, not misery.

Upanishad:

“स वा एष पुरुषोन्नरसमयः | तस्येदमेव शिरः | अयं दक्षिणः पक्षः | अयमुत्तरः पक्षः | अयमात्मा | इदं पृच्छं प्रतिष्ठा | तदप्येष श्लोको भवति | अन्नाद्वै प्रजाः प्रजायन्ते | याः काश्च पृथिवीं श्रिताः | अथो अन्नेनैव जीवन्ति | अथैनदपि यन्त्यन्ततः | अन्नं हि भूतानां ज्येष्ठम् | तस्मात् सर्वौषधमुच्यते | सर्वे वै तेऽन्नमाप्नुवन्ति | येऽन्नं ब्रह्मोपासते | अन्नं हि भूतानां ज्येष्ठम् | तस्मात् सर्वौषधमुच्यते | अन्नाद् भूतानि जायन्ते | जातान्यन्नेन वर्धन्ते | अद्यतेति च भूतानि | तस्मादन्नं तदुच्यते इति ॥”

This *Person* verily is the *essence* of the food. This is his head, this is his right side, this is his left side, this is the body, this is the lower part, the foundation. As to this there is this declaration. From food verily the offspring that exists here on earth is produced, verily from food they live and enter at the end. Food verily is the foremost in creation, therefore that is spoken as healing herb. He who worships food as *Brahman* attains everything. Food verily is the foremost in creation, therefore that is spoken as healing herb. From food creatures are born, from food they become mature, it is eaten and eats, therefore spoken as food.

Bhashya:

“य एष भगवान् विष्णुः भूतसृष्टा गुणाधिकः | स एवान्नात् पुनर्जातो ह्यजातोऽपि यतो विभुः | अन्नत्सनि शरीरेऽसौ व्यज्यते सुविवेकिभिः | अन्नस्य सारभूतोऽयं शारीरस्य च केशवः || अन्ननामा चान्नसंस्थः शरीरेषु च संस्थितः | अतृत्वात् सर्वलापकानामन्नमित्युच्यते हरिः || उपजीव्यश्च भूतानामिति चान्नं जनार्दनः | स ज्यायान् सर्व भूतेभ्यः तस्मात् सर्वौषधं स्मरतः | संसारे दह्यमानामायत्वात् स औषधं | प्रचुरं मय इत्युक्तं प्रचुरात्ता यतो हरिः || प्रचरैः सेव्यते नित्यमतोऽन्नमय ईरितः | देहस्मैव शिरस्यस शिरो विष्णुः प्रतिष्ठितं | बाह्वोः पक्षौ तथा मथ्ये मथ्यं पश्चात्तनौ तथा | पुच्छमित्येष भगवाननिरुद्धः स्वयं हरिः ||” - The resplendent, *Vishnu* endowed with all attributes, who having created the worlds is known as the Lord of the worlds, is not born like others in creation but is born as food, discriminative sense among creatures. *Keshava* as food is the *essence* dwelling in the body as well as the destroyer of the bodies. Since he is the medium for nurturing life, he is called food. Being superior to all other creatures he is called the healing herb. In expression he being complete and being served by many *Hari* is called essentially the food. In human body's head *Vishnu's* supremacy is conceptualized to exist and in human shoulders, *Vishnu's* energy, in human body's centre his centre and in human limbs, the Lord's limbs. Thus *Aniruddha* symbolizing the essence of *Vishnu* exists in human body.

Further Explanation:

Food is to be understood in its larger connotation as something that is consumed primarily as essential *essence*, nourishment without which the life will not only be not worthwhile but not possible to be lived. In creation there is nothing that is created which is not nurtured, transformed as some thing new. Once the

unmanifest Brahman manifests as creation with *essence* and *form*, *Vishnu's* essence existing in every *form*, in every part of the *forms* manifest in creation. There is change, transformation but no destruction, destruction being only in empirical perception, there being nothing absolute destruction, because everything that is created is but *Satya, the Prime Existence* and there is no destruction of that which has no beginning and no end. Therefore, *Wisdom* of the head is *Vishnu's* Wisdom, the strength of the shoulders is *Vishnu's* strength, the stability of the feet is *Vishnu's* stabilizing force, manifesting as अन्नमय, *essence* as gross form, प्राणमय *essence* as subtle breath, मनोमय, *essence* as mind, विज्ञानमय, *essence* as *Consciousness*, आनन्दमय, *essence* as *bliss*.

Upanishad:

“तस्माद्वा एतस्मादन्नरसमयात् | अन्योऽन्तर आत्मा प्राणमयः | तेनैष पूर्णः | स वा एष पुरुषविध एव | तस्य पुरुषविधताम् | अन्वयः पुरुषविधः | तस्य प्राण एव शिरः | व्यानो दक्षिणः पक्षः | अपान उत्तरः पक्षः | आकाश आत्मा | पृथिवी पुच्छं प्रतिष्ठा | तदप्येष श्लोको भवति || प्राणं देवा अनु प्राणन्ति | मनुष्याः पशवश्च ये | प्राणो हि भूतानामायुः | तस्मात्सर्वायुषमुच्यते | सर्वमेव त आयुर्यन्ति | ये प्राणं ब्रह्मोपासते | प्राणो हि भूतानामायुः | तस्मात्सर्वायुषमुच्यते इति | तस्यैष एव शरीर आत्मा | यः पूर्वस्य ||

Different from and within that earlier form which is अन्नमय, *essence* as gross form is that which is प्राणमय *essence* as subtle breath, is this filled. This verily has the form of a *Person*, according to that One's personal form. Of this प्राण *the prime breath* is the head, व्यान, the breath that bind is the right side, अपान, the downward breath is left side, space is the *self*, earth is the lower part that stabilizes the foundation. For that, this has also been spoken. The gods breath through प्राण *the prime breath*, even as human beings and the beasts. प्राण *the prime breath*, verily is on which life depends. Therefore that is referred as the life of all of those who worship प्राण *the prime breath* as *Brahman*. प्राण *the prime breath*, verily is the life of all creatures. Therefore, it is called as the life of all. Of that body, verily, is the *self* within the body.

Bhashya:

“तस्याऽतरं परं रूपमभिन्नमपि भिन्नवत् | प्रद्युम्नख्यं प्राणमयं प्रणेतृत्वात् प्रकीर्तितम् || शिरस्तास्य प्राणगतं प्राण इत्येव नामतः | व्यानाख्यो दक्षिणः पक्षो व्यानगश्चोत्तरस्ताथा | अपानख्योऽपानगत अकाशास्थं च मध्यमं | अकाशाख्यं तथा पुच्छं पृथिव्यां पृथिवीनामकम् | उदान अकाशनामा समान पृथिवीति च | प्रणेतृत्वात् प्राणनाम शिरो विष्णोः प्रकीर्तितः | विशेषाच्चेष्टयेद्यस्मात् व्यानख्योदक्षिण करः | यस्मादपवयेद्धोपानपानसव्य उच्यते | आकाशस्त्ववकाशा मध्यदेहो महात्मनः | पृथिवी पुच्छमस्योक्तं सर्वव्यापि प्रधारणात् |” – Within that *form* is another distinct *form*, as if different. Since he energizes this प्राण *the prime breath* he is known as *Pradyumna*, Since his head energizes He is known as प्राण *the prime breath*. His right shoulder being energized by व्यान, the breath that binds, He is referred as व्यान and similarly his left shoulder being energized by अपान, the downward breath. His middle portion referred as अकाश and his feet settled on earth, being referred as पृथिवी.

Upanishad:

“तस्माद्वा एतस्मात् प्राणनयात् | अन्योन्तर आत्मा मनोमयः | तेनैष पूर्णः | स वा एष पुरुषविध एव | तस्य पुरुषविधताम् | अन्वयं पुरुषविधः | तस्य यजुरेव शिरः | ऋग् दक्षिणः पक्षः | सामोत्तरः पक्षः | आदेश आत्मा | अथर्वांगीरसः पुच्छं प्रतिष्ठा || तदप्येष श्लोको भवति | यतो वाचो निवर्तन्ते | अप्राप्य मनसा सह | आनन्दं ब्रह्मणो विद्वान् | न विभेति कदाचनेति | तस्मैष एव शरीर आत्मा | यः पूर्वस्य ||”

Different from and within that earlier form that constituted प्राणमय *essence* as subtle breath, is the *self* constituted of मनोमय, *essence* as mind, by which it is filled. This verily has the form of a *Person*, according to that One’s personal form. *Yajurveda* is its head, *Rigveda*, the right side, *Samaveda*, the left side, instruction, the body, *Atharvangirasa*, the lower foundation. For that, this has also been spoken. Whence words return along with mind, not attaining it, he who knows it as Bliss, the Brahman never fears.. Of that body, verily, is the *self* within the body.

Bhashya:

“स एष जगतामायुः तस्मिन् संकर्षाः स्थितः | शिरस्तस्य यजुर्नाम यज्ञानां हरणात् स्मृतम् || यजुस्संस्थं च बाहू तु ऋक्सामान्तस्थितौ सदा | ऋगर्चनायाः स्वीकारात् साम दोषात्समीकृतेः || पञ्चरात्रगतं मध्यमादेशाख्यं सुविस्तृतेः | अथर्वाख्यं तथा पुच्छमधरं चांगिनां रसः | मनोवाचामगम्यं तं ज्ञात्वाऽनन्दस्वरूपिणम् | कुतश्चिन्न विभेत्येव वासुदेवोत्तरस्ततः |” – In the form constituted of प्राण *the prime breath* dwells

Sankarshana. Since takes part in the performances of sacrifices, his head is said to be यजु, Since they receive the fruits of the sacrificial performances his right shoulder is said to be ऋक् and removes defects in sacrificial performances his left shoulder is said to be साम. Since the middle portion of the body is extensive it is said to be *Panchratra*. Since the lower part resolves the beings of the lower worlds, the foundation is said to be अथर्व. The one who becomes aware of *Sankarshana* who is beyond *Knowledge* and *Speech*, that one fears no one.

Upanishad:

“तस्माद्वा एतस्मान्मनोमयात् | अन्योऽन्तर आत्मा विज्ञानमयः | तेनैष पूर्णः | स वा एष पुरुषविध एव | तस्य पुरुषविधताम् | अन्वयं पुरुषविधः | तस्य श्रद्धैव शिरः | ऋतं दक्षिण पक्षः | सत्यमुत्तरः पक्षः | योग आत्मा | महः पृच्छं प्रतिष्ठा | तदप्येष श्लोको भवति || विज्ञानं यज्ञं तनुते | कर्माणि तनुतेऽपि च | विज्ञानं देवाः सर्वे | ब्रह्म ज्येष्ठमुपासते | विज्ञानं ब्रह्म चेद्वेद | तस्माच्चेन्न प्रमद्यति | शरीरे पाप्मनो हित्वा | सर्वान्कामान्समश्नुत इति || तस्यैष एव शरीर आत्मा | यः पूर्वस्य ||”

Different from and within that earlier form that constituted of मनोमय, *essence* as mind, is the विज्ञानमय, *essence* as *Consciousness*, by which it is filled. This verily has the form of a *Person*, according to that One’s personal form. श्रद्धा - receptivity is its head, Cosmic Law, the right side, *The Prime Existence*, the left side, awareness, the body, the supreme one, the lower foundation. For that, this has also been spoken. *Conscious self*, directs the sacrifice and the performance of actions as well. All the divinities worship *Brahman* as the superior. If one knows *Brahman* as *Conscious self* and does not swerve then he leaves his demerits in the body and attains his desires. Of that body, verily, is the *self* within the body.

Bhashya:

“श्रद्धाख्यं श्रुतिधत्तृत्वात् श्रद्धायां तच्छिरः स्थितम् || ऋतं ज्ञानततेर्दाता चर्तस्थो दक्षिणः करः | वामः सत्यास्थिस्सत्यं सतां यस्मान्नियामकाः | योगख्यं सर्वलोकस्य योगदत्रैव योगगम् | मध्यं पुच्छं महोनाम महानीयत्वस्सदा ||” – Being attuned to scriptures is similar to be in श्रद्धा, being receptive to the scriptures, is like being in harmony with the head. Since the right shoulder initiates the proper Wisdom, the right shoulder is like being ऋत, the cosmic Law.

Since the left shoulder directs towards *the Prime Existence*, the right shoulder is like being attuned to सत्य, *the Prime Existence*. Since his body envelops the entire worlds, योग is like being completely enveloped in the body. Since the feet is like the foundation for the body, the supreme Lord is the foundation of all.

Upanishad:

“तस्माद्वा एतस्माद्विज्ञानमयत् | अन्योन्तर आत्माऽऽनन्दमयः | तेनैष पूर्णः | स वा एष पुरुषविध एव | तस्य पुरुषविधताम् | अन्वयं पुरुषविधः | तस्य प्रियमेव शिरः | मोदो दक्षिणः पक्षः | प्रमोद उत्तरः पक्षः | आनन्द आत्मा | ब्रह्म पृच्छं प्रतिष्ठा | तदप्येष श्लोको भवति || असन्नेव स भवति | असद् ब्रह्मेति वेद चेत् | अदित ब्रह्मेति चेद्वेद | सन्तमेनं ततो विदुरिति | तस्यैष एव शारीर आत्मा | यः पूर्वस्य ||”.

Different from and within that earlier form that constituted of the विज्ञानमय, *essence as Consciousness*, is the आनन्दमय, *essence as bliss*. by which it is filled. This verily has the form of a *Person*, according to that One’s personal form. Rapture is its head, serenity the right side, fulfillment the left side, awareness, the body, the supreme one, the lower foundation. For that, this has also been spoken. *Conscious self*, directs the sacrifice and the performance of actions as well. All the divinities worship *Brahman* as the superior. If one knows *Brahman* as *Conscious self* and does not swerve then he leaves his demerits in the body and attains his desires. Of that body, verily, is the *self* within the body. One becomes miserable who considers *Brahman* as not different from the manifest existence. One who knows *Brahman* as different from the manifest existence become eligible for deliverance. For him of that body, verily, is the *self* within the body.

Bhashya:

“तस्मिन्नानंदरूपोऽसौ स्थितो नारायणस्सदा | शिरः प्रिये स्थितं तस्य परेयं प्रियनामकम् || मोदप्रमोदर्योर्बाहू मोदनाश्च प्रमोदनात् | मोदप्रमोदनामानावानन्दस्त्वाततत्वतः || मध्यमानन्दसम्यं च ब्रह्मसृष्ट्या बृंहयेत् | पुच्छं प्रधानवायौ च ब्रह्माख्ये संस्थितं सदा | अभेदोऽप्यविशेषोऽपि परमेश्वरयोगतः || देहदेही वदेवासौ पञ्चधावस्थितो हरिः | बहिःस्थो देहवद्विष्णुरंतस्थो देहिवत् स्मृतः || अन्तरव्याप्ति विशेषेण न त्वशक्तत्वतो बहिः | सर्वेपि पुरुषाकारा उत्तरात् पूर्वसंभवः || उत्तरैः पूरिताः पूर्वे निच्छिद्रत्वेन सर्वशः | अतृत्वं च प्रणेत्तृत्वं बापथो विविधवेत्तृता | अनंदश्च यतः पूर्णस्ततोऽन्नादिमयाः स्मृताः | अत्याददास्ते प्रत्येकं सर्वे सर्वगुणा अपि | नामभेदस्ततसूक्तः सर्व

नामवतामपि | पञ्चरूपं तु तद्ब्रह्म जीवादन्त्यन्नविद्यते | इति ये तु विजानन्ति तेसंतस्तमआलयाः | जीवादन्त्यत्परं ब्रह्म पञ्चरूपं तु ये विदुः | सन्तस्त इति विज्ञेया मोक्षयोग्या हि ते धृवम् ||” - The one who exists eternally of the form of *bliss* is *Narayana*. He is known as the dear one since his head is full of bliss. Being rapturous and serene his shoulders are known as rapture and serenity. His middle region of his body being extensive his contentment is also extensive. The feet being the support for the body, become the basis, the foundation for mobility. Though exists internally without any parts or in any of his special resplendent attributes, he displays the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) attributes. As *Vishnu* he is similar externally and internally. All his latter forms as *Purusha* are similar in manifestation without any variation to his earlier forms. Since his withdrawal and creative being complete and in entirety his being manifest in the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) attributes is also complete and in entirety. Though the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) attributes are same and similar they become manifest with different and distinct names. The one who becomes enlightened to the fact that the five-fold (अन्नमय, मनोमय, प्राणमय, विज्ञानमय and आनन्दमय) attributes are not different and distinct from the supreme Lord they are the happy one being qualified for deliverance.

Further Explanation:

Sri Madhva in interpreting the words “असन्नेव स भवति | असद् ब्रह्मेति वेद चेत् |” he suggests the meaning असत् as misery and सत् as happiness, based on the authoritative statement “अभाववाचका शब्दा सर्वे ते दुःखवाचकाः सद्भाववाचिनः शब्दाः सर्वे ते सुखवाचकाः |” .

Upanishad:

“अथातोऽनुप्रश्नाः | उताविद्वानम् लोकं प्रेत्य कश्चन गच्छती | आहो विद्वानमुं लोकं प्रेत्य कश्चित्समश्नुता उ ||”

Now, therefore, this question. Does one who knows not, on departing from the worlds go to the other worlds or one who knows, on departing from the worlds go to the other worlds.

Bhashya:

“इत्युक्ते ब्रह्मणा पूर्वं पप्रच्छ वरुणो विभूम् | अविद्वानपि यः कश्चित् ब्रह्माप्नोति कथंचन | विद्वानेवोत तत्रापि सर्वेवाऽथैव केचन | यदि सर्वेऽथ तत्रापि सर्वे सम्यक् समाप्नुयुः | केचिदेवोत सम्यक् तदसम्यगपरे जनाः || ज्ञानिनोऽपीति पृष्टः सन् ब्रह्मा प्राह चतुर्मुखः | अज्ञान प्राप्नुयुर्ब्रह्म प्राप्नुयुर्ज्ञानिनेऽग्निलाः | तत्रापि सम्यक् प्राप्तिस्तु विरिचस्यैव सर्वदा | अन्येषां तारतम्येन प्राप्तिमुखविशेषतः | इत्यभिप्रायवान् ब्रह्मा ह्युकारेण समासतः | उक्त्वा प्रश्नोत्तरं पश्चाद् विस्तरेण जगाद् ह | कश्चिदेवोत सम्यक् तदाप्नुयादिति वाक्यतः | अनंतरं तथैवेति ब्रह्मोकारमुवाच ह ||” – Having said in the beginning “ब्रह्मविदाप्नोति परम् |” - the one who knows the supreme *Brahman*, *Varuna* now asks *Brahma*. Whether an ignorant one not being enlightened can be delivered or only those who are enlightened will be delivered. Whether all the enlightened ones only become delivered or only some. Whether all the enlightened ones comprehensively attain *the supreme Being* or only some. The four-fold *Brahma* replies that unenlightened ignorant one never comprehensively attain *the supreme Being*. Even of those who are enlightened only four-fold *Brahma* is the most enlightened one. Among others the enlightenments is graded according to their aptitude and inclination. Among the delivered ones there being special attributes they attain according to their attributes and inclination. Therefore, four-fold *Brahma* clarifies beginning to the end according to their graded enlightenment.

Upanishad:

“सोऽकामयत् | बहु स्यां प्रजायेयेति | स तपोतप्यत् | स तपस्तप्त्वा | इदं सर्वसमसृजत् | यदिदं किंच | तत् सृष्ट्वा | तदेवानुप्राविशत् | तदनुप्रविश्य | सच्च्यच्चावत् | निरुक्तं चानिरुक्तं च | निलयनं चानिलयं च | सत्यं चानृतं सत्यमभवत् | यदिदं किंच | तत्सत्यमित्याक्षते ||”.

He (the supreme Being) desires, let me become many, let me be born. He performed austerity, having performed austerity he created all this, whatever is here. Having created he entered. Having entered it, he became both the form and the formless (*essence*), the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, सत्य, *the Prime Existence* and not अनृत, that which is contrary to the Cosmic Law, all becoming सत्य, *the Prime Existence* became all that exists is सत्य, *the Prime Existence*. Of that this is spoken.

Bhashya:

“अज्ञो नैव तदाप्नोति षण्ण्यैतदवाप्नुते | इति ज्ञापयितुं विष्णोः स्वातन्त्र्यज्ञापानाय तु | अहं सृष्टिं प्रवेशं च माहात्म्यज्ञानतो यतः | प्रीतिं यांति महांतस्तु तद्वशा एव चेश्वराः | अग्न्यादायोऽपि किमुत तदन्ये मुत्तिस्ततः | स एवैकस्स विज्ञेयः पूर्णेश्वर्याफिरूपवान् | इति तस्य महैश्वर्यमुच्यते स त्वकामयत् ||” - The ignorant will never attain Him. To remind this *Vishnu* the importance of being completely and individually responsible and on no one else. Therefore is the reference to the purpose of creating the worlds and entering within that creation. The men of *Wisdom* alone are dear to the Lord, it having been seen that in world only the great souls become dear to the Lord. Even so Agni and other divine beings become dear. To clarify this the complete resplendence of the divine glory is described. Even the supreme Lord having created the worlds desired to enter the creation.

“सृष्ट्या जगदिदं सर्वं नियामकतयाऽस्य तु | बहुरूपो भवानीति स्याज्जगच्चेत्यविन्तयत् || सदित्यालोचनान्यात् तपो विष्णे कदाचन | अवतारेष्वनुकृतिः बाह्यवृत्वा तपस्वीनाम् | सृष्टिर्नाम स्वरूपात्तु बहिर्नि नुकृतिः बाह्यवृत्वा तपस्वीनां | सृष्टिर्नाम स्वरूपात्तु बहिर्निक्रमणं स्मृतम् | यद्यपीदं जगत्सर्वं स्वोदरस्थं महात्मनः | यथाप्येष द्वितैयेन रूपेण बहिराक्षिपेत् | रूपान्तरेणाविशच्च जगरूसर्वं जनार्दनः ||” - Having created the entire worlds the Lord taking many forms desired to regulate the same. For *Vishnu* austerity तप cold mean nothing else but reflection on things created. Therefore his descents in the form of *Krishna* and others is nothing but following the examples of great souls. Creation of the worlds by the Lord means manifesting externally that which existed already within as unmanifest. The entire creation was within the Lord subsequent to the dissolution of the earlier creation. Therefore in the same *form* the Lord could have manifested again. But the Lord manifests in new *forms* according to his desire and entering in different *forms*.

“त्यच्चानिरुक्तं विज्ञानं तथा निलयनं महान् | सत्यं प्राणस्तथा श्रीश्च सन्निरुक्तं तथाऽनृतम् | अविज्ञानं चानिलयनं प्रकृतिप्राणयोः परम् | तदगविष्णोस्तु संबन्धात् स्वतस्तन्मको हरिः | ततो नियामकश्चेति त्यदानन्यादवाच्यतः | अनिरुक्तं निलयनं सर्वाधातरतत्वतो हरिः | विज्ञानं सर्वविज्ञानात् सत्यं साधुस्वरूपतः | अवसाद सुवाच्यत्वदौर्बल्याज्ञाप्यसाधुताः || प्रकृतिप्राणतोऽन्यत्र कुर्वन्स्तन्मको हरिः | अतसाधुस्वरूपस्सन् सत्यनामाऽनृतादिकम् | नामानेन गतत्वादेः यदिदं किंच भाशितम् | सन्निरुक्तादिशब्देन तत्सर्वं साधुतैव हि | अवसादनादिहेतुत्वं साधुतैव हि सर्वशः | असाधुताऽवसादादिस्तत्कर्तुत्वं हि भाशितम् ||” - त्यत्, अनिरुक्त, विज्ञान and निलयन are in reference to the four-faced *Brahma*. The word सत्य is in reference to *the Primal Breath* and also divine *Sri*. The words सत्, निरुक्त, अविज्ञान and अनिलयन

are different and distinct than *Prakriti*, *Primal Breath* and four-faced *Brahma*. *Vishnu* being posited in different elements *Sri (Prakriti)* and other worlds are identified with words like त्यत्, अनिरुक्त, विज्ञान and निलयन. But *Vishnu* being independent *Real* becomes identifying mark for those words. Being the enveloping and supervising instrument *Vishnu* comes to be referred by the word - त्यत्. Since resplendent one being without any end he cannot be described or circumscribed by any words. Therefore being referred as अनिरुक्त - undefined, being the supporter of all as निलयन. Since he is known with special awareness he is विज्ञान – *Wisdom*. Since he is with pure uncontaminated attributes he is known as सत्य, *the Prime Existence*.

Leaving *Sri, the Primal Breath* and the four-faced *Brahma*, the rest of the creation is known as अवसाद – which causes misery, impure speech, weakness, ignorance, impure attributes, identified as सत्, निरुक्त, अविज्ञान, अनिलयन and अनृत. *Hari* unaffected by the defects in the various things is known as सत्य, *the Prime Existence* and affected by the defects in the various things *Sri, the Primal Breath*, the four-faced *Brahma* and the worlds are known as अनृत, not according to the Cosmic Law.

Whatever is spoken as सत्, निरुक्त in reference to the supreme Lord all those are auspicious ; misery, impure speech, weakness, ignorance, impure attributes are inauspicious. But using words like सत्, निरुक्त, अविज्ञान, अनिलयन and अनृत their existence is attributed to the Lord alone.

Further Explanation:

Sri Madhva clarifies the process by which the *unmanifest Satya, the Prime Existence* becomes *manifest* as relative existence with multitude of forms, with his divine essence posited therein, as mentioned in *Brihad Aranyaka Up.* – “तद्धेदं तर्ह्य व्याकृतमासीत् तन्नामरूपाभ्यमेव व्याक्रीयत्, असौ नामामयमिदंरूप इति | स एष इह प्रविष्ट आ नखाग्रेभ्यः . .”. Even when the *manifest forms in existence* appear to be inaccessible to the sensory organs at any place or period of time, either they re-appear in new transformed *forms* or on being reabsorbed within *the Prime Existence* at the time of *final dissolution* only to reappear in new transformed *forms*, as declared in *Rigveda* “ऋतं च सत्यं चाभिद्धात्तपसोऽध्यजायत | ततो रात्र्य जायत ततो समुद्रो अर्णवः || समुद्रादर्णवो दधि संवत्सरो अजायत | अहोरात्राणि विदधद्विश्वस्य मिषतो वशी || सूर्यामचन्द्रमसौ धाता पूर्वमकल्पयत् | 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. In *Bhagavad Gita Krishna* says, “सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् | कल्पक्षये पनिस्तानि कल्पादौ विमृजाम्यहम् ॥”.

Upanishad:

“तदप्येष श्लोको भवति | असद्वा इदमग्र आसीत् | ततो वै सदजायत | तदात्मानं स्वयमज्जुत | तस्मात्तत्सुकृतमुच्यत इति | यद्वै तत् सुकृतम् | रसो वै सः | रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति | को ह्यौवान्यात्मकः प्राण्यात् | यदेश आनन्दो न स्यात् | एष ह्येवानन्दयाति ॥”

As to that, there is this verse. *Non-existence* was all this earlier; therefrom was produced the *existence*. That One energized itself, therefore coming to be referred as well-endowed. Verily that which was well-endowed was the essence. On getting the *essence* one becomes blissful. For indeed who could live who breathes, if there was not this bliss in space? This verily is that which endows bliss.

Bhashya:

“अनासाद्यस्त्वसन्नामा पूर्वं नारायणाभिधः | स असादृश्च सन्नामा वासुदेवोऽभवत् प्रभुः | स वासुदेवः स्वात्मानं चक्रे संकर्षणदिकम् | तस्मात् तत्सुकृतं नाम स आनन्दो रसस्ततः | आनन्दमेनं संप्राप्य मुक्तो मोदेन चान्यथा | सामान्य चेष्टा धर्माश्च कस्य स्युस्तमृते प्रभुम् | सुखं लब्ध्वा हि कुरुते लोकचेष्टा जनार्दनः | अल्पात् सुखादल्पकर्मा पूर्णानन्दाद्धि सर्वकृत् | न ह्यार्थाः कर्म कुवन्ति मुग्धाश्चैव विशेषतः | तस्माद् यादृक् सुखं तादृक् कर्म पूर्णसुखस्ततः | सर्वकृत्वात् परो विष्णुः आह तस्मात्सनतनी | सुखं लब्ध्वा करोतीति छंदोगानां श्रुतिः परा | अलब्ध्वात् सुखं नैव करोतीत्यपि सादरम् | तत्पूर्णानन्देदेवेन कारितः प्राणिति स्फुटम् | सर्वलोकः स एकैक आनन्दयति चाखिलम् ॥” – Earlier since *Sriman Narayana* was not enveloped by anything he was known as असन्, non-existence Becoming existence, the Lord became *Vasudeva*. *Vasudeva* energizing his *Self*, became *Sakarshana*, well-endowed. Therefore he came to be referred as well-endowed and blissful. But one

attaining Him after being delivered that one becomes blissful but not completely. Because without being endowed with entirety of bliss how can one experience bliss in performing empirical and temporal actions in the world? Since *Janardana* is endowed fully, completely and in entirety with bliss he alone can endow bliss in the performances of temporal and spiritual actions. Minimum happiness assures performance of minimum actions. For the unhappy ones or for those with minimum awareness with no performance of any actions, the Lord though comprehensive in attributes grants only satisfaction, on the principle that as much satisfaction as the performance of actions demand. This establishes the credentials of the Lord as the comprehensive initiator as well as blissful fully, completely and in entirety. Thus only the Lord who is blissful fully, completely and in entirety energizes the entire creation to perform both the temporal and spiritual functions in the world. Entirely due to fully, completely blissful Lord the delivered souls like *Brahma* and others become full of bliss.

Upanishad:

“यदा ह्येवैष एतस्मिन्नदृश्येऽनात्मोऽनिरुक्तेनिलयनेऽभयं प्रतिष्ठा विन्दते | अथ सोऽभयं गतो भवति | यदा ह्येवैष यस्मिन्दुरमन्तरं कुरुते | अथ तस्य भयं भवति | तत्त्वेव भयं विदुषोऽमन्वानस्य | तदप्येष श्लोको भवति || भीषाऽस्माद्वातः पवते | भीषोदेति सूर्यः | भीषास्मादग्निश्चेन्दश्च | मृत्युर्धावति पञ्चम इति ||”

Verily when one establishes himself fearlessly in this unseen, bodiless, undefined, without support then that one reaches fearlessness. When the one makes even slightest variance then for him there is fear. That is the one who being knower is not reflect thereon. As to that, there is this verse. From fear of him, does the Wind blow, the Sun rises, the fire, moon and death moves as the fifth.

Bhashya:

“तस्मददृश्ये चैवानां गुणानामप्यसङ्गतेः | अनात्मेऽथ गुणानन्त्यादनिरुक्ते निराश्रयात् | अनिलयनेऽयत्वेन यदा ज्ञानेन तिष्ठति | तदाऽभयं हरिं गच्छेन्नैवाज्ञानी कथंचन | यदैतस्मिन् परे विष्णवावुदरं जीवगत्वतः | भेदं करोति तेनैव भयमस्य महद्भवेत् | आ इत्युक्तः परो विष्णुरेभ्यः उच्चस् एव तु | त उदा जीवसंघास्त्युरुदरं तदगतान्तरम् | तदेव ब्रह्म भयकृद्विदुषोऽविदुषस्तथा | विदुषोऽल्पभयं कुर्याद् यावन्मुक्तिं व्रजस्तसौ | अथाभयं भवेद्ब्रह्मस्तस्य मुक्तस्य सर्वदा | तस्माद् वाय्वादयो देवा विद्वांसोऽपि विशेषतः | भीताः स्वकर्म कुर्वन्ति विष्णोः प्रीत्यर्थः मंजसा |

अमन्वास्य नुर्विष्णुः कुर्यान्नित्यं महद्भयम् | तम अख्यमन्थनम् |” – For the ignorant the Lord is unseen due to absence of the required attributes, their ignorance due to absence of awareness of the *self*, unawareness due to absence of pure attributes. Only he who with courage and confidence acquires विज्ञान – special awareness for him the resplendent Lord is accessible. The ignorant coward will never be able to access him. Those who conceive distinction in between various descents of the resplendent Lord, for them there is great fear. Resplendent Lord who grants liberation through enlightened ones and world of darkness to the unenlightened ones through four-faced *Brahma* though he instills fear in the hearts of the enlightened men as well as of the unenlightened ones who choose to breach the ऋत, the cosmic law and धर्म, the principles of righteousness, for the enlightened ones before they reach state of deliverance he instills least fear and once they are delivered state then with no fear for ever. Therefore, *Vayu* and other gods, for the sake of being attuned to Vishnu, though enlightened, fearing four-faced *Brahma* more than even the unenlightened ones perform their actions with receptive mind. The unenlightened ones on other hand are destined to reach dark and obscure regions.

Upanishad:

“सैषाऽऽनन्दस्य मीमांसा भवति | युवा स्यात्साधुयुवऽध्यायकः | आशिष्ठो दृढिष्ठो बलिष्ठः | तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् | स एको मानुष आनन्दः | ते ये शतं मानुषा आनन्दः | स एको मनुषगन्धर्वाणामानन्दः | श्रोत्रियस्य चाकामहतस्य |”

This is inquiry regarding bliss. Let there be youth, a good one, well-read, well-disciplined in action, in mind and in body. Let the whole world be full of wealth and prosperity for that one. That would be one human bliss. Hundred-fold of the human bliss would be one super human bliss, also of one who without being affected with desires is receptive to the *vedic* wisdom.

Bhashya:

“स्यादेव मोक्षस्तत्रापि ह्यानन्दस्य विचित्रता | यस्तु साधुगणैर्यक्तस्यैवाप्यखिला मही | त्रेतायुगे चक्रवतीद् यदामुत्स्तु संसृतेः | अधीतिफलपूर्णत्वादाध्यायक इतीरितः || स एव विष्णुना युक्तो गच्छतीति युव स्मरतः |

एकानन्दस्वरूपोऽसौ मानुषो मुक्त ईष्यते | तस्मात् शतगुणानन्दाः गन्धर्वा मानुषत्मकाः | मुक्ताः श्रुतिफलं प्राप्ताः ततः कामाहतास्तथा ||” – Men of Wisdom will undoubtedly be delivered and therein also there will be gradation of bliss (तारतम्य). One who endowed with human bliss becomes eligible for deliverance he is prior to that an emperor with entire world under his domination. Being eligible for the fruits of learning he becomes known as the controller. He may be said to be a young one, energized by *Vishnu*. He would enjoy on deliverance hundred-fold bliss than what he enjoyed as emperor earlier, the enjoyment of the heavenly beings (गन्धर्वs) hundred-fold more.

Upanishad:

“ते ये शतं मनुष्यगन्धर्वाणामानन्दाः | स एको देवगन्धर्माणामनन्दाः | श्रोत्रियस्य चाकामहतस्य | ते ये शतं देवगन्धर्माणामनन्दाः | स एकः पितृणां चिरलोकलोकानामानन्दः | श्रोत्रियस्य चाकामहतस्य | ते ये शतं पितृणां चिरलोकलोकानामानन्दः | स एकः आजानजनां देवानामानन्दः | श्रोत्रियस्य चाकामहतस्य | ते ये शतामाजानजनां देवानामानन्दः | स एकः कर्मदेवानां देवानामानन्दाः | ये कर्मणा देवानपियन्ति | श्रोत्रियस्य चाकामहतस्य | ते ये शतं कर्मदेवानां देवानामानन्दाः | स एको देवानामानन्दाः | स एक इन्द्रस्याऽऽनन्दः | श्रोत्रियस्य चाकामहतस्य | ते ये शतं इन्द्रस्याऽऽनन्दाः | स एको बृहपतेरानन्दः | श्रोत्रियस्य चाकामहतस्य | ये ते शतं बृहपतेरानन्दाः | स एकः प्रजापतेरानन्दः | श्रोत्रियस्य चाकामहतस्य | ये ते शतं प्रजापतेरानन्दाः | स एको ब्रह्मण आनन्दः | श्रोत्रियस्य चाकामहतस्य |”

Hundred-fold of the super human (मनुष्य गन्धर्व) bliss would be divine-human (देव गन्धर्व) bliss, also of one who without being affected with desires is receptive to the *vedic* wisdom. Hundred-fold bliss of the divine-humans (देव गन्धर्व) bliss would be the bliss of the ancestors in their long enduring worlds, also of one who without being affected with desires is receptive to the *vedic* wisdom. Hundred-fold bliss of the ancestors in their long enduring worlds would be the bliss of those who are born as gods, also of one who without being affected with desires is receptive to the *vedic* wisdom. Hundred-fold bliss of the bliss of those who are born as gods would be the bliss of those who are born as gods by performing actions, also of one who without being affected with desires is receptive to the *vedic* wisdom. Hundred-fold bliss of the bliss of those who are born as gods by performing actions, would be the bliss of the luminous gods, also of one who without being

affected with desires is receptive to the *vedic* wisdom. Hundred-fold bliss of the bliss of the luminous gods would be the bliss of *Indra*, also of one who without being affected with desires is receptive to the *vedic* wisdom. Hundred-fold bliss of the bliss of *Indra*, would be the bliss of *Brihaspati*, also of one who without being affected with desires is receptive to the *vedic* wisdom. Hundred-fold bliss of the bliss of *Brihaspati* would be the bliss of *Prajapati*, also of one who without being affected with desires is receptive to the *vedic* wisdom. Hundred-fold bliss of the bliss of *Prajapati*, would be the bliss of *Brahman*, also of one who without being affected with desires is receptive to the *vedic* wisdom.

Bhashya:

“तेभ्य शतगुणानन्दां देवप्रेष्यास्तु मुख्यतः | ये ते हि देवगन्धर्वा मुक्तेभ्यस्तेभ्यः एव च | शताधिका हि पितरस्तेभ्य अजानदेवताः | अनाख्याता देवतास्तु जाता देवकुले च याः | अजानदेवस्ता हि ताभ्योऽग्राः कर्म देवताः || बलाद्या अन्तराप्राप्त देवताः कर्मदेवताः | ताभ्यश्च तात्विका देवाः सृष्टादौ देवतां गताः || तेभ्यो दक्षश्चेन्द्रनामा स हींदुं रारयत् परि | तस्माद् ऋहस्पतिर्नाम महेन्द्रत्वात् पुरन्दरः | तस्मात् प्रजापतिर्मत्तो रुद्रः प्रजननेतिता | तस्माद् ब्रह्मा शतगुणो मुक्त इत्येष निर्णयः ||” – Those enlightened beings who perform their duties as ordained are divine-humans (देव गन्धर्व). They experience hundred-fold more bliss than human beings. The ancestors experience hundred-fold more bliss than the divine-humans (देव गन्धर्व). Those who are born as gods by performing actions, experience hundred-fold more bliss than the ancestors. Those who are born as gods from the beginning experience hundred-fold more bliss than those born as gods by performing actions. *Daksha prajapati* who became *Indra*, but lost because of having slighted Moon-god experienced hundred-fold more bliss than those born as gods from the beginning. *Brahmaspati* experiences hundred-fold more bliss than *Daksha prajapati*. *Rudra*, the lord who is the cause of procreation, that is to say, *Shesha* experiences hundred-fold more bliss than *Daksha prajapati*. *Four-faced Brahma*, among the delivered, experiences hundred-fold more bliss than all the rest. This is the decided view according to the principles of gradation (तारतम्य).

“यथाऽऽनन्दे तथा ज्ञाने विष्णुभक्तौ बलादिके | सर्वागुणैः शतगुणाः क्रमेणोक्तेन तेऽखिलाः | अथवा सहस्रगुणिता अनन्तगुणितास्तथा | परिणामे शतगुणोऽप्यानन्दस्फुटतावशात् || यथा दीपात् शतागुनाऽप्यग्निज्वाला न दीपवत् | स्फुटीभवेत् यथैवाग्निर्बाहुलोऽपि न सूर्यवत् || यथैव सूर्याद् द्विगुणश्चन्द्रो नैव स्फुटीभवत् | उत्तरेषामुत्तरेषां गुणा एवमतिस्फुटाः || प्रतिविम्बा यतः पूर्वेः ब्रह्मांतानां नरादयः | अतोऽस्पष्टस्वरूपास्ते

स्फुटरूपास्थतोत्तराः ॥” - even as in bliss even so in *Wisdom*, devotion to *Vishnu*, strength etc all those spoken earlier human beings kings, *gandharvas* etc as mention in *upanishads* experience bliss as per gradation hundred- fold more than the earlier one’s, though hundred time more superior. Though the flame of the fire shines more and more brightly it can not be more resplendent than fire, which is the source, though fire shines more and more brightly it can not be more resplendent than Sun, though the moon orb is twice larger than the Sun’s orb, it can not be more resplendent than Sun. In gradation (तारतम्य) the attributes of the latter are more blissful than the attributes of the earlier, the earlier form become less and less prominent than the latter forms.

Upanishad:

“स यश्चायं पुरुषे | यश्चासावादित्ये | स एकः | स य एवचित् | अस्माल्लोकात्प्रेत्य | एतान्मयमात्मानमुपसंक्रामति | एतं प्राणमयात्मानमुपसंक्रामति | एतं मनोमयात्मानमुपसंक्रामति | एतं विज्ञानमयात्मानमुपसंक्रामति | एतमानन्दमयात्मानमुपसंक्रामति | तदप्येष श्लोको भवति ॥ यतो वाचो निवर्तन्ते | अप्राप्य मनसा सह | आनन्दं ब्रह्मणो विद्वान् | न बिभेति कुतश्चेति | एतं ह वाव न तपति | किमहं साधु नाकरवम् | किमहं पापकरमवमिति | स य एवं विद्वानेते आत्मानं स्पृणुते | य एवं वेद | इत्युनिषत् ॥”

“He who is here in the person and he who is the yonder Sun he, verily the One. He who reflects thus, on departing from this body, transcending the gross sheath of food, the subtle sheaths of breath, instinct, mental, consciousness and of bliss attains *That One*. As to that, there is this verse From where Speech returns along wit Mind not attaining it, the one who becomes wise to that *Wisdom* as the *Bliss of Brahman*, is not frightened from any one, is not tormented by thoughts why have I not performed the admirable actions, why do I perform the despicable actions. He who is thus enlightened becomes strengthened in his *self*. This is the secret teaching.

Bhashya:

“यत्प्रसादात् स्वरूपाप्तीः ब्रह्मादीनां समंततः | स विष्णुस्सर्वजीवेषु नृषु देवेषु च धितः ॥ एक एव महायोगी निर्विशेषोऽखिलैर्गुणैः | सर्वात्तमस्स पूर्णश्च तमेवं वेद यः पुमान् ॥ जीवांश्च तारतम्यस्तान् स गच्छेत् पञ्चरूपिणम् | विष्णुं न पुण्यपापे च तस्यानिष्टे कदाचन | प्रियाप्रियेषु तज्ञानी ह्यास्तृणोति यतो नृषु ॥ अगोचरं

वाङ्मनसारानन्तत् पुरुषोत्तमम् | ज्ञात्वा मुत्स्य भीर्नैव कुतश्चन भविष्यति || इति यजुस्संहितायाम् ||” - By whose grace Brahma and others experience Bliss after separation of their body that Vishnu dwells not only in every human being, gods but also in all the living creature. But He endowed with inconceivable power does not dwell in them in graded measures but in entirety of his attributes. Those who becomes aware of him as supreme Being as one transcending all gradation (तारतम्य), transcending all the sheaths, they attain the proximity of *Vishnu*. Such one will not be tormented by admirable actions or the despicable actions performed, since the Lord grants the fruits of the admirable actions to the dear ones and the fruits of the despicable actions those who are inimical to him. The Lord being one who transcends place and period and inaccessible to speech and mind, the one who knows him would remain always fearless, *thus in Yajurvedasamhita*.

“न च सह ब्रह्मणा इत्यादेरन्योऽर्थः कल्पनीयः | अप्रामाणिकत्वादनाश्वासाच्च |” – To assign any other meaning to ‘सह ब्रह्मणा’ would not only be improper but since would give contradictory and unsubstantiated interpretation is not justified.

“न च ‘ओषधीभ्योऽन्नं’, ‘अन्नरसमयः’, इत्यत्रोभयार्थत्वे विरोधः ‘अन्नस्यान्नं’, ‘मध्यमः प्राणः’, ‘प्राणः स्थूणा’ इत्यादिवत् विशेषितत्वादुपपत्तेः ||” - It is not correct to say that in ‘ओषधीभ्योऽन्नं’ and ‘स वा एष पुरुषो अन्नरसमयः’ the word अन्न has different meanings. Because in ‘अन्नस्यान्नं’, ‘मध्यमप्राणः’, ‘प्राणः स्थूणा’ the word as description is proper.

“न चान्नमयादीनामब्रह्मत्वे किञ्चिन्मानम् | ‘येऽन्नं ब्रह्मोपससते’, ‘ये प्राणं ब्रह्मोपससते’, ‘आनन्दं ब्रह्मणो विद्वान्’, ‘विज्ञानं ब्रह्म चेद्वेद’, ‘अस्ति ब्रह्मेति चेद्वेद’, ‘अधीहि भगवो ब्रह्मेति’, ‘तस्या एतत् प्रोवाच’, ‘अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति’ इत्यादिना ब्रह्म शब्देन उक्तत्वाच्च ||” – There is no excuse to say that अन्नमय and other references do not indicate *Brahman*. In fact in all the statements like ‘येऽन्नं ब्रह्मोपससते’, ‘ये प्राणं ब्रह्मोपससते’, ‘आनन्दं ब्रह्मणो विद्वान्’, ‘विज्ञानं ब्रह्म चेद्वेद’, ‘अस्ति ब्रह्मेति चेद्वेद’, ‘अधीहि भगवो ब्रह्मेति’, ‘तस्या एतत् प्रोवाच’, ‘अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति’ अन्न and other references indicate *Brahman* alone.

Further Explanation:

Sri Madhva contradicts the views of other commentators who consider अन्नमय and other references as indicating the sheaths by which *Brahman* dwelling within is covered. According to *Sri Madhva* they are not sheaths but represent *Brahman* in his various manifestations.

Bhashya:

“न च लौकिकान्नस्य अतृत्वमस्ति | येन्यथा विद्युस्तेन्य राजानः ते क्षयलोका भवन्ति, इति श्रुतेरविद्यमानोपासनद दोषावगतेश्च | न च रमन्त्यहो असदुपासनयाऽऽत्महनः, इति च भागवते | नाविद्यमानं ब्रूवते वेदा ध्यातुं न वैदिकाः | अविद्यमानं ध्यायन्तो यान्ति सर्वेऽधरं तमः || तस्मात् सत्यार्थतां ब्रूयाद् वेदानामपि सर्वशः | य एव वेद स ज्ञानी ज्ञानवान् नान्यथा भवेत् || इति वेदार्थ विवेके ||” – In temporal world for अन्न there is no negative inference. Those who propitiate in improper manner repair to the lowest of the regions, thus having been declared in scriptures, those who propitiate in improper manner brings undesired fruits. Propitiating in improper manner is similar to killing one’s own self, this in *Bhagavat Purana*. Neither *Vedas* nor the subsidiary scriptures suggest non-existent things for propitiation, because those who propitiate non-existent things go to the obscure worlds. Therefore, *Vedas* nor the subsidiary scriptures promote only that which leads one to *Satya, the Prime Existence*. He who knows thus is wise in *Wisdom*, not otherwise, thus having been said in *Vedartha Viveka*.

“स यश्चायं पुरुषे | यश्चासावादित्ये | इत्यधिकरणत्वेन भेद एव जीवस्य परमादुक्तः | ‘एतस्मिन्नदृष्ट्ये अनात्ये अनिरुक्ते अनिलयने अभयं प्रतिष्ठां विन्दन्ते’, ‘एतामानन्दमयमात्मानमुपसंक्रामति’, ‘सोऽश्नुते सर्वान् कामान् सह | ब्रह्मणा विपश्चिता’, ‘एतमानन्दमयमात्मानमुसंलभ्य | इमान् लोकान् कामान्नी कामरूप्यनुसंचरन्’ इत्यादिना मुक्तस्यापि भेद एवाभ्यस्यतप ||” – The declaration that the one who is in the Sun is the same within the creation establishes clear difference between the two. Statements like *Brahman*, the one unseen by ignorant ones, bodiless. endowed with innumerable attributes, undefined, independent, without any support becoming known with well-founded *Wisdom*; all pleasures will be experienced in the Self with blissful form; wandering the worlds with the food as desired, with form as desired – all establish conclusively that the supreme self is different and distinct from the individual self.

“अथ सोऽभयं गतो भवति | इति मुक्तप्रिस्तावात् ‘सैषाऽऽनन्दस्य मीमांसा’ इति मुक्तानन्दो मीमांस्यते | ‘श्रोत्रियस्य चाकामहतस्य’ इति सर्वत्र विशेषणाच्च | न ह्यमुक्तस्य अकामहतत्वं मुख्यं भवति | न च मुख्या श्रोत्रियता | यस्य श्रुतिफलं पूर्णं स श्रेयि उदाहतः | स हि मुक्तोऽकामहतः स हि कामैर्न हन्यते | यस्य कामास्तु सत्याः स्युस्स हि कामैर्न हन्यते | न ह्यकामः क्वचित् कश्चित् दृश्यते श्रूयतेऽपि च ||” – Now therefore becoming fearless one attains the supreme Lord, thus in the beginning itself the bliss in deliverance has been declared with the statement ‘सैषाऽऽनन्दस्य मीमांसा’ and special adjective, “श्रोत्रियस्य चाकामहतस्य” – as one who is receptive to *vedic* wisdom without being affected with desires. Only he who is completely devoid of desires is qualified to be wise in *Wisdom* of the *Vedas*. Since he is delivered he is unaffected by desires. He is not tormented by desires Because only he who has access to everything has no desires of any one thing. One who is completely liberated from desires remains free, rarely seeing, rarely hearing, thus in *Brahmanda Purana*.

“न च देवपदकामस्य सकाशात् इन्द्रपदाकामस्य शतगुणानन्दो दृश्यते | सति च प्राजापत्यादिकामे | न च मानुषाः प्रायस्तदिच्छवः | चक्रवर्तिनस्तु युवशब्देनैव मुक्तत्वमुक्तम् | तस्मात् मुक्तविषयेयं मीमांसा ||” – It is neither observed among those in the state of gods having hundred-fold added desire for the status of *Indra* nor those in the state of *Indra* becoming tormented due to added desire for the status of *Peajapati*. When in ordinary life one sees people who are not attached not seeking progressive increase in their desires, how can one expect men of wisdom like great seers having desire for higher ad higher status? Therefore to say that those who seek progressive increase in their desires are unattached to things in life would be untruth. Therefore, when speaking about the super human (मनुष्य गन्धर्व) to show that they are truly unattached ones they are qualified as those who without being affected with desires is receptive to the *vedic* wisdom. Further in relation to the emperors who are delivered the word युवा has been used to show that those who attain closeness (सामीप्य मुक्ति) to the supreme Lord, remain ever young, age does not torment them. Therefore clarification regarding Bliss is in relation to the delivered souls.

“यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः, इत्यत्राप्यंतःकरणस्थानामेव कामानां विमोक्ष उक्तः | न तु स्वरूपभूतानाम् | यं यमंतमभिकामो भवति सोऽस्य संकल्पादेव भवति, इति मुक्तानामपि स्वरूपभूतः कामः प्रतीयते | कामसंकल्प आनन्दो मुक्तानां तारतम्यतः | स्वरूपभूतास्ते सर्वे निर्दोषा गुणरूपतः || इति पादमे | संकल्पादेव व तच्छ्रुते, इति सूत्रम् ||” - The statement : ‘when all desires dwelling in the heart terminate’ has reference, verily, to the deliverance of the desires within the innermost core of the heart and not to the desires arising in body under the influence of sense organs. Whatever desires one has in that manner his thoughts respond, thus also reference to the desires arising in body under the influence of sense organs. In the delivered state the bliss of desires arising in mind are as per gradation (तारतम्य). Related to the form of one’s *essence* they are of faultless, thus in *Padma Purana*. Similarly in *Brahmasutra* by mere thought, verily, the fruits.

“भेदव्यपदेशादिति जीवेशयोर्भेदश्चोक्तो भगवता | न च भेददर्शनमसुकरम् | स्वरूपत्वात् भेदस्य | सर्व व्यावृत्तं हि सर्वस्य स्वरूपं सर्वैरनुभूयते | अन्यथा ‘अहं वा दृष्टोऽन्यो वा दृष्टः’, इत्यपि संशयः स्यात् |” – ‘स यश्चायं पुरुषे’ not only in this *upanishadic* statement but also in *Brahmasutra* ‘भेदव्यपदेशात्’ the Lord has referred to the difference and distinction in Supreme Self and the *Individual Self*. Not to suggest that, the perceiving seeing difference and distinction is undesirable, because difference and distinction is innate attribute of the *forms*. It is common experience that there exists difference and distinction in things, or else the statement perceiving oneself or perceiving others would have raise doubts.

“न च पश्चाद् भेदो ज्ञायत इत्यत्र किञ्चिन्मानम् | न गि दृष्टवस्तुनः पुरुषस्य तस्य वस्त्वंतराद् भेदे संशयः क्वचित् दृष्टः | न च सर्वतो व्यावृत्त्यनुभवे सर्वज्ञता अपेक्षितेति दोषः | सामान्यतः सर्वस्य सर्वैरपि

ज्ञातत्वाच्च | यावत्तु सर्वतो भेदो विशेषतो न ज्ञातम् | न हि ज्ञाताद् वस्तुनोऽव्यावृत्तिः केनचित् शङ्क्यते | यदा तं संशयिते तदाऽपि कृतस्त्विद् व्यावृत्तमेव ज्ञायते | न हि सर्वमिदं भवति वा न वेति कस्यचित् संशयः | अतो व्यावृत्तिरेव स्वरूपम् ||” – There is no justification in saying that differences become obvious only after they are experienced. It is nowhere seen that a person who sees things will doubt the existence of differences in them. There is not necessary that one should be full of wisdom to say one thing different and distinct from the others, because all things are essentially different and distinct from the others. It is also agreed that such different and distinct forms are not neither specially or easily perceived. But no one doubts that differences exists along and in between things. Therefore accepting differences and distinction among things becomes natural to human beings. Whenever doubt arises as to differences and distinction among things leaving those things differences and distinction among others things comes to be accepted. Because as said earlier some things are different and distinct from other things, such doubts normally do not arise, since differences and distinction among things is accepted attribute of things.

“अस्य भेद इति विशेष्यत्वमस्य स्वरूपमितित्वत् | यथाऽस्तीति वर्तमानः कालो वस्तुना सहैवानुभूयते एवमन्यसाद् व्यावृत्तमित्यत्र अन्यदपि सामान्यतः सहवानु भूयते | न ह्यस्तीति वर्तमानकालापेक्षया अनुभूयत इत्येवावताविद्यमानता नाम वस्तुनोऽन्या | सदिद्यपि शत्रंत्रत्वात् कालसंबंध्येवानुभूयते तिष्ठन्नितित्वत् | एवमन्यस्माद् व्यावृत्तमित्यनेन सह प्रतीयमानमपि न स्वरूपादन्यत् ||” - Though the *essential form* by its special attribute is indivisible, in any particular instance the special attributes of the *essential form* appear as the *essential form* and the *perceived form* different and distinct from each other, as description and the thing described. For instance, just as when one says, ‘a thing exists’ that thing becomes known to the viewer in the present moment even so when one thing is to be compared with another thing, the other thing also becomes known together with the earlier thing. Therefore, to understand the differences of one thing to the other if there is no knowledge of the differences then there will be no possibility to know the difference. Therefore, in declaring सत्, *the Prime Existence* exists in relation to the present moment in Time, the statement the transcendental form of *Brahman* exists within the manifest things would not be contradictory.

“अस्माद् व्यावृत्तिरन्यस्य स्वरूपम् | अन्यस्माद् व्यावृत्तिरस्य स्वरूपमिति नैकस्यस्वरूपता |” – Difference in one thing may be the essential attribute of the other thing; the difference in the other thing may be essential attribute of the earlier thing. Otherwise there is fundamental difference between the two. “ज्ञानानन्दादिवत् स्वरूपत्वेऽपि व्यवहारविशेषो भवति | न च स्वरूपत्वेन भेदन्याभावो भवति | ज्ञानानन्दादिदेव | अन्यप्रतियोगिकत्वात् भेदस्य न स्वस्मादपि भवति ||” – Though *Wisdom*, *Bliss* and other experiences represent *Brahman*, the same can't be used as proximate words in temporal world to show the different variations in experiences among constituents. Though differences and

distinction are experiences qualitatively the qualitative essence which is luminous remains the same, therefore identified as *Brahman*.

“भेदस्तु सर्ववस्तूनां स्वरूपं नेजमव्ययम् | नष्टानामपि वस्तूनां भेदो नैव विनश्यति || अवस्तुनाऽपि रूपं स्वं भेद एव चऽन्यथा | विशेषरूपनाशेन भेदमात्रावसायिता || नाश इत्युच्यते सदभिः भेदो न हि विनश्यति ऽ इत्याहुः केचिदज्ञात् तत्राहुः सूक्ष्मदर्शिनः | सत्यं भेदस्तु वस्तूनां स्वरूपं नात्र संशयः || तस्माद् वस्तुविनाशे तु तद्भेदो नास्ति कुत्रचित् | अविनष्टस्य तस्माद् भेदोऽस्त्यैव स्वरूपतः ||” - There exists difference in every constituent as immutable attribute. It is not born subsequently, but immutable in *essence* from the beginning. Even if the external forms change and become modified the *essential* differences within those forms continues to exist. Thus with the change of the form the essential attributes existing within continue unassailed. Therefore men having perception see the change in forms not in their essential attributes. But the men of Wisdom their subtle perception difference and distinction in constituents is undoubted eternal truism. Since difference and distinction is inherent attribute of things even with the destruction of the things the differences and distinctions continue to exist.

“एवं भावदभावस्य न भेदो भावरूपवान् | अभावद् भावरूपस्य स्वरूपं भाव ईष्यते | नष्टभोदोप्यभावात्मा विद्यते च त्रिंशतः | स्वरूपतवात्तु भेदस्य भेदे शंका न कस्यचित् | सर्वे सामान्यतो यस्मात् सवैरप्यनुभूयते | तस्मात् व्यावृत्तता सर्वैः सर्वस्मादनभूयते ||” - The difference and distinction is in relation to the manifest *forms*, not in relation to the unmanifest essential attribute. Even when the constituents exhibiting difference come to be destroyed, the difference continues to remain. Therefore there no question of doubt about the destruction of the difference with the destruction of the constituents which showed the difference. The difference is common which every one experiences.

“प्रतियोगिता त्वभावस्याप्यस्त्यभावतयास्फुटम् | न ह्यभावोऽप्यधर्मा स्यान् न तु स्याद्भावधर्मयुक् || अभावस्यास्तित्ता नाम स्यादेवाभावरूपिणी | अभावातापि सैव स्यात् न तु स्याद्भावरूपिणी | अतस्स सर्व व्यावृत्तस्वरूपो भगवान् परः | येन ज्ञातस्य तु ज्ञानी नुच्यते नात्र संशयः || इति तत्त्व निणये ||” - Even in the absence of differences the differences come to be experienced. Differences even though unwarranted are not unrighteous, in differences also there being the righteous essence. The various differences being the diverse manifestations of the singular supreme Lord, the one who becomes wise in Wisdom of this truism, becomes delivered, of there is no doubt, thus in *Tatvanirnaya*.

इति तैत्तिरीयोपनिषद् भाष्ये ब्रह्म वल्ली संपूर्णा ||

Thus ends the commentary on Brahma Valli of Taittiriya Upanishad.
