

*Sri Madhvacharya*  
*Bhashya on*  
*Brihad Aranyaka Upanishad*



‘यज्ञं पृच्छाम्यवमं स तद् दूतो वि वोचति | क्व ऋतं पूर्व्यं गतं कस्तद् विभर्ति नूतनो वित्तं मे अस्य रोदसि  
|| ... कद् व ऋतस्य धर्णासि कद् वरुणस्य चक्षणम् | कदर्यम्णो मग्स्पथाति क्रामेम दूढ्यो वित्तं मे अस्य रोदसि  
||’ – I inquire of the last sacrifice performed. As messenger you shall speak. Where is the ancient Law divine? Who is the new diffuser now? Where is my ancient appeal to you? Which are your enduring decrees and where is Varuna’s observant eye? How do we overcome the wicked on the Path which Surya has laid for us? Take note of our woe, you Earth and the Heaven. ( Rigveda I.105.4 and 6).

*With Explanatory Notes*  
*Nagesh D. Sonde*

*Bṛihad Aranyaka Upanishad*  
*Bhashya By Sri Madhvacharya*

*Important Note :*

*The translation has been attempted with lay person in mind,  
who having been influenced by  
Acharya's devotion to Srīman Narayana,  
desires to know something more  
of the spiritual influence which guided him.  
Therefore language is kept simple,  
not made heavy with philosophical terminology.*

*By Nagesh D. Sonde*

*Brihad Aranyaka Upanishad  
Bhashya By Sri Madhvacharya*

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## Preface

*I became interested in religion since my childhood as I listened to the puranic stories from my mother and later from the some books like Kathasaritsagar. My age was impressionable and I was suitably inquisitive. As I grew up my inquisitive nature became transformed to curiosity leading me to read books about gods and religious beliefs. By the time, I reached adolescence, my mind was eager to read about gods and religious beliefs of other people, places and periods, outside India, never forgetting to read books of even those people who had not faith or favour for gods and religious beliefs of India or of the people, places and periods. My mind by that time was in confusion, wanting to be rational and intellectual like those people who had not faith or favour for gods and religious beliefs, at the same not being able to distance or separate myself from the beliefs, religions of the many people, places and periods.*

*As I completed my graduation and beginning chartering my future life, I began to realize the insufficiency of the rational and intellectual thoughts expressed by those people who had not faith or favour for gods and religious beliefs and yet having no receptivity (श्रद्धा) to accept the Wisdom of the spiritual thoughts expressed by the people, places and periods whether in India or outside India. I read in many books that to be receptive (श्रद्धावान्) one is obliged not rely so much on Intellect (बौद्धिक) and reasoning as one should on Intuition (स्फुरण), and experience since it is difficult the access through sense-organs Satya, the Prime Existence, which being eternal (नित्यम्), unperceivable (अदृश्यम्), all pervading (विभुम्), all-comprehensive (सर्वगतम्), exceedingly subtle (सुसूक्ष्मम्), un-decaying (अव्ययम्), without beginning (अनादि) and without end (अनन्तम्) entirety of Wisdom (विज्ञानघनम्).*

*The art of being receptive (श्रद्धावान्) is the Art of Listening, which J. Krishnamurti speaks as “to be able really to listen, one should abandon or put aside all prejudices, pre-formulations and daily activities. When you are in receptive state of mind, things can easily be understood . . . But unfortunately most of us listen through a screen of prejudices, . . .whether religious or spiritual, psychological or scientific . . . It is difficult to put aside our prejudices, our inclination, our resistance and reaching beyond the verbal expression, to listen so that we understand instantaneously”. Therefore, communication between any two persons, and especially between the one who is wise in Wisdom, being consciously aware of Satya, the Prime Existence, as one of one is of one’s breath and the one who is Knowledgeable but rarely conscious of his own breath, let alone of Satya, the Prime Existence. Where the professors of philosophy rely more on तार्किक प्रज्ञा, with emphasis on their collected information which in truth is nothing but Knowledge there seers rely*

more on परम प्रज्ञा, their supra-sensory receptivity (श्रद्धा) becoming wise in Wisdom from their experience.

The philosophy of the Vedas finds foundation on the expansive vision of the sensitive seers the need to keep mind receptive to receive thoughts from all sides to come when they declared let the noble and auspicious thoughts from all quarters come - 'आ नो भद्राः कर्तवो यान्ति विश्वतः'. Therefore even though one sees diverse expressions in vedic hymns, the central theme represents the supra-sensory receptivity (श्रद्धा). This noble intention found reflection in the famous declaration 'एकम् सद्विप्रा बहुदा वदन्ति |' – One Truth, the wise ones speak of it variously , accepting expansively God is that in which things converge, He is That from which all things diverge, He of our land, He is of the foreign lands, He is luminous in gods He is luminous in humans 'यः समाभ्योऽ वृणो व्याभ्योऽ यः सदेश्योऽ वृणो यो विदेश्यः | यो दैवो वृणो यच्च मानुषः ||', the Atharvavedic seer speaking the truism "जनं विभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् | सहस्र धारा द्रविणस्य मे दुहां ध्रुवेव धेनुर अनस्फुरन्ति ||" - the Earth that bears people speaking varied languages, with various religions rituals, according the places of their abode, enrich me with wealth in thousand streams like a milch-cow that never fails". Out of this came the realization of the universal Hindu concept that the whole world constituted one large family – 'वसुधैव कुटुम्बकम्'.

To Know and experience Sri Madhva's intent and understand what he desires to communicate through various signs and symbols, in analogies and metaphors is difficult for common people through Intellect (बुद्धि) and reasoning (तर्क), even for the professors of philosophy, though they are knowledgeable about the principles which expounded by him. Krishna says : 'न मे विदुः सुरगणाः प्रभवं न महर्ष यः', then how can normal human beings with their inefficient organs of perception, insufficient receptivity experience the resplendence of the Lord. While the common people relying more on Intellect (बुद्धि) and reasoning (तर्क) like the professors of philosophy, who though are knowledgeable about the principles sticking to their own Intellect (बुद्धि) and reasoning (तर्क) rarely can claim to have known what Vyasaraya, Jayatirtha, Vadiraja Swamy or Raghvandra Swamy wise in Wisdom, have experienced and accomplished through Intuition (स्फुरण), let alone Sri Madhva's intent which he expressed within the limitations of the human language, using the signs and symbols, in analogies and metaphors prevailing in the earlier scriptures as well as the conditions prevailing in the society as was done by earlier seers.

Scriptures do not reveal immediately the significance instilled therein. Truth cannot be given to any one by any one. Every one has to be to inquire, search

and find it ourselves. The search and inquiry may be for a long time and even for many years and many generations and lives, but the direct perception of Satya, the Prime Existence is not possible if the base is not proper, foundations is not stable and the objective is crystallized and not clear, structured and stratified and not simple as baby's perception open like the flowing breeze. Therefore, one has to just listen, not resist, even if anything is said which is opposed to our way of thinking and belief. One need not be unduly be worried if some signs and symbols, in analogies and metaphors used by seers are unacceptable. If one continues to be enamored by the sounds, signs, symbols, words and metaphors used by the seers and saints, in the place and during the period when they communicated their experiences or their teachings then their teaching will remain no more vibrant and live but become irretrievably rooted in dogma without giving the self and the mind the scope to experience the ineffable Wisdom and experience as the seers did through supra-sensory sensitivity.

On the contrary being receptive श्रद्धावान् everything spoken or heard would be possible to be examined and ratified, validated by what one has seen and heard by himself. In doing so, no avenue or source should be refused, rejected or dispensed with and as Vashishtha says that the word even of a child, if it is reasonable, should be given importance 'युक्तियुक्तं उपादेयं वचनं बालकादपि'. It is more profitable to rely on Intuition (स्फुरण) than on . Intellect and reasoning, as the seers did relying more on परम प्रज्ञा, their supra-sensory receptivity (श्रद्धा) experienced the supra-sensory luminous form of Vishnu - 'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुराततम् ||'. Sayana says that Vishnu's name should be reflected being aware of its all-pervading and comprehensive nature - 'अस्य महानुभावस्य विष्णो नाम चित्सैवः नमनीयं अभिदानं सर्वात्मप्रतिपादकं विष्णुः इति एतत् नाम जानन्त पुरुषार्थ प्रतिपादक अधिगच्छन्तः आ समन्तात् विवक्तनः संकीर्तयेत् |'. Further clarifying 'किं च अस्य महानुभावस्य विष्णोः नाम चित् - सवैः नमनीयम् अभिधानम् सर्वात्म्यप्रतिपादिकं विष्णुः इति एतत् नाम जानन्तः ' पुरुषार्थप्रदम् इति अधिगच्छन्तः आसमन्तात् विवक्तन - वदत - संकीर्तयेत् | हे विष्णोः - सर्वात्मक देव महाः - महतः ते - तव सुमतीम् सुष्टुतीम् शोभात्मिकं बुद्धिं वा भजमहे - सेवामहे |' Yaska says men of Wisdom speak of him variously, describing his attributes - 'बहुभक्तिवाददिनी ब्राह्मणानि | भक्तिर्नाम गुणकल्पना येन केन चिद् गुणेन ब्राह्मणं सर्वं सर्वथा ब्रवीति तत्र तत्त्वमन्येष्यमेव भवति |'.

Those who are in business carry on being busy in attending to their business without wasting much of their time reading books and manuals on: "How to do Business and be Wealthy and Prosperous". The traveller in search of Satya, the Prime Existence choosing one or the other Paths suitable to his गुण (attributes) and स्वभाव (inclination), for he believes that every seer or saint have reached

*Satya, the Prime Existence, even as the vedic seers in ancient times did keeping their yes and ear open - 'वि मे कर्णा पतयतो वि वक्षुःर्वि इदं ज्योतिर्हृदय आहितं यत् | वि मे मनश्वरति दूरआधिः किं स्विद वक्ष्यामि किमु नू मनिष्ये ||, inquiring all and every one again and again 'को अद्वा वेद क इह प्र वोचाक्कुत आजाता कुत इयं विसृष्टिः |'. I am not inclined to agree that only Path leads to Satya, the Prime Existence, others misleading to any thing but Satya, the Prime Existence.*

*I believe that what the vedic seers experienced as supra-sensory experiences in their sensitive minds they could not express fully well, expressing in the temporal language then prevailing and in accordance with their गुण (attributes) and स्वभाव (inclination), thereby a variously declared by them that though Satya, the Prime Existence is One, the seers have fashioned variously. Brahmanas laid down various rites and ritualistic disciplines to facilitate the inquiry and the search for Satya, the Prime Existence, Upanishadic intellectuals offered their view becoming receptive, reflective and meditative, Dashankara formalized the concepts, both vaidik as well as the avaidiks, vaidik Bhashyakaras like Shankara-Ramanuja-Madhva commenting on the various Paths and emphasizing one or the other, at the same time the avaidik Bhashyakaras not lagging far in explaining their views.*

*Some where in their long journey even as they explained their views both vaidik and avaidik Bhashyakaras did not encourage or further an inclination or spiritual atmosphere for further inquiry about Satya, the Prime Existence but gave occasion to the rise of various sects within the vaidik and the avaidik structure of the philosophies and the temporal, social structure.*

*I realized the Wisdom about Satya, the Prime Existence was not self-revealing and therefore vast literature in the form of Brahmanas, Upanishads, itihās, purānas, various sciences like phonetics, rituals, grammars, etymologies, metrics, astrology were needed. Darshanas attempted clarification without much success. What darshankaras could not do, Bhashyakaras attempted. If the Bhashyakaras had succeeded in revealing Satya, the Prime Existence or even clarifying their views with clarity, then their disciples need not have written their clarifications or Tikas. Then I came to realize that the Wisdom that the vedic seers experienced, which upanishadic intellectuals, Dashankaras, Bhashyakaras, saints and noble souls replicated in their every thought, speech and actions life, is not possible through intelligence and that spiritual intuition has to rise from within spontaneously as divine grace to be experienced. When it will come and how it will come is beyond my reach to know. Therefore I wait for that grace to fall on me, till all that I desire to do is to be ready with the Knowledge of the Divine, Satya, the Prime Existence so that the experience of*

*Satya, the Prime Existence as all pervading (Vishnu), all enveloping presence (Vasudeva) will be experienced.*

*For me the supreme being is Vishnu - 'हरिः परतरः' One who has comprehensively pervaded every thing that is created - 'यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् |', 'वेवेष्टि व्यपनोतीति विष्णुः', One who dwells comprehensively within every thing that is created Vasudeva – "वासयति भूतानि स्वस्मिन् इति वासुः सचासौ देवश्च दीव्यते इति स्वप्रकाशः स वासुदेव इत्यर्थः |", known as Hari, Vishnu and Narayana – 'भगवान वासुदेवेति परमात्मोति वै हरिः | विष्णोर्नारायणश्चेति ब्रह्मेति श्रुतयो जगुः ||' Satya, the Prime Existence represented by symbols than as an anthropomorphic Person, whether subtle or gross in form, even as other names given to other gods, describe their attributes, inclination, role and their importance. I view Sri Madhva's expression like 'यः पादुर्भवगो विष्णुः देहादिशु च संस्थितः | स एव मूलरूपश्च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रादुर्भावादिगश्च ||', 'स्त्रीपुंसामलैभियोगत्वा देहो विष्णोर्नजायते | किन्तु निर्दोशचैतन्यसुखनित्यं स्वाकां तनूं || क्व वर्णादि क्व च ज्ञानं स्वतन्त्राचिन्त्यसद्गणैः | कुतो दुःखं स्वतन्त्रस्य नित्यानन्दैकरूपिणः ||', 'वासुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः नायं दशरथात्जतो न चापि जमदग्निः || जायते नैव कुत्रापि पप्रियते कुत एव तु ||'. I accept without slightest hesitation that the Satya, the Prime Existence is the One who is known as Vishnu, the one who dwells within every thing in creation, with the unequivocal declaration of Sri Madhva, when he said : 'श्रुणुमातलसत्यवाचः परमं शपथेरुच्चवाहुः युगम् न हरेः परमो न हरेः सदृशः परमः स तु सर्वचिदात्मगणात् ||' Listen to me to this true words, which I speak, with great assurance with my both hands raised that there is none superior to Hari, no one similar to Him, He alone is the Supreme One, among all sentient souls. I accept that all the gods are the subsidiary instruments of action manifest in various potencies, to fulfill the divine Intent and purpose, therefore there exists and has to exist तारतम्य gradation according to which the divine actions are required to be accomplished.*

*I accept that if there is Creation then there should be a Creator. The Creation need not necessarily be as we with sense organs perceive, but more substantive, foundational of all that exists, known or unknown. The Creator need not necessarily be as the seers of every place and period, belonging to every religion or creeds, have spoken in words and descriptions, using their poetic vision, signs and symbols, in analogies and metaphors for the people to understand and worship with adoration. Whatever was spoken, communicated, was fir those in need, so that the seeker might find the thing he sought. Whatever manner was adopted was adopted or the sake of those who need, so that the seeker might find the thing he sought. Wherever there is a need, there is Path, wherever there is a Path, there is one who directs, wherever there is one who directs there would surely be succor. Wherever is difficult to understand*



*there is surely arrives an answer and solution. Don't seek the water to quench your thirst, increase your thirst, then will water spring all sides.*

*Live a life that really matters. Because ready or not soon your present opportunity given in this life will end. There will be no Sunrises nor any Sunsets. Every gathered will be scattered, revert to irrelevance, what you owed or what others owed to you. All grudges, resentments, frustrations and jealousies will lapse, so would the hopes and dream. All that matters is how your life is measured, not what you brought or what you left, not how many people you miss but how many people will miss you, not your memories but memories of those whom you have left behind, What will matter is not success but significance, not what you learned but what you taught, your competence, compassion, compassion and character. Verily here itself, where we are, one can know this, and if we do not know then great would be the loss - “इहैव संतोऽथ विद्मस्तद् वयं न चेदिहावेदिर्महती विनष्टी | य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति |”.*

*It is through self-discipline that one attains consecration; through consecration one attains benevolence, through benevolence one becomes receptive and through receptivity does the Primal Existence become enlightened. Shivasvarodaya says that the vedic scriptures are not to be referred as Veda, because there is no Veda, Wisdom in vedic scriptures. Only that is Veda by which the eternal, immutable Wisdom is revealed ‘न वेदं वेद इति आहुर वेदे वेदो न विद्यते, परात्मा वेद्यते येन स वेदो वेद विद्यते’.*

*If you had kept your head when all others had lost, had dreamt but not made the dreams your masters, had thoughts and made the thoughts your goal, had traversed further picked the pieces, not irritated by every rub when the dreams lay shattered, trusting yourself when others were doubting you, holding a helping hand when others were hating you. Do not give up hope. There must exist hope, so that when every thing is silent and dreams have turned to nostalgia, it is nostalgia that brings spirit to rise with the power of an elephant. As the Sufi saint says : “There must exist an elephant, so that when It sleeps by night, it can dream about Hindustan. After all, the ass can not dream about Hindustan, because the ass has never ever been there. There is need for a spirit with the power of an elephant, able to journey is sleep to Hindustan”. If you can not dream you can not feel the touch, experience the warmth Therefore rub your eyes, brush up your perception, feel the sour stirring within and the spirit springing within. Look up to the seers who have experienced the resplendent Lord; listen to the saints singing his glories around. Then you will hear the tinkling of the anklets on his feet, listen to the melodies flowing from his flute, feel the fragrance of the flowers around his neck, with the whole world*

*unveiled, all the chains shattered, causing Consciousness to leap and spread all around in all resplendence.*

*I remember what George Santayana, the western philosopher had said in his book *The Sense of Beauty*, 'Religion is human experience interpreted by human imagination . . . The idea that religion contains a literal, not symbolic, representation of truth and life in simply an impossible idea . . . Matters of religion should never be matters of controversy . . . We (should) seek rather to honour the piety and understand the poetry embodied in these fables' and Dr. A. F. Whitehead who said, 'The notion of the complete self-sufficiency of any item of finite knowledge is the fundamental error of dogmatism. Every such item derives its Truth and its meaning from un-analyzed reverence to the background which is the unbounded Universe . . . Every scrap of our knowledge derives its meaning from the fact that we are factors in the universe, and are dependent on the universe for ever detail of our experience . . . Whenever there is the sense of self-sufficient completion, there is germ of vicious dogmatism'.*

*One should begin one's inquiry, keeping one's eyes and ears opened, keeping mind to roam with thoughts afar to become receptive to all the clarifications given by them. Therefore, I searched for Knowledge from every source I could find, read every intellectual and thinkers from east to the west, that is possible is possible to read. There were many books available in English language which dealt with the expositions by various philosophers but few by Madhva. Therefore I took upon my self to translate Sri Madhva's commentaries on Bhagavad Gita and few Upanishads, never claiming to expound the Intent which he had in mind but as I could understand his Intent, in simple, clear and unambiguous response, possible for me, without hesitation, but with all the respect for the Acharya and the others saints who their own supra-sensory intuition have explained. My intention of writing books was not because I have understood and experienced what the seers have said or what the saints intended in the commentaries, not to teach any one any thing, but learn every thing from every one. Therefore in my all books you will find innumerable errors of grammar and uncorrected spelling mistakes. My purpose was for myself, if what I have read helps, so be it.*

*Sanskrit language used in scriptures is cryptic in style and mystical in essence. It becomes difficult to understand and translate the hymns in the sense in which it was understood by the original seers. But Truth being eternal and immutable, reappraisal of the earlier commentaries and new meanings intelligible to present people, places and period may be required to be given. Detailed explanations, though strongly needed, may amount to robbing sense of inquiry*

*needed in spiritual quest, reducing the vibrancy of Truth to obscurity of beliefs, faiths and traditions of the structured minds of the fundamentalists.*

*Goethe, the German philosopher said in Maxims and Reflections, “The Historian’s (and equally in the case of philosopher’s) duty is to separate the true from the false, the certain from the uncertain and the doubtful from that which cannot be accepted . . . Every investigator must before all things look upon himself as one who is summoned to serve on a jury. He has only to consider how far the statement of the case is complete and clearly set forth by the evidence. Then he draws his conclusion and gives his vote, whether it be that his opinion coincides with that of the foreman or not.”*

*This has been the accepted basis on which these translation have been made.*

*Mumbai*

*Nagesh D. Sonde*

## *Introduction*

### *I.*

*Brihad Aranyaka Upanishad* is one of the important and largest collection of the intellectual discussions on the various aspects of spiritual truths. It belongs to *Kanava shakha* of *Shukla Yajurveda* and forms part of *Shatpatha Brahmana*. It contains eight Chapters but commentators have not offered comments only on the last six Chapters, leaving out the first two Chapters which deal predominantly with rituals relating the Ashvamedha sacrifice, with little or no mystical content.

*Brihad Aranyaka Upanishad* is credited to the sage *Yajnyavalkya* the son of *Devarata* and the sister of *Vishampayana*. With unsurpassed clarity of mind and purity of heart he distinguished him himself as one of the principal disciple of *Vaishampayana*, with unsurpassed spiritual wisdom and power, equal in eminence to the *vedic* seers. Pride of his eminence is amply visible in the events in his life when he offers himself as the sole candidate for expiation of the perceived sin of *Brahmahatya* committed by his Guru *Vaishampayana*. In spite of the preceptor's refusal and on his insistence, *Vaishampayana* offended by his audacious attitude refused to treat him as his disciple, ordering him to return all the knowledge received from him. *Yajnyavalkya* is said to have vomited all the Wisdom gained by him which the other disciples taking the form of *tiittri* (Partridge) birds picked the Wisdom which came to later collated as *Krishna Yajurveda*, on account being a vomited substance.

Nevertheless his vision of clear and unblemished and Wisdom far superior than any other sages of his age. Therefore even after he surrendered entire *Wisdom* received from *Vaishampayana* he could be enlightened having propitiated the *Surya Narayana*, who having taken the form of horse communicated to him the new Wisdom till then unknown to the world, which came to known as *Shukla Yajurveda* or as *Vajseniya Yajurveda* having been received from *Surya* in the form of horse, वाजि. The principal texts attributed to *Yajnyavalkya* are *Brihad Aranyaka Upanishad*, *Yajnyavalkya Smriti*, *Yajnyavalkya Shakha*, *Pratijnya Sutra*, *Shatapatha Brahmana* and *Yoga-Yajnyavalkya*.

The word - *Brihad Aranyaka Upanishad* suggests perhaps that spiritual truths and the mysticism contained in *vedic* and subsidiary texts constitute a great wilderness of the philosophical truths which need to be not only listened with

full receptivity – श्रद्धा, but need also to be reflected and meditated upon. *Brihad Aranyaka Upanishad* is the testimony and the testament of such clarified, communicated revelations. *Yajnyavalkya* is the principal communicator and the entire mass of Wisdom is divided in three sections, *Madhu Khanda*, *Muni Khanda* and *Khila Khanda*. *Madhu Khanda* deals with the foundational principles relating the individual self and the supreme Self. *Muni Khanda* deals with the conversation between *Yajnyavalkya* and his spiritually inclined wife *Maitreyi* on principal mystical doctrines. *Khila Khanda* deals with the various methods of meditation and some secret rites pertaining to sacrifices.

Seekers have raised innumerable questions – “यो नः पिता यो विधाता धामानि वेद भुवनानि विश्वा | यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या |”. But Scriptures are generally difficult to understand because the *unmanifest supreme Self* has no definite form प्रतिमा, – “न तस्य प्रतिमाऽस्ति यस्य नाम म् यशः |”, therefore they are designed to suggest rather expressly reveal the esoteric experiences of the seers vibrating through layers of their consciousness, seen as *drishti* or heard as *shruti* brief with mystical truths expressed in signs, symbols and terminology drawn from immediate temporal life, which are as distinct and as individualistic as their perceptions based on their attributes and inclinations. All the hymns are not identical but dependent on the temperament, the illumination and the power of expression of the seers, some rich, subtle, poetic and profound while others were simple, gross, prosaic and extrovert, the *vedic* scriptures speaking of “एकं सद विप्रा बहुधा वन्तयग्निं यमं मातरिश्वान् आहुः |” “सुपर्णः विप्राः कवयो वचोभिर् एकं सन्तं बहुधा कल्पायनित |” “जनं विभ्रति बहुधा विवाचसम् | नानाधर्माणां पृथिवी यथौकसम् | सहास्रधारा द्रविणस्य मे दुहां ध्रुवेव धेनुर अनपस्फुरन्ती ||” and *Upanishad* having been declared as “यतो वाचो निवर्तन्ते अप्राप्य मनसा सह | आनन्दं ब्रह्मणो विद्वान् |”. Therefore it would be neither rational nor proper to accept one perception and deny the other, seeking the common thread passing through all these seemingly various and diverse interpretation.

Therefore it is not surprising that the present *Upanishad* should be designated as *Brihad Aranyaka Upanishad* a great wilderness of mystical truths, intuitive response with the use of rich metaphors and simple symbols to clarify the revelations of the seers, needing psychological bent in the seeker. *Upanishads* generally and the *Brihad Aranyaka Upanishad* in particular are not meant for those influenced and obsessed by tradition and convention becoming enlightened documents who approach with repeated listening, complete and

unshaken receptivity, unbiased and dedicated reflection and unitive meditation on the symbols used by the seers.

Even as we find in this *Upanishad* greater seekers like *Janaka* and many men of Wisdom approaching *Yajnyavalkya*, with statements such as made by *Maitreyi* - “येनाहं नामृता स्यां किमहं तेन कुर्यां | यदेव भगवान् वेद तदेव मे ब्रूहि इति |”, by *Gargi* - “तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद् ब्रह्माद्यं जेतेति” or by *Janaka* himself - “सोऽप्यं भगवते सहस्रं ददामि | अत ऊर्ध्वं विमोक्षायैव ब्रूहीति |” one would not and should not be surprised if *Yajnyavalkya* explodes with impatience bursting out saying “न व अरेऽहं मोहं ब्रवीमि | अलं वा अर दिं विज्ञानाय |” to *Maitreyi*, his wife “अत्रैव मा भगवानममूहत् न प्रेत्य संज्ञाऽस्तीति |” smacks stubbornness as does his command to his disciples to take away the cows even before he has won the debate in *Janaka*’s court “अथ ह याज्ञावल्क्यः स्वमेव ब्रह्मचारिणमुवाच एताः सोम्य उदज सामश्रवा इति | ता होदाचकार |” or his rebuke to *Gargi* “गागी माऽतिप्राक्षी | मा ते मूर्धा व्यपतत् | अनतिप्रशस्यां वै देवतामतिपृच्छसि | गार्गी माऽतिप्राक्षीः इति |” at the impatience on the persistence of the seekers to know truth as if it can be passed on a platter.

## II.

**Sri Madhvaa’s commentary on *Brihad Aranyaka Upanishad* begins** with adoration of the *unmanifest Prime Existence, Vishnu*, the lord of प्रकृति (*Lakshmi* symbolising the Nature) and प्राण (*the Prime Breath*) symbolizing as transactional medium) by *Brahma* who was the first born in every new Creation. *Madhva* comments that since *Sri Hari*’s own *essence* was was posited *Brahma* had similar form as that of *Vishnu*, the encompassing divine energy, power responsible for the creation, preservation and dissolution, the horse अश्व being the form in which the creation came to be designed. प्राण (*the Prime Breath*) symbolizing as transactional medium) having been born simultaneously came to have equal importance with *Brahma* in the gradation of effulgent powers, energies in *Creation*. *Brahma* came to be known as *Purusha Prajaapati* and *Prana* became the leader superior and supreme among the instruments of the senses.

The *Creation* is conceptualized as a great sacrifice established by *Prajaapati*— “सहयज्ञः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः | अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् |” as said by *Krishna*, in the *form* of horse अश्व in which *form* the entire worlds came to be established. The *Creation* was like a Ocean on which the *forms* and the *essence* are but the waves, where Ocean is the *unmanifest* controller and the form and the essence become manifest perform actions as the waves arising within the Ocean, an elaborate symbolic description of अश्व, horse representing the *unmanifest Prime Existence*, endowed with any divine powers, energies, luminous gods identified with the different parts of the body. Every single part of the अश्व represented for

the human beings, for the *Asuras* as the अर्ब, for the *Gandharvas* it is वाजी and for the gods it is ह्य the object of veneration and for ritual on temporal level and for reflection and meditation on the spiritual level. Sacrifice being nothing but a form of action initiated to transform and elevate a temporal event to the spiritual heights, through unconditioned intense receptivity, श्रद्धा, committed contemplation, rigorous reflection, and meaningful meditation to transform and elevate a temporal event to the spiritual heights, with प्राण (*the Prime Breath*) as transactional medium). Therefore, *Brahma* came to be known as *Purusha Prajaapati*. *Prana* having simultaneously came to have equal importance becoming the leader having proved in the legend which speaks of the attempt of the *Asuras* to destroy or vitiate the instruments of the senses, it was *Prana* alone who remained unvanquished while all the rest had to make hasty retreat. “अथ हेममासन्त्यं प्राणमूचुः त्वं न उदगायेति | तथेति तेभ्य एष प्राण उदगायत् | ते विदुः अनेन वै न उदगात्राऽत्येष्यन्तीति | तमभिमृत्त्य पाप्मनाऽविध्यन् | स यथाऽश्मानमृत्वा लोष्टो विध्वंसेतैवं हैव विध्वंसमाना विश्वञ्चो विनेशः | ततो देवा अभवन्पराऽसरा भवत्यात्मना पराऽस्य द्विप्रभ्रातृव्यो भवतिय एवं वेद ||”.

Though the creator is conceived as having becomes the creation, the creator, the *unmanifest Brahman* remains supremely *Real* and *Independent* and distinct from the creation, the creation though created are sourced out of the limbs or parts of the *unmanifest Brahman* though *Real* is not *Independent* but dependent on *the supreme Self*. Since it is difficult to conceptualize the *supreme self* “न तस्य प्रतिमाऽस्ति यस्य नाम मर् यशः |” Seers chose to refer as That One तद् एकम् - “नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् | किमावरीवः कुह कस्य शर्मन्भः किमासीद्गहनम् गभीरम् ||”. Since it is difficult to describe - ‘क्लेपोऽधिकतरस्तेषामव्ययक्तासक्तचेतसाम् |’ as *Krishna* put it, the human body was used as a representative model *Purusha* – “स वा अयं पुरुषः सर्वासु पुरुषु पुरीष्ययः” transcending the three-fold divisions of Time - the past, present and future, leaving nothing that is not enveloped or pervaded but present in everything and enveloping everything that is created – “नैनेन किञ्चनानावृतम् नैनेन किहचनासंवृतम् |”.

As one who enveloped the entire creation he was designated as *Vishnu* – ‘यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् |’, describing his mighty deeds and as one who measured the earthly regions, who upheld the lofty regions, thrice setting down his mighty steps - ‘विष्णोर्न कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि | यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगाय ||. His reach in protecting the worlds he had crated wo the three strides which *Surya* takes in his course across the horizon – ‘त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः | अतो धर्मानि धारयन् ||’. His transcendence form of divine existence is not being known to अयोगिनः – those who are not equanimous in intellect, (seeing him as having gross body), but only by those whose intellect is keenly receptive ‘तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुराततम् ||’. *Vishnu* is every where and particularly stationed in the middle of the heart energizing the creation to its fulfilment – “अङ्गुष्ठमात्रः पुरुषो मध्य अत्मनि तिष्ठति | ... ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति | मध्ये वामनमासीनं विश्वे देवा उपासते ||”. *Yaska* says men of *Wisdom* speak of him variously,

describing his attributes – ‘बहुभक्तिवाददिनी ब्राह्मणानि | भक्तिर्नाम गुणकल्पना येन केन चिद् गुणेन ब्राह्मणं सर्वं सर्वथा ब्रवीति तत्र तत्त्वमन्येष्यमेव भवति /’.

*Madhva* explains ‘यः पादुर्भवगो विष्णुः देहादिशु च संस्तितः | स एव मूलरूपंश्च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रादुर्भावादिगश्च ||’, पंचभूतात्मकं देहो विष्णोः पश्यन्ति योगिनः | तथा न योगारादून्तो ज्ञानं देहो हरेरिति ||’, he is the resplendent *Vasudeva, Hari, Vishnu and Narayana* – ‘भगवान् वासुदेवेति परमात्मोति वै हरिः | विष्णोन्नारायणश्चेति ब्रह्मेति श्रुतयो जगुः ||’ (*Brihat Brahma Samhita*), does not have a gross body, born to male-female relationship, has no infirmities, blissful and eternally satisfied with his own Self and the form – ‘स्त्रीपुंसामलैभियोगत्वा देहो विष्णोर्नजायते | किन्तु निर्दोशचैतन्यसुखनित्यं स्वाकां तनूं ||’, he is not the son of *Vasudeva* or of *Dashratha*, or of *Jamadagni* - “वासुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः नायं दशरथाज्जतो न चापि जमदग्निः || जायते नैव कुत्रापि पम्रयते कुत एव तु ||”. *Brahman* should not be conceived as one without body, He having heard to possess body, described of Blissful form, of *Golden Glow*, one to be meditated in the form abiding in the inner space, described merely as Bliss; not as of Blissful *form*, how can there be Golden Form for one who is formless? how can He be meditated as one abiding in the inner space? having one's own form, he is referred as *Purusha* having thousands of heads, the Creator having Golden Colour, the Sun-coloured, transcending Darkness, That One having hands and feet in all directions, having universal sight. *Bhagavan*, the Resplendent One having Wisdom, Glory, Valour, Bliss, Splendour, Energy is said to be complete in all respects - “न च तदब्रह्मणोऽशरीरत्वादेतत् कल्पयम् | तस्यापि शरीरश्रवणात् - आनन्दरूपममृतम्, सुवर्णज्योतिः, दहरोऽस्मिन्नन्तराकाशः इत्यादिषु | यदि रूपं न स्यात्, आनन्दम् इत्येव स्यात्, न तु आनन्दरूपम् इति | कथं च सुवर्णरूपत्वं स्याद् अरूपस्य? कथं च दहरत्वम्? दहारश्च केचिद् स्वदेह इत्यादौ रूपवनुच्यते | सहस्रशीर्षा पुरुषः, रुमवर्णं कर्तारम्, आदित्यवर्णं तमसः परस्तात्, सर्वतः पाणिपादं तत्, विश्वतश्चक्षुः इत्यादिवचनात् विश्वरूपाध्यायादेश्च रूपवानवसीयते || अतिपरिपूर्णतमज्ञानैश्वर्यवीर्यानन्दश्रीशक्त्यादिमांश्च भगवान् - परास्य शक्तिः, यः सर्वज्ञः, आनन्दं ब्रह्मणः, एतस्यैवाऽनन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति, अनादिमध्यान्तमनन्तवीयम्, सहास्रलक्षामितकान्तिकान्तः, मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहे, विज्ञानशक्तिरहमासमनन्तशक्तेः, तुर्यं तत् सर्वदृक् सदा, आत्मानमन्यं च स वेद विद्वान्, अन्यतामो मुकुन्दात् को नाम लोके भगवत्पदार्थः, ऐश्वर्यस्य समग्रस्य, अतीव परिपूर्णं तिसुखं ज्ञानं च सोभाग्यम् | यच्चात्ययुक्तं स्मर्तुं वा शक्तः कर्तुमतः परः || इत्यादिभ्युः ||”.

When the *unmanifest Brahman* became *manifest* as *Purusha Prajapati*, he looked around and saw no one else than himself becoming the स्रिष्टि - “सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्यहरत्, ततोऽहं नामभवत्”. Since *Brahma* in the *form* of *Purusha Prajapati* was none other than and similar to *Vishnu*, he conducted himself in the beginning as *I am*. Therefore, the name अहं, *I* arose. Seeing all around he – *Brahma* the grandsire, observing no one else and remembering his own existence, said *I am*. Therefore he came to consider himself as *I am*, similar as the *unmanifest Brahman* responsible for the creation, preservation and dissolution of the worlds along with *Prana*, the primal *Breath* being the power the subtle *essence* नाम.



Having created the worlds, seven types of food – अन्नम् (the generic word meaning nourishment) were created suitable for each segment in creation through Knowledge and Austerity. Nourishment for the gross body is food in general, nourishment for the senses is fulfillment of desires, nourishment for the mind Knowledge, nourishment for heart is the experience of the *Self within*. One nourishment was created common for all, two were for the gods, three were created for himself and one for animals. Though one nourishment was created common for all, one cannot consume all and everything as nourishment but only that which is good and beneficial. What is good for other *the animate* and *the inanimate* creatures may not be good and beneficial for the human beings. The human being has to use विवेक, his sense of discrimination and eat nourishment which elevates his senses, the mind and the heart not that nourishment which leads him downward. Other *animate* and *the inanimate* creatures due to absence of विवेक and influence of senses on mind eat all food, whether good or bad for them. Sacrifice and oblations are the two अन्नम् for the gods, therefore, no sacrifice should be performed and no oblation to be offered by human beings to obtain personal gains. *Mind, Speech* and *Breath* are the three अन्नम् which nourish *the supreme Self* since *Mind* is that which comprehends, determines and decides etc. *Speech* is that which expresses that which the *Mind* comprehends, determines and decides etc. *Breath* is that which concludes that which the *Mind* comprehends, determines and decides etc. and that which *Speech* gives expressions.

How is it that अन्नम् never becomes decreased? अन्नम् never becomes decreased because अन्नम् is the *Person* (the *essence* within the *form*) is imperishable and from that *essence* the food is created again and again. He who knows the imperishable nature of *the supreme Self* who produces the food, the *form with intelligence and austerity* he transcends death the very day he offers, since he offers all his food to the gods. Therefore, *Madhva* says, “तस्मात् तदभक्तिकामः स्यात् संकल्पं तत्कृतिं प्रति | कार्यात् तद्वेदनेच्छां च श्रद्धां तस्य गुणोन्नतौ | अश्रद्धमन्यसाम्ये चप्यन्नेषामुन्नतौ ततः | अन्येषां तत्वरूपत्वे प्राकृतत्वादिकेऽस्य च | धृतिं तन्निन्दिवागादौ प्राप्ते तत्रैव चाधृतिम् | तन्मतस्य विसर्गार्थिहियं तदभक्तिवर्जने | तद्विवेके धीयं चैव तदज्ञाने भियं तथा |” - Those who desire to be devoted to *Vishnu* should make their *Mind* receptive towards him. They should incline their receptivity to conform to the enrichment of his attributes. They should be disinclined from correlating him with others or assuming gross *form* of nature. They should be steadfast in rejecting things which revile him, should be ashamed in rejecting him or devotion towards him, experience fondness for the sense of discrimination in respect of him and fear in being ignorant in respect of him. “वाचं नित्यं तद्गुणोक्तौ प्राणां तत्कर्मणि स्फुटम् | . . प्राणः प्रवृत्तिहेतुः स्यादपानस्तु निवर्तने | . . मनोवाक् प्राणसन्निध्यप्राधान्याज्जीव उन्नतिः |” - *Speech* and other sense organs should be ever used to praise *Hari's* divine attributes. *Breath* should be used, in giving up actions which displease him. Only then in the presence of *Mind, Speech* and prime *Breath* the soul attains

upward progress. Dwelling within them all, *Vishnu* alone energizes them. If the Mind is not free from agitation then there will be no awareness. Milk was one nourishment created in the beginning for human beings and animals live on milk alone. “तस्मिन् सर्वे प्रतिष्ठितं यच्चप्राणिति यच्चनेति पयसि हीदं सर्वे प्रतिष्ठितं यच्च प्राणिति यच्चन ।” - *In such foods every thing exists, those which breathe and those which do not* means that on milk *every thing exists*,

**The Second Chapter** begins with a dialogue between *Ajatshatru*, a *kshatriya* king wise in *Wisdom* and a *Brahmin* seeker *Gargya*. *Ajatshatru* explains that *the supreme Self* abides in the space within the heart of the person traversing through innumerable *nadis*, stretched from the heart to the head and energizing the *Person* to performs actions in the Waking state and abiding in *Sushumna* along with *the individual self* of the *Person*. The important point is made here that propitiation of *the supreme self* in external *forms* is not sufficient but propitiation within *the individual self* is equally important. *Sri Madhva* explaining says : “आदित्यचन्द्रविद्युत्सु भूतेष्वादर्श एव च | गच्छत् पाश्चात्यशब्दे च दिक्षु छायागतं तथा | हिरण्यागर्भासंस्थं च सदोपास्य हरिं परम् | तद्देवसाष्टितामेत्य हृद्युपास्य हरिं पुनः | मुक्तिमेत्यथ यो बाह्यान्मुक्तिमेष्यति सोऽपि तु | हृदि किञ्चिदुपास्यैव विष्णुं मुक्तिमनुव्रजेत् |” - Worshipping first the Sun, Moon, Lightening and the rest, similarly the sound, quarters, reflection and the rest in every one of whom *Hari* dwells then to attain proximity towards him one should worship *Hari* dwells within his own *self* to attain deliverance. Propitiation through devotion of the indwelling *Hari* is far superior than propitiation the external forces.

*Brahman*, *the prime Breath* is described as a child tied to *the supreme Self*, as the post, *Lakshmi* being the प्रकृति, the veranda (body), seven seers, *Gautama*, *Bharadvaja*, *Vishvamitra*, *Jamadagni*, *Vasishtha*, *Kashyapa* and *Atri* respectively *Rudra* wise in *Wisdom*, *Parjanya* pouring food like rains, *Surya* spreading intelligence, *Agni* as the consumer, *Indra* as the inhabitant, *Pruthivi* as the foundation and *Space* as the receiver of the oblations attending and guiding *the individual self* to perform the actions in the manifest world, as *Madhva* says. *The supreme self* being supreme and transcendental is not to be conceived as being *formed* and the *formless* but as having dual manifestations merely suggestive as indicator, pointer reflection or semblance – प्रतिकालकम्. But for common people, *the supreme self* is conceived as having two *forms* - the *formed* and the *formless*, the *mortal* and *immortal*, the *unmoving* and the *moving*, the *existential* and the *existence*, the former being मर्त्य, स्थित and सत्य and the latter being अमृत, यत् and त्यत्, the former subject to change, degeneration, decay and destruction and therefore transient and mortal, the latter not subject to change, degeneration, decay and destruction therefore immortal and permanent.

*Madhva* says that the *mortal* are all the *jivas* who cease to be at the of the great deluge and are reborn at the beginning of the cycle of creation and the *immortal* is *Lakshmi*, the *Prana Vayu* and four-faced *Brahma* who dwell within the *supreme Self* at the end of the great deluge, becoming effulgent when the creative activity begins. Since the *supreme Self* transcends both these - one with *form* and one as the *immortal* and is indescribable or conclusively defined by words used by human beings the words *neti neti* - *not this, not this, nothing here any thing like this are used in referring him*. Since there is nothing superior to him the words सत्यस्य सत्यम् are used meaning the existence of the *very Prime Existence*.

.This is is line with what *Krishna* has spoken in *Bhagavad Gita* (XV.16-18) : “अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे | रात्रयागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके || भूतगामः स एवायं भूत्वा भूत्वा प्रलीयते | रात्रयागमेऽवशः प्रर्थ प्रभवत्यहरागमे || परस्तस्मात्तु भावोऽन्योऽव्यक्तात्सततनः | य स सर्वेषु भूतेषु नश्यस्तु न विनश्यति || अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् | यं प्राप्य न निवर्तन्ते तद्धाम परमं मम || पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया | यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ||” (VIII. 18-22) and “द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च | क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्यते || उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः | यो लोकत्रयमाविश्य विभर्त्यव्ययः ईश्वरः || यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः | अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ||”.

This verily is what *Yajnyavaalkya* explained *Matreyi* the transient, evanescent nature of the *manifest* creation in relation to the eternal, enduring and perpetual existence of the *unmanifest supreme Self*, whether the physical or the psychological, empirical or spiritual, temporal or transcendental, conditioned by Time or transcending Time. Since human mind is directed outward and not inward he imagines and things every thing that he perceives outside is something that is outside himself, without realizing that he himself is a part of the manifest world that he perceives. Therefore, he desires to possess that which he thinks not as his own, claims ownership on things which are not his own. Therefore, *Yajnyavaalkya* declared, “न वा अरे पत्युः . . जायार्थे . . पुत्राणां . . वित्तस्य . . ब्रह्मणः . . क्षत्रस्य . . लोकानां . . देवानां . . भूतानां . . सर्वस्य कामाय सर्वं प्रियं भवति | आत्मनस्तु कामाय सर्वं प्रियं भवति | आत्मा वा अरे दष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः | मैत्रेयी आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् |”. The whole concept of ownership becomes exterminated and the eternal existence becomes established. The immortality he spoke earlier is not transempirical, not conditioned by the process of Time, nothing to be acquired or attained, nothing that is achieved by becoming but a state of experiencing the *bliss of Being*, the *bliss of Prime Existence*, the *bliss of Consciousness*, the *Bliss of being in Bliss*.

*Madhva* beautifully and succinctly explains: “आत्मा नारायणः | तस्यैव हि कामेन पत्यादिः प्रियो भवति | न हि पत्यादिनां जायादीनामहं प्रियः स्यामिति कामना मात्रेण प्रियत्वं भवति | भगवदिच्छयैव हि तद् भवति | अन्यथा जायार्थे पत्यर्थ इत्येव स्यात् | प्राधान्यादिदं सर्वं विदितम् | सर्वकारणत्वाच्च सर्वं प्राधान्यं भगवतः | प्राधान्याप्राधान्ययोरपि स एव हि हेतुः |” - The *Self* is *Narayana*. For him alone all through desire become

beloved, neither husband nor wife become beloved for their own sake. It is by divine will these things come to be, otherwise wife would be loved as an object of desire. Since the *supreme Self* is the primary objective of all desires, the importance of the desire for the *supreme Self* is highlighted. *Yajnyavalkya's* concluding statement “ इदं ब्रह्म इदं क्षत्रमिमे लोका इमे देवा इमानि भूतानि उदं सर्वं यदायातामा |” remove the doubt completely. One who considers some one else as the effulgent *supreme Self* and not being conscious of the dependence on the *supreme Self* or overlooking the dependence on the *supreme Self* considers some one else as the effulgent *supreme Self*, he, verily, goes to obscurity beyond these worlds. This verily is the effulgence of the *supreme Self*. This is the *supreme Self* where the *self* of all dwells. Considering any one else as the effulgent *supreme Self* would be an error in understanding. Or else some one else will be concluded as the *supreme Self* - “अन्यत्रात्मनो ब्रह्म वेद भगवदधीनत्वेन न वेद | तदनाश्रितत्वेन स्थानान्तरे च वेद | परादाद् परतो लोकलोकस्यान्धे तमसि | इदं ब्रह्मादिकम् | यदयमात्मा यत्रायमात्मा | अन्यत्र परिज्ञाने दोषोक्ते तत्र परिज्ञानं ह्युक्तं भवति | अन्यथा अन्यदात्मना ब्रह्मवेदेति स्यात् |”.

The things that exists in Creation do not by accident but as willed by *the Supreme Self*, therefore one should search within one self and not without the cause of existence of such object or circumstance. Deliverance of from one's individual existence is neither release from his individual *Consciousness* or becoming independent of *Consciousness*. *Consciousness* exists even after deliverance. Therefore *Madhva* says for the delivered ones in the absence of consciousness, there is no knowing *the Supreme Self*, without scriptural assistance – “मुक्तानां संज्ञाऽप्यन्तौर्नजायते शास्त्रं विना |”. For the one who has no *Consciousness* ignorance of the *supreme Self* would certainly be cause for lamentation. Even the delivered ones can be enlightened according to their individual attributes and inclinations and revel in bliss without having to resort to senses.

The *Madhu vidya* (the science of the *divine Essence* within the *form*) which follows speaks of the Wisdom which seer *Dadhyancha* communicated to *Ashvins*. “ इदं सत्यं सर्वेषां भूतानां मधु | अस्य सत्यस्य सर्वाणि भूतानि मधु | यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं सात्यस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |”. This existence is, verily, the honey for all creatures and all the creatures are honey to the existence. This luminous, immortal person who is in this existence and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all. This *Brahman* is the *Self*, the all-pervading. The resplendent *Purusha* became a reflection in *Jivas*, making *body forms*, by his *Maya* (the power of formatting) with two feet and bodies with four feet were first made and as a small bird the *Person*, entered the bodies. The seer becomes lyrical speaking about the many things seen as *forms* created as it were by *Maya* (the power of formatting) bodies with two feet and bodies with four

feet and the *Purusha*, as a small bird entering the bodies, to make himself known. This mystical *Wisdom* suggests that every thing in creation is reflection *Real* but dependent on the the *Real, Independent I, the supreme Self* अहं becoming expansive as ब्रह्मन् - भ्रन्तो हि अस्मिन् गुणः and as Existence अस्मि.

*Isha Upanishad* - “यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ||” -Those who see the whole creation enveloped within His Self and all creation abiding within Him, such ones will not be frightened of Him. “यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः | तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ||” - One who knows that all creation abides in Him, how could there be delusion, and how can there be any grief, when Him alone one sees. *Madhva* commenting on these mantras has said, “सर्वगं परमात्मानं सर्वं च परमात्मनि | यः पश्येत् स भयाभावान्नात्मानं गोप्तुमिच्छति | इति सौकरायणश्रुतिः ||” - The one who knows that all exist in and all is controlled by the *Lord*, such one saves himself from fear. “यस्मिन् परमात्मनि सर्वभूतानि स परमात्मैव तत्र सर्वभूतेषु अभूत् | एवं सर्वभूतेषु एकत्वेन परमात्मानं विजानतः को मोहः | यस्मिन् सर्वाणि भूतानि स आत्मा सर्वभूगतः | एवं सर्वत्र यो विष्णुं पश्येत्तस्य विजानतः | को मोहः कोऽथवा शोकः स विष्णुं पर्यगाद्यतः | इति पिप्पलादशाखायाम् | पूर्वोक्तानुवादेन शोकमोहाभावोऽपि विजनतश्चात्रोच्यते | अभ्यासश्च सर्वगतत्वस्य तात्पर्यद्योतनार्थः |” - He, in whom all creation finds abidance, that Lord, indeed is also the *One* who abides in all creation. He who thus knows the Lord as abiding singularly in all creation, how can he have any delusion ? *Pippalaad Shruti* says, in whom all creation finds its basis and perceives *Vishnu* existing everywhere in this manner, how can there be delusion or to that matter any lamentation.

**The Third Chapter** begins with the dialogue between *Yajnyavalkya* and the wise men assembled in *Janaka's* court. *Janaka* is a designation or a title of one who rules *Videha*, like the designation or a title *Vyasa* of one who collects and collates what is scattered and dispersed. According to *Vishnu Purana* give a list of 28 persons who were known as *Vyasa*s, beginning with *Brahma Prajapati* to *Dvaipayana Krishna* (*Vyasa*) of *Dvapara Yuga*. According to *Bhagavat Purana* there were sixty-four *Janakas*, one of them being *Sita's* father ruling *Videha* in *Teata yuga*. *Janaka* who was engaged in conversation with *Yajnyavalkya* was a latter king of *Videha* in *Dvapara Yuga*, since *Yajnyavalkya's* *Guru* once was *Vaishampayan*, the disciple of *Dvaipayana Krishna* (*Vyasa*) of *Dvapara Yuga*.. *Janaka* of *Dvapara Yuga* was आत्मज्ञानी, *the Knower of the Self*. *Yajnyavalkya* concerned in communicating further wisdom to him - “अत ऊर्ध्वं विमोक्षायैव ब्रूहीति |” seeing whose eagerness even *Yajnyavalkya* was concerned that whole truth may be known to the King – “अत्र ह याज्ञवल्क्यो भिभयांचकार मेधावी राजा सर्वेभ्यो मां तेभ्य उदरौत्सीदिति |”.

*Ashvala*, the presiding priest in *Janaka's* court asked the first question to *Yajnyavalkya* relating to *Death* by which every thing is pervaded and from which one is to be delivered. *Yajnyavalkya* made many suggestions to come to their own conclusive resolve by transferring one's attention from the external,

transient, mortal *form* of the world of appearances and concentrate through restraint of the breath from the in-breath to the out-breath and finally through restraint of the diffused breath, reflect and mediate within on that which is internal, permanent immortal form of the *supreme Self*, which assuredly puts and end to the fear of death and attaining the lower world of the earth, the intermediate world of the Space and the ultimate world of the heavens.

To *Artabhaga Jaratkaru Yajnyavalkya* informed that after the decay, deterioration and destruction of the gross body, even as the elements which had gone to create the gross form the body revert to the source from where they were drawn, the subtle *form of the individual self* along with the balance of the effects of the actions performed are led to the next and new gross body formed again from the elements, to dwell and accomplish the effects of the actions performed in the earlier body. As one performs his action, good or bad, so does the new gross body becomes available with the good or bad attributes and inclination. It is only the gods who becomes delivered by shher force of the *Wisdom* which they possess, whereas all the rest receive the body and opportunities through performance of actions alone, *the supreme Self* being the sole arbiter of the final disposition – “कर्मनामा तु भगवान् फलकर्तुत्वतो हरिः | पतनात् पापनामासौ पुनातेः पुण्यनामवान् |” says *Madhva* quoting *Mahabhart*.

To *Ushasta Chakrayan Yajnyavalkya* informs that *the supreme Self* is beyond the *Known* but capable of experiencing as *Wisdom* of the *One* who breathes from within while performing abctions. To *Kaholak Kaushitkeya* he informs that *the supreme Self* is beyond the *Known* as *knowledge* acquired from scriptures but will be capable of giving him the experience as *Wisdom* when one’s mind becomes detached, renounced from the empirical knowledge of things in creation and becomes attached to *the supreme Self* within which transcends hunger and delusion, old age and death.

*Gargi* asks number of questions regarding different worlds of existence, the deities presiding over those worlds aand finally about the ultimate principle, beyond which there exists nothing else. *Yajnyavalkya* answers beginning with three and hundred three and ending gradually to singular number as the *One, the prime breath, Brahman, That One singular source* of energy, referred as तत्, the various divinities performing their assigned duties as different and distinct manifestations. Perciving the enormous inortance which which *Gargi* gives to the *empirical knowledge*, without being fully equipped is fraught with damger, *Yajnyavalkya* cautions her that her head will shatter in to pieces, whereupon she remains quiet.

*Uddakaja Aruni* begins asking *Yajnyavalkya* questions first narrating the legend of one *Patanchala Kapya*, whom *Kabandha Atharvana* had asked whether he

knows the thread, the source by which this world is held with the other world and even so all beings are held together and further whether he knows अन्तर्यामिन्, who controls this world, the next world and all the beings. When *Patanchala Kapya* denied all knowledge of the same, he was told that the one who knows that *thread, source, the inner controller, Brahman* indeed knows all the worlds, all the gods, all the Wisdom, all the beings, his self within, every thing else. *Uddakaja Aruni* said that he himself knows that *thread, source, the inner controller, अन्तर्यामिन्, Brahman* and asked *Yajnyavalkya* whether he knows *the thread, the source, the अन्तर्यामिन्*. When *Yajnyavalkya* confirmed that he knows, *Uddakaja Aruni* refused to accept his claim saying every one says that they know, therefore speak what he knows.

*Yajnyavalkya* begins with *Vayu* as that *thread, source, the inner controller, अन्तर्यामिन् Brahman* and then gradually expands the concept concluding serially that the One who dwells in earth, water, fire, sky, air, heavens, Sun, quarters, Moon, Space, in obscurity, in illumination, in beings in breath, in organs of actions, in understanding, in semen and yet is som one different and distinct than all these, is *the Self, the thread, source, the inner controller, अन्तर्यामिन् Brahman*. He is never seen but is the Seer, is never heard but is the Hearer, is never inferred but is the One who infers, is never thought but is the Thinker, he is *the Self, the thread, source, the inner controller, अन्तर्यामिन् Brahman*.

Then *Vachaknavi* (belonging to *Gargi's* clan) asks two questions : Firstly, *that which is above the heaven, beneath the earth, between the two, which is said to be the past, present and future, by what is it that is woven like warp and woof?* *Yajnyavalkya* unhesitatingly replies there is nothing else than *That One, the supreme Self* which weaves like warp and woof *that which is above the heaven, beneath the earth, between the two, which is said to be the past, present and future*. Impressed by the clarity and affirmation of the reply, she asks her second question, *that which is above the heaven, beneath the earth, between the two, which is said to be the past, present and future, by what is it that is woven like warp and woof?* The question appears as if it is repetitive. But *Madhva* says same question is repeated again since repetition suggests inability to the assimilate the earlier reply given. *Yajnyavalkya* explains when asked by her again that men wise is *Wisdom* speak of it as the *unmanifest immutable – अक्षर*, which is singularly without a second - अद्वितीय, not that in the *manifest* creation there exists nothing as the second, dual. At the command of that *unmanifest immutable– अक्षर*, all the positions, movements and all the activities in creation are determined. Listening to *Yajnyavalkya's* reply *Vachaknavi* concedes that it is not possible to conform who is so wise, therefore keeps quiet.

Thereafter, *Vidagdha Shakalya* asks about the number of gods and *Yajnyavalkya* enumerating them as three hundred and three and three thousand three. As *Shakalya* repeated the question again, he reduced the number of gods finally arriving at *That One* god as the ultimate number. When *Shakalya* asked *Yajnyavalkya* to identify the three hundred and three and three thousand three gods individually, it was clarified that these all were independent by themselves, representing as the visible energies of the two the two primary invisible energies – अन्नं चैव प्राणम्. Since *Shakalya* was not satisfied with the reply asks about the One god, who the unultimate, the final one. *Yajnyavalkya* replied, *He is Tthe Prime Breath. He is Brahman, They call him तत् -That One*, because there is nothing in creation, not evenamong the minutest of things, which are not connected with and source their energy from the energy of *that unmanifest supreme Self*.

Whereupon *Shakalya* continues saying that he who knows *That One*, whose abode is the *earth* and whose resurgence is *energy*, abode is *desire* and resurgence is through *heart*, whose abode is the *form* and resurgence is through *sight*, abode is *space* and resurgence is through *hearing*, abode is *obscurity* and resurgence is through *heart*, abode is *form* and resurgence is through *sight*, abode is the *water* and resurgence is through heart, abode is *semen* and resurgence is through *heart*, their luminosity is Mind, resurgence is through the ultimate source of every being, is truly the *Knower*. *Yajnyavalkya* with supreme confidence said, *Verily I know that Person of whom you speak who is the ultimate source of every being. This very person who is in the body, who is made of desire, who is in Sun, in hearing and in reverberation, who is made up of shadow, of reflection, is in the water and in Sun, is verily He. Therefore enquire further, Shaklyya. And Shakalya asked, who is his deity? Yajnyavalkya said, the nectar, the Woman, the Truth, the Quarters, the Death, the Life, Varuna and Prajapati in that order.*

*Yajnyavalkya* was not satisfied with the questions asked by *Shakalya*. Therefore, exasperated, he asked whether the assembled wise ones have pushed him to ask only inquisitive questions, even as some Brahmins are summoned only to gather the burnt coals after the sacrificial performance is over. *Shakalya* infuriated by this remark asks *Yajnyavalkya*, what *Brahman* does he know that he speaks thus disparagingly of the wise ones gathered in this assembly. *Yajnyavalkya* replied that he knows the quarters and the deties presiding over those quarters. Whereupon *Shakalya* asks about the deties presiding over the eastern, southern, western and northern quarters. *Yajnyavalkya* identifies the deity in the eastern quarter as the Sun, who is supported by the eye and the eye in turn by the *forms* which in their turn are supported by the heart, since one knows the *forms* through the heart, therefore, on heart verily are the *forms*



supported. The deity in the southern quarter is *Yama*, who is supported by sacrifice and the sacrifice in turn by the offerings to the priests, which in their turn on श्रद्धा – receptivity, for when one has श्रद्धा – receptivity, he gives offering to the priests, Therefore it is on श्रद्धा – receptivity, that the offering to the priests is supported, which in turn on heart, since one knows that through heart is श्रद्धा – receptivity supported. The deity in the western quarter is *Varuna*, who is supported by the water and water in turn by semen, which in turn on the heart. Therefore they say of a new-born child who resembles (the father) that he seems as if he slipped out of his heart, he is built out of the heart, for on the heart alone in semen supported. The deity in the northern quarter is *Soma* (the Moon), who is supported by the initiatory rites, which in turn on Truth, Therefore one who is initiated to speak Truth, for on Truth alone is initiatory rites are supported. Truth is supported on heart, for on through heart one knows the Truth therefore it is in the heart that Truth is supported. *Yajnyavalkya* tells *Shakalya* that fire is established in the zenith, supported by Speech which in turn is supported by heart.

*Yajnyavalkya* replies all the queries but when *Shakalya* asks on what is heart supported, he loses all his patience seeing his sheer ignorance and calling him a fool tells him that one can never ever think of any one else but one's own *Self* within on which the heart is supported. If that was not so, the body would have been devoured by the dogs or would have been food for birds. *Shakalya* asks finally, on what is one's *form* and one's *essence* (the *Self* within) are supported and *Yajnyavalkya* replies, On प्राण, the in-breath, the in-breath on अपान, the out breath and the out-breath on व्यान, the diffused breath, the diffused breath on समान, middle balancing breath. That *Self* is *not this, not this, incomprehensible, indestructible, unattached, unfettered, uninjured*, consisting of these eight forms, eight worlds, eight divinities, eight Persons. The one One who gathered these and separated these, transcending all of these is the subject matter of the *Upanishad* teachings, This is the One he has spoken and if *Sakalya* cannot understand and explain him then his head will fall. *Shakalya* could not explain and his head fell and robbers picked his bones thinking they were something else. The *Shakalya's* fate should not be interpreted literally but symbolically that his head fell in shame and whatever knowledge was possessed by him was only fit to be picked by unknowing persons as something to be treasured.

Then *Yajnyavalkya* addressed the assembled gathering of the seekers who were hesitant to question the sage any further and said that man is like a mighty tree that has fallen but rises again, not because of the *essence* that exists within the mighty tree but because *essence* remains only in things that are live. When born again it is because of *the supreme Self, Brahman* who is *Wisdom, Bliss* and the final goal of all endeavours, who is offered oblations and is firmly established in

his *Wisdom*. *Yajnyavalkya's* words are important for they reveal that creatures are but the concomitant causes for creating the *forms*, while it is *the supreme Self* who is the the supreme synthesizer, the ultimate arbiter who decides which *individual self* is to be posited in which *form* created by the creatures with natural concomitant causes. Therefore, the abortion of the unborn foetus is spoken as sinful by scriptures because *the individual self* waiting for a *form* in which to dwell in and perform its action to fulfill the effects of the previous *karmas* are denied to him.

**The Fourth Chapter** begins again with the dialogue between *Yajnyavalkya* and *Janaka* whose thirst for wisdom of the wise by now had increased and he could find no one superior than *Yajnyavalkya* who often visited him to discuss spiritual problems as well as to receive wealth from that generous donor. But before *Yajnyavalkya* proceeds, he asks *Janaka* what *Knowledge* he has gathered from his earlier teachers. *Janaka* tells him that his teachers *Jeevan Shalini, Udanka Sahulbayana, Bakru Vrushna, Bharadvaja, Satyakma Jabala, Vidhagdha Shakalya* have respectively told him earlier that *Speech, Prime Breath, Eye, Ear, Mind and Heart* is *Brahman*. *Yajnyavalkya* dismisses *Janaka's* reply saying that they have spoken about *Brahman* as one would speak of one who has a mother, father or a teacher, meaning that his teacher have told only that much which one can know on empirical level. *Yajnyavalkya* asks him again whether the teachers have spoken of the abode and the support of *Speech*, वाक् that is *Brahman*? Informed that his teacher has not spoken anything about the abode and the supports of that *Speech*, वाक्. *Prime Breath, Eye, Ear, Mind or Heart* as *Brahman*, *Yajnyavalkya* tells him that *Brahman* is one footed, his abode as *Speech, Prime Breath, Eye, Ear, Mind and Hear*, support being the *Space*. One should propitiate it as Conscious awareness, love, Truth, the endless, blissful, stable.

*Speech* recognizes companions, makes *vedas* and scriptures, explanations and commentaries understood, sacrifices and oblation to become fulfilled and known to the creatures in this and the other worlds. *Prime Breath* is the reason why sacrifices are performed and if the sacrifices are performed for personal gains and gifts are given as compensatory inducement then there is the fear that *the prime Breath* is being led to fulfill one's desires. *Eye* is the reason when one asks a man who sees with eyes, whether he has seen and the reply is, yes, *I have seen and that is the truth*. *Ear* is the reason without any end and as Quarters, verily are without any end. *Mind* taking the form of a woman and son resemble the *Bliss* that is born. *Heart* is the abode of all the things and *Heart, Your majesty* is the support of all beings, On the *Heart* all beings are supported. These do not desert but protects one who knowing thus propitiates *Brahman*.

All beings approach him, who becoming enlightened, go to the enlightened divinities.

*Madhva* identifies and interprets *Bahman* as *Vishnu, the supreme Self* that is worshipped, *Speech, Vak* is the abode, *Space* is *Lakshmi*, the support and the four-faced *Brahma* is the conscious awareness. The nature of the conscious awareness is *Speech* becoming effulgent companion, along with *vedic* and subsidiary scriptures, aphorisms, explanations, commentaries, sacrifices, oblations, worlds and the creatures therein.

It is important to note that the *Wisdom* of *Bahman* as *Vishnu, the supreme Self*, exists in *Speech*, but *Speech* is not conscious awareness. When *Speech* becomes effulgent as scriptural *Wisdom* as conscious awareness is possible. *Vak* as the abode is mystical. It becomes comprehension when it expands in *Space* which is *Lakshmi*. Therefore, *Lakshmi* is said to be the closest reflection of *Bahman* as *Vishnu*, since her attributes resemble closely to those of *Sri Hari*. प्रतिमा is repository of the mystical. Therefore *Madhva* says, the mystery becomes fully revealed only when the four - *Bahman* as *Vishnu, the supreme Self*, *Speech* as *Vak* the abode, *Space* as *Lakshmi*, the support and conscious awareness as the four-faced *Brahma* become unified. Conscious awareness means the capacity to distinguish between the righteousness and unrighteousness. – “प्रतिमानवस्थां रहस्यं नाम सार्थकम् चतुष्टयं यदा ज्ञातं सम्यक् विद्याफलं तदा | इति च | का प्रज्ञता? वागेदेत्यादेर्धर्मधर्म्यभेदः |”. *Speech* verily is *the supreme Brahman*, *Speech* does not desert but protects. Becoming enlightened, he goes to the enlightened divinities.

When *Janaka* desires further instructions, *Yajnyavalkya* becoming cautious in his approach reflecting that verily *Janaka* has made himself well-equipped in the *Knowledge* of the scriptures to be wise in *Wisdom*, as one makes himself familiar with maps showing the direction, the *Path* and discipline before one embarks on a journey but does he possess the qualification and capacity to become wise in *Wisdom of the supreme Self*, the destination, the goal where one desires to go after decay, deterioration, degeneration, destruction and death of his gross body? Obviously he did not have any such *Knowledge*. But seeing that *Janaka* is keen and earnest in his approach *Yajnyavalkya* instructs him further.

*Yajnyavalkya* tells him that *Indha* is the name of the pure, propitious, mystical, mysterious and masculine energy, which is referred to as *Indra* by gods available only to the well-equipped and well-qualified but not available to the ordinary and the profane lest the evil persons may know and misuse that energy. In the left eye exists the feminine energy, *Viraj*, the point of their union being the heart, from where the blended energy passes to the other parts of the body. *Yajnyavalkya* further said that though as prime *Breath* the masculine energy known as *Indha (Indra)* and the female energy, known as *Viraj* together spread

in all direction. *Indha (Indra)* being *the supreme Self* is spoken as *not this, not this, incomprehensible, undestructible, unattached, unfettered*. *Janaka* has now reached the state of being wise of the fearless and therefore ready to take plunge in the *Unknown supreme Self*. *Janaka* overwhelmed by the generous compliments and assurance and replies that now every thig which he considered as his belongings, the entire kingdom of *Videha* along with the people is being placed at the feet of *Yajnyavalkya* since he himself is wise in *Wisdom* of that fearless *supreme Self*, therefore desiring further instructions.

Though reluctant to speak further, seeing his eagerness *Yajnyavalkya* agreed. *Janaka* asked when the *Sun* is set, the *Moon has not yet risen*, when *fire* is extinguished, *speech* is not spoken, by what one does become enlightened? *Yaknyavalkya* without any hesitation replied : The *Self* within is veriy the light which enlightens him, enables him to sit or move about, perform one's ation and return. When asked, What is that *Self*, *Yajnyavalkya* replied, *the Person* here within who is consciousness of the senses, the *Light of the heart*, which remaining same wanders along the two states (*of Waking and dreamless Sleep*) thinking as it were, moving as it were, transcends the world of appearances (*of Waking*) and the forms of death (*of dreamless Sleep*).

It is necessary that un every stage and context, to understand when the word 'self' is used whther it is in referring *the supreme Self* or *the individual self*

According to *Madhya* the *Person* described as - विज्ञानमयः प्राणेषु हृदायंतर्ज्योतिः, with fullness of *comprehensive Consciousness*, as the *Prime Breath*, the *luminous Light in the heart* as *Witness* and arbiter, *thinking as it were, moving as it were*, in *Waking, Dream and Dreamless states*, taking upon himself to invalidate the effect of his demerits and liberate is *the supreme Self*, the resplendent *Vishnu*, the primary goal for any spiritual journey. The *Person* who having been provided the *body-form* and is being initiated to perform all actions is *the individual self* who performs all the actions only as the subsidiary adjunct, experiences the joys and sorrows in the *Waking state* or in the *Dream state* in sleep, becomes connected with evils functions in *samsara* and becomes disconnected when leaves the *form is the individual self*.

*Yajnyavalkya* says that *the supreme Self* while going up and down the *Dreams state* creates many *forms* and worlds for *the individual self* to see one to be born, one to die, frightened in sleep and amused, frightened as though being killed or overpowered, or pursued by an elephant, falling in deep abyss, or in a well. When the dream ends, *the supreme Self* like the *Shyena* bird after flying around the sky on becoming tired rests in his own nest, after roaming the dream states after becoming tired rests in the dreamless state, sheltered within *the supreme Self*.

*Yaknyavalkya* recalling the *Bliss of Beatitude* which he himself had experienced becomee lyrical and describing it as *the supreme goal, supreme treasure, supreme world, supreme bliss*, hundreds and thousands times superior than the innumerable blissful moments experienced by human being in empirical world, when the man and the woman is in embrace, they neither remember the father, the mother, the worlds and even the gods and the *Wisdom* in scriptures, nor experiences of pleasures and pains in the primordial world, when he remembers no one else else, nothing else but being in *Bliss*, as in a state where every thing is transparent like water. Listening to the the *Bliss of Beatitude* described by *Yaknyavalkya*, *Janaka* requests to be instructed more offering additional possessions.

At this stage *Yaknyavalkya* suddenly becomes cautions seeing that the king is desiring to be instructed more than what he is capable of being enlightened – “अत्र ह याज्ञवल्क्यो विभयांचकार मेधावी राजा सर्वेभ्यो मां तेभ्य उदरौत्सीदिति |”. *Madhva* says quoting *Brahmand Purana* that when becoming overwhelmed by the description of the *Bliss of Beatitude*, *Janaka* queried further about the spiritual mysteries, *Yajnavalkya* was not frightened but concerned, that though not qualified, he would be obliged to instruct him further. From time immemorial even the *vedic* seers concealed the sacredness and secrecy of self-knowledge behind language and words and images which had a mystical meaning and spiritual sense from the imperfect, unpurified ordinary human beings, similarly the communicators, the teachers were obliged not to part with this *Wisdom*, to any one who is not pure in heart and tranquil in mind. “इदं नातपस्काय नाभक्ताय कदाचन | न चासूश्रूषवे वाच्यं न च्च मां योऽनुसूयति ||” says *Krishna* lest it may be liable to perversion and misuse and loss of virtue.

Therefore he shrewdly concludes that the *the supreme self* after observing the *individual self* in the state of *Dream* and *Dreamless* states returns back the *Waking* state of the *individual self*. *The individual self*, thereafdter, energized by *the supreme self* continues to traverse the remaining path in the primordial world. And when his *body-form* becomes decayed and degenerated through old age or sickness, just as the courtiers gather around the King the organs of senses, the organs of action and the breaths gather around but *the individual self* remembers, no one, reognises no one, neither his organs of senses or the organs of action remain active. And even as when King leaves, just as the courtiers leave along with him, the organs of senses, the organs of action and the breaths becoming lighter begin their departure and slip from the *body-form* through one of the openings, the eye, ear, nose, mouth etc together with his consciousness, Knowledge and Actions. Then like a caterpillar leaves one leaf and takes hold of another even so *the individual self* takes hold of another body-form along with the *karmas* performed by him to start a new beginning .

The moment has come now when *Yajnyavalkya* to explain what becomes of *the individual self* as it slips from one *body-form* to the other *body-form*, what is that intermediate period known before *the individual self* slips from one *body-form* to the other *body-form*, what is the *cause* or the *reason* that makes obliges him to take another *body-form* and never be able to refuse to accept. *The supreme self* says he, is the comprehensive compendium of understanding, mind, Breath, sight, hearing earth, water, air, Space, light and absence of light, desires and absence of desires, anger and absence of anger, righteousness and absence of righteousness and all such circumstances. It is that which is perceived and that which is not perceived. But *the individual self* becomes what it *chooses* to become, because as he *chooses* to become, acts and behaves so he becomes, righteous by being righteous, unrighteous by being unrighteous, virtuous by being virtuous, evil by being evil. Others say desire is the force that drives *the individual self*, as his desire is so his decision becomes; as his decision so his deed becomes, whatever deed he does that he attains, because *the supreme Self, the Witness and the Arbiter* is detached dispassionate and objective.

Desire is the driving force, Mind is compendium of desires. That to which the Mind becomes attached that the Mind desires, *the individual self* following that which the Mind desires. Therefore, *the individual self* has to take birth in *body-forms* again again to fulfill the desires after each *body-form* becomes decayed, degenerated and destroyed. On the contrary *the individual self* who does not desire, who is without desires, who is freed from desires, whose desires are fully satisfied, whose desires is *the supreme Self*, such one on death of the *body-form* does not die nor is born again in *body-forms*.

This relationship of desires and death is decided and determined. But deliverance from desires is not easily attained because the *Path* is narrow and *Perfection* is stretched too far and is distant and on that there are many attractants of sights and sounds which divert Mind from its decided course. But a defining moment comes when *the individual self* traversing the *Path* casts away all desires that dwell in the heart as a snake casts off its slough, becomes wise in *Wisdom, Perfect and liberated* here in this *body-form* itself.

Others who do not follow this path sink in deep ignorance “अंधतमः प्रविशन्ति येऽविद्यामुपासते | ततो भूय इव ते तमो य उ विद्यायां रतः |”. And those who revel in obscure *Knowledge* considering it to be the only true *Path*, depart even to lowest obscure worlds. If *Knowgwle* is not properly understood and one follows erroneous *Path* and practices, it is understandable and deserves lesser punishment but the one who knowing the *Path* to be erroneous follows nevertheless in spite of clear instruction by the Acharya or the teacher, then greater is his transgression and greater would be the consequence.

*Yajnyavalkya* declares that if one found true Knowledge and has become wise in Wisdom and enlightened then desiring *what and following which Path* need he traverse and which he action need he perform. Because whoever has found his goal and has become enlightened for him is the *Wisdom of the wise*, the whole world becoming luminous. But this has to be done here in this very life because rare is a human life and no one one knows when such opportunity becomes available again. If one grudges and wastes time failing to open the door when there is a knock, then there will be no foe greater than him, because difficult will be his journey since he knows not what his goal is and where he is heading, because for one to expect a second knock would be foolish and his journey becoming dangerous and harbour being hazardous.

If one perceives the *divine essence as the supreme Self* within, *Purushottama*, the lord of the world that of the past and of the future, then he would have no doubts about the actions to be performed, since propitiating the resplendent Lord as the light of enlightenment, the eternal and the immortal life, then even as days, months and years roll by, the five organs of senses and five organs of action, together with *Primary* take refuge in the *supreme Self* perceiving him as breath of the breaths, eye of the eyes, ear of the ears, and mind of the mind without any diversity, with no difference in *form or attributes* as one single indescribable entity, unencumbered haven, immutable meridian, taintless transcendent space.

Those who seek, *the supreme Self* the great unborn *Self* of the form of essence in *breaths*, abiding within the heart as the controller, the lord, the ruler of all, being responsive to the resonance of the अनाहत ॐकार, without wasting time on too many worlds or words spoken through symbols in scriptures and commentaries, study *vedic* scriptures, perform sacrifices, give charities, undertake penances and renounce nourishment, desire neither progeny nor possessions, become wanderers. On knowing him as incomprehensible, indestructible, unattached, spoken as *not this, not this*, in this manner they becoming calm, self-restrained, thoughtful, tolerant and unruffled lapse in silence. Evil does not overcome them, they overcome all evil. Evil does not destroy him, they destroy the evil. Free from evil, free from taint, free from uncertainties, they become the knower of *Brahman*. This is the world of *Brahman*, your Majesty, which you have gained. *Janaka of Videha*, becoming overwhelmed with the experience of being wise in Wisdom saaaaaaid *Venerable Sir, I offer my Videha empire and myself to you at your service.*

**The next section of the fourth Chapter** is repetition of much of what is discussed and explained earlier in the Second Chapter. Therefore we may proceed further. But the question still remains *Who is Brahman ? What is the Creation?*

*How it came to be created and whether that which is created has also an end. If there is an end how does it come about.*

**The Fifth Chapter** therefore begins with three most defining objectives which creatures, bestowed with human *form* and endowed with *विवेक*, the sense of discrimination are expected to pursue in life span provided to them. Because human life is not fashioned and influenced merely on physical or temporal level but also on psychological and spiritual level, where two plus two do not end in becoming *Four* as mental, sensory response but could end up being *Five* or more as temperament or supra-sensory response.

People have been accepting the superfluous meaning of the scriptural statements, far removed from the primary intent and performing activities as mechanical external action to be performed. The Wise ones delving deep within one's heart have sourced the deep intent and meaning of the scriptural statements. For a scientist inquiry begins with the use of instrument of senses on physical level with known premises and arrives at conclusions on empirical level; for the philosopher's inquiry begins with supra-sensory instrument - *प्रज्ञा*, the enlightened awareness of the hitherto unknown premises and arrives at conclusions on spiritual level. In human life knowingly and unknowingly both these approaches followed one another superceding the other. Therefore, when one with closed eyes touches a thing on physical level the response becomes changed on psychological and spiritual level, something changed, something added to be expressed as some new experience.

The three *mantras* contained in this Chapter are all mystical in nature wrapped in enigma and enigma being wrapped in riddle. They are unlike what has been taught and unlike what has been understood. The first *mantra* speaks of Creation as a definite and intentional event - “ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूणमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते |”- That (*Brahman*) is Complete. This (*Creation*) is Complete. From the Complete (*Brahman*) has evolved the Complete (*Creation*). Even after the Complete (*Creation*) has evolved from the Complete (*Brahman*), the Complete (*Brahman*) remains Complete (*Brahman*). Creation is not a calculated transaction event or compulsion nor a mathematical problem to be explained, clarified, understood or resolved on empirical level but a spontaneous outburst of love, which is spiritual and mysterious, therefore cannot be spoken, explained, clarified, understood or resolved, making empirical search impossible and spiritual effort becoming essential, needing perception on spiritual level, with separate and distinctly different and completely dynamic instruments of receptivity, combined with reflection and meditation on psychological level.



Creation being spontaneous outburst of love becomes expansive as time rolls in days, months and years spreading like fragrance of flowers, which makes the receiver richer and happier, not poor or sad. Just as a lover gives his love to his beloved Creator has given the Creator as a gift of love, to be cherished and used for evolution on higher level without leading it to the lower levels. Creation being spontaneous outburst of love of the Creator cannot be measured or quantified cannot be measured or quantified. That which has beginning and end is measurable, can become less or more, that which has no beginning and no end cannot be measured or quantified. Free from evil, free from taint, free from uncertainties, he becomes the knower of *Brahman*.

*Madhva* is clear in his view that the *Creator* being *Real* the thing created is also *Real*, but not *Independent* but *dependent* on the *Creator*. Since *the supreme Self* is Complete in himself all his descents are also Complete in themselves, any one who sees with their limited capacity of receptivity or considers him as superficial, partial, substantive, the descent in *Krishna's* form alone being full and complete would be one who is ignorant and not wise in *Wisdom*. Since the human mind is incapable of being receptive and his Intellect is incapable of perceiving his immaculate *form*, he has made himself known through many animate and inanimate forms and creatures. Therefore, the one who perceives *the supreme Self* as the Complete in himself in creation, becomes strengthened and energized, perceiving his grand spectacle of resplendent essence

The second *mantra* is *Gayatri* which is celebrated as one which delivers one from the primordial world - 'गायकं त्रायते पाताद गयत्रीत्युच्यते |'. The sages refer भूः the *Earth*, भुवः the *Space* and स्वः the *Heavens* as the eternal places where ॐ the *अनाहत नाद* reverberates - 'सविता वै देवस्ततो योऽस्य भर्गाख्यास्तां चिन्तयामिति आहुर ब्रह्मवादिनोऽथ धियो यो नः प्रचोदयात् इति |'. *Gayatri* is "भूः भुवः स्वः तत् सवितृ वरेण्यम् भर्गो देवस्य धीमहि धियो यो प्रचोदयात् ||" the very life-essence of *Veda* - 'यथा विकसिते पुष्पे मधु गृह्णन्ति षट्पदाः | एवं गृह्णत्वा सावित्री सर्ववेदे च पाण्डव || तस्मात् तु सर्व वेदानां सावित्री प्राण उच्यते | निर्जेवा हैतरे वेदा विना सावित्रिया नृप ||'. It is difficult to reduce *Gayatri* by any symbol or image, it is to be listened, reflected and meditated, not seeing the Sun in the sky but by being receptive to the sound waves stirring and reverberating within whereupon there within the very essence of *the Prime Existence* will flash of light and roll like thunder. . It is not communication but intense personal communion, transmission of that which is *Unknown* through a medium which is *Known*. Meditation on the gross *Sun* in the sky as the symbol प्रतीक, makes him intellect sharp, whereupon *That Savitru* - तत् सवितृ the splendor of the *Brahman* be luminous to him.

The present *Upanishad* has earlier said "अकृतनोहि सः" unknowable is He because the attractive objects of senses prevent one from seeing him. Therefore, he sees as the concealed one, to be known by his actions in the creation as when breathing as primal breath, when speaking voice, when seeing eye, when

hearing ear, when thinking the mind. Normally persons think that that they see the Light, but few realizes that they do not see the Light but things illumined by the Light. The men of Wisdom being receptive, reflective and meditative know that what they thought as Light was really the attractive rays, objects seen by the organs of senses, which create obscurity than clarity. The men of Wisdom therefore are not attracted by the attraction of the objects of the sense or by the luminous rays of the Sun shining in the skies. The organs of senses need not be impediments and rightly and judiciously used they can be harbinger of hope and enlightened experience. Desire for deliverance from empirical life without drowning in the beneficial bounties and living an enlightened spiritual life should be the primary purpose. Therefore the third *mantra* becomes the prayer to *Pushan* to withdraw the luminous rays of the Sun rays lest excessive concentration may blind his sight and may cause darkness and obscurity that divert attention from seeing the propitious face of the Lord - “हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् | तत् त्वं पूषन् अपावृणु सत्यधमापय दृष्टये | पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूहरशीन् | समूहं तेजोयते रूपं कल्याणतमं तत्ते पश्यामि |” . Those who have succeeded in their prayer have seen the fair, pure, propitious face of the Sun who is *Aditya*, *Savitru*, *Vishnu* who as member of *Aditya mandala* is the resplendent *Sun* beyond darkness – “वेदाहम् एतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् |” . He is the Sun, the god among gods, the luminous Light, of excellent form, whom the seer have reached transcending darkness- “उद्वयं तमस्परि ज्योतिष्पश्यन्त उत्तरम् | देवं देवत्रा सूर्यं अगन्म ज्यातिरुत्तमम् ||” . That is the supreme place of *Vishnu* which the Seers perceive with their extended vision – “तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुराततम् ||” . When *Arjuna* asks *Krishna* to reveal him that resplendent form he is given a supernatural eye since he cannot see it with his human eyes – “न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा | दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ||” .

**The Sixth Chapter** begins with adoration of the prime *Breath* as the superior and the supreme one. Those who know prime *Breath* as such becomes the superior and the supreme one himself and among others. Legend records that once the organs of senses approached the four-faced *Brahma* and asked him who among them is the superior and the supreme one for existence of the body. *Brahma* suggested each organ of sense to leave the body for brief period of time. *Speech* left the body and the body remained as one who could speak no more; *Hearing* left the body and body remained as one who could hear no more; *Sight* left the body and body remained as one who could see no more; *Mind* left the body and body remained as one being stupid could think no more; *Semen* left the body and body remained as one who could procreate no more. But when *Breath* was about to leave the body then even as horse tied to the pegs pulling them, the rest of the senses felt as if they are being pulled from their roots, therefore they shouted *do not leave, since we can not live without you, we all beintg excellent in those things in which the prime Breath is excellent.*

*Madhva* using symbols for the senses says even when the deities presiding over those senses departed from the body of the four-faced *Brahma*, he did not become incapacitated but when prime *Breath* decided to depart from *Brahma's* body all the deities presiding over those senses became incapable of living therein. Since prime *Breath* have taken refuge in *Brahma's* body and *Brahma* having taken refuge in the prime *Breath* both cannot exist without one another. Therefore, they realized that among them then prime *Breath* is the superior and the supreme one.

The question of birth having been explained earlier the problem of Death becomes now the subject matter for reflection. While birth is welcome because it is an addition in *samsara*; death is looked as dreadful because death denies the pleasures of all that is provided, possessed, preserved to the one that is born in *samsara*. Death frightens not because one knows what Death is, but because one does not know what Death is. Identity with birth and living in *samsara* is the result of relationship which are binding with memories of that one born with others born and alive. For the one who dies the relationships become severed once the one born, dies. For the one who loses the memory of the relation with the earlier one becomes extinguished and that one remembers them no more. Only one who is great and is wise in Wisdom as *Krishna*, *Vamdeva* and others can say that he remembers all his earlier lives while one like *Arjuna* does not.

Death is dreadful because people do not know what one has to expect once the present body with all the senses organs, possessions are snatched from them in one stroke. If they know what they should expect after the decay, deterioration, destruction and death of the body, they will fear death no more but welcome it as an opportunity given. Hence when *Svetaketu* approaches *Pravahana Javali*, the latter senses that the former is unaware of the life after the death of the present form. Therefore, he asks repeatedly whether he has been instructed about life after death. Realizing that he knows nothing and is completely ignorant *Svetaketu* hastily returns back to his father *Aruni* and reports the events as they happened. Men who seek to know the *Unknown* are not hesitant to acknowledge their ignorance and the desire to know what is not known. Therefore, *Aruni* tells his son that he has taught him as much he has known. Therefore he tells his son that they should both go to *Pravahana Javali* and learn from him more. But when they approached and *Aruni* requested to be taught then *Pravahana Javali* replied that this is not the normal way to know that which is unknown.

*Knowledge* is possible to be communicated and acquired but *Wisdom* can never be communicated nor acquired but initiated and experienced, approaching a teacher who is well-versed and wise in Wisdom, with humility and a receptive mind. Therefore when *Aruni*, *Brahmin* by birth and sincere seeker said to

*Pravahana Javali* that he has enough material wealth and possessions and no need for more and as regards that which is more abundant, the supremely infinite the unlimited he has great thirst, therefore do not deny this gift, the boon to him. *Pravahana Javali* impressed by his humility and eagerness as a questor, readily conceded his request to be initiated.

What follows is highly mystical exposition using temporal symbols, therefore unless one rises above the empirical symbols and examples, the spiritual significance would not be available. The great seers have viewed the entire creation as one whole enterprise where every action has purpose, requiring to be used in the proper place and phase when the action is to be performed. The seers were bold thinkers there being nothing being sacrilegious, blasphemous or profane extending the mind to seek the unknowable *the supreme self* or *the Prime Existence*. Empirical pleasure of senses, though has no role in spiritual journey it has important role in procreation and furtherance of the evolutionary cycle already set in motion. *Krishna* cautions – “एवं प्रवर्तितं चक्रं नानुवर्तयति यः | अघायुर्हिन्द्रियारामो मेघं पार्थ स जीवति ||” .

Hindu temples do not shy away from displaying sex and sexual postures on the external walls of the temple because they know that once the finite forms displayed on the outer waet walls are transient and impermanent and what they are to witness entering the *sanctum sanctorum* within the temple, is the luminous resplendence of the supreme Lord whereupon the *externl finite forms* are forgotten and fallen, the *internal infinite essence* becoming firmly affirmed, concentrated and meditated upon. That which was disperate, separate, विभक्त becomes gathered, united and सभक्त. Therefore, those who are wise in *Wisdom* consider sex or sexual activities as the primary steps in creation and evolutionary process, for procreation of higher race of human beings.

As a religious symbol Agni is not elemental fire but the supreme Being *Sri Hari* who as the energy contributes to destruction, propitiated being the fuel, mysterious being the ray that envelops the heavens, expansive being the direction where is fame is spread, being supreme deity becomes receptive, being the essence every thing else becomes sourced. Therefore *Pravahana Javali* says, the heavena are luminous like fire, the energy, the Sun is the fuel, the rays are the smoke which hide the luminous heavens, the days are the luminous lights, qauarters are the coals that spread the light, the intermediate space is the sparks of luminous fire, the energy To this luminous fire, the energy the luminous deities become receptive, from which the essence is sourced. *Madhva* emphasizes that *Sri Hari* is of the form of comprehensive *Wisdom*, and one who propitiates the Space, Clouds with rains, the Earth, the Man and the Woman are all the forms of *Narayana* is elougized as the knower of the the Five energy centres and will be delivered. For his there are no infirmities of the primordial

world. Both the seen, perceived and unseen, unperceived are important. *Upanishads* have revealed the various procedures of giving birth the progeny by which sons capable of enjoying the heavenly bliss. If at the time of procreation the mind does not waver from *Vishnu* then the son born would be eligible to enjoy the heavenly bliss. Since *the supreme Self* the seer, he is the eye; since he is the listener, he is the ear; since he dwells within all the beings, he is the indweller; since he leads one to greater heights or lower depths he is the योनि, the female organ; since he revels he is reveler. He is the performer of all actions. Under his control exist every words and actions, therefore *the supreme Self* verily, is the speaker as well as the performer. Being the *Prime* performer all others are the subordinate to him.

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## *Brihad Aranyaka Upanishad*

श्रीमदानन्दतीर्थ भगवत्पादाचार्य विरचितं

श्रीबृहदारण्यकोपनिषद् भाष्यम्

*I.*

॥ अथ अश्व ब्राह्मणम् ॥

*Thus begins the Ashva Braahmana.*

### ***Bhashya:***

ॐ प्राणदेरीशितारं परमसुखनिधिं सर्वदोषव्यपेतं |  
सर्वान्तस्थं सुपूर्णं प्रकृतिपतिमजरं सर्वबाहं सुनित्यं |  
सर्वज्ञं सर्वशक्तिं सुरमुनिमनुजदैः सदा सोव्यमानं |  
विष्णुं वन्दे सदाहं सकालजगदनाद्यन्तमानन्ददं तम् ॥

Supreme Lord of the *Prana*, the primal Breath, repository of supreme joy, flawless, indweller of all, well-endowed, lord of the Nature (*Sri*), unborn, encompassing the internal and external, supremely eternal, all-wise, all-powerful, ever served by gods, seers and the human beings, one responsible for the creation, preservation and dissolution of the worlds, ever bliss *Sri Vishnu*, to him are my eve obeisance.

यथा तुष्टाव लक्ष्मीशं सर्गादौ चतुराननः | तथा जगाद सूर्याय यज्ञवल्याय सऽबवीत् ॥ वाजीरूपेण सूर्येण प्रोक्तं वाजश्वेनयकं | कण्वाय याज्ञवल्क्योऽदात् काण्वं तेन प्रकीर्तितम् ॥ इति वाराहे ॥

Just as in the beginning of the creation, the four-faced *Brahma* worshipped the lord of *Sri Lakshmi*, in the same manner he instructed the Sun, who in turn instructed *Yajnyavalkya*. Since while instructing *Sun* assumed the form of *Vaaji*, the horse, this *upanishad* is referred to as *Vajaseniya*. Since *Yajnyavalkya* instructed to *Kanva*, this is also known as *Kaanva*, thus in *Varaha purana*.

### ***Upanishad :***

हरिः ॐ | उषा वा अश्वस्य मेधाय शिरः | सूर्यश्चक्षुः | वाचः प्राणः | व्यात्तमग्निर्वैश्वानरः | संवत्सर  
 आत्माश्वस्य मेध्यस्य | द्यौः पृष्ठम् | अन्तरिक्षमुदरम् | पृथिवी प्राजस्यम् | दिशः पार्श्वे | अवान्तरदिशः पर्शवः  
 | ऋतवोऽङ्गानि | मासाश्चार्धमासाश्च पर्वणि | अहोरात्राणि प्रतिष्ठा | नक्षत्राण्यस्थीनि | नभो मांसानि |  
 ऊवध्यं सिकताः | सिन्धवो गुदाः | यकृच्च क्लोमानश्च पर्वताः | ओषधयश्च वनस्पतयश्च लोमानि |  
 उद्यन्पूर्वार्धः | निम्लोचन जघनार्धः | यद्विजृम्भते तद्विद्योतते | यद्विधूनुते तस्तनयति | यन्मेहति तद्वर्षति |  
 वागेवास्य वाक् ॥ १ ॥

*Aum ! The dawn, verily is the head of the sacrificial horse, the Sun the eye, the wind the breath, the Vaisvanara fire, the year the sacrificial horse's body, the shy its back, the atmosphere the belly, the earth the hoof, the quarters the sides, the intermediate quarters the ribs, the seasons the limbs, month and fortnights the joints, the days and nights the feet, the stars the bones, the clouds flesh, the food in the stomach the sand, the rivers blood veins, the liver and lungs the mountains, the setting Sun the rear part, the yawns the lightening, the shaking the thunder, the urine the rain, voice the neighing.*

### **Bhashya:**

अश्वस्वरूपो ब्रह्माभूदश्वरूपाज्जनार्दनात् | तत्र सन्निहितो विष्णुरष्टरूपः स्वयं प्रभुः | तयोश्च प्रतिमा मेध्यो  
 यतोऽश्वोऽयं श्रुतौ श्रुतः | सर्वं जगत् तदंगेषु तस्मात् सन्निहितं श्रुतं | तयोरंगशिवदं यस्माज्जगत् सर्वं  
 प्रतिष्ठितं ॥ इति प्राधान्ये ॥

From the form of *Sri Hari* as a horse *Brahma Prajapati* was born having similar form of a horse, in which *Vishnu*'s own essence was established. Thus was the form of the four faced *Brahma* as identical prototype, *thus has been mentioned in scriptures*. In that form is established the entire worlds, *thus has been clarified in Pradhanya scripture*.

उच्छैःश्रवाः सन्निहितो मेध्येऽश्वे तत्र केशवः | तस्मिन्निदं जगत्सर्वं ब्रह्माचोच्छैःश्रवः स्थितः ॥ इति सौपर्णे |  
 पर्वताः सिकताश्चैव नद्यः कूपाः सरांसि च | हविःकपालयूपाद्या देवता एव सर्वशः | तत्तनामैव नाम्येषां  
 भिन्नानामभिमानितः | नामानि तान्यपि हरेः स हि सर्वगुणाधिकः ॥ इति नारदीये ॥ उषाः शिरो, ब्रह्म नाम,  
 तत्समस्यादयोऽग्निबालाः | सप्ताम्यर्थाः समुद्दिष्टाः पञ्चम्यार्थाः तथा श्रुताः | षष्ठ्यर्थाश्चतुर्थ्यर्थास्तृतीयार्थ्या  
 श्चसर्वशः | तदैक्यवाचितच्छब्दा अपि तदगत्ववाचकः | ऐक्यार्था नैव ते सर्वे भिन्नरूपायतः सदा | ईशाङ्ग  
 वाचिनो वा स्युस्तेषामेव तदर्थतः | सप्तासु प्रथमा यस्मात् तत्तद्योग्यार्थता भवेत् | इति ब्रह्मतर्के ॥  
 आंगप्रत्यंगशो व्याप्तो विष्णुरेव तुरंगमे | अतो विष्णवंगं सर्वं मेध्यांगस्थमुदीरितम् ॥ इति च ॥

In this conceived horse is established *Ucchaishravas*, in which are established both *Brahma* and *Keshava*. And in *Keshava* is established the entire worlds, thus in *Narada Purana*. *Ushas* is the head, *Brahman* is the name, That you are,

these statements in scriptures all establish the difference and distinct characteristics and not the unity. Since the adjectives show only the difference and not the similarity. Each and every limb having mentioned separately as having taken shelter in the Horse, only the difference and not the similarity is established, thus in *Brahmatarka*.

पुनरपि अश्वमेधस्य इति वचनं कस्यचिदश्वस्यवं असिदाति इतिहासरूपेण नोच्यते किंतु स्वमेध्यानामेवमिति ज्ञापानार्थम् | सर्वव्यक्तिष्वपि व्याप्तै तात्पर्याधिक्रयवित्तये | प्रतीतानुपपत्तेरप्याभासत्वविवक्षया ऽ पुनर्वचनमुद्दिष्टं शतशोऽपि पृथक् पृथक् || इति च || विष्णोः पुरिषस्थानीया काठिन्यात् पृथिवी स्मृता | तत्स्वत्वात् सिकताः सर्वा ऊवध्यस्थाः प्रकीर्तिताः || ऊर्वास्तुपादगत्वेऽपि नोवध्यत्वं विरुध्यते | यतस्तदभिमानीन्यो देवताअनुकीर्तिताः | तसां च बहुरूपत्वादै ईश्वराच्च परेस्थितुः || इति च ||

Speaking repeatedly about body of the Horse, reference as historical statement to any stray horse is negated, reminding that all the references are relating the particular, singular body of the *Horse*. To emphasize that the references are to all-pervading attributes of the *Horse* hundred repetitions also are justifiable, *thus also having been mentioned*. Since the earth considered to be firm, it is acknowledged as the durable, inflexible place for *Vishnu* and since trees on earth are many, they are said to be within his self. Though the earth is at his feet, there on contradiction in conceiving his dwelling therein, many luminous powers presiding over limbs finding shelter in him. Since they are possessed with diverse energies they are said to be in different parts of the limbs.

अवान्तर दिशो विष्णोरथिपुच्छान्युदाहृताः | पूर्वपश्चार्ध भेदेन दिशः पार्श्वे प्रकीर्तिताः | शिरश्चपादमूलानि पुच्छं षडृतवः स्मृताः | क्लोमानश्च यकृश्चैव मांसौ गिर्याभिमानीनः | अन्त्रेषु नद्यः सर्वाश्चसोऽयं विष्णुः सनातनः | इति च | नभोऽभिमानी विघ्नेशो विषोर्मासाश्रितः सदा | अंतरिक्षाभिमानी तु तत्सूनुरदरे स्थितः इति च ||

The directions are distinguished as *Vishnu's* rear part and the tail, the head and the feet as the primary identifications, the tail identified with the six seasons, the presiding deity of the entire body being the four-faced *Brahma*. The mountains represent the ----- and the liver, rivers the veins – thus the eternal *Vishnu* is represented, with *Ganapati* the presiding deity of the atmosphere ingrained in the flesh of the Lord *Vishnu*, verily as his son.

### ***Upanishad :***

अहर्वा अश्वं पुरस्तान्महिमाऽन्वजात | तस्य पूर्वे समुद्रे योनिः | रात्रिरेनं पश्वान्महिमाऽन्वजायत | तस्यापरे समुद्रे योनिः | एतौ वा अश्वं महिमानावभितः संबभूवतुः | हयो भूत्वा देवनवहत् | वाजी गन्धर्वान् | अर्वा ऽसुरान् | अश्वो मनुष्यान् | समुद्र एवास्य बन्धुः | समुद्रो योनिः ||



॥ इति अश्वब्राह्मणम् ॥

With source in the eastern sea rose the golden vessel as *mahiman* in front of the horse and that was the day. With source in the western sea rose the vessel as *mahiman* in the rear of the horse and that was the night. These two as sacrificial vessels appeared on either sides of the horse. As steed the sacrifice carried the gods, as stallion the *gandharvas*, as charger the *asuras* and as horse the human beings. Sea is the kindred and sea is the source.

Thus ends the *Asva Brahmana*

**Bhashya:**

अश्वपूर्वापरौ होम्यौ महिमानौ गहौ स्मृतौ | अहोरात्राभिन्तारौ तायोरप्यभिमानिनौ | कामाश्चाथ रतिश्चैव विष्णुब्रह्मसरीरजौ | समुद्रेकात् समुद्रस्तु विष्णुः पूर्व उदाहृतः | उपचरेण तूद्रेकादपरश्च चतुर्मुखः | स विष्णुर्ह यनामा सन् देववाहेषु सस्थितः | वाजिनामा तु गन्धर्वेष्वष्टर्वनामाऽऽसुरेषु संस्थितः | मानुषेष्वष्टर्वनामाऽसौ तद्वन्धुः स्वयमेव सः | स्वस्मादेवोत्थतिस्तस्य रूपभेदो न तस्य च | एश्वर्यात् स तथापीशो व्यक्तिभावं गमिष्यति | हत्वा याति यतः शत्रून् हयस्तस्मादधरीः स्मरतः | सर्वदा युद्धकर्तुत्वाद् वाजी चापि प्रकीर्तितः | अर्वाऽतिगमनादुक्त अशुत्वादश्व उच्यते ॥ इति वैहायसे ॥

The rear and front of the *Ashva*, the horse being suitable are considered as the accepted as *mahimana*, important foundation for sacrificial action. Day as *Kama* and the night and *Rati* are the designated channels for enlightenment, originating from *Vishnu* primarily as the source, the sea and *Brahma Prajapati* becomes the subsidiary source due to hi creative attributes. *Vishnu* in his *Haya* form dwells in *devas* the enlightened ones, as *Vaji* in *gandharvas* the intermediate ones, as *Arva* in *asuras*, the unenlightened ones and as *Ashva*, in human beings, being himself as the kindred. Even there is no primary or essential division in his energy in all these forms the Lord manifests with differences in energies in making them resplendent or varying their individual attributes. As *devas* engaged in destruction he is *Haya*, as *gandharva* fighting the battles he is *Vaji*, as *asura* being constantly disturbed he is *Arva*, thus in *Vyahayas* scripture.

तेषां तेषां वाहनेषु स्थित्वा तत्कर्मकर्तुत्वत् तत्तनामा | पतन्ति नियतं हन्तुं देवाश्वाः शत्रुमूर्धसु | वेगाधिका असुराश्वा वेगमात्रं नृवाहने | इति स्कान्दे ॥ गन्धर्वास्तु सदा युद्धरता देवानुग यतः | तदशक्तौतु देवानां युध्यं ते स्वामिनो यतः | केचिद् गानरता नित्यं गन्धर्वा नर्तकाः परे | केचि वाद्यरता नित्यं चारणा देवचरालः ॥

Dwelling and performing actions in each of those forms the Lord Hari received those names, thus in *Vyahayas scripture*. The horse is used by *devas* for destruction of the enemies, by *asuras* as vehicle for speed, by *gandharvas* as one inclined in war for the *devas* the masters and some inclined as dancers and singers, some as applauders and some as secret agents.

***Further explanation:***

In line with the manner used by seers in giving expression to their supra-sensory experiences or used by the *upanishadic* intellectuals in clarifying the complex mysteries concerning *Satya, the Prime Existence* as source and the manifestation, to those aspiring mystical *Wisdom, Madhva* uses extensively signs and symbols drawn from the legends and traditional mythologies to give expression and substantiate his perceptions. If one accepts the signs and symbols, legends and mythologies and overlook his perceptions and experiences, then one will not only be unfaithful to the *Acharya* but to one's own self. It would be like pulling wool over eyes and not seeing the luminous light illuminating the *Path to Perfection*, like seeing the sun but not be enlightened by the *divine essence* contained therein. Therefore it would be receptive to the resonance of the *Acharya's* message rather than be enraptured by his elaborate eloquence or expressive illustrations used by him.

In fact *Sri Madhva* himself has said that the Lord is not born in the manner the *Jiva* is born in the world created, but is neither born nor dies, but is the eternal divine essence which becomes manifest, using the manifest creation as the footstool and the forms therein as instrument in fulfilling the divine intent and purpose. In this Upanishad particularly he say “अश्वस्वरूपो ब्रह्माभूदश्वरूपाज्जनार्दनात् | तत्र सन्निहितो विष्णुरष्टरूपः स्वयं प्रभुः |” - From the form of *Sri Hari* as horse four-faced Brahma was born having similar form of a horse, in which *Vishnu's* own essence was established, “उच्चैःश्रवाः सन्निहितो मेध्येऽश्वे तत्र केशवः | तस्मिन्निदं जगत्सर्वं ब्रह्माचोच्चैःश्रवः स्थितः || - In this conceived horse is established *Ucchaishravas*, in which are established both *Brahma* and *Keshavam* “तेषां तेषां वाहनेषु स्थित्वा तत्कर्मकर्तुं त्वत् तत्तनामा |” Dwelling and performing actions in each of those forms the Lord *Hari* received those names.

When one sees pure, pristine supra-sensory experiences of sensitive seers being structured as absolute beliefs and dogmas with performance of sacrificial act with elaborate rites, rituals organized religions overwhelming pure experiences, philosophies, instead of being receptive to the resonance behind the words used by seers to meet the challenges of the persons to whom they are

addressed, the place and the circumstances in which they were communicated, and the period, the moment in Time when they expressed, then popular religions and the institutions guarding the message propounded by the *Acharyas* have failed in their spiritual objective purpose to fulfill *the divine intention* in the world of empirical experiences.

॥ इति अश्व ब्राह्मणम् ॥

***Thus ends the Ashva Braahmana.***

श्रीबृहदारण्यकोपनिषद् भाष्यम्

I

॥ अथ अश्वमेध ब्राह्मणम् ॥

*Thus begins the Ashvamedha Braahmana.*

**Upanishad:**

नैवेह किञ्चिन्न आसीत् | मृत्युनेवेदमावृतमासीत् | अशनाय हि मृत्युः | तन्मनोऽकुरुत आत्मन्वी स्यामिति | सोऽर्च  
न्चिरत् | तस्यार्चत आपोऽजायन्त | अर्चतो ह वै मे कमभूदिति तदेवार्कस्यार्कत्वं | कं ह वा अस्मैभवति य  
एवमेतदर्कस्यार्कत्वं वेद |

There was nothing whatsoever here in the beginning. By *Death* was this covered. Hunger, verily is *Death*. He created mind, to become manifest as *self*. He moved in exaltation and water was produced. He reflected that when he was in exaltation water appeared. Therefore water is called अर्क, being the product of exaltation. The one who knows thus the reason for water to be called अर्क, to him comes surely water.

**Bhasya :**

सर्वसंहारकं विष्णुं देवीं जीवांस्थतैव च | कालं त्रिगुणसाम्यं च कर्माणि प्राणमिद्रियं | संस्कारं चैव वेदांश्चनर्ते  
किञ्चिल्लये त्वभूत् | इति ब्राह्मतर्कं || लयकाले परमात्मनैवावृतमासीत् | अशनं जगदेद्यत् नयत्यात्मेच्छया हरिः |  
अशनाय ततः प्रोक्त उदन्या कर्मनायकः | इति ब्रह्मे || अन्यत्र नेतृत्वप्रतीतावपि श्रुतिषु प्रसिद्धेः स एव नेतेत्याह  
अशनाया हि मृत्युरिति | तत् तत एव मनोऽकुरुत यतः स्वयमेवासीन्नान्यत् | आत्मवान् स्यामिति ऐच्छत् | शरीरवान्  
स्यामिति | अप् सृष्टर्थं मनोऽकुरुत |

Except for *Vishnu*, the all-destroyer, *Lakshmi*, the *Jivas*, Time, *Prakriti*, *Actions* performed, *Prime Breath*, the senses, convention and Wisdom nothing existed after the dissolution of the worlds, this in *Brahmatarka*. All these existed enveloped by the Lord. Since by his Will alone are all initiated *Hari* is spoken as अशनाया. Since he is the initiator of actions he is known as उदन्या, thus in *Brahma Purana*. Since he is referred in *Vedic* scriptures as the initiator as well as the annihilator *Hari* is primarily known as अशनाया initiator as well as मृत्यु, death. He reflects desiring तत्, the body. Reflecting further he desires to create water.

ऐच्छद्विष्णुरदेहः सन् देहवान् स्यामिति प्रभुः | यतो देह इदं सर्वं तस्य विष्णोरदेहिनः | तद्वशत्वात् स्वयं देवश्चिदानन्दशरीरकः | सोऽऽत्मानमर्चयन्नचरत् आप् सृष्ट्यर्थं जनार्दनः | यत्कुर्वन् यत् सृजेदिशस्तद्भवेद्धितदात्मकं | आतोऽर्चतो यतो जाता अपोऽतोऽर्चनसाधनाः | अन्यथा कर्तुमीशोऽपि क्रीडया तत्तदात्मकं | कर्तुं तत्तत्प्रवृत्तिः सन् तत्करोति स्वयं प्रभुः | इति ब्रह्मण्डे ॥

*Vishnu* desired to possess a body before the cycle of creation could begin, since he was without any body, the creation itself being his body. His real body is verily the *Consciousness and Bliss* itself. Therefore intending to create waters He has put himself moving in exaltation. Whatever things he creates performing actions those are according to his actions. Therefore the waters created become the instrument for propitiation. Even though the Lord is capable of creating things without creating the actions required actions, he himself creates actions allowing the things to be created, thus in *Brahmanda Purana*.

मे सर्वहियस्य विष्णोः | अस्मच्छब्दगतैर्विष्णुः वाच्यः सप्तविभक्तिः | सर्वहियत्वतस्त्वैकः सर्वस्या प्रतियोगितः | युष्मच्छब्दाभिदेयश्च तच्छब्दौश्चपरोक्षतः | स एव बहुरूपत्वाद् बहुशब्दाभिधानवान् | जीवस्थितेन रूपेण हृद्गेनापि द्विधोच्यते | भिन्नोऽपि सर्वजीवेभ्यः सर्ववस्तुषु एव च | पूर्णानन्दादिरूपस्य कुतोऽल्पसुखिनैकता, इति ब्रह्मतर्कं ॥

*Vishnu*, being the most desirable among all, being the one perceived in all, the variegated forms, he alone is referred as अस्मत्, generally in many ways and by many names. Though dwells in many *Jivas* and in many gross things, being the indweller of the *Jivas* and the things, he is referred as अस्मत्. How can the one who is of the form of complete Bliss be identical with the *Jivas*, who are capable of little delight, thus in *Brahmatarka*.

उदकं सुखहेतुत्वात् कमित्योवाभिधीयते | तदेव ह्यर्चतो जातमतोऽर्क इति कीर्त्यते | इति व्यास निरुक्ते ॥ अर्चतो जातं सुखसाधनं चेत्यर्क इत्यर्थः | कं सुखमस्मै भवति | अपां हि सुखहेतूनां वेद विष्णोर्जनीं हि यः | स मुक्तः सुखभागेव स्याद्विष्णोस्तु प्रसादतः ॥ इति माहात्म्ये ॥

Since water gives happiness it is known as कं, thus in *Vyasa smriti*. For happiness water is the instrument, therefore referred as अर्क. कं and अस्मै भवति – these words granting happiness. Since it was sourced by worshiping the supreme Lord, *Vishnu* and resources happiness, water is known as अर्क, कं and अस्मै भवति – these words granting happiness. He becomes liberated reveling in the grace of the Lord *Vishnu*.

### **Upanishad :**

अपो वा अर्कः | तद् तदपां शर आसीत् तत् समहन्यत् | सा पृथिव्यभवत् | तस्यामश्राम्यत् | तस्य श्रान्तस्य तप्तस्य तेजो रसो निर्वर्तताग्निः ||

Water, verily is अर्क. That which was froth over the water, that became solidified, that became earth. On that he rested. From being at rest and being energized, there arose from him his essence, resplendent as energy.

### **Bhasya :**

अर्क शब्दस्य अदित्ये प्रसिद्धत्वाद् आप् शब्दोऽपि तत्रेत्या शंकां निवर्तयितुं आपो वा अर्क इति पुनर्वचनं | नादित्येऽपि शब्दः किंतु आप्शब्दोऽपि शब्द इत्यर्थः | शरो मण्डः | फेनरूपस्तुयो मण्डो जलस्यास्यौ सुसंहतः | पृथिवीत्वं समापन्नः तस्यां शिश्ये जनार्दनः | ततः स चिंतयामास स्यादग्निरिति वेदराट् | तच्चिन्तनात् समत्पिन्नो वायुरग्न्यभिधानवान् | अग्रजत्वादग्रणीत्वाद् वायोरुग्नत्वमिष्यते |

Since the word अर्क is associated with Sun, to remove doubts regarding such association the statement that अर्क is Sun is reiterated. But in practice आप् means the water, not the Sun. शर means the top of the water. Therefore froth that gathers at the top of the water becoming solidified as earth, within which he posited himself. By his side he conceived fire to become established. With that intention, Breath rose up as the prime energy. Therefor born earlier and remaining as energizing impulse thereafter Breath came to be referred as energy.

शक्तिविस्रंसने चापि शयने चपि कीर्तितः | श्रम शब्दो हरेर्नैव शक्ति विस्रंसनं क्वचित् | अतो हरेः श्रमो नाम शयनं संप्रकीर्तितम् | इति ब्रह्मतर्कः || तस्यमश्राम्यत् इति साधिकरणत्वाच्चशयनं युक्तं | न हि पृथिव्यां श्रमो नामांतःकरणधर्मोयुज्यते | अधिकरणाधि करणपरंपराकल्पनं च कष्टकल्पनम् || सूष्ट्वा स पृथिवीं विष्णुः शेतेऽनन्तेऽब्धिमथ्यगः | तस्यां पृथिव्यां श्वेताख्ये द्वीपे मुक्तैरुपासितः | इति मुक्तिसंहितायम् || तप्त आलोचनयायुक्तस्तस्मात् कार्यार्थ कामना | तप्तता तु हरेरुक्ता कुतो दुःखम् हरेः प्रभोः | इति ब्रह्मतर्कः || तेजोरसः जगतः सामर्थ्यसारभूतः |

The word श्रम is understood as becoming weak or tired as well resting or slumbering. Becoming weak or tired cannot be associated with *Hari* therefore resting or slumbering would be appropriate, *thus in Brahmatarka*. Since there is no other alternate suggestion resting or slumbering is appropriate. If becoming weak or tired as the alternative suggestion is accepted earth cannot be said to have created from one who is weak or tired. For becoming weak or tired mind is the

basis, for the mind body is the basis, for body the earth is the basis, but for earth to conceive a basis become difficult. rested or slumbered in the midst of the eternal ocean in *Svetadwipa*, being attended by the liberated souls, thus in *Mukti Samhita*. Therefore the word तप्त should be understood as intending performance of actions towards universal manifestation, because how can one conceive the Lord as being weak or tired, thus in *Brahmatarka* scripture. तेजोरसः means the comprehensive within the world,

### ***Upanishad :***

स त्रेधाऽऽत्मानं व्याकुरुत आदित्यं तृतीयं वायुं तृतीयं | स एष प्राणस्त्रेधा विहितः | तस्य प्राचिदिक् शिरः | असौ चासौ चेर्म्यो | अथास्य प्रतीची दिक् पुच्छं | असौ चासौ च सक्थ्यौ | दचिणा चोदीची च पार्श्वे | द्यौः पृष्ठं | अन्तरिक्षमुदरं | इयमुरः | स एषोऽप्सुः प्रतिष्ठितः | यत्र क्वचैत् तदेव प्रतितिष्ठत्येवं विद्वान् ||

He divided himself three-fold, the Sun one-third, the air one third. He also divide Breath in three-fold, the eastern side being the head and the two arms this and that (the right and the left sides). Similarly the eastern side being his tail and the hip-bones this and that (the right and the left sides). The southern and northern directions are his sides, The sky is his back, atmosphere the earth is his belly, Earth is his chest, Thus he stands firm in the waters. He who know this stands firm wherever he is.

### ***Bhasya :***

वायुरग्निः प्रोक्तो ह्यग्रणीत्वदथांगीनाम् | नेतृत्वाददनाद्वापि तस्य सृष्ट्या जनार्दनः | स वायुर्वारूपेण जगद् पाति शरीरगः | आदित्यस्थेन रूपेण जगद् याति प्रकाशयन् | अग्निस्थेन तु रूपेण हूयते सर्वयष्टृभिः | आदाय यात्यातिति स एवादित्य उच्यते | तत्संबधात्तु तन्नम सूर्यस्याग्नेस्तथैवच | स एष कूर्मरूपेण धारितोऽनन्तधारकः | अस्य पादा फि चत्वारो ह्यंडोदे कोणसंस्थिताः | उरस्तु भूमिसंश्लिष्टमतिच्य भुवं पुनः | पार्श्वतः पुश्चतश्चैव शिरोश्चोदकसंस्थितम् | आकाशमुदरे तस्य द्यौः पृष्ठे संस्थिता विभोः | एवंविद्वांस्तु यत्रैति तत्रैव प्रतितिष्ठति | इति प्रभंजने ||

Since *Vayu* is foremost among those who invigorate every *Jiva* as well the one who represents devours he is known as *Agni*. His creator is *Janardana*. Dwelling in body as breath *Vayu* protects the worlds. Dwelling in Sun he traverses illumining the worlds. Dwelling in *Agni* he receives the offerings made in sacrificial performances. When he conducts the self on death of the body, he escorts as *Aditya*, the Sun. Since *Vayu* illumines as *Aditya* and energizes as *Agni Vayu* is also

referred as *Aditya* and *Agni*. In the form of a tortoise *Vayu* dwells in an egg. The *Vayu*-form of tortoise which takes support from the *Vishnu*-form of tortoise itself becomes the support for *Shesha*. The four feet of the *Vayu*-form of tortoise spreads its feet to the four corners, with chest touching the ground and the tail and the head lifted upwards. In its stomach rests the sky and on the back spreads the space. The one who knows the greatness of *Vayu* wherever he goes there he lives as he desires, *thus in Prabhanjana sceipture*.

### ***Upanishad :***

सोऽकामयत द्वितीयो स आत्मा जायेतेति ; स मनसा वाचं मिथुनं समभवदशनाया मृत्युः ; तद्यदेत आसीत्स सांवत्सरोऽभवत् | न ह पुरा ततः संवत्सर आस; तमेतावन्तं कालमविभ; यावान्संवत्सरः; तमेतावत् कालस्य परस्तादसृजत् | तं जातमभिव्याददात्, स भाणकरोत्, सैव वागभवत् ||

He desired, let a second form be born of me; he brought union of the mind and speech, desire being death itself. That which was in the seed became the year, prior to that there was no year. He reared that one for as long as a year, thereafter that one was sent forth. When that one was born The Lord opened its mouth, uttering the word loud भाण, which turned out to the first speech.

### ***Bhasya :***

आत्मा ब्रह्मा मे द्वितीयो जायेतेत्यकामयत् | वायुरेव ब्रह्मा भवतीति दर्शयितुं वायो सृष्टिः प्रथममुक्ता | वायुरेव यतो ब्रह्मपदं नियमतो व्रजेत् | सहहृव जननेऽप्यस्मात्पूर्वं वायोर्जनिं वदेत् | क्वचित्तु ब्रह्मणः पूर्वं प्राधान्यात् तत्पादस्यच | इति ब्रह्मतर्के || आत्मा विरंचः समनाः सुधौतश्चेति कथ्यते | ब्रह्मा चतुर्मुखश्चेति पूर्वजो यः प्रजापतिः | इति शब्दनिर्णये ||

*Brahman*, the Self desired a second form to be born of him. To know that *Vayu* becomes the four-faced *Brahma*, thus has been said in the beginning itself. Though *Vayu* and *Brahma* are born together from *the supreme Self* since *Vayu* attained the status of *Brahma* earlier some scriptures speak of *Vayus*’ birth prior to that of four-faced *Brahma*. Other scriptures speak the status of *Brahma* to be superior to the status of *Vayu*, *thus in Brahmataarka*. Shabd Nirnaya says that *Virinchi*, *Sumana*, *Sudhauta*, *Brahma Chaturmuks*, *Poorvaja* are all the names of four-faced *Brahma*.

स मनसा स्वेच्छया वचं श्रियं देवीं मिथुनं समभवत् | मम द्वितीयो जायेत ब्रह्मेति भगवान् परः | वेदाभिमानीनीं देवीं श्रियं समभवत् प्रभुः | स्वेच्छयैव यतः शक्तिः तां विनापि हरेः सदा | ततः संवत्सरो नाम ब्रह्मा समभवत् प्रभोः | तं



गर्भमुदरे विभ्रद यावत् संवत्सरं रमा | तं जातमत्तुं स्वमुखं विदर्य पुरुषोत्तमः | श्रुत्वा रावं पुनस्तस्य व्यदधात् सृष्टये प्रभुः | इति कारणविवेके ||

He the Lord with his own mind came to be joined with *Sri*, the speech. Desiring *Brahma* to be born as son he reveled in the company of *Sri*. Without the assistance of *Sri*'s power, the Lord is always capable to create. The resultant womb *Ramaa* carried for a year and *Brahma* designated *Samvatsara* was born, whom *Purushottama* opening his moth desired to gulp. But listening is devoted evocation allowed to create the worlds, *thus in Karanaviveka scripture.*

विन्दुलोपेनाशनाया मृत्युरित्यर्थः | अशनाया हि मृत्युः इति ह्युक्तम् | सर्वाशननेतेत्यर्थे विन्दुः | अधिकैऽधिकम् इति सूत्रात् | सम्यगात्मनो वत्सभूतान् देवादीन् रमयतीति संवत्सरः | ब्रह्मणो भाणिति वचो निःसृतं भवतो मुखात् | तस्याभिमानिनी देवी तदैवोत्थ च तन्मुखात् | वागीश्वरीति तमाहुर्वाचं चापि सरस्वतीम् | इति भावतत्वे || तदभिमानित्वात् सैव वागित्युच्यते | भावरूपो ण रूपश्चेति भगवान् भाण् तद्व्यजकत्वाद् भणनं वाक् ||

Extinction of the central identity is death as it were. अशनाय हि मृत्युः - hunger is death, thus it has been mentioned in the beginning itself. The Lord is the energizer of the whole world. His self having become his progeny he rejoices in them. Therefore the progeny is referred as संवत्सर. From *Brahman*, the supreme person, the word भाण् came to be uttered and that very moment goddess *Sarasvati* took birth from his mouth. *Sarasvati* therefore came to be referred as वाक्, the presiding deity over Speech, *thus in Bhavatatva.* Since वाक् is *Sarasvati*, the presiding deity over Speech, the word spoken by the Lord is verily the goddess *Sarasvati*. Therefore, भाण् means the Lord and भणनं means auspicious speech, *Sarasvati.*

### ***Further explanation:***

Since at the outset it is mentioned – “मृत्युनेवेदमावृतमासीत् | अशनाय हि मृत्युः |” - By Death was this covered. Hunger, verily is *Death*, later when speaking “सोऽकामयत द्वितीयो स आत्मा जायेतेति ; स मनसा वाचं मिथुनं समभवदशनाया मृत्युः |” the words ‘अशनाया मृत्युः desire being death itself became the overwhelming ideas clarifying the role of *Brahman*. Therefore, understanding “तमेव कुमारं जातमग्निं प्रथमशरीरिणमशानायावत्त्वान्मृत्यु अभिव्याददान्मुखविदारणं कृतवान्तुम् |” as when he, the babe, Fire, the first embodied being was born, *Death* opened his mouth to swallow him, because he was hungry, becomes conceivable but not reasonable.

As against this, *Sri Madhva* suggests that the word भाण् is an auspicious sound and the very moment when the word भाण् was uttered by *Brahman* goddess Sarasvati took birth from his mouth. *Sarasvati* therefore came to be referred as वाक्, the presiding deity over Speech, *thus in Bhavatatva*. Therefore, भाण् is auspicious word, there being nothing to be frightened, भा means luminous light and with utterance the soundless sound अनाहत ॐ became *Vak*.

The words ‘अशनाया मृत्युः understood to mean that desire being *Death* itself one need not be frightened of *Death*. *Death* could be the redeemer, not a destroyer, a friend not an enemy. There could be no greater teacher than *Death* – “वक्ता चास्य त्वदृग्न्यो न लभ्यो ” to reveal *Satya, the Prime Existence* which all the *vedas* proclaim and desiring which the seekers of *Brahma* live their life – “सर्वे वेदा यत्पादमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ऽ यदिच्छन्तो ब्रह्मचर्यं चरन्ति ... ” . *Death* without *Life* or *Life* without *Death* is inconceivable. When one breathes in *Life* becomes energized ; when one breathes out the *Death* gives an opportunity for renewal of the *Life*. *Death* is natural, organic and integral to life. *Death* is as import as birth is, being the two polarities of the same process, as coming of the night and dawn of a new day. *Death* is not end of life but completion of the life *Death* and *Birth* are not separate, distinct, distinct, contradictory terms or events, but supplementing each become complementary to each other. Therefore one need not be concerned if death comes but be enlightened to the fact that with *Death* the ego which separates from all others in nature becoming extinguished life a new opportunity to find a new identity, a new goal, a new avenues and new life to live and progress on the *Path to Perfection*.

### ***Upanishad :***

स ऐक्षत यदि ह वाव इममभिमंस्ये कनीयोऽन्नं करिष्य इति | स तथा वाचा तेनात्मनेदं सर्वमसृजत यदिदं किञ्च ऋचो यजूषि सामानि च्छन्दासि यज्ञान् प्रजाः पशून् | स यद्यदेवासृजत तत्तत्तुमधीयत | सर्वे वा अत्तीति तदुडदितेरदितित्वं | सर्वस्यैतस्यात्ता भवति सर्वमस्यान्नं भवति य एवतददितेरदितित्वं वेद ||

He reflected, if I kill I will have little nourishment. Therefore desiring more nourishment he, with Speech he made available all that available here, the *Rigvedic* hymns, *Yajurvedic* chants, *Samavedic* metres, the sacrifices, men and animals. Whatever was brought about with those he resolved to consume. Since he consumed everything he came to be known as one who consumes अदिति, He who knows the Lord as अदिति, one who consumes becomes consumer of everything here and every thing becomes nourishment for him.

### **Bhasya :**

अभिमंस्ये लीनं करिष्ये चेत् | मानं ज्ञानं लयश्चैव मार्यादा चैव कथ्यते | इति शब्दनिर्णये || एदाभिमामानिनः सर्वा न् तथा यज्ञाभिमामानिनः | गयत्रयामसृजद् ब्रह्मा स्वभार्या प्रजास्तथा | इति पकाशिकायाम् || यद्यद् ब्रह्मसृजत् पूर्वं तत्तदिति जनार्दनः | अदितिर्नाम तेनासौ भगवान् पुरुषोत्तमः | उपास्ते यः परं देवमेवमतीति सर्वदा | स्वयेग्यतानुसारेण सर्वात्तासौ भवत्युत् | ब्रह्मरुद्रसुपर्णानां सर्वातृत्वं विशेषतः | प्रायेणात्तृत्वमिन्द्रादेरन्येषां दर्शनादिकम् | बहुलस्येति योग्यत्वभेदादत्तृत्वमिष्यते | इति मानसंहितायाम् || आत्मनो यादृशा भोक्ता भोक्तुं योग्या हि तादृशन् | भोक्ता विष्णुरिति ध्योयद् सर्वातृत्वं हरेः स्मरेत् | दैवतानां च सर्वेषां सर्वात्तिध्यानमिष्यते | इति प्रवृत्ते ||

अभिमंस्ये means he kills. Regulation, Wisdom, destruction and creation, enumeration, capability as well are spoken with restraint, *thus in Prakashika scripture*. Whatever was created by *Brahma* in the beginning all those are consumed by the Lord at the end. Therefore *Purushottama* is known as अदिति. Whoever knows that at the end it is *Hari* who consumes all, consumes all according to one's dispensation, with *Brahma, Rudra* and *Garuda* special dispensation. Primarily for *Indra* and others gods and secondarily for all others, *thus explains Mana Samhita*. Whatever nourishment a human being consumes himself, the real consumer is *Vishnu*, thus should one understand.

### **Upanishad :**

सोऽकामयत् भूयासा यज्ञेन भूयो यजेये इति | सोऽश्राम्यत् | स तपाऽतप्यत् | तस्य श्रान्तस तप्तस्य यशोवीर्यं मुदकामत् | प्राणा वै यशो वीर्यं | तत् प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमश्रीयत् | तस्य शरीर एव मन आसीत् ||

He desired, let me perform a sacrifice again with greater dedication. He practiced austerity. When he was thus rested and regenerated eminence and energy streamed forth. The *Prime Breaths*, verily were the eminence and energy. When the *Prime Breaths* departed his body began expand, the mind remaining in the body

### **Bhasya :**

इच्छतो विष्णुयजनं ब्रह्मणः सधनास्मृतेः | श्रमात् तापाच्च देहं तं त्यक्तुमिच्छा बभूव ह | इच्छया चाप्युदकामत् प्राणैः सह पितामहः | यशोवीर्यनिमित्तत्वात् प्राणास्तन्नामकाः स्मृताः | अत्यल्पे चापि संजाते श्रमेऽपि न तदिच्छया | तापे प्राणा निःसरन्ति सा च क्रीदा विभोः स्मृता | बृंहमाणं शरीरं तु पुनर्दृष्ट्वा पितामहः | प्रवेष्टुं तच्छरीरं च कामयामास स प्रभुः ||

Not remembering the means of performing a sacrifice for the pleasure of the Lord Vishnu, *Brahma* becoming restless and agitated desired to give up his body. Having desired thus he left the body along with the deities presiding over the sense organs. Since they were instrumental to success and strength, these deities presiding over the sense organs are designated as successful strength. In primordial world due to little restlessness and agitation neither any one desires to leave the body nor the deities presiding over the sense organ desire to leave the body. Therefore, desire to leave the body for the all-powerful *Brahma* or for the deities presiding over the sense organs was only an appearance. Seeing again the expanded body *Brahma* desired to enter the same.

### ***Upanishad :***

सोऽकामयत् | मेध्यं इदं स्यात् | आत्मन्वी अनेन स्यामिति | ततोऽश्वःसमभवत् | यदश्वत् तन्मेध्यभूदिति | तदेवास्वमेधस्याश्वमेधत्वं | एष ह वा अश्वमेधं वेद य एनमेवं वेद ||

He desired, let this body available to me, for performing a sacrifice. Thereupon as energetic horse, it became available to him. Since then the sacrifice came to be known as *Ashvamedha*, sacrifice with energy like that of a horse. Letting the horse free he reflected and at the end of the year, offering himself as and byway of sacrifice. . He who knows this is wise to the significance of *Ashvamedha*.

### ***Bhasya :***

पुनस्तस्मिन् प्रवेशाय शवरूपस्य मेध्यताम् | ऐच्छत् तेनैव देही स्यामिति तस्मिन् विवेश च | तस्मिन् प्रविश्य स ब्रह्माद्वितीयं वपुरग्रहीत् | दृष्ट्वोपायं महायज्ञेऽथाश्वाकारं पितामहः | श्वैतीभावात् परं यस्मात् तज्ञेऽतोऽश्वनामकं | यदर्थं श्वैततामाप तद्देहो मेध्यतामपि | अश्वमेधः सयज्ञोऽभून्नाम्ना तेन तदा कृतः | श्वैतीभावं गते देहे पुनर्मध्ये यतः स्थितः | अतोऽश्वमेधनामासौ ब्रह्मा शुभचतुर्मुखः | अश्वो भूत्वा यतो मेध्यः सोऽभवत्तेन वा स्मृतः | मेधो यज्ञः समुद्दिष्टो याज्ञीयं मेध्यमुच्यते | शुद्धं मेध्यमथापि स्यादेवंविद्योऽश्वमेधवित् |

Desiring to enter that corpse like body, verily to dwell in that body wished the same to be auspicious. In that auspicious body *Brahma* entered. Thereupon he reflected that to perform a great sacrifice the horse-form is most suitable to perform a great sacrifice. Therefore the sacrifice came to be known as *Ashvamedha*, sacrifice. The expanded body having become auspicious and *Brahma* having entered therein the four-faced *Brahma* also came to be known as

*Ashvamedha*. Having also established in that sacrifice in the form of a horse, the sacrifice came to be known as *Ashvamedha*. The one who becomes enlightened to this becomes a man of *Wisdom*.

***Upanishad :***

तमनवरुध्यैवामन्यत | तं संवत्सरस्य परस्तादात्मान अलभत | पशून्देवताभ्यः प्रत्यौहत् | तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्ते एष ह वा अश्वमेधो य एष तपति, तस्य संवत्सर आत्मा; अयमग्निर्ऋकः, तस्येमे लोका आत्मानः | तावेतावर्काश्वमेधौ | सो पुनरेकैव देवता भवति मृत्युरेव; अप पुनर्मृत्युं जयति, नैनं मृत्युराप्नोति, मृत्युरस्यात्मा भवति, एतासां देवतानामेको भवति ||

|| इति द्वितीय ब्रह्माम् ||

Thereafter the horse was let loose to roam free, offering the same at the end of the year to the one's Self as sacrifice. He offered animals to the divinities, whereupon the horse dedicated to all divinities comes to be offered finally to *Prajapati* Verily the one who gives warmth is the sacrificial horse, *Ashvamedha, Prajapati* . His body is the year, fire is अर्कः, these worlds are his bodies, There are two - the sacrificial fire and the sacrifice *Ashvamedha*. There are two again become the *Death*, as it were. He who knows this wins over Death, become one with these deities.

***Thus ends the Second Brahmana.***

***Bhasya :***

तमश्वरूपमात्मानं अनिवारितवद् विभुः | चारयामास रूपेण तदन्येन पुमात्मना | सर्वस्मिन् भुवने चब्दं तदन्ते परमात्मने | स्वस्मिन् स्थिताय संकल्प्य यज्ञ अलभतात्मवन् | अजादिकान् पशून् अन्यदेवस्थपरमात्मने | कर्तुत्वेन पशुत्वेन यत्फलं तफशेषतः | मम स्यादिति मन्वानः सोऽश्वरूपमधारयत् | अबुद्धिपूर्वमरणात् स्वर्गश्चापि पशोर्भवेत् | ज्ञानपूर्वमृतेः पुंसः किमु वक्तव्यमित्यजः ||

Having wandered around the world for a year in his horse-form, Brahma and thereafter offered himself by way of oblation in and by way of sacrifice to the indwelling supreme Lord and also offered other creatures to the different deities. Reflecting on the benefits one receives by performing sacrifice and by offering oneself as oblation in the sacrifice, he took the form of horse. If even one without the wisdom of being offered in sacrifice attains the heavenly worlds what should

one speak of the person who being wise in Wisdom relating the offering made in sacrifices.

एवं सूर्योऽप्यश्वमेधनामा संत्सराभिदः | सूर्ये स्थितो यतो ब्रह्मा ह्यश्वमेधाभिदः स्वयं | सूर्ये ततत्वात् सूर्यात्मा ब्रह्मासौ परिकीर्तितः | अग्नौस्थितो यतः सोऽर्कस्तस्मादग्निरुदीर्यते | ब्रह्मतता यतो लोकास्तदात्मानस्ततो मताः | ब्रह्मसूर्याग्निलापकेषु व्याप्तैका देवता हरिः | तादृशं नृहरिं ज्ञात्वा पुनर्मृत्युं जयन्नसौ | सदैव वर्तते ब्रह्मा पुनर्मृत्युर्मृतिः स्मृता | नैनं मृत्यात्मको मृत्युः प्राप्नोति हरिसेवनात् | यस्मान्नृसिंहो मृत्योश्च मृत्युरात्माऽस्य वै भवेत् | अततत्वात् तथाऽतृत्वादात्मासौ ब्रह्मणः स्मरतः | अदानादात्तनिर्माणादात्तज्ञानात् स्थैव च | एतासां देवतानां च ब्रह्मेशत्वेन वर्तते | नृसिंहस्य सदा ज्ञानाद् ध्यानाच्चतदनुग्रहात् | इति महासंहितायाम् ॥

Since the one known as *Ashvamedha* and *Samvatsara* (year) dwells in \Sun, Sun is also known as *Ashvamedha*. Therefore, *Brahma* who is in *Sun* is also in *Fire* *Brahma* is known as *Agni*. The one who dwells in *Surya* and *Agni* is *Brahma* is also known as *Agni*. The one who dwells in *Surya*, *Agni*, *worlds* and in *Brahma* as the primary divinity is *Hari* himself. Knowing him as no one other than *Narasimha*, *Death* is again eulogized. Being ever active, *Brahma* has never to succumb again to *Death*. *Narasimha* who is death unto *Death* itself, *Brahma* who propitiate *Hari* who is verily the self unto him, will face the prospects of untimely death? Since he envelopes the entire creation and since he is the destroyer as well, since operates as one superior to and as the *self* of all other gods, *Narasimha* becomes ever disposed towards devotes through wisdom and meditation, *thus in Mahasamita scripture*.

भूयः शब्दः पूर्णत्ववाची | परमेश्वरं परिपूर्णं यजेयेति | अश्वदित्यश्वोऽश्वत् तदेव रूपं मेध्यं यज्ञ अलभनीयं चाभवदित्यश्वमेधः | तमनवरुध्येवानब्यत ऽ इत्यदिवाक्यशेषादश्वभावः प्रतीयते | अश्वत् वृंहितं पश्चान्मेध्यं चाभूद् यस्य शरीरं सोऽश्वमेध इति च | निरोधनकृत्वा चारयिष्या त्पिमन्यत स्वेच्छयैव, स्वरूपांतरत्वादश्वरूपस्य ॥

The word भूयः stands for entirety, completeness, therefore should be understood as I propitiate the supreme Lord, who is complete in all respects. *ASva* thereafter became the sacrifice – मेध, useful in sacrifice, therefore अश्वमेध. Without any hesitation *Brahma* will fulfill his obligation, tere assumed the *form* of अश्व, the horse. Which body became enlarged earlier, thereafter sacrifice feely became of the form of a horse, thus it is to be understood.

॥ इति अश्वमेध ब्राह्मणम् ॥

***Thus ends the Asvamedha Braahmana.***

## श्रीबृहदारण्यकोपनिषद् भाष्यम्

### I.

॥ अथ उदगीथ ब्राह्मणम् ॥

*Thus begins the Udgitha Braahmana.*

#### **Upanishad:**

द्वया ह प्राजपत्या देवाश्चासुराश्च | ततः कानीयसा एव देवाः | ज्यायसा असुराः | त एषु लोकेष्वस्पर्धन्त | ते ह देवा ऊचुः कन्तासुरान् यज्ञ उदगीथेनात्ययमेति ||

Of two forms were *Prajapati's* offspring, the *gods* and the *asuras*. Of these gods were few and the asuras were many. They were struggling each other for these worlds. The gods said, Come let us overwhelm the *asuras* through performance of the *udgitha* sacrifice.

#### **Bhashya:**

द्वया ब्रह्मसुतास्तत्र दैतेया बहवः स्मृताः | तमोरूपाः, सत्वरूपा अल्पसंख्याः सुराक्त स्मृताः || बहुत्वात् तैर्जिता देवाः शंकरस्य वरेण च | यज्ञेन विष्णुमभ्यर्च्य तत्रोदतृबलेन च | जयामैनानिति स्मृत्वा वह्न्यादीन् प्यचूचुदन् |

*Brahma's* belonged to two categories, among them the *Asuras* of obscure form were more and gods of luminous forms were few. Strengthened by large number and blessings received from *Sankara* gods were defeated by the *Asuras*. Therefore, thinking that with *Vishnu's* grace and strengthened by *Udgatru* they would succeed in war, they requested *Agni* and other gods to recite *udgitha*

#### **Upanishad:**

ते ह वाचमूचुः - त्वं न उदगायेति | तथेति तेभ्यो वागुदगायत् | यो वाचि भोगस्तं देवेभ्य अगायत् | यत् कल्याणं वदति तदात्मने | ते विदुः अनेन वै न उदगात्राऽत्येष्यन्ति इति | तमभिमृत्त्य पाप्मनाऽविद्यन् | स यः स पाप्मा | यदेवेदमप्रतिरूपं वदति स एव स पाप्मा |

They said to the *Speech*, chant for us. So be it, replying thus *Speech* chanted for them. Whatever satisfaction is there in *Speech*, was accrued to the gods by such chanting. *Asuras* knew that by such they will be overwhelmed, therefore they pierced it with malevolence. Wickedness which consists in speaking what is improper, that is the malevolence.

अथ ह प्राणमूचुः - त्वं न उदगायेति | तथेति तेभ्यः प्राण उदगायत् | यः प्राणे भोगस्तं देवेभ्य अगायत् | यत् कल्याणं जिघ्रति तदात्मने | ते विदुः अनेन वै न उदगात्राऽत्येष्यन्ति इति | तमभिदृत्य पाप्मनाऽविघ्न | स यः स पाप्मा | यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा |

They said to the *Breath*, chant for us. So be it, replying thus *Breath* chanted for them. Whatever satisfaction is there in *Breath*, was accrued to the gods by such chanting. *Asuras* knew that by such they will be overwhelmed, therefore they pierced it with malevolence. Wickedness which consists in smelling what is improper, that is the malevolence.

अथ ह चक्षुरूचुः - त्वं न उदगायेति | तथेति तेभ्यश्चक्षुरुदगायत् | यश्चक्षुषि भोगस्तं देवेभ्य अगायत् | यत् कल्याणं पश्यति तदात्मने | ते विदुः अनेन वै न उदगात्राऽत्येष्यन्ति इति | तमभिदृत्य पाप्मनाऽविघ्न | स यः स पाप्मा | यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा |

They said to the *Eye*, chant for us. So be it, replying thus the *Eye* chanted for them. Whatever satisfaction is there in the *Eye*, was accrued to the gods by such chanting. *Asuras* knew that by such they will be overwhelmed, therefore they pierced it with malevolence. Wickedness which consists in seeing what is improper, that is the malevolence.

अथ ह श्रोत्रमूचुः - त्वं न उदगायेति | तथेति तेभ्यः श्रोत्रमदगायत् | यः श्रोत्रे भोगः तं देवेभ्य अगायत् | यत् कल्याणं शतणोति तदात्मने | ते विदुः अनेन वै न उदगात्राऽत्येष्यन्ति इति | तमभिदृत्य पाप्मनाऽविघ्न | स यः स पाप्मा | यदेवेदमप्रतिरूपं श्रुणोति स एव स पाप्मा |

They said to the *Ear*, chant for us. So be it, replying thus the *Ear* chanted for them. Whatever satisfaction is there in hearing, was accrued to the gods by such chanting. *Asuras* knew that by such they will be overwhelmed, therefore they pierced it with malevolence. Wickedness which consists in hearing what is improper, that is the malevolence.

अथ ह मन ऊचुः - त्वं न उदगायेति | तथेति तेभ्यः मन उदगायत् | यो मनसि भोगः तं देवेभ्य अगायत् | यत् कल्याणं संकल्पयति तदात्मने | ते विदुः अनेन वै न उदगात्राऽत्येष्यन्ति इति | तमभिदृत्य पाप्मनाऽविघ्न | स यः स पाप्मा | यदेवेदमप्रतिरूपं संकल्पयति स एव स पाप्मा | एवं खल्वता देवताः पाप्मभिरुपासृजन् | एवमेनाः पाप्मानाऽविघ्नान् ||

They said to the *Mind*, chant for us. So be it, replying thus the *Mind* chanted for them. Whatever satisfaction is there in *Mind*, was accrued to the gods by such chanting. *Asuras* knew that by such they will be overwhelmed, therefore they pierced it with malevolence. Wickedness which consists in thinking what is improper, that is the malevolence. Likewise they also affected these other divinities with malevolence, they pierced the with malevolence.



अथ हेममासन्धं प्राणमूचुः त्वं न उदगायेति | तथेति तेभ्य एष प्राण उदगायत् | ते विदुः अनेन वै न उदगात्राऽत्येष्यन्तीति | तमभिमृत्वा पाप्मनाऽविध्यन् | स यथाऽश्मानमृत्वा लोष्टो विध्वंसेतैवं हैव विध्वंसमाना विश्वञ्चो विनेशः | ततो देवा अभवन्पराऽसरा भवत्यात्मना पराऽस्य द्विषन्भ्रातृव्यो भवतिय एवं वेद ||

Then they said to the prime *Breath* in the mouth chant for us. . So be it, replying thus the prime *Breath* chanted for them. They (the Asurasa) knew verily by this chanter that (the gods) will overcome them. They rushed upon him and desired to pierce him with evil. But a clod of earth would lay scattered which struck against the rock even so they (the *Asuras*) lay scattered in all directions. Therefore the Gods became powerful and the *asuras* were crushed. He who knows this becomes enlightened to his true *self*, and the enemy who hates him becomes crushed.

### **Bhashya:**

औदगात्रेऽग्निमुग्धाः सर्वे इन्द्ररुद्रौ च वधितौ | अशरैः पापपूगेन मुख्यवायुं ततोऽबुवन् | दैत्यास्तं वेधुमिप्सन्तो ध्यस्तानेशुचसर्वतः | पांसुपिण्डो यथा वज्रशीलां प्राप्यैव नश्यति | तस्मदखण्डशक्तिः स मुख्यवायुरुदाहृतः | शार्पैरथ वरैर्वापि नास्य प्रतिहतिर्भवेत् | स्वेच्छयैवानुसारेण विना कुत्रापि पुत्रकाः | एवं विदपि पापेभ्यः शत्रुभ्योऽपि प्रमुच्यते ||

When with *Agni* in the forefront *Indra*, *Rudra* and others were reciting the chant, the *Asuras* distressed then with their malevolence. Thereupon the gods requested the *Prime Breath* to intercede. The *Asuras* who were intent on affecting *Agni* with their malevolence were completely destroyed in return, becoming crushed to powder, as if a clod of earth would be crushed when it comes in contact with hard rock. Therefore, the *Prime Breath* is well-known as one with indescribable prowess. Since *Prime Breath* performs actions according to the will of Lord *Vishnu*, there is never any diminution in his strength by displeasure of other gods. He who knows this greatness of the *Prime Breath* becomes like free from any malevolence of the *Asuras* or displeasure of gods.

### **Upanishad:**

ते होचुः क्वनु सोऽभूद् यो न इत्थमसक्तः इति | अयमार्येऽतरिति ऽ सोऽमास्यः | अंगिरासोऽगानां हि रसः |

Then they asked what became of him who thus struck them? He is here within, one referred to as *Ayasa Anigarsa*, since veily he is the essence of the limbs of the body.

सा वा एषा देवता दूर्नाम | दूरं ह्यस्यामृत्युः | दूरं ह वा अस्मामृत्युर्भावति य एवं वेद |

That divinity, verily, is दूर by name because *Death* is far away from it. He who knows thus, for him *Death* is far away

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्राऽसां दिशमंतस्तद् गमयांचकार | तदासां पाप्मनो विन्यदधात् | तस्मान्न जनमीयात्, नांतामयात्, नेत पाप्मानं मृत्युमन्ववायानीति |

That divinity having struck of the malevolence in these divinities even *Death* made it go to the end of the quarters, where he set down their malevolence. Therefore one should neither go those people or to those quarters, lest he meet the malevolence and *Death*.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युपहत्याथैना मृत्युमत्यवहत् |

That divinity, verily, having struck of the malevolence, the *Death* of those divinities, carried them thereafter beyond *Death*.

स वै वाचमेव प्रथमामत्यावहत् | सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत् | सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते |

Verily it carried across first Speech. When it was freed from *Death* it became Fire. When this fire goes beyond *Death*, it illumines.

अथ प्राणमत्यवहत् | स यदा मृत्युमत्यमुच्यत स वायुरभवत् | सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते |

Then it carried across the *Breath*. When it was freed from *Death* it became Wind. Whwn this Wind goes beyond *Death*, it blows forth.

अथ चक्षुरत्यवहत् | तद् यदा मृत्युमत्यमुच्यत | स आदित्योऽभवत् | सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति |

Then it carried across the Eye. When it was freed from *Death* it became Sun. When the Sun goes beyond *Death*.it radiates.

अथ श्रोत्रमत्यवहत् | तद् यदा मृत्युमत्यमुच्यत | ता दिशोऽभवन् ता इमा दिशः परेण मृत्युमतिक्रान्ताः |

Then it carried across the Ear. When it was freed from *Death* it became quarters and the quarters go beyond *Death*.

अथ मनोऽत्यवहत् | तद् यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत् | सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति | एवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ||

Then it carried across the Mind. When it was freed from *Death* it became the Moon. When the Moon goes beyond *Death*.it shines. Thus verily the divinity carries beyond death, those who knows thus.

### ***Bhashya:***

स वायू रुद्रशक्रादेर्वासुदेवबलाश्रयः | विमोच्य पापसंघतान् दिशामन्तेष्वथाक्षिपत् | उन्मुच्य मृत्योस्तांश्चैवाथोर्ध्व लेकेषु चावहत् | अग्निर्नासिक्यवायुश्चदिक्पान्द्रिादयोऽखलाः | सूर्यः सोमश्च रुद्रश्च तेनैव स्वपदे स्थिताः |

*The Prime Breath* having taken refuge in the supreme Lord delivered *Rudra*, *Indra* and other gods from the influence of the malevolence, throwing it at beyond the end of the quarters. Delivering them *the Prime Breath* took them to the higher worlds. Thus warmth in the nose, *Indra* and other gods, the divinities presiding over the quarters, Sun, Moon, *Rudra* and others became re-established in their respective places by the grace of *the Prime Breath*

### ***Upanishad:***

अथात्मनेऽन्याद्यमागायत् | यद्दि किंचान्मद्यतेऽनेनैव तदद्यते | इह प्रतितिष्ठति |

Then *the Prime Breath* chanted nourishment for itself. For whatever nourishment is consumed is consumed by him alone, therefore in him established.

ते देवा अबुवन् एतावद् वा इदं सर्वं यदन्नं | तदात्मन अगासीः | अनु नोऽस्मिन्नन्न आभजस्वेति | ते वैऽवाभिसंविशतेति | तथेति तं समंतं परिण्यविशंत | तस्माद् यदनेनान्नमत्ति तेनैतास्तृप्यन्ति | एवं ह वा एनं स्वा अभिसंविशन्ति, भर्ता स्वानां श्रेष्ठः पुर एता भवत्यन्नादोऽधि पतिः य एवं वेद | य उ हैवंविदं स्वेषु प्रति प्रति बुभूषति नैहवालं भारेभ्यो भवति | अथ य एवैतं अनुभवति यावै तमनुभार्यान् बुभूषति स हैवालं भरेभ्यो भवति |

The divinities said, Verily, whatever nourishment is available that you have obtained for yourself. Now let us have a share of this nourishment. He (*Vayu*) said gather around facing me. Saying so be it, they sat around him. Therefore whatever nourishment one consumes offered by Prime Breath by that e becomes satisfied. Even as his relatives come to know of this, he becomes patron of his people, their mentor, their foremost leader, consumer of nourishment, the Lord. Whoever among his relatives to be equal to him by such knowledge, he is powerless to be a patron to his people. But whoever follows him (*Vayu*) or endeavors to maintain one's adherence to him, is alone competent of supporting his people.

सोऽयास्य अमृगिरसोऽंगानां हि रसः | प्राणो वा अंगानां रसः | प्राणो हि वा अंगानां रसः | तस्माद् यस्मात्कस्माच्चांगात् प्राण उक्तामति तदेव तच्छुष्यति | एष हि वा अंगानां रसः |

He is called *Ayasa Angiras* because he is the essence in the limbs. Verily *Prime Breath* is the *essence* of the limbs, yes, *Prime Breath* is *essence* of the limbs. Therefore from whichever limb *the Prime Breath* departs, that limb dries up, since *Prime Breath* is the *essence* of the limbs.

एष उ एव बृहस्पतिः | वाग्वै बृहति | तस्या एष पतिः | तस्माद् बृहस्पतिः | एष उ एव ब्रह्मणस्पतिः | वाग्वै ब्रह्म | तस्या एष पतिः | तस्माद् ब्रह्मणस्पतिः |

He, verily is *Brihaspati*, Speech is what streams from him and this his Lord, therefore he is *Brahmanaspati*.

### ***Bhashya:***

स्त्रिगुणैः सर्वपूर्णत्वाद् बृहति तु सरस्वती | अनन्तवेदरूपत्वाद् सैव ब्रह्मेति कीर्तिता | विष्णुना बृहितत्वाद्धा तत्पतिवायुरीस्त्राः ||

Since she is comprehensively endowed with womanly attributes, what streams as Speech is *Sarvasati* Since comprehensively endowed with Wisdom or with the grace of Lord Vishnu, *Vayu* is her great lord.

### ***Upanishad:***

एष उ एव ब्रह्मणस्पति वाग्वै ब्रह्म तस्या एष पतिः | तस्माद् ब्रह्मणस्पतिः |

He, verily is *Brihaspati*, Speech is *Wisdom* (ब्रह्म) and this his Lord, therefore he is *Brahmanaspati*.

एष उ एव साम; वाग्वै सा, अमैषः, सा चामश्चेति तत्साम्नः सामत्वम् | यद्वेव समः प्लुषिणा, समो मशकेन, समो नागेन, सम एभिस्त्रिभिल्लस्यैः, समोऽनेन सर्वेण, तस्माद्वेव सामः; अश्नुते साम्नः सायज्यं सलोकतां य एवमेतत्साम वेद |

एष उ वा उद्गीथः | प्राणो वा उत् | प्राणेन हीदं सर्वमुत्तब्धम् | वागेव गीथा | उच्च गीथा चेति सद्गीथः |

### ***Bhashya:***

सारात्वत् स्त्रीषु सा देवी सेत्युक्ता सामरूपतः | गीथेत्युक्ता तदुद्गीथसमाख्योऽधर्मतनुस्तया | अर्धनारीनरपुर्वायुः कुत्रचिदीरितः ||

Since she is superior among women she is indicated by सा. Since is presiding deity over speech she is indicated as गीता. Since her half form is female, *Vayu* is designated as साम as well as उद्गीथ.

### ***Upanishad:***

तद्वापि | ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच, अयं त्वस्य राज मूर्धानं विपातयात्, यदितोऽस्यास्य अङ्गिरसोऽन्येनोदगायदिति; वाचा च ह्येव स प्राणेन चोदगायदिति |

As to this: *Brahmadatt Chaikitaneya*, while drinking Soma remarked that let *Soma* sever my head if I say that *Ayasa Angiras* chanted *Udgitha* in any other manner whatsoever. He did indeed chanted *Udgitha*, with *Prime Break* and *Vak*.

### **Bhashya:**

अयास्यो विश्वसृग्यज्ञे तेनऽविष्णेऽन्वगायत |

*Ayasya* sage graced by *Vayu* in the male-female form recited साम during *Brahma's* sacrificial function.

### **Upanishad:**

तस्य हैतस्य साम्नो यः स्वयं वेद भवति हास्य स्वम्, तस्य वै स्वर एव स्वम्, तस्मादात्विज्यं करिष्यन्वाचि स्वरमिच्छेत्, तथा वाचा स्वरसंपन्नयारूर्वज्यं कुर्यात्; तस्मद्यज्ञे स्वरवन्तं दिदृक्षन्त एव, अथो यस्य स्वं भवति, भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद |

Whoever is wise in *Wisdom* of साम, has that *Wisdom*, wisdom indeed is its tonal quality, Therefore whoever desires to performs the duties of a ऋत्विज in sacrificial functions desires to have tonal quality rich in excellence.. Possessed of such tonal quality rich in excellence he participates in the sacrifice. People desire to see ऋत्विज with good voice, as one with rich in tonal quality. One who know the resplendence of the voice, rich in tonal quality attains resplendence of the *Wisdom*.

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति ह्यास्यसुवर्णं | तस्य वै स्वर एव सुवर्णः | भवति ह्यास्य सुवर्णं य एवमेतत् साम्नः सुवर्णं वेद ||

Whoever is wise about the golden resplendence of the साम attains the golden resplendence of the साम. The tonal quality of the साम verily is golden in resplendence. Whoever is wise in *Wisdom* of the golden resplendence of the साम attains resplendence of the साम

### **Bhashya:**

गृहकोशादिकं यत् स्वं तद्रूप्यस्य परे स्थितः | भूषणस्वर्णरूपी च स एवापि स्वरे स्थितः |

*Vayu* who is the deity presiding over the different stages of the body in very much immersed in the tonal quality of the साम becoming the inherent essence of tonal quality.

### ***Upanishad:***

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति | तस्य वै वाग्देव प्रतिष्ठा | वाचि हि खल्वोष एतत् प्राणः प्रतिष्ठतो गीयते | अन्न उत्पुहैक आहुः |

He who knows सामन् as support is fully supported. Speech, verily is its support and thus supported *the Prime Breaths* chant, some saying that it is the nourishment.

### ***Bhashya:***

वागीन्द्रियं पीठरूपं तस्य प्राणस्य संस्थितम् | गानकालेऽन्यदा त्वन्नं प्राणपीठमिति स्मृतम् |

For the Pime Breath when chanting सामन् the instrument of Speech becomes the foundation, On other occasions nourishment becomes the foundation.

### ***Upanishad:***

अधातः पवमानामेवाभ्यारोहः | स वौ खलु प्रस्तेता साम प्रस्तौति | स यत्र प्रस्तूयात् तदेतानि जपेत् - असतो मा सद् गमय | तमसो मा ज्योतिर्गमय | मृत्योर्माऽमृतं गमयेति | स यदा ह्याऽसतो मा सद्गमयेति | मृत्युर्वा असत् | सदमृतं | मृत्योर्माऽमृतं गमय | अमृतं मा कुर्वित्येतदाह | तमसो मा ज्योतिर्गमयेति | मृत्युर्वै तमः | ज्योतिर्मृतं | मृत्योर्माऽमृतं गमय | अमृतं मा कुर्वित्येतदाह | मृत्योर्माऽमृतं गमयेति नात्र तिरेहितमिवास्ति | अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नद्य मागायेत् | तस्मादु तेषु वरं वृणीत यं कामं कामयते तं | स एष एवंविदुद्गाता आत्मने वा यजमानाय वा यं कामं कामयते तमागगायति | तद्धैतल्लोकजिदेव | न हैवालोक्यताया अशास्ति य एवमेतत् साम वेद ||

Now therefore, the repetition is only for the sake of purification of the hymns. Verily the Priest who recites the chant while reciting let the sacrifice recite along the three vows, *from the non-Existence lead me to the Prime Existence, from obscurity to the illumination, from death to immortality*. When he says *from the non-Existence lead me to the Prime Existence, the non-Existence is verily death the Prime Existence is immortality*. From death lead me to immortality, this is what he says. *From obscurity to the illumination - obscurity is verily death, illumination is immortality. From death to immortality – make me immortal that is what he says*. There is no mystery here. Whatever other hymns there are, from them one should gain nourishment by chanting. He should choose what ever desires he desires to be fulfilled. The *udgitha* priest who is wise in *Wisdom* of this chant he gains by chanting whatever desires he has desired or himself or for the sacrifice. This indeed is called world-conquering. The one who is wise in *Wisdom* of this chant for him there are no fears being without the world.

### ***Bhashya:***

पवमाना इति प्रोक्ता मुख्यवायुत्व योगिनः | अनादिकालसंबद्धायोग्यता सा प्रकीर्तिता | सर्वाधिक्यारोहणं तु तेषामेव विमुक्तिगम् | प्रस्तावकाले प्रस्तोतुं योग्यो वायुपदस्य यः | जपेद् यजूषि त्वेतानि त्रीणि विष्णुं स्मरता सदा स्मरन् | असतो मा सदित्यादि विष्णुप्रार्थनभांजि च | द्वात्रिंशल्लक्षणैः सम्यग् युक्तावायुत्वयोग्यकाः | नियमेनैव विष्णोस्तु प्रादुर्भावा विशेषतः | सहस्रारेण चक्रेण चिन्विता दक्षिणे करे | गदयाऽष्टाश्रया चैव शतावर्तेन कंबुना | वामे करे तथाऽब्जेन सहास्रदलशोभिना | अष्टाविंशल्लक्षणाश्चगिरीशपदयोगिनः | चतुर्विंशतिमारभ्य षोडशादा सुराः स्मृताः | आऽष्टकादृशयः प्रोक्तास्तदूनाश्चक्रवर्तीनः |

Those who are eligible for the status of *Prime Breath* are known as *Pavamaana*. This eligibility should be well-established from time immemorial. When delivered they gain higher place than others who are delivered. Those who are eligible for the status of *Prime Breath* being qualified to chant सामन् when chanting the three *mantras* ‘from the non-Existence lead me to the Prime Existence, from obscurity to the illumination, from death to immortality’ – should recite keeping in mind for the purpose of propitiating *Vishnu*. Those who are endowed with goddess *Sarasvati*’s thirty-two divine attributes are indeed eligible for the status of *Prime Breath*. In *Rama* and *Krishna* descents of *the supreme Self* goddess *Sarasvati*’s thirty-two divine attributes are more explicit than in *Vayu*. Besides on the right side body of *the supreme Self* there are propitious marks of discus of thousand-measure wide size and mace of eight fold measure. On the left side of the body the sign of conch endowed with strength of hundreds of stormy winds and the sign of thousand petalled lotus flower. Those who are eligible for the status of *Rudra* are endowed with are endowed with twenty eight of those attributes. As regards rest of the gods they are endowed with according to gradation between twenty four and sixteen of those attributes. Seers are endowed with attributes between sixteen and eight attributes and the emperors having less than those number of attributes.

असद् दुःखात्मको मृत्युः सदानन्दामृतं स्मृतम् | तमोऽज्ञानात्मको मृत्युः ज्योतिर्ज्ञानामृतं मतं | मृत्योर्माऽमृतमित्यत्र मृत्युमरोव च | एवं विद् वायुपदयोग्या उदगातार एव तु | यदा भवेयुस्तेषु तदा याजी तु वृणयद् वरं | आत्मने याजिने वपि ह्युदगातैवमविदो यदि | आगायेत् तद् भावेन्नाऽत्र कार्याऽभिष्टे विचारा | एवं तं सामनामानं वायुं यो वद सादरं | तस्येष्टलोकरहित्ये नाऽशा कार्याऽरिणा क्वचित् | तस्माद् वायुत्वयोग्यैर्हि येषां लोकाः प्रकीर्तिताः | तेषामलोकशंका च नैव कार्य कदाचन | यास्मान्नारायणस्यातिप्रियाः प्राणत्वयोगिनः | इत्यादि महाहितायाम् ||

असत् - Non-Existence is mournful death. सत्य, *the Prime Existence* is joyous immortality. तमस् is deathly ignorance. Luminous resplendence is immortal deliverance. The sacrificer should wish well of those who knowing the meaning of the mantras have become eligible for the status of *Vayu*. Such qualified one not only for himself but also for the sacrificer becomes entitled for the fruits of chanting सामन्. Of this there no doubt. Similarly those who devotedly worship

*the Prime Breath* in the form of सामन् attains the desired objects. While those who oppose may not pray for obtaining the desired objects by worshipping *the Prime Breath* in the form of सामन् but the devotees who worship *the Prime Breath* in the form of सामन् will never cease from praying for obtaining the desired objects even those who oppose. Therefore it is said in *Mahasamhita* that those who are eligible for the status of Vayu are ever dear to *Narayana*.

अस्यादयत इत्ययास्यः | प्रसिद्धमृत्यु अमृतत्वानत्र तिरोहितमिवास्ति | एष उदगात्रेति वायुत्वयोग्यः | तद्वैतल्लोकजिदेवेति तस्माद् वराभियाचनम् ||

अस्य – from his mouth आयते comes, therefore *the Prime Breath* is referred as अयास्य. मृत्यु and अमृत, these words having been explained as *death* and *immortality*, there is no reason for any confusion. एष उदगात्रा means not the devotee of *the Prime Breath* but one who is qualified to be eligible of the status of *Vayu*. Such one will assuredly attain his desired status therefore, he need not additionally pray for the status of *Vayu*.

|| इति उदगीथ ब्राह्मणम् ||

***Thus ends the Udgitha Braahmana.***

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श्रीबृहदारण्यकोपनिषद् भाष्यम्

I,

॥ अथ प्राजापत्य ब्राह्मणम् ॥

*Thus begins the Prajapatya Braahmana.*

**Upanishad:**

अत्मैवादग्र आसीत्पुरुषविधः, सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्यहरत्, ततोऽहं नामाभवत्; तस्मादप्येर्ह्यामन्त्रितोऽहमयित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति; स यत्पूर्वोऽस्मात्सर्वं त्सर्वामात्सर्वा न्याप्मनं औषत् तस्मात्पुरुषः; ओषति ह वै सतं योऽस्मात्पूर्वो बुभुयति य एवं वेद ॥

In the beginning, this (the universe) was alone as the *Self*, as a *Person*. Seeing around he observed no other soul. He conducted himself in the beginning as *I am*. Therefore, the name अहं, *I* arose. Therefore even to this day when one is addressed, whatever other names he may have, he speaks first of himself as *I*, Prior to this whatever identification there were they become wiped of, there remaining only as the *Person*. He who knows this, verily wipes whatever identification there were earlier.

**Bhashya**

इदमग्रे एतस्याग्रे परमात्मैवासीत् | ततः पुरुषविधो ब्रह्मासीत् | पुरुषो विष्णुः | तद्विधत्वात् पुरुषविधः | एतस्य जगतो ह्यग्र आसीन्नारायणः परः | एक एवश्रीया सार्धं तमात्मा पुरुषेत्यपि | आहुस्तास्मात् पुरुषविधो ब्रह्म समभवत् प्रभोः | ब्रह्मादेश्वश्रीयश्चैव नित्यं विष्णुर्गुणाधिकः | यथा तथैव रुद्रादेः ब्रह्मा यस्माद् गुणाधिकः | एतस्मात् पुरुषविधत्वात् ब्रह्मणः संप्रकीर्तिता ॥

In the beginning, ie before all this came, *the supreme Self* alone was in existence. From him was born *Brahma* with human form. *Purusha* is *Vishnu*. Similar to his form – पुरुषविधः was *Brahma* born. Before this creation, the best among the best, *Narayana* was alone with *Lakshmi*. He is known as the *Self*, the *Purusha*. From that Lord *Narayana*, *Brahma* was born similar in form. The attributes of *Narayana* far exceed the attributes of *Brahma* and the rest, including *Lakshmi*. In this manner he is eulogized as *Brahma*.

स तु सर्वदिशो दृष्ट्वा नान्यद् दृष्ट्वा पितामहः | अब्रवीदहमस्मीति स्वाहेयत्वमनुस्मरन् | हातुं शक्यमिदं सर्वं मासीदेकोऽभवं यतः | अहेयत्वं स्वरूपस्य स एवं समवित्तयत् | ततोऽभवत्तदं नामा स चाभूत् पुरुषाभिदः |

ओषणात् सर्वपापानां पूर्वः पुरुष उच्यते | नरायणप्रसादेन य एवं पुरुषाविधम् | वेद स्वाभिमतं यस्तु पूर्वं प्राप्नुमभीप्सति | ओषेत् स्वयमनुष्टः सन् ब्रह्मविषुप्रसादतः |

Seeing all around he – *Brahma* the grandsire, observing no one else and remembering his own existence, said *I am*. This is possible since he alone is the one created. Therefore his existence was justifiable for considering as distinct. Therefore he came to consider himself as *I am*, similar as the *Purusha*. Since he has with the grace showered by *Naryana*, wiped off whatever identification there were earlier. He who is wise in Wisdom about the names of *Purusha* and *Brahma*, he will gain all the fruits, and should there be any opposition from his enemies those will be destroyed.

### ***Upanishad:***

सोऽविभेत्, तस्मादेकाकी विभेति, स हायमीक्षां चक्रे यन्मदन्यन्नस्ति, कस्मान्नु विभेमीति, तत एवास्य भयं वीयाय, कस्माद्भयभैष्यत्? द्वितीयाद्वै भयं भवति //

Since (*Brahma Prajapati*) was alone he was frightened. Therefore even now one who is alone, is frightened. Then he reflected when there are no enemies here why does he have to be frightened, whereupon his he was freed from fright. In truth if there is any one is hostile then one is justified being frightened. When there is no one hostile then who should one be frightened.

### ***Bhashya***

तस्य त्वेकस्य सहसा यतो भिः समजायत | तस्मदद्यापि चैकस्य निर्विवेकभयं भवेत् | विमर्शं ततो ब्रह्मा यस्मान्मदबाधको न हि | मया सृज्या यतः सर्वे इतः पश्चात्तनो हरः | अतः कस्माद् विभेमीति तस्य भीतिरपोहिता | विष्णोरिति प्रियत्वात्तु तदन्येषां पितृत्वतः | कस्माद् भयं भवेत्तस्य समानाद्धिभयं भवेत् | विरोधिनोऽधिकाद्वाऽपि हीनाद्वा पारवश्यतः | हीनमेव यतस्तस्य सर्वमेव जगद् वशे | न च जातं तदा सर्वं हरिरेव यतः परः ||

Since he was then alone *Brahma* became frightened. Therefore even now if one is alone one becomes frightened without sense of discrimination. *Brahma* reflected that since there in no one else who could harm him, since entire universe is own creation and even five-faced Shiva is yet to be born, why should he be frightened ? Thereafter he ceased to be afraid. As far as *Vishnu* is concerned he is his dear father, whereas *Brahma* himself is the father of all the rest. Then from whom there could be fright when fright comes from one who is stronger than oneself? Fright may come even from one who is equal in strength, but then there is no one equal to him in strength. Even those who being inferior

are under control, there is fear that one may come under their control. However all are under *Brahma's* control and he is under control of no one else or there no one born yet. There is no one more powerful than *Hari*, who alone is powerful than *Brahma*.

### ***Upanishad:***

स वै नैव रेमे | तस्मादेकाकी न रमते | स द्वितीयमैच्छत् | स हेतावानास यथा स्त्रीपुमांसौ संपरिषक्तौ | स इममेवाऽत्मानं द्वेधाऽपातयत् | ततः पतिश्च पत्नी चाभवतां | तस्मादिदमर्धवृगलमिव स्व इति ह स्याऽप याज्ञवल्क्यः | तस्मादयमाकाशः स्रयापूर्यत एव | तां समभवत् | ततो मनुष्या अजायन्त ||

He, verily had no delight, for he who is alone has no delight. He desired to have another. He became as large as one in embrace with a woman. Out of such embrace came the two, as the husband and the wife. One *self* split into two, as *Yajnyavalkya* used to say two halves of one pea, the space filled with by a wife. Out of the union came birth of the human race.

### ***Bhashya***

न रेमे स तातो ब्रह्मा तस्मादेकस्य नो रतिः | अद्यापि पत्निमैच्छच्चस स्थूलत्वमुपागतः | दंपाती सहितौ यावद् ब्रह्मा चैव सरास्वती | तावद्देहोऽभवद् ब्रह्मा ततो देहं द्विधाऽकरोत् | पातनात् पतिपत्नीत्व शब्द एनोरजायत | तस्मात् तयोरेकासुखं भवत्येवार्धपात्रवत् ऽ ततस्तस्यामुमेशादीन् देवान् सर्व मनुनपि | जनयामास बोधस्य प्राधान्यं हि मनुष्यता ||

*Brahma* had no delight, even as the one who is alone has no delight. Desiring a wife he became large as when he *Brahma* and *Sarvasvati* in embrace would be. Thereafter he split the body in two whereby *Brahma* and *Speech* came to designated as husband and wife. Thereafter *Brahma* established *Rudra* and other gods in *Speech* and also the *Manus*. Here it should be remembered that *Manu* does not mean human beings but the specially enlightened gods and *Manus*, since the creative process eulogized with emphasis on gods and other enlightened progeny.

### ***Further explanation:***

One of the distinguishing features of *Madhva's* commentary is that he is not satisfied by literal translation of the words but insists on searching the mystical *essence* concealed within the *forms*. Therefore, the commonly understood example of male-female association is not so much important as *Brahman*

who had till then was alone therefore had not spoken a word desired to speak as the primary step to become vocal, because only then the अनाहत ॐकार, the *soundless sound* becomes manifest, vocal in many sounds, syllable, word, sentences etc. paving way to the cycle of creation. ॐ which is primarily represented by *Vishnu* and secondarily by *Brahma* as his reflection needed *Sarasvati* as the energizing power to manifest. Thereafter, what came out to become created is not the entirety of creation but the best as the enlightened *gods* an *Manus*. If one understands the temporal example of empirical level then the spiritual mystical essence would not be revealed to the one aspiring *Satya, the Prime Existence*.

### ***Upanishad:***

सा हेयमीक्षां चक्रे, कथं नु मात्मन एव जनयित्वा संभवति? हन्त तिरोऽसावनीति; सा गौरभवत्, ऋषभ इतरः, तां समेवाभवत्, ततो गावोऽजायन्त; बडवेतराभवेत्, अश्ववृष इतरः, गर्दभीतरा, गर्दभ इतरः, तां समेवाभवत्, तत एकशफमजायत, अजेतराभवत्, वस्त इतरः, अविरितरा, मेष इतरः, तां समेवाभवत्, ततोऽजावयोऽजायन्त, एवमेव यदिदं किंच मिथुनम्, आ पिपीलिकाभ्यः, तत्सर्वमसृजत || सोऽवेत् अहं वाव सरष्टिरस्मि | अहं हीदं सर्वमसृक्षीति | ततः सृष्टरभवत् | सृष्ट्यां हास्यै तस्यां भवति य एवं वेद ||

She (*Sarasvati*) wondered, how can he unite with me who was produced from himself? Well let me hide myself. She became cow, he became bull and united with her and cows were born; she became mare, he became stallion, she became she-ass and he became he-ass and united with her and one-hoofed animals were born; she became she-goat and he became he-goat, she became a ewe and he became ram, and united with her and goats and sheep were born. Thus indeed he produced every thing that exists in pairs, down to the ants. He knew, I am indeed this creation, for I ave produced all this. Therefore he became the creation. He who knows this, come to be in that creation.

### ***Bhashya***

सर्वज्ञापि तु सा देवी विरिंचे भक्तिमत्यपि | तादभर्यतामात्मनश्च नितरां धर्ममीक्षति | अनाद्यनन्त संबन्धमुभयोरपि जानती | स्त्रीस्वभावं दर्शतान्ती सा धर्ममिव चैक्षत | नानासृष्टिप्रसिध्यर्थं सा गोत्वादिकमाव्रजत् | वृषादिरूपतां सोऽपि प्राप्य सृष्टेदमंजसा | सर्वनात् सृष्टिनाभाभूत् तद्वित् तत्पुत्रतां व्रजेत् | पिपीलितांतरय्द्रादौ यथायोग्यत्वमात्मनः ||

Though Speech was all-knowing and devoted to *Brahma* and as his spouse accepted his relationship with her as righteous and since time immemorial, she

nevertheless expressed, true to the hesitation seen among women, her seeming concern and reservation about having relation with *Brahma*. But to assist in creation of the world she took many forms like cow etc. *Brahma* taking the male forms created the worlds. Therefore, he came to be known as creation. Those who know this take birth from *Rudra* and others as progeny of *Brahma*, according to the gradation decided by their attributes.

अथेऽत्यभ्यमंथत् स मुखाच्च यानिर्हस्ताभ्यां चाग्निमसृजत | तस्मादेतदुभयमलोमकमंतरतः | आलोमका हि योनिरन्तारतः | तद्यदिदमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिः | एष ह्येव सर्वे देवाः | अथ यत् किञ्चिदमाद्रं तद् रेतसोऽसृजत | तदु सोमः | एतावद् वा इदमन्नं चैवान्नादश्च | सोम एवान्नं | अग्निरन्नादः | सैषा ब्रह्मणोऽतिसृष्टिः यच्छ्रेयसो देवानसृजत | अथ यन्मर्त्यः सन्नमृतानसृजत | तस्मादतिसृष्टिः | अतिसृष्ट्यां हास्यैतस्यां भवति य एवं वेद |

Then he churned himself and produced fire from the source, the mouth and the hands, the later two being hairless within even as the source is hairless within. When people say, sacrifice to this, sacrifice to the other, each one as luminous, all this is, verily, the creation itself. Now whatever is moist from that he produced semen, and that is the *Soma*, the elixir. The whole world being the nourishment and consumer of the nourishment. *Soma* is nourishment and fire (energy) is the consumer of the nourishment. This is highest creation of *Brahma*, the creation of the gods superior to him (the consumer). Though himself mortal created the immortals. Therefore it is the highest creation. Verily he who knows this become a creator in this vast creation.

### ***Bhashya***

अथान्दमथाप्यन्नं सृक्ष्यमीति विचिंतयन् | ओष्ठद्वयं ममन्थ्यांतर्हस्तौ चैव परस्परम् | तन्मुखाश्चैव हस्ताभ्यामंतरेऽग्निरजायत | एवं सर्वस्य हेतुत्वात् सर्वस्याधिपतित्वतः | सर्वे देवा एष एवेत्याहुर्वे दविदो जनः | स्वतंत्रेषु यतः शब्दा वर्तेयुः सर्वएव च | स रेतसः पुनः सोममसृजद् ब्रह्मविद्धरः | स्वाधिकोऽपि योग्यन्वात्ममर्त्यधर्मतया पुरा | अवमो योग्यताहीनानप्यायुर्मात्रतोऽधिकान् | यतोऽस्रागतिसृष्टिस्तदेवं यो वेद पूरुषः | विष्णोः प्रसादतः सृष्टिं देवलोके स जायते | आत्मयोग्यानुसारेण सुखज्ञानाफियुक् तथा | इति ब्रह्मतर्के || भगवदुपासनामाहात्म्यमेतदति दर्शयितुं तद्यदिदमाहुः इत्याद्यारम्भः ||

Thereafter reflecting he created between the lips of the mouth and the space between the two palms the energy to digest the nourishment. The between the lips and the two palms energy sprung up, which the gods attributed to *Brahma* as the source of the *Energy* and its effulgence through *vedic scriptures*. Because

only in one who is independent are the source of every thing is sought. *Brahma* the best of the men wise in Wisdom created *Soma* the elixir from the seed. Though supreme among all perceived manifest forms, *Brahma* created enlightened world of the gods, though possessed of impermanent and transient bodies was still far superior. Those who are wise in Wisdom of this, they with the grace of Vishnu will be born in the divine world enjoying serenity according to one's graded attributes and inclination, *thus in Brahmataarka*. To show that through propitiation of the Lord alone one attains all these benefits the statement, तद्यदिदमाहुः - *thus it has been declared* is repeated.

॥ इति प्राजापत्य ब्राह्मणं ॥

***Thus ends the Prjaapatya Braahmana.***

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बृहदारण्यकोपनिषद् भाष्यम्

I.

॥ अथ अव्याकृत ब्राह्मणम् ॥

*Thus begins the Avyakruta Braahmana.*

**Upanishad :**

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रीयत्, असौनामायंनिदंरूपं इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रीयते, असौनामयमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो वा विश्वंभरकुलाये, तं न पश्यन्ति | अकृत्सो हि सः, प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शुभ्वन् श्रोत्रम्, मन्वानो मनः; तान्यस्यैतानि कर्मनामान्येव | स योऽत एकैकमुपास्ते न स वेद, अकृत्सो ह्येषोऽत एकैकेन भवति; आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकं भवन्ति | तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद | यथा ह वै पदेनानुविन्देदेवम्, कीर्तिं श्लोकं विन्दते य एवं वेद ॥

Then, this was *unmanifest*. It became manifest as *essence* and the *form*, as having this *essence* and this *form*. Therefore even to this day this is differentiated by the *essence* and the *name*. He entered here even to the tip of fingers, as it were, as a razor remains hidden in the razor-case, a fire in its source. Him they see not. When breathing he is called *the Prime Breath*, when speaking *Vak*, when seeing the *Eye*, when hearing the *Ear*, when thinking the *Mind*. These are merely the names given to the actions. He meditates on one or the other, then he knows him not, because that is incomplete identification with one or the other. The *Self* is to be meditated upon the whole, for there he is complete. These are all the foot-prints of his who is this *Self*, and by it the *Self*, one knows all this, just as one finds (the cow) by its foot prints. He who knows this finds prominence and praise.

**Bhashya:**

विश्वंभरो वायुः | अकृत्सो हि सः इत्यस्याभिप्रायः स योऽत एकैकमुपास्ते न स वेदेत्यादि | प्राण इत्यादि नामानि परमेश्वरस्य न सर्वगुणसंपूर्णतां वदन्ति | किंतु प्राणनादिकर्मकर्तृत्वमेव वदन्ति | आत्मशब्द एव सर्व गुणपूर्णत्वं वदति | अस्य सर्वस्य गुणजातास्यायमात्यैव पदनीय आश्रयो यस्मादतस्तं सर्व गुणवाचकेनात्मशब्देनैवोपासीत् | अनेन ह्येतत् सर्वं वेद यस्मात् सर्वज्ञान प्रदस्तस्मात् सर्वगुणपूर्ण इत्येवोपासनं तस्य युक्तम् | तदुपासनादेव सर्वज्ञत्वादयो गुणा भवन्ति किमु तस्येति | पद्यतेऽनेनेति पदं साधनं | यथा तत्तत्साधनेन तत्तत्फलं प्राप्नुयादेवं सर्वगुणयुक्तत्वेन भगवदुपासनात् कीर्तिं श्लोकं च विन्दन्ते | शं श्लोकः | परमामन्दं परमं ज्ञानं चेत्यर्थः | लुक् प्रकाशे इति धातोः |

विश्वंभर is *Vayu*. The meaning of ‘अकृत्स्नो हि सः’ (Him they see not) becomes clarified from ‘स योऽत एकैकमुपास्ते’ (He meditates on one or the other) and other statements. The one who propitiates the supreme Lord in his partial attributes or actions would not be enlightened to his complete or comprehensive attributes or inclinations. Those who propitiates the supreme Lord in his partial manifest forms becomes enlightened partially. प्राण and such other words do not represent the supreme Lord’s comprehensive entirety of the divine attributes, but indicate one or the other distinct actions. आत्म, the *Self* represents the entirety of the attributes of the supreme Lord. The words ‘अस्य सर्वस्य’ indicate the entirety of the attributes like *Wisdom* and *Bliss* for which the Lord is पदनीय meaning the refuge. ‘अनेन ह्यैतत् सर्वे वेद’ means that all these become illuminated by the grace of *Hari*. Therefore, since the Lord grants comprehensive entirety of *Wisdom* the one who aspires should propitiate the Lord for being enriched. By propitiating him alone one becomes enriched with comprehensive entirety of *Wisdom*. पद्यते अनेन means making this the instrument. Even as whatever instrument one uses commensurate will be results, the propitiation of the Lord as one endowed with comprehensive entirety of *Wisdom* makes one enriched and prosperous similarly. लुक् means *Wisdom* and the word लोक derived from the root लुक् means *Wisdom* and लोक means supreme *Wisdom*. *Shloka* means auspicious and also supreme *Bliss* and *Wisdom*.

### ***Further explanation:***

When *Upanishad* begins saying – “तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रीयत्, असौनामायमिदंरूपं इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रीयते, असौनामयमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो वा विश्वंभरकुलाये, तं न पश्यन्ति |” then the entire process of creation is narrated, not as some thing different distinct *created* but as some thing different distinct becoming *manifest* as reflection प्रयिविम्ब. Even after manifestation the unmanifest Whole, Complete *Satya, the Prime Existence* continues to remain Whole, Complete with no diminution, reduction whatsoever, as if it is the *Bliss of Creation* does not become diminished or reduced but becoming more effulgent and enlarged, as even modern science avers. Manifestation is not so much as creation it is effugence of fragrance by a flower, not to be parted, never separated from the flower. The *Wili* to become effulgent is inseparable as *Being* effulgent, except that *Satya, the Prime Existence* unlike a flower is not gross but subtle, is not transient but eternal, is not mutable but immutable.

### ***Bhashya:***



असीदेको हरिः पूर्वं देवी नारायण तथा | अन्यदव्यक्ततां यतं तद् व्यक्तमकरोद्धरिः | सृष्ट्वा जगदिदं सर्वं सृष्ट्वा देहांश्च सर्वशः | आ केशादा नखाग्रेभ्यः प्रविष्टः पुरुषोत्तमः | यथा प्राण शरीरेषु क्षूरो यद्दत् क्षूरस्तुकेः | प्रविष्टमपि तं विष्णुं न पश्यन्ति पृथग् जनाः | प्रविष्ट इति चानंश्च नैनं जानाति सर्वशः | यस्मात् तद्गुणभागयोऽयं प्रवेशः प्राणनादि च | तस्मात् प्राणादिनानि कर्मनामानि तस्य तु | तस्मात् प्राणादिनाम्नाय उपास्ते हरिमव्ययम् | अकृत्स्नोपासकः स स्याद् यस्मात् तद्गुणभागवित् |

Earlier *Hari* and *Narayani* (*Lakshmi*) were alone in existence. All the rest were unmanifest. The unmanifest was made manifest. Creating the entire worlds and also body-forms, he made *Prime Breath* to enter the bodies, as razor would enter the razor-case, from hair to the tip of the fingure, though the unenlightened ones do not know. Even those who know that He has entered, has become energetic, do not fully comprehend because entering the bodies and energizing them is only a part of his entire attributes. Therefore, those who propitiate *Hari* as *Praana* and other *essences* they worship only a fragment of his resplendence, becoming the worshippers of the incomplete.

पूर्णत्वेपि परेशस्य यस्तुतद्गुणभागवित् | अकृत्स्नवित् स्यात् कृत्स्नस्य वेत्ताऽऽत्मेतिविदेव यः | चिदानन्दादयो यस्य गुणा आप्ताः सदैव तु | स आत्मेति प्रविज्ञेयो गुणानामाप्तितो हरिः | प्राणनादिनी कर्माणि चाऽत्मशब्दोदिना तु | तदपतदात्मरूपं हि गुणानामाश्रयत्वतः | पदनीयमिति प्रोक्तं यतस्तज्ञोऽपि सर्ववित् | सार्व ज्ञादि गुणस्तस्य किमुताऽत्मेशस्य तु | एवं सर्वगुणैर्युक्तं सर्वजीवेश्वरं हरिं | यो वेद तत्तत् साध्यं तु यथा तैस्तैस्तुसाधनैः | प्राप्नुयदेवमेवासौ कीर्तिं च परमं सुखं | ज्ञानं च परमं विन्देन्युक्तः सन् नात्र संशयः |

When the supreme Self is fully and completely endowed with all the attributes, the one who knows him as partially endowed wit attributes must be said not known him comprehensively and in entirety, He who knows *Hari* as the *Self* alone is the fully and well-enlightened. Not only the bliss of consciousness but also the life promoting actions indicate the *Self*. Since the *Self* is refuge to all the attributes it is known as पदनीय. When one who knows this being wise in Wisdom is qualified for deliverance then what to speak of that one who has to speak of *Hari* who is fully endowed with all attributes? The one who knows that which is Wisdom and the Knowledge which as the instrument that leads one to Wisdom he will gaining the fruits as the actions warrant, becoming delivered attains fame and prosperity, supreme delight and supreme peace. Of this there are no doubts.

तदेतत् प्रेयः पुत्रात् प्रयो वित्तत्वं प्रेयोऽन्यस्मात् सर्वस्मादंतरं यदयमात्मा | स योऽन्यमात्मानः प्रियं बुवाणं ब्रूयात् प्रियंरोत्स्यति इति ईश्वरो ह | तथैव स्यात् | आत्मानमेव प्रियमुपासीत | स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुतं भवति |

*That One* is more dear than the son, more dear than wealth, dear than any thing else, this *Self* which is in every body-form, which is in every life. Those who listening to the one who says that his own *self* is more dear than any thing else, make their life and contentment distorted. Since as one thinks so does he

become. Those who propitiate *Hari* as the *Self* for their contentment there is not contraction.

स एष विष्णुर्भगवान् पुत्रात् वित्तत् तथाऽत्मनः | अन्यस्यादपि सर्वस्मात् प्रेष्ठ एव स्वभावतः | आत्मानोऽपि प्रियत्वं तु तेनैव कृतमंजसा | आत्मनो निरयायैव कुर्यात् कर्माणि नित्यशः | यतोऽतः स्वात्मनश्चापि स्थाप्रियत्वमुदाहृतम् | स चेदप्रियकृद् विष्णुर्नाऽत्माऽपि प्रियतां व्रजेत् | अस्मिन् प्रिये प्रियं सर्वं तस्मादेकः प्रियो हरिः | स चाऽस्य शब्देनोद्दिष्टो यस्मादाप्तगुणः प्रभुः |

Resplendent *Vishnu* assuredly is more dearer than the son, more dear than wealth, dearer than one's own *self*, dearer than any thing else. In truth one's own *self* being more dear than one's sons and the rest is entirely due to the supreme *Self*. It is generally seen that some performing actions that would lead them to the lower world become dissatisfied with one's own *self*. These people becoming dis-satisfied with one's own *self* do not have their *self* restrained. If *Vishnu* makes one dissatisfied with one's *self* then one becomes dis-satisfied with one's own *self*. If *Vishnu* is pleased then he becomes pleased with every thing. Therefore *Vishnu* verily is the most desirable. Therefore *Vishnu* alone is referred as the *Self*.

अतो विष्णोः प्रियं ब्रूयाद् यः स्वात्मघ्नं दुरातमवान् | प्रियरोधं करोषीति तं ब्रूयाद् वैष्णवो महान् | एवं वदन् वैष्णवस्तु समर्थः प्रियरोधने | तस्य स्याच्च विशेषेण तदुक्त्येवापि दुःखिनः | तस्मात् सर्वप्रियो विष्णुरित्युपास्ते सदाऽपि यः | नास्यप्रियमित्यं स्यादस्य प्रीतिः सदा भवेत् | तस्मात् सर्वं प्रियं विष्णुमुपासितैव नित्यशः | नित्यप्रियकरो विष्णुभार्गावित् तस्याप्यजः स्वयम् | इत्यध्यात्मे |

Thus since *Vishnu* alone is the dearest of all, regarding those one's with distorted *self* who consider one's sons and other thing more dear the wise one's should warn they that they would destroy their *self* with their one actions, which they are qualified to restrain them. Or else they would end up being personally miserable. Therefore, one who propitiates *Vishnu* his happiness will never be diminished but will ever increase. Therefore *Vishnu* should be propitiated as one who is the most dear and desirable. Whereupon the unborn *Vishnu* will ever shower grace on him, *thus in Adhyatma scripture*.

### ***Upanishad :***

तदाहुः, यत्ब्रह्मविद्यया सर्वं भविष्यन्तः मनुष्या मन्यन्ते, किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति |

It is said, even as every thing comes to be with wisdom relating to Brahman even so human beings conduct themselves. What indeed was that which was known by *Brahman* that he became all?

### ***Bhashya:***

ब्रह्मविद्यया सर्वं भविष्यंतः आत्मयोग्यतापूर्तिं प्राप्नुवन्तो महान्तो यदाहुः ब्रह्मविद्यया स्वयोग्यं सर्वं प्राप्यत इति | नित्यनिदुःखानन्दानुभवरूपो हि स्वत उत्तमो जीवः | तादृशं रूपमज्ञानात् तिरोहितं ब्रह्मविद्ययाऽभिव्यजत एव | ना चान्यथाऽभि व्यजत इति सन्तो यदाहुः तत्र केचिन्मनुष्या इति मन्यन्ते स्वरूपमपि ब्रह्मविद्यया अभिव्यज्यतप चेत् तद् ब्रह्मापि यस्मात् सवमभवत् परिपूर्णमभवत् तस्मात् स्वरूपं ज्ञात्वैवाभवत् किमिति ||

When wise ones say, 'ब्रह्मविद्यया सर्वं भविष्यंतः' - one becomes aware comprehensively and in entirety with supra-sensory *Wisdom of Brahman* they explain that they become enlightened according to one receptivity and capacity - आत्मयोग्यतापूर्तिं प्राप्नुवन्तो. The best among the *Jivas* are primarily and essentially of the form of eternally blissful and without any sorrowful inclination. When men of *Wisdom* declare that such eternally blissful *form* is concealed by ignorance and becomes revealed by the enlightened *Wisdom of Brahman* and not become revealed in any other manner some say if true nature of a *Jiva* becomes revealed by the enlightened *Wisdom of Brahman* how come *Brahman* who is primarily enlightened and endowed with comprehensive and entirety of auspicious attributes could be said to have enlightened of his nature?

### ***Upanishad :***

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेत् अहं ब्रह्मास्मीति | तस्मात्तत्सर्वमभवत्; तवे यो देवानां प्रत्यबुध्यत स एव तदभवत्, तदर्षिणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन् नृषिर्वाग्मदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति | तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति, अथ योऽन्यां देवतामुपस्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् | यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मदेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ||

*Brahma*, verily was here in the beginning. He knew himself as *I am Brahma*. (the manifest, effulgent creation). Therefore he became all the manifest creation. Whoever among gods becomes enlightened to this becomes similarly all the manifest, effulgent creation. It is the same in the case of seers, same in the case of human beings. Becoming enlightened thus, seer *Vamadeva* knew that he was *Manu*, the *Sun* too. This is so even now. Whoever knows thus, *I am Brahma* (the manifest, effulgent creation) becomes all the manifest creation. Even the gods cannot prevent one becoming thus, for *Brahma* is the *self* of all. So whoever worships another god, thinking the said god is one and *Brahma* is another, he knows not. He is like an offering for the gods, As animals are offering to human beings even so human beings are offering to the gods. If even one offering is taken away it creates displeasure, what should one say when there are many? Therefore it is not desired by gods that men should have this knowledge.

### ***Bhashya:***

सत्यम् | तदपि स्वरूपं नित्यापरोक्षज्ञानेन सर्वदा जानात्येव | अत एव सर्वदा परिपूर्णमिति तेषां परिहारः | तदात्मानमेवावेत् तस्मात् सर्वमभवदिति आत्मावा इदमेक एवाग्र आसीत् इतादिवत् सदातनं ज्ञानं अपूर्णभावं चाह |

True, *Brahma* is aware with supra-sensory *Wisdom* of his true nature comprehensively and in entirety as the manifest, effulgent creation therefore he is completely enlightened. It was not that he was incomplete earlier and became complete by enlightened *Wisdom* of *Brahman*. Thus is the clarification. He knew himself comprehensively and in entirety therefore he was the complete one, in the beginning of the creation itself. He was complete means he was aware as the manifest, effulgent creation comprehensively and in entirety, from the outset and not consequent to acquiring enlightened *Wisdom*.

### ***Further explanation:***

*Sri Madhva* even when speaking through heart with emotion and stirring adulation of *Sriman Narayna* as one foremost and ardent devotee does not cease to reasonable and rational when speaking through mind, explaining in balanced, lucid and judicious clarification. Therefore, without being unduly influenced by noble and as the evil as the two independent, contrary and contradictory principles of the Western *Dualism*, one should approach *Madhva's* proposition of two primary *Dvaita* principles - one of them, unborn, immutable, eternal, *unmanifest*, supremely independent *essence*, *Satya*, the *Prime Existence* designated as the comprehensive, all pervading *Vishnu*, the *Purusha*, “पुरुषो विष्णुः” and the other born in time and space, mutable, transient, *manifest*, eternally dependent designated as the *Jiva*, the *essence* and *Jagat*, as the *gross form*. Further *Madhva* is confident in separating the *unmanifest* Whole and the *manifest* as the primary effulgence designated as the four-faced *Brahma* - “ततः पुरुषविभो ब्रह्मासीत् |”, “आहुस्तास्मात् पुरुषविधो ब्रह्म समभवत् प्रभोः |” or the subsequent subsidiary effulgence *Jiva*, the *essence* and *Jagat*, as the *gross form*.

It is inconceivable either the four-faced *Brahma* as the primary effulgence or the subsequent subsidiary effulgence *Jiva*, the *essence* and *Jagat*, as the *gross form* can be same, similar or equal with *Vishnu*, who as the principal, primary, entirety, *Satya*, the *Prime Existence* with attributes which far exceed the attributes of *Brahma* and the rest. Unlike the subsequent subsidiary effulgence *Jiva*, the *essence* and *Jagat*, as the *gross form* the four-faced *Brahma* was not incomplete earlier and became complete by enlightened *Wisdom* of *Brahman*. The four-faced *Brahma* was aware from the outset of his true nature comprehensively and in entirety as the manifest, effulgent creation, similar to

*Vishnu's form* – पुरुषविधः. Therefore, by saying *I am Brahman* he does not become similar, identical or be like *Vishnu, Purusha Satya, the Prime Existence* but as one who was consciously aware from the beginning of his true form, “अग्रे अनादिकालात् एव विद्यमान मात्मानं जानाति च तद् ब्रह्मेति”. His all explanations follow from this primary premise.

### **Bhashya:**

इदमग्रे – अस्याग्र उति षष्ठ्यर्थ द्वितीया | अहं अहेयं ब्रह्म परिपूर्णं अस्मि सर्वदाऽस्तीति मेयं इत्येतैः विशेषणैः आत्मानं स्वरूपमेवावेत् | यद्यहं शब्दः अस्मच्छब्दार्थवाची अस्मि शब्दश्चोत्तम पुरुषे तदाऽऽत्मानमिति व्यर्थस्यात् | अतः इहं अस्मि शब्दौ उक्ताधमिव | अग्रे अनादिकालत एव विद्यमान मात्मानं जानाति च तद् ब्रह्मेत्यर्थः | सर्वनियंतृत्वेन सर्वगतत्वादहेयम् |

इदमग्रे – means before this creation come to be. अहं अहेयं – means one who cannot be alienated, अस्मि - means one who is consciously aware of his existence comprehensive and entirety of *Being*, not *Becoming*. On the other hand if अहं is understood as *I*, then having become aware of his own स्वरूप, comprehensive identity it would be sufficient if declared *I have become उत्तम पुरुष, best of the Purusha, Vishnu*. In which case the words *became enlightened* - आत्मानं अवेत् would be superfluous. Therefore it is proper that the meaning for the words ‘अहं’ and ‘अस्मि’ should as clarified earlier. | ‘अग्रे अनादिकालत’ earlier from time immemorial ‘एव विद्यमानमात्मानं जानाति’ consciously aware of one’s *essential form* is the meaning of ‘तद् ब्रह्मेति’. Since he is the all-controller and far-reaching he is indispensable - अहेय.

तद् योऽहं सोऽसौ योऽसौ सोऽहम् योऽसवसो पुरुषः सोऽहस्मि - इत्यादिष्यहं शब्दांऽतर्यामित्वेनाहेयत्ववाचि | तत् सत्यं स आत्मा तत्त्वमसीति भदस्य नवकृत्वोऽभ्यासात् |

The statements ‘तद् योऽहं सोऽसौ योऽसौ सोऽहम् योऽसवसो पुरुषः सोऽहस्मि’ speak of अहं as the indwelling *essence* who is अहेय, indispensable. Similarly, ‘तत् सत्यम्’ ‘स आत्माऽतत्त्वमसि’ have indicated the seven types of differences alone.

तद्योऽहंसोऽसौ, अहं ब्रह्मास्मि इत्यादि वाक्यानां सम्यगर्थापरिज्ञानात् भ्रान्तिप्राप्तस्त्वभेदः अतत्त्वमसि इति नवकृत्वो निराक्रीयते | तद्यैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं | कुतस्तु खाले सौम्यैवं स्यात् | कथासतः सज्जयेत इत्यादिना असद्वा इदमग्र आसीदसतः सदजायत इत्यादिश्रुत्यर्थापरिज्ञानोत्थभ्रमो यथा निवार्यते एवं अतत् त्वमसि इति वाक्येनापि | स आत्मा इति शब्दाच्च | आत्मशब्दस्य परमात्मनि मुख्यत्वेऽपि जीवे भ्रान्तिरूपपद्यते | तन्नित्यर्थच अतत् त्वमसि इत्याह |

Comprehensive explanation of तद्योऽहंसोऽसौ, अहं ब्रह्मास्मि and such other statements has been given in scriptures through nine denials saying अतत् त्वमसि to remove any ambiguity. *That One* alone existed in the beginning, how could there be any things else be existence? How can non-existence be existence? Such questions have attended been made in scriptures to remove the illusions even with clarifications like अतत् त्वमसि and with statements like स आत्मा इति, Though the word आत्मा is used in relation to *the supreme self*, *he is the self* is understood by many as relating to the *Jiva*. Therefore, to clarify अतत् त्वमसि this statement is made.

यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह | यच्चास्य सन्ततो भावस्तस्मादात्मेति भण्यते | इत्यादिनां व्याप्यादिकं एतदात्म्यमिदं सर्वं इत्येनेनोच्यते | पूर्णत्ववाच्यात्म शब्द आत्मा पूर्णत्वतो हरिः इत्यादिना स आत्मा इति पूर्णत्वमभिधीयते ||

That which envelopes, which restrains and terminates all the eternal Self, such statement having been made in scriptures on account of his comprehensive all pervading reach he is referred as *This Self is this all entirety*. Self indicates entirety of attributes and the Supreme Being is entirety of attributes and *not the Jiva*.

यथा सोम्यैकेन मृत्पिण्डेन इति सदृशविज्ञानेन सदृशांतरं विज्ञातं भवतीत्युक्तम् | लोहमणिनेति मणि शब्दात् प्रधानविज्ञानेनाप्रधानं सर्वं विज्ञातं भवतीति | मणिमुग्धं प्रधानश्चेत्युत्तमस्य वचो भवेत् इति वचनात् | यथा सोम्यैकेन नखनिकृतनेन सर्वं कार्णायसं विज्ञातं स्यात् इति पुनरपि सदृशेन विज्ञातेन सदृशांतरं विज्ञातं भवतीत्यभ्यासस्तात्पर्यार्थः |

‘यथा सोम्यैकेन मृत्पिण्डेन - even as from one clod of clay ...’similar other objects become known, thus having been said, ‘लोहमणिना ...’ with the word मणि the bead of gold as the primary object the secondary objects made of gold become known, again in ‘यथा सोम्यैकेन नखनिकृतनेन सर्वं कार्णायसं विज्ञातं स्यात् इति’ knowing from one pair of scissors all other objects made of iron are known, thus scriptures give evidence.

उपादानविवक्षायामेकत्वविवक्षयां चैकेनेति विशेषणं, पिण्डेनेति, एकेन मणिनेति, पुनरेकेनेति च विशेषणानि व्यर्थानि भवेयुः | तस्मिन् पक्षे मृदा विज्ञातया लोहेन विज्ञातेन कार्णायसेन च विज्ञातेन सर्वं विज्ञातं भवतीति वक्तव्यं | न ह्येकमृत्पिण्डविकारभूतं सर्वं मृन्मयं | न च तेनैक्यं सर्वस्य विद्यते | न चैकलोहमणिकार्यं सर्वं लोहमयं | न च तेनैकीभूतम् | न चैकनखनिकृतनकार्यं सर्वं कार्णायसं |

If these three examples are accepted as suggesting non-dual nature aspect of the relationship between the supreme *Self* and the individual *self*, then the adjectives like एकेन पिण्डेन, एकेन मणिना would not only be worthless but

contradictory. In that case it would have been sufficient to say that knowing clay, gold or iron, all the things made of clay, gold or iron would be known. It was not only unnecessary to use the words like एकेन पिण्डेन, एकेन मणिना etc. but would create adverse connotation. Because from one clod of clay all pots and pans cannot be created there could be no relationship between one clod of clay and all pots and pans. Since between them there no cause-effect relationship there can be no non-dual identity. There the adjectives used become useless and contradictory.

वाचारंभणं विकारो नामधेयं मृत्तिकैव सत्यं इत्यादि प्रधानपरिज्ञाने गुणभूतं परिज्ञातमिव भवतीत्यत्र दृष्टान्तरम् | वाचा नाम्नांभणं विकारः | विविधत्वेन कर्तुं योग्यमिति विकारः | सत्यं सर्वदा विद्यमानं नामधेयं मृत्तिकेत्येव | संकेत रूपेण नानाविधानि नामानि कर्तुं शक्यन्ते | तथापि शास्त्र प्रयोगसिद्धमृत्तिकादिनामपरिज्ञानात् त्तिन्नमचिद् भवति | एवं नित्यासाम्यातिशयसर्वगुणपरिपूर्ण परमेश्वर परिज्ञानात् सर्वमिदं भवति |

In the end of the above examples referring the modification only as name, substantive truth arising from speech, clay and the rest verily being modification being the untruth is shown through examples. When *unmanifest* pure वाक्, Speech becomes *manifest* variously in descriptive words and sentence the becomes विकार modified, this is what scriptures say. What comes to be diversely described is the modification. *Satya, the Prime Existence* is what eternally IS, diversely described words are verily similar to the gross. Through suggestive forms and various examples the meaning is possible to be revealed. Therefore through clay and other scriptural examples the true essence becomes luminous. In this manner through use of common marks and symbols the comprehensive entirety of the divines attributes becomes accessible.

यथैकस्मिन् ज्ञानपदे प्रधानपुरुषेषु परिज्ञातेष्वाहूतेष्वागतेषु विनाशितेषु रक्षितेषु वा सार्वो जनपदः परिज्ञात अहूत आगतो विनाशितो रक्षित इत्युच्यते | यथा च राजसु नाशितेषु नाशिता पृथिवी सर्वाधार्तराष्ट्रेण दुर्नयैः इति | यथा च केशांचि पुरुषाणां रक्षणेन शशास पृथिवी सर्वा सशैलवनकाननम् इति | एवं सर्वोत्तमस्य परमेश्वरस्य विज्ञानात् सर्वं विज्ञातमिव भवति | न च मल्मात्रविज्ञानात् घट शरावादिसंस्था विज्ञाता भवन्ति मुख्यतः | तथा सति दृष्टमृदः पुरुषस्य घटशरावदिजिज्ञासा न स्यात् |

Even as in a city if the principal person is known, invited, destroyed, protected then the entire city is said to be known, invited, destroyed, protected, even as when with the destruction of the King the entire kingdom is said to be destroyed, even as when some persons are protected the entire forest is said to have been protected, even so the best of the persons, *the supreme Self* is known then everything is said be known. It is not that knowing the various *forms* made of clay are known then the essence within those *forms* made of clay becomes known. Knowing the some *forms* made of clay does not make one know all, the entirety of the *forms* made of clay.

सृष्टिकथनं च प्रधान्यार्थम् | त्रीणि रूपाणित्येव सत्यं इत्यपि प्राधान्यार्थमेवाभिमानिदेवतापेक्षया | तेजोभिमानवान्  
ब्रह्मा वायुश्चावभिमानवान् | रुद्रःक्षित्यभिमानो चाप्येतन्मयमिदं जगत् | अभिमन्यमानसतिस्त्रय एत ऽभिमानिनः  
| विष्णोर्जाताः क्रमेणैव पूर्वस्मादुत्तरोत्तरं | तेजोऽबन्नाभिधा तस्माद् एषामेव प्रकीर्तिता | एते च त्रीणि  
रूपाणीत्यभिधागोचराः सुराः | ब्रह्मवायुगिरीशभ्यस्तभ्यो जातमिदं जगत् | अतोऽग्निसूर्यसोमानामपि रूपं  
तदुद्भवम् | अतोऽग्निसूर्यसोमानां नामाप्येषां प्रकीर्तितम् | सादनाद् यमनाच्चैव सत्यमेषां त्रयः सुराः | तेषां सत्यं  
हरिः साक्षाद् यतस्तेषां नियामकः | प्रधाने सत्यशब्दोऽयं श्रुतिभिः समुदाहृतं |

The Primary purpose is clarifying the process of creation. Narrating the three effulgent forms the primary presiding deities are indicated. *Brahma* and *Vayu* are the presiding deities over तेज, resplendence and आप, water and *Rudra*, the presiding deity over nourishment, enveloping the entire creation. AS presiding deities the three were consciously aware of Vishnu in gradual and graded manner. Now Agni, Surya and Moon had their own respective forms by which they became renown. Being the primary ones and restrained they were three luminous beings. Among them all Hari is the controller, overseer primarily being referred in scriptures as *Satya, the Prime Existence*.

यथैव सर्वलोहानां प्रधानं कांचनं स्मृतम् | यथा मृत्पिण्डं सदृशा मृण्मयाः सर्व एव च | यथा कार्णाय सर्वे सम  
कार्णायन्तरे | एवं सर्वस्य जगतः सदृशं श्रेष्ठं एव च | हरिस्तेन तु तज्ज्ञानात् जगत् ज्ञातमिवाग्रिलम् | स  
सृष्ट्वाचैव संहर्ता नियन्ता रक्षिता हरिः | तेन वृष्यमिदं सर्वमेतदात्म्यसदृशो विदुः | स आत्मा पूर्णगुणतः स सूक्ष्मः  
सर्वगळ सदा | सर्वोत्तमात् सत्यं तज्जीवाभिन्नं तदासुराः | विदुर्न त्वं तथा विद्धि श्वतिकेतो कदाचन |

Even as among all the metals gold is considered the principal metal, just as the clay in the clod is considered same as all clay, just as the iron in the pair of scissors is considered same as in all iron, even so *the divine essence* is same within the entire world. *Hari* is the creator and the destroyer, and as well as one who controller and the refuge, by whom one should understand the entire world is enveloped as the *divine essence*. He is the *Self* endowed with all the subtle attributes all the time in entirety, Being best among all, being *the Prime Existence* he is different and distinct from the unenlightened *asuras*. Therefore *Shvetketu* never ever think like them (*the unenlightened asuras*).

किन्तु विष्णुः पृथक् सर्व देवदेवेश्वरः प्रभुः | पृथगेवाहमत्यल्पशेक्तज्ञान सुखादिकः | इत्येव विद्धिसततमतो  
मोक्षवाप्स्यसि | सर्वोत्तम इति ज्ञातो विष्णुर्मोक्षमिमं नयेत् | जीवरूपतया ज्ञातस्तमोऽधः प्रापयेत् प्रभुः |  
विष्णोर्दास्यतया विष्णोः सामीप्यं मोक्ष उच्यते | न विष्णुत्वं तु मोक्षः स्यादेषोऽहमिति चाऽस्मृतेः |  
संसारसागरात् तीर्णोमुक्तोऽहमिति चास्मृतिः | यदा तदा विमोक्षणं कं फलं ज्ञानिनो भवेत् | यथा  
मधुकुरैरानाविधपुष्परसैः सह | मधुत्वं प्रापितः संविदभावान् सुखी भवेत् | यथा नद्या न मुक्ता हि समुद्रं प्रापिता  
अपि | इयमस्तीति चाज्ञानाद् यथा सुप्तो न मुच्यते | प्रलयेऽपि हरिं प्राप्तः पश्चक्त्वज्ञानवर्जनात् | एवं  
जीवेशयोर्भेदज्ञानात् विष्णोः सदोच्चतां | ज्ञात्वैव मुच्यते यस्मादेवं जानीहि पुत्रक | इति ब्रह्माण्डे | मग्नस्य हि  
परेऽज्ञाने किं न दुःखतरं भवेत् | इति मोक्षधर्मे | तस्मैस्वलोकं भगवान् सभाजितः संदर्शयामास | इत्युक्त्वा न



वर्तते यत्र रजस्तमस्तयो सत्त्वं च मिश्रं न च कालविक्रमः | न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरास्यराचि  
ताः | इति भागवते | आदर्शयत् स्वकं लोकं ब्रह्मणे विष्णुगव्ययः | यस्माद् पदात् परं नास्ति यत्र मुक्ता  
उपासते | इति च हरिवंशेषु | अतः परं न यत् पदं इत्यत्रापि यच्छब्दस्य यस्मादित्यर्थः | यत्तदित्यादयः शब्दाः  
पंचम्यर्थाश्च कीर्तिताः | इति च |

*Vishnu* is distinct from all other gods, supreme to them, know as distinct from you with your little knowledge, strength and delight. In this manner alone you will attain deliverance. Because only those are wise in wisdom to them alone *Vishnu* leads to deliverance, while those who think him of the *form* common to *Jivas*, the Lord provides them the obscure worlds. Considering one self subservient and desiring to be near him is considered as मोक्ष, deliverance. Desiring oneself to be like *Vishnu* is not मोक्ष, deliverance. Because even in मोक्ष, deliverance come will not such experience. If one thinks that in deliverance one would not have any experience at all, then what is the satisfaction of having transcended the temporal life and become delivered ?

Even as sweetness of honey is achieved choosing juice from different flowers but the juice in different flowers not having experience of that sweetness, even as the rivers have no distinct experience reaching the ocean, even as knowledge that this surely exists does not deliver one who is not awake, because even after the final dissolution and attaining proximity to *Hari* with termination of distinct knowledge one does not become delivered but know that only with awareness of the distinct and difference of *the individual self* from *the supreme Self* does one become finally liberated, thus has been recorded in *Brahmanda purana*. If the delivered one remains submerged in ignorance he will remain in distressed state, thus in *Moksha \Dharma scripture*.

The resplendent lord spoke to *Brahma* showing his own world, where सत्त्व (luminous) attributes are nither mixed with raja (energetic) or तम (obscure) attributes, nor the modifications due to the influence of *Time* come to be, nor माया (illusion), neither *Prakriti* nor performance of any actions influenced by *Prakriti*, where both the enlightened देवास and the un-enlightened असुराः worship *Hari*, thus in *Bhagavat Purana*. *Vishnu*, the immutable lord showed his own world, superior than which there is no other where the liberated ones propitiate, thus in *Harivamsha*. By using words ‘no other place superior to this’ verily this is the only one has been inferred.

विद्याऽऽत्मनि भिदाभोधः | अक्ष्मांभोनलानिलवियन्मनइन्द्रियार्थः | भूतादिभिः परिवृतः परिसंज्ञिघक्षुः | अव्याकृतं विशति यर्हि गुणत्रयात्मा कालं परं स्वमनुभूय परः स्वयंभूः | एवं परेत्य भगवंतमनुप्रविष्टा ये योगिनो जितमरञ्मनसो विरागाः | तेनैव साकममृतं पुरुषं पुराणः ब्रह्म प्रधानमुपायान्त्यगताभिमानाः | भेददृष्ट्याभिमानेन निःसंगेनापि कर्मणा | इत्यादि च | अधिपत्यमृते चैव आनन्देन च कर्मणा | सर्वे ते ब्रह्मणस्तैव तुल्या भोगेन विषयेण च | नानात्वेनाभिसंबुद्धास्तदा तत्कालाभिविना | प्रकृतौ करणातीताः स्वात्मन्येव व्यवस्थिताः | प्रदर्श

यित्वा ह्यात्मानं प्रकृतिस्तेषु सर्वशः | पुरुषान्य बहुत्वेन प्रतीता न प्रवर्तते | प्रवर्तति पुनः सर्गे तेषां सा न प्रवर्तते | संयोगः प्रकृतेर्नेषां मुक्तानां तत्त्वदर्शनात् | समा दुःखनिवृत्तिस्तु मुक्तानामपि सर्वशः | मनुषादिविचिंतां सुखं मुक्तौशतोत्तरम् | इति बायुप्रोक्ते | एकात्म्यं नाम यदिदं केचिद् भूयुरनैपुणाः | शास्त्रतत्त्वमविज्ञाय यथावादबला जनाः | कामक्रोधाभिभूतत्वादहंकारवशं गताः | याथातथ्यमविज्ञाय शास्त्राणां शास्त्रदस्यवः | ब्रह्मस्तेना निरानंदा अपक्वमनसोऽशिवाः | वैगुण्यमेव पश्यन्ति गुणानि नियंजते | तेषां तमः शरीराणां तम एव परायणम् | अन्य ईशस्तस्थानोऽहं इति ज्ञानं विपश्चिताम् | अधिक्यज्ञानमीशस्य यतोऽन्यत्वेन युज्यते | यतल स्वरूपतश्चान्यो जातितः श्रुतितोऽर्थतः | कथमस्मि स इत्येव सम्बंधः स्यादसंहितः | बहवः पुरुषा ब्रह्मन् उताहो एक एव तु | को ह्यत्र पुरुषश्चेष्टस्तं भवान् वक्तुमर्हति | वैशंपायन उवाच - नेतदिच्छन्ति पुरुषमेकं कुकुलोद्भव | बहूनां पुरुषाणां हि यथैता योनिरुच्यते | तथा तं पुरुषं विस्वव्याख्यास्यामि गुणाधिकम् | इति च मोक्षधर्मे |

*Wisdom regarding the relationship between the supreme Self and the individual self is clarified here. The statement in Bhagavat Purana that that the supreme Self is different and distinct from the individual self is the true Wisdom. Brahma who presides over the three attributes and over all lives after the close of the sanctioned period of Time then desiring to exterminate the creation enters the supreme abode of the universal Self along with the five elements like earth and the rest, mind, intellect and ego-sense, the speech and the attributes making शक्ति, Laksmi the transitional instrument. The qualified yogis restraining their mind and being dispassionate through their inherent energy and becoming enlightened in Wisdom along with four-faced Bahma attain the world of the supreme self. By them the immortal world of the ancient Purusha is entered, placing Brahma in the forefront they enter, as distinct and different personal identity and unattached, by such this distinct existence of the supreme Self and the individual self is affirmed.*

In the state of deliverance human beings giving up all temporal activities but performing actions with exultation, enjoying ecstasy become similar to but never same as the supreme Self, reveling in the Wisdom of being distinct from the Lord. Without enjoying the pleasures of the senses he exists in the form of the PrimeExistence-Consciousness-Bliss (सत्त्वदानन्द) state of divine bliss of beatitude. Prakriti becoming the instrument for such exalted divine experience enlightenment, becoming attuned to the discriminative relationship of the supreme Self and the individual self. Since those who are yet in undelivered state are numerous Prakriti associates in their temporal activities. In the state of deliverance due to their enlightened Wisdom, the liberated ones Prakriti is not involved and therefore, there is similarity in being freed from sufferings. The pleasures becoming increasingly accelerated hundred times till they reach the proximity with the four-faced Brahma, without their being any deviation on the graded categorization (तारत्तम्य) among those delivered, thus in Vayuprokta scripture.

Some unskilled ones say whatever is here is non-dual, a unitary principle. Thus they say un-enlightened of the true meaning of the scriptural statements. Under influence of desires, anger, ego-sense and without understanding the *essence* of the scriptural statements they become disillusioned. Without enlightenment, without being blessed, without a mature mind they see *the supreme Self* as one without attributes overlooking his attributes as conceived on temporal level. For them with obscure minds every thing observed is obscure and dismal. Only wise ones endorse that *the supreme self* is distinct from *the individual self*, because only then the preeminence of *the supreme self* becomes established and confirmed. *The supreme self* is all pervading whole, *the individual self* is the incomplete fragment, the former is the Lord, completely fulfilled, unattached to the fruits of action, completely satisfied, the latter is the subservient one, with partial endowment, attached to the fruits of action, partially satisfied. How then *the individual self* can claim “अहं ब्रह्मास्मि” that he is *the supreme self*? For the query : O Sage, enlighten me whether in world there exist many or only few who are completely and comprehensively aware. If there are many who among them is the supreme and the reasons for being so, *Vaishmpayan* clarified that there are many who are completely and comprehensively aware, but of them only one is the supreme one, who is the source, who is all-pervading and full of auspicious attributes. *Thus in Moksha Dharma sripture.*

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च | क्षरः सर्वाणि भूतानि कूटस्थोऽक्षरमुच्यते | उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः | यो लोकत्रयामाविश्य विभर्त्यव्ययः ईश्वरः | यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः | अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः | यो मामेवमसंमूढो जानाति पुरुषोत्तमं ऽ ससर्वविद् भजति मां सर्व भावेन भारत | इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ | एतद् बुद्ध्याबुद्धिमान् स्यात् कृतकृत्यश्च भारत | इति च | ब्रह्मणसद्गुणानाम् च भेददर्शयधरं तमः | भेदाभेदप्रदर्शी च मध्यमं तु तामो विशशत् | ईषद् भेदप्रदर्शी च तम एवोत्तरं व्रजेत् | विजानीयात् ततो ब्रह्म सदा सर्वगुणत्मकम् | गुणानां विशेषोऽस्ति न विभेद कथंचन | ते चे सर्वे गुणा पुर्णास्तच्छरीरः परः स्मृतः | आनन्दज्ञानशक्त्यादिदेहं विष्णुं तु ये जनाः | अदेहं भूतदेहं वाविदुस्ते चाधरं तमः | तथा प्रकृतिदेहज्ञाः कर्मदेहविदोऽपि वा | तस्मादानन्दचिद्देहं चिदानन्दशिरोमुखम् | चिदानन्दभुजम् ज्ञानसुखैकपदसांगुलिम् | अकेशादा नखाग्रेभ्यः पूर्णचित्सुखशक्तिकम् | प्रत्येखं च गुणांस्तांस्तु सदा सर्व गुणात्मकान् | ज्ञात्वा विमुच्यते विष्णोः प्रसादान्मानुषोऽपि सन् | जीवाभेदं तथाऽभेदं जगता ये विदुः प्रभोः | तेऽपि यान्ति तमो घोरमधरं ब्रह्मतस्कराः | भेदाभेदं विदुर्ये च जीवैस्तु जगताऽपि वा | परस्य ब्रह्मणो यान्ति तमस्तेऽप्युत्तरं सदा | अबेदज्ञाः प्रकृत्याऽपि भेदाभेदविदस्तथा | तेऽपि यान्ति तमो घोरमधरं चोत्तरं क्रमात् | तस्मात् सर्वोत्तरं विष्णुं पूर्णसर्वगुणोच्छ्रित्रं | विजानीयाद् विमुक्त्यर्थं सवेतश्चविलक्षणम् | अन्धतमः प्रविशन्ति ये देहं परमात्मानः | भिन्नं विजानते विष्णोर्भिन्नाभिन्नोपि वा | अन्धतमं प्रविशन्ति प्राधुर्भावास्तु योपि वा | सर्व भूतस्थितान् वाऽपि भिन्नान् जानन्ति येऽखिलान् | भिन्नाभिन्नविदो वाऽपि शिरं प्राण्यादिकं तथा | भिन्नं मिथो विजानिर्युभिन्नाभिन्नविदोऽपि वा | तेऽपि यान्ति तामो घोरं यतो नैवोत्तिथिः क्वचित् | प्रादुर्भावातया ये च तदन्यान् जानते विभोः | तेऽपि यान्ति तमो घोरं तस्मान्नैवंविदो विदुः | मत्स्यकूर्मक्रोड सिंह वटु भार्गव राघवाः | कृष्णौ बुद्धौ कल्कि दत्तहयशीर्षेतरेयकाः | पाराशर्यश्च कपिलो वैकुण्ठो वृषभस्तथा | यज्ञो धन्वंतरिश्वैव

स्त्रीरूपस्तापसा मनुः | नारायणो हरिः कृष्ण उपेन्द्रः सर्व एव च | एवमाद्या हरेः साक्षात् प्रादुर्भावाः प्रकीर्तिताः  
|

In this world there are two Persons, the mutable and the immutable. Mutable are all the gross *body-forms*, immutable is the indwelling essence within those gross *body-forms*. Best of the Persons is yet another one, who is spoken as *the supreme self*, who enveloping the tree worlds manifests as the immutable Lord. He transcends the mutable and is superior even to the immutable, who here in the world is acclaimed as *Purushottama*, the best among *Persons*. Those who without becoming obscured accept him as the *Purushottama* and worship him with all inclination and without any reservation. The one who listens to this mystical wisdom spoken by me he will not become wise in *Wisdom* but becomes well endowed in performance of his actions, *thus having been spoken*.

One who sees difference between *Brahma* and his attributes or differences or similarity with one another, goes to miserable obscure worlds. The one who knows the distinction between *Brahma* and his attributes goes to the intermediate worlds. One who understands *Brahma's* some attributes to be gross and some to be different goes to the extreme obscure worlds. One should be conscious that *Hari* and his attributes are ever comprehensively endowed. In truth *Hari* represents his comprehensive and entirety of attributes. One who considers *Hari* represented by *Wisdom* and *Bliss* as comprehensive attributes as *formless* or as one having *gross form*, even as the one who thinks him having no *body-form* or having gross physical *body-form* or having *body-form* caused by performance of actions such ones go to the lowest, miserable obscure worlds. But those who *Hari* considers as one endowed with head, face, shoulders, feet, fingers, from the hair on the head to the end of the nails on the feet which are full of bliss and energy and attributes which are comprehensively luminous, divine such one receiving *Vishnu's* grace and blessed by his effulgence become completely delivered from this संसार .

Those who consider *Hari* in essence as neither different and distinct from the worlds and nor accept his independence from the worlds even as those who or differences or similarity with one another, accept the difference and distinction from the worlds robbed of enlightened *Wisdom* go to the lowest, miserable obscure worlds. Those who do not in essence consider *Hari* as different and distinct from *Prakriti* ie. *Lakshmi* or differences or similarity with one another, also go to the lower obscure worlds even as those who accept the difference and distinction from *Prakriti* go to the higher obscure worlds. Therefore one should for becoming liberated should experience *Vishnu* as extraordinarily distinct and endowed with comprehensive attributes all in entirety.

Those who consider *Vishnu, the supreme Self* different from his body or differences or similarity with one another, they go to the obscure worlds, even those who see differences in his descents or as dwelling within the creatures, or in any thing whatsoever, even those who see differences in his head to feet or differences or similarity with one another, they go to the obscure worlds. Those who consider many others to be Vishnu's descents. Therefore. wise ones should not think in that manner. *Matsya, Kurma, Varaha, Narasimha, Vamana, Bhargava, Raghava, Krishna, Buddha, Kalki, Datta, Hayashirsha* and others, *Parashara Vyasa, Kapila, Vaikuntha, Vrishabha, Tajnya, Dhanvantari, Mohini, Tapasa, Manu, Narayana, Hari, Krishna, Upendra*, even all these are celebrated as the descents of *Hari*.

श्रीर्भूर्दुर्गाऽभ्रणी ह्रीस्वमहालक्ष्मीश्च दक्षिणा | सीता जयन्ती सत्या च रुक्मिणीत्यादिभेदिता | प्रकृतिस्तेन चाविष्टातद्वशा न हरिल्ल स्वयम् | ततोऽनन्तांशहीना च बलज्ञप्तिसूखादिभिः | गुणैः सर्वैस्तथाऽप्यस्य प्रसादाद् दोषवर्जता | सर्वदा सुखरूपा च सर्वदा ज्ञानरूपिणी || प्राणः सूत्रं महान् ब्रह्माचित्तं वायुर्वलं धृतिः | स्थितिर्यो गश्चवेराग्यं ज्ञानं प्रज्ञा स्मृतिः सुखम् | मेधामुक्तिर्विष्णु भक्तिरादिगोपो महाप्रभुः | ऋजः सुमानो विज्ञाता महाध्याता महागुरुः | हनूमान् भीम आनन्द इत्यादिवहुरुपिणः | हिरण्यगर्भा येऽतीता येभाव्या यश्चवर्तते | सर्वे विष्णुवशा नित्यं विमुक्तेरप्यनंतरम् | एतेभ्यः श्रीस्तु मुक्तेभ्यो गुणैः कोटिगुणोत्तरा | ज्ञानानन्दबलादिभ्यः सर्वेभ्यः सर्वदेव तु | भिन्नाभिन्नैश्च ते सर्वे ब्रह्माणस्तु परस्परम् | अभिमानः पृथक् तेषामानन्दः सह भुज्यते | ते तु भिन्ना हरेर्नित्यं श्रीयोऽन्यभ्यस्थतैव च | अविष्टो विष्णुरेतेषु विष्णुस्तत्वरूपकः | विष्णोरतिप्रियत्वात् ते ह्यध्यर्धा इति चापदिताः | विष्णो केवलभेदेऽपि शेषादिभ्यः प्रिया यतः | विष्णोः प्रियत्वे रद्भक्तौतज्ञाने च श्रियस्तुते | मुक्ताअप्यवरा नित्यं सर्वे कोटिगुणेन च | सरस्वती च गायत्री श्रद्धाऽद्या प्रीतिरेव च | सर्व वेदात्मिका बुद्धिरनुभूतिः सुखात्मिकाः | गुरुभक्तिर्हरौ प्रीतिः सर्वमन्त्रत्मिकाः भुजिः | शिवकन्येन्दसनि च द्रौपदी काशिजा तथा | चन्द्रेत्यादिस्वरूपा यास्तेभ्यः शतगुणावराः | विष्णुभक्तौ च तत्प्रीतौ ज्ञानानन्दादिकेषु च | मुक्तेः पश्चादपि गुणैः सवैब्रह्मैभ्य ईरिताः | शेषः सदाशिवोऽर्ध्वः तपोऽहंकार एव च | नरोऽपटो लक्ष्मणश्चरौहिणेयः शुक्रस्तथा | सद्योजातो वामदेवश्चाघोरस्तत्पुमानपि | दुर्वासा द्रौणीरौरवश्चजैगीषव्यादिरूपकाः | पूर्वोक्तैस्वगुणैः सर्वैस्ताभ्यः शतगुणावराः | मुक्तेः पश्चादपि सदा अतीतनगताश्च याः | अतीतानागता ये च सर्वशोऽप्यवराः सदा | एवं सुपारणाः सर्वेऽपि समाः श्रेष्ठैः सदैव तु | सर्वैर्गुणैस्तथा मुक्तौतद्भार्यास्तच्च्तावराः | ताभ्यःसतावरास्त्विन्द्राः पुरन्दर इतीरताः | तेभ्यः शतावरास्तन्ये इन्द्राश्चान्याश्च देवताः | द्वित्रिपञ्चादिगुणतः परस्परविशेषिणः | सनत्कुमारास्तु सदा पुरंदरसमा मताः | सनकाद्या नारदश्च दक्षभृगवादयोऽपि च | देवावरा यथा तद्वन्मनवोऽपि प्रकीर्तिताः | त्रिचतुर्भागभेदेन तेऽप्यन्योन्यविशेषिणः | वाली गाधीर्विकुशिश्च पार्थ इन्द्रः पुरन्दरः | सुदर्शनश्च भरतः प्रद्युम्नः स्कन्द एव च | सनत्कुमारः कामश्चैतेक एव व्यवस्थितः | स्वायंभुवो मनुर्दक्षो वायुः स्पर्शाधिपस्तथा | बृहस्पतिश्चानिरुद्ध एते सूर्यादितोऽधिकाः | सूर्यश्च चन्द्रमाश्चैव यमश्चैते त्रय सुराः | प्रोक्तेभ्यस्त्ववराश्चान्यदेव्योऽपि सदाऽधिकाः | कार्तवीर्यः पृथुश्चैव दौष्यन्तिभरतस्तथा | शशबिन्दुश्च माधांता कुकुत्सा द्यास्तथाऽपरे | सर्वे ते विष्णुनाऽऽविष्टा विष्णोर्भिन्नाः सदैव तु | शतावराश्च देवेभ्यः कर्म देवा इति स्मृताः | तुम्बुरुप्रनुखा ये च तथोर्वश्यादिका अपि | विश्वामित्रब्रह्मपुत्रानृते चाप्यऋषयोऽग्निलाः | सूर्यादिभ्योऽधमाश्चैव मन्वादिभ्यस्तथैव च | वैवस्वतो मनुर्नित्यं विष्णवावेशी ततोऽधिकः | कार्तवीर्यादिराजभ्या देवभृत्याः शतावराः | अजानदेवास्ते प्रोक्ताः तेभ्यस्तु पितरश्चिराः | पितृणां सप्तकं यत्तत् कर्मदेवसमं मतम् |

विश्वामित्रो ब्रह्मपुत्रैः समो मनिगुदाहृतः | आचार्यः पितृणां चासौ पितृभिः सह पठ्यते | अजानेभ्यश्च पितरो हृष्टभ्योऽप्ये शतावराः | कर्मदेवगणा अष्टगन्धर्वास्तत्परे शतम् | अजानदेवास्तेभ्योन्ये पितृभृश्चशतावराः | स्वमुखेनैव देवैर्य आज्ञाप्याः सर्वदा गणाः | आख्याताः देवगन्धर्वा ये त्वन्यमुखगोचराः | मानुषास्ते तु गन्धर्वा स्तेभ्यस्ते च शतावराः | तेभ्यः शतावराश्चेव मनुष्योऽपीत्तमा गणाः | देवादिष्वेषु सर्वेषु प्रोक्ता अपि विशेषिणः | पंचांशतो दशांशाद् वा स्वस्वजात्यां परस्परम् | देवस्त्रीयो दशांशोनाः स्वपतिभ्यस्तथा पराः | अष्टांशोनाः प्रविज्ञेया यासां मुक्तौ सह स्थितिः |

*Sri (splendour), BaU (earth), Durga, Ambhrani, Mahalakshmi, Dikshina, salta, Jayanti, Satyabhama, Rukmani* and others are the prominent manifest forms of प्रकृति, Nature, who is not inseparable but also subservient to *the supreme Self*. She is not distinct from *the supreme Self*. In strength, Wisdom, happiness in all such attributes she is by many measures deficient. Even then by *Vishnu's* grace she is flawless, full of Wisdom, happy and contented.

Breath, the connection, the great deities presiding over elements, *Brahma* presiding over mind, *Vayu* presiding over strength, determination, restraint, communion, detachment, knowledge, awareness, recollection, satisfaction, wisdom, deliverance are all sheltered in *Vishnu, the supreme Self*. The hymns, the recitation, the wisdom, the great harbinger, the great Teacher, *Hanuman, Bhima, Anandtirtha* all these numerous forms, prevailing earlier as will later, are all effulgent forms like four-faced *Brahma*, remaining prior to and later in deliverance subservient to *Vishnu*.

Even after these are delivered *Lakshmi* is hundred thousand time superior in *Wisdom, Bliss* and strength to them. They are different and distinct from *the supreme Self* and one another and revel together in the bliss of their delight. They are ever different and distinct from *Vishnu* and also from *Lakshmi*. Though *Vishnu* is dwelling within them, they are not similar like *Vishnu*. Because of their intense communion, they are referred as *Vishnu's* descents. Though *Vishnu* is distinct from them and they different from *Vishnu*, they are more dearer than *Shesha* and others. Even then after their deliverance they are hundred thousand time inferior to *Lakshmi* in *Wisdom, Bliss* and strength.

*Sarasvati, Gayatri, Shraddha* and others are dear, all knowledgeable, consciously aware, all contented, devoted to the *Teacher* an *Hari*, fully endowed with the essence of *mantras*. *Shiva's* daughter *Indrasena, Draupadi* and similarly the *Chandrasena*, daughter of *Kashi* and others are hundred times inferior in devotion to *Vishnu*, *Wisdom* and delight and even after deliverance inferior to all *Brahmas*, the effulgent energies of *the supreme Self*.

*Shesha, Sadashiva, Urdhva, Tapa, Nara, Apata, Lakshamana, Baslarama, Shuka, Sadyojata, Vamadeva, Aghora, Tatpurusha, Durvasa, Asvatthama,*

*Aurva, Jaigishavya* and other forms are hundred times inferior in attributes to those spoken earlier, even after deliverance.

In the same manner *Garudas* (eagles) and *Sheshas* (serpents) are on the same level in primordial world as well as in deliverance, even as the wives are inferior to them by hundred measures. *Indra* and other gods are hundred times inferior to these goddesses by two, five measures specially between them. *Sanatkumara* is understood to be equal to *Indra*, and all the rest of the *Sanaka* brothers, *Narada, Daksha, Bhrigu, Manu* and others are inferior to *Indra*, by three or four measures. *Vali, Gadhi, Vikukshi, Partha* are sourced from *Indra* and *Sudarshana, Bharat, Pradumna, Skanda, Sanatkumar* and *Kama* from *Manmatha*. *Svayambhuva Manu, Daksha Prajapati, Brihaspati, Aniruddha* are superior to *Surya, Chandra* and *Yama*. All the rest of the gods are inferior to these but equal in importance between each others.

*Kartavirya, Prithu, Dushyanta's son Bharat, Mandhatru, Kukutsu* all these were ever distinct from *Vishnu* but possessing special energy came to be referred as *Vishnu's* descent. Being hundredfold inferior to *Agnui* and other gods, they are known as deities presiding on performance of action. *Leaving Tumburu* and other *gandharvas, Urvashi* and other heavenly damsels, *Vishvamitra* and sons of *Brahma* like *Marichi* and others all the rest of the seers and servants of the supreme Self are inferior by hundred measures than *Surya* and others, *Manu* and others, *Kartavirya* and other kings. *Tapas Manu* being verily *Vishnu's* energy, therefore, *Svayambhuva Manu* is superior to *Surya*. Among all the rest of the *Manus*, *Vaivasvata Manu* is known as *Vishnu's* special effulgent energy.

Those who are born in the family of enlightened deities but not being known are the ones spoken as अज्ञान. Inferior to them by hundred measures are the ancestors, out of them seven are known as equal to the deities presiding over performers of actions. Those who are equal to *Vishvanitra* and *Brahma's* son *Marichi* are respected on the same level as the preceptors of the ancestors. Leaving these the rest are inferior by hundred measures. Among the *gandharvas* eight are identical with the deities presiding over performers of actions. The rest are included in the group of अज्ञान deities, leaving them the remaining *gandharvas* are inferior to the ancestors.

Those who give instruction themselves are the *gandharvas*. They are inferior by hundred measures to the ancestors. Those who give instructions through others are human-gandharvas, who are inferior to the divine *gandharvas*. The best of the human beings are inferior to these human-gandharvas by hundred measure. Even among those spoken as deities there is difference by five or ten measures. The divine women are inferior to their husband by ten measures and the *gandharva* women inferior to their husband by eight measures.

### **Further explanation:**

When *Upanishad* says – “तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रीयत् ... स एष इह प्रविष्ट आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो वा विश्वंभरकुलाये, तं न पश्यन्ति |” it means that extent and intensity with which the *essence* abides in the *forms* is neither seen nor known. *Krishna* says in *Bhagavad Gita* that – ‘अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते | भूतभावोद्भवाकारो विसर्गः कर्मसंज्ञतः||’ (VIII.3) - अक्षर is the immutable Lord ; स्वभाव is His personified attribute, अध्यात्म is *Prakriti*, विसर्ग is His effulgence as *form* and *essence* and कर्म being the consequent creative movement. Effulgence belongs and flows from *Vishnu* even as fragrance belongs to and flows from flower. But the comparison stops there and limited with being eternal, immutable, all-pervading and all-enveloping *Vishnu*, who as the dominant symbol is the सर्वेत्तम or पुरुषोत्तम is with *free Will* to become effulgent but the flower being transient, mutable, restricted and inhibited by time and Space, three-fold attributes (गुण) and inclination (स्वभाव) has no *free Will* to become effulgent.

तारतम्य or gradation in effulgence is the dominant concept in *Sri Madhva's* philosophy. *Vishnu* as the सर्वेत्तम or पुरुषोत्तम represents the *unmanifest supreme Prime Existence* as described in नासदीय सूक्त which makes reference as “नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् | .. न मृत्युरासीदमृतं न तर्हि न राक्तया अह्न आसीत् प्रकेतः | आनीदवातं स्वधया तदेकं तस्माद्भान्यत्र परः किं चनास ||” - Then, there was neither non-Existence nor Existence; there was neither air nor the sky beyond. Death did not exist nor was Then the night; of the day was there no sign. Without breathing (प्राण), *alone with self-impulse* (लक्ष्मी - as potent energy) was *That One*, - विष्णु, other than that, there was nothing else.

When *That One*, सत्य, the *unmanifest Prime Existence*, सत्य wills he becomes effulgent, with *Lakshmi* as the dormant potency but becoming potential with *Vayu* as the primary impulse and *Brahma Prajapati* as the creator of everything created. Then growing, expanding and enveloping everything created he came to known as विष्णु. Therefore, next to विष्णु in तारतम्य or gradation were *Lakshmi*, *Vayu* and *Brahma Prajapati*. Then he enumerates the various, gods, seers, kings, Manus, and human beings according to their attributes (गुण) and inclination (स्वभाव) born of nature - “अर्वाग्देवा अस्य विसर्जनेनाऽथा को वेद यत आबभूव |” - Later than this creation, were the luminous divinities. By way of an elaborate explanation and examples, he enumerates the various, gods, seers,, kings, Manus, and human beings familiar to the audience to whom he was addressing his commentary. *Since the* elaborate explanation was given by way of examples familiar to the audience to whom he was addressing his commentary the explanations and *the examples* are not be taken as absolute but as relative to be understood by the listeners as the means to reachout to the end and not the end



itself. In *Mahabharata*, *Sanatsujaatiya* informs *Dhritarashtra* that even as the branch of tree is used to direct the attention of an observer to the Moon, the vedic scriptures (and the examples, legends, persons mentioned therein) are used to direct the attention to the supreme Self – “धामांशभागस्य तथा हि वेदा यथा च शाखा हि महीरुहस्य | संवेदने चैव यथाऽऽमनन्ति तस्मिन् फि सत्ये परमात्मनोऽर्थे ||”. If the examples are accepted as the end, the objective then one will miss the point, the reasons for using the examples in explanations and clarification.

### **Bhashya:**

अनादिश्च विशेषो यं सर्वेषां मानुषादिनाम् | इयं नीचोच्चता क्वापि न केनापि ह्यपोदितम् | शक्यते योऽन्यथ कर्तुमिच्छेत् सोऽपि तमो ब्रजेत् | योऽपि वेद समत्वोन् सर्वान् निचोच्चतः स्थितान् | सोऽपि याति तमो घोरं यश्चसाम्य मुदिरयेत् | मानुषोत्तममारभ्य ब्रह्मांतानां प्रयत्नतः | विष्णोर्भक्तिज्ञानपूर्वं भवेन्मुक्तिः प्रसादतः | भक्तिज्ञानादाः सर्वे सर्वेषामप्यनादयः | अनादिकालादारभ्य वृद्धानामुत्तरोत्तरम् | तत्तद्योग्यतया पूर्तोविष्णोर्दृष्टिः प्रजायते | यथोदंचनकुंभादेः सरित्सागरयोरपि | अल्पेन महता वापि पूर्तियोग्यतया भवेत् | एवं नरादिब्रह्मांतजीवानां साधनैरपि | अनादिस्त्रैर्भक्त्याद्यैः पूर्तियोग्यतया भवेत् | अल्पैः पूर्तिस्तथाऽल्पानां महदिभर्म हतामपि | भक्त्याद्यैर्जायते तेषां साधनैर्नान्यथा क्वचित् |

The difference and distinction in between human beings also is from earliest times, not circumstantial. No one can interfere or harm such difference and distinction. Even he who desires to change or modify these differences and distinctions will be circling round and round in obscure endeavors. Those who think human beings involved in such gradation (तारतम्य) equal will surely go to obscure worlds.

मानुषोत्तममारभ्य ब्रह्मांतानां प्रयत्नतः | विष्णोर्भक्तिज्ञानपूर्वं भवेन्मुक्तिः प्रसादतः | भक्तिज्ञानादायः सर्वे सर्वेषामप्यनादयः | अनदिकालादारभ्य वृद्धानामुत्तरोत्तरम् | तत्तद्योग्यतया पूर्तो विष्णोर्दृष्टिः प्रजायते | यथोदंचनकुंभादेः सरित्सागरयोरपि | अल्पेना वा महता वापि पूर्तियोग्यतया भवेत् | एवं नरादिब्रह्मांतजीवानां साधनैरपि | अनादिस्त्रैर्भक्त्याद्यैः पूर्तियोग्यतया भवेत् | अल्पैः पूर्तिस्तथाऽल्पानां महदिभर्महतामपि | भक्त्याद्यैर्जायते तेषां साधनैर्नान्यथा क्वचित् |

Beginning from human being and ending with *Brahma* if the animate beings propitiate *Vishnu* through devotion and *Wisdom*, unattached performance of actions and clarity in listening, reflection and meditation then with such enlightened receptivity one is to be delivered. And all will gradually be enlightened experiencing little or more of the divine presence, according to one's attributes and inclination, capacity and character.

### **Further explanation:**

According to *Madhva* तारतम्य, gradation was not due the *form*, whether as the animate or inanimate, in which *the individual self* abides in but to the extent to which the *essence* posited within the *form*, whether as the animate or inanimate becomes or is enlightened, luminous in action, according to attributes (गुण) and inclination (स्वभाव) born of nature. *Madhva* clarifies that तारतम्य, gradation depends on receptivity, luminous, enterprising and obscure— ‘त्रिविधा भवति श्रद्धा देहिनां स स्वभावजा / सात्त्विकी राजसी चैव तामसी चेति ॥’ due to the attributes (गुण) and inclination (स्वभाव) born of nature. Therefore among all the manifest effulgence, only देवास whether animate or inanimate, more in the case of the animate than in the case of the inanimate being enlightened are qualified to be liberated, so are the superior among human beings, like seers and sages, kings and renowned human beings. Ordinary human beings are the intermediates ones, capable of being creatively active, and subject to pure thought and noble ethical and moral actions. For the दानवास unenlightened, remaining under sensory influence and obscurity, the dark, non-luminous worlds alone is the eternal dwelling place. Every one in the manifest creation has opportunity, whether animate or inanimate, more in the case of the animate than in the case of the inanimate, to be liberated from the bondage of the primordial world and be delivered to the state of *Bliss and Beautitude*.

तारतम्य, the gradation exists from earliest times and could not be breached. The inherent तारतम्य, gradation among the animate or inanimate elements, though one has to live eternally with attributes (गुण) and inclination (स्वभाव) born of nature as they were created till the end of the creative cycle even after deliverance with *the same* attributes (गुण) and inclination (स्वभाव) this reality does not do not inhibit, limit nor hinder one from deliverance. If one is born with सात्त्विक attributes and inclination there is nothing in life to prevent him from being luminous in life. Similarly, if one is born with तामसिक attributes and inclination nothing in life will allow him to be luminous in life. Therefore, neither birth nor opportunities would elevate a human being to a higher status, if he is not fundamentally receptive to noble thoughts, auspicious speech and invigorating actions. One is luminous because he is inherently receptive while others, though born prosperous are inclined to obscure actions. Such ones are not aware of the luminous *self* within them, and consider themselves to be the sole arbiter of their destiny.

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receptive while others, though born prosperous are inclined to obscure actions. Such ones are not aware of the luminous *self* within them, and consider themselves to be the sole arbiter of their destiny. In ancient period, Janaka though born in Kshatra family remaining as a ruler was liberated, in later times Meera born woman, Janabai a maid servant, Kabir born a weaver, Namadeva a trader, Purandardas a trader, Savta Mali a gardner, Chokha mela a shudra sweeper, Kanakadas a shepherd – all were delivered even when ther were engaged in performing the actions of the class in which they were born.

This view which is sourced from Hindu scriptures may not be acceptable as fair and just for those who preach that all are born equal, having inherent freedom and *Free Will* to choose their own course, given proper education and favourable opportunity. But earth can only be stable and steady, the water can only be mobile and moving, air can only be flowing freely surging around with unbound energy, fire can only be burn and warm the hearth. No one can deny that fish can swim but crawl on earth as serpents do, serpents can crawl but cannot roam and run like animals, animals can roam and run but cannot fly like the birds, birds can fly freely but cannot think freely and discrimianate with rational reasonsing. When *Krishna* refers to वर्णाश्रम, classification he had undoubetedly in mind that evolution does not depend on *Free Will* but on attributes (गुण) and inclination (स्वभाव) born of nature – “प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः | अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ||”. Therefore he classified the human society according to attributes (गुण) and inclination (स्वभाव) born of nature s well as on the type of activities they are suitable to perform.

### **Bhashya:**

श्रवणं मननं चैव ध्यानं भक्तिस्था दृशिः | ज्ञानं चोक्तविशेषाणां सर्वेषां साधनं भवेत् | त्यक्तवैतानि न कस्यापि भवेन्मोक्षः कदाचन | सर्वोत्तमतया ज्ञानपूर्वकः स्नेह एव तु | भक्तिर्विष्णौसमुद्दिष्टा तदन्येषां तु योग्यतः | विष्णुभक्तिर्देवभक्तिर्गुरो भक्तिस्थतैव च | तत्तत् श्रेष्ठानुसारेण मुक्तौनियतसाधनम् | भक्तिपूर्तो भवेन्मुक्तिः तदभावे च नो भवेत् | भक्तिज्ञानं यथा ध्यानं मुक्तानामपि सर्वशः | नियमेन न हीयन्ते मुक्तानां ते स्वरूपकाः | साधनानि तु सर्वाणि भक्तिज्ञानप्रवृद्धये | नैवान्यसाधनं भक्तिः फलरूपा हि सा यतः |

Listening, reflection, meditation, communion, experience, wisdom all these are spoken as important mediums. These should never be rejected. Considering *Vishnu* as the *supreme Self* and attachment to all others according their gradation and even to the preceptor are the three instruments for deliverance. With committed devotion deliverance is assured, not otherwise. There is no exception to even those who are liberated. It culiminates in becoming formaated as the felivred ones. All these instruments for promoting and increasing the intensity of devotion and *Wisdom*. In truth devotion is not an instrument but the fruit, culmination.

स्वात्मोत्तमोषु विद्वेषात् तमो नियमतो व्रजेत् | गुणानामल्पताज्ञानं तत् स्त्रीरागः तथैव च | तत्प्रतीते च या बुद्धिः  
त्रिविधो द्वेष उच्यते | द्वेषोज्जिता च या भक्तिः सा मोक्षं नियमान्नयेत् | निर्दुग्धं तु सुग्धं नित्यं मोक्ष इत्यभिधीयते  
| चिदानंदशिरोदेहपाणिपादात्मकाः सदा | सर्वदोशविनिर्मुक्ता मुक्ता क्रीदन्ति नित्यशः | अनादिकालादारभ्य या  
भार्यास्ताः सदैव तु | ब्रह्मदिनां विमुक्तौ च भार्याः स्युर्नियमात् सदा | न कदाचित् विमुक्तानां भार्याः काश्चित्  
स्युरगन्याः | न कदाचित् वियोगश्च न विद्वेशो न चारतिः | मोदन्ते सहिताः सर्वे सदा विष्णु परायणाः |  
इत्यादि पैङ्गी श्रुतिः |

Detesting those who are superior ones leads to obscurity. Belittling the superior one's Wisdom, craving for their wives and desire to oppose them with intent are the three forms of detestation. Devotions transcending these three fold forms of detestation assures of deliverance. Transcending these three forms of detestation those who become delivered revel enlightened by one's own true *essence* and *form*. For *Brahma* and others the wives which were companions once were companions for ever even in deliverance. The companions in deliverance will never seek any other companion. Therefore for the companions in deliverance there is never any severance from one another nor any dislike for the companions of others, or any cessation from enjoyment. All revel in the *Bliss of Beatitude* on the proximity of the supreme being, *Vishnu*. Thus in *Paingi Scripture*.

एकमेवाद्वितीयम्, देह नानाऽस्ति किञ्चन | मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति |  
एकधैवानुद्रष्टव्यमेतदप्रमयं धृत्वम् मृत्योः स मृत्युं गच्छति य इह नानपव पश्यति, एकधैवानुद्रष्टव्यं नेह नानास्ति  
किञ्चन | मृत्यो स मृत्युं गच्छति य इह नानेव पश्यति | यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति | एवं धर्मान्  
पश्चक् पश्यंस्तानेवानुविधावति इत्यादि च |

In all these statements made in Chhandogy, Brihad Arnyaka and Katha Upanishads do not suggest any where the non-dual relationship between *the supreme Self* and *the individual self*.

इहेति परमेश्वररूपेषु अवयवेषु धर्मेषु च किञ्चन ना नास्तीत्यर्थः | एकमेवाद्वितीयम् इति तत्समोऽधिको वा  
तदधनो वा नास्तीति सतात्पार्यं निश्चिद्यते | एकमेवाद्वितीयोऽसौ हरिर्देवेषु सर्वदा | एक अद्वितीयोऽसावश्वमधः  
कृतुष्टपि | एकैव वाऽद्वितीया सा विष्णुभक्तिस्तुसाधने | एक एवाद्वितीयोऽसौ प्रणवो मन्त्र उच्यते | इत्यादि  
वचनात् | यथैकमुत्तमपुरुषमपेक्ष्य तस्मिन् पुरे स एक एव नान्योऽस्तीत्युक्तेऽपि तत्सदृशस्तधीको वाऽन्ये  
नास्तीत्युक्तं भवति | एक एवाद्वितीयोऽसौ तदतन्त्रस्यवर्जनात् | तत्समस्याधिकस्यापि ह्यभवात् पुरुषोत्तमः | इति  
च ब्राह्मे |

इह means if in various forms or limbs or actions of the supreme Lord no differences or distinctions are ever seen. एकमेवाद्वितीयम् means that there is no one else similar or superior to the supreme Lord, thus it is conclusively declared. एकमेवाद्वितीयम् means Hari alone is unlike all others, just as *Ashvamedha* sacrifice

alone is unlike all other sacrifices, just as for deliverance devotion to *Vishnu* alone is the supreme devotion, just as in all *mantras*, *Pranava* – Gayatri is the supreme *mantra*, thus having been variously clarified. Just as in reference to the prominent person it having been said that *in that city he verily is the One, no one else*, no one else exists in that city any one else similar or superior to that person. Even so here since all are subservient to Hari there is no one other similar or superior to him, he alone is declared as पुरुषोत्तम, best of the person in *Brahma Purana*,

स्वगतभेदाविवक्षायामिहेति विशेषणं व्यर्थं स्यात् | नानोवेति भेदाभेदनिराकरणार्थम् | विरोद्धोभयसंयोग इव शब्द प्रदिश्यते | इति शब्दतत्त्वे | पर्वतेषु दुर्गेषु पर्वताग्रे वृष्टं यथाऽधो विधावति एवं पृथग् दृष्टान् धर्मानन्वेव तदनन्तरमेवाधोऽधे तमसि विधावति | भेदेन दर्शनाद् वाऽपि भेदाभेदेन दर्शनात् | विष्णोर्गुणानां रूपाणां तदंगानां मुख्यादीनां | तथादर्शनकालत्तुक्षिप्रमेव तमो व्रजेत् || इति ब्रह्माण्डे |

If one has no desire to deny the differences between the supreme self and the individual self, then the word difference it self would become superfluous. The purpose the word नानेव is to negate, repudiate the diversity and unity in diversity using words नाना, with इव, thus it has been explained in *Shabdatatva*. He who thinks that the actions of the *supreme Self* flow down separately like the rain-water poured on the mountain top flows downwards that one is rushing to the obscure worlds, thus in *Brahmand Purana*.

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीत शोकः | द्वा सुपर्णा सयुजसखाया, यो वेद निहितं गुहायां परमे व्योमन् | सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति | एतमानन्दमयमात्मानुपसंक्रम्य इमान् लोकान् कामान्नी कामरूप्यनुसंचरन् | अथात अनन्दस्य मीमांसा भवति इत्यारभ्य मानुषादि ब्रह्मान्तानां मुक्तानामानन्दे शतगुणविशेषश्चोच्यते |

When one perceives greatness of the adorable supreme being in this manner then becoming liberated attains deliverance. Two birds abiding together, he who see in the supreme space within, he who renounces all desires revels in the *Bliss of Beatitude*, such blissful *self* transcending all the desires of these worlds roams around. Such statement speaks about the hundred-fold *Bliss* which one revels from the ordinary human to the divine state of *Brahma*.

मुक्तानां चायं विशेषः श्रोत्रियस्य चाकामहतस्य इति विशेषणात् | न हि ब्रह्मादीनामनधिगतश्रुतित्वं केशादितस्ति | न च ब्रह्माण एव केचनाकामहताः केचन कामहता इत्यत्रप्रमाणमस्ति | तस्मात् श्रोत्रिय इति प्राप्तश्रुतिफलत्वान्मुक्त उच्यते | अकामहतत्वं च मुख्यं मुक्तस्यैव | प्रापतश्रुतिफलत्वान्तुश्रोत्रियाः प्राप्तमोक्षिणः | त एर चाऽप्तकामत्वात् तथाऽकामहतता श्रुताः | इति भारते | ब्रह्मणोऽपिह्यमुक्तस्य नाकामहतता परा | यतस्तस्यापि कामस्य क्षणव्यवहितिर्भवेत् | इति च |

Even among the delivered one there is तारतम्य, this special status having been indicated saying - श्रोत्रियस्य चाकामहतस्य, the misery consequent to unfulfilled desires, which is not in reference to *Brahma* and others. Because they are not subject to desires., thus it is established. Those who are students of scriptures being eligible for fruits thereby, renunciation of the misery consequent to unfulfilled desires brings for them deliverance. Since they desire *Self* they are the renouncer of the misery consequent to unfulfilled desires, *thus in Mahabharata*. Even undelivered *Brahma* is desireless because for him fulfillment of desires is moment in time.

कामहतता कामेनोपद्रवः | ब्रह्मणो ह्यल्पदुःखं स्यात् तदप्यभिमानतः | नास्त्यात्मसंबंधतया भोगाभावात् कथञ्चन | इति च | न चान्यस्य कस्यचित् श्रोत्रियस्याकामहतस्य च ब्रह्मणा समं सुखं युज्यते | ज्ञानमप्रतिघं यस्य वैराग्यं च जगत्पतेः | ऐश्वर्यं चैव धर्मश्च सह सिद्धं चतुष्टयम् | इत्यादिना श्रोत्रियत्वादि गुणैस्तस्यैवान्येभ्य अधिक्यात् |

कामहतत्व means the misery consequent to unfulfilled desires. *Brahma* known for minimum of sufferings has some misery in his heart. Even then not being attached to desires and not suffering consequential misery there are no desires which affect him. No one else seeking wisdom or desireless *Brahma* could have identical bliss. Wisdom, detachment, splendour and righteousness being natural attributes of *Brahma* alone he alone is superior to all others and no one is superior to him.

न चेन्द्रपदाद् विरक्तस्येन्द्रसमं सुखं ब्रह्मपदाद् विरक्तस्य तत्सममित्यत्र किञ्चिन्मानमति | दृष्टवस्तुनि विरागे आयासाभावात् कश्चित् सुमविशेषो दृश्यते | अन्यत्र ब्रह्मपदाद् विरक्तस्येन्द्रादिपदाद् विरक्तस्य च न हि कश्चित् विशेषो दृश्यते | अतोऽनुभवविरुद्धत्वाद् यत्किञ्चिदेतत् | नरादिब्रह्मपर्यन्तं विमुक्तानां शतोच्छ्रयः | निःशेषदुःखहीनानां नित्यानन्दैकभोगिनाम् | अपयानन्दे मिथो ह्युक्तस्त्वध्वर्यूनां श्रुतौ पृथक् |

Those who has no desires for *Indra's* status, if *Indra* has no desires for identical desire for *Brahma's* status, then there is no evidence to say that identical ecstasy in *Brahma's* status is known. If one is detached from the produce available from agriculture there may be some happiness in the absence of any effort in that connection. In these examples, there is no evidence to say that the satisfaction that is available in agriculture may also be available for the one who is detached. In truth, no increased satisfaction is foreseen for one in *Brahma's* status than the satisfaction in *Indra's* status. From human status to *Brahma's* status there is hundred-fold increase in satisfaction, even for those with complete absence of misery and also for those who revel in eternal bliss. *Thus in Harivamsha*.

यदा ह्येवैष एतस्मिन्नुदरमंतरं कुरुते इत्यत्रापि एतस्मिन्निति विशेषणात् स्वगतभेदनिशेध एव | अभेदमीशरूपाणां भेदं जीवेशयोरपि | यः पश्येत् स्थिरया बुद्ध्या भक्तिमान् स विमुच्यते | इति भविष्यपुराणे | परंज्योतित्पसंपद्य

स्वेन रूपेणाभिनिष्पद्यते | स उत्तमः पुरुषः स तत्र पर्येति जक्षन् क्रीदन् रममाणः श्रीभिर्वा यानैवा | तास्य  
लापकं समासाद्य स्वरूपमभिद्यते | जीव पर्येति विष्णोश्च समीपे तत्प्रसादतः | यत्प्रसादात् स पर्येति स विष्णुः  
पुरुषोत्तमः | अक्षण्वन्तः कर्णवन्तः सर्वायो मनेजवेष्टसमा बभूवुः | अदघ्नास उपकक्षास उ त्वे हृदा इव स्नाता  
त्वे ददृशे | दुग्धसागरगाः केचित् केचिदश्चत्थकक्षागाः | अमृतहृदेषु केचिच्च पिबन्ति स्नातवत् सदा | केचित्  
पश्यन्ति तं देवं सदा केचित् समीपगाः | अणिं न रथ्यममृताधितस्थुरिह ब्रवीतु य उ तच्चिकेतत् |  
रथ्यमाणीमिवाश्रित्य मुक्ताः सर्वे व्यवथिताः | यं विष्णुं देवदेवेशं नमस्तस्मै स्वयंभुवे | इत्यादि च |

In saying “यदा ह्येचैष एतस्मिन्नुदरमंतरं कुरुते” inherent differences in supreme Self have been denied. The one who with single minded devotion observes unity in all forms of *the supreme Self* and diversity between in individual self and the supreme Self, he becomes liberated, thus in *Bhavishya Purana*. Endowed with wisdom of the luminous form of the *supreme Self*, he becomes enlightened of his own personality and eats, plays, enjoys the company of women. By dwelling in which world he becomes enlightened, by whose grace he dwells in his proximity that *Vishnu* is the best of the *Persons*. Blessed by the fruits of seeing and listening the delivered ones he enjoys the companionship of those who though not equal in wisdom of strength. Some may swim in ocean of milk, some may roam in Asvathha garden. Some others may drink nectar or swim therein. Some see luminous divinities ever near being under their refuge even as the wheel takes shelter in the hub. Such supreme being among the supreme luminous ones, *Vishnu* be propitiated by me.

तौ यत्र विहीयते इत्यत्रापि परमात्मैव | शरीराभिमानी यो हृदि संस्थो जनार्दनः | अभिमानवतो देहे जीवस्य स  
नियामकः | स एव सूर्यसंस्थच्च हंसः सोऽहमिति श्रुतः | हंतृत्वाद् हंसनामाऽसौ सौऽहं चासावयेतः | स एव  
सूर्यसंस्थेन रूपेणैवाक्षिणी संस्थितः | गच्छतो म्रियमाणस्य तावुभावपि देहतः | तायोर्देहविहाने तु भवेत्तारिष्टदर्श  
नम् | तदा संचित्तयेद् देवं तमेव पुरुषोत्तमम् | इत्यादि हरिवंशेषु ||

तौ यत्र विहीयते in this scriptural statement also the inherent abidance of *the supreme Self*, who dwells in the centre of the heart as *Janardana*, the ultimate, affirmative deity is spoken. As the affirmative deity he is the overseer controller. He verily is the one celebrated as Swan, established in the Sun and spoken as सः - *That one verily अहं, I am*. Since he is the destroyer - हं of the evil and as *the supreme Self* सः, he is known as हंस. Dwelling in the Sun in another form he dwells in the eye. As the companion within *Death* he abides in the body and as luminous light in the Sun. When both the form leave the body they take the form of the Moon, displaying many unpleasant sights. Therefore, one should ever propitiate the deity who is the best among *Persons*, *Purushottama*. Thus in *Harivamsha*.

क्षेत्रज्ञ एता मनसो विभूतीः जीवस्य माया रचिता नित्याः | अविहिताश्चापि तिरोहिताश्च शुद्धो विचेष्टे  
ह्यविशुद्धकर्तुः || क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात् स्वयंज्योतिरजः परेशः | नारायणो भगवान् वासुदेवः

स्वमाययात्मन् व्यवधीयमानः ॥ इति भागवते ॥ स्वेच्छयवावृतो विष्णुः जीवे तिष्ठति नित्यदा । योऽसौ नियमायन् जीवः क्षेत्रज्ञ इति शब्दितः । इति हरिवंशेषु ।

The pure lord of the Worlds creating with one's own *free Will* the non-eternal Creation making it seen in *Waking* and *Dream stages* and seen indistinct in the *Deep Sleep* observes the modifications of mind and the pleasures and sorrows in the world. The lord of the field who is all-pervading and endowed with full six attributes of splendour, perennial, self luminous and unborn, and supreme *Sri Narayana*, also known as *Vasudeva* with his own *Will* is unseen in this world. *Thus in Bhagavata Purana. Vishnu*, known as the controller, the Lord of the field, moved by his own self-Will abides in all creation unseen, *thus in Harivamsha.*

अशरीरः प्रज्ञात्मा इति विशेषणाच्च परमात्मा । न हि जीवस्याशरीरत्वमुक्तस्य । एष त आत्माऽतर्क्यमृतोऽतोऽन्यदार्तम् इति च । न हि जीवदन्यस्यातिरुपपद्यते । सर्वेषां भूतानामन्तरं पुरुषः सम आत्मेति विद्यात् इत्यादि श्रुतिभ्यश्च ॥ ब्रह्मादयो हि भूतानि तेषामन्तर्गतो हरिः । समः स सर्व भूतेषु य एवं वेद तत्त्ववित् । इति भारते ॥

असरीर, प्रज्ञा and आत्मा are the adjectives used for *the supreme Self*, not for *the individual self*, liberated from the *body-form*. 'He, the Self dwelling within the heart, the immortal among the mortal' thus having declared. Not all the other form. 'The one essence which is uniformly in all the forms should be known as the supreme Self, thus having been said in scriptures. The one who knows *Brahma* and others as the *gross forms* within which *Vishnu* as the *essence* dwells, uniformly is the knower of the *Veda*, thus in *Mahabharata*.

न च मुख्ये सति लक्षणा नाम युज्यते । न च मुख्यत एव जीवेशयो रैक्यं युक्तम् । प्रत्यक्षविरोधादेव । तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । इत्यादेः सहस्रशीर्षत्वादि सर्वेशत्व सर्व ज्ञायस्त्वादिज्ञानादेव मोक्षः प्रतीयतेऽनन्ययोगेन । न चात्रैक्यज्ञानमुत्तमम् । पुरुष एवेदं सर्वे इत्यत्रापि सर्वे शितृत्वमेवोक्तम् उतामृतत्वस्योशनः । इति वाक्यविशेषात् ।

The earlier statements do not promote the true essence since primarily it is not proper to suggest similarity between *the individual self* and *the supreme Self*. Since essential difference is clearly observed. Knowing in this manner alone one attains deliverance, it having been said that there is no other avenue left. Speaking of him as multi-dimensional (*Sahsrasheersha*) etc. his all-enveloping, all pervading *Wisdom* alone is shown as the path for deliverance and none other performance of actions. Not that the knowledge or similarity between *the individual self* and *the supreme Self*. Similarly *Purusha* is all this perceived manifestation, even the speaking of his overwhelming existence in creation. He alone is the provider of immortality thus having finally affirmed. With such special adjectives.



पुरुष एवेदं संवङ् भूतं भव्यं भवच्च यत् | इत्युच्यते तदीशत्वान्तु सर्वस्वरूपतः | भूतभव्यादिजातस्य मुक्तानामपि चेश्वरः | इत्युच्यते श्रुतौ विष्णुः सदा पुरुषोत्तमः | इति भारते | सर्वस्मादुत्तम इति सम्यक् स्नेहयुता मतिः | सुस्थिरा भक्तिरुद्वृष्टया मोक्षो न चान्यतः | तथा मोक्षो भवेत्येव सा चेत् पूर्णा स्वयोग्यतः | अपरोक्षदृशा युक्तासा पूर्णेत्यभिधीयते | अपरोक्षदृशिश्चापि महाचार्योक्तदर्शनम् | सोऽपि यन्मोक्षनियतं मनसा समुदीरयेत् | तस्य दर्शनतोयन्ति मुक्तिं नास्त्यत्र संशयः | ध्यानं च गुरुश्रुणानित्यनैमित्तिकक्रियाः | तीर्थदानजपाद्याश्च स्वाध्यायो हरिकैर्तनम् | द्वादशादि व्रतं चैव तुलस्याद्यैरथार्चनम् | सर्वं भक्त्यर्थमुद्दिष्टं निष्फलं तत् तथा विना ॥

*Purusha* is all this, the past, present and the future as well, thus is spoken the supreme principle. Among all those born in past and present and those to be born in future, *Purusha*, verily is the supreme, thus speak the scripture, for *Vishnu* verily is the best among all them all. Considering him comprehensively as the best among all, establishing companionship with him, establishing unswerving devotion alone leads one to deliverance and not in any other way. The deliverance is conclusive being in accordance to one's own capacity. When the same is followed by supra-sensory experience it is said to be conclusive. The supra-sensory experience gained after teacher's instruction is said to be supra-sensory *Wisdom*. That having been communicated with entire mental satisfaction, from such experience deliverance is certain, of this there are no doubts. Meditation, service to the teacher, performing daily ordained duties, visit to holy rivers, ch/rity, recitation, spiritual practice, following the twelfth day observances, propitiation and worship using tulsi leaves are the requisite actions enjoined for attaining communion, and all performance of actions otherwise becoming unproductive futile.

विष्णुर्भक्तियुतो मुक्तिं याति नान्यः कथंचन | एतदन्यत्तु यत् शास्त्रं न तत् शास्त्रं कुर्वन् तत् | विष्णोर्भक्तिमृते मुक्तिर्जीवाभेदो हरेरपि | शिवब्रह्मादिसाम्यं च हरेर्मोहार्थमुच्यते | दैत्यानां मोहनार्थायविष्णोरन्यसमानता | हीनता वोच्यते शास्त्रैर्न तद् ग्राह्यं मनीषिभिः | विष्णुवायु गिरीषेन्द्र देव विप्राः क्रमात् सदा | सामर्थ्यतो विहीनास्तुगुणैः सर्वैस्तथैव च | हिनाविष्णुर्न कस्यापि सर्वतश्चोत्तमोत्तमः | एतदन्यत्तु यत् शास्त्रं तदासुरविमोहनम् | तस्मात् सर्वोत्तमं विष्णुं निश्चित्य परमं व्रजेत् | इति हरिवंशेषु |

For the one devoted to *Vishnu* alone there is deliverance. No one in no other path will gain deliverance and other paths espoused by *Pashupata* and others are not only not the proper scriptures but the improper scriptures. Devotion to *Vishnu* alone is alone the nectar. The statements that delivered souls are same and undistinguished from *Hari* or are similar to *Shiva*, *Brahma* and others are said to be for the purpose of creating delusion in propitiating *Hari*. It is for the purpose of deluding daityas that *Vishnu* is spoken as similar to others or inferior, which wise ones should not accept. *Vishnu*, *Vayu*, *Shiva*, *Indra*, gods, seer are ever inferior in strength, wisdom and other attributes. *Vishnu* is not inferior to any one else, but best among all other. Al else spoken contrary to this is due illusory methods of the *asuras*. Therefore, one should seek deliverance

accepting *Vishnu* as the supreme among all. *Thus has been spoken in Harivamsha.*

तुलापुरुषदानाद्यैरश्वमेधादिभिर्मग्नैः | वाराणसि प्रयागादितीर्थस्नानादिभिः प्रिये | गयाश्राद्धादिभिः पित्रैर्वे  
दपाठादिभिर्जपैः | तपोभिरुगैर्नियमैर्विभूतदयादिभिः | गुरुशुश्रूषणैः सत्यैर्धर्मवर्णाश्रमोदोदित्यैः | ज्ञानध्यानादिभिः  
सम्यक् चरित्रैर्जन्मनिः | न यान्ति तत् परं श्रेयो विष्णु सर्वेश्वरम् | सर्वभावैरमाश्रित्य पुरापुरुषोत्तमम् | इति  
पाद्मे | भावो भक्तिः समुद्दिष्टस्तद्वान् भावुक उच्यते | इति नारसिंहे ||

Making charities of things weighing in the scale, performing sacrifices like *Ashvamedha*, performing sacrifices in *Gaya* and other places for ancestors, reciting scriptural *mantras*, performing intense austerities, becoming kind to animals, performing service to the teachers, speaking truth, performing righteous deeds, performing actions with Wisdom, one does attain the life's greatest of the goals, deliverance to *Vishnu's* supreme resplendent state. *Thus has been said in Padmapurana.* सर्व भावैः does not mean intellectual aptitude. भाव means devoted aptitude, thus in *Narasaimhapurana.*

मुक्तानामपि सिद्धानां नारायणपरायणः | सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामते | इति श्री भागवत वचनं च  
परायण इति विशेषणान् नारायणायनत्वं विना मुक्तिघोरकम् |

Even among the liberated ones the one who is elect, transcending *Wisdom of Narayana* is rare, due to this statement in *Bhagavata Purana* and having used transcending as special adjective there no deliverance without devotion to *Vishnu.*

न च सिद्धेर्था तात्पर्याभावो वक्तुं युक्तः | अस्त्यत्र तव पिता राजा इत्यादिषु सिद्ध एव तात्पर्यदर्शनात् | न च तत्र  
कार्ये तात्पर्यं कल्पयितुं युक्तं | सुखसाधनत्वज्ञानेनैव प्रवृत्त्युपपत्तेः वाक्यस्य स्वार्थमात्र पर्यवसनात् | अधिक  
कल्पनायामश्रुत कल्पनाप्रसक्तिः | यजेत इत्यादिष्वपि यजनादेः सुखसाधनतामात्रं प्रतीयते | न शब्दस्य प्रेरकता |  
वाक्यमात्रस्य डेरकत्वे सर्वैर्विहितमनिष्टसाधनमपि क्रियेत |

It is not proper to say in the things proved there is conclusive proof. Indicating 'There is your father' by such definitive statement could not be proper to consider as conclusive statement. If one action is shown as promoting happiness then if the meaning is understood then the purpose would be fulfilled. It is not necessary to offer additional premises to prove the point. The word यजेत – one should sacrifice, suggests merely the desirability of the action. It does not show the possibility of performing the action. It is like initiating one to perform an undesirable action, which need not necessarily be possible for every one to perform.

व्युत्पत्तिरपि सिद्धे सांगुलिनिदेशादिना युज्यते | न च कुत्रचित् सुखसाधनं विना कार्यान्वितं विद्यते | लिङ्गाद्यर्थो  
ऽपि सुखसाधनत्वमेव | न च कार्यान्वित एव तात्पर्यं मित्यत्र किञ्चिन्मानम् | सुखसाधनमेवैक्यं नृणां वेदः प्रदर्श

येत् | न कुर्वीति नरं क्वापि प्रेरयत्यत्र कंचन | सुखसाधनताज्ञानात् सुखप्राप्त्यर्थमिच्छया | प्रवर्तते ततो वेदः सिद्धस्यैव प्रदर्शकः | न तु कारकतां क्वापि वेदः प्राप्नोति कस्यचित् | इति ब्राह्मे | अतस्तद्विरोधि कथनं मोहत एव |

Using figure the existence of a thing is pointed out. Without instruments for pleasure desires are possible to be fulfilled, this is the meaning. The particulars of a thing are to be understood as instruments for satisfaction of the desires. The instruments of happiness are made known for human beings pointing out in *Vedic* scriptures. You should do such and such thing, thus no instructions are given. Knowing the instruments providing happiness are with desire for attaining happiness. Therefore *Vedas* are for demonstrating the possibility of happiness and neither action or activity. Thus in *Brahma Purana*. Contrary to this is the subject of illusion.

कार्यान्विते शक्तिरिति वदता सिद्धवाक्यानां प्राणाम्यमंगीकृतं च | अन्यथा वसन्ते वसन्ते ज्योतिषा यजेत् इत्यादौ वसन्तादिलक्षणवाक्यानां स्थानान्तरस्थानां स्वार्थे प्रामाण्याभावात् वसन्ताद्यसिद्धेर्यागाद्यसिद्धिः | कार्यान्विते शक्तिरित्युक्ते कार्यपदस्य कार्यान्वयाभावादशक्याविध्यादेरसिद्धिश्च | कार्यपदस्य स्वत एव शक्तिरन्येषां कार्यान्वितत्वेन इत्यंगीकारे कल्पनागौरवम् | स्वार्थे शक्तितित्यन्तीकारे न कश्चिद् विरोधः |

Though action oriented *Vedas* are equally the record of the experiences of those who are spiritually qualified. Otherwise action oriented statements like वसन्ते वसन्ते ज्योतिषा यजेत् would not have been substantiated. Therefore the action oriented statements like वसन्ते वसन्ते ज्योतिषा यजेत् should be independently accepted as substantiating the *essence* concealed in those statements. Therefore it would not be proper to say that the statement only promotes performance of actions related to sacrifice and not spiritual enlightenment.

कर्तव्यामात्रे वाक्यप्रामाण्यांगीकारे कर्मप्रयोजने प्रामाणाभावात् तत्रापि तात्पर्यमंगीकर्तव्यमेवति सिद्धमेव सिद्धे तात्पर्यम् | चित्रादितारकाद्वृद्धं यदा पूर्णेन्दुसंयुतम् | चैत्रादिमासा विज्ञेयाः | इत्यादौ वस्तुयाथार्थं तथा ज्ञाने चोभयत्र तात्पर्यदर्शनाद् उपासनावाक्येष्वप्युपासनायां वस्तु याथार्थं चोभयत्र तात्पर्यं युक्तम् |

Performing actions ordained by कर्मकाण्ड as the established tradition need not be accepted as the conclusive premise; Even then the *essence* contained in the established कर्मकाण्ड tradition needs to be accepted. When हस्ता and चित्रा stars come together in any month and full moon rises that month should be known as *Chaitra*. The identification of *Chaitra* month is accepted in Astronomy even to this date. Similarly, when spiritual instructions and practices commended in scriptures should be accepted by seekers during all times.

**Further explanation:**

*Sri Madhva* firmly accepted that scriptures not only provide for कर्मकांड, action oriented sacrifices but also wisdom oriented ज्ञान मार्ग, which he explains through many examples. But if and when these examples are translated in another language or people of social background these examples appear fanciful and unconvincing. Therefore tin translation in English langugae for seekers who are divorced from the social conditions in which *Madhva* offerred these explanation, care has been taken to give the possible intent rather than literal translation.

### ***Bhashya***

उपासनायाः कार्यत्वे विष्णोरात्मतत्त्व एव च | उभयत्रापि तात्पर्यमात्मोपासादिके विधौ | तस्मदसत्यं न ध्यायेद्  
ध्यायेत् तत्सत्यता यथा | विचर्य मतिमान् वाक्यैः बहुभिः स्वार्थवाचकैः | इति हरिवंशेषु | तस्मदिष्टसाधनं  
ज्ञानमेव सर्ववाक्योर्थः |

In spiritual practices the supremacy of the essence of *Vishnu* should be the primary purpose. Therefore, not the untruth (the illusory world) but truth (the ultimare reality) should thought listening to various scriptural statemennts, reflected and meditated, because that would be th desirable path, instrument for ellucidating *Wisdom* in the words.

तार्किकाणां तूक्तवचनानां प्रामाण्यं सिद्धमेव | अतस्तद्विरोधि अरुग्मन्तातवि मोहत एव | अनुमाया विरोधश्चेत्  
प्रत्यक्षेणाऽगमनेन वा | सैवा प्रमाणतां गच्छेदागमद्विद् तथाऽक्षजम् | तस्मादागम एवैको मानानामुत्तमोत्तमः | थर्मा  
र्थ काम मोक्षाणां साक्षादेव प्रयादकः | इति वायुप्रोक्तवचनान्मानुमानविरोधो वक्तुं | युज्यते | सर्वत्रानिवार्यताच्च  
प्रत्यनुमानस्य | निणयस्त्वागमेन्यैव नानुमाऽगमावर्जिता | क्वच्चिन्निणीतिहेतुः स्यादशः शास्त्राद् विनिर्णयः | इति  
भारते | न च वेदात्मकेतिहासपुराणोक्तन्यायं परित्यज्य येन केनचित् क्लृप्तन्यायो युज्यते |

For the contentious provocators the scriptural established statements or premises are unacceptable as illusory and misleading. The scriptural statements fortified by experienced are supreme evidence, sure to provide righeousness, desire, wealth and deliverance as said by *Vayu*.Therefore, for the onjections of the cotentious provocators there is no support. Since none of their premises are varifibale by other premises, they cannot stand in opposition to the premised prpounded by the scriptures. Using scripture alone the premises should be established. Any reflection without being based on scriptural evdence are not likely to be of anuy asistence. Therefore it in incumbent to rely on scriptures, thus has been said in *Mahabharata*. Rejecting the statements made in *Vedic* scriptures, histries like *Mahabharata* and *Ramayana*, and ouranas coming to any conclusion relying on whatever other premies is no conducive.

अक्षपाद कणादौ च सांख्ययोगार्हतस्तथा | शिवशक्तिमहायान लोकायत पुरः सराः | गाणपत्याश्च सौराश्च सर्वे  
प्राक्ता दुरागमाः | ऋग्यजुः सामाथर्वाश्चेतिहासपुराणकौ | स्वागमा इति संप्रोक्ता मीमांसा धर्म एव च | इति

पादमे | पञ्चरात्रं भारतं व मूलरामायणं तथा | इतिहास इति प्रोक्तो ब्राह्मणं च पुराणकम् | इति प्रकाशिकायाम् | वेदाश्चेवेतिहासाश्च पुराणं भगवतं तथा | मूक्तलप्रमाणमुद्दिष्टं मीमांसा च तथोत्तरा | एतेषामविरोधे तु मानमन्यदुदीरितम् | एतेषां तु विरुद्धं यदप्रमाणं विदो विदुः | इति व्यासस्मृतौ | विष्णोः सर्वोत्तमत्वस्य ज्ञानार्थं शास्त्रमीष्यते | अतस्तत्साधकं शास्त्रं दुःशास्त्रं तद्विरोधी यत् | इति ब्रह्मादे | विष्णोः सर्वोत्तमत्वं च तभक्त्या मोक्ष एव च | शास्त्रार्थ इति निर्दिष्टः सर्वशास्त्रार्थं निर्णयात् | इति पादमे |

The philosophies taught by *Akshapada, Kanada, Sankhya, Yoga, Jaina, Shaiva, Shakta, Bauddha, Chaarvaka, Ganapatya, Saura* scriptures are all corrupt philosophies. *Rig, Sama, Yajur, Atharva, Itihasa, Purana, Mimansa, Dharamshaatra* are all righteous philosophies, thus in *Padma Purana. Pancharatra, Mahabharata, Mula Ramayana, Itihasa, Braahma* are all known as *puranas*, thus in *Prakashika* scripture. *Veda, Itihasa* and similarly *Bhagavata Purana, Mimansa* and others are the primary premises. As if they do not contradict, then if they are not contradictory they are also accepted as premises and all other contradictory premises are unauthorized ones, thus in *Vyasa-smriti*. There exist many scriptures which eulogise the supremacy of *Vishnu* and any scripture that contradict the supremacy of *Vishnu* are corrupt, thus in *Brahmand Purana* It well confirmed by all scriptures that are devoted to *Vishnu* as the supreme Lord are really the scriptures, thus in *Padma Purana*. It is not correct to say that scriptures are unreliable premises, because of the absence of any evidence.

न चाऽगमस्याप्रामाण्यं वक्तुं युक्तम् | तत्प्रमाणाभावात् | स्वतः प्रमाणाच्च | तदनङ्गीकारे चानवस्थानात् | अगमप्रामाण्यं साधकानुमानादेरप्यागमवदाप्यप्रामाण्यं प्राप्तेश्च | विशेष प्रमाणाभावात् | स्वीकृतत्वाच्च तैरपि स्वागमप्रामाण्यस्य | न ह्यनुमानादिना सप्तमलधारणं चैत्यवन्दनादेः स्वर्गसाधनत्वं ज्ञातुं शक्यम् | न च प्रत्यक्षमात्रप्रामाण्यवादिनस्तत्सिद्धमागमप्रामाण्यं | अतस्तेषां प्रत्यक्षवदनुमानवच्चाङ्गीकर्तव्यं आगमप्रामाण्यं |

The scriptures themselves are the testimony of what is written therein. If that is not accepted then the deficiency is unavoidable. If through inference the scriptures are denied as testimony then even inference in similar manner may be denied, in the absence of any special testimony. For accepting inference also there is no testimony. It is not possible to be enlightened that heavenly worlds will be accessible through inference and experience, through seven deficiencies and propitiation of *chaitya (Buddha)*. If those who emphasize experience itself to be testimony then in the absence of scripture alone being accepted as testimony of experiences even they may have to be accepted as testimony.

उक्तं च भविष्यत् पर्वणि | येनोक्तमागमत्वं कुतस्तदिति तं वदेत् | प्रक्षादेर्यादि ब्रूयात् तन्मात्वं क्वति तं वदेत् | तत् स्वतश्चोदागमस्य प्रामाण्यं न स्वतः कुतः | परतेश्च प्रमाणस्य न कस्यापि स्थितिर्भवेत् | अङ्गीकृतं च प्रामाण्यं विरोधेऽप्यक्षजादिना | अङ्गीकुर्वन्ति तत्प्रक्षः प्रत्यक्षवादी विरोधकाः |

In this matter, *Bavishyat Parva* clarifies as follows - (Those accepting scriptures as self-evident should ask those who reject) how does that becomes proved? If they say, by experience and inference, then should inquire - how does their testimony becomes established? If they say that experience itself is the self-evident testimony, then should insist why then not the scriptures be considered self-evident testimony? Ordinarily every one accepts experience as self-evident testimony without contradictopn. Even though they oppose other percieved truths, they emphise their own views saying that their teachers have said so, Therefore, there need not be any doubts about their experiences.

### ***Further explanation:***

This is an important clarification by *Sri Madhva*. One cannot deny the experiences of others while affirming one's own experience. Experience is different, distinct and independent of the expressions spoken by the experiencer or the explanations properred by their followers. Even while expressions spoken and explanations properred may be questioned and contested the experience itself cannot be contested. *Madhva* is clear in his respect to *Akshapada, Kanada, Sankhya, Yoga, Jaina, Shaiva, Shakta, Ganapatya Saura Bauddha and even to Chaarvaka* but considering their importance contradict the views as recorded or as clarified, commentated by their followers. He had no hesitation to consider *Gautma Buddha* as one of te descnts of *Vishnu* and *Shiva, Shakti, Ganapati, Surya* as divine luminous peronalities even when contesting and questioning the philosophies being preached in their names.

### ***Bhashya***

शून्यता क्षणिकं च ज्ञानमात्रत्वमेव च | भावाभावात्मता साकं शरीरात्मत्वमेव च | प्रत्यक्षेण विरुध्यन्ते मद्देह इति दर्शनात् | भावरूपस्थिरत्वादेः ज्ञानाद् भेदस्य दर्शनात् | देहभेदो यद्यमुख्यो देहैक्ये मुख्यता कुतः | जातिस्मृतिप्रमाणाच्च न युक्ता देहरूपता | अनुष्ठाय च शास्त्रार्थं फलभोगस्य दर्शनात् | प्रत्यक्षादेविरुद्धत्वात् सोगताद्या दुरागमाः | बह्वागम विरोधाच्च दुष्टत्वं तेषु संस्थितम् |

*Shoonya* - naught, transient, temporary, knowledgeable, unmanifest and manifest in modification, verily the body itself, percieved with difference with statement like *this, my body*, the unmanifest though permanent with knowledge appearing with changing, when the body is different and distinct how can one primarly of unity? Classification, memory, distinct testimony, absence of association with body, religious training, knowing sciptural implications, observing enjoyment of fruits - all these establish that the *self* is not the body. In view of many contradiction they are considered as ndesirable scriptures.

प्रमाण्यं स्वीकृतं यैस्तु वेदानामागमा हि ते | शतकोटयः पञ्चरात्रं पुराणं तावदेव च | रामस्य चरितं तावत् तावदन्यच्चसर्वतः | अनन्ताश्च तथा वेदाः सांगोपांगाश्च सर्वशः | सर्वाधिक्यं यत्र विष्णोस्तात्पार्यात् समुदीर्यते |

बार्हस्वत्यं तथा बौद्धं भवाभवमतं तथा | शिवशक्त्यादिकं यच्चकिंचित्कामण्य संयुतम् | त्रिंशत्काट्यव तत् सर्वमतो मानं न तत् स्मृतम् |

Those scripture are in conformity with the *vedic* scriptures they are known as आगम. Hundred thousand times more are scriptures like *Pancharatra*, *Purana* and similarly *Ramayana* are included in the आगम scriptures. Innumerable are the scriptures which are comprehensively with the *vedic* scriptures. The scriptures which speak the supremacy of *Vishnu* are the primary ones, containing thousands of verses. *Akshpada* and *Kanada* though depending on *vedic* scriptures do not emphasise *Vishnu's* supremacy are not primarily considered as आगम scriptures. Though in hundreds of verses *Charvakas*, *Bauddhas*, and *Arhats* have spoken, since they do not accept *vedic* scriptures they are not considered as आगम scriptures. *Shaivas* and *Shaktas* which accept *vedic* scriptures partially they are accepted as आगम scriptures to some extent. Therefore generally those who accept *vedic* scriptures fully or partially are all not considered as आगम scriptures.

बहुमानं विरुद्धं यन्न तन्मानं विदो विदुः | गुणसाम्येऽपि किमुत गुणाधिकविरोधी यत् | यथा बहूनां ज्ञानानां समानं गुणतोऽपि च | विरोध्येकं तु यद् ज्ञानं न मानत्वं गमिष्यति | प्रत्यक्षादौ हि बहुभिः समैरेकमपोद्यते | तस्माद्धेदाः प्रमाणं स्युर्बाहुल्यादेव किं पुनः | अदोषत्वाद् गुणाश्चैव बलवत् कार्यसाधनात् | वेदोक्तकर्मयुक्तानां तथा सिद्धिमतामपि | वेदबाह्यक्रिया येगान् बाधः क्वापि दृश्यते | वेदोक्तकर्मसिद्धानां नाबाध्यं दृश्यते क्वचित् | असाध्यं वा ततो वेदाः प्रामाण्यं निश्चयाद् गताः | इति |

Of the many divergent testimonies even if one of them is similar, according to wise ones the same cannot be acceptable as self-evident testimony. If many of them are similar, but in attributes they are dissimilar or inferior then they would never be acceptable as self-evident testimony. Importance of the testimony by attributes is more substantive than testimony by number, thus the wise ones conclude. It is observed that even in experienced testimony by attributes one testimony similar but opposing large numbers appear as illusory. Therefore, why repeat that the *vedic* scriptures are self-evident testimony in large number of instances. Due to absence of any imperfections, by attributes and strong result-oriented actions performed according to the *vedic* injunctions the testimony becomes well established. For those who perform according to the *vedic* premises no adverse influence is observed from any external forces contrary to *vedic* testimony. It is, therefore impossible since *vedic* testimony is assuredly self-evident.

प्रत्यक्षमनुमानं च वाक्यं चेति त्रिधा प्रमा | उपमाद्यं प्रमाणं यदेतेष्वंतर्गतं हि तत् | निर्दोषेन्द्रिय संयोगः प्रत्यक्षमिति गीयते | निर्दोषयुक्तिरनुमा तादृशोक्तिस्तथाऽऽगमः | मानं चैव विशेषेण निर्दोष ज्ञानसाधनम् | अर्थापत्तिश्चोपमा च संभवाद्यनुमैव तु | दुःखबाधभावः प्रत्यक्षं बाह्यगश्चानुमाना स्मृता | योग्यस्यानुपलब्धाख्या युक्तिरेव हि बाह्यगा | मनसः संप्रयोगो यो दुःखादिरहितात्मनः | अबावरूपं प्रत्यक्षं मनश्च द्विविधं स्मृतं | चेतनं च जडं

चेति चक्षुराद्यं तथैव च | चेतनं त्विन्द्रियं ह्यात्मस्वरूपान्नापरं स्मृतम् | मुक्तानां चेतनं त्वेव बद्धद्वानामुभयं तथा | स्वरूपेणापि संयोगः स्वरूपस्यैवयुज्यते | यथा रत्नस्य संयोगः तत्प्रकाशेन नित्यदा | रत्नस्य च प्रकाशस्य न भेदः कश्चिदिष्यते | विशेषो नाम विज्ञेयो विशेषद् दृष्टिगोचराः |

प्रत्यक्ष, अनुमान and वाक्य are the three assured premises. अनुप्रमाण is the consequential inference which is also included therein. The experience from pure sense organs is प्रत्यक्ष, direct perception. From pure sense organs follows inference, अनुमान. Similar to the inference are the scriptural statements – आगम. The three are special instruments for immaculate *Wisdom*. The purpose, the consequential inference and conclusion are all included in the same inference – अनुमान. The sorrowless experience which one's *self* becoming translated as sorrowless awareness is referred to as प्रत्यक्ष, direct perception. If external objects have no influence on mind, then in direct perception inference becomes possible. The mind which is free of sensory influence should be known as the undivided mind. Because mind is consciousness in *essence* as well as gross in *form*. Consciousness and sensory instruments are both forms of the *self*. The delivered ones and *the supreme Self* both have organs which are of subtle consciousness, not the gross sensory instruments. For the unliberated individual selves are possessed of *subtle* consciousness, as well as the gross sensory instruments. Even as pearl and luminosity are inseparable, even so the *self* and its *subtle* consciousness are inseparable, some special feature in some special circumstances are required to be accessed through inference even as some special feature in some special circumstances are to be accessed by direct perception.

विष्णोरेव स्वरूपाणां तद्गुणानां तथैव च | तस्यैव शिर आदिनां नैव भेदोऽस्ति कश्चन | अभेदेऽपि विशेषेण व्यवहारः पृथग् भवेत् | विष्णोर्जडेन जीवैश्च भेद एव श्रिया तथा | विष्णोः क्रियश्च याः काश्चिदभेदस्यरपि ध्रुवः | कादाचित्तृत्वमप्यासां विशेषेणैव युज्यते | एवं विमुक्तजीवानां स्वरूपैः स्वगुणैरपि | स्वक्रियाभिस्तथैवैक्यं नित्यं स्वावयवैरपि |

In *Vishnu's* form, his attributes similarly in his head and other limbs, there exists no separation at all. The perceived separation, if any, is to be observed in their functions. Because even though they are inseparable in practice they function as separate. *Vishnu* is different and distinct from *Jagat*, the manifest inanimate gross creation, distinct from the animate *Jiva* and distinct from *Sri*, the energy which facilitates the creation. *Vishnu* and his actions are also different and distinct from him, manifesting with special difference and distinction. In *liberated Jivas*, however, there is eternal distinct, indivisible unity in their forms, attributes, limbs and actions.

भेदाभेदस्तु बद्धानां गुणैः स्त्वैः कर्मभिस्तथा | अंशांशिर्नोगुणस्यापि गुणिनः कर्मरद्धतोः | कार्यापादनयोश्चैव व्यक्तिसामान्ययोरपि | भेदाभेदः समुद्दिष्टो विनाशो यत्र दृश्यते | एकस्मिन् विद्यमानेऽपि तयोरेकस्य कयचित् |



अविनाभसवनीयमो यत्राभदस्तु तत्र हि | अभेदश्चस्वभिन्नेन भेदाभेदस्तु तत्र च | भेदाभेदा न तु क्वापि विष्णोरस्ति कदाचन | भद एव तु जीवाद्यैः केवलाभेद आत्मनि |

For the unliberated ones there is difference and distinction in their attributes and their actions. One as the whole and the fragment, the thing and the attributes, actions and their performance, cause and the effect, individual and the class, one as the eternal and the other as transient, all these through appear as one are different and distinct. Only those things which appear united though different and distinct, are known as भेदाभेद – difference in unity. In Vishnu there is no भेदाभेद – difference in unity, difference and distinction is only in respect of the Jiva, not the *self*.

स्वरूपेषु विशेषो यः स्वरूपं तस्य सोऽपि तु | क्रियाणां च न नाशोऽस्ति तच्छक्तेः पूर्वकालतः | विशेष एवोपरतिः क्रियायाः समुदीरिता | विश्लेषस्य विशेषोऽन्यो न चैवास्ति कथंचन | स्वस्यापि तु विशेषः स स्वयमेव भविष्यति | यथा जनेर्जनिर्नान्या तस्या वस्तुजनिर्जनिः | तथाऽपि तु जनित्वात् सा सत्त्वं वस्तुन आनयेत् | एवमेव विशेषोऽसौ विशेषांतर वर्जितः | करोति न करोतीति विशेषव्यवहारकृत् | व्यक्तिभावं गता या तु करोतीति स्वरूपिणी | शक्तिरूपस्थिता सैव क्रियाशक्तिरियते | सा च व्यक्तिस्तु जनित्वात् क्रियाया रूपमेव तु | तथाऽपि तु विशेषेण स्वरूपेण विशेषिणी | जनेर्जनित्वात्सौ ज्ञातव्याऽव्यतिरेकतः |

In *Vishnu's* various forms that which is special is that what he represents. His actions have end but since beginning not to his energy. Special is that which reflects in his actions. There is nothing special from him, other than his being himself special. Even as one is not different from the one who give birth even so the creation is not different from the creator. He creates, he does not create are only special considered in temporal level. With absence of the feeling as Creator or that I am the creator all that remains is the form of the primary energy and form of creative energy. The Lord alone is the primary energy and the creative energy. Even them in empirical experience he appears specially as the primary energy distinct from the creative energy.

एवं मुक्तक्रिया नित्या नान्येषां भ्रान्तिसंभवात् | मुक्तावुच्छेदतश्चैव निःशेषेणाखिलस्य च | नैवं मुक्तक्रियायास्तु तस्याश्चपुनरुद्भवात् | अमुक्तानां क्रिया याच्च मुक्तावपि समास्थिताः | अभिन्ना इति ता ज्ञेया अभिव्यक्तेः पुनः पुनः | चिंतनादिक्रियाणां तु मुक्तावुच्छेदतः सदा | किंमयाकार्यमादिनां भेदाभेद उदीरितः | अचेतनेष्वस्वतन्त्राः क्रिया यस्मात् सदैव तु | ईश्वरः प्रकृतिर्जीवा जडं चेति चतुष्टयम् | पदार्थानां समद्विष्टं तत्रेषो विष्णुरुच्यते ऽ इति ब्रह्मतर्कः |

The actions performed by the delivered are eternal, therefore, inseparable and leaving no trace, not so done by others which terminate with possibility of being illusory. The actions performed by the delivered do not terminate

becoming revived creating chain of actions again and again. When actions are performed by the delivered being inseparable, the energy should be known as having sourced from the earlier actions. *What should do now?* all such thoughts becoming completely terminated in deliverance, during the period when the actions are performed then there is separation between him and the actions not later in deliverance, Gross actions being always dependent on external factors, the separation between performed of actions and actions performed should be known only during that state. The supreme lord, the manifest creation, the individual *self* and the gross things in creation in all these four abiding as the common factor is *Vishnu*.

पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबल क्रिया च इत्यादि श्रुतयश्च | शक्तिशक्तिमतोश्चैव विशेषस्य विशेषिणः | अविनाभाविता यत्र न भेदस्तत्र विद्यते | सर्वाधिकसुखत्वं च ज्ञानं सर्वाधिकं तथा | सर्वाधिका सर्व शक्तिः तेजः सर्वाधिकं तथा | इत्यादयो गुणाः सर्वे स्वरूपं वैष्णवं सदा | भेदान्यत्वादयः शब्दा अतद्रूपत्ववाचकः | क्वचिदंतरशब्दश्चविशेषस्यैव वाचकः | एकमिन्नेव शब्दानां यस्तु नानास्वरूपिरूपिणाम् | प्रयोजकत्वहेतुः स्यात् स विशेषः प्रकीर्तितः | इति च |

Performance of action by the supreme being is said to be natural from wisdom, strength and splendour, thus in scriptures. Power and empowering, specialty and the special is as saying on follows the other, no difference being seen within the two. Best of pleasures, best of wisdom, best of strength and even as best of splendour and such other attributes verily in *Vishnu*. The words perceived as different and distinct being merely by way of description, some by way of portrayal of some special attributes. Often one word suggesting diverse forms for the sake of special purposes, thus has it been declared.

यदाहुर्बाह्मविज्ञानात् समग्रत्वं यियासमः | ब्रह्मज्ञानात् समग्रत्वं नान्यश्चेति निश्चयात् | तत्र केचिन्मनुष्यास्तुमन्यन्ते ब्रह्म किं मते | समग्रभावमगमदिति ब्रूयाच्च तानिति | ब्रह्मापि सर्वदाऽऽत्मानमहेयं गुण बृंहितं | सर्वदास्तीति मेयं च विजानाति यथैव तु | अत एव समग्रत्वं स्वत एवास्य सर्वदा | तदहेयं परं ब्रह्म यो योऽवेद् गुणबृंहितं | सर्वदाऽस्तीति मेयं च स स याति समग्रताम् |

Those desiring complete wisdom of Brahman say that from the Wisdom of Brahman alone complete enlightenment is possible, and certainly not in any other way. In this matter some other express their opinion thus, How can one say that Brahman is full, complete in Wisdom. The four-faced *Brahma* have experienced *the supreme Self* as अहेय, the one who exists, endowed with entirety of attributes, as the *One who perennially exists*, one who should be experienced. Therefore *Brahma* has been complete in himself in entirety. Others also experience the supreme self as अहेय, the one who exists, as endowed with entirety of attributes, as the *One who perennially exists* experiencing each one according their competence and gradation.

मुख्यं समग्रं तद् ब्रह्मज्ञानस्यापि समग्रतः | किञ्चिद् समग्रतां देवास्तेषां ज्ञानं हि तादृशम् | अपुस्तातोऽधमां ज्ञानतादृक्त्वाद् ऋषयोपि तु | ऋषिभ्योऽ प्रथमां प्रापुः मानुषाश्च समग्रताम् | अहेयं च गुणैः पूर्णं नित्यास्तिज्ञानगोचरम् | ब्र पश्यन् वामदेवः सूक्तमेतद्दर्श ह | अहं मनुः सूर्य इति स्वांतर्यामिव्यपेक्षया |

Primarily the supreme Self is complete, his Wisdom being comprehensive. Because of lesser comprehensiveness, the gods are likewise less comprehensive. Lesser comprehensiveness, than gods are the seers and lesser than seers are the human beings in comprehensiveness, The supreme Self as consciousness and one full of auspicious attributes, ever accessible to be perceived was experienced by Vamadeva within, as - I, verily, Manu, Surya for his self-satisfaction.

अहंशब्दो यतो विष्णौततोश्चोत्तमपुरुषाः | वर्तन्तेऽभवमित्याद्याः सर्वान्तस्थे जनार्दने | मनुरेषोऽवभोधत्वान्मन्वनतस्थो जनार्दनः | स ह्याचारानुवाचेशः प्रेरयन् मनुमानसम् | स एव सूरिभिः प्राप्यः सूर्यान्तस्थो मुमुक्षुभिः | स एव कक्षगैः सेव्यः कक्षिवति समास्थितः | स एव शुक्रसंस्थस्तु नीतीः कवयति स्वयम् | यतः कविः स कामस्य प्रेरणादुशाना स्मृतः | स एव शंबरपुरो विभेदेन्द्रा व्यवथितः | सर्वान्तर्यामिकत्वात्तु सर्वकर्मा स एव हि |

Since the word अहं is generally addressed in relation to Vishnu, in comprehensively established Janardana the words अभवं – uncreate, अस्ति – exists are specially applied. The word मनु is used since he established himself in self-evolved one - स्वयंभुव, energizing the mind and performance actions. He is said to be established in Surya, since he is sourced from Sun. Since he is being served by seers he is known to be established as Kakshivana. Since he himself initiates righteousness in people he is Kavi, established in Shukra. Since he energizes desires he is known Ushana. Established in Indra he destroys the Shambara's citadels. Established within every one he alone performs all actions. Therefore, he, verily the सर्वकर्मा - all performer.

ततः सूक्ते तथोवाच वासुदेवः श्रीयः पतीम् | यो योऽहेयं परं ब्रह्म सदैवास्तीति मानगम् | इदानीमपि जानाति स्वयोग्यां स समग्रताम् | प्राप्नापति तस्य देवाश्च नभूतिम्कर्तु मीशते | आत्मा हि विष्णुर्देवानां तेषु व्याप्तो यतः सदा | नियोक्तृत्वेन कार्येषु तज्ञो यस्मच्च साधकः | यस्य प्रीतो हरिर्नित्यं तस्य प्रीताश्च देवताः | प्रीतियोग्यान्वैव तस्य विरुद्धं कर्तुमीशते |

Recollecting the scriptural statements Vamadeva said of the Lord of Sri that even those who even to this day speak of the supreme self as अहेयं - the indispensable they all will experience completeness each according to their capacity and gradation. None of the gods would be able to deny the fruits of such awareness. Assuredly, the supreme self as Vishnu, has ever enveloped the gods obliging to perform the actions as ordained, which the wise ones are aware.

Therefore those whom *Vishnu* has graced as dear one they too are graced by the gods, therefore they do not have strength to act against them.

एवं विलक्षणं देवमुपास्ते जीवरूपिणम् | अहेयोऽस्तीति मेयोऽन्योऽऽथान्योऽसौ हरिरित्यपि | न स वेद परं विष्णुं जीवरूपेण वेत्ति यत् | नाहेयत्व च वेदास्य तस्मात् पशुवदीरितः | देवानां पशुवच्चासौ यो वेदाहेयरूपिणम् | पशवो बहवो यद्वत् पुरुषं भोजयंत्युत | तत्तज्ञः पुरुष तद्वदेकोऽपि बहुगा यथा | देवान् भोजयति ज्ञानसंपत्या विष्णुसंश्रयात् | स्वीकारे तु पशोः प्रीतिरेकस्यापि भविष्यति | बहूनां हि गवां लाभे परा प्रीतिश्च किं पुनः | तस्मात् सुबहुगोरूपे देवानां तत्ववेदिनि | भवेदभ्यधिका प्रपतिर्विष्णवहेयत्ववेदनात् |

He who propitiates such extraordinary divinity, the अहेय, the indispensable, अस्ति, *the Prime Existence* as one being of the form of an sense experiencing *Jiva*, is ignorant having no true knowledge. Having not been enlightened to *Vishnu's* अहेयत्व, the indispensable character, he conducts himself as animal. He is like an animal for the divinities who does not know *Vishnu's* अहेयत्व, the indispensable attribute. Even as a human being relishes animals as food to be relished even so even so a man of *Wisdom* offers innumerable animals as wealth of *Wisdom* to the gods for their satisfaction and as mark of surrender to *Vishnu*. When accepting even one animal brings joy, then what to speak of offering many animals? Therefore even as one as the gatherer of many animals even so a man of *Wisdom* enlightened of *Vishnu's* अहेयत्व, the indispensable attribute, becomes increasing dear

### **Further Rxpalanation :**

Here the reference is not any animals but to गो, the common animal known as gentle, noble, meek, self-effacing *Cow* but having the connotation and meaning pure, gentle, luminous, enlightened *Wisdom*. Therefore *Cow* has been traditionally used as the symbol of pure, gentle, luminous, enlightened *Wisdom*, whom divinities find as source of nourishment, having it been said that in a single divine *Cow* hundreds of thousand crores of gods find themselves dwelling. Therefore, *Cow* is known as कामधेनु, the source for fulfilling innumerable wishes.

नित्याहेयस्तथैवान्यस्तदन्यो विष्णयरित्यपि | देवानामप्रियं ज्ञानं नैवं विद्यादतः पुमान् | विष्णोरहेयतां चैव नित्यत्वं पूर्णतामपि | यो न वेद तथा यश्चजीवैरेक्यं हरेर्वदेत् | यशासत्यं जगत् ब्रूयात् सर्वो ते तमसि स्फुटम् | मज्जन्ति सवावेदैर्हि गुणैः सर्वैर्हरिर्षतः | पूर्णो नित्यमपूर्णाश्चजीवा मुक्ता अपि स्फुटम् |

Eternally indispensable *One* is distinct and different, similarly distinct and different is *Vishnu*, this understanding is uncatchable to the divinities. Those who do not understand *Vishnu* as the eternal, indispensable, endowed with complete and entirety of attributes, who think *Vishnu* and the individual souls as same or similar, who consider the world as an illusion they surely repair to the obscure

worlds. Because it is ever so\spoken in vedic scriptures that Hari is eternal, complete in attributes and even the delivered souls are incomplete in attributes.

निःशेषदुःखमोकेन सुखैकानुभवस्तु यः | मोक्ष इत्युच्यते वेदैस्तोऽपि मुक्ता हरिं सदा | उपासते जगच्चैतत् सर्व  
दाऽऽद्यन्तवर्जितम् | न कदापिज्जग्न्नाशो न कदाचित् तदन्यथा | जगत् प्रवाहरूपेण सर्वदेव व्यवस्थितम् |  
ज्ञानतः कर्मतो वाऽपि तपसा शक्तितोऽपि वा | न कस्याप्यन्यथाभाव्यं जगदेतत् कदाचन | सत्यो विष्णुः श्रीश्च  
सत्या जीवाः सत्याः जडं तथा | असत्यं नास्ति किञ्चित् सर्वेषां ज्ञान गोचरम् | ज्ञात्वा विष्णुमतो मुक्तिं प्राप्नुयात्  
पुरुषोत्तमम् | इति भविष्य पर्वणि |

The ecstasy resourced upon the extermination of all sorrows isspoken in *Vedas* as deliverance – मोक्ष, even the delivered one ever propitiating *Hari*. The worlds are never without beginning or never without end, never any destruction. There is no deviation in things which have no beginning nor and end and in things which have no destruction. The worlds ever exit in the form of flowing streams. Neither from *Wisdom* nor from performance of actions, nor from penance nor through performance of austerities can the world be altered or changed. Vishnu is real, Sri is real, Jiva is real and Jagat is real. All those which are subject matter for thinking and reflction are never unreal. Therefore knowing Vishnu alone one should strive for deliverance and as पुरुषोत्तम - the supreme among all.

इदमित्यात्मनो योग्यं | सर्वं समग्रं भवति | निर्दुःखानन्दस्यापेक्षितृत्वान्मनसि स्थितत्वेनेदमिति युज्यते | तत् सर्वं  
मभवत्, सर्वं भविष्यन्तः इत्यादिना समग्रभावस्य प्रस्तुतत्वात् | ब्रह्म पश्यन् वामदेवो ब्रह्मणो  
मन्वादिजीवैरहेयत्वं प्रतिपेदे | ब्रह्मन् पश्यन् वामदेवो ब्रह्मणोऽहयतां सदा | मन्वादिभिः सर्वजैः प्रतिपेदे हि  
मन्त्रदृक् |

इदं means that which is proper. All, everything becomes comprehensive. With elimination of sorrow and advent of happiness in mind this feeling becomes experienced. Then everything becomes comprehensive, everything becomes indicated, expressed, thus having been clarified. Experencing the effulgence *Vamadeva* declared his indispensable, essential identity as *Manu* and others. Experencing the effulgence *Vamadeva* always experienced the comprehensive all pervading, all enveloping vastness in *Manu* and other *Jivas* through reflection. *Thus in Brahmapurana.*

तदिदं ब्रह्म योऽहेयात्वादिगुणमेतर्ह्यपि वेद | अहंशब्दस्याहेयत्वानंगीकारे इदंशब्दोऽपि व्यर्थः | सर्वस्वरूपत्वं हि  
दुर्विद्वद्विबर्गी क्रियते | इदंशब्देन परब्रह्मविक्षायां ब्रह्मशब्दो व्यर्थः | इदं योऽहमिति वेदेत्येव स्यात् | एवं  
शब्दश्च व्यर्थः | अस्मत्पक्षे तु तदात्मानमेवावेदित्यपि ज्ञातव्यमित्येवंशब्दार्थः | तत्पक्षे तदपि व्यर्थमेव | न हि  
तत्पक्षे तत् स्वात्मानं वेत्ति | व्याख्यान व्याख्येय भावश्चागतिका गतिः |

In the statement - ‘तदिदमप्येतेर्हि य एवं वेदाहं ब्रह्मास्मि’, तदिदम् - *That One* is the effulgent *Brahman*, this he should be known. If the word अहं is not accepted as अहेय, the

undispensable one, then the word इदं will have no significance. The attribute सर्व वरूपत्वं - all comprehensiveness includes the gross also, (if conceded) then in explaining *the supreme Brahman* the word ब्रह्म will have no significance. In इदं योऽहमिति, since अहं is the attribute of *Brahman* and इति having been used the word एवं used in the statement ‘तदिदमप्येति य एवं वेदाहं ब्रह्मास्मि’ will have no significance. In ‘तदात्मानमेवावेदित्यपि ज्ञातव्यम्’ the word एवं used will have significance. But it is not correct to say as some others declare that the word एवं has no significance.

अभावेपृथगर्थानां व्याख्यामभ्यासमेव वा | कल्पन्त्यैव तदभावे व्याख्याऽभ्यासश्च युज्यते | इति भारते | स्वरूपज्ञं तथाऽहेयं नित्यं च ब्रह्मवेत्ति यः | समग्रभावं गच्छेत् स तत् प्रसादान्न संशयः | इति च | स ईश्वरः एषां देवानामात्मा भवति | पुल्लिङ्गं च तत् सत्यं स आत्मा इत्यादिवत् भवति | देवानां व्यापकत्वात् तेषामात्मा हरिः सदा | तज्ञः प्रियस्ततस्तेषां तस्य नाभूतिदास्ततः | इति वामने |

In the absence of proper knowledge one should try to understand through instructions or scriptural study. Some time reflection assist what is lacking in instructions and study, thus in *Mahabharat*. He who becomes aware of *Brahma* as the one conscious of himself as the indispensable, as the eternal he with his grace becomes comprehensively enlightened, of this there is no doubt, *thus also having been said*. He, the Lord becomes the *essence* of the divinities, and it is not proper to say the use of the neutral word तत् debars one from identifying the Lord as male. The divinities becoming comprehensively spread they have *Hari* as their eternal *essence* within. The men of wisdom are ever dear to the Lord, there being never any diminutions in the *Wisdom*, *thus in Vamanapurana..*

एवं स देवनाम् इत्यत्र पूर्वः सम्यग् ज्ञानी परामृश्यते | एतन्मनुष्या विद्युः इत्यत्र एतत् शब्देन विष्णोरन्यदेवतोपासनमुच्यते | न ह्यज्ञान्येव देवानां भोजकः | ज्ञानी हि विशेषेण भोजकः | अथो अयं वा आत्मा सर्वेषां भूतानां लोकः इति वचनात्, स य एवंवित् सर्वेषां भूतानाम् | ब्रह्मविच्चतत्रोच्यते प्रस्तुतत्वात् | तत्त्वविद् देवगौः प्रोक्तो नरगौश्चाप्यतत्त्ववित् | तस्माद् देवास्तत्त्वविदे प्रियं कुर्वन्त्यतन्द्रिताः | इत्यादग्नेये | तस्य ह न देवाश्च नाभूत्या इदृशते इति देवानां तत्त्वज्ञानं प्रियमित्युक्तं च |

In ‘एवं स देवनाम्’, सः was earlier explained as ignorant one, here in ‘एतन्मनुष्या विद्युः’ it is explained as those who propitiate other divinities. Such ones who propitiates other divinities are not nourished by gods. Only the wise ones are nourished, as said thus in the statement – therefore *this Self is refuge to the creatures in the worlds, he verily becomes luminous to all the creatures, such one who is wise in Wisdom nourishes others*. Men wise in Wisdom declaring the divinities as the luminous rays become enriched by enlightenment, whereupon the gods becoming inclined towards them without any apathy, *thus in Agni Purana*. The gods will not be inclined to become displeased, thus wisdom being spoken as dear to the gods.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् इति | यच्चिकेत सत्यमित् तन्नमोघं | वसु स्पार्हमुत जीतो दाता, सत्यो जीवेसयोर्भेदः सत्या विष्णोर्गुणा अपि | सत्यं जगदिदं सर्वं सत्येशजगतोर्भिदिः | इत्यादेश्च | भेदेनैच जगत् सर्वं भेदेनेशं गुणैः सह | भेदेन जीवानन्योन्यं मुक्ताः पश्यन्ति सर्वशः | विशेषदुःखहीनाश्च केवलं सुखभोगिनः | जन्ममृत्युविहीनाश्च कालसंबन्धवर्जिताः रजस्तम सत्व हीनाः प्रकृत्या च विवर्जिताः | इत्यादि गारुड वचनान्न ज्ञानविवर्त्यता वक्तुं युक्ता |

Some say the manifest world is unreal, non-existence, non-luminous. Others say that the manifest world is real, existence, not illusion, being victorious receives gains resplendent gifts. The difference between *individual self* and the *supreme self* is real, *Vishnu's* attributes are real, the manifest world is real, the difference between the manifest world and the *unmanifest supreme Lord* is real, *thus also having been spoken*. Endowed with differences is the entire manifest world, even with the inherent attributes. The Jiva, *the individual self* is different and distinct from the *other individual self*, even the delivered souls perceive one another as different and distinct. Terminating all sorrows some revel in pure pleasure, separated from the cycle of birth and death, transcending all attachment to Time, divested of the three fold sत्व, रज, तम attributes and isolated even from प्रकृति, the bonds of nature, *thus in Garuda Purana*. Therefore, it is not proper one to speak denying the existence of the manifest existence.

तिर्यङ्मानुषदेवादिविष्णुरूपेष्वशक्तता | यस्मिन् कस्मिंश्च विषये दुःखित्वं भिन्नतापि वा | प्रकृतेर्विकारता वाऽपि छेदभेदव्रणादि | अज्ञानण नाशिता वाऽपि जन्म जीवैरभिन्नता | प्रकृत्यभिन्नता वाऽपि जीवाभेदः परस्परम् | जडाभेदोऽथवा विष्णोर्भित्त्वर्थं जगतोऽपि वा ऽ अगुणत्वमदेहत्वमकर्तृत्वं तथा हरेः | सम्यग् भक्तिमृते मुक्तिर्विष्णौ तद् द्वेषतस्तथा | मुक्तावभोगो जीवानां मुक्तौसाम्यत् तथैव च | अरूपत्वं च जीवानां मुक्तानां बन्धिनामपि | नामतीर्थादिभिर्मुक्तिस्त्वज्ञानं विनाऽपि तु | विष्णोः सकाशात् प्रकृतेः ब्रह्मणोऽनन्तरुद्रयोः | गरुडेन्द्रसूर्यविक्रान्नादेरग्निसोमगुहादिनाम् | प्रद्युम्नास्यानिरुद्धस्य देवविप्रादिनामपि | यैः कैश्चापि गुणोर्विष्णोः सकाशाद् वरता तथा | यदा कदाऽपि यत्नैर्वा वरशापादिनाऽपि वा | तपसा वाऽप्युपायैर्वा योगज्ञानादिनाऽपि वा | साम्यं वा विष्णवधीनत्वान्यथैषां स्थितिः कृतिः | असंसारित्वमेषां चाप्येषामीश्वरताऽपि वा | विना विष्णुप्रसादेन मुक्तिरेषां सकशतः | विष्णोः प्रयोजनावाप्तिर्विषोर्दोषश्च कश्चन | विष्णोः सर्वेषु रूपेषु संपूण्णहीनता | भेदो वा विष्णुरूपेषु विशेषो वा गुणेषु च | श्रियः सकाशाधिक्यं ब्रह्मादेः साम्यमेव वा ब्रह्मावाय्वोरनन्तस्य रुद्रस्य गरुडस्य च | तेभ्यश्चैववेन्देऽसूर्यर्दिविष्वभूपादिनां ततः | बन्धानां मुक्तिगानां वा दैत्यानां मोक्षं एव च | सर्वं मोहार्थमुद्दिष्टं वेदेषु हरिणाऽपि वा | ब्रह्मणा वाऽथ रुद्रेण देवैश्च मुनिस्तथा |

In *vedic* scriptures it has been mentioned that any variances perceived in the various forms of *Vishnu* whether animal, human or divine, whether sorrowful or pleasant, whether natural deformations or incisive, divisive, ignorance, death or birth, differences in lives, differences in nature, or differences within the lives, or between the live and the gross, world's illusion and *Vishnu* being without attributeles, form or actions, deliverance *sans* devotion or deliverance despising *Vishnu*, pleasure or similarity in deliverance, formless in primordial life or

deliverance merely through recitation of names or visitation to holy places, aligning towards *Brahma*, *Rudra* and other gods in preference to *Vishnu*, through austerities or benediction, penances or yoga, desiring similarity with *Vishnu* or without taking refuge in him assigning actions to other divinities, conceptualising their eternal existence or supremacy over all others, seeking deliverance not from *Vishnu* but from others, expecting *Vishnu* to gain, to have defects, diversity is his various forms, higher-lower values in his attributes, considering *Brahma* and others superior or similar to *Lakshmi*, the undelivered or the delivered ones like *Garuda*, *Shesh* and *Rudra* as superior or similar to *Brahma* or *Vayu*, or *Indra* *Surya* and others superior or similar to *Garuda*, *Shesh* and *Rudra*, or seers or emperors superior or similar to *Indra* *Surya* and others, deliverance for *asuras* - all these are consequences of illusion on mind.

यथा सुराणां सुज्ञाने तात्पर्यं सर्वदा श्रुतेः | तथा दुर्जनजनने तात्पर्यमसुरेषु च | एवमेव च देवानां विष्णुब्रह्मादिनामपि | विष्णोः सर्वगुणैः पूर्तिरपि मत्स्यादिरूपिणः | अजेयत्वमभदत्वमुच्छदत्वं च सर्वशः | सर्वावताररूपाणामपि चित्सुब्रह्मरूपता | श्रीब्रह्मरुद्राद्याधिकं सर्वेशत्वं स्वतन्त्रता | सर्वशक्तिस्तत्प्रसादान्मोक्षो ब्रह्मादिनामपि | तदभक्तैव विमोक्षश्चभेदो जीवेशयोरपि | श्रीब्रह्मरुद्रशक्रादेः क्रमेणैव निजा गुणाः | सर्वदोषव्यपेतत्वं विष्णोः सर्वत्र सर्वदा | एतत् सर्वं सर्ववेदैश्च सम्यक् तात्पर्यतः सदा | उक्तं सर्वेषु शास्त्रेषु तस्माद्ग्राह्यं बभूवुभिः |

Even as scriptures constitute wisdom condensed for the wise enlightened (सुर) ones even so they are for the unwise unenlightened (असुर) ones, even so the enlightened ones like *Vishnu*, *Brahma* and others. *Vishnu* is comprehensive in all attributes, even in his *Matsya* and other descents, being completely unborn, unbroken, unblemished, being ever blissful in the forms of his descents, superior and independent to *Brahma*, *Rudra* and others, as the most dominant dispenser of deliverance even to the four-faced *Brahma*, devotion to him alone is deliverance, the differences and distinctiveness between souls, differences and distinctiveness being even in *Brahma*, *Rudra*, *Indra* and others graded according to their attributes, *Vishnu* alone, verily, being ever free of all demerits. All these were made known encapsulated through vedic scriptures, *Vishnu* and other divine personalities, through seers and emperors. Therefore they are commended to be accepted as Proper and desirable.

इदं सत्यमिदं सत्यमिदं सत्यं न संशयः | कोटिभिः शपथैश्चापि निर्णीतं देवतागणैः | अनादिकालतश्चायं शास्त्रार्थो नान्यथा क्वचित् | पुनश्चानन्तकालीन एष एव न संशयः | ज्ञातचैश्वर्यैश्च एवार्थः सर्वदेव बभूवुभिः | एवं तु स्थिरया बुद्ध्या ज्ञात्वा यास्यथ तत्परम् | एवं तु हंसरूपेण विष्णुना देवतागणाः | ब्रह्माद्या बोधिताः सर्वे तथा ज्ञात्वा परं गताः | साक्षाद्विष्णुर्हंसरूप उक्तवैवं तु दिवोकसाम् | वासुदेवाख्यरूपेण तेन सर्वं हृदि स्थितः | संकर्षणाख्यरूपेण विवेशानन्तमेव च | तं ध्यायति सदानन्तस्तस्मान्मुक्तिपदच्छिया | प्रद्युम्नाख्येन रूपेण काममेव विवेश सः | हंसस्थ्यानतो मुक्तिमनिरुद्धस्ताथेच्छति | इत्यादि ब्रह्माण्डपुराणे तत्त्वनिर्णयगीतायाम् |



All that is said is true, this is true, there is no doubt that this is true. This has been confirmed by divinities after hundred and thousand assurances. From time immemorial this akine has been the scriptural srarement. Knowing thus the true meaning one will attain the supreme place. His was related by *Vishnu* earlier to the gods in the form of a swan. Having thus become enlightened they had attained the supreme place. Having been narrated by *Vishnu* himself *Brahma* and others became enlightened. In the form of *Vasudeva* he dwells in all the hearts. Having eneterd *Shesha* in the form of *Sankarshana* entering *Shesha* desiring deliverance propitiated him. In the form of *Pradyumna* he entered *Manmath*, desire, seeking deliverance. In the form of *Aniruddha* he entered *Aniruddha* desiring deliverance. Thus has been spoken exensively in *Brahmand Purana*.

### **Upanishad:**

ब्रह्म वा इदमग्र आसीदेकमेव | तदेकं सन्न व्यभवत् | तच्छ्रेयोरूपमत्तामृजत क्षत्रं | यान्येतानि देवत्रा  
क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्योयमो मृत्युरिशान इति | तस्मात् क्षत्रात् परं नास्ति | तस्मात् ब्राह्मणः  
क्षत्रियमधस्तादुपास्ते राजसूये | क्षत्र एव यशो दधाति | सैषा ऽक्षत्रस्य योनिर्यद् ब्रह्म | तस्माद् यद्यपि राजा  
परमतां गच्छति | ब्रह्मैवांततउपनिःश्रयति स्वां योनिं | य उ येनं हिनस्ति स्वां स योनिमृच्छति | स पापीयान्  
भवति | यथा श्रेयांसं हिंसित्वा |

In the beginning, the four faced *Brahma* alone was there. As one alone he did not thrive with companions. Then he created a favorable vigorous *form*. Then among those who were vigourous like *Indra*, *Garuda*, *Varuna*, *Moon*, *Rudra*, *The Rain-god*, *Yama*, *Death*, *Ishana* were created. Superior than the vigourous there is no other one else. Therefore during Raajasuya sacrificive the man of Wisdom stands below and lauds him as the vigorous one. The source of the vigorous one is the four faced *Brahma*, therefore even to this day the vigorous one reactes the highest state. Wisdom nevertheless is the source of vigour. Therefore, towards the end the vigorous one resorts to wisdom as the source. He who departs from this assaults his source, bcoming evil in doing so, as one who injures the superior.

### **Bhashya:**

विष्णोर्ब्राह्मण जातिः सन् ब्रह्मा जज्ञे चतुर्मुखः | इतोग्र जगतास्तस्मात् क्षत्रजातिरजायत | वायुः  
सदाशिवोऽनन्तो गुरुडः शक्र एव च | कामश्चवरुणश्चैव सोमः सूर्यो यमस्तथा | एवमाद्याः क्षत्रियास्तु देवास्तु  
ब्रह्मनिर्मिताः | श्रेयसि सर्वजातिभ्यः क्षत्रजातिरिति श्रुतिः | नैव क्षत्रात् पराजातिर्ब्रह्मजातिं विना क्वचित् |  
ब्राह्मणाश्च परो राजा राजसूयाश्वमेधयोः | उपास्ते राजसूयोऽतो ब्राह्मनो राजसूयिनम् | असीन  
असनाधस्तात् तथापि ब्राह्मणो गुरुः | तस्मात् राजसूयान्ते ब्राह्मणान् वन्दयीत च | यः क्षत्रियो ब्राह्मणहा  
पितृहा स प्रकीर्तितः | पापीयानेव भवति हत्वास्वपितरं यथा | इति वामने |

From *Vishnu* was born the four-faced *Brahma*. From him in the beginning was born क्षत्र, the energetic class. Among the divine beings, *Vayu, Shiva, Shesha, Garuda, Indra, Manmatha, Varuna,, Soma, Surya, Yama* as क्षत्र, the energetic class, were born. Leaving ब्राह्मण, the enlightened class क्षत्र, the energetic class was alone superior, none other. When performing *Rajasuya* and *Ashvamedha* sacrifices क्षत्र, the energetic class is superior to ब्राह्मण, the enlightened class. Therefore, during the performance of *Rajasuya* sacrifices, ब्राह्मण, the enlightened person sits below the seat occupied by क्षत्र, the energetic person. Even then ब्राह्मण, the enlightened class being the preceptor at the close of the *Rajasuya* sacrifice the क्षत्र, the energetic person bows down to him. Or else ब्राह्मण, the enlightened person being like a father unto क्षत्र, the energetic person, he becomes charged as one who has killed his father, *thus in Vamana Purana*.

स्वतोऽधिकगुणं हत्वा साक्षाच्च पितरं पुनः | क्षत्रस्य ब्राह्मणं हत्वा तावान् दोषो भवेद् ध्रुवम् | इत्याग्नेये | ईशानो मारुतः प्राणो वायुर्जीष्णुस्तथैव च | ध्रुश्च पवमानश्च पवनेश्चेति कथ्यते | इति शब्दतत्त्वे | मृत्युः संकर्षणः शेषः शेताऽनन्तस्तथैव च | बलिमडहाविषश्चेति भूधरश्चेति कथ्यते | इति | इन्द्रः सुपर्णो गरुडो महाभारो धुरन्धरः | विश्वजिश्चाप्यवध्यश्च वैनतेयश्च कथ्यते | इति | पर्जन्यो मघवांश्च पुरुहूतः पुरन्दरः | प्राचीनबर्हिर्यर्हयश्चः सोमपो भेषभुक तथा | इति च | यशोनिधिर्ब्रह्मणस्तुतद् धातुं क्षत्रिये स्वयम् | अतो ब्राह्मणो आसीनो राजसूये हि सेवते | इति प्रत्यये | ऋच्छति विनाशयति | रिड् क्षये इति धातोः |

The demerits which one would have to suffer from killing one's father the same would a *Kshatriya*, an energetic person would have to suffer by killing a *Brahmin*, who is an enlightened person, *thus has been mentioned in Agneya Purana*. *Ishana* means *Vayu, Maruta, Prana, Vayu, Jishnu, Dhrushnu, Pavamana, Pavana* are other names of the *Prime Breath*. *Thus in Shabdatatva.Mrutyu*, death is known as *Shankarshana, Shesha, Sheta, Anant, Bali, Mahavisha, Bhudhara*. *Indra* is known as *Suparna, Garuda, Mahabhara, Dhurandhara, Vishvajit, Avadhya, Vainateya*. *Parjanya* is known as *Indra, Maghavana, Puruhuta, Purandara, Pracheena, Bathi, Harshyashcha, Somapa, Meshabhuk*. *Brahmin* as enlightened person is possessed of success, therefore desiring success for *Kshatriya*, as the energetic person plays subsidiary role in *Rajasuya* sacrifice, *thus in Praty scriptre*. ऋच्छति means destroys, रिड् क्षये being the root meaning becomes destroyed.

### **Upanishad:**

स नैव व्यभवत् | स विशमसृजत् | यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा अदित्या विश्वेदेवा मरुत इति | स नैव व्यभवत् | स शौद्रं वणपमसृजत् पूटाणं | इयं वै पूषा | इयं हीदं सर्वं पुष्यति यदिदं किंच |

Yet he did not thrive with companions. He created an enterprising *form*. Among them there were those who were in groups, the *Vasus, Rudras, Adityas*,

*Vishvadevas, Maruts.* Yet he did not thrive. He created the subservient *form*, as *Pushan*. Verily this (earth) verily is *Pushan*, for that verily nourishes every thing whatever is here.

### **Bhashya:**

विवस्वदिन्द्रवरुणविष्णोभ्योऽन्येऽदितेः सुताः | रुद्रान्ये तथा रुद्रा वायोरन्ये च वायवः | अग्नेरन्ये च वसवो वैश्या इत्येव कीर्तिताः | एक एव हरेर्जातः परिवार विवर्जितः | वाय्वादिन् क्षत्रियान् सृष्ट्वापुनरल्पपरिग्रहः | इच्छन् बहुपरिवारं वैश्यान् देवान् ससर्ज ह | ततो बहुतरानिच्छन् शूद्रान् देवान् ससर्ज च | अश्विनौ पृथिवी चैव काला मृत्यैव एव च | शूद्रदेवाः समुद्दिष्टा देववर्णा इति स्मृताः |

Leaving aside *Vivasvan, Indra, Varuna, Vishnu, Adityasa, Rudra, Vayu, Marut, Agni, Vasus*, all the rest are known as *Vaishyas*. One, four-faced *Brahma* alone was born without any companions. Therefore even though *Vayu* and others were created he remained with few companions. There desiring more companions he resurged *Vishya* divinities. Desiring even more companions he created *Shudra* divinities. *Ashvins, Pruthvi, Time, Death, Fate* were therefore known as *Shudra* gods. This was the classification among the divinities.

### **Upanishad:**

स नैव व्यभवत् | तच्छ्रेयोरूपमतयसृजत धर्मं | तदेतत् क्षत्रस्य क्षत्रं यद् धर्मः | तस्मात् धर्मात् परं नास्ति | अथो आवलीयान् बलीयांसंशंसते धर्मेण | यथा राज्ञैवं | यो वै स धर्मः सत्यं वै तत् | तस्मात् सत्यं वदन्त माहुर्धर्मं वदतीति | धर्मं वा वदन्तं सत्यं वदतीति | एतद्ध्यैवैतदुभयं भवति |

Yet he did not thrive with companions. He created an excellent *form*, righteousness. This is the power of the energetic person, viz righteousness. Therefore there is nothing higher than righteousness. A weak one thinks of defeating the strong by righteousness. As one through a king. Verily that which is righteousness is *Satya, the Prime Existence*. Therefore they say that one who speaks of *Satya, the Prime Existence* speaks of righteousness, that one who speaks of *Satya, the Prime Existence*, both being one and same.

### **Bhashya:**

स्रष्टा स्वयं समुद्दिष्टः पालका देवता इमाः | धरणं कथमस्य स्याद् गतिश्चास्य कथं परा | इति मत्वा हरेर्भक्तिधर्मरूपं पुनर्विभुः | प्राणिनां धैर्यरूपं च वायो रूपांतरं पुनः | ससर्ज नतिनान् ब्रह्मा विष्णोराज्ञापुरः सरः | तस्माद् वायोः परो नास्ति ऋते विष्णुं सनातनम् | शेषादीनां क्षत्रियाणां वायुरेवाधिपः स्मृतः | धारणात् धर्मः इत्याहुर्वायुर्धारयति प्रजाः | अबलाऽपि ततो वायुर्विष्णु भक्त्यादिरूपिणः | प्राप्युमिच्छति युक्तः सन् विष्णुं सुबलवत्तरं | यथैव युवराजेन महाराजामभिप्सति | प्राप्तुं धर्माभिमानो स वायुः सत्याभिमानवान् | तस्मादाहुर्धर्मं विदं सत्यवेतेति वेदिनः | सत्यज्ञ मथ धर्मज्ञं वायुर्देवो यतस्तयोः | इति नारदीये |

Having himself created the worlds together with the supervising deities and thinking how can these be supported towards the goal *Brahma*, fortified by his devotion towards *Vishnu* motivated *Vayu*, the *Prime Breath* to become their resurgent energy. Therefore leaving *Vishnu* there were none who were superior to *Vayu*. For *Shesha* and other *Kshatriyas*, *Vayu* was the undisputed supreme. Since he supports *Shesha* the upholder of the earth, *Vayu* is known as righteousness personified. Considering *Vayu* as the personified form of devotion to *Vishnu*, those who are incapable of experiencing *Vishnu* can do so with assistance and through *Vayu*, even as the ones taking the assistance of the Prince take the audience of the King. *Vayu* who is fortified by righteousness is also fortified by *Satya*, the *Prime Existence*. Therefore those who know that righteousness is *Satya*, the *Prime Existence* also know that *Satya*, the *Prime Existence* is righteousness, thus has been spoken in *Narada purana*.

### ***Upanishad:***

तदेतत् ब्रह्म क्षत्रं विद् शूद्रः | तदग्निर्नैव देवेषु ब्रह्माभवत् | ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियः | वैश्येन वैश्यः | शूद्रेण शूद्रः | तस्मादाग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येषु | एताभ्यां हि रूपाभ्यां ब्रह्माभवत् | अथ यो ह वा अस्माल्लोकात् स्वं लोकमदृष्ट्वापैति स एनमविदितो न भुनक्ति | यथा वेदो वाऽननूक्तोऽन्यद् वाकर्म कृतं | यदि ह वा आप्यन्येवंविन्महत् पुण्यं कर्म करोति तद्वास्यांततःक्षीयत एव | आत्मानमेव लोकमुपासीत | स य आत्मानमेव लोकमुपास्ते न हास्य क्षर क्षीयते | अस्माध्येवाऽत्मनो यद्यत् कामयते तत्तत् सृजते |

Thus these *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra* (were classified). Among the Gods *Brahma* became *Agni*, the energy, among men, *Brahmana*. From renergy the *Kshatriyas*, from enterprise the *Vishyas*, from subservient, the *Shudras*. Therefore people desire place among luminous beings as energy, among human beings as *Brahmin* because by these two forms four-faced *Brahma* dwells. If any one departs from this world without being consciously aware of his state of being, then not having known is not protected, even the *vedic* scriptures not known or the actions not performed do not protect. Even if one performs great actions or meritorious deeds, but does not this then those great actions or meritorious deeds will exhaust in the end. Therefore, one should meditate only on his *self* within. Then the actions performed are not exhausted, since from that very *self* all desires become fulfilled.

### ***Bhashya:***

नैव व्यभवदित परिवारबहुत्वेन यद् विशिष्टत्वम् तन्नानभवत्यर्थः | बृहत्त्वात् सर्ववर्णानां ब्रह्मणाः परिकीर्तताः | क्षत्रत्राणात् क्षत्रियाश्च ष्ठिनत्वाद् विशस्मृताः | ऊनवाची हि विद् शब्द शभे दत्ते त्रिभियःतः | रमते स ततः शूद्रः स ब्रह्मण्याभिमानवान् | ब्रह्माग्निना सहैवास्ते देवेष्वथ नरेषु च | ब्रह्मणेन सहैवास्ते ब्रह्मा शुभचतुर्मुखः | क्षत्रजात्याभिमानो तु पवनो देवराजभिः | सुर्ण शेष रुद्रादैर्मानुशेषु च राजभिः | वैश्यजात्याभिमानो च नासिक्यो वयुरुर्जितः | वस्वादिभिः सहैवास्ते देवेष्वथ नरेषु च | विड्भिः शूद्राभिमानो च निर्यतिर्देवतासु च | नासत्ययोः

पृथिव्यां च शूद्रेष्वेव तु मानुषे | यस्मद्ग्नौ विशेषणः ब्रह्मण सन्निधिर्भवेत् | अतोऽग्नावेव देवानां सर्वेषां नियमाद्धविः | हुत्वा लोकाम् प्रार्थयन्ति तथा विप्रे च मानुषे |

नैव व्यभवदिति also means नैव वि अभत् meaning has no specific companions. In the fifth chapter the same mean is to be understood. In the sixth chapter though had companions they were not in large number, thus the meaning is to be understood. In the seventh chapter though had companions in large number they were no as per expectation, thus the meaning is to be understood. In the eighth chapter though had companions as per expectation were in large number they were not those who belonged to the group of supporters or liberators, thus the meaning is to be understood. In the entire classification the *Brahmins*, (men wise in *Wisdom*) were superior. क्षत्र, being harmed by enemies, त्रणात्, being protected from, therefore known as *Kshatriya*. The *Vaishya* are the lowest of the three. Since pleased with the pleasant, ie money given by the first three the servile ones are known as *Shudras*. Respected by *Brahmins*, as *Agni*, *Brahma* dwells as *essence* within the gods and as *Brahmin* among human beings. Respected by *Kshatriyas* प्राण, the *prime Breath* dwells as *essence* within the gods as *Garuda* and *Shesh* and as king among human beings. Respected by *Vaishyas* प्राण, the *prime Breath* dwells as *essence* within the gods as *Ashvins* and on earth in human beings including the *Shudras*. Since *Brahma* dwells specially in *Agni*, in gods, human beings and in *Brahmins* every one, for gaining auspicious worlds performs sacrifices in *Agni* and offers food to *Brahmins* to please gods.

### ***Upanishad:***

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः | सयज्जुहोति यद् यजते तेन देवानां लोकः | अथ यदनुब्रूयते तेनर्षीणाम् | अथ यत् पितृभ्योनिगृणाति यत् प्रजामिच्छते तेन पितृणां | अथ यन्मनुष्यान् वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणाम् | अथ यत् पशुभ्यस्यृणोदकं विन्दति तेन पशूनां | यदस्य गृहेषु श्वपदा वयास्यां पिपिलिकाभ्य उपजीवन्ति तेन तेषां लोकः | यथा वै स्वाय लोकायारिष्टमिच्छेदेवं हैवविन्दे सर्वाणि भूतान्यारिष्टमिच्छन्ति | तद्वा एतद् विदितं मीमांसितम् |

Now this *Self* here is the ordainer of the all the creatures. For the gods who propitiate him through sacrifices he is the refuge. For the seers who through scriptures worship he is the refuge. For the descends who offer food for their ancesrors, he is the refuge. For the house holders who establishing residence offer charity and feed the needy, he is the refuge. For the animals who are fed and watered, he is the refuge. For the birds and animals reared in the house hold, he is the refuge. Even as in life the citizens pray that the king in whom they have taken refuge should not he harmed even so the gods desire men of *Wisdom* who have taken refuge should not he harmed. Thus the seers have concieved in scriptures the all-pervading haven for the needy.

## **Bhashya:**

योऽयं सर्वेषु जीवेषु नियामकतया स्थितः । स विष्णुराप्तकामत्वादाटमेत्येवोच्यते बुधैः । स लोकः सर्वभूतानां सर्वजीवेषु संथितः । वैश्वदेवादिकान् होमान् यज्ञांश्चकुरुते विभुः । कारुण्यात् सर्वदेवेषु तेन देवाश्रयो हरिः । ऋषिणामाश्रयश्चापि स्वाध्यायेष्वृषिसंस्मृतेः । स हि जीवेषु संविष्टः पिण्डं पुत्रजनीं तथा । यत् करोति पितृणां च संश्रयस्तत एव सः । तृणोदकादिदानेन पशूनामन्नतो नृणाम् । उपकाराच्च सर्वेषां प्राणिनामाश्रयो हरिः । यज्ञादीन् देवतादीनामन्त्वेन पुरैव यत् । ब्रह्माद्यैरर्थितः प्रादात् क्षीराब्देस्तट उत्तरे । अतश्च सर्वलोकानामाश्रयो विष्णुरेव सः । एवं यो वेत्ति विष्णोस्तु सर्वाधारत्वमुत्तमम् । सर्वाण्यपि हि भूतानि तस्यैच्छन्त्यविनाशिताम् । स्वाश्रयस्य यथा नित्यमनाशं प्रार्थयन्ति हि । राजादेरपि तान्येवमुक्तमाश्रयवेदिनः । तदेतम् वासुदेवस्य सर्वाधारत्वमुत्तमम् । विदितं सर्ववेदैश्चमीमांसाभिश्चनिश्चितम् । इति भविष्यत् पर्वणि ।

*Vishnu*, who as the controller dwells in creatures, being self-satisfied is known by wise ones as the *Self*. Dwelling in all creatures and lives in the world and initiating all sacrifices addressed to the *Vishvadevas*, *Hari* being compassionate towards all gods is the refuge of all. Abiding in their religious austerities he is the refuge of the seers. Dwelling in ancestors and receiving oblations from the descendents, he is their refuge. For feeding grass and water to the animals, for giving food to the hungry and assistance to the needy, he is the refuge. Dwelling in performance as well as in initiation of the sacrifices *Vishnu*, verily, is the refuge of all. Those who bcomes aware of *Vishnu* as the upholder and refuge of every thing in creation pray for his eternal existence as the ultimate refuge. Even as people pray for the unending continuity of the King as their refuge, those who experience *Vishnu's* all-pervading supreme power and as the final refuge, they too pray that such supreme power and refuge may never end. *Vishnu's* all-pervading supreme power and as the final refuge has been well documented in *vedic* scriptures and affirmed by the seers, *thus in Bhavishya Parva scripture*.

## **Upanishad:**

आत्मैवेदमग्र आसीत् एक एव । सोऽकामयता जाा मे स्यात् । अथ प्रजयेय । अथ वित्तं मे स्यात् । अथ कर्म कुर्वीयेति । एतावान् वै कामः । नेच्छंश्च नातो भूयो विन्देत् । तस्मदप्येतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । स यावदपयेतेषामेकैकं न प्राप्नोत्यकृत्स्न एव तावन्मन्यते । तस्यो कृत्स्नता । मन एवास्यात्मा । वाग् जाया । प्राणः प्रजा । चक्षुर्भानुषं वित्तं । चक्षुषा हि तद् विन्दते । श्रोत्रं दैवं । श्रोत्रेण हि तत् श्रुणोति । अतैवास्य कर्म । आत्मना हि कर्म करोति । स एष पांक्तो यज्ञः । पांक्तः पुरुषः । पांक्तमिदं सर्वं यदिदं किं च । तदिदं सर्वमाप्नोति य एवं मपद ।

In the beginning all this was one as the *Self*. He desired, would that I had companion, then I may flourish. Would that I had wealth, then I may perform actions. This much indeed is the reach of desires. Even if one desires, one may not get more. Even to this day, man who is alone, desires companion, wealth,

performance of actions. So long as one does not obtain these, one thinks oneself incomplete. Now his effulgence. His mind his self, speech is his companion, breath his resultant action. Sight is his wealth, for through sight he seeks wealth. Hearing is his radiance, for through ear he is receptive. Now his actions, for through his self he performs his actions. Thus is the performance of action – sacrifice, five-dimensional. Five dimensional is the Person, five-dimensional is the creation, all that exists here. He who becomes consciously aware of this obtains all these.

***Bhashya:***

एको नारायणः पूर्वमासीज्जायां स ऐच्छत् | विद्यमानापि सदा भोगार्थं पुरुषोत्तमः | नित्यत्येऽप्युभयोर्दे-  
वोऽवियुक्तसु तथा यदा | एक इत्युच्यते देव्या रममाणाः सुतं विभुः | ऐच्छद् ब्रह्मततो जज्ञे ततो देवाश्च सर्व-  
शः | जाते पुत्रे वित्तमैच्छद् भूतान्याडं ततेऽभवत् | अंडस्यांतत्वमे लोकाः कुर्यां कर्मेति चैच्छत् | ततस्तुकृतवान्  
यज्ञं स्वस्मै स पुरुषोत्तमः | आहुरात्मोति तं देवं पूर्णत्वात् विष्णुमव्ययम् | तस्मादद्यापि यः कामी स  
ह्येतावंतमिच्छति |

In the beginning *Narayana* being alone the supree being desired to rejoice with his companion. Being alone together eternally from the beginning he desired to have a offspring. Thus having desired *Brahma* was born as the first among all the gods. Once the offsping was born he desired wealth whereupon an egg was formed. From that egg the worlds emerged with the intent to perform actions. Then he performed the supreme action (यज्ञ) offering himself as the ingredients. Since he, Vishnu was complete and immutable, he was known as the *Self*. Therefore ne who desires, desires all these.

***Further Explanation:***

As one who has to explain suble sensitive supra-sensory experieces, which by very difinition cannot be explained being आनन्दं ब्रह्मणो विद्यान्, and therefore having been declared as यतो वाचो निवर्तन्ते अप्राप्य मनसा सह, *Sri Madhva* explained the mystery of creative cycle using phraseology drawn from common usage, as was done even in *vedic* or *upanishadic* scriptures. From beginning of human civilisation in all religious scriptures, sexual symbols, drawn from sex organs, sexual process, and with increasing representation of human race as the supreme biological culmination the male or female organs and sometimes representing human coitus and sensual pleasure from empirical level signifying symbolically the divine *Bliss of Betitude*. In India, in popular imagination the divinities are visualised with many-arms, exotice looking figures, sometimes with sexual overtones, The importance of symbols looses its significance when symbols are not taken as som that suggests but literally as something that stands on its own.

*Madhva* in using the popular Vaishnava symbols, *Vishnu* and *Lakshmi* as empirical symbols for explaining the divine truths has more than once clarified that *Vishnu* is not one born like human beings and the Bliss which he is capable of bestowing is unlike anything in the world that can be imagined. Therefore, if one has to understand the intent and purpose which *Sri Madhva* or to that matter any one else, has set for themselves then the serious students seeking the *spiritual essence* contained in their teachings have to divorce first the *empirical forms* in the shape of symbols from their perspective. Or else every thought becomes distorted and so would one's speech and performance of actions.

### ***Bhashya:***

दैवं वित्तं सुखाद्यं हि मित्राद्यं मानसं तु यत् | इदानीमपि तस्माद्धि कामयादेवमेव तु | यः कश्चित् पुरुषो वाऽपि तद्विकल्पादकृत्स्नवान् | एकाकिनोऽप्यवैकल्यं यथैव स्यात् यथा श्रुणु | स्वात्मनस्त्वापृथग् यत्तद् ज्ञानरूपं मनः परम् | मुक्तावपि न हेयं यत् तत् स्वात्मैत्येव चिन्तयेत् | जायां तु तादृशीं वाचं बलं तादृक् स्वमात्मजं | श्रोत्रं चक्षुश्चतादृग् यद् वित्तं दैवं च मानुषं | एवं भूतं चिन्तनं यत् तत् कर्मैत्येव चिन्तयेत् | एतत् षट्कं च हरये सर्वे षाय समर्पयेत् |

Divine dispensation is wealth, even as friendly companionship is for human beings. Therefore these are desired by human beings as well as by gods. Whichever one receives that becomes auspicious, for human beings as well as for gods. Even for the lonely one, listen for the substitutes. Know that for self knowledge mind is superior. Even in deliverance it cannot be denied, therefore should be known as one's own *self* as it were. Similar to the mind would be the speech and the energy of the *self*. Therefore what is heard and seen becomes the person's wealth and divine dispensation. What happens in this manner should be considered as resulting in one's performance of actions. These six – mind, speech, energy, hearing, sight and thought should finally be offered to the the all-pervading *Hari*.

एवमात्मा प्रिया पुत्रो वित्तं द्विविधमित्यपि | पञ्चभिः क्रियते यज्ञः पुरुषः पशुरेव च | मातापितृभ्यामन्नेन तयोः पूर्वेण कर्मणा | जन्यस्य कर्मणा चैव साध्यः पञ्चभिरेव तु | एवं हि प्राणिन्योऽन्येऽपि जायन्ते नात्र संशयः | एतामुपासनां कुर्याद् यो ब्रह्मं पदमाप्य च | सर्वस्यास्य पतिर्भूयाद् विष्णुरेव प्रसादतः | ब्राह्मे पदे त्वयोग्या ये ते देवपदमाप्नुयुः | तस्याप्ययोग्या लोकस्य भवेयुरधिकं प्रियाः | क्रमानुक्तिं ब्रजेयश्च केशवस्य प्रसादतः | इति माहात्म्ये अविशेषणतोऽन्यत् स्यादितिच्छन्नपि नविन्देत् | ततोऽन्यस्याभावात् |

With the five - self, wife, son, two forms of wealth the actions are performed, whereupon human and animals are born. from mother and father and the past *karma's*. In the same manner from mother and father and their past *karma's* and the *karma's* of newly born and the five causes the birth becomes possible, even of other animals, of this there are no doubts. The one who performing actions in this manner attains the divine status and by *Vishnu's* grace becomes chief of all.



Even if his ineligible he attains the divine status and if his ineligible for divine status he becomes increasingly loved by in the world and with passage of time with *Vishnu's* grace becomes delivered, thus in *Mahatatva* scripture.. Let me have some special thing, or some thing other, then he will receive even if it is not in existence.

आत्मा मनश्चिन्तनं च शेमुषि बुद्धिरित्यपि | एकार्था वचका धीश्च मनीषा तप इत्यपि | इति शब्दतत्त्वे | सर्वा श्रयं च पितरं सर्वेषामधिकं गणैः | अविदित्वामहत् पुण्यं कृत्वान् फलभाग् भवेत् | तथा ज्ञात्वा हरिं यस्तु कुर्यात् कर्मसदोदितम् | अनन्तफलवान् स स्यात् प्राप्नोति च मनोगतम् | इति ब्रह्मश्रुतौ |

For the word आत्मा, *Self*, mind, reflection, intelligence, awareness, intention, penance all have same meaning according to *Shabdatatva*. Unless one accepts *the supreme Self* as the refuge, the father of all, endowed with complete and entirety of attributes will not gain the fruits of his actions even though they were performed to gain pure merits. But the one who knows being receptive to the scriptures that *the supreme Self* as the refuge, the father of all, endowed with complete and entirety of attributes attains his desires and many fruits, *thus in Brahma Shrutu*.

परमात्मैव गृहस्थांतर्यामितया सर्वेषां लोकः आश्रयः | गृहस्थान्तर्गतो विष्णुर्ज्ञैर्देवाश्रयो भवेत् | स्वाध्याये ऋषिसंमृत्या ऋषीणां च सदाऽश्रयः | स्वाध्यायात् श्राद्धतश्चैव पितृणामन्नदानतः | मुन्यादेरतो वेत्तिय एवं सततं गृही | स्वस्यांतरामिण्यां विष्णुं सरादीन् पूजयेत् तथा | तस्याविनशमिच्छन्ति स्थाश्रयस्य यथा सुराः | तदेतत् सर्वशास्त्रेषु ऋषिसंघैर्विचारिताम् | इति नारायणतौ | नराणामाश्रया देवा न देवानां नरः क्वचित् | नराणां च सुराणां च गतिरेको जनार्दनः | इति च |

The *supreme Self* himself abiding in the household became the refuge to all, not the householder alone. Since *Vishnu*, the *supreme Self* abides as refuge during performances of action (the sacrifice) by the Rishies, or during the study of the scriptures by them, while offering oblation to the ancestors. Those who knowing always *Vishnu* as the indweller in all as well as the refuge, for such ones gods wish that there would never ever be any destruction, in the same manner the citizen wish that their king who is their refuge will never ever be destroyed. The seers reflecting on all scriptures have concluded that *Vishnu* alone is the refuge of all, *thus in Marayana scripture*. Gods are the refuge of human beings, human beings are rarely the refuge to the gods. For both human beings and gods, *Janardana* alone is the refuge, *thus also having been said*.

आत्मा ब्रह्मा | आत्मा तु जगतां ब्रह्मा तस्यात्मा भगवान् हरिः | स एव जातः प्रथमं वासुदेवात् चतुर्मुखः | सोऽक्रामायत भार्या मे स्यात् पुत्रस्तदनंतरम् | ततो वित्तं मम स्याच्च कर्म कुर्या ततो हरेः | इति सोऽपि न तान्यापा ततोऽपूर्णत्वमात्मानः | मत्वा पूर्णत्व सिद्ध्यर्थं भार्या वाचमकल्पायत् | प्राणं पुत्रं तथा वित्तं चक्षुर्बाह्यमथाऽतरम् | ज्ञानख्यं श्रोत्रमेवासौ कर्मस्वात्मनमेव तु | एवं स मानसे यज्ञे त्वयजत् केशवं विभूम् | ततोऽस्य

वाचा संभूता भार्या तस्य सरस्वती | पुत्र प्राणादभूद् वायुः दृशो लोका हिरण्मयाः | तस्यापारोक्षतां जातो  
भगवान् पुरुषोत्तमः | सर्वाविद्या ददौ ताश्च श्रोत्रेण जगृहे विभुः | अत्मना सर्वकर्माणि चकार भगवत्परः |  
पुराऽसीन्मन एवास्य तेनेदं पञ्चकं विभुः | आवाप कर्मपर्यंतं देहान्तात् स्वयम् |

*Self* here means four-faced *Brahma*. *Self*, *Brahma* is of the worlds and resplendent *Hari* is the *self* of *Brahma*. The four-faced *Brahma* was first of the born from *Vasudeva*. He desired: let me have a companion and progeny thereafter. Let thereafter, weath be mind for performance of actions for *Hari*. Then to comeplete he made his self-form resurgent concieving वाक्, *Speech* as his comanion प्राण, *Prime Breath* as his progeny, चक्षु, sight as his external empirical wealth, श्रोत्र, hearing as his internal divine wealth, कर्म, performnce of actions as reflection of his *self*. With these five-fold instruments he propitiated *Keshava*, the Lord of the creaion. Then वाक्, *Speech* became *Sarasvati* his comanion, प्राण, *Prime Breath* became his progeny, चक्षु, sight became like gold, श्रोत्र, hearing became his internal divine wealth, through कर्म performing actions he experienced resplendent पुरुषोत्तम, the supreme one among beings. Thereupon, becoming receptive to the Lord, all the wisdom came to heard by *Brahma*. Earlier he possessed only the Mind, thereafte through thse five instruments he became possed all the five constitutents.

तस्यादद्यापि यो विद्वान् उपास्ते पञ्चकं तथा | विष्णूपकरणत्वेन स इदं सर्वमाप्स्यति | मुक्तिश्चान्ते भवतस्य  
पञ्चानां देवतां हरिं | नारायणं वासुदेवं तथा संकर्षण विभूम् | प्रद्युम्नं चानिरुद्धं च स्मरतो नित्यमेव तु | सवनत्रयं  
तथा पूर्वमुत्तरं चेति पञ्चकम् | यज्ञे मध्ये शिरः पक्षौ पुच्छं पशुषु पूरुषे | चतुर्दिशं तथा मध्यमिति सर्वत्र  
पञ्चकम् | इति च |

Therefore, even to this day whoever being wise in wisdom propitiates *Vishnu* in these five forms, he would obtain on deliverance all these things, ever reciting among the divine manifestations - *Narayana*, *Vasudeva*, *Sankarshana*, *Pradyumna* and *Aniruddha*, in sacrifices performance of the five actions, three by way of प्रातःसवन, माध्यन्दिन सवन and त्रितीय सवन and the earlier and the latter actions, in animals the the head,mid-portion, the two sides and the tail, in directions the four corners and the mid-point, thus are these in fives.

॥ इति अव्याकृत ब्रह्मणम् ॥

*Thus ends the Avyakruta Brahamana*

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## श्रीबृहदारण्यकोपनिषद् भाष्यम्

### I.

॥ अथ सप्तान् ब्राह्मणम् ॥

*Thus begins the Saptanna Braahmana.*

**Upanishad :**

यत् सप्तान्नानि मेधया तपसा अजनयत् पिता | एकामस्य साधारणं | द्वे देवानभजयत् | त्रिण्यात्मने कुरुत | पशुभ्य एकं प्रायच्छत् | तस्मिन् सर्वे प्रतिष्ठितं यच्च प्राणिति यच्चन | कस्मात् तानि न क्षीयन्तेऽद्यमानानि सर्व दा | यो वै तामक्षितिं वेद | सोऽनुमतिं प्रतीकेन | स देवानपि गच्छति | स ऽर्जमुपजीवतीति श्लोकाः |

When the seven foods were created by father with intelligence and austerity, one of them was common to all, two were for gods, three were for himself, one for the animals. In such foods every thing exists, those which breathe and those which do not. Why then do they not decrease, when they are eaten all the time? He who knows the imperishable nature of the food, he eats with mouth, goes to the gods, lives on one's inherent strength. *Thus in the verses.*

**Bhashya :**

पिता विष्णुः | यत् यदा | तपसा प्राणिनां कर्मभिः | मेधया स्वेच्छया | स हीदन्नं धीया जनयते कमभिः इति वचनात् |

*Vishnu* is the father, यत् means when, तपसा means austerity by creatures, मेधया means with one's free will. He verily created food with his free will and austerity of creatures.

**Upanishad :**

यत् सप्तान्नानि मेधया तपसा अजनयत् पितेति मोधया हि तपसाऽजनयत् पिता | एकामस्य साधारणमितीदिमेवास्य तत् साधारणमन्नं यदिदमद्यते | स य एतदुपास्ते न स पाप्मनो व्यावर्तते | मिश्रं ह्यपतत् | द्वे देवानभाजयदिति हुतं च प्रहुतं च | तस्माद् देवेभ्योजुह्वति च प्रजुह्वति | अथो आहुर्दृशपूर्णमासाविति | तस्मान्नेष्टियाजुकः स्यात् | पशुभ्य एकं प्रायच्छदिति तत् पयः | पयो हैवाग्रे मनुष्याश्च पशवोश्चोपजीवन्ति | तस्मात् कुमारं जातं घृतं वै वाग्रे प्रतिलेहयन्ति | स्तनं वानुधापयन्ति | अथ वत्स जातमाहुरतृणाद इति | तस्मिन् सर्वे प्रतिष्ठितं यच्चप्राणिति यच्चनेति पयसि हीदं सर्वे प्रतिष्ठितं यच्च प्राणिति यच्चन | तद्यदिदमाहुः संवत्सरं पयसा जुह्वदप पुनर्मृत्युमपजयति न तथा विद्यात् | यदहरेव जुहोति तदहः पुनर्मृत्युमपजयति | एवं विद्वान् सर्वे

हि देवेभ्योऽन्नद्यं प्रयच्छति | कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदेति पुरुषो वा अक्षितिः | स हीदमन्नं पुनः पुनर्जनयते | यो वै तामक्षितिं वेदेति पुरुषो वा अक्षीतिः | स हीदमन्नं धिया धिया जनयते कर्मभिः | यद्यैतन्नकुर्यात् क्षीयेत् ह | सोऽन्नमत्ति प्रतिकेनेति मुखं प्रतीकं मुख्रते गेदस्' म्णस्' नात्यैतत् | स देवानां गच्छति स ऊर्जमुपजीवतीति प्रशंसा |

*'When the seven foods were created by father with intelligence and austerity'* means that he created all these by one's self-will and self-austerity. *'one of them was common to all'* means that the food that is eaten is common to all. He who consumes that is not freed from evil, for truly that food is fixed. *'Two were for gods'* means that which one sacrifices and that which he gives as oblation. Therefore one sacrifices as well as offers gods the oblations. Some say that they are the sacrifices performed when new and the full-moon rise. Therefore one should not sacrifice for temporal benefits. *'One for the animals'* means the milk, for in the beginning human beings and animals live on milk alone. Therefore, they make the new-born babe lick ghee or suck the breasts, or say that new-born calf does not eat grass. *'In such foods every thing exists, those which breathe and those which do not'* means that on milk every thing exists, those which breathe and those which do not. That is said because by making offerings along with milk for a year one transcends death, which is not true. He who knows this transcends death the very day he offers, since he offers all his food to the gods. *'Why then do they not decrease, when they are eaten all the time'* means that the *Person* (the *essence* within the *form*) is imperishable and from that *essence* the food is created again and again. *'He who knows the imperishable nature'* means the पुरुष, the *Person* (the *essence* within the *form*) is the imperishable *essence* and he produces the food, the *form with intelligence and austerity'*. Should this not be done than the food will decrease. The mouth is the प्रतीक, the indication, he eats with mouth, goes to the gods, lives on one's inherent strength. *This is the approved acclamation.*

त्रिण्यात्मनेऽकुरुतेति मनो वाचं प्राणं तान्यालनेऽकुरुत् | अन्यत्रमना अबभूवं नादर्शं | अन्यत्रमना अबभूवं नाश्रौषं | इति मनसा ह्येव पश्यति | मनसा श्रुणोति | कामसंल्लपो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृति हीर्धीर्भि तित्येत् सर्वे मन एव | तस्मादपि पृष्ठत उपस्वृष्टो मनसा विजानाति | य कस्य सब्दो वागेव | सैषा ह्यन्तमायत्ता | एषा हीनः प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत् सर्वे प्राण एव | एतन्मयो वा अयमात्मा | वाङ्मयो मनोमयः प्राणमयः |

He created three for his own *Self*. The Mind, Speech and the prime Breath for his own *Self*. They say, *my mind was elsewhere, I did not see. My mind was elsewhere. I did not hear*. It is with mind that one truly sees. It is with mind that one truly hears. Desire, discrimination, doubt, receptivity and lack of receptivity, steadfastness and lack of steadfastness, shame, intellection, fear all these verily the Mind itself. Whatever sound there is, all his verily the Speech. Verily it serves to designate the object, but not the subject itself. The in-breat, the diffused breath, the up-breath, the mid-breath, all those which breathe are, verily the Breath itself. Verily the self is the *Mind, Speech and Breath*.

### **Bhashya :**

सप्तान्नानि यदा विष्णुः परमः पुरुषो विभुः | ससर्ज तेषां स्वार्थानि चकार त्रीणि केशवः | मनो वाचं च प्राणं तस्मात् तैस्तुष्टिमेति सः | तस्मात् तद्भक्तिकामः स्यात् संकल्पं तत्कृतिं प्रति | कार्यात् तद्वेदनेच्छां च श्रद्धां तस्य गुणोन्नतौ | अश्रद्धमन्यसाम्ये चप्यन्नेषामुन्नतौ ततः | अन्येषां तत्त्वरूपत्वे प्राकृतत्वादिकेऽस्य च | धृतिं तन्निन्दिवागादौ प्राप्ते तत्रैव चाधृतिम् | तन्मतस्य विसर्गार्थेऽहियं तद्भक्तिवर्जने | तद्विवेके धीयं चैव तदज्ञाने भियं तथा |

When *Vishnu* created the seven-fold food, then he made *Mind, Speech* and prime *Breath* resurgent for his own *Self*, becoming pleased with each of them as nourishment. Therefore those who desire to be devoted to *Vishnu* should make their Mind receptive towards him. They should incline their receptivity to conform to the enrichment of his attributes. They should be disinclined from correlating him with others or assuming gross *form* of nature. They should be steadfast in rejecting things which revile him, should be ashamed in rejecting him or devotion towards him, experience fondness for the sense of discrimination in respect of him and fear in being ignorant in respect of him.

वाचं नित्यं तद्गुणोक्तौ प्राणां तत्कर्मणि स्फुटम् | तदन्यकर्मसंत्यागे चापानं व्यानमस्य च | विरोधिनां निरासित्वेऽथोदानं योगधारणे | मनोवागान्द्रियाणां समानं नियमेत्र तु | अन्नमुक्तेषु सुस्थैर्ये नरः कुर्यात् सदैव हि | अनेकगोचरेच्छा स्यात् काम एकाश्रये स्थितः | प्राणः प्रवृत्तिहेतुः स्यादपानस्तु निवर्तने | बलकर्मा तथा व्यान उदानो योगकर्मकृत् | देहेन्द्रियमनोनेता समानोऽनः स्थितिप्रदः | मनोवाक् प्राणसान्निध्यप्राधान्याज्जीव उन्नतिः |

Speech and other sense organs should be ever used to praise *Hari's* divine attributes. In performing actions that please him प्राण, *Breath* should be used, in giving up actions which displease him अपान, downward should be used, in

countering the views opposing him ब्रह्म, the breath which binds the twi should be used, in performing actions which enjoin him उदान, the breath that leads to the central reality should be used, in directing the Mind and the Speech organs towards *Hari*, समान, the breath that is common to expiration and inspiration should be used. Only then in the presence of Mind, Speech and prime Breath the soul attains upward progress.

मनोवाक् प्राणरूपोऽसौ भगवान् पुरुषोत्तमः | मनोवाक् प्राणस्तस्य जाता अन्येऽभिमानिनः | ब्रह्मा सरस्वती वायुर्मन अद्यभिमानिनः | सर्वस्यान्तः स्थितं विष्णुमायात्तावाग् हि नः सदा | सर्ववाचश्च घोषाश्च विष्णोर्नामिति कीर्तिताः | तज्ज्ञानां तत्फलं च स्यादज्ञानां तत्फलं न तु | सर्वेन्द्रियगतं ज्ञानं मनआयत्तमीरितम् | पृष्ठे स्वष्टोऽप्यनेनाहं स्पृष्ट इत्येव वेत्यतः | मनस्य व्याकुलेऽन्यत्र नैव वेत्ति कथंचन |

The resplendent Lord, the supreme among *Purushas* – *Purushottma* is of the form of *Mind*, *Speech* and prime *Breath*. From *Mind*, *Speech* and prime *Breath* the deities presiding over them – *Brama*, *Sarasvati* and *Vayu* were born respectively. Dwelling within them all, *Vishnu* alone energizes them. All the sounds and syllables are ever acclaimed verily as *Vishnu's* names alone. That awareness assures the corresponding fruits of reciting his divine names. The wisdom of the external organs depends on the internal Mind. If the Mind is free from any agitation then even if one touches the back the person will know that such one has touched him. If the Mind is not free from agitation then there will be no awareness.

### ***Upanishad :***

त्रयो लोका एत एव | वागेवायं लोकः | मनोऽतरिक्षलोकः | प्राणोऽसौ लोकः | त्रयो वेदा एत एव | वागेवाग्वेदः | मनो यजुर्वेदः | प्राणः सामवेदः | देवाः पितरो मनुष्या एत एव | वागेव देवाः | मनः पितरः | प्राणो मनुष्याः | पिता माता प्रज्येत एव | मन एव पिता बाङ्ग् माता | प्राणः प्रजा | विज्ञातं विजिज्ञास्यमविज्ञातमेत एव | यत्किञ्च विज्ञातं वाचस्तद्रूपं | वाग्मि विज्ञाता | वागेनं तद् भूत्वाऽवति | यत्किञ्च विजिज्ञास्यं मनसस्तद् रूपं | मनो हि विजिज्ञासं | मन एनन्तद् भूत्वाऽवति | यत् किञ्चाविज्ञातं प्राणस्य तद् रूपं | प्राणो ह्यविज्ञातः | प्राणं एनं तद् भूत्वावति |

These, verily are the three worlds. Speech is this world, the earth. Mind is the intermediate world, the sky. Breath is the other world, the heaven. These, verily are the three *Vedas*. Speech is *Rigveda*. Mind is *Yajurveda*, Breath is *Samaveda*. These, verily are the gods, ancestors and human beings. Speech is the god, Mind is the ancestor, Breath is the human being. These, verily are the father,

mother and the offspring. Mind is the father, Speech is the Mother. Breath is the offspring. These, verily are what is known, what is to be known, what is unknown. Whatever is known is the form of Speech, for Speech is the knower. Speech becoming the protector protects the knower. Whatever is to be known is the form of Mind, for Mind is to be known. Mind becoming the protector protects the knower. Whatever is unknown is the form of Breath, for Breath is what is unknown. Breath becoming the protector protects the knower.

***Bhashya :***

लोक वेद सुर ज्ञात पित्रादेश्चाभिमानिनः |

The father and the rest as the worlds, the divinities as the presiding energies should be known.

***Further Explanation:***

Whenever the unknowable is to be made the communicator in every field is obliged to use symbols, which represent the something unknown, inexpressible, intangible, subtle idea by means of some gross, visible, sensuous form, which remain distinct from the subtle idea or the gross form being communicated. Language itself is full of different and variety of symbols that cannot be made clear or precise. ॐ may signify the eternal soundless Sound. A picture, map, sign, mark, numerals, names, colours may be and are used as symbols.

The confusion arises when the people to whom the unknown is being communicated use their own interpretation which represent their own understanding of the life as against the understanding of the communicator. Human beings are prone to overlook the understanding of the communicator and the symbols becoming fixed, stratified and idolatrous by tradition and bigotry, the symbols are taken as the reality which they are intended to stand for.

As in every religious scriptures Madhva uses many symbols for not only for the ultimate reality but also to the various manifestations, energies, events and instances. It is left to the seekers either to be mesmerized by the variety and vivid forms of the symbols or seek to access and enlightened by the essence, the meaning for which these symbols stand for or represent.

***Upanishad :***

तस्यै वाचः पृथिवी शरीरं | ज्योती रूपमयमग्निः | तद् यावत्येव वाक् तावती पृथिवी तावानयमग्निः | अथैतस्य मनसो द्यौः शरीरं | ज्योती रूपमसावोदत्यः | तद् यावदेव मनस्तावती द्यौः तावनसावादित्यः | तौ मिथुनं समैतां | ततः प्राणोऽजायत | स इन्द्रः | स एषो असपत्नः | द्वितीयो वै सपत्नः | नास्य सपत्नो भवति य एवं वेद | अथैतस्य प्राणस्याऽपः शरीरं | ज्योतीरूपं असौ चन्द्रः | तद् यावानेव प्राणस्तावत्य आपः तावानसौ चन्द्रः | त एते सर्व एव समाः | सर्वेऽनन्ताः | स यो हैतानन्तवत् उपास्तेऽतवन्तं स लोकं जयति | अथ यो हैताननन्तानुपास्ते अनन्तं स लोकं जयति |

Of this Speech earth is the body, the luminous form is the terrestrial fire, as far as the Speech spreads so far the extends the earth and the Fire. Now of this Mind the space is the body, the luminous form is the Sun, as far as the Mind extends so far the extends the space and the Sun. The two (Fire and the Sun) join in union, from that was born Breath. He is *Indra*, he is without rival, for only a second can be a rival He who knows this has no rivals.

### **Bhashya :**

द्युपृथिव्यग्निसूर्यापां सोमस्याप्यभिमानिनः | स इन्द्रः परमैश्वर्यादशत्रुः समवर्जनात् | वायुरेते समा व्याप्तौ ब्रह्मैरौ गुणतोऽधिकौ | अनन्ताश्चगुणा ह्येषामन्यजीवव्यपेक्षया | तेभ्योऽप्यनन्ता विष्णोस्तु तेषामेवमुपासकः | नित्यलोकोपभोगी स्यादनित्यस्यान्यथा भवेत् |

For the Space and Earth, for Fire and Sun, For Water and Moon *Brahma*, *Sarasvati* and *Vayu* are the respective presiding deities. Being resplendent having no one equal they are superior, having no one inimical to them. *Brahma* and *Vayu* are superior to *Sarasvati* possessing greater attributes. Compared to other *Jivas*, the three having greater attributes are known as अनन्त, unlimited. Possessed of unlimited attributes and being the devotees of Vishnu they revel in eternal enjoyments, while other with limited attributes revel in momentary enjoyments.

### **Upanishad :**

स एष सम्बत्सरः प्रजापतिः षोडशकलः | तस्य रात्रय एव पञ्चदश कलाः | ध्रुवैवास्य षोडशी कला स रात्रिभिरेवाऽच पूर्यतेऽप च क्षीयते | सोऽमावास्यां यत्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदानु प्रविश्य ततः प्रातजापयते | तस्मादेतां रात्रिं प्राणभृतः प्राणं न विच्छिंद्वादपि कृकलास्य | एतस्या एव देवतया अपचित्यै | यो वै संबत्सरः प्रजापतिः षोडशकलोऽयमेव स योऽयमेवंवित् पुरुषः | तस्य वित्तमेव पञ्चदश कलाः | आत्मैवास्य षोडशी कला | स वित्तेनैवाऽच पूर्यतेऽप चक्षीयते तदेतन्नाभ्यं यदयमात्मा | प्रधिर्वित्तं | तस्माद् यद्यपि सर्वज्ञानी जीयत आत्मना चेज्जीवति प्रधिनाऽगादित्येव तदाहुः |



*Prajapati* is the year having sixteen parts, His nights have fifteen parts, the sixteenth part being constant. He increases (during the bright fortnight) or decreases (during the dark fortnight) and permeates the whole world with his sixteenth part and rises when the day dawns. Therefore on that night no one shall breach the breath of any breathing life, not even of a chameleon in honour of this deity. He who is the year is *Prajapati* with sixteen parts, he who is, verily, the *Purusha*. His wealth consists of the fifteen parts, the sixteenth part being his own *Self*. In wealth alone he increases and decreases. That which is the centre, that being his *Self*, his wealth being that which joins, connects. Therefore, if one is alive in his *Self* and even loses all, then it is said that he has lost only his wealth.

### ***Bhashya :***

वायुः प्रजापतिः सोऽसौ चन्द्रसंस्थो विशेषतः | रात्रौ रात्रौ क्षयादस्य पूरणाद् रात्रिनामकाः | कलाः पञ्चदश प्रोक्ता ध्रुवैवास्य ते षोडशी | अकलोऽपि स चन्द्रस्य कलाभिः प्रोच्यते तथा | सोमावस्यां यतो रात्रौ प्राणभृत्सुव्यवस्थितः | कल्यावेशादल्पदोषः कृकलास वधोऽपि सन् | तस्यां रात्रौ महादोषो देवतावेशतो भवेत् | वायुः संवत्सरः प्रोक्तो वत्सो विष्णुरसौ यतः | सम्यगेवं रतिं याति स एवंविदुषि स्थितः | अध्रुवास्तु कला यद्वत् सौम्यास्तस्य तथा धनम् | आगमापायवत्वात्तु ध्रुवावद् देह उच्यते | नाभिस्थानं शरीरं तु चक्रस्य प्रधिवद् धनम् | सर्वस्यविजयेऽप्यस्मात् प्रधिमात्रं हि गच्छति | एवं महागुणान् देवानेवं ये वेद पूरुषः | न वैभ्योऽतिप्रियः कश्चित् विष्णोरस्ति कदाचन |

*Vayu*, the dominant among creatures is seen specially to dwell in Moon. When the Moon's orb decreases during the dark periods and increases during the bright periods. That period having fifteen parts is known night and the sixteenth part is known as ध्रुवा – the constant. Though without parts, *Vayu*, dwelling in the Moon is spoken as having sixteen parts. Since *Vayu* as prime Breath dwells in every creature in special manner, on the fifteenth night no one, not even a chameleon even for slightest of the transgression should be killed. Otherwise, the transgression on that night will be a great transgression in relation to the gods. Being the वत्स – child to *Vishnu*, *Vayu* is known as संवत्सर – the year. *Vayu* who is the indweller in the Moon is also the indweller in all wise ones. The Moon's parts are brief and transient and similarly the wealth of the wise ones. The human body being the sixteenth constant part, it is like the central hub, his wealth being that which joins, connects. Even when every thing is robbed, the wealth alone is lost. He who knows the supreme attributes of the gods that one is more and in all circumstances dear to *Vishnu*

चतुर्थं भोज्यमेवान्नं सर्वसाधारणं स्मृतम् | आत्मनोऽतिसमीप्यं तस्य योऽन्नस्य मन्यते | अक्षयं पापमस्य स्याद्  
 देवब्रह्मस्वहारिणः | तदेव मन्त्रयुक्तत्वाद् बलिहोमात्मना द्वयम् | देवानां प्रददौ विष्णस्तिस्मान्निवेच्छया यजेत् |  
 यदिच्छया यजेत् तेषमपहर्ता भविष्यति | देवस्वं तेन येनैव काम्यार्थं विनियोजितम् | परक्रीयेन वित्तेन तस्मिन्  
 विनिमये यथा |

The fourth part of the food to be eaten is to be known as common to the gods and the *Brahmins*. He who considers that food as belonging to himself, eternal demerits are his, having robbed the food of the gods and *Brahmins*. Because that food alone is given to the gods and the *Brahmins* as oblation for the pleasure of Vishnu during sacrifices. If one performs sacrifices to fulfill personal desires than that becomes like robbing that which rightfully belongs to the gods and the *Brahmins*, with consequential demerits, even as one receives demerits for gifts given to the persons from whom wealth was borrowed.

चतुष्पाद्भ्योद्विपदभ्यश्च पशुभ्यः पय आत्मकं | प्रायच्छत् सप्तमान्नं स गोक्षीरं मुख्यमत्र च | आत्मने चैव  
 देवानां तद् होमार्थं प्रकल्पितम् | संवत्सरं गोपयसा येन होमो हरेः कृतः | भगवत्तत्त्वविदूषा तस्य मुक्तिर्न संशयः  
 | अदृष्टभगवद्रूपस्यैतद् दर्शनकारणम् | भगवद् दृष्टिपूतस्तुविना होमेन मुच्यते | सप्तान्नसृष्टितत्वज्ञस्त्वेकहोमेन  
 मुच्यते | विशेषज्ञो यतः सोऽयं भगवत्तत्त्ववेदने |

*Vishnu* gives food to the quadruped and biped creatures. In doing so primarily food mixed with cow-milk was conceived for himself and the gods. Those desiring supra-sensory experiences perform sacrifices for a year offering food mixed with cow-milk for them there are no doubts about fulfillment in deliverance. For the one who had no divine experience for him performing a sacrifice becomes the motivation. Experiencing divine resplendence and even without performance of sacrifice one becomes delivered. Even one enlightened to this wisdom becomes delivered performing a sacrifice even for a day offering seven types of food. Because among those who are wise in spiritual *Wisdom*, he is the distinguished one.

को नाम भगवान् विष्णुः परमानन्दरूपतः | प्राणिनां कर्मभिश्चैव स्वेच्छया च पुनः पुनः | सप्तान्नं सृजते यस्मादन्नानामक्षयस्ततः  
 | तस्मादक्षितिनामाऽसौ भगवान् पुरुषोत्तमः | य एवमक्षितिं वेद भगवंतं सनातनम् | अप्रयत्नेन भोगाः सूर्यथेष्टास्तस्य सर्वदा |  
 सप्तान्नोपासनं यस्माद् देवानां योग्यमुत्तमम् | तस्माद् देवत्वमाप्नोति योग्या देवपदस्य यः | ऊर्जं देवान्मुद्दिष्टं ऊर्जितास्तु  
 गुणास्तथा | तदप्याप्नोति न नरा योग्या एतदुपासने | ज्ञानमात्रेण देवानां सामीप्यं प्राप्नुवन्ति ते | इति नारायणीये |

Since *Vishnu* is the form of supreme Bliss he is designated by the syllable क. By performance of actions by creatures and by his own will he recreates the seven

type of food there is never any diminution in supply. Therefore, the resplendent *Purushottam* is known as अक्षिति, never there being any diminution. He who knows the resplendent Lord as perennial and never there becoming diminutive for him the enjoyments will be easily available, and since the seven types of food are suitable for gods even becoming eligible for divine status attains that status. The food of the gods is known as Energy and energizing are the attributes. Human beings are not generally eligible for that food for be Wisdom alone they attain proximity to the gods. *Thus in Narayana scripture.*

### ***Upanishad :***

अथ त्रयो वाव लोका मनुष्य लोकः पितृलोकोदेवलोक इति | सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा | कर्मणा पितृलोकः | विद्यया देवलोकः | देवलको वै लोकानां श्रेष्ठः | तस्माद् विद्यां प्रशंसन्ति |

अथातः संप्रतिः | यदा प्रैष्यन् मन्यतेऽथ पुत्रमाह त्वं ब्रह्म यज्ञस्त्वं लोक इति | स पुत्रः प्रत्याह अहं ब्रह्माहं यज्ञोऽहं लोक इति | यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मत्येकता | ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता | ये वै के च लोकस्तेषां सर्वेषां लोक इत्येकता | एतावद्वा इदं सर्वं | एतस्मात् सर्वे सन्नयिमतोऽभुनजदिति | तस्मात् पुत्रमनुशिष्टं लोक्यमाहुः | तस्मादफेनमनुशासति |

स सदैवंविदस्मात् लोकात् प्रेत्यभिरेव प्राणैः सह पुत्रमाविशति | स यदन्येन किंचिदक्षया कृतं भवति तस्मादेनं सर्वस्मात् पुत्रो मुञ्चति | तस्मात् पुत्रो नाम | स पुत्रेणैवास्मिन् लोके प्रतितिष्ठतीति | अथैनमेते देवाः प्राणा अमृता अविशन्ति |

Now, three verily are the worlds. The world of human beings, the world of ancestors and the world of gods. The world of human beings is to accomplished from progeny, not from performance of actions; the world of ancestors is to accomplished from performance of actions; the world of gods is to accomplished from teaching *Knowledge* (ज्ञान) and *Wisdom* (विज्ञान). The world of gods is, verily the best of the worlds Therefore they praise teaching.

Now, therefore, the transmission. When a man thinks that he about to depart then he says *You are the effulgent Brahman. You are the accomplished Sacrifice. You are the resultant World.* (Acknowledging the teaching) the son answers, *I am the effulgent Brahman. I am the accomplished Sacrifice. I am the resultant World.* Verily what has been learnt as transmission, all that is the teaching (*Knowledge* - ज्ञान and *Wisdom* - विज्ञान). Verily what has been performed as actions, all that is the *Sacrifice*. Verily what has been as the resultant World, all that is the generations to come. All this is indeed this much and nothing

more. Being thus all, let all that be preserved. Thus instructed the son is called the world, because he is the medium for extension of the offspring. Therefore he is instructed.

One who knows this departs is conscious that he has entered his son together with his *Breaths*. Whatever little inaccuracy is there in his instructions his son releases the father from those inaccuracies. Therefore he is called the Son. He becomes firmly established by having such one as son. Thereafter enter the divine immortal Breaths enter in him.

**Bhashya :**

ब्रह्मेति वेद | स्वाध्यायादिकर्तुत्वात् पुत्रः त्वं ब्रह्मेत्यादुच्यते | आत्माभवति व्यापको भवति | पुनः पुनः कर्म कृतिर्मानुष्यजता उच्यते | जन्मान्तरं विना नैव कर्मणा तत्तु युज्यते | उभाभ्यां किमु वक्तव्य मष्टभागफलं सुतात् | विद्यया त्वर्धमाप्नोति सर्वे सप्तान्निविल्लभेत् | पुत्रमाविश्य सामथ्यापनुच्यते छिद्रकर्मणः | अक्ष्णं पुदिति च छिद्रं पुत्रस्तात् त्राणको भवेत्

Effulgent thus with *vedic Wisdom*. Perfected with learning and other actions, the father addresses the son - *You are the effulgent Brahman*. The limited *individual self* becomes all-embracing *Universal Self*. Performing repeated actions, the human being is spoken as the successful one, In the absence of repeated birth success does not come. With son becoming ever performing action and becoming wise in wisdom alone success comes about. Of the fruits of actions performed by the son one-eighth part accrues to his fate while of the fruits of wisdom gained half of the same goes to father. Therefore father becomes eligible for nourished by seven parts of wisdom of his sons, And in return the father becoming part of sons life delivers his demerits. And in return the sons becomes the delivered of his father form his demerits.

पृथिवै चैनमग्नेश्चदैवी वागविशति | सा वै दैवी वाग् यया यद्यदेव वदति तद्वत् भवति | दिवश्चैनमादित्याच्चदैवं मन अविशति | तद् वै देवं मनो येनानन्दैव भवति अथो न शोचति | अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राणोयः संचरंश्चासंचरंश्च न व्यथते | अथां न रिष्यति |

स य एवंवित् सर्वेषां भूतानामात्मा भवति यथैषा देवता | एवं स यथैतां देवतां सर्वाणि भूतान्यवन्त्येवं हैवंविदं सर्वाणि भूतान्यवन्ति | यदु किंचेमाः प्रजाः शोच्यन्त्यमप्याऽसां तद् भवति | पुण्यमेवामुं गच्छति | न ह वै देवान् पापं गच्छति |

From the earth and fire the luminous Speech enters him. Verily that is the divine speech by which whatever one says that comes to be. From the heaven and Sun the enlightened mind enters him. Verily that is the divine mind by which one becomes joyful and not sorrowful. From water and moon the resurgent Breath enters him. Verily that is the resurgent breath, whether mobile or immobile, feels neither pain nor injury.

He who is aware of this become the Self of all. As is the divinity so is he. As all creatures are towards the divine being, shall all the creatures be towards him. All the merits go to him, even as no demerits ever go the gods.

### ***Bhashya:***

पृथिव्यादिस्थिता देवाः सरस्वत्यादिकास्त्रयः | अधिकावेसत् देवेष्वतो देवा इति स्मृताः | यदावेशात् सर्वमुक्तं सत्यं दैवी तु वा हि सा | यदावेशान्न दुःखी स्यादानंदी दैवतं मनः | यदावेशात् सर्वकार्येष्वम्लानः प्राण एव सः | सर्वसामर्थ्य युक्तः स्यान्नप्रियेत कदाचन | एवं सप्तान्निविन्मुक्तस्त्रिभिराविष्ट एव तु | सर्वेषु व्याप्तिमन्वेति न दुःखी प्राणिषु स्थिते |

सप्तान्निपासनायेग्या देवा एकांततो हि यत् | देवांश्च पापं नाप्नोति तस्मात् पापं न तस्य तु | देवा मनुष्यतामंशैरुप्ता ये पुत्रतः फलं | स्यात् तेषामेव चाऽमुक्तेर्मुक्तानां न तु किञ्चन | मुक्तानां दैववागादेरावेशः संप्रकीर्तितः | प्राज्ञानं यथाऽवन्ति रहास्यमिति सर्वदा | एवं मुक्तस्वरूपं चाप्यवन्तैव रहस्यतः |

Sarasvati and other, these three deities presiding over earth and the rest having been associated with the delivered souls energized by the sevenfold nourishment and wisdom and the delivered earth and the rest divinities are all acknowledged with special references as belonging to divine assembly. Associated with *Sarasvati* whatever they speaks comes to be true. Therefore she is known as वाक्, the divine *Speech*. The one who is delivered with the energy of *Brahma* revels in happiness without any trace of sorrow, Therefore *Brahma* is referred as divine *Mind*. Among the delivered ones *Vayu*, verily is *Brahma* himself. Therefore energized by *Vayu* in the form of *Brhama* the soul becomes empowered and immortal. In this manner energized and nourished by these three, the men of wisdom pervade comprehensively in all the rest in the primordial world and suffers no sorrows.

Since the gods are eligible nourished by seven fold nourishment they do not cause demerits to fall on their divine fragments. If any gods have human beings

born to them they too after deliverance are born as divine beings, they too having no defects whatsoever. There delivered souls become renowned having obtained Speech and other by seven fold nourishments. Even as the mystical form of *Vayu* is not revealed to the ineligible souls, even so the mystical form of those nourished by seven fold nourishment and delivered or undelivered ones is not revealed to the ineligible and unqualified souls.

***Uanishad :***

अथातो व्रतमीमांसा | प्रजापतिर्ह कर्मणि समृजे | तानिमृष्टान्यन्योन्येना स्पर्धन्त | वदिष्यामेवाहवितिवाग् दधे |  
द्रक्ष्याम्यहमिति चक्षुः | श्रोष्याहमिति श्रोत्रं | एवमन्यानि कर्माणियथा कर्म | तानि मृत्यो श्रमो भूत्वोपयमि |  
तान्याप्नोत् तान्याप्त्वा मृत्युरवारुंधत | तस्मात् श्राम्यत्येव वाक् | श्राम्यति चक्षुः | श्रान्यति श्रोत्रं | अथेममेव  
नाऽप्नेत योऽयं मध्यमः प्राणः |

तानि ज्ञातुं दधिरे | अयं वै नः श्रेष्ठो यः संचरंश्चासंचरस्व न व्यथते | अथो न रिष्यति | हंतास्यैव सर्वं  
रूपमभवन् | तस्मादेत एतेनाऽख्यायन्ते प्राण इति | तेन ह वाव तत् कुल माचक्षते यस्मिन् कुले भवति यः एवं  
वेद | य उ हैवंविदा स्पर्धतेऽनुशय्य हैवांततो प्रियत इत्यधात्मम् |

अथादिदैवतं | ज्वलिष्याम्येवाहमित्यग्निर्दधे | तपसाम्यहमित्याहमिति चन्द्रमाः | एवमन्या देवता यथादैवतं | स  
यथैषां प्राणानां मध्यमः प्राण एवमेतासां देवतानां वायुः म्लोचन्ति ह्यन्य देवताः न वायुः सैषा नास्तमिता देवता  
यद् वायुः |

अथैष श्लोको भवति | यतश्चोदेतिसूर्योऽस्तं यत्र च गच्छतीति प्राणाद्वा एष उदेति | प्राणेऽस्तमिति | तं  
देवश्चक्रिरे धर्मं स एवाद्य स उश्वः इति | यद्वाएतेऽमुं ह्यद्रियन्त तदेवाप्यद्य कुर्वन्ति | तस्मादेकमेव व्रतं चरेत्  
प्राणाश्चैवापान्याश्च नेन्या पाप्मामृत्युराप्नुवदिति | यद्युच्चरेत् समापिपयीषेत् | तेनो एतस्मैदेवतायै सायुज्यं  
सलोकतां जयति |

Now therefore the consideration of the prescribed injunctions. *Prajapati* ordained the prescribed observances. When they were ordained there was disagreement between these observances. *Speech* declared, *I will proceed speaking*. *Eye* declared, *I will proceed seeing*. *Ear* declared, *I will proceed hearing*. Thus each declared according to their each prescribed injunctions. Death becoming transformed as exhaustion laid hold of them. Having taken possession death prevented then from fulfilling their prescribed injunctions. Therefore *Speech* became exhausted, *Eye* became exhausted and the *Ear* became exhausted. But death could not take possession of the mid-Breath. They sought to know him and realized, *this is, verily, the supreme among us*,

*since moving or unmoving, is not agitated, not injured, therefore let us assume that form.* Similar to him, verily, they all assumed the *form*. Therefore they are referred after him as प्राण, *Breath*. In whichever family is there such one who knows this, by his name that family is known. And whoever confronts with one who knows this, such one shrinks away and withers in the end. This with reference to the *Self*.

Now with reference to the gods. *I will continue to burn*, thus Fire declared. *I will continue to spread warmth*, thus said the Sun. *I will continue to shine*, thus said the Moon. So did the other gods declared according to their prescribed divine observances. As the *prime Breath* holds the central position among all the breaths, as *Vayu* does hold the central position among these divinities, since others have their degeneration, but not *Vayu*. *Vayu* is the divinity that never degenerates.

Thus declares the verse : *From whom the does the Sun rise and in whom does it set, verily from Breath does it rise and in Breath does it set.* Therefore, the gods made *Breath* the ईश, the upholder of righteousness, It is so now and it would be so in future. Therefore one should follow the one singular prescribed injunctions, expiration and the expiration of *Breath*, lest death overtake him. When he begins let him also finish it. Thereby he attains proximity with or live with him.

***Bhashya:***

उत्तमः सर्ववेदेषु प्राण एव हरेरनु | चतुर्मुखस्य प्राणस्य न विशेषोऽस्ति कश्चन | तस्माद् विष्णोर्वतस्यानु नित्यं प्राणव्रतं चरेत् | हंसोपास्ति श्वासरूपे तयोव्रतमुदीरितम् | हंसरूपौ हि तौ देवौ श्वासोच्छ्वास प्रवर्तकौ | तस्मात् प्राणादपान्याच्चतद्रूपं संस्मरन् सदा | नान्यस्योपासनं कुर्यात् तदभृत्यत्वं विना क्वचित् |

Supreme among all gods is *Vayu*, the servant to *Hari*, there being no special difference between four-faced *Brahma* and *Vayu*. Therefore after performing the prescribed injunctions relating to *Vishnu* those relation to *Vayu* should be performed. Recitation in the form breathing in and breathing out one should perform those prescribed injunctions should be put in practice as हंसोपासना. Because in the form of breathing in and breathing out *Vishnu* and *Vayu* are established. Therefore remembering *Vishnu* and *Vayu* one should always breathe in and breathe out. Considering oneself as the servants of *Vishnu* and *Vayu* they should be propitiated and none other gods.

इन्द्रियाणि ससर्जाऽदौ वासुदेवः प्रजापतिः | अध्यात्ममिन्द्रियाण्याहुरधिदैवं तु देवताः | अध्यात्ममग्निर्वाङ्माणा चक्षुरादित्य उच्यते | श्रोत्रं तु चन्द्रमा नाम मन स्थूलं तु वासवः | येन यज्ञादिकं कुर्यात् शेषपुद्रविपास्तथा | मनः सूक्ष्मं ज्ञानयोग्यं शेषो व्याख्यानगोचरं | रुद्रस्तुमननाख्यं च गरुडो ध्यानगोचरम् | वायुः प्राण इति प्रोक्तो येन सर्वं नियम्यते | त एते भगवत्सरय्याव्युदरेऽध्यात्म संस्थिताः |

As *Prajapati*, *Vasudeva* created in the beginning the deities presiding over speech and other organs and similarly Agni and other gods. The gods, who remaining outside the body energize the creatures from within are those known as the presiding deities. The one who externally exists as fire – अग्नि, is internally the presiding deity over Speech - वाक्. The one who externally exists as Sun is internally the presiding deity over Seeing – चक्षुस्. Similarly the external Moon is internally the presiding deity over hearing. Indra is the presiding deity over mind. The gross mind which is the instrument for performing sacrifices become internally the presiding deities - *Shesh*, *Rudra* and *Garuda*, the subtle mind. The mind which undertakes sacrificial function is the subtle mind, *Shesha* being the presiding deity over receptivity, *Rudra* over the mind and *Garuda* over meditation. Externally known as the is internally the presiding deity, प्राण, the prime *Breath* and the controller of all the gods within and without. Even then the gods given birth by the Supreme Self were vying with each other for superiority.

अधिदैवे ज्वलत्कर्मा वह्निः सत्यस्तु तापकः | सोमः कान्तौ वृष्टिकर्मा वासवः शेष एव तु | पञ्चरात्रप्रवृत्तौशो रुद्रः तत्स्थक्रियापरः | सर्वप्रवर्तको वायुर्ज्ञानमोक्षप्रदास्तथा | वेदप्रवृत्तिकृद् विन्द्रस्तेऽधिदैवेच प्रस्पृधुः | अहं



श्रेयानहं श्रेयानिति तानब्रवीद्धरिः | स्वकर्मयस्त्वविश्रान्तं कुर्यात् श्रेयान् स वः स्मृतः | इति ुत्वा ततश्चक्रुः कर्म  
स्वं स्वमनतरम् |

अधिदैवे means the fire अग्नि, that burns in the world outside. The *Sun* is scorching - तापकः, the *Moon* is smoothening. *Indra* ours rains. *Shesha* energies the five nights, पञ्चरात्रः. *Rudra* promotes the five nights, पञ्चरात्रः. *Vayu* is promotes comprehensive personality and the wisdom as well. *Garuda* initiates the *vedic* scriptures. All thes gods even in the state of अधिदैव compete with each other. At that time *Hari* had told them whoever performs their ordained tasks with no effort is the supreme among all. At that time all the gods rushed forth to perform their tasks without any effort.

तानेतान् श्रमरूपेण प्राप ब्रह्मा प्रजापतिः | श्रान्ताः स्वं भगवत्कर्म न शेकुः सर्व देवताः | वायुं तु समशक्तित्वात्  
नाऽप ब्रह्मा प्रजापतिः | तेनासौ भगवत्कर्म सर्वे च कृतवान् सदा | श्रमात् पापात्मको नृत्युः भगवत्कर्मवर्जनात् |  
अन्यान् देवानावापाऽशु नैव वायुं कदाचन | ते वायुं ज्ञातामिच्छन्त श्रेष्ठोऽयमिति निश्चिताः | तं ज्ञात्वातेन  
चाविष्टाः तद्भृत्यत्वमुपागताः | तस्मात् प्राणाश्च मरयन् इत्येषां नामसंस्थितम् |

Then in the form of fatigue *Brahma* entered the deities and they became incapable of performing their ordained tasks. But *Brahma* could not enter *Vayu* since he was equal in potency. Therefore *Vayu* was never incapable in performing his ordained tasks. Since other deities were incapable Death could enter in them, but not in *Vayu*, Therefore realizing *Vayu* as the great one, other gods desired to know of his greatness and knowing the became followed him as supports. *Vayu* having entered them they became designate spiritually as प्राण and luminous as मरुत.

वायोर्देवा हि जायन्ते लयमेष्यन्ति तत्र च | तस्मान्नित्यं तद्व्रताश्च तद्व्रतोऽतो भवेत्सदा | अन्यदेव व्रतारंभं  
यदि कुर्यात् समापयेत् | तेनासौ वायुना साकं भगवंतमुपेष्यति | इति नारायणश्रुतौ | अनन्देव भवति न शोचति  
इत्यतोमुक्त इत्यवगम्यते |

All deities become alive due to *Vayu* and cease, verily, due to him. Therefore they ever recite his glories. So should every aspirant recite *Vayu's* glories. Considering themselves as their servants the other deities should be propitiated till the end without breaking the chain in the middle. In this manner they attain proximity with the resplendent Lord. *Thus in Narayana shruti*. Since Bliss and absence of suffering is assured this Chapter is designated as *The Passage to Deliverance*

॥ इति सप्तान् ब्रह्मणम् ॥

॥ *Thus ends Saaptanna Braahmana* ॥

## श्रीबृहदारण्यक उपनिषद् भाष्यम्

### I.

॥ अथ त्रय ब्राह्मणम् ॥

*Thus begins the Traya Braahmana.*

**Upanishad :**

त्रयं वा इदं नाम रूपं कर्म | तेषां नाम्ना वागिति | एतद् एषामुक्थं | अतो हि सर्वाणि नामान्युतिष्ठन्ति | एतादेषां सामं | एतद्धि सर्वैर्नामभिः समं | एतदेषां ब्रह्म | एतद्धि सर्वाणि नामानि विभर्ति |

All this is known by नाम, *essence*, रूप, *form* and कर्म, *action*. Among these, नाम, *essence* वाक्, Speech is spoken as the source. From Speech does every , नाम, *essence* becomes evolved. It is the common feature in all. In all it is the *Brahman*, from it verily every वाक्, Speech becomes effulgent.

अथ रूपाणां चक्षुरिति | एतद् एषामुक्थं | अतो हि सर्वाणि रूपाण्युतिष्ठन्ति | एतदेषां सामं | एतद्धिसर्वैः रूपै समं | एतदेषां ब्रह्म | एतद्धि सर्वाणि रूपाणि विभर्ति |

Now of रूप, the *form*, चक्षुस्, the eye is spoken as the source. From eye does every रूप, *form* becomes evolved. It is the common feature in all. In all it is the *Brahman*, from it verily every रूप, *form* becomes effulgent.

अथ कर्मणामात्मेति | एतद् एषामुक्थं | अतो हि सर्वाणि कर्माण्युतिष्ठन्ति | एतदेषां सामं | एतद्धिसर्वैः कर्मभिः समं | एतदेषां ब्रह्म | एतद्धि सर्वाणि कर्माणि विभर्ति | तदेतत् त्रयं सदेकं

Now of कर्म, *action*, आत्मा, the *Self* is spoken as the source. From the *Self* does every कर्म, *action* becomes evolved. It is the common feature in all. In all it is the *Brahman*, from it verily every कर्म, *action* becomes effulgent. These three together are One, this *Self*; this *Self* though one has become three. This is the immortal veiled by the immortal. प्राण is the immortal. नाम, *essence*, रूप, *form* are real. Within these two is concealed the प्राण.

**Bhashya:**

सहैव माति जानातीति समम् | आत्मा प्राणः | नामरूपयोरपि प्राणाधीनत्वादेकमित्युच्यते | प्राणो वायुरिति प्रौक्तस्तत्पत्नी नाम भारती | रूपं तु तत्सुतो रुद्रो वशे प्राणस्य तद् द्वयम् | अमृतो वायुरुद्दीष्टो

नित्यज्ञानात्मकत्वतः | सत्यं यथार्थं वक्तृत्वाद् भारती रुद्र एव च | इति च | रुद्रे वेदेषु च प्राणः प्रविष्टश्छादितः  
सदा | सत्यं उत्पद्यते नित्यं स्वरूपानेणामृतम् स्मरतः | इति च |

If one object is known with help of other object then those two are known as similar. आत्मा, the *Self* is प्राण the prime *Breath*. नाम, *essence* and रूप, *form* being subservient to प्राण the prime *Breath*, all the three are said to be similar. प्राण the prime *Breath* is spoken as *Vayu* and Speech, वाक् is known as *Bharati*, his wife; रूप, his *form* is *Rudra*, both being subservient to प्राण the prime *Breath*. Since only the proper is spoken by them both वाक् and *Rudra* are spoken as the real. In both वाक् and *Rudra* प्राण the prime *Breath* is spoken as the indweller. Since he is the protagonist of the real he is ever immortal. Thus also having been spoken.

॥ इति त्रयं ब्राह्मणम् ॥

*Thus ends the Traya Brahmana.*

श्रीबृहदारण्यकोपनिषद् भाष्यम्

## II.

॥ अथ अजातशत्रु ब्राह्मणम् ॥

*Thus begins the Ajatshatru Braahmana.*

**Upanishad:**

दृप्तबालाकिर्हानूचानो गार्ग्य आस | स होवाच अजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति | स होवाच अजातशत्रुः  
सहास्रमेतस्यां वाची ददम् | जनको जनक इति वै जना धावन्तीति |

There lived formerly *Dripta Balaki* of the *Gargya* family who was a great instructor. He said to *Ajatshatru* of *Kasi*, *I will instruct you about Brahman.* *Ajatshatru* replied, *I will give you a thousand for this proposal.* Indeed people rush saying *Janaka, Janaka* (for such instruction).

स होवाच गार्ग्येय एवासाविदित्ये पुरुष एतमेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा भैतस्मिन् संवदिष्टाः  
| अतिष्टाः सर्वेषां भूतानां मूर्धा राजेति अहमेतमुपास इति | स य एतमेवमुपास्ते अतिष्टाः सर्वेषां भूतानां मूर्धा  
राजा भवति |

*Gargya* said, The person who is yonder in the Sun on him, indeed, do I meditate as *Brahman*. *Ajatashatru* replied, *Please do not speak about him. I meditate on him as the all surpassing, the head, the king of all beings. He who meditates on him as such becomes all-surpassing, the head, and king of all beings.*

**Bhashya :**

अतीत्य जगद् धर्मवर्जितत्वेन स्थितत्वादतिष्टाः | उत्तमत्वान्मूर्धा |

Since he transcends the world and remains even after all the worldly commitments are terminated, he (*Vishnu*) is known as the *all-surpassing*

**Upanishad:**

स होवाच गार्ग्येय एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति || स होवाचाजातशत्रुः मा भैतस्मिन् संवदिष्टाः |  
बृहत्पाण्डरवासाः सोमो राजेति वा अहमेनमुपास इति | स य एतमेवमुपास्तेऽहरहः सुतो प्रसुतो भवति |  
नास्यान्नं क्षीयते | स होवाच गार्ग्यो य एवायं विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा  
भैतस्मिन् संवदिष्टाः | तेजस्वीति वा अहमेनमुपास इति | स य एतमेवमुपास्ते तेजस्वी ह भवति | तेजस्विनी

हस्य प्रजा भवति | स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्टाः | पूर्णमप्रवर्तीति वा अहमतेमुपास इति | स य एवमेवमुपास्ते पूर्यते प्रजया पशुभिः | नास्यास्माल्लोकात् प्रजोद्धर्तते | स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्टाः | इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति | स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यस्त्यजायी |

*Gargya said, The person who is yonder in the Moon on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as the great white-robed king Soma. He who meditates on him as such for him soma is poured out and poured forth every day. His food does not get reduced. Gargya said, The person who is yonder in lightening on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as the radiant. He who meditates on him as such for him becomes radiant and his offspring too become radiant. Gargya said, The person who is yonder in eather on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as the complete and immutable. He who meditates on him as such is filled with offspring and cattle, and his offspring do not depart from this world. Gargya said, The person who is yonder in air on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as the lord, as the irresistible and as the unvanquished warrior. He who meditates on him as such becomes indeed, victorious, unconquered and conqueror of enemies.*

### **Bhashya:**

स्वयमेवापराजितबहुरूपत्वादपराजिता सेना भगवान् | जिष्णुरुत्तमः | अन्येषां जेता अन्यतत्यजायी |

Since the supreme *Self* having never lost has been manifest in many forms therefore is known as अपराजिता – Unconqueror. जिष्णु means the best among all. अन्यस्त्यजायी means he who helps others to succeed.

### **Upanishad:**

स होवाच गार्ग्यो य एवायमग्नौ पुरुष एतामेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्टाः | विषासहिरिति वा अहमेनमुपास इति | स य एतमेवमुपास्ते विषासहिर्ह भवति | विषासहिर्ह्यास्य प्रजा भवति | स होवाच गार्ग्यो य एवायमप्सु पुरुष एतामेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्टाः |

प्रतिरूप इति वा अहमेतमुपास इति | स य एतमेवमुपास्ते प्रतिरूपं हैवैनमुपगच्छति | अथो प्रतिरूपोऽस्माज्जयते | स होवाच गार्ग्यो य एवायमादर्शं पुरुष एतामेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा भैतस्मिन् संवदिष्टाः | रोचिणरिति वा अहमेतमुपास इति | स य एतमेवमुपास्ते रोचिणर्ह भवति | अथो यैः सन्निगच्छति सवांस्तानति रोचते | स होवाच गार्ग्यो य एवायं यंतं पश्चाच्छब्दो नूदेत्येतमेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा भैतस्मिन् संवदिष्टाः | असुरिति वा अहमेतमुपास इति | स य एतमेवमुपास्ते सर्वे हैवास्मिन् लोक आयुरेति | नैनं पुरा कालात् प्राणो जहाति | स होवाच गार्ग्यो य एवायं दिक्षु पुरुष एवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा भैतस्मिन् संवदिष्टाः | द्वितीयोऽनपग इति वा अहमेतमुपास इति | स य एतमेवमुपास्ते द्वितीयान् भवति | नास्माद् गणशिभद्यते | स होवाच गार्ग्यो य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा भैतस्मिन् संवदिष्टाः | मृत्युरिति वा अहमेतमुपास इति | स य एतमेवमुपास्ते सर्वे हैवास्मिन् लोक आयुरेति | नैनं पुराकालान्मृत्युरागच्छति | स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति | स होवाचाजातशत्रुः मा भैतस्मिन् संवदिष्टाः | आत्मन्वीति वा अहमेतमुपास इति | स य एतमेवमुपास्ते आत्मन्वीह भवति | आत्मन्विनी हास्य प्रजा भवति | स ह तूष्णीमास गार्ग्यः |

*Gargya said, The person who is yonder in Fire on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as the forbearing. He who meditates on him as such, becomes forbearing and his offspring too become forbearing. Gargya said, The person who is yonder in water on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as the reflected one. He who meditates on him as such, to him comes what is as reflected from Him, not what is not as reflected from Him and from him also is born that what is as reflected from Him. Gargya said, The person who is yonder in a mirror on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as the luminous one. He who meditates on him as such, becomes luminous one. He also outshines those with whom he comes in contact. Gargya said, The sound here which follows one as he walks, on that, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as life. He who meditates on him as such, attains a full term of life in this world. Breath does not depart ere the time comes. Gargya said, The person who is here in the quarters on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I meditate on him as the second who never leaves. He who meditates on him as such, becomes possessed with a second. He is not separated from his company. Gargya said, The person who is here as the shadow on him, indeed, do I meditate as Brahman. Ajatashatru replied, Please do not speak about him. I*

*meditate on him as Death..* He who meditates on him as such, attains a full term of life in this world. Death does not come to him ere the time comes. *Gargya* said, The person who is here in the self, on him, indeed, do I meditate as *Brahman*. *Ajatashatru* replied, *Please do not speak about him. I meditate on him as one seized by the Self.* He who meditates on him as such, he becomes seized by the Self. His offspring become becomes seized by the Self. Then *Gargya* became silent.

***Bhashya:***

आत्मनि हिरण्यगर्भे | आत्मनि चित्तवान् | चित्ताभिमानित्वाच्च |

आत्मनि means in the golden womb and also one possessed of mind, the one who is the presiding deity over mind, ie *Brahma*.

***Upanishad:***

स होवाचाजतशत्रुः एतावन्नू इति | एतावद्द्वीति | नैतावता विसदितं भवतीति | स होवाच गार्ग्य उपत्वायानीति |

*Ajatashatru* asked *Is that all. That is all,* replied *Gargya*. *Ajatashatru* remarked, *with that much alone It cannot be known,* to which *Gargya* said, *then let me come to you as a pupil.*

***Bhashya:***

स्वहृदि स्थितं स्वनियामकं भगवद्गुणमुपास्यैव मोक्षो भवति | देवतासु भगवंतमुपास्य तत्तत्तद्देवता समीपं प्राप्य पुनः स्वहृदिस्थमुपास्यैव मोक्षो भवतीत्यतो नैतावता विदितं भवति इत्युक्तम् |

Only when one propitiates the form of the resplendent Lord within oneself only then deliverance comes to be. If one propitiates the Lord who is the indweller in all the divinities, then one coming in the proximity of the gods, and thereafter propitiating the near supreme *Self* dwelling within, then deliverance comes to be. But this alone is not sufficient, says *Ajatashatru*.

सहोवाचाजातशत्रुः प्रतिलोमं वै तद् यद् ब्रह्मणः क्षत्रियमुपेयाद् ब्रह्म मे वक्ष्यतीति | वैव त्वाज्ञापयिष्यामीति | तं प्राणावादायोऽस्थतौ | तौ ह पुरुषं सप्तमा जग्मतुः | तमेतैनामभिरमन्त्रयां चक्रे | ब्रह्मन् पाण्डरवासः सोम राजन्निति | स नोत्तस्थौ | तं पाणिनावेषं बोधयांचकार | स होत्तस्थौ |

*Ajatashatru* said, *Verily it is contrary to usual practice that a Brahmin should approach a Kshatriya, thinking that he will teach, a Brahmin. However I shall*



*make known to you clearly.* Then taking him by hand he rose and came to a person who is asleep. They addressed him referring him as great, white-robed, radiant, *Soma*. He then woke him by shaking him with hand and the person got up.

***Bhashya:***

स्वहृदिस्थ भगवद्रूपस्य स्वस्मिन् विशेषसंबंधज्ञापनार्थं ब्रह्मन् पाण्डुरवास इत्याद्यामन्त्रणम् | तेभ्योनामभ्योऽप्यस्य शरीरे विशेषसंबंध इत्यतः प्राणिषेषणेन जीवमुत्थापयामास भगवान् | येषां बहिरूपासनेन मोक्षस्तेषामपि हृद्युपासनं किञ्चित् कर्तव्यमेव |

To indicate that it is more important to establish relationship with the supreme *Self* within one's own body than the divine essence within the divinities, the names like wearing white clothes etc. are used. Even after calling with these names there is no consciousness, to indicate that there is special abidance of *Hari* in the body, the person is shaken with hand. Even though performers of austerities through external body are few, the supreme *Self* abiding within should be consciously propitiated.

***Upanishad:***

स होवाचाजातशत्रुः यत्रैष एतत् सुप्तोऽभूद् य एष विज्ञानमयः पुरुषः क्वैष तदाऽभूत् कुत एतदागादिति | तदु क न मेने गार्ग्यः | स होवाचाजातशत्रुः यत्रैष एतत् सुप्तोऽभूद् य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽतर्हृदय आकाशस्तस्मिन् शेते | तानि यदा गृह्णात्यथ हैतत् पुरुषः स्वपितिनाम | त गृहीत एव प्राणो भवति | गृहीता वाक् | गृहीतं चक्षुः | गृहीतं श्रोत्रं | गृहीतं मनः |

*Ajatshatru said, When this being fell asleep thus, where was the indweller (पुरुष) of the form of intelligence and whence did it come back. And this also Gargya did not know. Ajatshatru said, When this being fell asleep thus, the indweller (पुरुष) of the form of intelligence, taking himself the intelligence of the breaths to himself, rests in the space within the heart. When the indweller (पुरुष) takes within these, he is said to be asleep. When the Breath is restrained, speech is restrained, the eye is restrained, the ear is restrained, the mind is restrained.*

***Bhashya:***

स्वहृदिस्तेन भगवद्रूपेण विशेषसंबंधदर्शनार्थमेव यत्रैष एतत् सुप्तोऽभूत् इत्यादि प्रश्नप्रतिवचनं समस्तम् | यत्र यस्मिन् परमेश्वरे विज्ञानमये एष जीवः सुप्तोऽभूत् | यत्रैत्यधिकरणभूत एव य एष विज्ञानमयः इति परामृश्यते

| अन्योऽतर आत्मा विज्ञानमयः, विज्ञानं ब्रह्म चेद् वेद इत्यादि श्रुतेः | तानि यदा परमात्मा गृह्णाति तदैतत् पुरुषो जीवः स्वपिति नाम |

Just to clarify that the indweller (पुरुष) of the form of intelligence abiding within the heart has special relationship with the body, all these statements like *When this being fell asleep* are made. Similarly by such statements like यत्र यस्मिन् परमेश्वरे विज्ञानमये एष जीवः सुप्तोऽभूत् - Where the supreme *Self* of the form of intelligence exists when the *Jiva* is asleep, यत्रैष एतत् सुप्तोऽभूत् - *When this being fell asleep* are used by way of clarification. Further, if one understands fully the scriptures like *the Self within is of the form of intelligence, know that Brahma is intelligence*, then the *Jiva* remains satisfied

### ***Upanishad:***

य यत्रैस्तत् स्वप्नया चरति ते ह्यास्य लोकाः तत् उतेव महाराजो भवति | उतेव महाब्राह्मणः | उतेवोच्चावचं निगच्छति स यथा महाराजो जानपदान् गृह्णित्वा स्वे जनपदे यथाकामं परिवर्तित्यैवमेवैष एतत् प्राणान् गृह्णित्वा स्वे शरीरे यथाकामं परिवर्तते |

When he moves about in dreams there would be his worlds. Then he becomes as it were a great king, a great in wisdom. He conducts as it were of position high or low. Even as a great king taking his people moves about in his country, as he pleases, so also here this one taking his breaths moves about in his body as he pleases.

### ***Bhashya:***

स यत्र परमात्मा स्वप्नया नाड्या चरति तदा जीव उच्चावचं निगच्छति | सर्वदा महाराजवत् प्राणान् गृह्णित्वा परमात्मा परिवर्तते | जीवस्तु कदाचिदेव स्वप्ने राजवदात्मानं पश्यति कदाचित् ब्राह्मणवत् श्वमार्जारादिवद् वा |

य यत्रैस्तत् स्वप्नया चरति means he moves in the sleep vein. उच्चावचं निगच्छति means that he moves as a great person or a lowly one. The supreme *Self* however moves about always as a great king along with the breaths. Some times the *Jiva* conducts himself like a king or a man of Wisdom and sometimes even like dogs and cats.

### ***Upanishad:***

अथ यदा सुषुप्तो भवति तदा न कस्यचन वेद | हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात् पुरिततभिप्रतिष्ठन्ते | ताभिः प्रत्यवसृप्यपुरीतति शेते | स यथा कुमारो वा महाराजोवा महाब्राह्मणो वाऽतिघ्नीमानन्दस्य गत्वा शयीतैवमेवैषे एतच्छेते |

Again when one is in deep sleep, when he knows nothing whatsoever having come through the seventy two veins called हित, which beginning from the to the different parts of the body, he rests in the entirety of that body. Verily as youth, a great king or a great man of wisdom might rest when he has reached the summit of Bliss, in that manner he rests.

### **Bhashya:**

आनन्दस्य परमात्मनः | अतिघ्नीं समीपम् | कुमारो रुद्रःमहाराजो वायुः | महाब्राह्मणो ब्रह्मा | न हि जीवो विज्ञानपूर्वकं प्राणानां विज्ञानमादत्ते | न च सर्वप्राणलोकदेवभूतानां स्रष्टा |

Blissful is the supreme *Self*. Near is *Rudra* the young one. The emperor is *Vayu*. The great wise one is *Brahma*. *Jiva* is incapable of making the sense organs inoperative. Besides *Jiva* also incapable of energizing the sense organs, the worlds, *Brahma* and other divinities or the worlds of the creatures.

### **Upanishad:**

स यथोर्णनाभिस्तंतुनाच्चरेद् यथाग्नेः क्षुद्रा विष्फुल्लिङ्गा व्युच्चरन्ति एवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे वेदाः सर्वाणि भूतानि व्युच्चरन्ति | तस्योपनिषत् सत्यस्य सत्यमिति | प्राणावै सत्यम् | तेषमेव सत्यम् |

As a spider moves along the thread, as sparks spring forth from fire, even so from this *Self* spring forth all *Breaths*, all worlds, all divinities, all beings. The veiled meaning is that it is the *truth of the Truths* (the primary existence of the *Prime Existence*). प्राणाः - the prime *Breaths* constitute सत्य, the *Prime Existence* and their existence is *IT* (the *Self*).

### **Bhashya:**

आदित्यचन्द्रविद्युत्सु भूतेष्वदर्श एव च | गच्छत् पाश्चात्यशब्दे च दिक्षु छायागतं तथा | हिरण्यागर्भासंस्थं च सदोपास्य हरिं परम् | तद्देवसार्ष्टितामेत्य हृद्यापास्य हरिं पुनः | मुक्तिमेत्यथ यो बाह्यान्मुक्तिमेष्यति सोऽपि तु | हृदि किञ्चिदुपास्यैव विष्णुं मुक्तिमनुव्रजेत् | यानि सूर्यादिनामनि विष्णोस्तानि न संशयः | तदुक्तान्येव सूर्या देराकृष्णैवोपचारतः | विशेषेण तु संबन्धो यतः स्वहृदि संस्थिते | जीवस्यातो न सोमादिनाम्नाऽऽहूतो हरिः परः |

Worshipping first the Sun, Moon, Lightening and the rest, similarly the sound, quarters, reflection and the rest and then one should worship *Hari* who is indwelling in all of them to attain proximity towards those gods. Only thereafter by propitiating *Hari* who indweller within his own *self*, one attains deliverance. The deliverance which one attains through external intense austerities, the one who propitiates the indwelling *Hari* even through little devotion attains similarly deliverance. In the fact the names which have been assigned to Sun, Moon, Lightening and the rest, are all, without slightest doubt, the names of *Hari* alone. In fact the names of *Vishnu* are used to indicate the attributes to some extent of Sun, Moon, Lightening and the rest. Since *Hari* dwells within silently with special relationship, the person had to be awakened calling him Soma and by such other names.

जीवं च चारयेत् तत्र यदा विष्णुः सनतनः | स्वप्नं पश्यति जीवोऽयं यदा विज्ञानरूपिणम् | सुषम्नासंस्थितं  
विष्णुमेति तत् सुप्तिमेष्यति | सम्यग् ज्ञानमयाद्विष्णोरुत्थानं चाप्ययं व्रजेत् | प्राणानां चैव लोकानां दविनां  
प्राणिनामपि | सत्यसत्यो परिः स्रष्टा पाताऽपि लयकृत्तथा | नियंता मोक्षदश्चैव विष्णुरेव सनतनः | इति  
नारायणश्रुतौ |

When ever abiding *Vishnu* energizes the creatures then the *Jiva* being of the form intelligence, sees dreams and when he becomes aware of *Vishnu* dwelling within silently, then he also becomes silent without any dreams. Thus he attains *Vishnu* as the one all-comprehensively of the form of *Wisdom*. Assuredly *Vishnu* alone is the source for divinities, human beings and animals and also their deliverer. *Thus in Narayana scripture.*

|| इति अजातशत्रु ब्राह्मणम् ||

***Thus end the Ajatashatru Brahmana.***

II.

॥ अथ शिशु ब्राह्मणम् ॥

*Thus begins the Shishu Braahmana.*

**Upanishad:**

यो ह वै शिशुं साधनं सप्रत्याधानं सस्थूणं सदां वेद सप्त ह द्विषतो भ्रातृव्यानवरणिद्धि | अयं वाव शिशुर्योऽयं मध्यमः प्राणः | तस्येदमेवाधानं | इदं प्रत्याधानं | प्राणः स्थूणा | अन्नं दाम |

He who knows the new-born babe, the abode which covers, the post and the rope that binds, he, verily keeps himself detached from the seven hostile companions. The new-born babe is प्राण, the primary *Breath* in the centre, gross *body-form* is the abode that covers, *secondary Breath* is the post and nourishment is the rope that binds.

**Bhashya :**

अधानमवस्थानं सूक्ष्मशरीरम् | प्रत्याधानं वितानं स्थूलशरीरम् | प्राणो नारायणस्थूणा | वायुर्गोवत्सरूपेण सर्व प्राणिषु संस्थितः | सूक्ष्म देहो गृहं तस्य वितानं स्थूल उच्यते | अन्नं दामात्मकं तस्य स्थूणा तु भगवान् हरिः | ध्यायत्येवं हि यो वायुं श्रोतादीन् मनसा सह बुद्धिं च सप्त शत्रून् स विषयेष्वभिधावतः | असुरान् सन्निरुध्यैव वेत्ति नारायणं परम् |

अधान means the subtle *body-form*. प्रत्याधानं वितानं means the gross *body-form*. प्राण, the primary *Breath* is *Narayana*, the post. *Vayu* moves about the hearing and other organs, including the mind and intellect, destroying them being the seven enemies, enabling the Jiva to know the supreme *Sriman Narayana*.

**Upanishad:**

तमेताः सप्ताक्षितयः उपतिष्ठन्ते | तद् या इमा अक्षन् लोहिन्यो राजस्ताभिरेनं रुद्रोऽन्वायत्तः | अथ या अक्षन्नापस्ताभिः पर्जन्यः | या कनीनिका तथाऽऽदित्यः | यत् कृष्णं तेनाग्निः | यच्छुक्लं तेनेन्द्रः | अथरथैनं वर्तन्या पृथिव्यन्वायत्ता | द्वौरुत्तरया | न्यासान्नं क्षीयते य एवं वेद |

The seven imperishable ones are stands nearby; that which is red eyed and with whom *Rudra* is united, that which is moist in eyes and with whom the rains are

united, that which is pupil of the eye and with whom the Sun is united, by the black the fire is united and by white *Indra* is united, by lower eye lash the earth is united, by the upper eye lash the heavens are united. He who knows this for him nourishment will never diminish.

**Bhashya :**

दक्षिणाक्षिस्थितं वायुं सप्तदेवा उपासते | अक्षिण ज्ञान महसः सदाशिव पुरः सराः | उपास्यमानं तैः देवैः  
मोक्षार्थं वायुमीश्वरम् | स्थूणया विष्णुना सार्थं यो विद्यात् सोऽन्नमस्नुते | अक्षणिमेव मुक्तः सन् सर्व दुःखविवर्जितः |

The seven gods lead by *Rudra* worship *Vayu* dwelling in the right eye with obscured enlightenment. Those who desiring deliverance propitiate the great luminous *Vayu*, they becoming completely delivered revel in immutable bliss of being.

**Upanishad:**

तदेष श्लोको भवति | अर्वाग्विलश्चमस ऊर्ध्वं बुध्नः | तस्मिन् यशो निहितं विश्वरूपम् | तस्याऽसत् ऋषयः  
सप्ततीरे वागष्टमी ब्रह्मणा संविदाना | इति | अर्वाग् विलश्मस ऊर्ध्वं बुध्न इति | इदं तच्छिरः | एष ह्यर्वाग्  
विलश्चमस ऊर्ध्वं बुध्नः | तस्मिन् यशो निहितं विश्वरूपमिति | प्राणा वै यशो विश्वरूपं | प्राणानेतदाह |  
वागष्टमी ब्रह्मणा संविदानेति | वाग्घ्यष्टमी ब्रह्मणा समवित्ता |

Therefore this verse. This is the vessel with mouth below and the base higher. Therein is posited the all pervading glory. Around are the seven seers sitting and वाक्, Speech as the eighth communicate with *Brahman*. What is referred as अर्वाग्विलश्चमस ऊर्ध्वं बुध्नः is the head, for it is like a vessel with mouth below and the base higher. एष ह्यर्वाग् विलश्चमस ऊर्ध्वं बुध्नः means *Breaths*, verily are the all pervading glory is posited. तस्याऽसत् ऋषयः सप्ततीरे means Breaths are the seers and वागष्टमी ब्रह्मणा संविदानेति | वाग्घ्यष्टमी ब्रह्मणा समवित्ता means Speech as the eighth communicates with *Brahman*, for Speech as the eighth communicates with *Brahman*

**Bhashya :**

विश्वरूपं यशश्चेति नाम्ना विष्णु रमा तथा | वायुश्च संस्था नित्यं सर्वेषां दक्षिणाक्षिगाः | पूर्णत्वाद् विश्वता  
विष्णो रमायाः स्त्रिषु पूर्णतः | वायोर्जीवेषु पूर्णत्वाद् यशो ज्ञानसुखात्मकाः | प्राणाश्चेते प्रणेतृत्वाद् ऋषयो  
रुद्रपूर्वकाः |

The names which have been used in the mantra as विश्वरूप and यशः are in reference to *Vishnu*, *Lakshmi* and *Vayu*, who dwell always in the right eye of beings. *Vishnu* being complete and all pervading one, *Lakshmi* among women being complete one and among all beings *Vayu* being the complete one they are successful and *Wisdom* personified. Here the seers referred should be taken as the seven well-known ancient seers but *Rudra* and others who are the primary energizers in the world.

### ***Upanishad:***

इमावेव गौतम भारद्वाजौ | अयमेव गौतमः | अयं भारद्वाजः | इमावेव विश्वामित्र जमदग्नी | अयमेव हि विश्वामित्रः | अयं जमदग्निः | इमावेव वसिष्ठ कश्यपौ | अयमेव वसिष्ठः | अयं कश्यपः | वागेवात्रिः | वाचा ह्यन्नमघते | अत्तिर्ह वै नामैतद् यदत्रिरिति | सर्वस्यैतस्यात्ता भवति सर्वमस्यान्नं भवति य एवं वेद |

These two here are *Gautama* and *Bharadvaja*; this is *Gautama* and this is *Bharadvaja*. These two here are *Vishvamisra* and *Jamadaagni*; this is *Vishvamisra* and this is *Jamadaagni*. These two here are *Vasishtha* and *Kashyapa*; this is *Vasishtha* and this is *Kashyapa*. The tongue is *Atri* for by the tongue is food eaten, therefore eating is same as the name *Atri*. He knows this becomes the eater of everything and everything becomes his food.

### ***Bhashya :***

गौतमो नामा रुद्रस्तु सर्वात्वात् प्रकीर्तितः | भरद्वाजस्तु पर्जन्यो वामामन्नं भरेद् यतः | वृष्यैव विश्वामित्राग्र अदित्यो यत् प्रकाशनात् | विश्वं विज्ञापायानित्यमग्निस्तु जमदाग्निकः | जातं मितं चात्ति यस्माद् वसिष्ठाख्यस्तु वासवः | वसवामुत्तमो यस्मात् पृथ्वी कश्यपानामिका | मेघवृष्टं पिबेद् यत् कं शयानैव हि सा सदा | द्यौरत्रिरिति संप्रोक्तात्स्थैर्हिहुतमघते |

*Gautama* is the name for *Rudra* since he is all-knowing. Since with rains the food is produced पर्जन्य, the rain is known as *Bhradvaja*. Since अदित्य, Sun as friend makes the worlds luminous he is known as *Visvamisra*. Since whatever is born is consumed little by little, अग्नि fire is known as *Jamadagni*. Since among all the born he is great *Indra* is known as *Vasishtha*. Since sleeping the water is consumed, पृथ्वी is known as *Kashyapa* (कः means water श्या means when lying down). Since the fruits of the sacrifices are eaten in heavens Space is known as *Atri*.

श्रोत्रदृङ् नासिकवाक्षु दक्षिकाक्षिषु संस्थिताः | द्वितीयनि तु रूपेण देवा एते शिवादयः | एवमेषां तु नामानि मेत्ति  
यः सर्वभुग् भवेत् | सरस्वत्यष्टमि चैव वाचि संस्था विशेषतः | उपास्ते वायुमेवैक्यं सस्थूणं ब्रह्मवेदिता |  
ब्रह्मनामा सदा वायुरेनां वेत्ति विशेषतः | इति तां वेद यो विद्वान् सर्वात्तास्त भविष्यति | इति नारायणीये |

Having been informed that divine powers dwell in eye, ear, nose, speech and right eye, how to know the secondary forms in which Shiva and others to be recognized? The seeker who knows *Rudra* and others are named as *Gautama* and other enjoys all the happiness in the worlds. *Sarasvati*, the eighth as वाक् is specially propitiated by *Vayu*, thus say the men wise in *Wisdom*. Known ever as *Brahma*, *Vayu* especially knows *Sarasvati*. The ne who knows thus attains strength to enjoy his desires, appropriate for him. Thus in Naraayana scripture.

॥ इति शिशु ब्राह्मणम् ॥

*Thus ends Shishu Brahmana*



**II.**

॥ अथ मूर्तामूर्त ब्राह्मणम् ॥

***Thus begins the Murtaamurta Braahmana.***

***Upanishad:***

द्वे वाव ब्रह्मणो रूपे मूर्त चैवामूर्त च | मर्त्यं चामूर्तं | थितं च यच्च सच्चत्यं च |

There are two forms of Brahman, the formed and the formless, the mortal and the immortal, unmoving and moving, defined (*manifest*) and the undefined (*unmanifest*).

***Bhashya:***

विशरणा वसादनयुक्तं सत् | तत् सर्वज्ञं च त्यम् |

Since it pervading every where it is *शत*, *the Prime Existence*. Therefore, it is of the form of *Wisdom*.

***Upanishad:***

तदतन्मूर्तं यदन्यद् वायोस्वतंतरिक्षाच्च | एतमर्त्यं | एतत् स्थितम् | एतत् सत् | तस्यैतस्य मूर्तस्य एतस्य मर्त्यस्य एतस्य स्थितस्य एतस्य सत् रसो य एष रसो य एष तपति | सतो ह्येष रसः |

This is the formed, that which is the other is different from the air and the intermediate space. This is mortal. This is unmoving. This is the defined (*manifest*). The *essence* of this formed, mortal, unmoving and the defined is the yonder Sun, which gives warmth, for that is the essence of the undefined (*unmanifest*).

***Bhashya:***

प्रलयेऽपि भगवदंतरेव रता अक्षिताऽदवस्थितेति श्रीरंतरिक्षम् | य एष पतति इत्यादित्यस्थो हिरण्यगर्भ उच्यते |

Even when all the worlds are dissolved she revels in unending bliss in the company of *Hari*, *Lakshmi* is designated as अंतरिक्ष. स एष पतति is in reference to Sun who gives warmth.

### ***Upanishad:***

अथामूर्तम् | वायुश्चात्परिक्षं चैतदमृतं | एतद् यत् | एतत् त्वं | तत्स्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत् एतस्य तस्यैष रसो य एष एतस्मिन् मण्डले पुरुषः | तस्य ह्येष रसः | इत्यधिदैवतम् |

Now the formless is the air and the intermediate space. This is immortal, this is the moving, this is the undefined (*unmanifest*). The *essence* of this formless, this immortal, this moving, this undefined (*unmanifest*) is the *Person*, who is within the region of the Sun, who verily is the *essence* of that. This with reference to divinities.

### ***Bhashya:***

मण्डले पुरुषः इति भगवान् विष्णुः |

The *Person* within the region is resplendent *Vishnu*.

### ***Upanishad:***

अथाध्यात्मम् | इदमेव मूर्तं यदन्यत् प्राणाच्च यश्चायमंतरात्मन्नाकाशः | एतन्मृत्यम् एतत् स्थितं | एतत् सत् | तास्यैतस्य मूर्तस्यैतस्य मर्तस्यैस्तस्य | स्थितस्यैतस्य सत् एष रसो यचक्षुः | सतो ह्येय एषः |

Now with reference to the *self* within the body. This (the body), verily, is the formed, that which is different from the *Breath* and the space within. That (the body) is mortal, that is unmoving, that is the defined (*manifest*). That which is within this formed, the mortal, unmoving and the defined (*manifest*) is sight in the eye, which is its *essence*.

अथामूर्तम् | प्राणश्च यश्चायमंतरात्मन्नाकाशः | एतदमृतम् | एतद् यत् | एतत् त्वं | तस्यैतस्यामूर्तस्यैतस्यामृतस्य यत् द्धृतस्य त्वस्यैष रसो योऽयं दक्षिणेऽक्षन् पुरुषः | तस्य ह्येष रसः |

Now with reference to the formless, the *Breath* and the space within. This is immortal, this is moving, this is the undefined (*unmanifest*). That which is within this formless, the immortal, the moving, the undefined (*unmanifest*) is the sight in the right eye, which is its *essence*.

### ***Bhashya:***

एवमेव चक्षुः | दक्षिणेऽक्षन् पुरुषश्च |

Thus, verily is the sight, the Purusha in the right eye.

### **Upanishad:**

तस्य हैतस्य पुरुषस्य रूपं यथा महारजनं वासः | यथा पाण्ड्वाविकं | यथेन्द्र गोपः | यथाग्न्यर्चिः | यथा पुण्डरीकं | यथा सकृद्विद्युत्तं | सकृद्विद्युतेव ह वा अस्य श्रीर्भवति य एवं वेद | अथात आदेशो नेति नेति | न हैतस्मादिति नैतन्यत् परमस्ति | अथ नामधेयं सत्यस्य सत्यमिति | प्राणा वै सत्यं तेषामेष सत्यम् |

The form of this Person is like a saffron-coloured robe, white wool, *Indragopa* insect, spark of fire, sudden flash of lightening. He who knows thus, attains splendor like lightening. Now, therefore, these are the instructions: *not this, not this, there is nothing higher than this*. Therefore, the name thus, सत्यस्य सत्यमिति – *the very existence of the Prime Existence, Verily, the prime Breath is the Prime Existence* and he is *the very existence of That*.

### **Bhashya:**

तस्यैवामूर्तरसस्य भगवतो नेति नेतीयादेशः | अतः तस्मादमूर्तसारत्वादित्यर्थः | अथेत्यानंतर्यार्थे | इति न इति नोति मूर्तामूर्त विलक्षण इत्यर्थः | उभय सादृश्यनिशेधार्थं द्विवरम् | इति नेति निषिद्धमानमङ्गयेतस्मादन्यत् परं नास्ति | एष एव परः | मूर्तामूर्तम् त्वपरमेवैतदपेक्षया | मूर्तामूर्तमेवाध्यात्मं प्राणा इत्युच्यन्ते ब्रह्मणो वायोश्चामीर्तत्वात् |

The instructions *not this, not this, there is nothing higher than this* are references to the *form* and formless *essence* of *Vishnu* alone. The word अतः - therefore is used in reference to the *essence* of the formless. For अथ the meaning is *thereafter* or *beginning with*. If the intention was merely as instruction then mentioning इति once would have been sufficient; but using the word as न इति, नेति the form and formlessness in one entity is shown as ineffable, extraordinary. To reject any assumption of likeness between the two (the *form* and formless *essence* of *Vishnu*) नेति is repeated twice. Saying नेति likeness between the two is rejected *there is nothing higher than Vishnu*. Therefore, *Vishnu* alone is supreme. Even as *Vayu* is formless even so *Brahma* is, but their existence is dependent on *Vishnu* alone as सत्य, *the Prime Existence*.

मूर्तामूर्तमिदं रूपं ब्रह्मणः प्रतिकालकाम् | नैव स्वल्पमेतत् स्यात् तद्धि सर्वपरं सदा | श्रीयो वायोर्विरिंचाच्चयेऽन्ये मूर्ता हि ते स्मृताः | मूरं पापं हि तेनाऽप्तं मूर्तमित्यभिधीयते | विशिर्णं चावसन्नं च तदेवातः सदुच्यते | पराधीनगतित्वाच्चस्थितमित्यभिधीयते | तस्य सारो विरिंचस्तु तद्धिरुद्धस्वभावकः | मुर्ताद् विरुद्धमूर्तत्वात् श्रीवायुश्चाप्यमूर्तकौ | सवज्ञौ च ततौ चैव नियतौ हरिगैव तौ | तायोः सारस्तु भगवान् हरिर्नारायणः परः |

The form and formless world is symbolical replication of the primary form of *Brahman*. Because there can be form for him like the forms which *Lakshmi*, *Vayu* and *Brahma* have. मूर means defects, demerits, one who has defects, demerits is possessed with forms. The forms which are not comprehensive and would cease to be at the time of final dissolution are also the सत्, *the Prime Existence*. Being dependent the forms are spoken as the unmoving, stable. They owe their existence to *Brahma*, the one who superior to them. Being opposite to the formed *Lakshmi and Vayu* are formless and being wise in *Wisdom* and comprehensively all-pervading they are known as त्. Since these two are subservient to *Hari* and to none other, they are known as यत्, their essence being sourced form *Hari Narayana* the supreme.

### ***Further Explanation:***

Unlike the philosophies which draw inspiration from *Judaeen* concepts the *vedic Wisdom* does not accept the luminous forces and obscure forces, the god and the devil as equal in influence in shaping the destinies of the created world. According to *vedic Wisdom* when one is influenced by the sense organs and sense objects and not enlightened by the scriptures his mind becomes obscured and when he is un- and influenced by the sense organs and sense objects he is enlightened by the scriptures his mind becomes luminous. Therefore obscurity is the absence of the luminosity, existence of the devil is experienced only in the absence of the gods. The concept of *Sin*, as understood by *Judaeen* philosophies is absent in *vedic* philosophy. पप does not mean *Sin* but *demerit* which can be transformed by scriptural *Wisdom*, good thoughts, speech and actions into merits – पुण्य.

Therefore, *Upanishads* say both देवास and the असुराऽऽ are the offspring of *Prajapati*. *Vedic Wisdom* accepts both देवास and the असुराऽऽ, the *form* and formless, the mortal and immortal, the unmoving and the moving, the defines (manifest) and the undefined (*unmanifest*) as *seemingly contradictory* concepts, manifestation of the same the supreme *Self*, there being none other than सत्, *the Prime Existence*, the supreme *Self*. Therefore, *Madhva* says मूरं पापं हि तेनाऽप्तं मूर्तमित्यभिदीयते | विशिर्णं चावसन्नं च तदेवातः सदुच्यते |

आदित्य मण्डले चैव चक्षुश्यपि च सुस्थितः | तत्रैव संस्थितो ब्रह्मामूर्तसारोऽपि तस्य च | विष्णुरेव परः सारः  
तस्य रूपाण्यनकिधा | महारजन वासोवत् पाण्ड्वानिकवदेव च | विद्युत् पद्मेन्द्र गोपादिवस्तिवत् सुखभास्वरः |

नैवासौ मूर्तवद् विष्णुर्न च मूर्तरसोपमः | न चामूतोपमो देवः स एव परमः सदा | तस्यान्यदपरं सर्वं सत्यसत्यः स एकराट् | मूर्तामूर्तात्मकाः प्राणास्तेषां सत्यः स एव हि | इति नारायणश्रुतौ | प्रथमनिशेधेनैव मूर्तरसादृश्यमपि निषिद्धम् |

In the orb of the Sun and in the right eye dwells *Vishnu. Brahma*, superior as the essence to all the forms also dwells therefore but *Vishnu* alone is the supreme essence, his forms being many. His many forms being blissful and of the form of *Wisdom*, appear like red in colour, like white coloured woolen apparel, like lightening, like lotus flower, like *Indragopa* insect, like fire. *Vishnu* is unlike any *forms* and incomparable even as *essence*. Being formless and incomparable as *essence* he is luminous and ever superior to the rest. He alone is superior to all the rest, being one singular emperor. प्राण, the prime *Breath*, who appears as *form* and *formless* is also similarly the existence, *thus in Narayana scripture*. Therefore making the primary repudiation *Vishnu's* identity with *form* and *essence* is discarded.

॥ इति मूर्तामूर्त ब्राह्मणम् ॥

***Thus ends Murtamurta Braahmana.***

II

| अथ मैत्रेयी ब्राह्मणम् |

*Thus Begins Maitreyi Brahmana.*

**Upanishad:**

मैत्रेयीति होवाच याज्ञवल्क्यः | उद्यासन् वा अरे अहमस्मात् स्थानादस्मि | तं तेऽनया कात्यायन्यातं करवाणीति | सा होवाच मैत्रेयी | यन्मुम इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात् कथं तेनामृता स्यामिति | नेति होवाच याज्ञवल्क्यः | यथैषोपकरणवतां जीवितं तथैवा ते जीवितं स्यात् | अमृततस्वस्य नाऽशाऽस्ति वित्तोनेति | सा होवाच मैत्रेयी | येनाहं नामृता स्यां किमहं तेन कुर्यां | यदेव भगवान् वेद तदेव मे ब्रूहि इति | स होवाच याज्ञवल्क्यः प्रिया बतारे नः सति प्रियं भाषस एह्यास्व व्याख्यास्यामि | ते व्याचक्षाणस्य तु मे निदिध्यासस्वति |

*Maitreyi, said Yajnyavalkya, verily I am about to depart from this state (of householder). Let me make final settlement between you and Katyayani, Then Maitreyi asked, If indeed this whole world endowed with wealth be mine, would be immortal on that account? No, said Yajnyavalkya, Like the wife of a rich person so shall be your life. Of immortality, there is no hope through wealth. To which Maitreyi replied, What should I do with that which does not assure immortality? That alone be conveyed to me, Resplendent one, which you are wise in Wisdom. Yajnyavalkya said, You have ever been dear and now you speak even more dear words. Come, take seat. I will explain and even as I explain reflect on those words.*

स होवाच | न वा अरे पत्युः कामाय पतिः प्रियो भवति | आत्मनस्तु कामाय पतिः प्रियो भवति | न वा अरे जायायै कामाय जाया प्रिया भवति | आत्मनस्तु कामाय जाया प्रिया भवति | न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवति | आत्मनस्तु कामाय पुत्राः प्रिया भवति | न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति | आत्मनस्तु कामाय वित्तं प्रियं भवति | न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति | आत्मनस्तु कामाय ब्रह्म प्रियं भवति | न वा अरे क्षेत्रस्य कामाय क्षेत्रं प्रियं भवति | आत्मनस्तु कामाय क्षेत्रं प्रियं भवति | न वा अरे लोकानां कामाय क्षेत्रं प्रिया भवति | आत्मनस्तु कामाय लोकाः प्रिया भवति | न वा अरे देवानां कामाय देवाः प्रिया भवति | आत्मनस्तु कामाय देवाः प्रिया भवति | न वा अरे भूतानां कामाय भूतानि प्रियाणि भवति | आत्मनस्तु कामाय भूतानि प्रियाणि भवति | न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति | आत्मनस्तु कामाय सर्वं प्रियं भवति | आत्मा वा अरे दष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः | मैत्रेयी आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् |

He said, verily, not for the sake of husband is the husband dear but a husband is dear for the sake of the *Self*, verily, not for the sake of wife is the wife dear but a wife is dear for the sake of the *Self*, verily, not for the sake of sons are the sons dear but sons are dear for the sake of the *Self*, verily, not for the sake of wealth is the wealth dear but wealth is dear for the sake of the *Self*, verily, not for the sake of *Brahminhood* is the *Brahmin* dear but a *Brahmin* is dear for the sake of the *Self*, verily, not for the sake of *Kshatriyahood* is the *Kshatriya* dear but a *Kshatriya* is dear for the sake of the *Self*, verily, not for the sake of the *world* is the *worlds* dear but *world* is dear for the sake of the *Self*, verily, not for the sake of gods are the *gods* dear but a *gods* are dear for the sake of the *Self*, verily, not for the sake of *beings* are the *beings* dear but *beings* are dear for the sake of the *Self*, verily, not for the sake of *everything* is *everything* dear but *everything* is dear for the sake of the *Self*, Verily, *Maitreyi* it is the *Self* to be perceived, heard, reflected, meditated on. Verily by perceiving, by hearing, by thinking, by meditating on the *Self*, one understands all.

### ***Bhashya:***

आत्मा नारायणः | तस्यैव हि कामेन पत्यादिः प्रियो भवति | न हि पत्यादिनां जायादीनामहं प्रियः स्यामिति कामना मात्रेण प्रियत्वं भवति | भगवदिच्छयैव हि तद् भवति | अन्यथा जायार्थे पत्यर्थ इत्येव स्यात् | प्राधान्यादिदं सर्वं विदितम् | सर्वकारणत्वाच्च सर्वं प्राधान्यं भगवतः | प्राधान्याप्राधान्ययोरपि स एव हि हेतुः |

The *Self* is *Narayana*. For him alone all through desire become beloved, neither husband nor wife become beloved for their own sake. It is by divine will these things come to be, otherwise wife would be loved as an object of desire. Since the *supreme Self* is the primary objective of all desires, the importance of the desire for the *supreme Self* is highlighted.

### ***Upanishad:***

ब्रह्मत्वं परादाद् योऽन्यत्रात्मनो ब्रह्मवेद | क्षत्रं तं परादाद् योऽन्यत्रात्मनो ब्रह्मवेद | लोकास्त परादुः योऽन्यत्रात्मनो लोकान् वेद | देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद | भूतानि तं परादुर्योऽन्यत्रात्मना भूतानि वेद | सर्वे तं परादाद् योऽन्यत्रात्मनो सर्वे वेद | इदं ब्रह्म इदं क्षत्रमिमे लोका इमे देवा इमानि भूतानि उदं सर्वं यदायातमा |

Leaving the embodiment of Wisdom, he who considers some other as the effulgent *supreme Self*, leaving the embodiment of *Valour*, he who considers some other as the effulgent *supreme Self*, leaving the worlds, he who considers some other as the effulgent *supreme Self*, leaving the divinities, he who considers some other as the effulgent *supreme Self*, leaving the elements, he who considers some other as the effulgent *supreme Self*, leaving everything, he who considers some other as the effulgent *supreme Self* (goes to the obscure

worlds). Because this *supreme Self* verily is wisdom, valour, worlds, divinities, elements, the whole.

### **Bhashya:**

अन्यत्रात्मनो ब्रह्म वेद भगवदधीनत्वेन न वेद | तदनाश्रितत्वेन स्थानान्तरे च वेद | परादाद् परतो लोकलोकस्यान्धे तमसि | इदं ब्रह्मादिकम् | यदयमात्मा यत्रायमात्मा | अन्यत्र परिज्ञाने दोषोक्ते तत्र परिज्ञानं ह्युक्तं भवति | अन्यथा अन्यदात्मना ब्रह्मवेदेति स्यात् | यदित्यव्ययत्वात् यत्रेयपि भवति | यथा यस्मादित्यर्थे | सप्तसु प्रथमा इति च सूत्रम् |

One who considers some one else as the effulgent *supreme Self* and not dependence on the *supreme Self*, overlooking the dependence on the *supreme Self* considers some one else as the effulgent *supreme Self*, he, verily, goes to obscurity beyond these worlds. This verily is the effulgence of the *supreme Self*. This is the *supreme Self* where the *self* of all dwells. Considering any one else as the effulgent *supreme Self* would be an error in understanding. Or else some one else will be concluded as the *supreme Self*. Therefore the words यत्र and यस्मात् are properly used according to the rules of grammar.

### **Upanishad:**

स यथा दुंदुभेह्यन्यमानस्य न बाह्यान् शब्दान् शक्नुयाद् ग्रहणाय | दुंदुभेस्तु ग्रहणेन दुंदुभ्याघातस्य वा शब्दो गृहीतः | स यथा शंखस्य ध्यायामानस्य न बाह्यान् शब्दान् शक्नुयाद् ग्रहणाय | शंखस्य तु ग्रहणेन शंखध्मस्य वा शब्दो गृहीतः | स यथा वीणायै वाद्यमानायै न बाह्यान् शब्दान् शक्नुयात् ग्रहणाय | वीणायैतु ग्रहणेन वीणावदस्य वा शब्दो गृहीतः |

As when a drum is beaten one is not able to grasp the sound but by grasping the drum or bearer of the drum the sound is grasped; as when a conch is blown one is not able to grasp the sound but by grasping the conch or blower of the conch the sound is grasped; as when a *vina* (lute) is played one is not able to grasp the sound but by grasping the *vina* or player of the *vina* the sound is grasped ...;

### **Bhashya:**

दुंदुभ्यादि दृष्टान्तोऽपि तदधीनत्वं तत्कारणत्वं च ज्ञापयति | न हि दुंदुभ्यादिरेव तच्छब्दः | न च तदुपादानम् | स्थानान्तरे तदुपलंभात् | न ह्युपादानाद् उपादेयं स्थानान्तरे भवति | शब्दो हि स्थानान्तरं गत्वा प्रतिश्रुतित्वमुपैति | भगवदिच्छाया दृष्टान्तो दुंदुभ्याघातादिः | न हि दुंदुभिं पश्यन् पुरुषो दुंदुभ्याघाते मुरजशब्दोऽयमिति गृह्णाति | एवं भगवंतं जानन् नायाधीनं जगदिति गृह्णाति | किंतु भगवदिच्छाधीनमिति |

Drum and all other examples are given to remind that the world under the control of *Hari*, having been created by him. Not that the sounds emanating from the drum are same as the drum, since drum is the cause if the sound.



Because sound can be caused also from sources other than a drum. Even one sound in different circumstances becoming the cause of many other sounds. Drum is not primarily the cause of the sound, therefore instances of divine intention has been shown by drum and other examples. Even as people when observing the drummer playing do not assume the sound as emanating from the drum, even so those who are not enlightened to the *Wisdom* relating the resplendent Lord, do not consider the worlds emanating from him or being under his control. But in truth, every is from divine Will.

***Upanishad:***

यथाऽद्वैधाग्नेरभ्याहितात् पृथग् धूमा विनिश्चरन्ति एवं वा अरे अस्य महतो भूतस्य निःश्वसितमेतद् यदृग्वदो यजुर्वदः सामवेदोऽथर्वङ्गीरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानि व्याख्यान्त्यस्यैवैतानि निःश्वस्तानि | स यथा सर्वासामपां समद्र एकायन एवं | सर्वेषां स्पर्शानां त्वगेकायनमेवं | सर्वेषां रसानां जिह्वैकायनमेवं | सर्वेषां गन्धानां नसिकैकायनमेवं | सर्वेषां रूपाणां चक्षुरेकायनमेवं | सर्वेषां शब्दानां श्रोत्रमेकायनमेवं | सर्वेषां संकल्पानां मन एकायनमेवं | सर्वासां विद्यानां हृदयमेकायनमेवं | सर्वेषां कर्मणां हस्तावेकायनमेवं | सर्वेषामानन्दानामुपस्थ एकायनमेवं | सर्वेषां विसर्गाणां पायुरेकायनमेवं | सर्वेषामध्वनां पादावेकायनमेवं | सर्वेषां वेदानां वागेकायनमेवं |

As from a lighted fire with damp fuel several clouds of smoke come forth, even so, my dear, *Rug, Yajur, Sana* and *Atharvavedas*, histories, *puranas*, sciences, Upanishads, verses, aphorism, explanations, commentaries issue forth as breaths. As ocean is the one goal of all streams, as the skin is the one goal of all touch, as the nose is the one goal of all smell, as the tongue is the one goal of all tastes, as the eye is the one goal of all forms, as the ear is the one goal of all sounds, as the mind is the one goal of all thoughts, as the heart is the one goal of all Knowledge, as the hands are the one goal of all actions, as the organ of generation is the one goal of all pleasures, as the excretory organ is the one goal of all evacuations, as the feet are the one goal of all movements, as speech is the one goal of all Wisdom, (*Vedas*) ...

***Bhashya:***

एतदेव दर्शयति स यथाद्वैधाग्ने, स यथा सर्वासामपाम् इत्यादिना | नह्यग्निरेव धुमः | न चाऽप एव समेद्रः | ह्यपामाप एवाश्रयः | किंतु वरुणोऽपां खातो वा | स एव च समुद्र इत्युच्यते |

In this manner he is explaining: As from a lighted fire, as from all streams etc. Not like the fire is the smoke, not like the streams is the ocean, but Varuna, the depth of the ocean is the refuge of the waters, thus it is spoken.

***Upanishad:***

स यथा सैन्धवखिल्य उदके प्रास्त उदकामेवानु विलीयते | न हास्योऽद्रग्रहणायैवस्यात् | यतो यतस्त्वाददीय लवणमेव | एवं वा अरे पदं महद् भूतमनन्तमपारं विज्ञानघन वैतेभ्यो भूतेभ्यः समुत्थाय त्यानेवानु विनश्यति | न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमिति होवाच यज्ञवल्क्यः |

As a lump of salt thrown in water becomes dissolved in water and there would not be any of it to seize for as it were, and wherever one may take it is salty indeed, even so, verily, this great being, infinite, limitless, consisting nothing but Wisdom. Arising out of these elements one disappears again into it. When he has departed there is no more consciousness, *This is what I say, my dear*, said Yajnyavalkya.

### **Bhashya:**

एवमेव सैन्धवखिल्यस्य विलीनस्य समस्तांभसश्च वरुणोऽपां खातो वा समुद्राख्य आश्रयः | वरुणवदपां खातवद् वाऽनन्तोऽपारो भगवान् | जीव एव विज्ञानघनाख्यो भूतसंबंधाज्जतः सन् तल्लयमनु भगवंतमाप्नोति | समुद्रे प्रास्तसैन्धवखिल्यवत् | समद्रजलस्थानीया मुक्ता बहवः एकस्वभावाः | बहवो हि जलपरमाणवः | सामुद्रं जलमेकाश्रमयं |

Thus for the lump of salt dropped in the water as well as for the water, *Varuna* or the depth of the ocean is the refuge. Like *Varuna* and depth of the ocean the *supreme Self* is without an end or limit. *Jiva*, designated as comprehensive Wisdom released from the body formed by the five elements attains the *resplendent Self*, even as the dropped lump of salt does attain the ocean. Many such earlier delivered souls being of one attribute have taken refuge even as many grains of sand have taken refuge therein. Though ocean is the refuge of many atoms the ocean is referred singularly as one.

### **Upanishad:**

सा होवाच मैत्रेयी | अत्रैव मा भगवानमूहत् न प्रेत्य संज्ञाऽस्तीति | स हेवाच न व अरेऽहं मोहं ब्रवीमि | अलं वा अर दिं विज्ञानाय | यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति | तदितर इतरं पश्यति | तदितर इतरं श्रुणोति | तदितर इतरमभिवदति | तदितर इतरं मनुते | तदितर इतरं विजानति | यत्र वा अस्य सर्वमात्मैवाभूत् तत् केन कं जिघ्रत् | तत् केन कं पश्येत् | तत् केन कं श्रुणुयात् | तत् केन कं मभिवदेत् | तत् केन कं मन्वीत् | तत् केन कं विजानियात् | येनेदं सर्वं विजानाति तं केन विजानीयात् | विज्ञातारमरे केन विजानीयादिति |

Then said *Maitreyi*, in speaking thus you have bewildered me, *resplendent one*, saying, when he has departed there is no more consciousness. To this Yajnyavalkya replied, *certainly I am not saying anything bewildering. (But) this is enough for understanding. For where there is duality, as it were, then one smells another, sees another, hears another, speaks to another, thinks of another, understands another. Where, verily everything has become one with the Self, then by what and whom would one see, smell, see, hear, speak, think,*

*understand? By what would one know that by which all this is known? By what, my dear, would one know the knower?*

**Bhashya:**

मुक्तानां संज्ञाऽप्यन्तौर्नजायते शास्त्रं विना | संज्ञा नास्ति इत्युक्त्वा अलं वा अरे इदं विज्ञानाय इत्युक्तेर्न विजानीत्युक्ते प्रतिज्ञाविरोधः | न च सर्वज्ञानं पुरुषार्थः | मग्नस्य हि परेऽज्ञाने किं दुःखतरं भवेत् इति च |

For the delivered ones in the absence of consciousness, there is no knowing without scriptural assistance. If after saying, *there exists no consciousness clarifying to know this by the delivered one* would be contradictory. Because non-awareness is not natural trait of a *Person*. For the one who is unaware, would not ignorance of the *supreme Self* be cause for lamentation, *thus having been said*.

नानात्वेनाभिसंबुद्धास्तदा तत्काल भाविना | संयोगः प्रकृतेर्नेषां मुक्तानां तत्त्वदर्शनात् | प्रवर्तति पुनः सर्गे तेषां सा न प्रवर्तते | अनन्देन विना चैव भोगेन विषयेण च | सर्वे ते ब्रह्मणस्तुल्या अधिपत्यं न चैव हि | इति वायुप्रोक्ते | इव शब्दस्तु स्वतन्त्र्यार्थे | न हि तदधीनं पृथगित्येवोच्यते | तस्मादमुक्तेर्न ज्ञायत इति संज्ञा नास्तित्युक्तम् |

Even in deliverance souls can be enlightened according to their individual attributes and inclinations. Being enlightened in the primary principle relating to the *supreme Self* they may not have to take birth again when the creation manifests. They revel in bliss without having to resort pleasures through senses being similar to the *supreme Self* but without having dominion over the worlds, *thus in Vayu purana*. The restraint using the qualification इव, is to demonstrate the absence of dominion. Wherever there is no dominion between two things demonstrates the existence of difference between the two. Therefore it would not be proper to say that in deliverance there is no absence of being wise in *Wisdom*.

पतिर्जायाप्रियो नैव स्वेच्छया तु भविष्यति | विष्णोतिच्छावलेनैव स्वयं च स्वप्रियोभवेत् | विष्णोरिच्छावशेनैव हन्ति ह्यात्मानमात्मना | स्वात्मानप्रियं कृत्वा निरये पातयत्यपि | प्राधान्येन हरेर्ज्ञानात् सर्वं विदितवद् भवेत् |

The husband does not become dear to his wife by his choice but as desired by *Vishnu* alone he becomes dear to his wife. By *Vishnu's* will alone does one become the slayer of one's own *self* and attains the obscure worlds by desiring one's own pleasures. But becoming enlightened by the wisdom of the supreme Self one bcomes wise of everything.

ब्रह्मजात्यात्मकं वेत्तिनैव विष्णुवशं हि यः | ब्रह्माणं तं ततो ब्रह्मा पातयेत् तमसि ध्रुवम् | एवं क्षत्रात्मको वायुवित्तरूपश्च वित्तपः | पञ्चभूतानि विश्वे च देवा लोकाभिमानिनः | सर्वाभिमानिनी देवी मूलप्रकृतिरेव च | सर्वं विष्णौ स्थितं विष्णोर्जातं विष्णोर्वशे सदा |

One who is the embodiment of Wisdom does not know that *Brahma*, the embodiment of Wisdom, is under the protection of *Vishnu*, then he takes *Brahma* the embodiment of Wisdom to obscure worlds. Similar would be the case of *Vayu*, the embodiment of *Valour*, *Lakshmi* the embodiment of *Wealth*, (divinities presiding over the elements, the quarters and the worlds) who are all and ever posited in *Vishnu*, sourced from *Vishnu* and under the protection of *Vishnu*.

शंखशब्दो यथा शंखादेवतावशगः स्थितः | तस्माद् वेदाल् समुत्पन्ना विद्याख्या मूलिका श्रुतिः | सर्वोपनिषदश्चैव पञ्चरात्राख्यसंहिताः | ब्रह्मसूत्राणि वेदानां व्याख्यायस्तासां च विस्तरः | सर्वमितज्जगश्चैव गिनःसृतं तुरगाननात् | वरणस्य वशो यद्ददाप एवं वशे हरेः | सर्वो बद्धाश्च मुक्ताश्च तारतम्यात्मना स्थिताः |

Even as the sound emanating from the conch is under the protection of the divine Conch even so all the *Vedas*, emanated from the original source the *Wisdom*, similarly all the *upanishads*, *Pancharatra samhita*, *Brahmasutras*, *extensive commentaries on Vedas*, all this creation are all the breaths, those under bondage and the delivered ones are all under the protection of Hari, each according the gradation (तारतम्य).

यदि मुक्तस्य विज्ञानं गंधादिविषये न चेत् | तथैव भगवद्रूपे स्वरूपे च परस्परम् | एवमज्ञानरूपां तां मुक्तिं को नाम वाञ्छति | तस्माद् विष्णोर्वशे सर्वे यथेष्टमुपभोगिनः | मुक्ताः सदा तारतमात् तिष्ठन्त्या ब्रह्मणोग्त्रालाः | इति हायग्रीव संहितायाम् | सर्गे सर्गे तु यो नैव शब्दतोऽप्यन्यथा भवेत् | श्रुत्याख्यः स तु विज्ञेय इतिहासादिरर्थतः | भगवद् दृष्टमेवान्येब्रह्माद्येदृङ्श्यते यदि | ऋषिभेदस्तु तत्र स्याद् वेदो नाविष्णुनिर्गतः | वेद इत्येव विष्णुक्तस्तपासा दृश्यते परैः | इति च |

If there be no consciousness of the delivered one about smell and the rest, similarly the original awareness of the resplendent Lord's own *form*, or of each other, the who would desire such deliverance in ignorance? Therefore, all the delivered ones would ever be under the protection of *Vishnu*, enjoying all the desired wishes, according each one's gradation, *thus in Hayagriva scripture*. In creation after creation there is no difference in the Sound, all the scriptures should be understood according to the historical context. Even if the resplendent One is experienced by *Brahma* and others and becomes spoken in *Vedas*, it remains one and same supreme awareness of *Vishnu's* accomplishments.

**Further Explanations:**

*Yajnyavalkya* was an outstanding intellectual giant of his time who experienced the unitary principle existing as सत्य, *the Prime Existence*, all pervading and comprehensively designated as *Vishnu* as the backdrop against the diverse emanations, manifestations as divinities, the words, the sounds, the scriptures. In his experience he was aware of his comprehensive consciousness though he was oblivious of the diverse and various emanations, manifestations as divinities, the words, the sounds, the scriptures. The legend about his vomiting the scriptures instructed by his teacher and sourcing the *Wisdom* from the luminous source, *Surya Narayana* is significant. It shows his expansive approach not to be bothered by the streams or the waves concentrating on the source, the source of the various streams and waves. Therefore, he confidently says that in deliverance the consciousness of the diverse and various emanations, manifestations is absent but awareness विज्ञान of the source remains. Because when one knows the Knower the knowledge of the diverse and various emanations, manifestations follow as natural consequence. Therefore his lasting words ‘यत्र वा अस्य सर्वमात्मैवाभूत् तत् केन कं जिघत् | तत् केन कं पश्येत् | तत् केन कं श्रुणुयात् | तत् केन कमभिवदेत् | तत् केन कं मन्वीत | तत् केन कं विजानियात् | येनेदं सर्वं विजानाति तं केन विजनीयात् | विज्ञातारमरे केन विजानीयादिति |’ are as important as his preliminary stamen that ‘एवं वा अरे पदं महद् भूतमनन्तमपारं विज्ञानघन वैतेभ्यो भूतेभ्यः समुत्थाय त्यानेवानु विनश्यति |’.

|| इति मैत्रेयी ब्रह्मणम् ||

*Thus ends Maaitreyi Brahamana*

*Thus begins the Madhu Brahmana.*

**Upanishad:**

इयं पृथिवी सर्वेषां भूतानां मधु | अस्यै पृथिव्यै सर्वाणि भूतानि मधु | यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं शरीरस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् | इमा आपः सर्वेषां भूतानां मधु | आसामपां सर्वाणि भूतानि मधु | यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं रेतसस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदं ब्रह्मम् | इदं सर्वम् |

This earth is, verily, the honey for all creatures and all the creatures are honey to the earth. This luminous, immortal person who is in this earth and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all. This water is, verily, the honey for all creatures and all the creatures are honey to the water. This luminous, immortal person who is in this water and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

अयमग्निः सर्वेषां भूतानां मधु | अस्याग्नेः सर्वाणि भूतानि मधु | यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This fire is, verily, the honey for all creatures and all the creatures are honey to the fire. This luminous, immortal person who is in this fire and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

अयं वायुः सर्वेषां भूतानां मधु | अस्य वायोः सर्वाणि भूतानि मधु | यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This air is, verily, the honey for all creatures and all the creatures are honey to the air. This luminous, immortal person who is in this air and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

अयं आदित्यः सर्वेषां भूतानां मधु | अस्य आदित्यस्य सर्वाणि भूतानि मधु | यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This Sun is, verily, the honey for all creatures and all the creatures are honey to the Sun. This luminous, immortal person who is in this Sun and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

इमा दिशः सर्वेषां भूतानां मधु | अस्य दिशां सर्वाणि भूतानि मधु | यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं श्रौत्रः प्रतिश्रुत्स्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

These quarters are, verily, the honey for all creatures and all the creatures are honey to these quarters. This luminous, immortal person who is in these quarters and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

अयं चन्द्रः सर्वेषां भूतानां मधु | अस्य चन्द्रस्य सर्वाणि भूतानि मधु | यश्चायमस्मिन्चन्द्रे तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This Moon is, verily, the honey for all creatures and all the creatures are honey to the Moon. This luminous, immortal person who is in this Moon and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

इयं विद्युत् सर्वेषां भूतानां मधु | अस्यै विद्युतः सर्वाणि भूतानि मधु | यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This lightning is, verily, the honey for all creatures and all the creatures are honey to the Lightning. This luminous, immortal person who is in this Lightning and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

अयं स्तानयिलुः सर्वेषां भूतानां मधु | अस्य स्तानयिलोः सर्वाणि भूतानि मधु | यश्चायमस्मिन्स्तानयिलौ तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This Cloud is, verily, the honey for all creatures and all the creatures are honey to the Cloud. This luminous, immortal person who is in this Cloud and this

luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

अयं आकाशः सर्वेषां भूतानां मधु | अस्याकाशास्य सर्वाणि भूतानि मधु | यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This Space is, verily, the honey for all creatures and all the creatures are honey to the Space. This luminous, immortal person who is in this Space and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

अयं धर्मः सर्वेषां भूतानां मधु | अस्य धर्मस्य सर्वाणि भूतानि मधु | यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं धर्मस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This Righteousness is, verily, the honey for all creatures and all the creatures are honey to the Righteousness. This luminous, immortal person who is in this Righteousness and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

इदं सत्यं सर्वेषां भूतानां मधु | अस्य सत्यस्य सर्वाणि भूतानि मधु | यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं सात्यस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This existence is, verily, the honey for all creatures and all the creatures are honey to the existence. This luminous, immortal person who is in this existence and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

इदं मानुषं सर्वेषां भूतानां मधु | अस्य मानुष्यस्य सर्वाणि भूतानि मधु | यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |

This human being is, verily, the honey for all creatures and all the creatures are honey to the human beings. This luminous, immortal person who is in this human being and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

अयमात्मा सर्वेषां भूतानां मधु | अस्यात्मनः सर्वाणि भूतानि मधु | यश्चायमस्मिन्त्मनि तेजोमयोऽमृतमयः पुरुषः | यश्चायमध्यात्ममात्मा (यश्चायमात्मा *in the text followed by Sri Shankara*) तेजोमयोऽमृतमयः पुरुषः | अयमेव स योऽयमात्मा | इदममृतम् | इदं ब्रह्मम् | इदं सर्वम् |



This (cosmic) self is, verily, the honey for all creatures and all the creatures are honey to this (cosmic) self. This luminous, immortal person who is in this (cosmic) self and this luminous, immortal person who is in the *self* within are but the very *Self*, the immortal, the *Brahman*, the all.

स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा | तद् यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिताः एवमेवास्मिन्नात्मनि सर्वाणि भूतानि (सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः *in the text followed by Sr Shankara*) सर्व एत आत्मनः समर्पिताः |

This *Self*, verily, is the Lord of all beings, the king of all beings. As all the spokes are held together in the hub and felly of a wheel, just so in this *Self* all beings, all have surrendered themselves.

इदं वै तन्मधु दध्यङ्गाथर्वणोऽश्विभ्यामुवाच | तदैतदृषिः पश्यन्नवोचत् | तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् | दध्यङ् ह यन्मध्वाथर्वणो वामस्वस्य शीर्णा प्र यदीमुवाच | इति |

This is the *essence*, the mystical *Wisdom* which *Dadhyancha*, well versed in *Atharvaveda* communicated to *Ashvins*. The seer having seen the same now speaks: *I make known even as thunder makes known the impending rains, the terrible deed, which you Ashvins, out of greed performed in your human form, the essence, the mystical Wisdom which Dadhyancha, well versed in Atharvaveda communicated.*

इदं वै तन्मधु दध्यङ्गाथर्वणोऽश्विभ्यामुवाच | आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतम् | स वां मधु प्रवोचदरतायन् त्वाष्ट्रं यद्ग्रावपि कक्ष्यं वाम् | इति |

This is the *essence*, the mystical *Wisdom* which *Dadhyancha*, well versed in *Atharvaveda* communicated to *Ashvins*. The seer having seen the same now speaks: *Ashvins, you terrible ones, placed the head of a horse on Dadhyancha, well versed in Atharvaveda, to keep his promise he made to you, whereby he revealed to Tvashtre's essence which has now been your secret.*

इ इदं वै तन्मधु दध्यङ्गाथर्वणोऽश्विभ्यामुवाच | तदैतदृषिः पश्यन्नवोचत् | पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः | पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् | इति | स वा अयं पुरुषः सर्वासु पुर्षु पुरिशयः | नैनेन किंचनानावृतम् | नैनेन किंचनासंवृतम् |

This is the *essence*, the mystical *Wisdom* which *Dadhyancha*, well versed in *Atharvaveda* communicated to *Ashvins*. The seer having seen the same now speaks: *He made bodies with two meet and bodies with four feet. Becoming a small bird first he, the Person, entered the bodies. This verily is the Person dwelling in all bodies. There is nothing that is not covered by him, nothing that is not pervaded by him.*

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच | तदैतदृषिः पश्यन्नवोचत् | रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय | इन्द्रो मायाभिः पुरुरूप ईयते | युक्ता ह्यस्य हरयः शता दश | इति | अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च | तदेतद् ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानभूः | इतनुशासनम् |

This is the *essence*, the mystical *Wisdom* which *Dadhyancha*, well versed in *Atharvaveda* communicated to *Ashvins*. The seer having seen the same now speaks: *He transformed himself in accordance with each form. This form of him was meant for making himself known. Indra goes about in many forms, by his Maya (the power of formatting) for to him are yoked steeds, hundreds and ten. He verily is the steeds. He verily is tens and thousands, many and countless. This Brahma is without an earlier and without a latter, without an inside or without an outside. This Brahman is the Self, the all-pervading. This is the Instruction.*

### **Bhashya:**

भगवतो रूपं रूपं प्रति जीवाख्यः प्रतिबिम्बो बभूव | बभूवेति सदेव सोम्येदमग्र आसीत् इतिवद् अनादित्वार्थं |

The resplendent One became a reflection in *Jivas*. Here बभूव should be understood in the context of the earlier statement, *Dear one, He was ever in the beginning*, ie from the beginning

### **Further Explanation:**

भगवतो रूपं रूपं प्रति जीवाख्यः प्रतिबिम्बो बभूव, should not be understood translating the words रूपं रूपं प्रति - as in every *Jiva* and प्रतिबिम्बो बभूव - become transformed, since earlier it having been said सदेव सोम्येदमग्र आसीत् the resplendent One *was ever in the beginning*, ie from the beginning and it being said in *Isha Up*. पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते || *That is Whole, This is Whole. From the Whole, the Whole evolves. Having evolved the Whole from the Whole, the Whole verily remains Whole.*

### **Bhashya:**

सुखदा सर्वभूतानां पृथ्वी मधुवदुच्यते | पृथिव्याश्चैव भूतानि तथा सर्वाश्च देवताः | पृथिव्यादिषु देवेशु शरीरादिषु च स्थितः | एक एवो परो विष्णुः ह्यशीर्षस्वरूपधृत् | अनन्ततेजा नित्यश्च स एव ब्रह्म सर्वगं | तदेव गुणपूर्णत्वात् ब्रह्मसर्वमनूनतः | आत्मनामा परो विष्णुः सर्वगो यः प्रकीर्तितः | स एव ह्यशीर्षा ख्यस्तधीदेवादिषु स्थितः |

Since earth is the refuge of all elements, she is known as the essence, similarly the elements and the divinities. As in the earth so in the gross forms the essence is posited. The one in gross forms is *Vishnu* in the form of *Hayasheersha*. Being of limitless attributes and eternal he is referred as *Brahman*. Since enveloping all, *Vishnu* as the supreme is said to be all pervading Self, verily *Hayasheersha*.

अराणामाश्रयौ यद्बद् बहिरन्तः प्रतिष्ठितौ | नाभिनेमी तथा विष्णुर्जीवानामश्रयः स्थितः | शतं नारायणाद्यवत्सा  
सहस्रकः | परादिरूपो बहुधा सोऽनन्तात्माऽजीवादिकः | भूताख्य सर्वजीवानां विरिचिनां च सर्वतः |  
आत्मनाम्नां स एवैको राजाऽधिपतिरेव च | स्वामीत्वाद् राजशब्दोऽयमाधिकत्वात् पालनाथत् तथा |  
अधिपश्चेति स प्रोक्तः पुरुषः पूरुषु स्थितः | पुराख्यष्टेव देहेषु ह्युत्पूर्यपि वसत्यसौ ||

Even as the spokes of the wheel are supported by the hub and the felly from within and without, even so *Vishnu* dwells in the *Jivas* supporting as the hub and felly within and without. He, verily is the one spoken as *Vishnu*, having *Matsya* (fish) and other forms, having *Narayana* and other hundred forms, as the Self in the thousands of forms in the universe, of supreme, unvanquished and infinite forms. Among all the elements, all the *Jivas*, all the *Brahma Prajaptis*, He is the one spoken as the Self, king and the supreme Lord. Being the controller and the protector he is called the king. Being the superior, the indweller in the gross forms, the body being known as पुर (city) and as the indweller, he is called *Purusha*.

नानेन किञ्चिदव्याप्तं नानेनाच्छदितं न च | नैवास्मात् पूर्वकं किञ्चित् नैवास्मादपरं तथा | सर्वस्माद् बाह्यतश्चासौ  
सर्वस्मादन्तरस्तथा | व्याप्तेरात्मोति स प्रोक्तो ब्रह्मपति गुणपूर्तितः | स सर्वस्यापरोक्षज्ञ इति वेदानुशासनम् |

Neither is he enveloped from within nor is there anything covering him, neither is there any thing earlier than him or later than him, he envelopes everything from within and without, enveloping the entirety he is called the *Self*, possessing the entirety of attributes he is called *Brahman*, He knows every thing as one possessed of supra-sensory instructions, the *Wisdom* of the *Vedas*.

विरिञ्चस्वात्मशब्दाक्तो मानषं मनुच्यते | सत्यं च स्तनयित्नुश्चवायो रूपांतरे स्मृते | एत एव स्वरे सत्ये जीवे  
चाध्यात्मसंस्थिताः | तेषां नियामको विष्णुस्तत्र तत्रैव संस्थितः | जीवे स्थितस्त्वात्मनामा सौरवः स्वरगः स्मृतः |  
सत्यगः सत्यनामासौ धर्मगो धर्म एव च |

*Brahma* is known as the *Self*, मानुष is *self-born Manu*, सत्यं and स्तनयित्नु are the different names by which *Vayu* is known, thus *Vayu* exists in different forms as the *essence*, and among them all *Vishnu* dwells there as the controller. Dwelling in *Jiva*, he is known as सौरव, स्वरगः relating to the sound, in existence he is सत्य, in righteousness he is धर्म.

मनोः स्वयंभुवस्याख्या मानुषेत्येव देहिषु | बहिश्चतद्गतो विष्णुर्मानुषेत्येव कीर्त्यतेः | प्रातिश्रुक्त इति श्रोते  
 तैजसो विद्युति स्थितः | इति ननाविधैर्नामसमूहैर्विष्णुरिज्यते | दध्यङ् अथर्वणोऽश्विभ्यामेतां विद्यामदात् पुरा |  
 हयग्रीवब्रमेवद्येत्येषा ब्रह्मासिभिर्धृत्या | इति च |

The self-born *Manu* dwelling within and without the body is मानुष, human being. Therefore *Vishnu* dwelling within him is known as मानुष, human being. Since heard with ears *Vishnu* is known as प्रातिश्रुत्य and since dwell in lightening known as तैजस्. Thus *Vishnu* is being associated with many cluster of names. In ancient era *Dadhyach* born in the family of seer *Atharva*, had initiated *Ashvin* divinities मधुविद्या – the science of the *essence*. Also known as the science of *Hayagriva* it was also revealed to *Brahma* and others, thus in *Hayagriva* scripture.

प्रत्यैरयतं प्रतिसमधत्तम् | ऋतायन् सत्यं कुर्वन् | कक्ष्यं नारायणकवचं | त्वाष्ट्रं त्वष्टुः पुत्रेणविश्वरूपेणन्द्रायोक्तं  
 | सनये लाभाय | दंस कर्म | स्तनयित्नुर्वैष्टिमिव |

प्रत्यैरयतं means completed, ऋतायन् means fulfilling the cosmic law, कक्ष्यं means using *Narayana* as the shield, त्वाष्ट्र means त्वष्टुः पुत्रेणविश्वरूपेणन्द्रायोक्तं what *Tvashtu's* son spoke to *Indra*, सनये लाभाय means for the purpose of deliverance, दंस कर्म means performed actions तनयित्नुर्वैष्टि as to cause rains to fall.

तस्यां विद्यायां परसोक्तायां तव शिरस्तेत्स्यामीतीन्द्रण दधीचं प्रत्युक्ते सोऽश्विभ्यामावां ब्रूहित्युक्त इन्द्रेणाक्तिमाह |  
 तदाऽश्विभ्यां पाव इत्युक्त्वा यच्छिरः छित्त्वान्यत्र निधायाश्वशिरः सन्धितम् | तेन विद्यायामुक्तायां तस्मिन्निन्द्रेण  
 छिन्ने पूर्वशिरः सन्धितम् | पूर्वजानन्नपीन्द्रः पश्चाद् विष्वरूपात् शुश्रावेति पनिर्नवत्वायेति न  
 विश्वरूपस्त्वाष्टोऽश्विभ्यां इत्यनेन विरोधः |

If the science of *essence* was initiated to any one else, then his head will be severed, thus *Indra* had cautioned *Dadhyanch*. When *Ashvins* approached *Dadhanch* for initiation in that science he conveyed them what *Indra* had spoken. *Ashvins* assured of his safety, cut of his head and keeping it aside joined head of a horse thereon. Seeing *Dadhancha* initiating the science of *essence* to them, *Indra* severed the head of the horse, Thereafter the *Ashvins* refixed the original head on *Dadhancha*. This legends appears to contradict the fact that *Indra* having known earlier this science of *essence* had initiated the same to *Vishvarupa*.

|| इति मैत्रेयी ब्राह्मणम् ||

***Thus ends the Maitreyi Brahmana***

## श्रीबृहदारण्यकोपनिषद् भाष्यम्

### II

॥ अथ वंश ब्राह्मणम् ॥

*Thus begins the Vamsha Brahmana.*

#### **Upanishad:**

अथ वंशः | पौतिमप्यो गेपावनात् गौपवनः पौतिमभाष्यात् पौतिमाष्ये गौपवनात् गौपवनः कौशिकात् कौशिकः कौण्डिण्यात् कौण्डिन्यः शाण्डिल्यात् शाण्डल्यः कौशिकाच्च गौतमाच्च गौतमः अग्निवेश्यात् अग्निवेशः शाण्डिल्याच्चानभिम्लाताच्च अनाभिम्लात अनसभिम्लतात् अनाभिम्लात अनसभिम्लतात् अनाभिम्लतो गौतामात् गौतमः सैतवप्राचीनयोग्याभ्याम् सैतवप्राचीनयोग्यो पाराशर्यात् पाराशर्यो भारद्वाजात् भारद्वाजो भारद्वाजाच्च गौतमाच्च गौतमो भारद्वाजात् भारद्वाजः पाराशर्यात् पाराशर्यो वैजवापायनात् वैजपायनः कौशिकायनेः कौशिकायनिः द्यौतकौशिकात् द्यौतकौशिकः पाराशर्यणात् पाराशर्यो जातुकर्ण्यात् जातुकर्ण्य आसुरायणाच्च यास्काच्च असुरायणस्त्रैवणैः त्रैवणिरोपाजन्वनेः औपजन्धनिरासुरेः आसुरिभारद्वाजात् भारद्वाज आत्रेयात् आत्रेयो माण्डेः माण्डिगौतमात् गोतमो गौतमात् गौतामो वात्स्यात् वात्स्यः शाण्डिल्यात् शाण्डिल्यः कैशोर्यात् कौशोर्यः काप्यः कुमारहरितात् कुमारहरितो गालवात् गालवो विदर्भिकौण्डिण्यात् विदर्भिकौण्डिन्यो वत्सनपातो बाभ्रवात् वत्सनपाद् बाभ्रवः पथःसौभरात् पन्था सौभरोऽप्यास्यादाडिरसात् अयास्य अडिरसः आभूतेस्त्वाष्ट्रत् आभूतिस्त्वाष्ट्रो विश्वरूपात्वाष्ट्रात् विश्वरूपात्वाष्ट्रोऽशिव्याम् अशिवनौ दधीच अथर्वणात् दध्यङ्गाथर्वणोदेद्यात् अथर्वा दैवो मृत्योः प्राध्वंसवनात् नृत्यु प्राध्वंसनः प्रध्वं सनात् प्रध्वंसन एकर्षे एकर्षी विप्रचित्तेः विप्रचित्तिर्व्यष्टेः व्यष्टिः सनारोः सनारुः सनतनात् सनातनः सनगत् सनगः परमष्टिनः परमेष्टि ब्रह्मणः ब्रह्म स्वयंभू ब्रह्मणे नमः |

#### **Further Explanation:**

In India since earliest times, the seers have conceptualized creation passing through four states of growth, evolution, progress on temporal level and decay, deterioration and regression on ethical, moral and spiritual foundations, due to the increasing influence of senses on mind, intellect and *I-sense*.

The influence of senses on mind, intellect and *I-sense* was observed predominantly in human beings, necessitating classification of the social structure in four classes - *Brahmins*, as those in whom *Wisdom* was predominant, *Kshatriyas*, as those in whom *Valour* was predominant, *Vaishyas*, as those in whom *Enterprise* was predominant and finally the *Shudras*, as those in whom the attributes were absent therefore, labour, employment and industriousness was predominant feature.

Since the classification was based on attributes and inclination, the classification was referred as *Varnashrama*, *varna* being that which describes the status not birth. Therefore in *Satya yuga*, *Varnashrama* was neither iron-clad and strong nor unyielding, with free access from one varn to the other. It was only in subsequent eras, with increasing influence of senses on mind, intellect and *I-sense* the purity of *Varnashrama* became decayed, deteriorated and relapsed to become Caste system based on birth rather than on attributes and inclination.

Therefore, in the four recognized era they said righteousness degenerated and deteriorated by one-fourth measure. The first era was designated *Satya yuga*, with predominant influence of Wisdom, ethical, moral and spiritual values on mind, intellect and *I-sense*. The second era was designated *Krita yuga*, with predominant influence of valour, chivalry and gallantry on mind, intellect and *I-sense*. The third era was designated *Dvapara yuga*, with predominant influence of initiative, enterprise and creativity on mind, intellect and *I-sense*. The fourth era was designated *Kali yuga*, with gradual deterioration in Wisdom, ethical, moral, spiritual values, valour, chivalry, gallantry and even initiative, enterprise and creativity with increasing emphasis on labour, employment and industry.

For *Upanishads* the spiritual genealogy is more important and significant than temporal genealogy. The *gotra* system which sources origin to the seven seers, who were not only the men of *Wisdom* who saw and experienced सत्य, *the Prime Existence*, like one sees *amalaka* fruit on the palm of their hands but also attained divine status. Therefore they record with pride and devotion the spiritual genealogy of the spiritual masters who having experienced *Wisdom* of सत्य, *the Prime Existence* have preserved and pronounced the wisdom of the *Vedas* for future generations. In later generations with preponderance of empirical experience in human life the temporal relations with parents from whom they were physically born assumed greater importance than with the spiritual parents on account to whom they had a second birth as *dvija*, a *Brahmin* or a man of wisdom. In modern world, with physical relationship gaining importance as the sole purpose in life even temporal genealogy has ceased in importance.

॥ इति वंश ब्राह्मणम् ॥

***Thus ends the Vamsha Brahmana.***

## श्रीबृहदारण्यकोपनिषद् भाष्यम्

### III

॥ अथ आश्वल ब्राह्मणम् ॥

*Thus begins the Ashvala Brahmana.*

#### *Upanishad:*

जनको ह वैदेहो बहुदक्षिणेन यज्ञेन ईजे | तत्र ह कुरुपाञ्चालानां ब्राह्मणा अभि समेता बभूवुः | तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्वित् एषां ब्राह्मणानां अनूजानतम इति | स ह गवां सहस्रमवुरोध | दश दश पादा एकैकस्याः शृंगयोराबद्धा बभूवुः | तान् होवाच ब्रह्मणा भगवंतोयो वो ब्रह्मिष्ठः स एता गा उदजतामिति | ते ह ब्राह्मणा न दधृषुः | अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच एताः सोम्य उदज सामश्रवा इति | ता होदाचकार | ते ह ब्रह्मणाश्चुकुधुः | कथं नो ब्रह्मिष्ठोः बुवीत इति | अथ ह जनकस्य वैदेहस्य होता अश्वलो बभूव | स ह एनं पप्रच्छ | त्वं नु खालु नो याज्ञवल्क्य ब्रह्मीष्ठाय कुर्मः गोकामा एव वयं स्मः | इति | तं ह तत एव प्रष्टुं दधे होता अश्वलः |

*Janaka of Videha performed a sacrifice at which many gifts were offered. Brahmins of the Kuru and Panchala regions had gathered there. In this Janaka desired to know which of the Brahmins gathered was the most wise one in scriptures. He gathered together with each one tied with tens gold coins. Then he addressed the assembled Brahmins, Venerable ones let him amongst you who is wise in Wisdom take away these cows. None of the gathered Brahmins dared. But Yajnyavalkya told his pupil, Shamashravas, ma dear, drive them away. As the cows were being driven the assembled Brahmins becoming enraged protested, how can he declare himself as the wise among all of us? Among them was Ashvala, Janaka's hotru priest who asked, Yajnyavalkya, are you indeed the wisest among us? Then bowing Yajnyavalkya said, we indeed bow down to the wisest of the Brahmin but we wish to have the cows. Thereupon, Ashvala the hotru priest decided to question him.*

याज्ञवल्क्येति होवाच | यदिदं सर्वं मृत्युना आप्तं, सर्वं मृत्युना अभिपन्नं, केन यजमानो मृत्युराप्तिमतिमुच्यत इति | होत्रा ऋत्विजा अग्निना वाचा | वाग् वै यज्ञस्य होता | तद् येयं वाक् सोम्यग्निः, स होता, स मुक्तिः, सा अतिमुक्तिः | याज्ञवल्क्येति होवाच | यदिदं सर्वमहोरात्राभ्यामप्तं, सर्वमहोरात्राभ्या मभिपन्नं, केन यजमानोऽहोरात्रयोरप्राप्तिमति मुच्यत इति | अध्वर्युणा ऋत्विजा चक्षुषा आदित्येन | चक्षुर्चैयज्ञस्वाध्वार्युः | तद् यदिदं चक्षुः सोऽवादित्यः, सोध्वर्युः, स मुक्तिः, सा अतिमुक्तिः | याज्ञवल्क्येति होवाच | यदिदं सर्वं पूर्व पक्षापरपक्षाभ्यामप्राप्तं, सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं, केन यजमानः पूर्वपक्षापरपक्षयोरप्राप्तिमति मुच्यत इति | उद्गात्रा ऋत्विजा वायुना प्राणेन | प्राणो वै यज्ञस्य उद्गाता | तद् योयं प्राणः, स वायुः, स उद्गाता, स

मुक्तिः, सा अतिमुक्तिः | याज्ञवल्क्येति होवाच | यदिदमंतिरिक्षमनारंभणं इव केनाऽक्रमेण यजमानः स्वर्गं लोकमाक्रमयत इति | ब्रह्मणा ऋत्विजा मनसा चन्द्रेण | मनो वै यज्ञस्य ब्रह्मा, तद् यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा, स मुक्तिः साऽतिमुक्तिः इत्यति मोक्षः |

*Yajnyavakya, he said, since everything here is pervaded by Death, since everything is overcome by Death, by what means does the sacrificer become delivered from Death? (Yajnyavalkya said), by the hotru priest, by fire, by speech. Verily speech is the hotru of the sacrifice, that which is the speech is this fire here. This is hotru, this is deliverance, supreme deliverance. Yajnyavakya, he said, since everything here is pervaded by day and night, since everything is overcome by day and night, by what means does the sacrificer become delivered from day and night? (Yajnyavalkya said), By the adhvaryu priest, by the eye, by Sun. Verily, the eye is the adhavyu, of the sacrifice. That which is the eye is this Sun yonder. This is the adhvaryu, this is the deliverance, supreme deliverance. Yajnyavakya, he said, since everything here is pervaded by the bright and dark fortnights, since everything is overcome by the bright and dark fortnights, by what means does the sacrificer become delivered from the bright and dark fortnights? (Yajnyavalkya said), By the udgatru priest, by the air, by the breath. Verily the breath is the udgatru priest of the sacrifice. That which is this breath is this air here. This is the udgatru priest, this is the deliverance, supreme deliverance. Yajnyavakya, he said, since the sky here is, as it were, without any support, by what means does the sacrifice reach the heavenly regions? (Yajnyavalkya said), By Brahma as the priest, by Mind, by Moon. Verily Mind is Brahma of the sacrifice. That which is Mind is the Moon yonder. This is Brahma, This is deliverance, supreme deliverance.*

### **Bhashya :**

होतर्यग्नौवाची चैव यो विष्णुं मुक्तिदं स्मरेत् | नित्यं स मुच्यतेऽध्वयुसूर्यचक्षुषु यः स्मरेत् | अधिकं प्रकाश एवास्य मुक्तवन्त्येभ्य इष्यते | मुक्तेभ्योऽपि ताथोद्गातृवायुप्राणेषु यः स्मरेत् | पूर्णचन्द्र सदा पश्येदधिकाह्लादसंयुतः | मनोब्रह्मनिशेषु यो विष्णुं सर्वदा स्मरेत् | अप्रयत्नेन लोकं स विष्णोर्याति न संशयः |

Those who propitiate *Vishnu* dwelling in *hotru*, Fire and Speech as well as in *Adhvaryu*, Sun and Eye remembering as one who delivers, will assuredly be delivered. They will be more luminous than others who become delivered without evoking *Vishnu* in this manner. Those who even in the state of deliverance continue to propitiate *Vishnu* dwelling in *udgatr*, the air and breath as one who grants deliverance, such one will revel in the bliss like the full moon increasingly. Those who even in state of deliverance continue to propitiate *Vishnu* dwelling in *Brahma*, the Mind and Moon as one who grants deliverance, such one will reach effortlessly the world of *Vishnu*.



होत्रग्न्यावाची नामानि विष्णोः सर्वाणि मुख्यतः । तत्संबन्धात् तदन्येषां स वै होत्रादिकर्मकृत् । तस्माद् होत्रग्निवगादैरेक्यं श्रुतिषु चोच्यते । होत्रादिषु चतुष्पेष वासुदेवादिरूपधृक् । व्यवथितो हि तज्ञानादचिरात् मुक्तिमेष्यति । मुक्तिनामा स भगवान् मोक्षदत्त्वात् प्रकीर्तितः । मनुष्येभ्योऽधिकसुखं देवेभ्यो यत् प्रयच्छति । मुक्तावप्यतिमोक्षः स तेन देवः प्रकीर्तितः । एता ह्युपासना नित्यं नैव योग्या नृणां श्रुताः । अतिमुक्तिप्रदा यस्मात् देवाद्यास्तासु योगिनः ।

*Hotru, Fire and all such names primarily are those related to Vishnu alone and to those related to those who are associated to him. He alone performs all actions as Hotru and the rest. Therefore, Hotru and the rest names are used together in Shrutis. In all the four manifest forms of Vishnu exists as Vasudeva and the rest. Being wise of his experience one becomes delivered soon. Being the one who delivers, in Shruti he is known a Deliverance. Since luminous divinities revel in deliverance more than human beings, their bliss is referred as supreme supreme deliverance. The disciplines recommended in upanishads are not normally not suitable for human beings, since supreme deliverance is possible only for the committed divinities.*

### **Upanishad:**

अथ सम्पदः । याज्ञवल्क्येति होवाच । कतिभिरमद्य ऋग्भिर्होताऽस्मिन् यज्ञे करिषतीति । तिसृभिरिति । कतमास्तास्तिस्त्र इति । पुरोनुवाक्य च याज्या च तस्यैव तृतीया । किंताभिर्जयतीति यत्किञ्चेदंप्राणभरदिति ।

Now the rewards. *Yajnyavakya*, he said, *how many Rig-verses will the hotru priest use today in this sacrifice?* (He replied), *Three. Which are these three?* (He replied), *The introductory verses, the verses accompanying the sacrifice and the benedictory these three.*

### **Bhashya :**

याज्याशस्यापुरोवाक्यासंस्थितं यो हरिं स्मरेत् । सर्वप्राणभृतामीशः स भवेन्नात्र संशयः ।

The one who propitiates *Vishnu* chanting the याज्य, शस्य and पुरोवाक्य that one will lord over creatures, of this there is no doubt.

### **Upanishad:**

याज्ञवल्क्येति होवाच । कत्ययमध्याध्वर्युरस्मिन् यज्ञ आहुतीर्होष्यतीति । तिस्र इति । कतमास्तास्तीस्त्र इति । याहुता उज्ज्वलंतिया हुता अतिनेदन्ते या हुता अतिशेरते । किंताभिर्जयस्तीति । या हुता उज्ज्वलंति देव्लापकमेव ताभिर्जयति । दीप्यत इव हि देवलोकः । याव हुता अतिवेदन्ते पितृलोकमेव ताभिर्जयति । अतीव हि पितृलोकः । या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयति अध इव हि मनुष्य लोकः ।

*Yajnyavakya, he said, how many kinds of oblations will Adhvaryu priest offer today in this sacrifice? Three (he replied). Which are these three? (He replied), Those which when offered blaze upward, those which when offered make much noise and those when offered, sink downward. What does one gain by these? (He replied), By those which when offered blaze upward one gains the world of the gods, since the world of the gods burns bright, as it were. By those which when offered blaze make much noise one gains the world of the ancestors, since the world of the ancestors is excessively noisy. By those which when offered blaze sink downward one gains the world of the human beings, since the world of the humans is down below, as it were.*

**Bhashya :**

उज्ज्वलच्छब्दवद् द्राविष्टेकमेव हरिं स्मरेत् | सर्वलोकाधिपत्यं स लभते पुरुषोत्तमात् |

As with the raised voice so with lower voice, *Vishnu* should be propitiated, Only then he will gain the mastery over the world of the human beings.

**Upanishad:**

याज्ञवल्क्येति होवाच | कतिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपस्याति इति | एकया इति | कतमा सा एका इति | मन एवेति | अनन्तं वै मनः | अनन्ता विश्वे देवाः | अनन्तमेव स तेन लोकं जयति |

*Yajnyavakya, he said, with how many divinities does the Brahma priest on the right protect the sacrifice today? With one, (he replied). Which is that one? The Mind alone (he replied). Verily the Mind is infinite, the Vishvadevas are infinite, (therefore) infinite worlds he gains.*

**Bhashya :**

मनसो देवता ब्रह्मा सर्वदेवेषु संस्थिताः | देवब्रह्म मनःस्वेकं या विष्णुं सर्वदा स्मरेत् | अनन्तनामकं तेन तल्लोकं नित्यमश्नुते | निश्चयेन विमोक्षत्वाद् विश्वे देवा अनन्तकाः | अनन्तनामकं विष्णुमुपास्यापि ह्यनन्तकाः |

*Brahma, the deity presiding over Mind is the regulator over the Vishvadevas. These Vishvadevas propitiating Vishnu alone in Mind and Brahma, as the deity gain by such veneration that world, which is known as infinite world. Becoming assuredly delivered these Vishvadevas come to be known as the infinite ones, having propitiated Vishnu, designated as infinite.*

**Upanishad:**

याज्ञवल्क्येति होवाच | कत्यमद्योद्गाताऽस्मिन् यज्ञास्तोत्रियाःस्तोष्यतीति | तिस्र इति | कतमासमास्तीस्र इति | पुरोनुवाक्या च याज्या च तस्यैव तृतीया | कतस्मास्ताया अध्यात्ममिति | प्राण एव पुरोनुवाक्या अपानो याज्या व्यानः शस्याः | किं ताभिर्यजतीति | पृथिवीलोकमेव पुरोनुवाक्यया जयति | अंतरिक्षलोकं याज्यया स द्युलापकं शस्यया | ततो ह होता अश्वल उपरराम |

*Yajnyavakya, he said, how many of praise will the udgatra priest chant today in this sacrifice? Three (he replied). Which are these three? (He replied), the introductory hymn, the hymn accompanying the sacrifice and the benedictory hymn as the third. Which are these three with reference to the self? (He replied), the introductory him with inbreath (प्राण) breath, the hymn accompanying the sacrifice with the outbreath (अपान), the benedictory hymn with the diffused (व्यान) breath. What does one gain by these? (He replied), by the introductory hymn one gains the worlds, by the hymn accompanying the sacrifice the intermediate worlds and by the benedictory hymn the luminous world. Thereupon, hotru priest remained silent,*

### **Bhashya :**

पुरोवाक्यादिषु प्राणादिषूपासां करोति यः | एकमेव हरिं लोकव्याप्तिमेव लभेदसौ |

The one who propitiates *Hari* alone through पुरोवाक्य hymns and breathing practices gains mastery over worlds.

अत्रापि वासुदेवाद्याश्चत्वारो देवताः स्मृताः | देवानां पदहेतुत्वात् संपन्नम्य उपासनाः | मुक्तौ भोगविशेषस्य हेतुत्वाच्चप्रकर्तृताः | एतास्च देवतायाग्या न मनुष्येषु कुत्रचित् | मनुष्याणां ज्ञानमात्राद् गुणधिक्यं भविष्यति | इति परमश्रुतौ |

Till now the four forms of *Vasudeva* have been enumerated. The recommended methods are well established for propitiation as suitable for gods to gain their position and to experience bliss in deliverance for others. Therefore *Shruti* designate the gains as accomplishments. Generally only luminous divinities are qualified to practice these recommended methods and not human beings, who can only gain increasing fruit for actions through gaining Wisdom, *thus has been said in Parama Shruti.*

|| इति अश्वल ब्राह्मणम् ||

***Thus ends Ashvala Brahmana***

*Thus begins the Artabhaga Brahmana.*

**Upanishad:**

अथ हैनं जारत्काराव आर्तभागः पप्रच्छ | याज्ञवल्क्येति होवाच | कति ग्रहाः कत्यतिग्रहाः इति अष्टौ ग्रहाः  
अष्टावतिग्रहा इति | ये ते अष्टौग्रहा अष्टावातिग्रहाः कतमे इति | घ्राणो वै ग्रहः | सोऽपानेनातिग्रहेण गृहीतः  
| अपानेन हि गन्धान् जिघ्रति | वाग वे ग्रहः | स नाम्नाऽतिग्रहेण गृहीतः | वाचा हि नामान्यभिवदति | जिह्वा  
वै ग्रहः | स रासेनातिग्रहेण गृहीतः | जिह्वाया हि रसान् विजानाति | चक्षुर्वै ग्रहः | स रूपेणा अतिग्रहेण  
गृहीतः | चक्षुषा हि रूपाणि पश्यति | श्रोत्रं वै ग्रहः | स शब्देनातिग्रहेण गृहीतः | श्रोत्रेण हि शब्दान् श्रुणोति |  
मनो वै ग्रहः | स कामेनातिग्रहेण गृहीतः | मनसा हि कामान् कामयते | हस्तो वै ग्रहः | स कार्मणातिग्रहेणा  
गृहीतः | हस्ताभ्यां हि कर्म करोति | त्वग् वै ग्रहः | स स्पर्शनातिग्रहेण गृहीतः | त्वचा हि स्पर्शान् वोदयते |  
इत्यष्टौ ग्रहाः अष्टावति ग्रहाः |

Then *Jaratakarava Artabhaga* inquired, *Yajnyavalkya*, how many perceivers are there, how many over-perceivers? Eight perceivers and eight over-perceivers, (replied *Yajnyavalkya*). Which are these eight perceivers and eight over-perceivers? The nose is the organ of perception, seized by the out-breath as the over-perceiver, for by अपान, the out-breath does one smell odour. The speech, verily is the organ of perception, seized by नाम, the *essence* as the over-perceiver, for by speech does one utter नाम, the *essence*. The tongue, verily is the organ of perception, seized by taste as the over-perceiver, for by tongue does one know the taste. The eye, verily is the organ of perception, seized by *form*, as the over-perceiver, for by eyes does one see. The ear, verily is the organ of perception, seized by sound as the over-perceiver, for by ears does one hear. The mind, verily is the organ of perception, seized by desire as the over-perceiver, for by mind does one hear. The hands, verily are the organ of perception, seized by action as the over-perceiver, for by hands does one perform actions. The skin, verily is the organ of perception, seized by touch as the over-perceiver, for by skin does one touch. These, verily are the eight perceivers and the eight over-perceivers.

याज्ञवल्क्येति होवाच | यदिदं सर्वं मृत्योरन्नं कास्वित् सा देवता यस्या मृत्युरन्नमिति | अग्निर्वै मृत्युः |  
सोऽपामन्नम् | आप पुनर्मृत्युं जयति य एवं वेद | याज्ञवल्क्येति होवाच | यत्र पापं पुरुषो म्रियते उदस्मात्

प्राणाः कामंत्याहो नेति | नेति होवाच याज्ञवल्क्यः | अत्रैव समवनीयन्त् स उच्छयति आध्यायति | अध्यात्सो मृतः शेते | याज्ञवल्क्येति होवाच | यत्रायं पुरुषो म्रियते क्रिमेनं न जहातीति | ना इति अनंतं वै नाम | अनंता विश्वेदेवाः अनंतमेव स तेन लोकं जयति | याज्ञवल्क्येति होवाच | यत्रास्य पुरुषस्य मृतस्य अग्निं वागप्योति वतं प्राणः चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीं शरीरं आकाशमात्मा ओषधीर्लोमानि वनस्पतीन् केशाः आप्सु लोहितं च रेतशनिधीयतप | क्व अयं तदो पुरषो भवतीति | अहर सोम्य हस्तमार्तभाग | अवमेवैतस्य वेदिष्यावः न नावेत् तत् स जन इति | तौ होक्कम मन्त्रयांचक्राते | तौ ह तदूचतुः कर्म हैव तदूचतुः | अथ यत् प्रशशंसतुः | पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति | ततो ह जारत्कारव आर्तभाग उपरराम |

*Yajnyavalkya, he said, since everything here is food for Death what tell us of that divinity for Death is food? Fire, (said Yajnyavalkya), verily is the death. It is the food for water. He who knows this overcomes Death. Yajnyavalkya, he said, when such a Person is dies do the breaths leave him or not. No (replied Yajnyavalkya), they gather around him, he swells up, is inflated and thus inflated he remains. Yajnyavalkya, he said, when such Person dies, what is it that does not leave? ऋत्, the essence (replied Yajnyavalkya). Yajnyavalkya, he said, when the speech of this dead Person enters in the fire, breath in air, eye is the Sun, mind in the Moon, hearing in the quarters, self in the ether, body hair in the herbs, head hair in the trees, blood and semen in waters, what then becomes of the Person? Artabhaga my dear, (replied Yajnyavalkya), take my hand. We two alone should speak of this, not in assembly. The two went and deliberated. What they spoke was Karma and they praised Karma. Verily one becomes good by good actions and bad and bad. Thereafter Jaratakarava Artabhaga remained silent.*

### **Bhashya:**

आकाशं परमात्मनेव | केचित्तु मानुषा मुक्तिमनुष्कम्यैव देहतः | देहपाते तु देहस्य दोषान् भुक्तवैव सर्वशः | मराणोच्छूनतादींस्तु स्वकीयारब्धकर्मजान् | देहे क्षीणे तु गच्छन्ति दृष्ट्वा विष्णुमनुज्ञया | पुनरत्रैव तिष्ठन्ति नित्यानन्दैक भोगिनः | देहादुष्कम्य देवास्तु यान्ति विष्णुं सनातनम् | देहादुष्कम्य यातानां देवा भागत एव तु | स्वाधिदैवं ब्रजन्त्यद्धाभागवतोऽनु ब्रजन्ति तान् |

The Sky is verily the supreme Self, in the space within. Rare is the person who, being one with little wisdom, will be delivered on leaving the body. Before departing from the body he would be experiencing the effect of his earlier actions (कर्मस) an observing the body becomes deteriorated would leave the body as willed by *Vishnu* and take birth again to experience his actions. Gods however after having departed from their human forms come back to their original forms in *Vishnu's* eternal abode or returning in another form accompany the human enterprise.

आकाशाख्यं स्वरूपं तु विष्णुस्त्वधृदि संस्थितः | भागतो भगतश्चेताननुयायति जनार्दनः | ज्ञानस्थितेन रूपेण देवानां मुक्तिदो हरिः | पुण्यस्थितेन रूपेण स्वर्गं निरयमन्यगः | रहास्यमेतद्देवानां विदुः कर्मेति मानुषाः | तस्मान्नेव जनेष्टेतद् विष्णोः कर्म प्रकाशयेत् | इति च | अत एव यज्ञवल्क्येन जनेषूवच | कर्मनामा तु भगवान् फलकर्तृत्वतो हरिः | पतनात् पापनामासौ पुनातेः पुण्यनामवान् | इति भारते |

*Vishnu* in the form of Sky is existing in the heart within. The souls follow *Janardana* in parts. *Hari* grants the luminous ones deliverance in the form of wisdom. Those who perform worthy deeds gain heavenly worlds, obscure worlds to those who perform unworthy deeds. The secret is known to the luminous divinities, which human beings know as performance of actions (कर्म). Thus spoke *Yajnyavalkya* to the assembled people. Since *Sri Hari* is one who grants fruits of the actions performed, he is known कर्म, The things which lead one to obscurity are known as unworthy deeds and those who lead one to things which are luminous are known as worthy, *thus in Mahabharata*.

॥ इति आर्तभाग ब्राह्मणम् ॥

***Thus ends Artabhaga Brahmana.***

*Thus begins the Bhujyu Brahmana.*

**Upanishad:**

अथ हैनं भुज्युलाह्यायनि पपत्रच्छ | यज्ञवल्क्येति होवाच | मर्देषु चरकाः पर्यव्रजाम | तैपतंजलस्य काप्यस्य गृहानैम | तस्मासीद दुहिता गन्धर्वगृहीता | तमपृच्छाम कोऽसीति | सोऽब्रवीत् सुधुन्वाङ्गीरस इति | तं यदा लोकमन्तानपृच्छाम अथैनमवूम क्व पारिक्षिता अभवन् इति | क्व पारिक्षिता अभवन् | स त्वा पृच्छामि याज्ञवल्क्य क्व पारिक्षिता अभवन्निति |

Then *Bhujyu Lahyayani* inquired. *Yanyavalkya*, he said, *we were travelling as wanderers among the Madra tribe and came to the house of Panchala Kapya, who had a daughter possessed by a gabdharva. We asked him about him and he said, I am Sudhanvan, descendent of Angiras. As we asking of him about limits of the world, we said to him, What has become of the Parikshitas, what has become of the Parikshitas? And we ask you now, What has become of the Parikshitas?*

**Bhashya:**

पारिक्षिताः प्रद्युम्नाः |

*Parikshita mean Pradumna.*

**Upanishad:**

स होवाच | उवच वै सोऽगच्छन् वै ते तद् यत्राश्वमेधयाजिनो गच्छन्तीति | क्व नु अश्वमेधयाजिनो गच्छन्तीति | द्वात्रिंशतं वै देवस्थाह्यनि अयं लोकः | तं समंतं पृथिवी द्विस्तावत् पर्येति | तद् यावति क्षुरस्य धारा यावद् वा मक्षिकायाः पत्रं तावानंतरेणाकाशः | तानिन्द्रः सुपर्णो भूत्वा वायुवे प्रायच्छत् | तानि वायुरात्मनि धीत्वा तत्रागमयद् यत्राश्वमेधयाजिनोऽभवन् इत्येमिव वै | स वायुमेव प्रशशंस | तस्माद् वायुरेव व्यष्टिः | वायुरेव समष्टिः | अपपुनर्मृत्युं जयति | य एवं वेद | ततो ह भुज्युर्लाह्यायनिरुपरराम |

He said, *has it not been declared that where the earlier performers of Ashvamedha sacrifice and later ones dwell there dwell Parikshitas, the Pradyumnas. (When inquired), Where do the performers of Ashvamedha sacrifice dwell? (Yajnyavalkya replied) the place on the earth, the distance of*

*thirty two moments where the Sun's luminous light stretches. Beyond that spreads twice the measure the unknown stretch of the (indistinct) ocean. Beyond that there is the space, sharp as the edge of razor, subtle as the wings of the butterfly. Then from there Indra, in the form of wide winged Garuda, conveys Parikshitas (the Pradyumnas) to Vayu, from where they are conveyed to the place where Indras who have performed hundred Ashvamedha sacrifices, dwell. I offer my obeisance to Vayu, the noble one. Vayu verily is the one whom the gandharvas offer obeisance as one who showers grace in full. Thus one who knows that one fears no untimely death. Thereupon Bhujyu Lahyayani remained quiet.*

॥ इति भुज्यु ब्राह्मणम् ॥

***Thus ends Buju Brahmana.***



## बृहदारण्यकोपनिषद् भाष्यम्

### III

॥ अथ उषस्त ब्राह्मणम् ॥

*Thus begins the Ushasta Brahmana.*

#### **Upanishad:**

अथ हैनमुषप्तश्चाक्रायण पप्रच्छ | याज्ञवल्क्यति उवाच | यद् साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्षेति | एष ते आत्मा सर्वान्तरः | कतमो याज्ञवल्क्यः सर्वान्तरः | य प्राणेन प्राणिति स ते आत्मा सर्वान्तरः | योऽपानेनापानिति ते आत्मा सर्वान्तरः | यो व्यानेन व्यानिति ते आत्मा सर्वान्तरः | य उदानेनोदानिति ते आत्मा सर्वान्तरः | एष ते आत्मा सर्वान्तरः |

Then *Ushasta Chakrayana* asked him. *Yajnyavalkya*, he said, explain to me the *Brahman* which is proximately present and precisely perceived, who is the *Self* in all beings? *Yajnyavalkya* said, this is the *Self*, which is all beings. When asked, which is within all things, *Yajnavalkya*? He was replied, that which breathes in when you breathe in, is that *Self* within all beings, that which breathes out when you breathe out, is that *Self* within all beings, that which breathes about when you breathe about, is that *Self* within all beings, that which breathes up when you breathe up, is that *Self* within all beings. The self within all beings.

#### **Bhashya:**

यत् साक्षादपरोक्षात् साक्षादपरोक्षं अत्ति अनुभति स्वरूपम् अन्यच्च सर्वं पश्यतीति साक्षादपरोक्षात् | अपरोक्षेण पश्यतामप्यन्येषां भगवत्प्रसादादेव दर्शनम् भवति, न भगवतोऽन्यापेक्षयेति सक्षादिविशेषणं | अनन्यापेक्षस्याप्यपूर्णत्वं भवतीत्यताप ब्रह्मेति | अन्येषां नियतृत्वं चास्तीत्यत आत्मा | अन्यनीयंतृत्वेप्यन्यापेक्षा नास्तीत्यतः सवान्तरः | सर्वं सामर्थ्यं स्वान्तरेवास्तीति | जीवेश्वराभेदनिवृत्त्यर्थं ते आत्मेति | साक्षादपरोक्षत्वादिगुणैरेव भेदे सिद्धेऽपि परमार्थतो जीवेश्वराभेदनिवृत्त्यर्थं पुनः पुनरभ्यासः |

Who one who becomes aware from one's own experiences and becomes aware of all the rest from observation, is the supreme *Self*. Even others become aware of one's own *self* from one's own specific experiences blessed by grace of the resplendent one, but the supreme *Self* does not need special assistance from any one else. He is complete in all aspects being the effulgent *Brahman*. Since others are under his control, he as the *Self* is the supervisor. Since he is not controlled by any one else he is said to within all beings. Thus the entire authority is within his own *Self*. To discourage any contrary understanding

about the difference between जीव, the individual *self* and ईश्वर the supreme *Self*, the word ते आत्मा, *that Self* has been used. Even though with special in *supra-sensory* experiences the differences between जीव, the individual *self* and ईश्वर the supreme *Self* can be established for the purpose of empirical experience the difference between the two is highlighted by the word ते आत्मा, *that Self*. To emphasize the primary premise the statement is repeated.

### ***Upanishad:***

स होवचोपस्तश्चाक्रायणः यथा विब्रूयाद् असौ गौरवासश्च इत्येवमेवैतद् व्यपदिष्टं भवति | यदेव साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरस्तमेव मे व्याचक्ष्व इति | एष ते आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरः | न दृष्टेर्दृष्टारं पश्येः | न श्रुतेः श्रोतारं श्रुणयाः | न मतेर्मन्तारं मन्विथाः | न विज्ञातेर्विज्ञातरं विजानीयाः | एष ते आत्मा सर्वान्तरः | अतोऽन्यदार्तम् | ततो ह उपस्तश्चाक्रायण उपरराम |

Then *Ushata Chakrayana* said, *this has been explained, as one would explain saying, this is a cow, this is a horse. Explain to me Brahma that is immediately proximate and directly perceived, as the Self within all beings?. This is that Self within all beings (said Yajnavalkya). Which is that Self within all beings (asked Ushata Chakrayana). You cannot see the seer who sees, you cannot listen the listener who listens, you cannot think of the thinker who thinks, you cannot understand the one who understands. He is the Self which is within all beings. Everything all else is irrelevant (said Yajnavalkya).* Thereupon, *Ushata Chakrayana* remained quiet.

### ***Bhashya:***

देवतान्तरस्यापीदं लक्षणं समानमिति पृच्छति | यथा विब्रूयदित्यादिनादि | चतुष्पादात्वादि लक्षणं गोरश्वस्यापि यथा समं एवमेव साक्षादपरोक्षत्वादि लक्षणं तत्तद्द्वतावादिभिस्तस्यास्त्वा अंगीक्रियत एव | अतो विशेष नाम वक्ति अः इति | अतोऽन्यद् विष्णोरन्यद् आर्तं | अ इति विष्णोर्हिनाम | नते विष्णोः परो मात्रया इत्यदि श्रुति प्रसिद्धं विष्णोर्लक्षणं न दृष्टेर्दृष्टारं इत्यादिना वक्तिः |

*Ushasta* is inquiring here whether there is similarity between supra-sensory experience and direct experiences, since the example given is similar as in the case of four-legged animals like this is cow, this is horse. In using the phrase अतोऽन्यद् it is being suggested that leaving *Vishnu* every thing else is irrelevant, *Vishnu* being identified with the letter अ. Scriptures mentioning न ते विष्णुः and परो मात्रया have clarified that have established that *Vishnu* being supreme is not like others. Therefore, *Vishnu* is extra-ordinary, not being perceived even when seeing etc.

विनैवान्यप्रसादेन पूर्णसर्वगुणत्मकम् | पश्यन्नभुवत्येव स्वरूपं केशवः प्रभुः | पश्यत्यवधानेन सर्वं चान्यज्जडाजडम् | साक्षादेवपरेक्षात् स विष्णुरेव ततः स्मरतः | साक्षाच्छब्दः स्वतन्त्रत्वमपरोक्षस्त्वनावृतिम् | आदनं भोग उद्दिष्टस्तस्माद् विष्णुस्तथा स्मृतः | ब्रह्मासौ गुणपूर्णत्वादात्मा सर्वनियंतृतः | अनियन्त्यत्वतो नित्यं सर्वैः सर्वान्तरः स्मरतः | प्राणादिपञ्चरूपो यो वायुः सर्वनियामकः | नियन्ता परमो विष्णोर्वायोस्तस्यापि सर्वदा |

With help from no one else *Kesava*, the lord, endowed with full and entirety of attributes, perceives and experiences his own form. Similarly without any assistance from any one perceives with full attention the other gross forms. Since the experience is direct whether supra-sensory or sensory such experience becomes known as *Vishnu* himself. In scriptures the word साक्षात् has been defined as experience gained through supra-sensory or sensory avenues. अद् means experience therefore experiencing proximity with the supreme *Self* itself is the final objective, which is *Vishnu* himself. Being endowed with full and entirety of attributes *Vishnu* is known as the effulgent *Brahman*, being the controller of everything, as the *Self* and being never under the control of others, as the indweller of every one. Even for *Vayu* who manifests in five forms, *Vishnu*, verily is the singular controller.

न दृश्यश्चक्षुषा चासौ न मनोबुद्धिगोचरः | अनन्तत्वान्महाविष्णुरवाच्योऽश्राव्य एव च | यद्यप्येते गुणाः सवे विष्णुरेव न चान्यगाः | तथाप्येतैर्गुणैर्युक्तानज्ञाः प्राहुः शिवादिकान् | अनामैव ततो विष्णुमाहुर्वेदा अदोषतः | अदोषत्वाद् गुणोद्रेकाद् अ इत्युक्तो हरिः स्वयं | अगम्यात्वाच्च बुद्ध्यादेः अतोऽन्ये सर्व एव तु | ब्रह्मरुद्रादयो जीवा दुःखिनः तत्प्रसादातः | दुःखमुक्ता निजानंदं प्राप्नुयुर्नित्यमंजसा | मुक्तानामपि सर्वेषां विष्णुरेव नियामकः | पूर्णानन्दस्य तस्यैव मुक्ताविप्लुद् सुखात्मकाः |

He is not visible to the eyes can not be thought by mind and intellect and transcending both time and space, cannot even be heard. All the rest *Brahma*, *Rudra* and other जीवास are distressed and become by his grace delivered of their distress, reveling in true bliss of beatitude. Even among the delivered ones *Vishnu* verily the singular supervisor, even enjoying whatever little pleasures are possible.

तारतम्येन तिष्ठन्ति ब्रह्मातेष्वधिकः सदा | यथा चन्द्रात् सदा भिन्नाः सर्वे तुहिन बिन्दवः | एवं विष्णो सदा भिन्ना मुक्ता ब्रह्मादिका गणाः | एवं नियन्ता भस्वान् पूर्णसव—गुणार्णवः | एक एव परो विष्णुरनियम्यः सदोदितः | इत्यादि बृहच्छ्रुति | अतिर्दुःखं समद्दिष्टमनार्तो विष्णुरच्युतः | इति च | अतोऽन्यदार्तमित्येतस्माच्च जीवानां भेदः प्रसिद्धः | न हि जीवादन्यस्यार्तिर्युज्यते | अतो जीवेभ्योऽन्यश्च विष्णुरेव | तदन्ये ब्रह्मरुद्रादयः सर्वे जीवा एवेति सिद्धम् | प्रकृतिस्त्वतिसामीप्यादनार्तापि पृथङ् न तु | उच्यते न स्त्रीयो यद्दत् त्रयस्त्रिंशत्सु भेदिताः | इति च |

*Brahma* and others ever exist according to their gradations, among them *Brahma* being superior one. Even as stars are ever different from Moon even so

the aggregate divinities are different from *Vishnu*. Thus the resplendent one is the supervisor possessed of complete and entirety of attributes, *thus in Brahma purana*. अर्त means possessed of distress and *Vishnu* is devoid of all stress. *Vishnu* could have been described merely by saying अनर्तः, but by making the statement, अतोऽन्यदार्त his being different from the rest is suggested. Therefore, establishing that *Vishnu* alone is not stressed, *Brahma* and all others being distressed. Though *Lakshmi* is also not distressed the same has not been specifically mentioned, even when referring to the female counterparts *Vishnu's* counterpart is nowhere specified, *thus having been clarified*.

॥ इति उशस्त ब्रह्मणम् ॥

***Thus ends the Ushasta Brahmana***

## बृहदारण्यकोपनिषद् भाष्यम्

### III

#### ॥ अथ कहोल ब्राह्मणम् ॥

#### *Thus begins the Kahola Brahmana.*

#### **Upanishad:**

अथ हैनं काहोळः कौशिकतेयः पप्रच्छ | याज्ञवल्क्येति होवाच | यदेव साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वा  
न्तरस्तमेव मे व्यचक्षेति | एष ते आत्मा सर्वान्तरः | कतमो याज्ञवल्क्यः सर्वान्तरः | योऽशनायापिपासे शोकं  
मोहं जरां मृत्युमत्यैति | एतं वै तमात्मानं विदित्वा ब्रह्मणाः पुत्रेषणायश्च व्युत्थाय | अथ भिक्षाचर्यं चरन्ति |  
या ह्येव पुत्रेषणा सा वित्तैषणा | या वित्तैषणा सा लोकैषणा | उभे ह्येते एषणे एव भवतः | तस्मात् ब्राह्मणः  
पांडित्यं निर्विद्य बाल्येन तिष्ठासेद् | बाल्यं च पांडित्यं च निर्विदाथ मुनिः | अमौनं च मौनं च निर्विद्य अथ  
ब्राह्मणः | स ब्राह्मणः केन स्याद् येन स्यात् तेनेदृश एव | अतोऽन्यदार्तम् | ततो ह कहोळः कौशिकतेय  
उपरराम |

Now *Kahola Kaushikateya* asked him. *Yajnyavalkya*, he said, *explain to me the Brahman which is proximately present and precisely perceived, who is the Self in all beings? Yajnyavalkya* said, *this is the Self, which is all beings. When asked, which is within all things, Yajnavalkya?* He was replied, *that which transcends hunger and thirst, sorrow and delusion, old age and death. The men of Wisdom having known that Self, having transcended the desire for sons, the desire for wealth, the desire for worlds live the life of mendicants. The desire for sons is the desire for wealth, the desire for wealth is the desire for worlds, for both these verily are desires. Therefore let a man of Wisdom after he has completed his studies desire to live as a child. Having done with the state of childhood and studies, becoming meditative observer, having transcended both the vocal and silent states, he becomes a man of Wisdom. (Kahola Kaushikateya asked), how does that man of Wisdom behave? (Yajnavalkya replied), he will behave as a man of Wisdom behave, all else is but distress. Thereupon, Kahola Kaushikateya remained silent.*

#### **Bhashya:**

यदेव साक्षादिति पुनः प्रश्नो मुक्तानापि भगवतो भेदोऽसतीति ज्ञापायितुं | यदेव ब्रह्म तदन्ये ब्रह्मरुद्रादयोः  
मुक्ता अपि येनैव भवन्ति कदाचन, तमेव मे वाचस्व मुक्तजीव वैलक्षण्येन सहेति द्वितीय एव शब्दार्थः | स तु  
भगवान् स्व एवातीताशनायादिरतीतानागत वर्तमानकालेषु | ब्रह्मदयस्तु तं विदित्वा तत्प्रसादादेव पश्चदेष्यन्ति |  
एतं वै तमिति एतादृशैर्गुणैः साक्षाद् अपरोक्षत्वजीवभेदादिभिर्भक्तमित्यर्थः |

यदेव साक्षादिति this earlier question is repeated again to get further clarification. He inquires, *when and in what circumstances did Brahma and other divinities who were distinct from Vishnu endowed with complete and entirety of attributes, even after deliverance? Including the special marks of distinction, is the secondary intent. The resplendent lord even in the past-present-future circumstances being independent real transcends thirst and hunger. Brahma and therest of the divinities by his grace also transcend thirst and hunger. एतं वै तं* using the qualification एतं means knowing fully the distinction between the supreme *Self* and the individual *self*.

भिक्षाचर्यं चरन्ति मुक्ता अपि ब्रह्मादयस्तस्मदेवपरमेश्वरात् विष्णुदान्दमेव भिक्षन्तो वर्तन्ते | ब्रह्माण नान्युक्ता एव ब्राह्मणशब्देनोच्यते | न हि ज्ञानादनन्तरं संन्यासस्य कर्तव्यता | येषां च तद्योग्यता तेषामपि ज्ञानार्थत्वेनैव संन्यासः | मुक्ता अपि यं भिक्षन्ते सोऽतिपरि पूर्णमहानन्दो भगवान् स्वतः एव | तदन्ये ब्रह्मादयो मुक्ता अपि तत एव विष्णुदानन्द भिक्षुका इति विशेषः | तथापि तेषामेषणाऽतित्वान्न दुःखम् | पुत्रस्य वित्तस्य च लोकार्थ त्वाल्लापकैषणायामन्तर्भावः | वित्तस्यापि प्रायः पुत्रत्वार्थत्वात् पुत्रैषणायाम् | लोकैषणायाम् अपि दुःखरूपत्वात् साऽपि तेषां नास्त्वैवेति दर्शयितुं उभे ह्येते विषणे एव भवतः इत्याह | उभे अपि दृष्टादृष्टविषये उभे अपि दृष्टविषयत्वात् एकैवेत्युभे एवेत्युक्तम् |

Even though delivered, *Brahma* and the rest blessed by the supreme *Self* wander around as mendicants reveling in the minimal bliss of beatitude. Only those wise in *Wisdom of Brahman* are spoken as *Brahmin*. Therefore after gaining the wisdom of *Brahman*, there is no need to be a renouncer, because for gaining the wisdom of *Brahman* alone the life of a renouncer is recommended. Though minimal bliss of beatitude is enjoyed by those who are delivered the bliss of beatitude enjoyed by the resplendent one is complete and in entirety, whereas the bliss of beatitude enjoyed by *Brahma* and the rest even though delivered is distinctly minimal as of the mendicants. Even then since their bliss is not out of desire, it is not distressful. The desire for progeny, possessions and worlds is the desire for heavenly pleasures. The desire for possessions is primarily to fulfill the desire for progeny. Since both the desires do not remain for the ones who are delivered, the desire for the perceived and the desire for the unperceived both the they are mentioned as causing distress.

द्वितीयो ब्राह्मणः ब्रह्म अणितुं योग्यः | पाण्डित्यमागमाज्ञानं | बाल्यं युक्ति सहितम् | बलयुक्तत्वात् | मौनमुपासनाजम् | अमौनपरापक्षज्ञानं | निर्विघ्न नितरां प्राप्य लब्ध्वा | एव लाभ इति धातोः | अथ ब्राह्मणः मुक्तो भविष्यतीत्यर्थः | स मुक्तो येन केनापि वर्तयेन् ईदृश एव भिक्षुक एव | न कदाचित् स्वतन्त्रो भवति | एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति इति च वक्ष्यति | मुक्तविषयं चैतत् | अत्र पिता अपिता भवति इत्यादि तत्प्रस्तावे ॐ स्वाप्ययसंपत्योरन्यतरापेक्षमाविष्कृतं हि ॐ इति हि भगवद्वचनम् |

It would be proper to understand by the word ब्राह्मणः as the delivered one who is wise in *Wisdom*. पाण्डित्यं means one who is knowledgeable in scriptures. बाल्यं

means reinforced knowledge, fortified through silent meditation. अमौनम् means direct perception (gained through sensory instruments). निर्विद्यं means dispossession of acquired knowledge, विद् being knowledge gained. अथ ब्राह्मणः means now who is wise in *Wisdom*. स मुक्तो भवति means he becomes delivered. Such ones conducts himself as if he is independent and carefree mendicant, not that he becomes independent, The bliss in which delivered ones revel is fragment of what the supreme Self revels in with his permission, *thus has been said*. While experiencing such bliss the father ceases to be father, saying thus the resplendent *Vyasa* has clarified that similar is the position of a person in deep sleep.

तत्रैव मुक्तानामानन्दतारतम्यं चोक्तम् स यो मनुष्याणां राद्धः समृद्धः भवति इत्यादिना | श्रोत्रियत्वावृजिनत्वाकामहतत्वानां मुक्तेष्वेव मुख्यत्वात् | यश्चश्रोत्रियः इति ह्य भ्यासः | न ह्यमुक्ता अवृजिना अकामहता वा | न च श्रुतिफलं सम्यक् प्राप्ताः | श्रुतिफलं प्राप्तिर्हि श्रोत्रियत्वम् |

Mentioning further that those who become delivered among human beings, they too become rich in experiencing many pleasures, saying thus the gradation – तारतम्य in bliss has been explained. The identity as a listener of scriptures, as forthright, desire less person is found only among the delivered ones. The complete description of a good listener of scriptures etc has neither been given here nor of the straight desire less person. The fruits of listening scriptures are not available for ordinary ones. Becoming a competent listener of scriptures is in itself the fruit of such enterprise.

सर्वे विमोहितधियस्तव माययेमे | ब्रह्मादयस्तनुभृतो बहिरर्थभावाः इति भागवते | शरीरसंबंधीनां मोहादियुतत्वं | मोहादियुतानां न श्रोत्रियत्वमदुःखत्वकामहतत्वं वा | वृजिनं वृजिनं दुःखं क्लेषोभाधेति चोच्यते इत्यभिधानम् | न च देवादिपदाक्रमानामिन्द्रादिपदाक्रमानां च कश्चिद् विशेषो दृश्यते | अतो मुक्तविषयमेवैतत् |

All are bewildered by the माया, by your creative power of illusion. Therefore *Brahma* and others are born with external attributes, thus has been said in *Bhagavat Purana* and to become delivered therefrom. The rest attached to their bodies are subjected to desire, greed and such other imperfections. For such ones the eligibility to become listeners of scriptures, straightforward, without being attracted by desires is not available. For such ones the miseries and sufferings in *samsara* is unavoidable, thus having been declared. Therefore there is no difference for those desiring the divine state or *Indra's* status. Thus is the principle regarding deliverance.

परो मात्रया तच्चा वृधान न ते महित्वमन्वश्नुवन्ति, ब्रह्मेशानादिभिर्देवैर्यत् प्राप्तुं नैव शक्यते | तद् यत् स्वभावः कैवल्यं स भवान् केवलो हरे | मुक्तानां परमा गतिः, कृष्णो मुक्तैरिज्यते वैतमोहैः इत्यादिवचनैश्च भगवदनुग्रहाह्वत्वं तदानन्दानवाप्तिश्च मुक्तानां दृश्यते |

*Vishnu* having pervaded the entire body-form is immeasurable, and no one can gain the supremacy which he possess. That preeminence no one else can hope to achieve, since *Hari* alone is detached from all the gross *body-forms*. He alone is the ultimate goal, *Krishna* is propitiated only by those who are detached from desires for objects of senses. This establishes that delivered ones are dependent on his grace and the bliss of the supreme *Self* is unavailable for the delivered ones.

बह्वभ्यासात् त आत्मेति मुक्तौ जीवेशयोभिदा | प्रधान तत्परेत्वेन दृश्यतेऽत्यादारत् सदा | महातात्पर्ययोगाच्च स एवार्थोऽवगम्यते | तात्पर्यं परमं विष्णोरत्युद्रेके विशेषतः | सर्वश्रुतिस्वृतीनां च दृश्यतेऽन्यत् तदर्थतः | स च जीवेशयोर्भेदे सर्वोद्रेको हि युज्यते | बह्वभ्यासस्त आत्मेति श्रुतावादरस्ततः | ममात्मेति वचो यत्र विष्णोरपि तु दृश्यते | देहस्यापि स्वरूपज्ञापनं तत्प्रयोजनं | न ह्यप्रयोजकं वेदपदं वर्णोथ वा स्वरः |

By repeated statements referring to That as the *Self*, the difference between जीवात्मा and परमात्मा becomes available with full regards as primary conclusion in the case of *Vishnu's* special effulgent descents, as conclusively established in various scriptures. Thus the difference between जीवात्मा and परमात्मा even of spiritual foundation becomes further confirmed. By repeated assertions *That Self* in scriptural statements is referred with full respects. The statement *My Self* (in Bhagavad Gita by *Krishna*) comes to be spoken in reference to *Vishnu* alone, where even the difference between (*Krishna's*) body and the *Self* within. Otherwise there would have been no distinction between the vedic words or the sounds.

देहस्वरूपता विष्णोर्न ममेति पदं विना | सन्यग् ज्ञापयितुं शक्तातस्तत्पदमिष्यते | ततस्त आत्मेति वचो भेदाभावे न युज्यते | भिक्षया भक्षणं तस्मदानन्दस्य ततोऽवदत् | मुक्तानामेकदेशत्वं ब्रह्मानन्द व्यपेक्षया | विष्णुदत्त्वं प्रतिविम्बत्वं श्रुतिपूक्तं हि सर्वशः | परब्रह्मत्व वचनं मुक्तानां यत्र दृश्यते | जीवेषु ब्रह्मशब्दोक्तेः परत्वं च विमुक्तिः | तत् परब्रह्मता तेषां बद्धजीवोच्चता मता | ततो ब्रह्माणने योग्यः पाडित्यं प्राप्नुयात् परं | पाडित्यमागमज्ञत्वं बाल्यं मुक्तिसहायता | मौनं तूपासनासिद्धिरमौनं भगवद्दृशिः |

The word मम cannot be clarified unless it is stated that *Vishnu's* body itself represents his form. To remind his comprehensive personality the word आत्मा is used together with qualifying word ते. Otherwise there would not have been any purpose. Because of such difference, the जीव could enjoy even a fragment of the bliss enjoyed by *Vishnu*. The bliss experienced by the delivered ones though smaller than the bliss experienced by the supreme *Brahman*, compared to the pleasures enjoyed by the undelivered ones, it was complete in itself, thus everywhere scriptures declare. For Brahma and others the experience of bliss in graded manner. However, since the seen and unseen deficiencies relating to this and the other worlds are absent the delivered ones experience bliss without any distress. When attributes of supreme *Brahman* are used in relation to the



delivered ones, it should be understood that the attributes of delivered ones are far superior to those in *samsara*. Therefore one should ever endeavour to gain proper and superior intellectual eminence. पाडित्यं - intellectual eminence means possession of knowledge contained in scriptures. बाल्यं means strengthened proper channels. मौन means through meditation and अमौन means *supra-sensory* experience of resplendent one.

एतान्याप्य भवेन्मुक्तिर्मुक्तो वै भिक्षको भवत् | न ह्यन्यभिक्षितं विष्णुर्दद्यान्नियमतः क्वचित् | मुक्तस्य भिक्षितं सर्वं दद्यान्नियमतो हरिः | अयोग्य भिक्षणं तेषां न कदाचित्तु युज्यते | येन केनापि नैतेषां भिक्षावृत्तिविनश्यति | प्रथमो ब्राह्मणो मुक्तो द्वितीयो योग्य उच्यते अपरोक्षविन्मुक्तयोस्तु तार्तीयेनोभयोऽग्रहः | अतो मुक्ता अमुक्ताश्च न स्वतन्त्राः कदाचन | स्वतन्त्रस्तु स एवै को भगवान् पुरुषोत्तमः | इत्यादि ब्रह्मतर्के |

Thus one becomes delivered becoming the seekers of bliss. There is no certainty that Vishnu will grace the undelivered ones will experience bliss; the delivered one will experience bliss without fail. The delivered ones will never seek bliss which they are not entitled to; the undelivered ones will never becoming the proper seeker. The word ब्राह्मण has different connotations, first being the one being the one who is delivered and the second one being the one who is qualified and competent to become delivered. The third meaning being the one who has direct supra-sensory experience, being in addition the delivered one. Therefore the neither the delivered nor the undelivered are independent real ones, only the resplendent lord, *Purushottama* is independent real, thus in *Brahmatarka*.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च | क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते | उत्तमः पुरुयस्स्वन्यः परमात्स्येत्युदाहृतः | इत्यादिना च भेदेन महोत्कर्षे परमतात्पर्यं सर्वशास्त्राणामह |

There are two पुरुषs, (पुरु, the city, the region where supreme consciousness, the *Self* dwells) known as mutable and immutable, The supreme पुरुष is yet another, known as the supreme *Self*, in these and other words of difference the supreme effulgence has been spoken as ultimate conclusion in scriptures.

॥ इति कहोल ब्राह्मणम् ॥

***Thus ends the Kahola Brahmana.***

*Thus begins the Gargi Brahmana.*

**Upanishad:**

अथ हैनं गार्गीवाचकनवी पप्रच्छ | याज्ञवल्क्येति होवाच | यदिदं सर्वमप्सु ओतं च प्रोतं चेति | कस्मिन् खलु आप ओतास्व प्रोताश्चेति | वायौ गार्गीति | कस्मिन् खलु वायुरोतश्चप्रोतश्चेति | अन्तरिक्षलोकेषु गार्गीति | कस्मिन् खलु अन्तरिक्षलोका ओतास्व प्रोताश्चेति | गन्धर्वलोकेषु गार्गीति | कस्मिन् खलु गन्धर्वलोका ओतास्व प्रोताश्चेति | अन्तरिक्षलोकेषु गार्गीति | कस्मिन् खलु अन्तरिक्षलोका ओतास्व प्रोताश्चेति | आदित्यलोकेषु गार्गीति | कस्मिन् खलु आदित्यलोका ओतास्व प्रोताश्चेति | चन्द्रलोकेषु गार्गीति | कस्मिन् खलु चन्द्रलोका ओतास्व प्रोताश्चेति | नक्षत्रलोकेषु गार्गीति | कस्मिन् खलु नक्षत्रलोका ओतास्व प्रोताश्चेति | देवलोकेषु गार्गीति | कस्मिन् खलु देवलोका ओतास्व प्रोताश्चेति | इन्द्रलोकेषु गार्गीति | कस्मिन् खलु इन्द्रलोका ओतास्व प्रोताश्चेति | प्रजापतिलोकेषु गार्गीति | कस्मिन् खलु प्रजापतिलोका ओतास्व प्रोताश्चेति | ब्रह्मलोकेषु गार्गीति | कस्मिन् खलु ब्रह्मलोका ओतास्व प्रोताश्चेति | स होवाच | गार्गी माऽतिप्राक्षी | मा ते मूर्धा व्यपतत् | अनतिप्रश्न्यां वै देवतामतिपृच्छसि | गार्गी माऽतिप्राक्षीः इति | ततो ह गार्गीवाचकनवी उपरराम |

Then Gargi Vachaknavi inquired. Yajnyavalkya, she said, since all this here is woven in water, like warp and woof, in what pray, is water enveloped? By air (said Yajnyavalkya). By what is the air woven like, like warp and woof? By sky (said Yajnyavalkya). By what is the sky woven like, like warp and woof? By the world of gandharvas (said Yajnyavalkya). By what is the world of gandharvas woven like, like warp and woof? By Sun (said Yajnyavalkya). By what is the Sun woven like, like warp and woof? By Moon (said Yajnyavalkya). By what is the Moon woven like, like warp and woof? By Stars (said Yajnyavalkya). By what are the Stars woven like, like warp and woof? By the world of gods (said Yajnyavalkya). By what is the world of Gods woven like, like warp and woof? By the world of Prajapati (said Yajnyavalkya). By what is the world of Prajapati woven like, like warp and woof? By the world of Brahman (said Yajnyavalkya). ). By what is the world of Brahman woven like, like warp and woof? (Yajnyavalkya said), Gargi, do not question too much lest your head fall off.

Verily you are questioning too much about which one should not ask too much.  
Do not ask, Gargi, too much, Thereupon, Gargi Vchaknavi remained silent.

**Bhashya:**

मुक्तानां तारतम्यं गार्गीब्राह्मणेनोच्यते | लोका इति मुक्तानामानन्दानुभवाः स्वरूपभूताः | अप्सु वायाविति स्वरूपस्यैव प्रसूतत्वात् | अनतिप्रश्न्यां वै देवतामतिपृच्छसि इति देवतास्वरूपप्रश्नस्यैववगम्यमानत्वाच्च | न चोपरितनलोकेष्वधस्तना लोका आश्रिताः | न च वायुर्गन्धर्वलोकमाश्रितः | वाय्वाश्रयश्चत्वश्रुतेः सर्वलोकानां वायुना सर्वे लोकाः नेनियन्ते इत्यादिना | सप्तस्कन्धगतो लोकान् यो विभर्ति महा बलः इति च हरिवंशेषु | न चानतिप्रश्न्यत्वं लोकमात्रस्यास्ति | अधस्तनेषु चोपरितना लोकाः तिष्ठन्ति | न च मरुतामेकोऽपि गन्धर्वलोकादवरो विद्यते |

तारतम्य – gradation in creation is spoken in this *Gargi Brahmna* section. लोकाः - the word is used to suggest personal and natural bliss and water (as moist tenderness) suggested as leading to *Vayu* (the energizing channel), inquiry about the supreme *Self* being difficult to be experienced. Worlds which are lower are not refuge to the higher worlds, the world of *gandharvas* being refuge to *Vayu*. Even scriptures mention that *Vayu* is the refuge for all the worlds, apart from the common understanding that he is the final refuge. Even in *Harivamsha* it is declared that the worlds are supported by the seven layered *Vayu*. If *Vayu* is only the refuge of the worlds then support for *Brahmaloka* could be some one else, any inquiry about that support would be inopportune. The lower worlds are under the higher worlds and the ordinary Wind would still be lower than the world of *gandharvas*.

उक्तं च | आ पिबन्त्यग््निलान् भोगानित्यापश्चक्रातदिनः | मुक्तस्तेषां वायुसुतश्चक्रोनाम व्यपाश्रयः | मुक्तस्तस्य च मुक्तसु मरुत् गन्धर्वनामवान् | सुतो वायास्तोत्सुग्वानां मौक्तानमन्तरिक्षगः | मरुतामेक एवासावंतरिक्षाश्चवायुः | तत्सुग्वानां च मौक्तानमनान्दाः सूर्यरूपकाः | सौराणां चापि मुक्तनामानन्दाश्चन्द्ररूपकाः | आह्लादश्चन्द्रनामा देवोऽसावानिन्द्रकः | स एव चन्द्रमाविश्य स्थितस्तनामकोऽपि सः | अनिरुद्धसुग्वानां च मौक्तानामिन्द्र आश्रयः | नक्षत्रनामवानिन्द्रो नैवान्यः क्षत्रियोऽस्य हि | विद्यते त्रिषु लोकेषु ब्रह्मघास्तूर्ध्वलोकगाः | आनन्दानां तथैन्द्राणां मौक्तानां देव आश्रयः | देवेति लिङ्ग नाम स्याल्लिङ्गा रुद्र उच्यते | इन्द्राश्रयः शिवस्यापि सुग्वानां मुक्तिगामिनाम् | शिवोहीश्वरनामा स्यात् तत्पारम्यात् सरस्वती | इन्द्रेट्युक्ता तत्सुग्वानां ब्रह्मादिमुक्तिगामिनाम् | तत्सुग्वानां परं ब्रह्म मुक्तिगानां पराश्रयः | एवमेव च संसारे बिम्बत्वादुत्तरोरम् |

Since kings enjoy pleasures all the time they are known as आप, the one fully absorbed, satisfied. For them the refuge available in deliverance is the bliss of *Vayu's* son चक्र, (suggesting movement). For चक्र the refuge available in deliverance is the bliss of *Vayu's* son गन्धर्व. For गन्धर्व the refuge available in

deliverance is the bliss of *Vayu's* son अन्तरिक्ष. For अन्तरिक्ष the refuge available in deliverance is the bliss of *Vayu's* son सूर्य. For सूर्य the refuge available in deliverance is the bliss of *Vayu's* son चन्द्र. Since he gives pleasure the divinity चन्द्र is known as *Aniruddha* and since *Aniruddha* dwells in the moon he is known as चन्द्र. For *Aniruddha* the refuge available in deliverance is the bliss of *Indra*, who is also known as नक्षत्र, star, for whom there is no other protector as refuge in all the three worlds, because *Brahma* and others are beyond those three worlds. Therefore in deliverance for *Indra* only the great gods is refuge, who is designated only by a symbol, mark and referred as *Rudra*, for *Indra*, *Shiva* the auspicious one having been the refuge. *Shiva* alone becomes the superior one, superior to whom is *Sarasvati*. For *Sarasvati*, the refuge available in deliverance is the bliss of *Brahma*, fo whom the refuge available in deliverance is the supreme *Brahman*. In this manner तारतम्य, the gradation even in deliverance has been explained in this *braahmana*. Thus in primordial life each superior one is विम्ब, the refuge to the inferiors who represent as the प्रतिविम्ब.

न परब्रह्मणः कश्चिदाश्रयः स्वाश्रयं यतः | तस्याश्रयोस्ति वेतैवं पृच्छतोऽपि शिरः सदा | भिद्यते पर्वतिरन्धे  
तमसिस्थस्य दैवतैः | तस्माद् ब्रह्म परं नित्यं ज्ञेयं पूर्णमनाश्रयं | इति ब्रह्माण्डे | रुद्र समाश्रिता देवा रुद्रो  
ब्रह्माणमाश्रितः | ब्रह्मा मामाश्रितो नित्यं नाहं कश्चिदुपाश्रितः | इति भारते | अथात आनन्दस्य मीमांसा भवति  
इत्यदेश्च | संसाराल्लुप्तानां मुक्तानां कानि सुखानि लोकाः | रोचमानानि कानि लोकाः | लीनं सुखं क इत्युक्तं  
कं नाम क्षीयतेऽत्र यत् |

For the supreme *Self* there is no refuge, because how can be refuge for one in *Independent Real*? Any one who inquires thus, in him there arises obscurity and ignorance, The enlightened will shatter his obscure ignorant head. Because *Brahma* is the supreme one, ever to be known ever and in entirety, as the complete refuge, thus in *Brahmand Purana*. All the divinities take refuge in *Rudra*, *Rudra* takes refuge in four-faced *Brahma* and *I* take refuge in no one, thus in *Mahabharata*. Thus does the commentaries comes to be of the bliss. Those who having been delivered from primordial life reach the life of *Bliss*, that verily is world of *Ultimate Bliss* of the delivered ones. The pleasures in the primordial having been designated as क, the bliss in deliverance has now been designated as कं.

॥ इति गार्गी ब्राह्मणम् ॥

**Thus ends the Gargi Brahmana.**

*Thus begins the Anarayaami Brahmana.*

**Upanishad:**

अथ हैनमुद्दालक अरुणिः पप्रच्छ | यज्ञवल्क्येति होवाच | मदेष्टवसाम ते पतंचलस्य काष्यस्यगृहेषु यज्ञमधीयानाः | तस्यासीद्भार्या गन्धवोगृहीताः | तामपृच्छाम कोऽसीति | सोऽब्रवीत् कबन्ध अथर्वण इति | सोऽब्रवीत् पतंचलं काष्यं याज्ञिकांश्चवेत्थनुत्वं काष्य तत् सूत्रं येनायं च लोकः परश्चलोकः सर्वाणि च भूतानि संतृब्धानि भवन्तीति | सोऽब्रवीत् पतंचलः काष्यो - नाहं तद् भगवन् वेदेति | सोऽब्रवीत् पतंचलं काष्यं याज्ञिकांश्च - वेत्थनु त्वं काष्य तामन्तर्यामिणं य इमं च लोकं परं च लोकं सर्वाणि च भूतानि योऽन्तरो यमयतीति | सोऽब्रवीत् पतंचलः काष्यो - नाहं तं भगवन् वेदेति | सोऽब्रवीत् पतंचलं काष्यं याज्ञिकांश्च यो वैतत् लप्य सूत्रं विद्ययत् तं चान्तर्यामिणिमिति स ब्रह्मवित् स लोकवित् स देववित् स भतवित् स आत्मवित् स सर्ववित् इति तेभ्योऽब्रवीत् | तदहं वेद | तच्छेत् त्वं याज्ञवल्क्य सूत्रमविद्वान् | तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विषतिष्यतति | वेद व अहं गौतम तत् सूत्रं तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विषतिष्यतीति | वेद वा अहं कश्चिद् ब्रूयाद् वेद ते वेदेति | यथा वेत्थ तथा ब्रूहीति |

Then Uddalaka Aruni inquired. Yajmyavalkya, he said, we lived in the house of Patanchala Kapya amongst the Madras, studying the scriptures regarding performance of sacrifices. He had wife who was possessed of by a gandhrva. On being asked, who are you, he replied, I am Kabandha Atharvana. He asked Patanchala Kapya and others gathered to study scriptures regarding performance of sacrifices, Do you know, O Kapya, the thread by which this world, the other world and all the beings are tied together ? On being told by Kapya, I do not know. Then again he asked Patanchala Kapya and others gathered to study scriptures regarding performance of sacrifices, Do you know, O Kapya, that inner controller within who controls this world, the other world and all beings? Kapya replied, I do not know. Then he said to Patanchala Kapya and others gathered to study scriptures regarding performance of sacrifices, He who knows that thread, O Kapya, and that controller, indeed, is the one who knows Brahman, the worlds, the gods, the vedas, the beings, the self, for he knows everything. (Uddalaka Aruni said) I know it and Yajnyavalkya, if you do not know the thread, the inner controller and still take away the cows that belong only to the knower of Brahman, your head will drop (in shame). (Yajnyavalkys replied) I know, Gotama the threa, the inner controller. (To which Uddalaka Aruni said) Any one might say, I know, I know. Then tell us what you know.

### **Bhashya:**

पुनस्तस्यैव सर्वनियंतृत्वमुच्यते | योऽन्तर यमयति इति द्वितीयो य शब्दो विष्णुशब्दपर्यायः | अकयप्रविसंभूमसखहा विष्णुवाचकाः | एकाक्षरा अ इत्येष निर्दोषत्वाज्जनर्दनः | आनन्दत्वात् क इत्युक्तः पूर्णत्वाद् य इतीर्यते | इत्याद शब्दनिर्णये | इति स्वतिज्ञातप्रकारेण |

The supreme *Self* is the controller, this is again reiterated here. The letter य for the second time suggests that the controller is *Vishnu*. The letters अ, क, य, प्र, वि, सं, भू, म, ख, ह these are the syllable which indicate *Vishnu*. By one syllable अ his flawlessness, by क his bliss, by य his completeness is indicated, *thus has been mentioned in Shabda Nirnaya*. इति suggests final conclusion.

ब्रह्मवित् पूर्णविज्ञानाल्लोकानां कर्तृवेदनात् | लोकविद् देवविच्चासौ देवानां देववेदनात् | वेदार्थं वदनाच्चैव वेदवित् भूतवित् तथा | तन्नियंतृपरिज्ञानादात्मविच्चाऽप्तवेदनात् | सर्ववित् सर्वसारज्ञो यो वेद पुरुषोत्तमम् | देशधिष्ठातृविज्ञानाद् देशज्ञा इति चोच्यते | यथा तद्वद्वरेज्ञानात् सर्वज्ञ इति वैदिकम् | इति ब्रह्मतर्कः |

ब्रह्मवित् means one who is fully and consciously aware about *Vishnu's* supremacy, लोकविद् means one who is fully and consciously aware about *Vishnu* being the divine controller of the worlds; वेदवित् means one who is fully and consciously aware about the wisdom contained in *vedic* scriptures; similarly भूतवित् as the upholder and guardian of the elements; सर्ववित् as the supreme being who is the knower of essence of everything.; देशज्ञ since he is the knower of the worlds and the controller; सर्वज्ञ since he the knower and wise in Wisdom fully and in entirety.

### **Upanishad:**

स होवाच | वायुर्वै गौतम तत् सूत्रम् | वायुना वै गौतम सूत्रेणायं च लोकः परश्चलोकः सर्वाणि च भूतानि संघब्दानि भवन्तीति | तस्माद् वै गौतम पुरुषं प्रेतमाहुर्व्यसंसिषतास्यान्गानीति | वायुना हि वै गौतम सूत्रेण सन्धब्दानि भवन्तीति | एवमेवैतद् | याज्ञवल्क्य अन्तर्यामिणं ब्रूहि |

He (*Yajnyavalkya*) said, Air, verily, is *Gautama*, that thread. By air, verily *Gautama*, as thread this world, the other world and all the elements are held together. Therefore, verily, O *Gautama*, they say that the person who dies his limbs become loosened, since they were held together, O *Gautama*, by air as thread. (*Uddalaka Aruni said*) Quite so, *Yajnyavalkya*, describe the inner controller.

### **Bhashya:**

स्यूतं जगदिदं यस्मिन् सूत्रं वायुरसौ स्मरतः | तं चापि यमयेद् यस्माद् अन्तर्यामी हरिः स्मरतः |

The one in whom the worlds find refuge is *Vayu*, the thread. For him, verily, *Hari* is said to be the indweller.

***Upanishad:***

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो, यं पृथिवी न वेद, यस्य पृथिवी शरीरं, यः पृथिवीमन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यो अप्सु तिष्ठन् अद्भोऽन्तरो, यमपो न विदुः यस्याप शरीरं योऽपोऽन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | योग्नौ तिष्ठन् अग्नेरन्तरो, यमग्निर्न वेद यस्याग्निः शरीरं योग्निमन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | योऽन्तरिक्षे तिष्ठन् अन्तरिक्षादन्तरो, यमन्तरिक्षं न वेद, यस्यान्तरिक्षं शरीरं, योऽन्तरिक्षमन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यो वायौ तिष्ठन् वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यो दिवि तिष्ठन् दिवोऽन्तरो, यं पद्मौर्न वेद, यस्य द्यौः शरीरं, यो दिवमन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | य आदित्ये तिष्ठन् आदित्यादन्तरो, यमादित्यो न वेद, यस्य आदित्य शरीरं य आदित्यन्यन्तरो यमयति, एष ते आत्मा अन्तर्याम्यमृतः | यो दिक्षु तिष्ठन् दिग्भ्योऽन्तरो, यं दिशो न विदुः, यस्य दिशः शरीरं यो दिशोऽन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यश्चन्द्रतारके तिष्ठन् चन्द्रतारकादन्तरो, यं चन्द्रतारकं वेद, यस्य चन्द्रतारकं शरीरं यश्चन्द्रतारकन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | य अकाशे तिष्ठन् आकाशदन्तरो, यमाकाशो न वेद यस्याकाशः शरीरं य आकाशमन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यस्तमसि तिष्ठन् तमसोऽन्तरो, यं तमो न वेद, यस्य तमः शरीरं यस्तमोऽन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यस्तेजसि तिष्ठन् तेजसोऽन्तरो, यं तेजो न वेद, यस्य तेजः शरीरं यस्तेजोऽन्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | इत्यधिदैवतं | अथादिभूतं | यः सर्वेषु भूतेषु तिष्ठन्, सर्वेभ्यो भूतेभ्योऽन्तरो, यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरं, यः सर्वाणि भूतान्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | अथाध्यात्मम् | यः प्राणे तिष्ठन् प्राणादन्तरो, यं प्राणो न वेद, यस्य प्राणः शरीरं, यः प्राणमन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यो वाचि तिष्ठन् वाचोन्तरो, यं वाङ् न वेद, यस्य वाक् शरीरं, यो वाचमन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यश्चक्षुषि तिष्ठन् चक्षुषोन्तरो, यं चक्षुर्न वेद, यस्य चक्षुः शरीरं. यश्क्षुरन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यः श्रोत्रे तिष्ठन् श्रोत्रादन्तरो, यं श्रोत्रं न वेद, यस्य श्रोत्रं शरीरं, यः श्रोत्रमन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यो मनसि तिष्ठन् मनसोऽन्तरो, यं मनो न वेद, यस्य मनः शरीरं, यो दिशोऽन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यत्त्वचि तिष्ठन् त्वचोऽन्तरो, यं त्वक् न वेद, यस्य त्वक् शरीरं. यत्त्वचमन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यो विज्ञाने तिष्ठन् विज्ञानादन्तरो, यं विज्ञानं न वेद, यस्य विज्ञानं शरीरं, यो विज्ञानमन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः | यो रेतसि तिष्ठन् रेतसोऽन्तरो, यं रेतो न वेद, यस्य रेतः शरीरं, यो रेतोन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः |

*(Yajnyavalkya said) he who dwells in the earth, yet is within the earth, whom the earth does not know, whose body is the earth, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the water, yet is within the water, whom the water does not know, whose body is the water, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the fire, yet is within*

*the fire, whom the fire does not know, whose body is the fire, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **sky**, yet is within the sky, whom the sky does not know, whose body is the sky, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **air**, yet is within the air, whom the air does not know, whose body is the air, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **space**, yet is within the space, whom the space does not know, whose body is the space, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **sun**, yet is within the sun, whom the sun does not know, whose body is the sun, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **quarters**, yet is within the quarters, whom the quarters do not know, whose body is the quarters, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **moon** and the stars, yet is within the moon and the stars, whom the moon and the stars do not know, whose body is the moon and the stars, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **ether**, yet is within the ether, whom the ether does not know, whose body is the ether, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **obscurity**, yet is within the obscurity, whom the obscurity does not know, whose body is obscurity, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **luminous** light, yet is within the luminous light, whom the luminous light does not know, whose body is the luminous light, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in all **beings**, yet is within all beings, whom all beings do not know, whose body is all beings, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in **breath**, yet is within the breath, whom the breath does not know, whose body is the breath, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in **speech**, yet is within the speech, whom the speech does not know, whose body is the speech, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **eye**, yet is within the eye, whom the eye does not know, whose body is the eye, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **ear**, yet is within the ear, whom the ear does not know, whose body is the ear, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the **mind**, yet is within the mind, whom the mind does not know, whose body is the mind, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the*



*skin, yet is within the skin, whom the skin does not know, whose body is the skin, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in the understanding, yet is within the understanding, whom the understanding does not know, whose body is the understanding, who controls from within, know that to be the supreme Self, the controller within, the immortal. He who dwells in semen, yet is within the semen, whom the semen does not know, whose body is the semen, who controls from within, know that to be the supreme Self, the controller within, the immortal.*

अदृष्टो द्रष्टाः | अश्रुतः श्रोताः | अमतो मन्ता | अविज्ञातो विज्ञाता | नान्योऽतोऽस्ति द्रष्टा | नान्योऽतोऽस्ति श्रोता | नान्योऽतोऽस्ति मन्ता | नान्योऽतोऽस्ति विज्ञाता | एष ते आत्मा अन्तर्याम्यमतः | अतोऽन्यदार्तम् | ततो होद्दालक अरुणिरुपरराम |

(Continuing Yajnyavalkya said) *He is never seen, but is the Seer; never heard, but is the Hearer; never thought, but is the Thinker; is never known but is Knower. There is no other Seer than He, no other Hearer than He, no other Thinker than He, no other Knower than He. He is the supreme Self in the space within, the controller, the immortal. Everything else is distress. Thereupon, Uddalaka Aruni remained silent.*

### **Bhashya:**

पृथिव्याद्या देवतास्तु देहवद् यद्दशश्वतः | शरीरमिति चोच्यन्ते यस्य विष्णोर्महात्मनः | अंतस्थो देवतानां च न विदुर्यं च देवताः | प्रविष्टत्वाद् देवतास्थः सोऽन्तरः स्ववशश्वतः | बाह्यापेक्षां न विना यस्तु रमते सोऽन्तरः स्मृतः | अतिप्रियत्वाच्च हरेरन्तरत्वमुदाहृतं | जीवानां स्वप्रियत्वं च विष्णुना नियतं यतः | तस्य प्रियत्वं नान्येन देवस्य नियतं क्वचित् | स्वतन्त्रः सन् नियन्ताऽसावन्तर्यामि ततः स्मृतः | देवतानां स्वभावोऽपि स्वरूपमपि सर्वदा | तदधीनं ततो यामी वासुदेवः प्रकीर्तितः | स्वभावसत्तादातृत्वयन्तृत्वमिति कथ्यते |

The earth and the rest having been the gross *forms* for the supreme *Vishnu* to posit himself within, they are all designated as is bodies. Therefore, it would be proper to say that even for gods this becomes baffling. Having posited himself within all the gross *forms*, he may be said to have posited himself within all the deities presiding over the gross *forms*. Without being dependent of external factors he revels in his own *Self* as the independent real. Since he revels within his own *Self*, *Hari* is known as the intimate, dear and devoted. The fact that जीव become pleased with themselves and revel within is also as desired by him alone. His Bliss is subject to none other divinities. स्वतन्त्र suggests the power of supervising over others, which *Vishnu* represents dwelling within the gross forms, with attributes and forms of the divinities suggest being similar to those of *Vishnu*. Being subservient they are said to be encompassed by *Vasudeva*. Supervisory power includes the power to inculcate and to confirm.

अधिभूतं सर्वजीवा अध्यात्मं तच्छरीरगाः | देवस्ताताः स्वलोकस्था अधिदेवाभिदा मताः लोकाभिमानिन्यस्ता  
 एवाधिलोका इतीरिताः | यज्ञाभिमानिनो देवा अधियज्ञा इति स्मृताः | इति च | भवनाधिकारे स्थितत्वात्  
 अधिभूतम् |

All the जीवास are known as अधिभूत, the subtle *essence* within their gross forms is known as अध्यात्म, the divinities presiding over the subtle *essence* within their gross forms are known as अधिदेव, the worlds where the divinities dwell are the अधिलोक, the divinities represented during the performance of sacrifices are the अधियज्ञ. Since the souls became the result of creation they came to be known as अधिभूत.

पृथुं नारायणं वाति समादायैव पक्षिराट् | अतः स पृथुवीत्युक्तस्त्वन्तरिक्षं हरः स्मृतः | स्वान्तर्गतं यतः सर्व  
 मिच्छया क्षपयेदसौ | द्यौर्नाम देवी विद्युत् स्यात् साक्षादेव सरस्वती | द्योतनात् सर्ववस्तूनां तमो दुर्गा प्रकीर्तिता |  
 यतः संग्लपयेत् सवास्तेजः श्रीः परिकीर्तिता | आकाशो विघ्न उद्दिष्टः काशते हि पृथूदरः | आपो वरुण  
 उद्दीष्टो यदेतत् पालयत्यसौ | आत्मा विज्ञानमिति तु सर्वजीवाभिमानवान् | ब्रह्मैवोक्तस्त्वमे सर्वेऽप्यनुक्ता याश्च  
 देवताः ऽ ये च जीवाः परे सर्वे नियता विष्णुनैव हि | जीवानां नियमेऽजीवं किमु वाच्यमिति श्रुतिः | पृथक्  
 तन्नियमं नैषा वक्ति सिद्धत्वतः स्वतः | स एव सवेवेत्ता स्वतन्त्रोऽस्ति जीवाः सर्वे हि दुःखिनः | यदि स्वतन्त्रा  
 नैवैते दुःखिनः स्युः कदाचन | अत आर्तिमतामार्तिदाता मुक्ति प्रदश्चसः | भगवान् परमो विष्णुः स्वतन्त्रः सर्व  
 दैकराट् | इत्यादि महामीमांसायां |

Since the great bird *Garuda* conveys – वि, *Vishnu* known as पृथु, he is referred as पृथिवी. The अन्तरिक्ष, space is *Rudra*, since with his will इ, within अन्तः, he क्ष causes destruction. द्यौ is *Sarsvati* since as lightening she illumines. तमस is *Durga*, since when the moment of dissolution come creases distress. तेज is *Lakshmi*, since she is resplendent in *form*. आकाश is विघ्नेश, since having a large abdomen he expands on all quarters. आप, water is वरुण, the guardian of the western quarter. *Brahma* as आत्मा, the *essence* within, is the pride of every element. All the divinities mentioned here and all the rest are subservient to *Vishnu*. Therefore, there is no need to reiterate that that every thing is creation is also subservient to him, neither has it been separately mentioned scriptures. It is not separately mentioned, since the fact is self-evident. There is no one else, the best among the best, *Vishnu* alone being all wise in Wisdom; all the manifest elements जीवः being under stress. If जीवः were independent then they would never be in distress. Therefore *Vishnu* alone endowed with six attributes of splendor, entirety of Wisdom, best among the best and ever independent, giving stress to those who deserve and deliverance to those who are qualified for the same. Thus has been declared in *Mahasamhita* scripture.

॥ इति अन्तर्यामि ब्राह्मणं ॥

*Thus ends Antaryaami Brahmana.*

*Thus begins the Akshara Brahmana.*

**Upanishad:**

अथ ह वाचकनव्युवाच | ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ पृच्छामि | तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद् ब्रह्माद्यं जेतेति | पृच्छ गार्गीति |

Then *Vaacaknavi* said, *venerable men wise in Wisdom, I will ask two questions, if he can answer then the none of you will ever defeat him, They said, ask Gargi.*

**Bhashya :**

पूर्वा गर्ग्या जीवानामुत्तरोत्तराश्रयत्वं सर्वेषां भगवदाश्रयत्वं च श्रुतम् | न तु मूल प्रकृतेराधारत्वमाधेयत्वं वा | अतः पुनः पृच्छति विजिगिषुकथात्वाद् ब्राह्मणानुज्ञया | स्वभर्तुविद्याबलं जानन्त्यपि युष्माकमेनं जेतुं न शक्यत इति ज्ञापयित्वा तेषामुपकारार्थं च प्रपच्छ | न च युक्त्या पूर्वमुपरता | भार्यात्वाद् भगवतोऽन्याधारत्वं नाशंक्यमित्युक्तेभीत्यै वोपरता | भगवताऽन्यधारत्वं च सर्वाधारमूलप्रकृतेरपि भगवानेराधार इत्युक्ते युक्तित एव निवारितं भवति | नान्यदोस्तिद्रष्ट इत्यदि युक्तिभिश्च | अस्थूलत्वादि युक्तिभिश्च |

Earlier *Gargi* had heard from *Yajnyavalkya* that among men wise in wisdom the superior ones in wisdom are refuge to those inferior in wisdom, and for all others the *Resplendent One* alone is the ultimate refuge. Now she asks *Yajnyavalkya* who is the support for the *primary Nature* (मूल प्रकृति). It is not that once silenced but desiring success, *Gargi* is asking this question. In truth *Gargi* being a shrewd woman is fully conscious of *Yajnyavalkya's* Wisdom.

Therefore she knows that he can no more possible to be won through arguments. But realizing that it is not possible she ventures by way of assistance to the other wise ones, she takes upon herself to ask the question. In fact she was not defeated, she only stopped further arguments since as earlier she had remained when she was told that none should inquire who is refuge for the supreme *Self*, even so now having been told that the supreme *Self* is the refuge even for the *primary Nature* (मूल प्रकृति). There is one else who could be the refuge, thus having been clarified all queries become conclusively resolved.

वादो जल्पा वितण्डेति त्रिविधा विदुषां कथा | केवलं तत्त्वविज्ञानमुद्दिश्य गुरुशिष्ययोः | अन्ययोर्वा बहूनां व निर्दुष्टमनसां कथा | वाद इत्युच्यते सदिभः जयस्तत्रार्थिको भवेत् | विजये शिष्यताऽन्येषां पूजा च जयिनः

सदा | पुनश्चसंशयो यत् स्यात् तेषां तस्यापि वारणम् | कर्तव्यं जयिना नित्यमशक्तस्य स्वतोऽधिकात् | अन्योन्यनिर्णायश्चेत् स्यात् तद् ब्रह्मचारिणः | पृष्टेन प्रथमं मानं वक्तव्यं वादिना शुभं | वेदाः सर्वे शुभं मानं सेतिहासपुराणकाः | सपञ्चरात्रमैमांसाः स्मृतयश्चाप्यानन्तरम् | तदन्यदशुभं प्रोक्तं न पयोज्यं कथसु च | मिश्रवक्षानुमाने तु ग्राह्ये शब्दार्थनिर्णये |

Often deliberations among men of wisdom have three-fold dimension – the declaration, the debate and line of reasoning in support of the statement or opposed to the statement. The exchange of ideas between the Teacher and the disciple with clear mind for interpreting and clarifying the main principle is said to be वाद, line of reasoning. Deliberations may end up in success, but that is not the purpose of deliberations, but normally the unsuccessful one becomes devoted to the successful. After such success if the unsuccessful has any doubts the same should be clarified and resolved by the successful one. But no attempt should be made to clarify or resolve the doubts of those who are more wise in wisdom. If the doubts of each others are resolved amicable then one need not be disciple of the other but would be like companion is seeking wisdom. While in discussion evidence is called for, then those premises should be placed forwards which are courteous and congenial. श्रुतिs like *Vedic* scriptures, *Pancharatra*, *Mahabharata-Ramayana*, *puranas* are the courteous and congenial primary premises. स्मृतिs are secondary premises. All the rest are improper premises, therefore should not be used in deliberations. Where there is neither any evidence or combination then for arriving at conclusion. the direct perception and inference alone is viable option, *thus in Shabd nirnaya..*

अदृष्टमिन्द्रियं तक्षमुपत्तिस्तथाऽनुमा | अनुमैव त्वभावाख्यो ह्यर्थापत्यु पमे तथा | उपपत्तिभेदा यत् तेऽपि वाक्यमेवागम शुभम् | तत्त्वनिर्णय वैलोम्यं संवादो वा विराधिते | पराजय इति प्रोक्तः समः सर्वकथासु च | तत्त्वनिर्णय वैलोम्ये दंड्या वादकथास्वपि | गुरुणैव त्ववश्यानां राजा दण्डं प्रजोदयेत् | गुरुदंडस्तु वाचा स्याद् राजदण्डोऽर्थदेहतः | गुरुदण्डोऽप्यर्थः स्यात् संवादे व्रततोऽपि वा | राजदंडो बलाश्च स्याद् दोषस्य गुरुलाघवात् | संवादे दंडत्या नास्ति जल्पासै च कथंचन |

Faultless sense organs alone are capable to have direct perception, faultless deduction leading to logical inference. Faultless statements are scriptural. Opposition to the conclusive scriptural statements become the reasons for failure in arguments. Similarly participation in controversial subjects be also being failure. Thus threefold reasons have been cited. Having followed contrary to the established righteous principles, the unsuccessful ones as well as those

who have accepted their errors, such ones are qualified for being instructed by a teacher. In disputes and disagreements they are worthy to be punished by the ruler. The punishment given by teachers are vocal, the punishment given by kings are financial or physical. The punishment given by teachers may either be by collecting money by way of penalty or by way of fasting refraining from food. The king may, however, without being soft insist on harsh measures. If one suggests indulgence in the case of debates and disagreement?

तत्त्वविप्लवकर्तारं संसत्सु च पराजितं | छित्वा जिह्वां च काकाकं राजा राज्याद् विवासयेत् | अन्यसाम्यमभेदो वा नीचता वा कुतश्चन | विष्णोः श्रीपूर्वकाणां च व्यत्यासो गुण दोषतः | तद्भक्तेरन्यधर्मत्वं पञ्चैते तत्त्वविप्लवाः | तत्त्वविप्लवाकं शूद्रं वैश्यं क्षत्रियमेव वा | म्यादेवाविचरेण विप्रजिह्वां तथोद्धरेत् |

The one is defeated in unreasonable deliberations if propagates false principles then his tongue by severed and he should be banished from the kingdom, as one would banish a crow. Suggesting similarity of others gods with *Vishnu*, unity, inferiority, speaking difference or defects in the attributes of *Vishnu* and *Lakshmi*, propagation devotion to gods other than *Vishnu* are the five forms on improper conduct. If such statements made by *Shudra*, *Vaishya* or *Kshatriyas* they should be destroyed in the case of Brahmins their tongue should be severed..

स्वस्त्रिद्वान्ते प्रमाणं च परस्त्रिद्वान्तदूषणं | वक्तव्यमुभयं वारे जल्पे चेति सतां मतम् | अवाक्यदूषणं तर्कादागमेव साधनं | वाक्यतात्पर्यविज्ञप्तौ मानमन्यन्नचान्यथा |

In deliberations, the one who proposes and the one who contradicts both should place the strong points of their submissions and the defects in the opposing submissions. If one opposes the submitted statements then the meaning of the propositions should be suitably clarified. The propositions based on scriptures should be clarified only from scriptural evidence. For convincing if any subsidiary evidences are needed then the same may be provided. Bit in the beginning itself the subsidiary evidences should not cited.

सतोरेव यदा स्पर्धा गणतोऽर्थार्थमेव वा | तदा जल्पः समुष्टिस्तत्र विद्यां परिक्षयेत् | विद्यापरीक्षापूर्वा हि सत्कथा जल्प उच्यते | सर्वज्ञा वैष्णवाः पञ्च सप्त बोभय सम्मताः | अधिका वा यथालब्धाः प्राशिनकास्तु परीक्षकाः | उभयोः प्रश्नकर्तृत्वात् प्राशिनका इति कीर्तिताः | तदाभावे गुणोद्रेकं दर्शयितां पृथग्जने | विद्यासाम्ये कथा कार्या ह्यन्यथैकपराजयः | विद्योन्योदण्ड्यएव स्याद् यदि नोच्चस्य शिष्यतां | व्रजेत् पश्चाद् यथावाद एव जल्पः प्रकीर्तितः | अर्थनिर्णयहेतुत्वाद् वादे प्रश्नो जयेऽपि तु | न जल्पे तु पुनः प्रश्नः सभ्यानुज्ञां विना भवेत् |

When deliberations take place between equally competent ones or for the purpose of receiving gifts they are said to be debates. Before the debate commences the qualification as to the wisdom should be scrutinized. Because only then the deliberations are said to be a debate. Those who are well versed in the scriptures of both, the one who proposes and the one who contradicts, who are devoid of anger, hatred and such other defects, five, seven or in odd numbers as may be needed and acceptable to both, as the devotees of *Vishnu* should be selected as judges. They are also known as the *Questors*, since they question. If there were no such *Questors* then even an ignorant one may be judged as wise one by sheer force of arguments. Without there being equality in wisdom there could be no equality in discussion. Therefore discussion should be continued only when there is equality in wisdom between the one who proposes and the one who contradicts. Other the less intelligent will easily be defeated. If the one who is defeated does not accept the one who succeeds then he should be penalized. If the one who is defeated has any doubts then they be asked for clarification. Because so long there remain any doubts the submission do not become conclusive, But this is not possible unless the assembled members consent to those questions being asked. Otherwise, since the purpose of judgment is to decide success and failure, there is scope for further discussions.

स्पर्धा सतां वितण्डा स्यात् तत्त्वविप्लावकैर्यदा | मूलपक्षग्रहापेता वितण्डा कविभिर्मता | सतामेव वितंडा  
स्यादसतां जल्प एव तु | एवं जल्पवितंडेति ह्युभयोः सहिता कथा | अप्रकाश्यः स्वपक्षो हि पाषांडानां यतस्ततः  
| आग्रहेणैव पक्षस्य तर्कागनबलेन तु | दूषयेदेव पाषांडान् तत्त्वविप्लावकान् सदा | तत्क्षणां निषेध्यात्वात् तेषां  
पक्षग्रहो भवेत् | विष्णुभक्त्यन्नधर्माख्यस्तत्त्वविप्लव एव तु | भौद्धादीन् यतः सर्वे तत्त्वविप्लावकास्तथा | सर्व  
नस्तिकावादी वा स्वमनीषामतोऽपि वा | तस्यापि पक्षं संश्रित्य दूषयेद् वाक्ययुक्तिः |

Without firm conviction about one's own beliefs discussions become fruitless, argumentative confrontation. In proper discussions not only one should place one's opinion firmly but also give occasion for the opponent to place his opinion firmly. One's own submissions should not be disclosed to the opponent at the very outset but on the basis of scriptures and reasoning should assail the submissions of the opponent. For that purpose the submissions of the opponent should be thoroughly examined and scrutinized. All submissions which contradict the supremacy of *Vishnu* are the result of obscurity. Since this is predominantly observed among the followers of *Buddha*, their views are considered opposed to *Dharma*, the principles of righteousness. Declaring what is seen here and now alone is the true, they may reject the scriptural statements.

यस्य नैवागमो मानं तं ब्रूयाद् आगमाश्रयः | धर्मार्थोथ वैथवायं तव पक्षस्य संग्रहः | धर्मार्थश्चेन्न धर्मो हि शक्यो  
द्रष्टुं विनागतमात् | यथानुमीयते हिंसा पापहेतुस्तथैव हि | धर्महेतुत्वमप्यस्या अनुमातुं सुशक्यते | वृथापक्षं वृथा  
हन्याद्यदि कश्चित्पिमुत्तरम् |

If scriptures are not accepted as testimony then he should be asked whether his arguments are in consonance with some scriptures or they are mere collection of opinions? Because in the absence of scripture are no other truly experienced testimony. Taking life of the animals during performance of sacrifices would be heinous crime resulting in demerits if there was no scriptural sanction. In which case it would be possible to justify taking life of the animals during performance of sacrifices as a meritorious act.

इत्यशक्तौ सतां सर्वे संभूयापि निवरणं | कुर्येवासतां संतस्तत्वविप्लाविनां जये | येषां विष्णोः समं किञ्चिदधिकं  
वा न तु क्वचित् | क्षराक्षराभ्यां भिन्नं च विष्णुं पश्यन्ति ये सदा | तारतम्यमिदं सर्वजीवानां प्रकृतेरपि |  
भगवद्भूमिणो नित्यं ते सन्तः परिकीर्तिताः | पराजितेष्वसत्सूक्तं राज दण्डं प्रतापयेत् | जीतेषु सत्त्वसदिभस्तु  
राजोदासीनतां व्रजेत् | यावदेषाविजेता स्यादथ दण्डं निपातयेत् | इत्यादि ब्रह्मतर्कं |

If the persons engaged in discussion are unable to confront the opponents then all the noble ones should gather together to invalidate the submissions of the opponent. Those who deny the existence of any one similar or superior to *Vishnu*, who consider him transcendental than the mutable and the immutable, who accept in creation gradation – तारतम्य, and ever follow the righteous principles of *Vaishnavas*, they are verily the noble ones. When the ignoble ones fail in the debate then the king should sever their tongue. If the noble ones vome to be unsuccessful then they should wait for the proper time to come till the opponents could be finally defeated, *thus has been mentioned in Brahmataka*.

### ***Upanishad:***

सा होवच | अहं वै त्वा याज्ञवल्क्य यथाकाशो ता वैदेहो वोगपुत्र उज्यं धनुरधिज्यं कृत्वादौवाण्वन्तौ  
सपत्नातिव्याधिनौ हस्ते कृत्वोपोक्त्वाष्टद् एवमेवाहं द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम् | तौ मे ब्रूहीति | पृच्छ गार्गीति |

*She (Gargi ) said, as a warrior son of Kashi or of Videha would rise holding his unstrung bow strung, and aim with two sharp arrow I do ask you, Yajnyavalkya two pointed questions. Ask, said Yajnyavalkya.*

### ***Bhashya:***

बाणस्त्वयोमयः प्रोक्तः शरो नालोऽस्य कीर्तितः | इत्यभिधानं | कर्मरस्तय तदा बाणं तीक्ष्णं नञ्जलिकाभिदं | संदधान शरे यातं राजानं न ददर्श ह | इति पादमे |

The arrow fixed with pointed iron is known as शर, When the Sar was being fixed to the arrow known as Anjalika, the king who was on his did not observe the same, thus in Padma Purana.

**Note:**

*The reference to the arrows here is not clear except perhaps to point out that the the concealed purpose was not observed by Yajnyavalkya. But this too appears far fetched understanding.*

**Upanishad:**

सा होवाच | यदूर्ध्वं याज्ञवल्क्य दिवो, यदर्वाक् पृथिव्यां, यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यश्चेत्याचक्षते कस्मिंस्तगेतं च प्रोतं चेति |

*She said, that which is above the heaven, that which is beneath the earth, that which is between the two, heaven and earth, that which is called past, present and the future, across the space tell me Yajnyavalkya, what is that which is woven like warp and woof?*

स होवाच | यदूर्ध्वं गार्गी दिवो, यदर्वाक् पृथिव्या, यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यश्चेत्याचक्षते आकाशे तदोतं च प्रोतं चेति |

*He said, that which is above the heaven, that which is beneath the earth, that which is between the two, heaven and earth, that which is called past, present and the future, across the space is, verily, that which is woven like warp and woof?*

**Bhashya:**

दीप्तेराकाशशब्दोक्ता श्री हि सर्वाश्रया मता | तदाश्रयः परो विष्णुः सोऽस्थूलादिगुणो मताः | इति स्कान्दे |

आकाश means the sky which bright and resplendent, *Lakshmi* being known for that reason as आकाश. The entire world finds shelter in her. *Vishnu* in whom she finds shelter is endowed with subtle attributes, *thus on Skand Purana,*

**Upanishad:**

सा होवाच | नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचः | अथापरस्मै धारयस्वेति | पृच्छ गार्गीति |



She said, *salutations to you, Yajnyavalkya, who has answered this question of mine. Be ready for my second question. Ask Gargi, said Yajnyavalkya.*

सा होवाच | यदूर्ध्वं याज्ञवल्क्यः दिवो यदर्वाक् पृथिव्या, यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवश्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति |

She said, *that which they say is above heaven, which is beneath the earth, which is between the two, the heave and earth, which people call past, present and future across what that is woven like warp and woof?*

स होवाच | यदूर्ध्वं गार्गी दिवो यदर्वाक् पृथिव्या, यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवश्च भविष्यच्च इत्याचक्षत आकाश एव तदोतं च प्रोतं चेति | कस्मिन् खल्वाकाश ओतश्चप्रोतश्चेति |

He said, *that which is above heaven, which is beneath the earth, which is between the two, the heave and earth, which people call past, present and future across by Space is that which is woven like warp and woof. Across what , that which is the Space woven like warp and woof?*

### **Bhashya:**

पुनः प्रश्नः सर्वाधारा प्रकृतितित्यनुपरितत्वे नामधारणार्थम् | अकाश एवेत्यधारणात् | पुनरुक्तिः शब्ददोशो न्यूनाधिक्यादिकं तथा | न जिगीषुकथायां तु कारणं स्यात्पराजये | क्वचिद्विद्याधिकस्यापि स्वबलनं संभवेद्यतः | तत्त्वनिर्णयवैलोम्यं विलंबो वा मुहूर्ततः | विद्यादौर्बल्यहेतुः स्यादतस्मिन् पराजयः | इति ब्रह्माण्डे | अतः तत्त्वनिर्णयविरोधिपुनरुक्त्यादीनि निग्रहः |

Again, the query. The *Prakriti (Lakshmi)* thus having been mentioned, the query comes to be resolved with Space as the substantive mark. Reiteration, imperfection in using words, minimal or excessive emphasis can be the reason for failure in discussions. It is possible that even in submissions by men of wisdom there could be paucity of rhetoric or error in assertions. This does not establish any lack of intelligence, In discussing extremely complex principles mistakes, delays, or error in organizing is natural and possible, which may result in setback, thus has been mentioned in *Brahmand Purana*. Therefore in some instances contradictory submissions or reiteration lacking wisdom could be the reasons of failure in debates.

### **Upanishad:**

स होवाच | एतद्वैतदक्षरं गार्गी ब्राह्मणा अभिव्यन्ति अस्थूलं अनणु अह्रस्वं अदीर्घं अलोहितं अस्नेहं अच्छायं  
अतमः अवायु अनाकाशं असंगं अरसं अगन्धं अचक्षुष्कं अश्रोत्रं अवाक् अमनः अतेजस्कं अप्राणं अमुख्यं  
अमात्रं अनंतरं अबाह्यं | न तदश्नाति किंचन | न तदश्नाति कश्चन |

*He said, that, O Gargi, the knowers of Brahman, call the Imperishable, neither the gross nor the small, neither the short nor the long, neither glowing bright nor moist as attachment, neither shade nor darkness, neither air nor space, without attachment, taste, smell, eyes, ears, voice, mind or measure, having neither interior nor exterior. It eats nothing, nor any one eats It.*

**Bhashya:**

प्रसिद्धस्थूलसूक्ष्मादिवैलक्षण्याद् जनार्दनः | अस्थूलादिरिति प्राक्तो नैव स्थौल्याद्यभावतः | अनावृतेस्तमो नास्य  
स्वातन्त्रान्याद्यते क्वचित् |

*Janardana* is distinctively different than any thing gross, subtle or such other manifest things. Because of his being described as neither gross not subtle does not mean that things gross or subtle things do not exist. Since he is without any gross covering he cannot be destroyed, besides being independent of all else.

**Upanishad:**

एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः | एतस्य वा अक्षरस्य प्रशासने गार्गी निमेषा  
मुहूर्ता अहोरात्राणि अर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति | एषस्य वा अक्षरस्य प्रशासने गार्गी  
प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः पातीच्योऽन्या यं यं च दिशमनु | एतस्य वा अक्षरस्य प्रशासने  
गार्गी ददतो मनुष्याः प्रशंसति यजमानं देवाः दर्वीं पितरोऽन्वायत्ताः |

Verily, at the command of that Imperishable, O *Gargi*, the Sun and the Moon stand in their positions; at the command of that Imperishable, O *Gargi*, heaven and the earth stand in their positions; at the command of that Imperishable, O *Gargi*, the moments, hours, days and nights, fortnights, months, seasons stand in their positions; at the command of that Imperishable, O *Gargi*, some rivers flow eastward from the white mountains and others westward; at the command of that Imperishable, O *Gargi*, men praise the liberal, gods praise the sacrifice and fathers taking shelter in oblations.

**Bhashya:**

द्यावापृथिव्यौ श्रीभूमीकेशौ सूर्यविधू मतौ | दीप्तेः पृथुत्वात् ज्ञानाच्च तथाह्लादविधेरपि | तदाधारो हरिर्नित्यं

स्वातन्त्र्येण प्रशासकः आधारत्वं श्रियो यच्चतच्च विष्णोः प्रशासनात् | तद्वलान् स्वतन्त्रं स्वतन्त्रोऽतो हरिः  
सदा | इति महामीमांसायाम् |

द्यावा - heaven is luminous, पृथिवी - the earth is spread over, श्रीभूमी is expansive, सूर्य is all-wise, चन्द्र is the pleasant, thus is the explanation. The supporter of all is *Hari*, the ever independent regulator. *Sri, Lakshmi* is the regulator with his energy and regulated by him. She is not independent, *Hari* alone ever being the independent one.

न तस्य प्राकृता मूर्तिर्मांस मेदोस्ति संभवा | नयोगित्वादीश्वरात् सत्यरूपाच्युतो विभुः | इति वराहे | आदित्यवर्णं  
तमसस्तु पारे इत्यादेश्च | न सत्तन्नासदुच्यते | अदुःखमसुखं समम् | न प्रज्ञं नाप्रज्ञं इत्यादि च | इति अक्षर  
ब्राह्मणं |

He has no gross *form* endowed with flesh and bones. Unattached, supreme he is the immutable *form* of the सत्य, *the Prime Existence, thus in Varah Purana*. Of luminous brilliance like the *form* of the Sun beyond darkness, *thus having been described*. *The Prime Existence* has not been spoken as non-existence. Equal in happiness and sorrow. Endowed with consciousness as well as absence of consciousness. Thus is the imperishable *Brahma*.

### ***Upanishad:***

यो वा एतदक्षरं गार्गी अविदित्वा अस्मिन् लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहास्राणि अंतवदेवास्य तद्  
भवति | यो वा एतदक्षरं गार्गी अविदित्वा अस्माल्लोकात् प्रैति स कृपणः | अथ स य एतदक्षरं गार्गी विदित्वा  
अस्माल्लोकात् प्रैति स ब्राह्मणः |

Whosoever, O *Gargi*, performs in this world sacrifices, worships, penances even for thousand years the same will have end. Whosoever, O *Gargi*, without knowing this imperishable departs from this world he is miserable. But whosoever knowing this imperishable departs from this world he is a man of wisdom.

तद् वा एतदक्षरं गार्गी अदृष्टं द्रष्टुं अश्रुतं श्रोतुं अमतं मन्तुं अविज्ञातं विज्ञातुं नान्यदोऽस्ति द्रष्टुं नान्यदोऽस्ति  
श्रोतुं नान्यदोऽस्ति मन्तुं नान्यदोऽस्ति विज्ञातुं | एतस्मिन् खलु अक्षरे गार्गी अकाश ओतश्च पशेतश्चेति |

Verily that imperishable, O *Gargi*, is unseeable but is the seer, is unhearable but the hearer, unthinkable but one who thinks, unknowable but one who knows. There is no other seer, no other hearer, no other hearer, no other thinker, no other knower than this. By this imperishable is all this space woven like warp and woof.

सा होवाच | ब्राह्मणा भगवंतः तदेव बहु मन्यध्वं यद् अस्मात् नमस्कारेण मुच्यध्वम् | न वै जातु यय्माकमिमं  
कश्चिद् ब्रह्मोद्यं जेता इति | ततो ह वाचक्नवी उपरराम |

*She said, Venerable men of Wisdom, you may think it a great boon if you get from him after prostrating to him. Thereafter she, Vachaknvi remained silent.*

॥ इति अक्षर ब्राह्मणम् ॥

***Thus ends the Akshara Brahmana.***

*Thus begins the Shakalya Brahmana.*

**Upanishad:**

अथ हैनं विदग्ध शाकल्यः पप्रच्छ | कति देवा यज्ञवल्क्येति | स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्व देवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री सहस्रा इति | ओमिति होवाच | कत्येव देवा याज्ञवल्क्येति | त्रयस्त्रिंशदिति | ओमिति होवाच | कत्येव देवा याज्ञवल्क्येति | षळिति | ओमिति होवाच | कत्येव देवा याज्ञवल्क्येति | त्रय इति | ओमिति होवाच | कत्येव देवा याज्ञवल्क्येति | द्वाविति | ओमिति होवाच | कत्येव देवा याज्ञवल्क्येति | अर्ध इति | ओमिति होवाच | कत्येव देवा याज्ञवल्क्येति | एक इति | ओमिति होवाच | कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति |

Then Vidagdha Shakalya asked, how many gods are there Yajnyvalkya? Yajnyvalkya replied with the following invocation, as many as are mentioned in the nivid (invocation) praising the Vishvadevas, namely three hundred and three, and three thousand and three. But he (Shakalya) asked, how many gods are there Yajnyvalkya? Yajnyvalkya replied, thirty three. But he (Shakalya) asked, how many gods are there Yajnyvalkya? Yajnyvalkya replied, six. But he (Shakalya) asked, how many gods are there Yajnyvalkya? Yajnyvalkya replied, three. But he (Shakalya) asked, how many gods are there Yajnyvalkya? Yajnyvalkya replied, two. But he (Shakalya) asked, how many gods are there Yajnyvalkya? Yajnyvalkya replied, One and a half. But he (Shakalya) asked, how many gods are there Yajnyvalkya? Yajnyvalkya replied, One. Yes, but which are those three hundred and three and the three thousand and three?

स होवाच | महिमान एवैषामेते | त्रयस्त्रिंशत् तु एव देवा इति | कतमे ते त्रयस्त्रिंशदिति | अष्टौ वसव एकादश | रुद्रा द्वादशर्दियाः त एकत्रिंशद् | इन्द्रश्चैव प्रजपतिश्च त्रयस्त्रिंशाविति |

Yajnyvalkya said: they are but the manifestations, but there are only thirty three. Shakalya asked, which are these thirty three? Yajnyvalkya said: the eight Vasus, eleven Rudras, twelve Adityas, thus the thirty one, together with Indra and Prapati, they becomes thirty three.

**Bhashya :**

ये येऽवराः सुरास्ते तु परेषां महिमाटमकाः | महीत्युक्तं हि माहात्म्यं महिमानो हि तुन्मताः | एवं हि मेहिमाशब्दस्तद्वशत्वं वदत्ययं | यत्र माहात्म्यवाची स्यात् महत्त्वं महिमा तथा | त्रयस्त्रिंशत्सुराणां हि परिवारस्ततः

परे | षण्णामेते त्रयाणां ते ते द्वयो साधिकस्यतौ | एकस्य सोऽपि क्रमतः पराधीनस्वरूपिणः | पराधीनबलाश्चैव पराधीनप्रवृत्तयः | एक एव स्वतन्त्रोऽसौ भगवान् पुरुषोत्तमः |

Whoever among the gods is inferior they are subservient to the superior ones. मही means the superior, महिमानो means subservient. Thus these words are used in scriptures. Wherever the word माहात्म्य is used there subservient one is assumed. The thirty-three gods are refuge to the other gods. Among the thirty three gods, twenty seven of them are sheltered by the remaining six. Out of the six three are sheltered by the other three. Four are sheltered by two and among the two one shelters the other. When it is said that one is sheltered by the other then it is to suggest that the latter is superior to the former, in *form*, in *essence* as well as in attributes. Only *Purushottama*, the best among all is superior to and independent aof all others.

### ***Upanishad:***

कतमे वसव इति | अग्निश्च पृथिवी च वायुश्चांतरिक्षं च अदित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि च एते वसवः | एतएषु हीदं वसु सर्वं निहितमिति तस्माद् वसव इति |

*Which are the Vasus? (Yajnyvalkyia said) Fire, earth, air, sky, sun, heaven, moon and the stars – these are the Vasus for in them all this is posited, therefore they are called Vasus.*

### ***Bhashya :***

अग्निं विष्णुं नयेद्यस्मात् सुपर्णोऽग्निरुदाहृतः | प्रथितं हरिमादाय वतीति प्रथिवः स्मृतः | तद्भार्या पृथिवी नाम यत् तदिच्छानुसारिणी | सर्वज्ञानात् तथाऽऽयुष्टवात् सूत्रात्मा वायुरुच्यते | आदि काल स्थितो यस्मादोदत्यस्तु सदाशिवः | श्रद्धानामैव तत्पत्नी सर्वस्यान्तर्निरक्षिणात् | अंरिक्षमिति प्रोक्ता देवेभ्योऽधिकवीक्षणात् | द्यौरुमा च समुद्दिष्टा वाग् रूपा द्योतिका यतः | त एते सर्वदेवेभ्यो विशिष्टा स्तद्वशाः परे | नक्षत्रमिन्द्र उद्दिष्टश्चन्द्रः काम उदाहृतः | अत्राणात् सूर्यचन्द्राद्यै राह्लादाश्चैव हेतुतः | वासयन्ति जगद्यस्मादेतेऽष्टौ वसवः स्मृताः | ज्ञानादि षड्गुणाः षट्सु तान्यभ्योऽधिका यतः वसुष्वपि च एवोच्च विन्द्राद्याः पूर्वकीर्तिताः |

Superior is *Vishnu* and since he is transported by the wide-winged *Garuda* is known as *Agni*, the vital energy. Since he conveys *Vishnu* who as प्रथितः, complete in himself he is known as प्रथिवः and his female counterpart as पृथिवी, following his example. Being fully wise in wisdom and as one who extends the lifespan the thread (the *self* that binds is known as वायु. Existing from the beginning and ever being auspicious is आदित्य, the Sun. His female counterpart being keen observer from within is known as श्रद्धा, ever receptive. The divinity known as अन्तरिक्ष is called because abiding within she is observes. द्यौ, the space is उमा, the presiding deity over the tongue, which makes speech understandable. The six deities are superior to the rest of the deities. The star is *Indra*, the Moon,

काम, the Desire. Since *Indra* is not shielded by the Sun or the Moon, he is known नक्षत्र, न – not, क्षत्र - protected. Since he provides soothing pleasures काम - the Desire is known as Moon. The since these eight deities safeguard the worlds from the different quarters they are known as वसु, the guardians. Since in Wisdom and other attributes the six deities being far superior they are superior among the thirty-three divinities and as well among the eight *Vasus* .

***Upanishad:***

कतमे रुद्रा इति | दशमे पुरुषे प्राणा आत्मैकादशः | ते यदास्माच्छारीरान्मर्त्यादुत्क्रमन्ति अथ रोदयन्ति | तद्येव रोदयन्ति तस्मात् रुद्र इति |

*Which are the Rudras? (Yajnyvalkyā said): Breaths in a person with mind as the eleven. When they depart from this body they roar with turbulence. Because they roar with turbulence they are known as Rudras.*

***Bhashya :***

प्राणाद्या वायुपुत्रास्तु दश बुद्ध्यभिमानवान् | बृहस्पति ह्येते रुद्रा इत्येव कीर्तिताः |

The five breaths, the offspring of *Vayu* and mind, presided over by *Brhaspati* are known as the *Rudras*.

***Explanation:***

The ten वायुपुत्रा are the five organs of senses and five organs of actions being energized by वायु, *the Prime Breath* and presided over the mind, the presiding deity being *Brihaspati*. When with the death of the body these

***Upanishad:***

कतम आदित्या इति | द्वादश वै मासाः संवत्सरश्च | एत आदित्याः | एते हीदं सर्वमाददाना यन्ति | ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति |

*Which are the Adityasa? (Yajnyvalkyā said): The twelve months of the year, these are the Adityas. Because they lead along all these (the twelve months). Since they carry all these they are known the luminous suns (Adityas).*

***Bhashya :***

मासाभिमानिनो ये तु यमचन्द्रयुता द्विष्टम् | धात्र्यर्माद्या अदित्या इन्द्रासर्विष्णू नैवतु |

Leaving *Indra* and *Vishnu* the deities presiding over the months are धातृ and आर्यमा and the rest including *Yama* and the *Moon*.,

### **Explanation:**

*Sri Madhva's* list of आदित्याs differ from the traditional list accepted since *vedic* times that included *Mitra, Varuna, Aryama, Amsha, Bhaga, Aditya and Martanda* - 'अष्टौ पुत्रासो अदितेर्ये जातास्तन्वपरि | which later in *Mahabharata* came to be twelve in number namely *Dhata, Mitra, Aryama, Shakra, Varuna, Amsha, Bharga, Vivasvana, Pushana, Savita, Tvastha* and *Vishnu* 'धाता मित्रोऽर्यमा शको वरुणः अंश एव च | भर्गो विवस्वान्पूषा च सविता दशमस्तथा || एकादशस्तथा त्वष्टा द्वादशो विष्णुरुच्यते |'. In *Madhva's* list the names of *Shakra* and *Vishnu* are not included but replaced by the names *Yama* and *Chandra*, the reason is not clear though the attempt to explain in some commentaries for the exclusion is hardly convincing.

### **Upanishad:**

कतमः इन्द्रः कतमः प्रजापतिः | स्तानयिलुरेवेन्द्रो यज्ञः प्रजापतिरिति | कतमः स्तानयिलुरिति | अशनिरिति | कतमो यज्ञ इति | पशव इति |

*Who is Indra, who is Prajapati ? (Yajnyvalkya said): Indra is the thunder, Prajapati is sacrifice. Which is the thunder? The thunder bolt. Which is the sacrifice ? The sacrificial offering (of animals).*

### **Bhashya :**

स्तनयिलोरभिभमानिनी वायुजस्त्विन्द्र उच्यते | स एव वज्र इन्द्रस्य सोऽशनिचाश्चनादरे | यज्ञो नामेन्द्रपुत्रो यो जयन्त इति चोच्यते | स एव पशुमानत्वात् पशवश्चेति कथ्यते |

*Indra* who among the *Vasus* is endowed with the form of नक्षत्र - the star, is also endowed with the form of thunderbolt, named अशनि, the offspring of *Vayu*. यज्ञ is *Indra's* son, also known as *Jayanta* and the presiding deity of *sacrificial offering (of animals)* is known as पशु.

### **Upanishad:**

कतमे षळिति | अग्निश्च पृथिवी च वायुश्चान्तरिक्षं च आदित्यश्च द्यौश्च | एवैते षळ् | एतेषु हीदं सर्वं षळिति |

*Who are the six deities? (Yajnyvalkya said) : Fire, earth, air, intermediate space, sun and the heaven. These are the six, verily, these are all the six.*

कतमे ते त्रयो देवा इति | इम एव त्रयो लोकाः | एषु हीमे देवा इति | कतमौ तौ द्वौ देवाविति | अन्नं चैव प्राणश्चेति | कतमोऽध्यर्द्ध इति | योऽयं पवत इति | तदाहुः अयदयमेक इवैव पवते | अथ कथमध्यर्द्ध इति | यदस्मिन्नदं सर्वमध्यार्धोत् तेनार्धर्द्ध इति | कतम एको देव इति | प्राण इति | स ब्रह्म त्यदित्याचक्षते |



*Who are the six deities? (Yajnyvalkya said): there are verily the three worlds, for in them the three deities dwell. Which are the two deities? (He said): food and breath. Which is the one and a half? (He said): this one here which blows. Regarding this some say, since he blows like one who blows, How then is he not an a half? (He said): because when he blows every thing here grew up. Which is the One Deity? ? (He said): The Prime Breath. He is Brahman, They call him त्त.*

### **Bhashya :**

एवं प्राधान्यतो देवास्त्रयस्त्रिंशत् प्रकीर्तिताः | दक्षग्निप्रमुखाः सर्वे प्राणा एव वायुजाः | रुद्रा अपि तदावेशात् पृथङ् सोदिरिता इव | काम एवानुविष्टत्वादनिरुद्धश्च नोदितः | मन्वावेशादिन्द्रजस्तु संख्यायामनुवेशितः | अश्विनौ निर्मितिश्चैव कुबेरश्च विनायकः | अर्यम्प्यंशादिचतुर्षु विशेषावेशसंयुताः | अत्रोक्ता अपि पृथिव्याद्या अन्तर्यामिब्रह्मणे भवति |

Thus the principal divinities are primarily thirty-three in number. Therefore *Daksha-fire* being progeny of *Prime Breath*, *Vayu* has not been separately mentioned. Similarly *Rudra* also being effulgence has not separately mentioned. *Anirudhha* being effulgence of काम, has not separately mentioned. *Indra's* son *Jayant* is no less than *Manu*. *Ashvins*, *Fate*, *Vinayaka* being part of *Aryama* has not separately mentioned. All the divinities like earth and others are all posited within *Brahman*, the effulgence of *Satya*, the *Prime Existence* .

षष्टुप्रधानास्त्रिंशो हि वायुमीन्द्रमेश्वराः | स्वभार्याणां स्वाश्रयात्वात् ते लोका ज्ञानरूपतः | पदैकाद् ब्रह्मवाय्वोस्तु पदसाम्याच्छिवस्य च | शेषस्यापि ते नैवोक्तिः पृथक् श्रद्धा च मारुतः | द्वयौ देवाविति संप्रोक्तावनन् श्रद्धा प्रकीर्तिता | अतीत्वाद् देवताभ्यो नेतत्त्वाच्चान्मुच्यते | श्रद्धेति वायोः पत्नि साप्राणो वै विष्णुरुत्तरः | गेत्येवानन्द उद्दिष्ट आ सं तात् प्रकृष्टतः | प्राणो हि भगवान् विष्णुरध्यर्द्धो वायुरुच्यते | अध्यर्द्धा हि गुणा नित्यं वायोरध्यर्द्ध एव तत् | न चैकत्वं भवेद् वायोः तद्विशिष्टो यतो हरिः | न च द्वितयिता तस्मिन् प्रीतिरभ्यधिका हरेः | तेनाध्यर्द्धगुणो यस्मात् देवतागणात् | न चाशक्यं न चाप्राप्यमतोऽध्यर्द्ध इतीरितः |

Among the principal six divinities *Vayu*, *Indra* and *Siva* supported by their female companions are illustrious as the form of Wisdom. The status of *Brahma*, *Vayu* and *Siva* are on equal footing. Even their female companions - *Sarasvati*, *Shraddha* and *Uma* are on equal footing. Therefore if one is propitiated it is like propitiating the others. *Vayu*, the *Prime Breath* - *Shraddha* are अतीत, that is to say superior to *Siva-Uma* and said to be the nourishment for the divinities. ण means *bliss*, being comprehensively blissful – प्रकृष्टतः, प्राण, *Prime breath*, verily is resplendent *Vishnu* himself, his other half being spoken as प्राण, *Prime breath*. Since प्राण, *Prime breath* is ever comprehensive in attributes he is known as अध्यर्द्धा, but does not become one with or even as the second to *Vishnu*,

since *Hari* is superior to all. *Vayu* neither is capable nor does control the worlds therefore is known as अध्वर्द्धा as the secondary support.

अत्यंतरंगं यत् तस्मान्हरेः पृथगीरिता | श्रीः स्वरूपविभेदेऽपि सर्वोत्कृष्टापि नित्यशः | तस्या अपि परो विष्णुर्गुणैः सर्वतदोषवान् | एक इत्युच्यते नित्यं यस्मान्नान्यस्ताविधः | तत्परो वा गुणोद्रके ब्रह्मासौ गुणपूर्तिः | तथात्वेन यतो नित्यमविकारेण याति हि | तुदत्युक्तस्ततो विष्णुः सर्वदेवेश्वरेश्वरः |

Though differs in form, श्री, *Lakshmi*, being best among all and exceedingly fond, *Hari* is not different from him. Even then since fully endowed with all auspicious attributes and without any defects *Vishnu* is said to be singularly supreme one, none being equal to or greater than him. Since endowed with entirety of attributes he is known as *Brahman*. Since he has been faultless from beginning *Vishnu* is known as तत्, the god of all gods, thus in *Maha Mimamsa* scripture.

### ***Upanishad:***

पृथिवी एव यस्यानतयनम् अग्निर्लोकः मनोज्योतिः यो वै तं पुरुषं विद्यात् सर्वस्यात्मानः परायणं स वै वेदिता स्याद् याज्ञवल्क्यः | वेद वा अहं तं पुरुषं सर्वस्यात्मनं परायणं यमात्थः | य एवायं शारीरः पुरुषः स एषः | वद एव शाकल्य | तस्य का देवता | अमृतमिति होवाच |

*Verily, the earth is whose dwelling place, fire is whose radiant world, mind is whose luminous light, self is whose ultimate haven, he will surely be the knower, O Yajnyavalkya. (Yajnyavalkya said) Verily I know that Person, who is the ultimate asylum of every self, of who you have been speaking. This very person who dwells here in the body. Ask further Shaklya. (Shaklya said) Who is his deity? The nectar (said Yajnyavalkya).*

काम एव यस्यानतयनम् हृदयं लोकः मनोज्योतिः यो वै तं पुरुषं विद्यात् सर्वस्यात्मानः परायणं स वै वेदिता स्याद् याज्ञवल्क्यः | वेद वा अहं तं पुरुषं सर्वस्यात्मनं परायणं यमात्थः | य एवायं काममयः पुरुषः स एषः | वद एव शाकल्य | तस्य का देवता | स्त्रिय इति होवाच |

*Verily, the desire is whose dwelling place, heart is whose radiant world, mind is whose luminous light, self is whose ultimate haven, he will surely be the knower, O Yajnyavalkya. (Yajnyavalkya said) Verily I know that Person, who is the ultimate asylum of every self, of who you have been speaking. This very person who desires dwells here in the body. Ask further Shaklya. (Shaklya said) Who is his deity? Women (said Yajnyavalkya).*

रूपाणैव यस्यानतयनम् चक्षुर्लोको मनोज्योतिः यो वै तं पुरुषं विद्यात् सर्वस्यात्मानः परायणं स वै वेदिता स्याद् याज्ञवल्क्यः | वेद वा अहं तं पुरुषं सर्वस्यात्मनं परायणं यमात्थः | य एवासावादित्यो पुरुषः स एषः | वद एव शाकल्य | तस्य का देवता | सत्यमिति होवाच |

*Verily, the form is whose dwelling place, eye is whose radiant world, mind is whose luminous light, self is whose ultimate haven, he will surely be the knower, O Yajnyavalkya. (Yajnyavalkya said) Verily I know that Person, who is the ultimate asylum of every self, of who you have been speaking. This very person who is the luminous sun dwells here in the body. Ask further Shaklya. (Shaklya said) Who is his deity? Satya, the Prime Existence (said Yajnyavalkya).*

आकाश एव यस्यानतयनम् श्रोत्रं लोको मनोज्योतिः यो वै तं पुरुषं विद्यात् सर्वस्यात्मानः परायणं स वै वेदिता स्याद् याज्ञवल्क्यः | वेद वा अहं तं पुरुषं सर्वस्यात्मनं परायणं यमात्थः | य एवायं श्रोत्रः प्रातिश्रुक्तः पुरुषः स एषः | वद एव शाकल्य | तस्य का देवता | दिश इति होवाच |

*Verily, the space is whose dwelling place, ear is whose radiant world, mind is whose luminous light, self is whose ultimate haven, he will surely be the knower, O Yajnyavalkya. (Yajnyavalkya said) Verily I know that Person, who is the ultimate asylum of every self, of who you have been speaking. This very person who hears dwells here in the body. Ask further Shaklya. (Shaklya said) Who is his deity? The Quarters, (said Yajnyavalkya).*

तम एव यस्यानतयनम् हृदयं लोको मनोज्योतिः यो वै तं पुरुषं विद्यात् सर्वस्यात्मानः परायणं स वै वेदिता स्याद् याज्ञवल्क्यः | वेद वा अहं तं पुरुषं सर्वस्यात्मनं परायणं यमात्थः | य एवायं छायमयः पुरुषः स एषः | वद एव शाकल्य | तस्य का देवता | मृत्युरिति इति होवाच |

*Verily, obscurity is whose dwelling place, heart is whose radiant world, mind is whose luminous light, self is whose ultimate haven, he will surely be the knower, O Yajnyavalkya. (Yajnyavalkya said) Verily I know that Person, who is the ultimate asylum of every self, of who you have been speaking. This very person who obscures dwells here in the body. Ask further Shaklya. (Shaklya said) Who is his deity? The Death (said Yajnyavalkya).*

रूपाणैव यस्यानतयनम् चक्षुर्लोको मनोज्योतिः यो वै तं पुरुषं विद्यात् सर्वस्यात्मानः परायणं स वै वेदिता स्याद् याज्ञवल्क्यः | वेद वा अहं तं पुरुषं सर्वस्यात्मनं परायणं यमात्थः | य एवायमादर्शो पुरुषः स एषः | वद एव शाकल्य | तस्य का देवता | असुरिति होवाच |

*Verily, the form is whose dwelling place, eye is whose radiant world, mind is whose luminous light, self is whose ultimate haven, he will surely be the knower, O Yajnyavalkya. (Yajnyavalkya said) Verily I know that Person, who is the ultimate asylum of every self, of who you have been speaking. This very person who is like luminous mirror dwells here in the body. Ask further Shaklya. (Shaklya said) Who is his deity? The vital energy, (said Yajnyavalkya).*

आप एव यस्यानतयनम् हृदयं लोको मनोज्योतिः यो वै तं पुरुषं विद्यात् सर्वस्यात्मानः परायणं स वै वेदिता स्याद् याज्ञवल्क्यः | वेद वा अहं तं पुरुषं सर्वस्यात्मनं परायणं यमात्थः | य एवायमप्सु पुरुषः स एषः | वद एव शाकल्य | तस्य का देवता | वरुण इति होवाच |

*Verily, the water is whose dwelling place, heart is whose radiant world, mind is whose luminous light, self is whose ultimate haven, he will surely be the knower, O Yajnyavalkya. (Yajnyavalkya said) Verily I know that Person, who is the ultimate asylum of every self, of who you have been speaking. This very person who as water dwells here in the body. Ask further Shaklya. (Shaklya said) Who is his deity? Varuna, (said Yajnyavalkya).*

रेत एव यस्यानतयनम् हृदयं लोको मनोज्योतिः यो वै तं पुरुषं विद्यात् सर्वस्यात्मानः परायणं स वै वेदिता स्याद् याज्ञवल्क्यः | वेद वा अहं तं पुरुषं सर्वस्यात्मनं परायणं यमात्थः | य एवायं पुत्रमयः पुरुषः स एषः | वद एव शाकल्य | तस्य का देवता | प्रजापतिरिति होवाच |

*Verily, the semen is whose dwelling place, heart is whose radiant world, mind is whose luminous light, self is whose ultimate haven, he will surely be the knower, O Yajnyavalkya. (Yajnyavalkya said) Verily I know that Person, who is the ultimate asylum of every self, of who you have been speaking. This very person who is the son dwells here in the body. Ask further Shaklya. (Shaklya said) Who is his deity? Prajapati, (said Yajnyavalkya).*

### **Bhashya:**

शरीरो मनुरुद्दिष्टः कामः प्रद्युम्न इक्ष्यते | आदित्यस्थस्तथा रुद्रः शौत्रश्चन्द्र उदाहृतः | छायायामयस्तु निर्ऋतिरादर्शो सूर्य एवच | पर्जन्यस्त्वप्सु पुरुषः शक्रः पुत्राभिमानवान् | अमृतं वायुरुद्दिष्टः स्त्रियः श्रीर्गुरुमा तथा | सत्यं ब्रह्मा समुद्दिष्टो गुरुत्सच्छेषका दिसः | आदेशानादिशः प्रोक्ताः मृत्युर्यम उदाहृतः | अन्तर्गतेन रूपेण वायुरेव त्वसुः स्मरतः | पालकेन वरूपेण ब्रह्मैवात्र प्रजापतिः | प्रकाशत्वान्तारो ज्यतिलापको बाह्य इतीर्यते | मनस्थिता मनोनाम्नी बोधरूपत्वतो रमा | सैवाग्निस्थाऽदनान्नित्यमग्निरित्येव गीयते | हृदयं बुद्धिसंस्थासा त्वयनं हृदि यत्ततः | चक्षुः सा दृष्टिहेतुत्वादष्टानां लोक एव सा | इति च |

*Manu is the presiding deity over gross body. Pradyumna represents desire. Rudra exits in Aditya and Moon in the ear. Shadow represents fate, calamity. The mirror represents the Sun. The Person in the water represents rain, the deity presiding over a son is Indra, as the immortal one Vasu is referred, woman stands for Lakshmi, Sarasvati and Uma. Satya means four-faced Brahma. Garuda stands for the quarters. Yama represents death. Vayu himself dwelling within is known as the vital energy and in the form of Brahma Prajapati assumes parental responsibility. World represents external knowledge. Mind being the source of Wisdom is where Lakshmi's dwelling from where each day flashes of wisdom originate. Heart is the place where Intelligence abides in.*

The instrument for seeing is the eye and the instrument for hearing is the ear. That is what makes for many the worlds evident, *thus in Mahasamhita scripture.*

बुद्धिवृत्यपेक्षया बहिःप्रकाशहेतुत्वामपि देव्या न विरुध्यते | इम एव त्रयो लोका इति पूर्वोक्तानां देवनमनुक्तौ कथं लोकमात्रे सर्वदेवानामांतर्भावः? उक्तगैकारेऽनन्तर्भावः कथं ? कथं वागायागिषु ? न चावासमात्रमत्र विवक्षितम् | प्रतिशरीरमपि सर्वदेवाणामावासात् न लोकादीनां विशेषः | समर्थ्याधिक्यं चात्र विक्षितम् |

When one accepts internal intelligence being the cause for external action, *Lakshmi* is the reason for external responses would not be contradictory. If as earlier said इम एव त्रयो लोका is for thee three worlds *Vayu, Garuda* and *Maheshvara* are not accepted as presiding deities then then how could one assume earth, space and the heavens to be subservient to those deities? Not only as the dwelling place has been explained here. But having assumed reflected identity in forms, it would be like denying special relationship between their *essence* and their *forms*. Because in the statement इम एव त्रयो लोका the word एव used as qualifying word would have been unnecessary in relation to the deities presiding over the three worlds.

एतेषु हीदं सर्वे षट्, यदस्मिन्निदं सर्वमध्याध्नोत्, स ब्रह्मत्वदित्याचक्षते, महिमान एवैषाम् इत्यादिषु षट्गुणोद्रेकादीनामुक्तेः | अन्तर्भावस्य च महिमकारणत्वाक्तेः | इदं सर्वं गुणषट्कं पूर्णं गुणषट्कमित्यर्थः | इवं शब्दो विवक्षित्वाद् अयं भगवान् इतिवत् | एवमेव इदं सर्वमध्याध्नोत् इति च | गुणाधिक्येन तदधीनत्वे विवक्षिते निसत्वादिकमन्तर्भवति | उत्तमानामाधिक्यव्याप्यादेः | न तु निवासत्वादौ गुणाधिक्यादिकम् | कथं तन्महीमत्वानान्तर्भावमुक्त्वा निवासत्वमात्रेणान्तर्भाव उच्यते | कथं चान्यथा कामादीनां प्रसिद्धमहिमानां स्त्रीमात्रादिकं देवतोच्यते प्रसिद्धं चैतत् |

There six are, verily, endowed with six attributes, All these are fully in *Vayu, Aditya* is since beginning the effulgence of attributes. They are all fully supreme among all, in such terms the greatness having been eulogized, their supremacy, internal and externally is confirmed. इदं सर्वं गुणषट् means they are all endowed with the six auspicious attributes. The word इदं should be understood as अयं भगवान्, this resplendent Lord, the attributes being all gathered in him. Along with their attributes the status of all the gods have been indicated. Therefore status cannot be higher without the attributes being superior. Or else why the gradation of status would have been referred after narrating the gradation of attributes? How would otherwise possible to declare the importance of काम (प्रद्युम्न) and others over their female counterparts?

आत्मादेवानां भुवनस्य गर्भः, आत्माते वातः, इन्द्रो वै देवानामेजिष्ठः, ब्रह्मदेवानां प्रथमं सम्बभूव, अयं वाव शिशुर्योऽयं मध्यमः प्राणः, तमेताः सप्ताक्षितय उपतिष्ठन्ते, तद या इमा अक्षन् लोहिन्यो राजयस्ताभिरेनं रुद्राऽन्वायत्तो यच्छुक्लं तेनेन्द्रः | अश्वमेधः क्रतुश्रेष्ठो ज्योतिश्रेष्ठो दिवाकरः | ब्राह्मणो द्विपदां श्रेष्ठो देवश्रेष्ठु

मारुतः | वायुर्भिमो भीमनादो महौजाः | सवेषां च प्राणिनां प्राणभूतः | अनवृत्तिर्देहिनां देहपाते तस्माद् वायुर्दे  
वदेवो विशिष्टः | क्रतुं सचन्त मारुतस्य वेधसः |

For divinities, the *Self* is source for their existens; *Self* verily is the prime *Breath*; among the divinities *Indra* is the superior; among the divinities *Brahma* was the first born; *Vayu*, verily being the central one is the offspring; for him the seven seers performance penance, Abiding in the red veins in the eye *Rudra* propitiates the *Self*, Abiding in the while of the eye *Indra* propitiates the *Self*. Among sacrifice *Ashvamedha* is the supreme, supreme among the luminous ones is the *Sun*, Among the bipeds the man of wisdom is the supreme, superior among divinities is *Vayu*. *Vayu* with reverberating sound is the mightiest of the mighty, dwelling within all the creatures, verily being the cause of the creatures death. Therefore, *Vayu*, verily is the distinguished one being propitiated by all others.

वायोरात्मानं कवयो निचिक्वुः, आत्मत एष प्राणो जायते, यो वायौ तिष्ठन् देवानां देवता वायुर्वायोर्देवो जनार्द  
नः | स प्राण मसृजत प्राणाच्छ्रद्धाम् एतस्माज्जायते प्राणः | रुद्रं समाश्रिता दएवा रुद्रो ब्रह्मणमाश्रितः | ब्रह्मा  
मामाश्रितो नित्यं नाहं कंचिदुपाश्रिते | इत्यादिशाट् सर्वत्र | श्रियः प्रसादं स कुशेशयेशयः | श्रितः स चिन्त्यः  
प्रशंसं शौरिम् | इत्यादि च |

Men of *Wisdom* observe in *Vayu*, the *Prime Breath* the presence of the supreme *Self*. Therefore *Vayu* became the prime *Breath* sustaining all the divinities. Therefore *Vayu* is the stabilizing impulse, god of the gods. But *Vishnu* is superior as god of even *Vayu*. He initiates *Vayu* to action, as a result प्राण. prime *Breath* becomes resurgent. The divinities take refuge in *Rudra*, *Rudra* takes refuge in *Brahma* and *Brahma* takes refuge in Me and I (the supreme *Self*) takes refuge in none, thus having been generally spoken.

### ***Upanishad:***

शाकाल्येति होवाच यज्ञवल्क्यः | त्वां स्विद् इमे ब्राह्मणा अंगारावकला इति |

*Yajnyavalkya* asked *Shkalya*, have these men of *Wisdom* made you carrier of burning coals?

### ***Further Explanation:***

Obviously *Yajnyavalkya* was irritated by the questions which *Shkalya* conceived that that he knows that *Person*, who is the ultimate asylum of every self, Therefore, he says did the assembled wise men included you as one of the questor, to ask such inquisitive empirical questions, even as some *Brahmins* are included in the sacrificial performances just to collect the remaining coals after the all the ceremonies are complete.

याज्ञवल्क्येति होवाच शाकल्यः | यदिदं कुरु पञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्मविद्वानिति | दिशो वेद सदेवाः सप्रतिष्ठा इति | यद् दिशो वेत्थ सदेवाः सप्रतिष्ठाः

*Shakalya said, Yajnyavalkya, what do you know of Brahman, that you speak of the wise men of Kuru-Panchala so disparagingly. Said Yajnyavalkya, I know the quarters with the deities established over them, said Yajnyavalkya, whereupon Shakalya said if you know the quarters the speak of the deities.*

### **Bhashya:**

दिशो वेद सदेवाः सप्रतिष्ठा इति याज्ञवल्क्य वचनं सर्वप्रतिष्ठात्वेन ब्रह्मणोऽपि ज्ञानं भवतति किं ब्रह्म विद्वान् इत्यस्य चोत्तरम् |

As objection to Yajnyavalkya's statement that he knows the deities established over the quarters, Shakalya asks as rejoinder whether he knows Brahman.

### **Further Explanation:**

Shakalya was obviously hurt therefore, he reacts saying Yajnyavalkya speaks of the wise men of Kuru-Panchala so disparagingly.

### **Upanishad:**

किं देवोऽस्यां प्राच्यां दिश्यसीति | आदित्य देवत इति | स आदित्यः कस्मिन् प्रतिष्ठित इति | चक्षुषि इति | तस्मिन् नु चक्षुः प्रतिष्ठमिति | रूपेषु इति | चक्षुषा हि रूपाणि पश्यति | कस्मिन् नु रूपाणि प्रतिष्ठितानि भवन्तीति | हृदय इति होवाच | हृदयेन हि रूपाणि जानाति | हृदये हेव रूपाणि प्रतिष्ठितानि भवन्ति इति | एवमेवैतद् याज्ञवल्क्यः |

*Which deity have you in the eastern quarters? (Yajnyavalkya said), the luminous Sun. (Shakalya asked), on which is the Sun established? (Yajnyavalkya said), on the eye. (Shakalya asked), on which is the eye established? (Yajnyavalkya said), on forms. (Shakalya asked), on which is the form established? (Yajnyavalkya said), on the heart, for one knows the forms through the heart. On the heart alone are forms established. (Yajnyavalkya said), even so.*

### **Bhashya:**

यदि दिशो वेत्थ तर्हि किंदेवतोऽस्याम् | आदित्याश्रयश्चक्षुर्नामा स्वयंभुवो मनुः | चक्षुस्थो दृष्टिशक्तिशो रूपात्मेन्द्रस्तदाश्रयः | बुद्धितत्वात्मिकोमा च शकस्यापि समाश्रिताः |

*(Shakalya asked), if you know the quarters, then which are the deities established over them? (Yajnyavalkya replied), the one known as Eye, known as self-evolved Manu, established in the Sun. For Manu, Indra is the*

*established deity, For Indra the deity established being intelligence named Uma.*

***Upanishad:***

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति | यम देवत इति | स यमः कस्मिन् प्रतिष्ठित इति | यज्ञ इति | कस्मिन् नु यज्ञः प्रतिष्ठिता इति | दक्षिणायामिति | कस्मिन् नु दक्षिणा प्रतिष्ठितेति | श्रद्धायामिति | यदा ह्यैवश्रद्धथेत दक्षिणां ददाति | श्रद्धायां ह्येव दक्षिणा प्रतिष्ठितेति | कस्मिन् नु श्रद्धा प्रतिष्ठितेति | हृदय इति होवाच | हृदयेन हि श्रद्धां जानाति | हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीति | एवमेवैतद् यज्ञवल्क्यः |

*Which deity have you in the southern quarters? (Yajnyavalkya said), the deity is Yama. (Shakalya asked), on which is Yama established? (Yajnyavalkya said), on Sacrifice. (Shakalya asked), on which is the Sacrifice established? (Yajnyavalkya said), on the offerings to the priests. (Shakalya asked), on which are offerings to the priests established? (Yajnyavalkya said), on Shraddha (receptivity), for when one is receptive then he gives offerings to the priests. Therefore, on Shraddha (receptivity) offerings to the priests are established. On what Shraddha (receptivity) is established? (Yajnyavalkya said), on heart, for through the heart one becomes aware of Shraddha (receptivity), verily on heart alone Shraddha (receptivity) is established. (Yajnyavalkya said), even so.*

***Bhashya:***

एवं यमस्याश्रयश्च यज्ञमान्यनिरुद्धकः | दक्षिणामानिनी देवी रतिरेव तदाश्रयः | श्रद्धारूपा सदा तस्य कामस्यापि समाश्रयः |

Similarly *Yama* is established in *Aniruddha*, *Aniruddha* is established in रति, rapture dwelling in the southern direction, रति, rapture is established in काम, desire, काम, desire is established in पार्वति, the eternal womanhood.

***Upanishad:***

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति | वरुण देवत इति | स वरुणः कस्मिन् प्रतिष्ठित इति | अप्सु इति | कस्मिन् नु आपः प्रतिष्ठिता इति | रेतसीति | कस्मिन् नु रेतः प्रतिष्ठितमिति | हृदय इति | तस्मादपि प्रतिरूपं जातमाहुहृदयादिव सृप्तो हृदयादिव निर्मित इति | हृदये ह्यैवा रेतः प्रतिष्ठितं भवतीति | एवमेवैतद् यज्ञवल्क्यः |

*Which deity have you in the western quarters? (Yajnyavalkya said), the deity is Varuna. (Shakalya asked), on which is Varuna established? (Yajnyavalkya said), on Water. (Shakalya asked), on which is the Water established? (Yajnyavalkya said), on Semen. (Shakalya asked), on which is Semen established? (Yajnyavalkya said), on the heart. Therefore they say a new-born*



*child born resembles (the father) from whom he is slipped as if out from (his desire in) his heart, he is built from (his desire in) his heart, for on heart alone is his heart established. (Yajnyavalkya said), even so.*

किंदेवतोऽस्यामुदीच्यां दिश्यसीति | सोम देवत इति | स सोमः कस्मिन् प्रतिष्ठित इति | दीक्षायामिति | कस्मिन् नु दिशाः प्रतिष्ठितेति | सत्य इति | तस्मादपि दीक्षितमाहुः सत्यं वदेति | सत्ये हैव दीक्षा प्रतिष्ठितेति | कस्मिन् नु सत्यं प्रतिष्ठितम् इति | हृदय इति होवाच | हृदयेन हि सत्यं जानाति | हृदये हैव सत्यं प्रतिष्ठितं भवति इति | एवमेवैतद् यज्ञवल्क्यः |

*Which deity have you in the northern quarters? (Yajnyavalkya said), the deity is Soma. (Shakalya asked), on which is Soma established? (Yajnyavalkya said), on the initiatory rites. (Shakalya asked), on which is the initiatory rites established? (Yajnyavalkya said), on Truth. (Shakalya asked), on which is Truth established? (Yajnyavalkya said), on the heart. Therefore they say a new-born child born resembles (the father) from whom he is slipped as if out from (his desire in) his heart, he is built from (his desire in) his heart, for in heart alone one knows truth. Therefore, in his heart the Truth is established. (Yajnyavalkya said), even so.*

किंदेवतोऽस्यां दुवायां दिश्यसीति | अग्नि देवत इति | सोऽग्निः कस्मिन् नु प्रतिष्ठित इति | वाचीति | कस्मिन् नु वाक् प्रतिष्ठितेति | हृदय इति | कस्मिन् नु हृदय प्रतिष्ठितमिति |

*Which deity have you in the zenith? (Yajnyavalkya said), the deity is Fire. (Shakalya asked), on what is Fire established? (Yajnyavalkya said), on Speech. (Shakalya asked), on what is Speech established? Yajnyavalkya said), on Heart. (Shakalya asked), on what is Heart established?*

### **Bhashya:**

अब्देवता सदा चन्द्रो वरुणस्य समाश्रयः रेत आत्मा सुरगुरुः सोमस्यापि समाश्रयः | तस्याप्युमैवश्रयः स्मात् तस्यैव तु दिगीशितुः | सोमस्य दीक्षारूपा तु शतरूपा समाश्रयः | तस्याः सत्यात्मको देवो मनुरेव समाश्रयः | तस्याप्युमैवाश्रयः स्यात् स्रष्टृरूपस्य नित्यदा | मध्यकिं स्वामिनोऽग्नेश्चस्वाधारो वाग् बृहस्पतिः | तस्याप्युमैव हृदयरूपा नित्यं समाश्रयः |

For the divinity presiding over water Moon is the refuge. For Moon, *Brihaspati* divinity presiding over is the refuge. For *Brihaspati*, *Parvati*, the eternal womanhood. That which is the refuge for *Brihaspati* is also the refuge for the Moon. That which is the refuge for the northern quarters is also the refuge in another form for the *Shatarupa*. For *Shatarupa* the deity presiding over truth and creation of the universe self-evolved *Manu* is the refuge. For self-evolved *Manu*, *Parvati* is the refuge. For Fire, the deity presiding over zenith, *Brihaspati*, the Speech is the refuge. And for *Brihaspati Parvati* is the refuge.

### **Upanishad:**

अहल्लिकेति होवाच याज्ञवल्क्यः यत्र एतद् अन्यत्र अस्मन्मयास्यै | यद् हि एतद् अन्यत्र अस्मत् स्यात् श्वानो वा एनद् अद्युः वयांसि वा एनद् विमथ्नीरन् इति |

*You would be a fool, said Yajnyavalkya, if you think that it (the Self) would be somewhere else than within one's own body, for were it to be somewhere else than within one's own body, then dogs eaten or birds would have torn it to pieces.*

### **Bhashya:**

तस्याः समाश्रयो रुद्रस्त्वमहं चेति रूपवान् | अहंकारात्मको नित्यमात्मोमा परिकीर्तिता | बुद्ध्यात्मनैवाऽततत्वाद् यदस्या नाश्रयो हरः | तथा बोधाज्ञिमका शक्तिर्न्यास्या देहाभिरक्षणे | अरक्षितान् मानुषादीन् श्वानो वाऽद्युर्वयांसि वा |

Being under his (*the Self's*) refuge and assuming the form of *Rudra* and known all around as having ego-form, if Hara was not under his (*the Self's*) refuge then, you fool, you would not have the intelligence to safeguard your body, and your body be the food for dogs and birds.

### **Upanishad:**

कस्मिन् नु त्वं चाऽत्मा च प्रतिष्ठितौ स्थ इति | प्राण इति | कस्मिन् नु प्राणः प्रतिष्ठित इति | अपान इति | कस्मिन् अपानः प्रतिष्ठितः इति | व्यान इति | कस्मिन् व्यानः प्रतिष्ठित इति | उदान इति | कस्मिन् उदान प्रतिष्ठित इति | समान इति | स एष नेति | नेति | आत्मा अगृह्यो न हि गृह्यते | अशीर्यो न हि शीर्यते | असंगो न हि सज्यते | असितो न व्यथते | न रिष्यति | एतावश्टावायतनानि | अष्टौ लोकाः | अष्टौ देवाः | अष्टौ पुरुषाः | स यस्तान् पुरुटान् निरूह्य प्रत्यूह्य आत्यकामत् सं त्वौपनिषदं पुरुषं पृच्छामि | तं चेत् मे न विवक्ष्यसि मूर्धा ते विपतिष्यतीति | तं ह न मेने शाकल्यः | तस्य ह मूर्धा विपपात | अपि हास परिमोषिणोऽस्थीन्यसजहुरन्यत् मन्यमानाः |

*Shakalya asked, on what are you and your self established? Yajnyavalkya said, On प्राण, the in-breath. Shakalya asked, on what is प्राण, the in-breath established? Yajnyavalkya said, On अपान, the out-breath. Shakalya asked, on what is अपान, the out-breath established? Yajnyavalkya said, On व्यान, the diffused breath. Shakalya asked, on what is व्यान, the diffused breath established? Yajnyavalkya said, On समान, the mid-breath. That self is not this, not this. It is incomprehensible since it is not comprehended. It is indestructible since it can not be destroyed. It is unattached, since it cannot be attached. It is unfettered since it cannot suffer. It is not injured. There are eight dwelling places, eight worlds, eight divinities, eight Persons. He who takes apart and puts them together and transcends beyond, that is the Person spoken in Upanishads, f who*

*I ask you now. Should you fail to tell me about him, your head will fall severed. Shakalya did not know him and his head lay severed and robbers took his remains thinking of them as something else.*

**Bhashya:**

शिवस्य च तथो मायाः प्राणात्मा शेष आश्रयः | शेषास्यापानरूपा सा भारत्येव व्यपाश्रयः | तस्या व्यानाभिदो वायुर्विशिष्टानो यतो हि सः | उन्नेतृत्वादुदानाख्या तस्य श्रीराश्रयः सदा | समानाख्यो हरिस्तस्याः सहैव ह्यानयत्यसौ | स्वावरस्यानकास्त्वन्ये सर्वेषां चेष्टको हि सः |

For *Shiva* and for his formatting power, प्राण, the *in-breath* referred as *Shesha* is the guardian *self*. For *Shesha*, the *in-breath*, अपान, the *out-breath* referred as *Bharati* is the guardian *self*. For *Bharati*, the *out-breath*, व्यान, the *diffused breath* is the distinctive guardian *self*. For *Vayu*, उदान, the *breath* that leads one to higher state of equanimity referred as *Sri* is ever the guardian *self*. Since समान, the *breath* that balances both the in-breath and the out-breath, the animate and inanimate जीवास, *Hari*, verily, is the guardian *self* of the animate and inanimate जीवास.

स एय भगवान् नैवं सिवदन्याश्रयो हरिः | न च ब्रह्मादिवद्विष्णुर्नैवासौ बद्धवत् क्वचित् | न च मुक्तवदीशेशः कृत एव जडोपमः | अग्राह्योशीर्यसंगोऽसावसितश्च न रिश्यति | न हि सर्वात्मना क्वापि केनचित् ज्ञायते क्वचित् | स्वल्पोऽपि शीर्यते नैव कारणात् कार्यतोऽपि वा | न लिप्यते जगन्तः क्वचिद्दोषेण केनेचत् | भूतपूर्वो भविष्यो वा बन्धो नास्य कुतश्चन | नच नाशोऽभवत् क्वापि न नशिष्यति च क्वचित् | अन्यत् सर्वं गृहीतं हि तेन ज्ञानादिना सदा | अशीर्यत्वादयोऽन्येषां सर्वेषां तत्प्रसादतः | अतस्यस्यापि वैषम्यात् नेति नत्याह तं श्रुतिः | इत्यादि च |

He is the resplendent Lord, *Hari* who has taken refuge in no one other than *Sri*, Like *Brahma* and others *Vishnu* is bound to no one else, then what to speak of the delivered souls or the souls still bound. He is incomprehensible, indestructible, unattached, unfettered, not injured. Not he the Self of all, can ever be known, not ever injured for any reason nor by any one whatsoever. He the Lord of the worlds is not attached with any defects of whatsoever nature, never ever bound in the past nor will ever be bound in future. He can neither ever be destroyed or harmed by any one. By being wise of him all else becomes always comprehended. The indestructible attribute of *Lakshmi* and others is by his Grace alone. Because of the distinct attributes they are ever spoken in scriptures as नेति, नेति, *that He is not like them, He is not like them.*

तद्गुणानां सुपूर्णानां विप्लुट्कं प्रतिबिम्बवत् | श्रीभूक्ते तद्गुणान् ब्रह्मा तस्य रुद्रादयोऽपि च | इत्यादि च | अहर्ज्ञानमस्य लीनमित्यहर्लीक एवाहल्लिकः | अज्ञेत्याक्षिपति | न हि गृह्यते इत्यादिना ग्रहणशीरणादिषु सर्व

प्रमाणाभावं दर्शयति | नेति नेत्यादि रूपेण विज्ञापित गुणोऽपि तु | विशेषापेक्षया पृष्टो न शाकल्यो विवेद तं | इति ब्रह्मांडे |

His attributes are complete and all the manifest forms are mere reflections in small measure, *Lakshmi* absorbing in like manner and *Brahma, Rudra* and others in smaller degree. अहल्लिक does not mean as commonly explained a ghost but one who is ignorant. अह being *Wisdom* and in whom it is लीन, minimal, is the ignorant one. This has been shown by using words like incomprehensible, does not comprehend. Further using the words नेति, नेति, *that He is not like them, He is not like them* he has described *Hari's* attributes. Even after all the queries having been replied when ask repeated questions *Yajnyavalkya* replies that *Hari's* great attributes are incomprehensible, *thus in Brahmnd Purana.*

तदपेक्षां विनैवासौ निर्गत्य पुरुषोत्तमः | वहत्येवानीशं सर्वं निरूढं तेन तज्जगत् | प्रति प्रति स्थितै रूपैर्यस्माद् धत्ते हरिः सदा | अतः प्रत्यूह्यते तेन व्यक्ताव्यक्तमिदं जगत् | इति ब्रह्मतर्के | न विनोपनिषदिभः स ज्ञेयः केनापि कस्यचित् | अत औपनिषत्कं तं प्राहुर्विष्णुं सनतनम् | इति च |

Dwelling in all creatures *Purushottama* shelters and upholds the entire creation. Abiding in every form he nurtures every one. Therefore entire five-fold creation is resurgent on his account , thus in *Brahmand Purana*. Even from *Upanishads* he is difficult to be comprehended by any one, unless clarified in diverse forms. Therefore the perennial *Vishnu* is to be known only through the wisdom is *Upanishads*.

प्रश्नो वादे च जल्पादौ कर्तव्यः प्रतिवादिना | तदुक्तिमात्रे प्रामाण्यं यदि नान्यागमान्तरम् | अपेक्षितं यदा शंका दर्शनीयस्तदागमः | निःशंकत्वेन यो वक्ता प्रश्नानामुत्तरं सदा | अनूकूल्येनागमानां नाशंक्यं तद्वचः क्वचित् | दशतालो दसमुखो ललाटत्रिंशकस्तथा | सर्धोन्नतश्चैव पुनः पर्यग् दशशिरस्तथा | पञ्चोराः सप्तदादो यो नाशंक्यं तद्वचः क्वचित् | नवांगलमुखो यस्तु गले च चतुरङ्गुलः | चतुर्विंशाङ्गुलतनुस्तद्वाक्यं देवपूजितम् |

In discussions and debates one should ascertain the premises on which they are based and the opponent should submit for verification. If the premises are self evident and convincing, credible and authentic then they can be accepted. Then scriptures need not be quoted. If the opponent's premises are not convincing, credible and authentic then scriptures need to be quoted. When some one provides scriptural evidence the the same not be doubted or questioned. Therefore whenever *Yajnyavalkya* replied to the queries *Ashvala* and others did not ask for scriptural evidence because they had confidence in the words spoken by him. One should never doubt the words of one whose different parts of body are well proportioned as per the specific measurements traditionally determined, because they statements deserve to be honoured a divine pronouncements.

प्रधान्यालक्षणोपेतो दुर्लक्षण ययेऽपि सन् | तस्यापि वाक्यं मानं स्यात् किमु सर्व युतस्य तु | प्रायो देवाश्च ऋषयो न सर्वशुभलक्षणाः | ऋते विष्णुं सरिश्रेटठं ब्रह्माणं वाऽप्यनन्तरम् | यस्मान् विदुषां वाक्यमाशंक्यं केनचित् क्वचित् | तस्माद् वेदेषु सर्वेषु कथाः प्रश्नोत्तरात्मिकाः | न प्रमाणांतरं तत्र पृच्छन्ति घटनां विना | एतस्माद्वाशलाद्याश्च पप्रच्छुनैव कुत्रचित् | आगमं याज्ञवल्क्योरन्यं तं भौल्लोऽपि वा | इति ब्रह्मतर्के |

If one has the major attributes of the body some minor defects having been rejected their words will be acceptable premises. But what to speak of those who have all the major attributes of the body. Primarily excluding *Vishnu* the supreme among divinities and *Brahma* who are possessed of all auspicious attributes, all divinities and seers are not possessed of all auspicious attributes. Among them the statements of those who are superior in attributes cannot be denied. In the Vedas all queries are resolved through question and answers. People may question the appropriateness of using them in particular instances but can never question their authenticity or validity. *Therefore Ashvala* and other even King Janaka did not ask *Yajnyavalkya* to submit any other evidence. *Thus in Brahmatarka.*

यश्छिन्नविचिकित्सस्तु छिन्नत्यपि च संशयान् | तस्य परेष्यणं कुर्यात्प्रतीच्छन्नोऽत दक्षिणाम् | इति च भारते | षण्णवत्यङ्गुलो यस्तुन्यग्रोध परिमण्डलः | दशतालचतुर्हस्तः स देवैरपि पूज्यते | इति वायुप्रेक्ते | अत एव च सर्वागमेषु प्रतिसंहितमाचार्यलक्षणमुच्यते |

*Mahabharat* says that one who has resolved all his doubts, one who resolves the doubts of others for such one a seeker should approach with gifts in hand seeking resolution of all his doubts. One who is possessed of such comprehensive reach to him even gods adore. *Thus in Vayuproka scripture.* All the primary and the subsidiary scriptures speak of the attributes of such teachers,

### ***Upanishad:***

अथ होवाच | ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु | सर्वे वा मा पच्छत | यो वः कामयते तं वः पृच्छामि | सर्वान् वा वः पृच्छमीति | ते ह ब्राह्मणा न दधृषुः |

Then, he (*Yajnyavalkya addressing the assembled wise ones*) said: *Venerable wise ones, whosoever among you or all among you desires to ask question may do so. Or whosoever among you or all among you desire that I should ask you questions may do so. But the assembled wise ones dared not.*

तान् ह एतैः श्लोकैः पप्रच्छ | यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा | तस्य लोमानि पर्णानि त्वगस्यात्पातिका बहिः | त्वच एवास्य रुधिरं प्रस्यन्दि त्वचः उत्पटः | तस्माद् तदातृणात् प्रैति रसो वृक्षादिवाऽहतात् | मांसान्यस्य शकराणि किनाटं स्नाव तत् स्थिरम् | अस्थीन्यन्तरो दारूणि मज्जा मज्जोपमा कृता |

Then, with this verse he queried them, *As mighty a tree is, so is Purusha, leaves are his hair, the exterior bark is his skin, blood flows from his skin even as strength from the bark, therefore from his skin flows the blood when the Person is wounded even as strength from the bark when the tree is wounded. Flesh is his inner layer the tendons being the innermost layer, both being tough, the bones are likened to the wood within, the marrow likened to the pith.*

यद् वृक्षो वृक्षो रोहति मूलान्नवतरः पुनः | मर्त्यः स्विन्मृत्युना वृक्षणः कस्मान्मूलात्प्ररोहति | रेतस इति मा वोचत जीवस्तत्प्रजयते | धानुरुह इव वै वृक्षोऽजसा प्रेत्य सम्भवः | यत् समूलमा वृहेयर्द्यक्षं न पुनराभवत् | मर्त्यः स्विन्मृत्युना वृक्षणः कास्मान्मूलात् प्ररोहति | जात एव न जायते को न्वेनं जनयेत् पुनः | विज्ञानमानन्दः ब्रह्म रतिर्दातुः परायणम् | तिष्ठमानस्य तद्धिद इति |

*When a tree is knocked down, it springs up again with new form from the roots, from which source does the Purusha spring when he is knocked down dead? Donot venture to say that from semen (does the Purusha spring), for semen springs from one who is alive. How does the tree spring from the seed even after it is dead? When a tree is knocked down from the roots, it springs no more. From which source does the Purusha spring when he is knocked down dead? If you say that he is born again, then I say that he (the dead Person) is not the cause for being born again. Then who should make him born again? (The seeing no is able tyo reply this question Yajnayavalka himself resolves the mystery, saying it is) Wisdom, Bliss, Brahman, the supreme goal and the dispenser of prosperity. He who knows this abides in that Brahman.*

### **Bhashya:**

यथा वनस्पतौ वृक्ष इत्ययं शब्दोऽमृषा तथैव पुरुषे पुरुषशब्दो विद्यमान एव | स च नित्यत्वे संभवतिपुरुकालेऽपि सन् पुरुष इति |

As a tree is understood among vegetation, even so a जीव is understood among *Purushas*. Being eternal in Time, जीव Itakes birth in such manner for ever.

### **Further explanation :**

Every जीव is born as a *form* with *divine essence* posited therein. Therefore it is said that “स वा अयं पुरुषः सर्वासु पुर्षु पुरिशयः |”. In Shatapatha Brahmana, *Purusha* has been defined as the city (पुर) and the Person, (पुरुष) as the one who moves, initiates (योऽयं पावते). Since he dwell is the city (पुर) he is known as पुरुष.

स्नवमध्ये यत् स्थिरं विद्यतेऽथिसंलीनं तद् दारुसंश्लिष्टपाशवत् | वृक्ष मूलाद् रोहतीत्यङ्गीकार मात्रम् | यत् समूलमा वृहेयुरिति तस्यापि दूषणात् | अन्यस्य रेतसो जननमपि जीवतः पुरुषांतरस्वभावे | पुलये तु सर्वप्रलयात् कस्मादुत्पत्तिक ?

The flesh which sticks to the bones is like the fibre which is stick to the inner stem of the tree. The tree grows from the roots is the opinion of others. Because at the time of deluge all the roots become destroyed, how can a new tree come in existence. One being born by the semen of the other is possible only when the other is alive. How does then new life becomes originated after the dissolution of the entire creation? world ?

तत्पृष्टं सर्वं वक्तुमशक्त्वात् पुरुषस्य पुनरुत्पत्तौ कारणं भगवंतं जानन्तोऽपि तूष्णीमृषयो बभूवुः | पुरुषनामकत्वान्नित्यस्य जीवस्य यावन्मुक्तिः पुनरुद्भूत्या भाव्यम् | न शरीरेण सह नाशः | तस्य च स्वोत्पत्ताव स्वातन्त्र्याद् अन्येनोत्पादकेन भाव्यम् | कोऽसाविति प्रश्नाशयः |

The assembled men of *Wisdom* though were fully aware that the resplendent Lord alone is the cause for creation of the creatures, since they were not capable of explain their view, they remained silent. Since one known as Purusha is eternal, he is bound to be born again, since he is not destroyed with destructopm of the gross *form*. But he is not free to decide when he will be born again, there being some one else as an independent creator. Who could that creator be, is the reason for question.

तेषु तूष्णींभूतेषु स्वयमेव परिहरति | विज्ञानमानन्द ब्रह्मेति | तस्याप्यन्न उत्पादक इत्याशंका मा भूदिति जात एव न जायत इत्याह | पुरुषान्तरपेक्षया पुनः शब्दः | न तु क्रियाभ्यासपेक्षया | एक एव हरिर्वन्धुः पुनरन्यो न विद्यते इतिवत् | रातिरिष्टः | तिष्ठमानस्य तद्विदः परायणम् |

To those who were silent, *Yaknyavalkya* himself chose to dispel their doubts saying, *Wisdom, Bliss and Brahman*. To remove the doubts that other than him could be a creator he says there is no one else, *the dead Person is not the cause for being born again*.

विजित्य सर्वान् पप्रच्छ याज्ञवल्क्यः पुनर्मुनीन् | यथा वनस्पतौ वृक्षशब्द एवं यथार्थतः | पुरुषेऽपि हि तच्छब्दो नित्यत्वादेव युज्यते | तस्मान्नास्य शरीरेण नाशस्तस्मात् पुनर्जनिः | आ मुक्तेर्भविता नित्यं कुतस्तदिति चोच्यताम् | रेतसो जननं यावत् प्रलयस्तावदेव हि | निमूलस्य च वृक्षस्य प्रलये पुरुषस्य च पुनरुत्पादको यस्तं वदन्तु मम कृत्स्नशः | धानाजात इवायं हि दृश्यतेऽविदूषां तुरुः | अस्वातन्त्र्यात्तु विदूषां नैव तत् कारणं भवेत् | अंजसा प्रेत्य संभूतिकारणं तद् वदन्तु नः | प्रेत्य संभूतिकर्ता हि स्वतन्त्रो घटते यतः | इति पृष्टास्तु मुनयो न वक्तुं शेकुञ्जरसा | तद्वेत्तारोऽपि तत्प्रश्ननिर्मूलन बललोज्जिताः |

Having won over all *Yajnyavalkya* said to the sages that even as by using the word tree the entire vegetation is indicated, even so the word *Purusha* is used in respect of all that is eternal. For such one's there is no destruction till the time of his deliverance, repeated births for them having been certain. Birth from semen is possible till the time the creation ends with dissolution. Therefore, tell me who is the source once the vegetation come to destroyed at the time of

universal dissolution? For the ignorant ones the tree appears to have been sourced from the seed. But being not the independent that is not acceptable to the wise ones. Therefore who is the source for the vegetation and creatures after the complete dissolution? Speak to me of that source. Because after complete dissolution the creator must be independent. When inquired thus, the assembled wise ones though knew of the source were heistant to explain extensively of the source.

अधाष्ट्वात् मत्प्रभावेन धर्षिता नाशकन् यदा | स्वयमेव तदोवाच याज्ञवल्क्यो महामुनिः | पूणानन्दो हरिर्नान्यः  
कारणं सृज्यसर्जने | नैवास्य जनकः कश्चिन् नित्यजातो ह्यसौ हरिः | स प्रियः सर्वदात्र  
णां ज्ञानिनां परमपियः | ये तु तद्भाविता नित्यं तेषामेष परायणम् | इति नारायणीये |

Obeserving that becoming impressed by his personality the assembled wise ones are hesitating to reply, *Yajnyavalkya*, the great sage, himself came forward to reply saying, Other than Hari, singularly the one alone who is fully, completely and in entirety is of the form of *Bliss*, no one else can be the source and the creation of the creation and the creatures. He is born to no one. He is dear to all the sacrificers and the compassionate donors and more endearing to the men of *Wisdom*. Those who are ever devoted to him constant meditation, for them is the final transcendental refuge. *Thus ion Narayaniya scripture.*

|| इति शाकल्य ब्राह्मणम् ||

***Thus ends the Shakalya Brahmana.***



*Thus begins the Shadhacharya Brahmana.*

**Upanishad:**

जनको ह वैदेह असांचक्रे | अथ ह याज्ञवल्क्य अवव्राज तं होवाच यज्ञवल्क्य किमर्थमचारीः | पशूनिच्छन्  
अण्वन्तान् पति | उभयमेव सम्राळ इति होवाच |

*Janaka the ruler of Videha was sitting on his throne, when Yajnyavalkya approached him. To him he asked, Yajnyavalkya for what purpose are these wandering around? Is it seeking cattle or divine Wisdom. Yajnyavalkya said, for both purposes.*

**Bhashya:**

अणुर्भगवान् | तद्विषयान् निर्णयान् वक्तुं वा |

अणु means the resplendent lord, to propagate the conclusive experiences relating to him or for any other reason.

**Upanishad:**

यत् ते कश्चिदब्रवीत् तत् श्रुण्वाम इति | अब्रवीत् मे जित्वाशैलिनिः वाग् वै ब्रह्म इति | यथा मातृमान्  
पितृमानाचार्यार्थं ब्रूयात् तथा तच्छैलिनोऽब्रवीत् वाग् वै ब्रह्म इति | अवदतो हि किं स्यादिति ऽ अब्रवत् तु ते  
तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीत् इति | एकपाद् वा एतत् साम्राळ इति | सवैनो ब्रूहि याज्ञवल्क्य | वाक् एव  
अयतनं | अकाशः प्रतिष्ठा | प्रज्ञा इति एतदुपासीत् | का प्रज्ञता यज्ञवल्क्य? द्याक् एव साम्राळ इति होवाच |  
वाचा वै साम्राळ् बन्धुः प्रजायते | ऋग्वेदो यजुर्वेदः सामावेदोऽथर्वंगीरस इतिहासः पुराणं विद्या उपनिषदः  
श्लोकाः सूत्राणि अनुव्याख्यानानि व्याख्यानानि इष्टं हुतं अशितं पायितम् अयं च लोकः परश्च लोकः सर्वाणि  
च भूतानि वाचा एव सम्राट् प्रजायन्ते | वाग् वै सम्राट् परमं ब्रह्म नैनं वाग् जहाति ऽ सवापणि एनं भूतानि  
अभिरक्षन्ति देवो भूत्वा देवानप्येति य एवं विद्वान् एतदुपास्ते | ढस्त्युषभं सहासं ददामि इति होवाच जनको  
वैदेहः | स होवाच यज्ञवल्क्यः | पिता मे अमन्यत नाननुशिष्य हरेत् इति |

*Yajnyavalkya said, narrate to me all that has been spoken to you. Janaka replied, Shailini had told me that Speech, verily, is Brahman, what one can gain who can not speak? Yajnyavalkya asked, did he tell you the abode and the support? Janaka replied, he did not tell me. Yajnyavalkya said, this Brahman is*

*only one-footed, your Majesty. Janaka asked, verily, Yajnyavalkya do tell us. Yajnyavalkya said, It's abode is just the Speech, its support is the Space. One should propitiate it as experience, awareness. Janaka asked, what is the nature of that experience, awareness? Yajnyavalkya said, just speech your Majesty, by Speech alone, your Majesty, a companion is recognized. By Speech are Rigveda, Yajurveda, saamaveda, Athrvaangirasa, history (Mahabharata and Ramayana), puranas, skills, Upanishads, verses, aphorisms, clarifications, explanations, commentaries, sacrifices, oblations, nourishment, this and the other world, all beings as well known. Speech verily is the supreme Brahman, Speech does not desert but protects. Becoming enlightened, he goes to the enlightened divinities. Janaka said, I will give as gifts thousand bulls and elephants. Yajnyavalkya said, my father has instructed not to receive any gifts without first having instructed.*

### **Bhashya:**

प्रतिष्ठा प्रतिमा प्रोक्ता प्रतिरूपेण संस्थितेः | प्रतिमाऽधिकसादृश्यान्मुख्या विष्णाः सदा रमा | दीप्तत्वादा समंतात् सा चाकाश इति गीयते | प्रत्येकं विष्णुरूपाणामन्यदायतनं पृथक् | इत्यध्यात्मे | प्रतिमानवस्थां रहस्यं नाम सार्थं कम् चतुष्टयं यदा ज्ञातं सम्यक् विद्याफलं तदा | इति च | का प्रज्ञता? वागेदेत्यादेर्धर्मधर्म्यभेदः |

प्रति means as reflection and प्ठा means abide in. Therefore प्रतिष्ठा means that which exists as प्रतिमा, reflection. Since *Lakshmi* is reflected to *Vishnu* in larger similarity she is the primary प्रतिमा. Since she is luminous in all directions she is known as आकाश. She also abides in other distinct places reflected as प्रतिमा of *Sri Vishnu*. Thus has been spoken in scriptures. If the mysterious abiding place and its knowledge is properly understood then the result of such Wisdom will be experienced. Therefore to the question what is प्रज्ञता – the reply is through Speech, being able to distinguish between righteousness and unrighteousness. .

अमिताक्षरं पञ्चरात्रं विद्येताहुर्मनीषिणः | मिताक्षरं श्लोकवाच्यमुभयं वेद इडर्यते | इति ब्रह्मांडे | सूत्रं तु ब्रह्मसूत्राख्यं महामीमांसिका तथा | तथा सांकर्षणं सूत्रं ब्रह्मतर्कादयस्तथा | प्रकाशिका निर्णयश्च तत्त्वनिर्णय एव च | व्याख्येति कथिता सर्वाः स्वयं भगवता कृताः | ब्रह्मतर्कादयः सर्वा अनुव्याख्याः प्रकीर्तिताः | इति प्रति संख्याने |

अक्षर, पञ्चरात्रं – immutable, *Pancharatra* thus declare men wise in *Wisdom*, therefore, अक्षर and पञ्चरात्र are both spoken as वेदविज्ञान, the *Wisdom* contained in *Vedas*, thus in *Brahmanda Purana*. सूत्र means (the thread that enjoins the जीवात्मा to परमात्मा) *Brahmatarka*, the great commentary *Mimamsa* and *Sankarshna*. Similarly *Brahmatarka*, *Prakashika* and *Nirnaya* as well are all known as having been created by the Lord himself as further clarifications.

वाक् विष्णुर्वाचकत्वेन प्राणः प्रणयनात् स्वयम् | मनो मन्तृत्वतो नित्यं स चक्षुः सर्वदर्शनात् | श्रोत्रं श्रवणशक्तित्वाद्दृढदयं हृद्गतो यतः | इति प्रत्यहारे | अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति | इत्यादि च | वागादिशु स्थितं विष्णुं य उपास्तप सदैव तु | वागादिनाम्ना नैनं स प्रजाहति कदाचन | इति सत्तत्त्वे | अत आयतनमेव वागिन्द्रियादि | परमं ब्रह्मेति वचनात् वागिन्द्रियादिमात्रमुपास्यम् |

Since *Vishnu* bestows one with power to speak he is known as *Speech*, since energizes he is known प्राण, the prime *Breath*, since bestows one with power to think, the *Mind*, since bestows one with power to see, the *Eye*, since bestows one with power to hear, the *Ear*, since dwell within, the Heart, *thus in Praryhara*. When seer *Bhrigu* prayed Brahma for advise he was told that Brahman should be propitiated as *nourishment, Prana, eye, ear, mind and speech*. The one who propitiates the *Speech* and others organs as *Vishnu*, for such *Vishnu* never deserts. *Thus in Satta tatva*. Thus, *Speech* and other organs represent as the as the abiding space for *Vishnu* and as *Speech* and other organs, *Vishnu* should be propitiated.

प्रतिमाद्य हरित्वेन पृथिव्याद्यमथापि वा | इन्द्रिय प्राण जीवाद्यमथवा य उपासते | मिथ्योपास्तमतां तेषां निष्कृतिर्न कदाचन | अतिदुःखे पतन्त्यद्घातमस्यन्धे पतङ्गम् | इत्यापुसनानिर्णये | सर्वेन्द्रियेषु या विष्णोरुपासा युगपत् सदा | देवनामेव योग्या सा तथा देवत्वमाप्नुयुः | सर्वे देवपदे योग्याः सायुज्यं त्वोत्तमेष्वथ | संप्राप्य ब्रह्मणा सार्धं प्राप्नुयुः पुरुषोत्तमम् | दुहन्ति सर्वभोगांश्च तेभ्योऽन्ये मुक्तिगा नराः | स्वोत्तमेभ्यश्चदेवेभ्यस्ते मुक्ता हरये सदा | इति च |

Those who propitiate *Hari* as the image or as *Speech* and other gross organs though they are all his reflected *forms*, their devotion is illusory. For them there is no divine retributions except that fall in abysmal ignorance, like the deluded insects who attracted by fire fall to their death. Those who being enlightened are capable of worshipping *Vishnu* in all the mediums, are qualified to be divine beings. Then associated with other divinities superior to themselves they accompanied by *Brahma*, experience the bliss of पुरुषोत्तम, the supreme among all. In this manner delivered superior human beings offer to the delivered superior divinities, the delivered superior divinities offer to those divinities who are superior to them, who in turn offer to the *Sri Hari* all the things to be relished, thus in *Upasanaanirnaya*.

प्रविश्य देहं यो भोगः स्वरूपव्यतिरेकतः | सायुज्यमिति तं प्राहुः संयुक्तत्वाद् विशेषतः | इन्द्रियेषु स्थितं विष्णुमपासित क्रमेण तु | सदा देवपदायोग्यः स मानुषसुरो भवेत् | मानुषा देवलोकास्थास्ते प्रोक्ता मामुषसुराः | मानुषा देवसायुज्यं यन्त्युपासनयाऽनया | इति च | ऋषभान् गजमिश्रांस्तु क्षत्रियो गुरुदक्षिणां | विप्रो दद्यात् वृषानेव वैश्यो गाः प्रतिविद्यकम् | इति च मानसंहितायाम् | अन्यया विद्यया मुक्तिः स्यात् तद्घाता मुख्यतो गुरुः | एकदेशगुरुत्वं स्यादन्यविद्याप्रदस्य तु | इति च |

Entering the divine forms, conducting oneself distinct from their attributes, though one does not experience identity, but experiencing distinctively comparable bliss is known as सायुज्य. One who worships *Vishnu* as dwelling in organs of senses gradually attains the enlightened divine status step by step becoming known as divine person. Such one experiences comparable bliss is known as सायुज्य. The warrior class should offer to their *Gurus* elephants and bulls as gifts, enlightened class, bulls and the trading class should offer cattle thus in मानवसंहिता scripture. Since each other is qualified differently enlightened divinities become delivered in one manner and enlightened human beings in other manner. Since they are qualified differently the required skill also is different. Therefore, the skill suitable for each of them should be provided. The one who provides other than the proper skill is the unqualified *Guru*.

### ***Upanishad:***

यदेव ते कश्चिदब्रवीत् तच्छृण्वामेति | अब्रवीत् म उदंकः शौल्बायनः प्राणो वै ब्रह्मेति | यथा मातृमान् पितृमान् आचार्यवान् ब्रूयात् तथा तच्छौल्बायनोऽब्रवीत् प्राणो वै ब्रह्मेति | अप्राणतो हि किं स्यादिति | अब्रवित्तु ते तस्यायतनं प्रतिष्ठाम् ? न मेऽब्रवीदिति | एकपाद् वा एतत् सम्राळीति | स वै नो ब्रूहि यज्ञवल्क्य | प्राण एवायतनं | आकाशः प्रतिष्ठा | प्रियमित्येनदुपासीत् | का प्रियता याज्ञवल्क्य? प्राण एव सम्राळ् पति होवाच | प्राणस्य वै सम्राट् कामायायाज्यं याजयति | अप्रतिग्राहस्य प्रतिगृह्णाति | अपि तत्र वधाशंकं भवति यां दिशमेति प्राणस्य वै सम्राट् कामाय | प्राणो वै सम्राट् परमं ब्रह्म ? नैनं प्राणो जहाति | सर्वाण्येनं भूतान्यभिद्यारक्षन्ति | देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते | हस्त्यैषभं सहासं ददामिति होवाच जनको वैदेहः | स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नानमुसिष्य हरेतेति |

*(Yajnyavalkya said,) narrate to me whatever any one may have spoken to you. (Janaka replied,) Udanka Saulbayana had told me that the prime Breath is Brahman. As one who has mother, father or teacher would say, so did Saulbayana said that the prime Breath is Brahman, for what can one have who has no prime Breath? (Yajnyavalkya asked) did he tell you its abode and the support? (Janaka replied) he did not tell me. (Yajnyavalkya said) This Brahman is only one footed, (established in one place) Majesty. (Janaka replied) verily Yajnyavalkya, do tell us further. (Yajnyavalkya said) prime Breath is his dwelling place and in that Space is where he is established. He should be propitiated as one who is most dear. (Janaka asked), Why as the dear one, Yajnyavalkya? (Yajnyavalkya said) because prime Breath, verily is the reason why sacrifices are performed, your Majesty. But if the sacrifices are performed and gifts are received for personal pleasure there rises fear of the prime Breath being led where the desires lead. The prime Breath, verily your Majesty is the supreme Brahman. The prime Breath does not desert those who are aware of this and propitiate accordingly. All approach him and becoming enlightened reach the luminous divinities. Janaka said, I will give as gifts thousand bulls*

*and elephants. Yajnyavalkya said, my father has instructed not to receive any gifts without first having instructed.*

प्राणसंस्थस्य वै विष्णोः संप्रीत्यै भोजनं भवेत् | तदिच्छयैव चौर्यादि कुर्युरज्ञा अपि ध्रुवम् | तथापि तं न जानीयः  
प्राणात्मनं जनार्दनम् | इति प्रवृत्ते |

For pleasure of *Hari* dwelling within, wise ones procure nourishments. The food robbed by unwise people is also as wished by the Lord alone. Even then rarely one does know *Janardana*, the *Self* of the form of prime *Breath*. Thus n *Pravrutti* scripture.

यदेव ते केश्चिदब्रवीत् तच्छृणुवामिति | अब्रवीत् मे बर्कुर्वाष्णश्चक्षुर्वै ब्रह्मेति | यथा मातृमान् पितृमानाचार्यवान्  
ब्रूयात् तथ तद् वाष्णोऽब्रवीत् चक्षुर्वैः ब्रह्मेति | अपश्यतो हि किं स्यादिति | अब्रवित्तु ते तस्यायतनं प्रतिष्ठाम्  
? न मेऽब्रवीदिति | एकपाद वा एतत् सम्राट् इति | स वै नो ब्रूहि याज्ञवल्क्य | चक्षुरेवायतनं | अकाशः  
प्रतिष्ठा | सत्यमित्येनदुपासीत् | का सत्यता याज्ञवल्क्य? चक्षुरेव सम्राट् इति होवाच | चक्षुषा वै सम्राट्  
पश्यंतमाहुरद्राक्षीति | स अहा अद्राक्षमिति | तत् सत्यं भवति | चक्षुर्वै सम्राट् परमं ब्रह्म | नैव चक्षुर्जहाति |  
सर्वाण्यैनं भुतान्यभिरक्षन्ति देवो भूत्वादेवानैष्यति य एवं विद्वानेतदुपास्यते | हस्त्यैषभं सहासं ददामिति होवाच  
जनको वैदेहः | स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नानसुसिष्य हरेतेति |

*(Yajnyavalkya said,) narrate to me whatever any one may have spoken to you. (Janaka replied), Barku Varshna had told me that the eye is Brahman. As one who has mother, father or teacher would say, so did Barku Varshna said that the prime Breath is Brahman, for what can one have who has no eyes to see? (Yajnyavalkya asked) did he tell you its abode and the support? (Janaka replied) he did not tell me. (Yajnyavalkya said) This Brahman is only one footed, (established in one place) Majesty. (Janaka replied) verily Yajnyavalkya, do tell us further. (Yajnyavalkya said) sight is his dwelling place and in that Space is where he is established. He should be propitiated as one who is most dear. (Janaka asked), Why as the dear one, Yajnyavalkya? (Yajnyavalkya said) because sight, verily is the reason, your Majesty. When they ask a man who sees with his eyes. Have you seen? He answers I have seen and that is the truth, verily eye is the supreme Brahman. The eye does not desert those who are aware of this and propitiate accordingly. All approach him and becoming enlightened reach the luminous divinities. Janaka said, I will give as gifts thousand bulls and elephants. Yajnyavalkya said, my father has instructed not to receive any gifts without first having instructed.*

**Bhashya:**

यश्चक्षुषि स्थितं रूपं विष्णोश्चक्षुस्तदुच्यते | शब्दादेरप्यापरोक्षे तद्धेतुर्विश्वनामकं | तद्गतस्य ततो विष्णोः कण्ठस्थानागमो यदा | तदा स्वप्नो भवेज्जाग्रदर्शनं नैव जायते | चक्षुर्निर्मूलनं च स्यात् सर्वेन्द्रियगणैः सह | चक्षुरात्मा ततो विष्णुः सत्यमित्यभिधीयते |

The *form* that exists in the eye in the *Waking state* is known as चक्षु – *sight*. When that *form* descends in the throat, then it comes to be known with universal reach as शब्द – the *word*, what was seen in waking state becoming recollected as if from dream state, with even eyes become half-closed, with all other organs. Therefore only in the *Waking state Vishnu* is said to be the quintessence of *Satya, the Prime Existence*.

### **Upanishad:**

यदेव ते कश्चिदब्रवीत् तच्छृण्वामिति | अब्रविन्मे गर्दभी विपितो भारद्वाजः श्रोत्रं वै ब्रह्मेति | यथा मातृमान् पितृमान् आचार्यवान् ब्रूयात् तथा तद् भारद्वाजोऽब्रवीत् श्रोत्रं वै ब्रह्मेति | अशृण्वतो हि किं स्यादिति | अब्रवित्तु ते तस्यायतनं प्रतिष्ठाम् ? न मेऽब्रवीदिति | एकपाद वा एतत् सम्राळीति | स वै नो ब्रूहि यज्ञवल्क्य | श्रोत्रमेवायतनं | आकाशः प्रतिष्ठा | अनंत इत्येनदुपासीत् | का अनंतता यज्ञवल्क्यः ? दिश एव सम्राळ इति होवाच | तस्माद् वै सम्राळ अपि यां कां च दिशं गच्छति नैवास्या अंतंगच्छति | अनंता हि दिशः | दिशो वै साम्राट् श्रोत्रम् | श्रोत्रं वै सम्राट् परमं ब्रह्म | नैनं श्रोत्रं जहाति | सर्वाण्यैनं भूतान्यभिरक्षन्ति | देवो भूत्वा देवनपैति य एवं विद्वानेतामुपास्ते | हस्त्यैषभं सहासं ददामिति होवाच जनको वैदेहः | स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नानसुशिष्य हरेतेति |

(Yajnyavalkya said,) *narrate to me whatever any one may have spoken to you.* (Janaka replied), *Vipit Bhatadvaj told me that ear is Brahman. As one who has mother, father or teacher would say, so did Barka Varshna said that the ear is Brahman, for what can one hear who has no ears?* (Yajnyavalkya asked) *did he tell you its abode and the support?* (Janaka replied) *he did not tell me.* (Yajnyavalkya said) *This Brahman is only one footed, (established in one place) Majesty.* (Janaka replied) *verily Yajnyavalkya, do tell us further.* (Yajnyavalkya said) *ear is his dwelling place and in that Space is where he is established. He should be propitiated as one who is without any end.* Janaka asked), *Why as without any end, Yajnyavalkya?* (Yajnyavalkya said) *because quarters, verily are without any end, your Majesty. Whichever quarter one goes he does not come to then of the quarter. Verily the quarters are the ears and the ear is the supreme Brahman. The ear does not desert those who are aware of this and propitiate accordingly. All approach him and becoming enlightened reach the luminous divinities.* Janaka said, *I will give as gifts thousand bulls and elephants.* Yajnyavalkya said, *my father has instructed not to receive any gifts without first having instructed.*

### **Bhashya:**

सर्वव्यापी तु भगवाननंत इति कीर्तितः | दिङ् नामा स तु विज्ञेयो दिक्षुस्थो नित्य देशात् | इति च |

All pervading resplendent Lord is spoken as without any end. Dwelling in the quarters he fulfills the desires of the devotees, there he is known as the direction.

### **Upanishad:**

यदेव ते कश्चिदब्रवीत् तच्छृण्वामेति | अब्रविन्मे सत्यकामो जाबालो मनो वै ब्रह्मेति | यथा मातृमान् पितृमान् आचार्यवान् ब्रूयात् तथा तद् जाबालोऽब्रवीत् मनो वै ब्रह्मेति | अमनसो किं स्यादिति | अब्रवित्तु ते तस्यायतनं प्रतिष्ठाम् ? न मेऽब्रवीदिति | एकपाद् वा एतत् सम्राठीति | स वै नो ब्रूहि यज्ञवल्क्य | मन एवायतनं | आकाशः प्रतिष्ठा | आनन्द इत्येनदुपासीत् | का आनन्दता यज्ञवल्क्यः | मन एव सम्राट् इति होवाच | मनसा वै सम्राट् स्त्रियमभिहार्यते ऽ तस्यां प्रतिरूपो पुत्रो जायते | स आनन्दः | मन वै सम्राट् परमं ब्रह्म | नैनं मनो जहाति | सर्वाण्यैनं भूतान्यभिरक्षन्ति | देवो भूत्वा देवनपैति य एवं विद्वानेतामुपास्ते | हस्त्यैषभं सहासं ददामिति होवाच जनको वैदेहः | स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नानसुशिष्य हरेतेति |

(Yajnyavalkya said,) narrate to me whatever any one may have spoken to you. (Janaka replied), Satyakama Jabala told me that Mind is Brahman. As one who has mother, father or teacher would say, so did Satyakama Jabala said that the Mind is Brahman, for what can one think who has no Mind? (Yajnyavalkya asked) did he tell you its abode and the support? (Janaka replied) he did not tell me. (Yajnyavalkya said) This Brahman is only one footed, (established in one place) Majesty. (Janaka replied) verily Yajnyavalkya, do tell us further. (Yajnyavalkya said) Mind is his dwelling place and in that Space is where he is established. He should be propitiated as one who is Bliss. (Janaka asked), Why as the Bliss, Yajnyavalkya? (Yajnyavalkya said) because Bliss, verily (as Brahman), your Majesty. Because Mind taking the form of a woman and son resembling that Bliss is born, as the supreme Brahman. The Mind does not desert those who are aware of this and propitiate accordingly. All approach him and becoming enlightened reach the luminous divinities. Janaka said, I will give as gifts thousand bulls and elephants. Yajnyavalkya said, my father has instructed not to receive any gifts without first having instructed.

### **Bhashya:**

मनःस्थितस्य यद् विष्णोः संबन्धादेव कामतः | जातः सुतः सुखे हेतुः परानन्दो हरिः किमु | इति ब्रह्मतर्कः |

Vishnu who dwells is the object for desiring a son who gives happiness, then how Hari be not the embodiment of Bliss?

### **Upanishad:**

यदेव ते कश्चिदब्रवीत् तच्छृण्वामेति | अब्रविन्मे विदग्धः शकल्यो हृदयं वै ब्रह्मेति | यथा मातृमान् पितृमान् आचार्यवान् ब्रूयात् तथा तच्छाकल्योऽब्रवीत् हृदयं वै ब्रह्मेति | अहृदयस्य किं स्यादिति | अब्रवित्तु ते तस्यायतनं प्रतिष्ठाम् ? न मेऽब्रवीदिति | एकपाद् वा एतत् सम्राळीति | स वै नो ब्रूहि यज्ञवल्क्य | हृदयमेवायतनं | आकाशः प्रतिष्ठा | स्थितिरित्येनदुपासति | का स्थितता याज्ञवल्क्यः | हृदयमेव सम्राळ इति होवाच | हृदयं वै सम्राट् सर्वेषां भूतानामायतनम् | हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा ऽ हृदये हेव सम्राट् सर्वाणि भूतानि प्रतिष्ठानि भवन्ति | हृदयं वै सम्राट् परमं ब्रह्म | नैनं हृदयं जहाति | सर्वाण्यैनं भूतान्यभिरक्षन्ति | देवो भूत्वा देवानपैति य एवं विद्वानेतामुपास्ते | हस्त्यैषभं सहासं ददामिति होवाच जनको वैदेहः | स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नानसुशिष्य हरेतेति |

*(Yajnyavalkya said,) narrate to me whatever any one may have spoken to you. (Janaka replied), Vidagdha Shkalya told me that Heart is Brahman. As one who has mother, father or teacher would say, so did Vidagdha Shkalya said that the Heart is Brahman, for what can one have who has no Heart? (Yajnyavalkya asked) did he tell you its abode and the support? (Janaka replied) he did not tell me. (Yajnyavalkya said) This Brahman is only one footed, (established in one place) Majesty. (Janaka replied) verily Yajnyavalkya, do tell us further. (Yajnyavalkya said) Heart is his dwelling place and in that Space is where he is established. He should be propitiated as one who is Stable. (Janaka asked), Why as the Stable, Yajnyavalkya? (Yajnyavalkya said) because Heart, verily (as Brahman), your Majesty. Because Heart is the abode of all the things and Heart , Your majesty is the support of all beings, On the Heart all beings are supported. The Heart, verily, your Majesty is the supreme Brahman. The Heart does not desert those who are aware of this and propitiate accordingly. All approach him and becoming enlightened reach the luminous divinities. Janaka said, I will give as gifts thousand bulls and elephants. Yajnyavalkya said, my father has instructed not to receive any gifts without first having instructed.*

### **Bhashya:**

सदा प्रतिष्ठितानि भवन्ति | विशेषतोऽपि प्रतिष्ठितानि सुप्तौ ऽ हृदये सर्वशो व्यापी प्रादेशः पुरुषोत्तमः | जीवानां स्थानमुद्दिष्टः सर्वदैव सनातनः | हृत्कर्णिकामूलगतः स्वंगुष्ठाग्र प्रमाणकः | मूलेश इति नामास्मिन् सर्वे जीवाः प्रतिष्ठिताः | अङ्गुष्ठमात्रे पुरुषे कर्णिकाग्रस्थिते हारौ | प्रविशन्ति सुषुप्तौ तु प्रबुध्यन्ते ततस्तथा | सोऽयं रूपो भगवान् हृदयाख्यः प्रकीर्तितः | इति च | स्थानमायतनं प्रोक्तं प्रतिष्ठा धारकः पुमान् | इति च |

The animates ever take refuge in the heart, more specifically when on sleep. The one who pervades the entire space in the heart is *Purushottama*, who conducts himself as the eternal refuge of the creatures. Dwelling at the tip of the lotus bud in the centre of the heart the resplendent Lord, of the size of the thumb enters the state of dreamless sleep of a human being. And also wakes them up from sleep. The Lord conducting himself in these three states is known as the



*Heart.* In these states and wakes them up. आयतन is the place where he dwells and प्रतिष्ठा is the place of refuge.

॥ इति षडाचार्य ब्राह्मणम् ॥

***Thus ends Shadachaya Brahmana.***

## श्रीबृहदारण्यकोपनिषद् भाष्यम्

### IV

॥ अथ कूर्च ब्राह्मणम् ॥

*Thus begins the Kurcha Brahmana.*

#### **Upanishad:**

जनको ह वैदेहः कूर्चाद् उपावसर्पन् उवाच | नमस्तेऽस्तु यज्ञवल्क्यः अनु मा शाधि इति | स होवाच | यथा वै सम्राड् महांतमध्वानम् ऐष्यन् रथं वा नावं वा समददीत एवमेव एताभिरुपनिषद्भिः समहितातास्मि | एवं वृंदारक आदय सन् अधीतवेद उरूकोपनिषत्क इतो विमुच्यमानः क्वगविष्यसि इति | नाहं तद् भगवन् वेद यत्र गमिष्यामि इति | अथ वै तेऽहंतद् वक्ष्यामि यत्र गमिष्यसि इति | ब्रवीतु भगवान् इति |

*Janaka of Videha descending from his lounge and approaching Yajnyavalkya said, Salutation to you, Yajnyavalkya, please instruct me. Yajnyavalkya said, as one who desires to go for a long journey would secure a chariot or a ship, even so you have your mind well-secured with the veda-upanishadic knowledge. You are appropriately honoured and are wealthy with the wisdom of the veda and Upanishads. Where do you desire to go one released from here? Janaka said, I do not know where I will go. Yajnyavalkya replied, in that case I will tell you where you will go.*

#### **Bhashya:**

स्वयोग्यं ज्ञानं श्रोत्रं सिंहासनादवरह्य उपसदनं कृतोऽवाच | यत् स्वात्मना प्राप्यं मुक्तौ तदुपास्यैव मुक्तिर्भवतीत्यतः प्राप्यं पृच्छति | वृन्दैः प्राप्यतमत्वात्तुवृंदारक इति स्मरतः | इति च पादमे |

The desirable wisdom to be instructed *Janaka* descended from his throne and offered him the proper salutations. Even though the *Janaka* is unaware of the state which he would get on deliverance he inquires *Yajnyavalkya* the nature of his deliverance, which by itself is not improper. वृंदारक traditionally means the divine status, but here *Janaka* uses the word to describe the nature of servitude to the supreme Lord, *thus in Padmapurana..*

#### **Upanishad:**

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन् पुरुषः | तं वा एतमिंधं संतमिन्द्र इत्याचक्षते परोक्षेणैव | परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः | अथैतद् वामेक्षिणि पुरुषरूपम् एषास्य पत्निविराट् | तयोरेष संस्तावो य एषोऽयंतर्हृदय आकाशः | अथ एनयोरेतदन्नं य रपोण्यर्हृदाये लोहितपिण्डः? अथ एनयोरेतत्प्रावरणं यदेतदंतर्हृदये

जालकमिव | अथ एनतोरेषा सृतिः संचरणी या एषा हृदयादूर्ध्वा नाड्युच्चरति यथा केशः सहसधा भिन्न एवमस्य एता हिता नाम नाड्यः अंतरहृदये प्रतिष्ठिता भवन्ति | एतां वि एतदास्रवति | तस्मादेष प्रविविक्ताहरतर इवैव भवत्य स्माच्छरीरादात्मनः |

*Indha* by name is the *Person*, who abides in the right eye. Him being *Indha*, the luminous, the gods, verily, declare indirectly as *Indra*. Because gods believe in to confusing the *asuras* using indirect means. That which is in the left eye of that *Person* is female counterpart, known as *Viraj*. The place where they meet is the space within the heart. Their nourishment is the red blood in the heart and enclosure is the interlaced heart. Their conduit is directed upwards with with thousands of hairbreadth the channels, divided further hundredfold, referred to as हित, through which pathways flow that which flows on. Therefore they, *Indha* and *Viraj*, are the eaters of the finest of the nourishment, the *self* in the body.

### **Bhashya:**

राज्ञां हृदयसंस्थो य इन्द्रो नाम जनार्दन | स इन्द्रे च यमे चैव स प्राप्यो मुक्तराजभिः | तस्मत्तेषामुपास्यः सः विराटऽ नाम तदाश्राया | श्रीस्तयोः स्तुतिरेषा हि प्राणेन क्रियते सदा | कर्णौ पिधाय ता ज्ञेया सर्ववेदात्मिका हि सा | काशनात् सर्वजीवानां स विष्णुर्दक्षिणागः |

In king's heart the one who as *Indra* dwells is the same *Hari* who abides within *Indra* and *Yama*. The form of deliverance is also likewise similar. Therefore such one being the form of the king in deliverance the kings should propitiate *Indha*. The female element which abides therein the heart is *Lakshmi*, whom the *prime Breath* continuously propitiates from within. One can listen to this sound when one closes his ears firmly. This is verily the reverberating sound of the *vedic* hymns. Since this sound becomes experienced by all it is known as आकाश, Space. The kings who being eligible to perform this internal propitiation during the *Waking* state the kings should propitiate the Lord in one's right eye.

### **Upanishad:**

तस्य प्राची दिक् प्राञ्चः प्राणाः | दक्षिणा दिक् दक्षिणाः प्राणाः | प्रतीची दिक् प्रत्यञ्चः प्राणाः | उदीची उदञ्चः प्राणाः | ऊर्ध्वादिक् ऊर्ध्वा प्राणाः | अर्वाची दिक् अर्वाञ्च प्राणाः | सर्वा दिशः सर्वे प्राणाः | स एष नेति | नेति | आत्म अगृह्यो न हि गृह्यते | अशीर्यो न हि शीर्यते | असंगो न हि सज्जते | असितो न व्यथते | न रिष्यति अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः | स होवच जनको वैदेहः | अभयं त्यागच्छताद् याज्ञवल्क्यः यो नो भगवन् अभयं वेदयसे | नमस्तेऽस्तु | इमे विदेहाः | अयमहमस्मि |

The eastern quarter is his eastern direction for initiating action. The southern quarter is his southern direction for initiating action. The western quarter is his western direction for initiating action. The northern quarter is his northern direction for initiating action. The higher quarter is his higher direction for

initiating action. The lower quarter is his lower direction for initiating action. Thus all the quarters are his all directions for initiating actions. *But he is unlike this, unlike this.* He is incomprehensible because he cannot be comprehended. He is un-understandable since he cannot be understood. He is unattached since he cannot be attached. He is unfettered therefore he does not suffer, he is not injured. Verily, *Janaka*, you have reached that state of fearlessness, thus spoke *Yajnyavalkya*. *Janaka*, the king of *Videha* said, *May fearless come to you , Yajnyavalkya, to you who makes known the state of fearlessness. Salutations to you, here are the people of Videha and here am I.*

**Bhashya:**

On his eastern direction are established *Indra* and *Agni* with their female counterparts. On his southern direction are established *Yama* and *Niruti* with their female counterparts. On his western direction are established *Soma* and *Ishana* with their female counterparts. On his higher direction are established *Brahma* and *Vayu* and on his lower direction *Shesha* and *Kama* are established with their respective female counterparts. Thus on his every direction his four-fold subsidiary powers are established with प्राण, the prime *Breath* as the prime initiator of the organs of senses.

**Further Explanation:**

The reference to the wives of the divinities is not to be taken in literal sense but as the energy centres of the the specified divinities. It only when the male becomes united with female than creativity begins functional.

**Bhashya:**

तत्प्रसादाद् यदभयमस्माकं प्राप्तं तदेव तव तृप्तयेऽस्तु | नान्यद् वयं प्रत्युपकर्तुं शक्नुम इत्यर्थः | स भगवान् स्वकृतेन तुष्येत् इतिवत् | इन्धो दीप्तः |

With your grace we have become fearless, *Yajnyavalkya replies that the state of fearlessness is self-evolved through one's own actions. No one else can replicate it, this is the meaning . The resplendent Lord himself is the divine dispenser, like the glow of the bright material. Indha means luminous.*

**Bhashya:**

जीवभोगस्य भोक्तेशे जीवस्तद्भोग भङ्ग न तु | विविक्तभुगिवातोऽसौ भगवान् पुरुषोत्तमः | इति पादमे |

Whatever is experienced by the creatures is also experienced by the Lord; but whatever is experienced by the Lord is not experienced by the creatures. Thus the *Supreme Person* is distinctive *experiencer*.

*॥ इति कूर्च ब्राह्मणम् ॥.*

*This ends Kurcha Brahmana.*

## श्रीबृहदारण्यकोपनिषद् भाष्यम्

### IV

॥ अथ ज्योति ब्राह्मणम् ॥

*Thus begins the Jyoti Brahmana.*

#### **Upanishad:**

जनकं ह वैदेहं याज्ञवल्क्यो जगाम समेनेन वदिष्य इति | अथ ह यज्जनकश्चश्चाग्निहोत्रे समुदाते तस्मै ह याज्ञवल्को वरं ददौ | स ह कामप्रश्नमेव वरं ववे | तं हास्मै ददौ तं ह सम्राट् एव पूर्वः पप्रच्छ |

*Yajnyavalkya came to Janaka King of Videha but decided not to speak. But one when Janaka during Agnihotra sacrifice discussed with Yajnyavalkya granted him a boon permitting him to ask any question he desires. Janaka accordingly asked him.*

#### **Bhashya:**

याज्ञवल्क्यो वरं दत्त्वा ताज्ञा संवादकामुकः | वैदेहनगरं प्रायात् संतो यच्छास्त्रलोलुपाः | इति स्कान्दे | तथापि साम्राळेव पूर्वं पप्रच्छ |

Though there was no specific invitation Yajnyavalkya would be visiting Janaka in his city Videha desiring to reply his queries. Skanda Purana says that the noble persons usually visit each others for discussion on spiritual matters. Janaka himself put the first of the questions.

#### **Upanishad:**

याज्ञवल्क्य किंज्योतिरयं पुरुष इति | आदित्य ज्योतिः सम्प्राण इति होवाच | आदित्येनैवायं ज्योतिषा अस्ते | पल्ययते | कर्म कुरुते | विपल्येतीति | एवमेवैतद् याज्ञवल्क्य |

*Yajnyavalkya, by what light this Person here illumined? Yajnyavalkya said, by the light of the Sun, Your Majesty. The Sun indeed is what illumines him, makes him sit, move, perform actions and return.*

अस्तमित अदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुष इति | चन्द्रमा एवास्य ज्योतिर्भवतीति | चन्द्रमस्यैवायं ज्योतिषा अस्ते | पल्ययते | कर्म कुरुते | विपल्येतीति | एवमेवैतद् याज्ञवल्क्य |

*When the Sun is set, Yajnyavalkya, by what light this Person here illumined? Yajnyavalkya said, by the light of the Moon, Your Majesty. The Moon indeed is what illumines him, makes him sit, move, perform actions and return.*

अस्तमित अदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किञ्ज्योतिरेवायं पुरुष इति | अग्निरेवास्य ज्योतिर्भवतीति | अग्निर्वायं ज्योतिषा अस्ते | पल्ययते | कर्म कुरुते | विपल्येतीति | एवमेववैतद् याज्ञवल्क्य |

*When the Sun is set, Yajnyavalkya, and the Moon is set, by what light this Person here illumined? Yajnyavalkya said, by the light of the Fire, Your Majesty. The Fire indeed is what illumines him, makes him sit, move, perform actions and return.*

अस्तमित अदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्ते अग्नौ किञ्ज्योतिरेवायं पुरुष इति | वागेवास्य ज्योतिर्भवतीति | वाचैवायं ज्योतिषा अस्ते | पल्ययते | कर्म कुरुते | विपल्येतीति | तस्माद् वै साम्राट् अपि यत्र स्वः पाणिर्न विनिर्जायतेऽथ यत्र वागुच्चरति उपैव तत्र ह्येतीति | एवमेववैतद् याज्ञवल्क्य |

*When the Sun is set, Yajnyavalkya, and the Moon is set, and even the Fire is departed, by what light this Person here illumined? Yajnyavalkya said, by the light of the Speech, Your Majesty. The Speech indeed is what illumines him, makes him sit, move, perform actions and return. Therefore. Your Majesty, where even one's own is not seen there when speech is spoken one goes towards the source (of the Speech). Thus, verily so, Yajnyavalkya.*

अस्तमित अदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्ते अग्नौ शान्तायां वाची किञ्ज्योतिरेवायं पुरुष इति | आत्मैवास्य ज्योतिर्भवतीति | आत्मैवायं ज्योतिषा अस्ते | पल्ययते | कर्म कुरुते | विपल्येतीति |

*When the Sun is set, Yajnyavalkya, and the Moon is set, and even the Fire is departed and Speech has stopped speaking, by what light this Person here illumined? Yajnyavalkya said, by the light of the Self, Your Majesty. The Self indeed is what illumines him, makes him sit, move, perform actions and return.*

### **Bhashya:**

आत्मा भगवानस्य ज्योतिः | भावेऽभावेऽपि सूर्यदिर्जीवानां विष्णुरेव हि | ज्योतिस्तथाऽप्यभावे ते तद्भेदं हि विशेषतः | अस्वाञ्छ्यात्तु जीवस्य द्योतयन् बुद्धिमस्य सः | प्रवर्तयति सर्वशस्तास्यपि जनार्दनः | इति च |

आत्मा, the Self within verily is the resplendent Lord, in every and each inclination he, Vishnu is one who illumines, especially as the light and as the influence. Being never independent even one who is ignorant and obscure in intelligence is energized to perform actions in each and every case.

### **Upanishad:**

कतम आत्मेति | योऽयं विज्ञानमयः प्राणेषु हृदायंतर्ज्योतिः | पुरुषः स समानः सन् उभौ लोकौ अनुसचरति | ध्यायतीव | लेलायतीव | स हि स्वप्नो भूत्वा इमं लोकमतिकामति मृत्यो रूपाणि |

*What is the Self?* asked *Janaka*. *Yajnyavalkya* replied, this one here wise in *Wisdom*, luminous Person within the heart, as *Knowledge* among senses remaining same wanders between the two worlds (the *Waking* and *dreamless Sleep*) thinking as it were, moving as it were, transcending this world of appearances, *death ( dreamless Sleep)* being its *form*.

### ***Bhashya:***

स्वातन्त्र्याद् ध्यायतीवासौ ध्याययन् जीवमंजसा | गह्णातीव ग्राहयन् स जीवं सर्वेश्वरेश्वरः | सदा विज्ञानपूर्णो ऽसौ समानोऽसौ सदा समः | अविकारात् समानः सन् जीवमादाय संचरेत् | उभौ लोकौ स्वपकत्वात् भूत्वाऽसौ स्वप्ननामकः | इमं लोकं जाग्रदाख्यं मृत्युरूपकात्वं सदा | बहुपापैकहेतुत्वात् तारयेत् स्वप्नमानयन् | इमं लोकं च भूराख्यं तारयित्वांतरिक्षगम् | जीवं कुर्यान्मृता विष्णुः भूलोकः क्षिप्रमृत्युमान् | बहवो मृत्युवश्चात्र मृत्यो रूपाण्यतस्त्वयं | पापहेतुत्वतश्चायं भूलोको मृत्युरूपकः | जाग्रश्च पृथिवी चैव द्यौः सुषुप्तिस्तथैव च | स्वप्नश्चैवांतरिक्षं च ज्ञेया अन्योन्य नामकाः | तद्द्वयभिप्रायिका तस्मादुभौ लोकाविति श्रुतिः |

Being independent thinker on his own, the resplendent Lord reflects impartially, the जीवs are not independent. Being supreme among all divinities, he initiates all the actions as if he himself is the performer of the actions. Being ever wise in *Wisdom* and being detached he is equal among every one in all respect, moving in the two worlds (the *Waking* and *Dreaming*) in impassioned manner. Transporting the जीवs to the dream state, he transcends them with death-like redeeming *form* from the waking state, which offers many excuses to commit demerits. Therefore this world is known of the form of death, On death coming, *Vishnu* takes him from this world to the intermediate Space. The worlds are referred as the state of being, जाग्रत्, Waking state being the earthly state of being, सुषुप्ति the dreamless state being the sky and स्वप्न, being the intermediate state of being are used in scriptures as the substituting alternative words. There उभौ लोकौ should be understood both as worlds and states of being.

### ***Upanishad:***

स वा अयं पुरुषो जायमानः शरीरभिसंपद्यमानः पाप्मभिः सं सृज्यते | स उरूकामन् प्रियमाणः पाप्मनो वि जाहति |

He is *Purusha*, the Lord giving जीवs the necessary *body-form*, giving them the capacity to perform demerits. To raise them from this world of demerits he takes upon himself to invalidate the effect of those demerits and liberate them.

### ***Bhashya:***



स वा अयं जायमान इति च द्वायश्रया श्रुतिः | यस्य ज्योतिरयं विष्णुः स परामृश्यते तथा | यदा तु भगवानुक्तदा स्वातन्त्र तो विभुः | म्रियमाणो जायमान इत्युक्तस्तन्नियामकः | फलदानाय पापानां ग्रहः संसर्ग उच्यते | मोक्षदाने फलदानाद् विजहातीति चोच्यते | जीवोऽपि मुक्तिकाले तु हाता पापस्य कथ्यते |

स वा अयं जायमान in this manner the relationship between the *supreme Self* and the *individual self* is indicated. The one who imparts wisdom to the *individual self* is *Vishnu* who as the *supreme Self* is designated as *Purusha*. He is referred as the *supreme Self* since he is independent Real, being source for birth and death of the जीव. Since he gives consequential fruits of demerits he is concerned with demerits in life. When he delivers the individual self from the primordial world he is said to be releasing them from consequential fruits of demerits. Therefore at the time of deliverance the जीव is said to be completely absolved of all demerits.

### ***Upanishad:***

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः इदं च परलोकस्थानं च | संध्यं तृतीयं स्वप्नस्थानं | तस्मिन् संध्ये स्थाने तिष्ठन् एते उभे स्थाने पश्यंतीदं च परलोकस्थानं च | अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्य उभयान् पाप्मन आनंदाश्च पश्यति | स यत्र प्रस्वपिति अस्य लोकस्य सर्वावतो मात्रामुपादाय स्वयं विहित्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति | अत्रायं पुरुषः स्वयंज्योतिर्भवति |

Verily there are two states of this *Purusha* - this and the other world. There is the third intermediate state, the dream state, from where he observes both these two states, of this and the other world. When (the जीव) passes from this (Waking) state to the other (*Dreamless*) state, the *Purusha* sees the evils (performed by the जीव) in this world and the joys of the other. When (the जीव) sleeps the *Purusha* takes along with him all the materials of this all-embracing world. himself tears apart, himself builds, making (the जीव) dream by his own brightness, by his own light. In that the *Purusha* becomes himself self-luminous.

न तत्र रथयोगा न पंथानो भवन्ति | अथ रथान् रथयोगान् पथः सृजते | न तत्रानंदा मुदः प्रमुदो भवन्ति | अथानंसन् मुदः प्रमुदः सृजते | न तत्र वेशांताः पुष्करिण्यः स्रवन्त्या भवन्ति | अथ वेशान्तान् पुष्करिण्यः स्रवन्त्यः सृजते | स हि कर्ता |

There (in dream and dreamless states) are neither chariots nor horses, nor even roads, but *Purusha* projects the chariots, horses, and roads. There (in dream and dreamless states) are neither joys nor pleasures nor delights but *Purusha* projects the joys, pleasures and the delights. There (in dream and dreamless states) are neither tanks, nor ponds nor rivers but *Purusha* projects the tanks, ponds and the rivers. He indeed is the creator.

## **Bhashya:**

स्वर्गः सुषुप्तिराख्या मुक्तेरपि यतः समाः | परोलोको यतो मुख्यो मुक्तिरेव ब चापरः | अतो  
द्युसुप्तिमोक्षाणामभिप्रायादिदं वचः | सुप्तिरित्यादिकं स्वेति विष्णोराख्या सुखत्वतः |

Heavenly state is identified not only with सुषुप्ति, the dreamless state but also with मुक्ति, the delivered state. The other world is primarily the state of deliverance and none other. Therefore, the word सुप्ति is used when referring the state of deliverance as well. Using words like सुप्ति and others the bliss of *Vishnu* is described.

पुनरागमनं नाम मुक्तानामपि विद्यते | प्रलयेऽनुप्रविश्यैनं भगवंतं जनार्दनम् | स्थित्वा ज्ञानाविलोपेन निगच्छन्ति  
पुनस्ततः | न च ज्ञानसुखादीनां तेषां सूष्टौलयेऽपि वा | विशेषः कश्चिदंतश्चबहुश्चैव रमंति ते |

Even for the delivered ones there is return (to this world). Because at the end of the final dissolution of the creation entering the resplendent *Janardana* they remain there without loss of their Wisdom and state of Bliss. And become manifest again at the the time of new creation. In all these states of departure and arrival there is no diminution in their Wisdom of the state of Bliss.

स्वापयत्येनमिति स स्वपितीत्युच्यते हरिः | आनन्दपापलोकादेदर्शनं स्वपनसुप्तयोः | अपि विष्णो सदैवास्ति न जीवस्य कथंचन |  
अत्रायं भगवान्विष्णुर्जीवस्य स्वयमेव तु | ज्योतिर्विशेषतो भूयान्नैवान्यज्ज्योतिरत्रयत् | न हि जीवः स्वयं द्रष्टुं सुप्तः शक्नोति  
हि ध्रुवं | अतः स नैव जीवोऽयं सर्वं पश्यति सूक्ष्मदृक् | स्वप्नेऽररिक्षे सर्गे वा न रथाद्याः पुरा स्थाः | तदैव तत्कर्म  
योग्यान् निर्मिते हरिः स्वयम् | इत्यादि महामीमांसायां | जीवपक्षे प्रसिद्धत्वात् कतम आत्मेति प्रश्ने न युक्तः |  
न च जीवः समानः सन्नुभौ लोकौ संचरति | सुखदुःख विशेषत्वात् ||

Since *Hari* makes जीवs sleep, normally it is assumed that *Hari* himself sleeps. The *Bliss*, merits and demerits are observed by *Vishnu* alone in the different states and not by the जीवs. In these states *Vishnu* himself is the energizing instrument, not the जीव, because the special sight required is not available to no one else. जीव himself is ever incapable of observing by himself in these states. There it is only the Lord, never the जीव who observes these subtle states. In dreams, dreamless or in intermediate states chariots and other things were never there earlier. The Lord himself creates them all for the sake of the जीवs. Since generally a human being, the जीव assumes himself to the self, आत्मा the question कतम आत्मेति becomes improper. It is not the जीव that wanders equally between the different states, especially in relation to the states of *Bliss*, merits and demerits.

न च सुखदुःखादेर्मिध्यात्वे किंचिन्मानम् | याथारथ्यतोऽर्थान् व्यदधाच्छश्वतीभ्यः समाभ्यः | असत्यमप्रतिष्ठं ते  
जगदाहुरनीश्वरम् | वैधर्म्याच्च न स्वप्नदिवत् इत्यादि वचनविबुद्धाच्च | न चैतन्नसीदस्ति भविष्यतीत्यनुभवः  
कदाचित् भवीष्यतीत्यत्र किंचिन्मानं | किञ्चित्कालस्थिरत्व मात्रस्य शून्यावादीनामपि सिद्धत्वाद् वैधर्म्याच्च न

स्वप्नादिवत् इत्यादिवचनं व्यर्थं स्यात् | अतो न कदाचिदस्य नासीदस्ति भविष्यतीत्यनुभवो भविष्यतीत्यभिप्रायेणैव तद् वचनम् | न च तथाऽनुभवे शून्यस्य अनिर्वचनीयस्य च कश्चिद् विशेषः |

Considering pleasures and pains as illusory can never be acceptable. Since time immemorial the *supreme Self* has created things which are substantially true. Some say that the world is unreal, uncreated, without supreme controller. The experiences in the primordial being unlike the appearances seen in dreams, the experiences in the primordial world are not illusory, also being the scriptural declarations. That worlds did neither exist earlier nor exists now nor will exist in future as an acceptable proposition. The dream world is substantially unstable while the world in waking state is relatively stable – these being the propositions proposed by the nihilists, *Shoonyavadi*, , the statement that the primordial world is not real but an illusion like things seen in dreams would not be worth consideration. Therefore, the primordial world did not exist earlier like the dream world or would cease to be like a dream world needs to be rejected. If their propositions are accepted then there would be no difference between the Illusionists, *Mayavadis* who are incapable of speaking conclusively of the existence of the primordial world and those nihilists, *Shoonyavadi* who deny entirely the existence of the primordial world.

न च शून्यवादिनां तद्वादिनां च कश्चिद्विशेषोमोक्षे | न च नित्यज्ञानस्वरूपमस्तीति वचनेन कश्चिद्विशेषः | ज्ञेयाभावे ज्ञानस्याप्यभावात् | न हि ज्ञेयरहितं ज्ञानं नाम्नास्तीत्यत्र किञ्चिन्मानं | न च स्वविषयं तदिति तेषां पक्षः | तदा कर्तुर्कर्मविरोध इति हि तेषां वचनम् | न च जानातीत्यादि कर्तुत्वं ज्ञानस्य तरंगीक्रियते | निर्विशेषत्वागीकारणात् | अतः शून्यवादिनः एव तेऽपि |

For the nihilists, *Shoonyavadi* or the Illusionists, *Mayavadis* there is no difference in मोक्ष, deliverance. Even if the Illusionists, *Mayavadis* accept the existence of *Brahman* in deliverance, no difference in the views of the two would be perceptible. Because if there is no subject for awareness, there would also be no goal, objective to be experienced or become aware of in मोक्ष, the state of deliverance. In the opinion of the illusionists, *Mayavadis* for experiencing the *supreme Self* he himself is not the subject matter. Because the *supreme Self* himself being the *form* of *Wisdom*, the creator and the act of creation would be the same one. But creator and the act of creation is contradictory term according to them. Thus for experience *wisdom* of *Brahman* there is no experiencer or the process of experience. Therefore there is neither any experience nor any experienced. Hence there is no difference between the illusionists, *Mayavadis* or the nihilists, *Shoonyavadi*

स्वप्नो भूत्वा स्वापको भूत्वा | न हि जीवोऽपि स्वपण एव भवति | स्वापं नयतेति स्वपन इति च व्युत्पत्तिः | जायमानो म्रियमाणः प्रस्वतीत्यादि तु कृत्वाविवाहं तु कुरुप्रिवीराः, तदेतन्मे विजानीहि यथाऽहं मददीहेरि | सुं

बुद्धेय दुर्बाधं योषाभवदनुग्रहात्, जज्ञे बहुज्ञं परमाभ्युदारं, द्रष्टुश्चक्षुषो नास्ति जिह्वा इत्यादिवदंतर्णीतणीचत्वेन भवति | श्वातन्त्रय स्नेहयोरंतर्णीतणीत् इति हि सूत्रम् |

Making one see dreams in sleep or becoming dreams, not that the जीव himself sees the dreams. He leads one to see dreams, therefore he becomes the dreams. Makes one to be born, one to die, one to dream, not that he himself is born, dies or dreams. ‘*Having married the powerful among the Kurus*’ means that as one unknowingly marrying by the grace of *Hari*, ‘*by your grace enjoying pleasures and knowing things as endearingly clarified by the resplendent Lord*’, ‘*having known things difficult to be known from one more wise*’, ‘*having neither eyes, feeling or tongue to speak*’, such other statements having been used as a substitute for displaying independence as well as association.

कथं अन्यथा स्वयं विहृत्य स्वयं निर्माय स्रवन्त्यः सृजते स हि कर्ता | स्वप्नेन शारीरमभिप्रहृत्यासुप्तः सुप्तानभिभवाशीति इत्यादि युज्यते ? उक्तार्थे च स्वप्नेन शारीरमित्यादि जीवेश्वर भेद मन्त्राः उक्ताः प्रमणत्वेन | ईश्वरो जीवस्य भयनि पश्यन् ज्क्षदिव अहसदिव |

Or else how would the जीव be the *Purusha* himself destroying and himself creating ? While in sleep in dreams having been detached from the attachment to the body, how can the जीव energized to create or destroy? Having spoken earlier about the differences in the forms of the *individual self* and the *supreme Self*, it is also said that the supreme Lord seeing the जीव frightened in sleep, is amused, as it were.

प्राज्ञेनाऽत्मना संपरिष्वक्तः, प्राज्ञेनाऽत्मनाऽन्वारूढः इत्यादिशु चाभ्यासेन सर्वत्र भेद एव निर्दिश्यते | सुपुत्युत्क्रान्त्योर्भेदेन इति निर्णयात्मकं भगवद्वचनं | न चावस्थाभेदेन जीवभेदो व्यावहारिकोऽप्यस्तीत्यत्र किञ्चिन्मानं | न हि जाग्रत् स्वप्नस्थश्च द्वावित्यज्ञप्रयोगोऽपि कश्चिदस्ति लौकिकः | न च भ्रमस्तादृशः | तस्माद् भगवानेवात्रोच्यते सर्वकर्तृत्वेन |

The statements *embracing consciousness, overcoming consciousness* repeatedly make the distinction between the *individual self* and the *supreme Self* clear in every instance. Even the resplendent Lord *Vedavyasa* has unambiguously clarified (in *Brahmasutra*) the distinction between the *individual self* and the *supreme Self*. It is a clearly established fact that the जीव in the *waking state* and in the *dreamless state* are distinct and different and to deny this fact would be inconsistent. Even in practical and empirical state such differences are observed. Such differences are not illusory. Therefore all actions are spoken to have been initiated by the Lord himself.

वेशान्ताः वेश्यागृहाः | सपुप्ति मोक्षोभयथविवक्षयैव तद्वचनमिति भगवतात्युक्तं स्वाप्यय संपत्योरन्यतरापेक्षमाविष्कृत्यं हि इति | उभयापेक्षमित्युक्ते मोक्षस्थसुप्तिरित्यपि मन्दस्याऽशंका स्यादतो मोक्षे

सुप्तिरेव नास्तीति ज्ञापयितुमन्यतरापेक्षमित्युक्तम् | नत्वन्यतर एवर्था इति ज्ञाने विकल्पायोगत् | अतोऽवस्थाश्च लोकाश्चसर्वे विवक्षिताः |

वेशान्ताः means houses of pleasures provided by women. The use of words, deep sleep and deliverance are in relation to the earlier similar use in resplendent lord's words (in *Brahmasutra*) - स्वाप्यय संपत्योरन्यतरापेक्षमाविष्कृत्यं हि, where the states of deep sleep and deliverance are spoken and the state of heavenly pleasures. In referring the two states (of deep sleep and deliverance) lest there could be there could misunderstanding among less intelligent ones, it is clarified that in deliverance as the form of wisdom there is no reason to be entirely identical state of deep sleep as the form of unawareness, the words अन्यतरापेक्षम् as qualifying words have been used. Therefore, here the words सुषप्ति, the लोकाः, मोक्ष are all intended.

सर्वावतः आ समन्तात् सर्ववतः सर्वज्ञानान्युपादाय | बह्वप्रकाशोऽ भेत्युक्तो ज्योतिरन्तर उच्यते | सुखं स्वरूपभूतं यदानन्द इति कथ्यते | मुन्म विषयोत्थं यत् प्रकृष्टविषयात् प्रमुत् | इति च |

सर्वावतः is one who is endowed with the comprehensive wisdom of everything in creation. The external illumination is said to be the effulgence of internal enlightened resplendent luminosity. The satisfaction which comes through such internal enlightened state is said to be आनन्द, *Bliss*. The satisfaction which comes through external contact with ordinary object of senses is said to be मुद, pleasure and satisfaction through superior object of senses is referred as प्रामुद, contentment.

### ***Upanishad:***

तदेव श्लोका भवन्ति | स्वप्नेन शारीरमभि प्रहत्यासुप्तः सुप्तानचाकाशीति | सुकमादाय पुनरेति स्थानं हिरण्मयः पुरुषः एकहंसः |

On this there is this verse. Having alienated in sleep what belongs to the body, He ever looks down on the inactive senses and having taken upon himself the radiance he departs to his place, the resplendent person, like a lonely swan.

### ***Bhashya:***

शुकं जीवमादाय | शोकेन रत्या युक्तत्वात् शुको जीव उदाहृतः | इति च | रत्यानन्दौ पूर्णनित्यौ हितौ तेन हिरण्मयः | स्वर्णवर्णतया वाऽपि वासुदेवो हिरण्मयः | प्रधान हंसरूपत्वादेकहंस इतीरितः | इति च |

शुकं जीवमादाय means beckoning the जीव who is subject to pains and pleasures common in primordial life. शुक means pain and र refers to the pleasure and since human beings become subject to the pains and pleasures in primordial life, they

are known as शुक्र. The complete and entirety of pleasure and Bliss are inherent only in the *supreme Self*. Therefore he is referred as gold-coloured. Since he has the glow and splendor of gold *Vasudeva* is known as gold-coloured. Since he revels singularly alone like a swan, He is known as एक हंस.

***Upanishad:***

प्राणेन रक्षन्वरं कुलायं | बहिष्कुलायादमृतश्चरित्वा | स ईयतेऽमृतो यत्र कामं हिरमयः पुरुषः एक हंसः |

Guarding the modest nest with prime Breaths, the immortal one roams out of the shell. He wanders wherever he fancies, this gold-coloured person, the singularly lone swan

***Bhashya:***

अंशेन जीवमादाय क्वचिदीशो बहिर्नयेत् ऽ स्वप्नेषु फल्गुनं यद्वत् कृत्वाः कैलासमानयत् ऽ वासनारूपकान् प्रायस्त्वंतरेव प्रदर्शयेत् | अतो बहिष्कुलायादित्यपि वाङ् न विरुध्यते | इति च |

In certain exceptional instances taking fragment of the subtle essence of some *individual self* the supreme Self wanders out, as in the case of *Arjuna* in sleep who was taken by *Krishna* to the *Kailas* mountains.

***Upanishad:***

स्वपनान्तं उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि | उतेव स्त्रिभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् |

Wandering up and down in dreams, God creates many forms as if reveling in the company of women, laughing and even being frightened seeing things.

***Bhashya:***

उच्चावचेषु रूपेषु प्रविशन् पुरुषोत्तमः | बहुरूपत्वमायाति स्वप्नो स जगतः प्रभुः इति च | मोदरूपत्वतो विष्णोः स्त्रीभिर्मोदो विडम्बनम् |

Though it is said that the Lord having entered small and big things revels in the company of women it should be understood this as mere pretense.

***Upanishad:***

आराममस्य पश्यन्ति न तं पश्यति कश्चन इति | तं नायतं बोधयेफित्याहुः | दुर्भिषज्यं हास्यै भवति यमेष न प्रतिपद्यते | अथो खल्वाहुर्जागतिरदेश एवास्यैष इति | यानि ह्येव जाग्रत् पश्यति तानि सुप्त इति | अत्रायं पुरुषः स्वयं ज्योतिर्भवति | सोऽहंसहस्रं ददामि | अत ऊर्ध्वं विमोक्षाय ब्रूहीति |

Every one (the *individual self*) sees his (the *supreme Self's*) actions but him (the *supreme Self*) no one ever sees. Therefore they say that one should not wake up suddenly one (the *individual self* who is fast asleep), for it is difficult to cure if he does not get back (to his own body). Others say that (the state of sleep) is just his natural state for whatever objects he (the *individual self*) sees when awake, those too he sees when he is asleep, not so in the dream state, for then only *Purusha*, (the *supreme Self*) is self-luminous. *Janaka* said, *I give you thousand (cows), venerable one, please instruct me further for the sake of my deliverance.*

### **Bhashya:**

जीवस्य मृतिकाले च स्वप्नकाले च केशवः | एवं विधानि कर्माणि कुर्वाणोऽपि न दृश्यते | तथा जागरिते सुप्तौ मुक्तेरेव तु दृश्यते | तथापि नायतेभ्यस्तं ज्ञानी ब्रषाद् जनार्दनः | यस्य गोचरतां विष्णुः कदाचिन्न प्रपद्यते | तस्यायतस्य पापस्य भेषजं न फि विद्यते | सुप्तिकालोऽप्ययं विष्णोः सदा जागरितात्मकः | यानि जागरिते पश्येत् तानि सुप्तेऽपि पश्यति | नित्यज्ञान स्वरूपात् भगवान् पुरुषोत्तमः | नित्यनन्यप्रकाशत्वेऽप्यन्यज्जोतिर्यदा भवेत् | तदा स्यात् संशयोऽज्ञानमित्यत्रेति विशेषणं |

During the time when the *individual self* is active when death comes, during the dream, waking or dreamless state he is not conscious of *Hari* except those who are the liberated ones. Therefore, a wise one should not advise one regarding *Janardana* who is not inclined to be wise in *Wisdom* of the *supreme Self*. Because to one to who even once makes no effort for such undeserved person no opportunity is made available. Since for *Vishnu* even the dream state is verily the waking state, whatever an *individual self* sees in the waking state the same is shown by the resplendent *supreme Self* to hi in the dream state. For the *individual self* the resplendent *supreme Self* alone is the ever and independent source of *Wisdom*, there being no need to emphasize specially that it is even so in dream and dreamless states.

जीवस्यापि स्वप्नवस्थां जागरितत्वेऽस्येति विशेषणं व्यर्थम् | पूर्वोक्तमपि मोक्षायैव भवति | अत ऊर्ध्वं विशिष्ट मोक्षाय ब्रूहि | स्वयोग्यभगवद् दृष्टे सर्वैमुक्तिरवाप्यते | पुनर्ज्ञानान्तराधिक्यात् सुखाधिक्यं विमोक्षणं | इति ब्रह्मतर्के | स्वप्नसुषुप्त्यु भयाभिप्रायेण तानिसुप्ते इत्युक्तम् |

If in dream state the *individual self* was conscious as the *supreme Self* is then the words जागतिरदेश एवास्यैषः would have been redundant. As said earlier only in the stte of deliverance the *individual self* is conscious of the *supreme Self* .Therefore for the sake of supreme deliverance alone the *Wisdom* of the *supreme Self* should be spoken. And each one according to one's own capacity and qualification attains the state of deliverance. With additional enlightened wisdom additional status in deliverance would be available, *thus in Brahmataarka scripture*. Here both dream and dreamless states are referred,

otherwise it may be misconstrued that for the *supreme Self* only the dreamless state alone is the conscious state.

***Upanishad:***

स वा एष एतस्मिन् संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोनि आद्रवति स्वप्नावैव | स यत् तत्र किञ्चित् पश्यति अनन्वागतस्तेन भवति | असंगो ह्ययं पुरुष इति | एवं एवैतद् याज्ञवल्क्य | सोऽहं भगवते सहस्रं ददामि | अत ऊर्ध्वं विमोक्षायैव ब्रूहीति |

He, verily is the *supreme Self* who roaming in the dream state of the *individual self* observing the merits and demerits performed by him repeatedly makes each the *individual self* enter his dream state. In the dreamless state the *supreme Self* is not affected by any of the merits and demerits of the *individual self*. He remains detached from the effect of those merits and demerits. Thus *Yaknyavalkya* having said *Janaka* agreed to offer him thousand cows for being instructed further.

***Bhashya:***

तं सुषप्ति मात्राभिप्रायेण स वा एष एतस्मिन् संप्रसादे इत्यह | यत्रोभयविवक्षा स्यात् परामर्शस्तदोभयोः | एकस्याथपि भवेन्नैकविवक्षायां क्वचिद् द्वयोः | इति सव्दनिर्णये |

Where the dream state is in consideration then the observations by the *individual self* in waking state would inappropriate. However both the alternatives are spoken then both need to be considered and if any danger is perceived in considering of the bot alternative a one among the two should be preferred, *thus in Shabda Nirnaya*.

***Upanishad:***

स वा एतस्मिन् स्वप्नन्ते रत्वाचरित्वादृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुधान्तायैव | स यत् तत्रकिञ्चित् पश्यति अनन्वागतस्तेन भवति | असंगो ह्ययं पुरुष इति | एवं एवैतद् याज्ञवल्क्यः | सोऽहं भगवते सहस्रं ददामि | अत ऊर्ध्वं विमोक्षायैव ब्रूहीति |

Verily, he the *supreme Self* roaming in the dream state observing the merits and demerits returns again the *individual self* to awaken him to this empirical world of the waking state. Whatever merits and demerits, he the *supreme Self* observed in the dream state with those he is never attached. *Purusha*, indeed is ever detached. *Janaka* said, *this verily is so Yajnyavalkya* and pleaded *I offer you thousand more cows instruct me further*.

***Bhashya:***



स्वप्नाख्योऽन्तः स्थानं स्वप्नान्तम् | अन्तः स्थान स्थलं वासः प्रदेश इति चोच्यते | इति च | स्वप्नान्तं च बुद्धान्तं च इत्यत्रापि स्वप्नान्त शब्द स्वप्न सुषुप्त्यभयाभिप्रायेण |

स्वप्नान्तम् is when the dream ends. अन्तः स्थान स्थलं वासः प्रदेश all indicate the state of being, thus in *Shabd nirnaya*. स्वप्नान्तम् - when the dream ends and बुद्धान्तम् - when the conscious ends are both the dreams and the dreamless states.

### ***Upanishad:***

स वा एष एतस्मिन् बुद्धान्ते रत्वाचरित्वादश्चैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नांतायैव | तद् यथा महामत्स्य उभे कूल अनु संचरति पूर्वं चापरं च एवमेवायं पुरुष एतावुभावनु संचरति स्वप्नान्तं च बुद्धान्तं च |

Having reveled in the waking state, having seen the meritorious and de-meritorious deeds, he returns to the place from where he came the state when the dreams end. Even as a large fish swims along the banks of the river, here and there, even the *Purusha* moves along bot these states (of dreams and waking).

### ***Bhashya:***

शुभां शुभं तु दृष्ट्वैव स्वप्ने जागुरतेऽपि च | असंसृष्टः सदा दुःखैश्चरतीशः पुनः पुनः | स्वपनसुप्त्यात्मकं कूलमेकं बुद्धात्मकं परम् | महामत्स्य इवसंगी चरत्येको जनार्दनः |

The *supreme Self* seeing the meritorious and de-meritorious actions performed by individual selves in their waking, dream and dreamless states with waking state as the bank on one side of the river and dream and dreamless states as the other side of the river like a great fish roams in the river without being attached by them.

### ***Upanishad:***

तद्यथाऽस्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरीपत्य श्रान्तः संहत्य पक्षौ संलयायैव धीयते एवमेवायं पुरुष एतस्म अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति |

As a falcon or an eagle having roamed around the sky o, becoming tired, folds down its wings and rests in their nests even so the *Purusha*, hastens to similar state, desiring no desires, seeing no dreams.

### ***Bhashya:***

यं विष्णुं श्येनवच्छ्रान्तो जीवो जागरिते भ्रमन् | स्वप्ने च सुप्तावभ्येति संश्रान्तः सदगृहं यथा | स्वित्यानशब्दः  
परो विष्णुस्तमाप्तः सुप्त उच्यते | संप्राप्य तमयं जीवः कामयेन्नैव किञ्चन | न च स्वप्नसमभ्रान्ति  
ज्ञानं याति कदाचन | सुषुप्तौ च किमु ज्ञानामुक्तौ प्राप्तो जनार्दनम् |

Even as bird tired after flying around the sky on becoming tired rests in his own nest, even so *the individual self* after roaming the waking and dream states after becoming tired rests sheltered within the supreme *Purusha, Vishnu*

### ***Upanishad:***

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहास्रधा भिन्नस्तावताऽणीम्नातिष्ठन्ति | शुक्लस्यनीलस्य  
पिङ्गलस्य हरितस्य लोहितस्य पूर्णाः | अथ यत्रैनं घ्नन्तीव | जीनन्तीव | हस्तीव | विच्छययति | गर्तमिव  
पतति | यदवि जाग्रद् भयं पश्यति तदत्राविद्यया मन्यते | अथ यत्र देव इव राजेवग्मेवेदं सर्वोऽस्मिन्ति मन्यते |  
सोऽस्य परमो लेकः |

In him are those veins called हिता, as thin as hair split thousand fold, flowing with fluids filled with white, blue, yellow, green and red colours. When (in his dream state) he feels frightened as though being killed or overpowered, or pursued by an elephant, falling in deep abyss, or in a well, he remembers in ignorance whatever fears he had experienced in his waking state. But when (in his dreamless state) he reminisces himself as a god as it were, a king as it were, all this as it were. That is his supreme state of being.

### ***Bhashya:***

निहितो भगवान् यत्र हिता नाड्यः प्रकीर्तिताः | नानावर्णो हरिस्तासु नानारूपी व्यवस्थितः | तासां मध्ये  
सुषुम्नाच्च तत्रं सुप्तिं व्रजत्ययम् | ता एव कंठदेशस्था जीवस्तत्र व्यवस्थितः | स्वप्नान् पश्यति जाग्रद्वद् भयं  
च प्रतिपद्यते | आ इत्यादिश्यते विष्णुरविद्या तन्निरीक्षणम् | तेन स्वप्नानयं पश्येज्जीवो जागरितं तथा | इत्यादि  
महामिमांसायाम् |

Since *Vishnu* abides in the veins they are known as हिता, the auspicious passages. In those passages *Hari* revels in various form and various colours. In the midst of all these veins there is the vein referred as सुषुम्न, wherein the *individual self* finds respite. This particular vein सुषुम्न, passing through the throat makes the *individual self* see in dreams those very frightening situations which he had seen in waking state. The syllable अ refers *Vishnu* therefore, अविद्या also referred to *Vishnu's* observations. Therefore, what the things the *individual self* sees in his waking state the same things he observes in the dream state. *Thus in MahamimaaMsaa*

जिनन्तीव ताडयन्तीव | विच्छाययति भयेन विच्छायं करोति | अहमेवेदं सर्वोऽस्मि स्वयोग्यतापेक्षया पूर्णोऽस्मि |  
विषथ्यभोगानन्वित स्वरूपानं देनेत्यवशब्दः | इदमिति पूर्णत्वविशेषणम् अजानता महिमानं तवेदम् इतिवत् |

स्वपूर्णतामापरोक्ष्यणानुभूय इदं पूर्णोऽस्मिन्मिति मन्यते | क्वचित् तद्भावशेषः स्यात् क्रियाशेषः क्वचिद् भवेत् | क्वचित् पदार्थशेषः स्यादिदमादिस्त्रिधा स्मरतः | इति शब्दनिर्णये |

जिनन्तीव means as if being beaten. विच्छाययति means makes one pale as if through fright. अहमेवेदं सर्वोऽस्मि means as if being complete with all the proper attributes. अहमेव means the liberated one who experiences being fully content and satisfied by the Bliss accrued from Lord's forms alone and not through pleasures received through the objects of senses. Rarely is one is complete in all respect, because by performance alone one cannot become complete, *thus in Shabdnirnaya.*

न हि राजा देवो वा सर्वजगद् भवति | राज्ञो भोगापेक्षया पूर्तिर्भवतीति देवदृष्ट्वान्तः प्रत्यक्षदर्शनार्थं राजदृष्टाम्तः स्वयोग्यपूर्तेः स्वातन्त्र्याद् राज्ञो देवगणस्य च | सर्वभावस्तथा मोक्षे न तु सर्वस्वरूपतः | इति ब्रह्मतर्के |

In इदं सर्वोऽस्मि the word इदं does not suggest complete and entirety of attributes of the subject, neither a king nor a god can claim himself to be the entire creation. The King finds satisfaction and contentment in enjoying objects of senses, the gods find satisfaction and contentment through divine experience. The kings and the gods revel in satisfaction and contentment according to their capacity and capability but not so in respect of the delivered ones with absence of inclination with all things, *thus in Brahmatarka.*

### **Upanishad:**

तद्वा अस्यैतदतिच्छन्दोपहपाप्माभयं रूपं | तद् यथा प्रियया स्त्रिय संपरिष्वक्ता न बाह्यं किञ्चन व्यद् नान्तरम् एवमेवायं पुरुषः प्राज्ञेनाऽत्मना संपरिष्वक्तो न बाह्यं किञ्चन वे नाम्तरम् | तद् वा अस्यैतदाप्तकामनात्मकाममकामं रूपं शोकान्तरम् |

Thus, verily is his form which is free from desires, free from demerits, free from fear. As a man when in embrace of his wife knows nothing internal or external, even so when the person in the embrace of his consciousness knows nothing internal or external. That verily is the form in which his desires are fulfilled, in which the *Self* becomes his desire, in which he revels without desires, free from all fears.

### **Bhashya:**

छन्दसामप्यवाच्यत्वादतिच्छन्दाहरिः स्मृत | तेवाश्लिष्टोह्वयं जीवः सुप्तो मुक्तोऽथवा भवेत् | विष्णो रूपं हिर्यानित्यमभयं पापवर्जितम् | आप्तकामं पूर्णत्वाद् आप्तकामं सुखत्वतः | शोकं विना सुरमणाच्छोकान्तरमितीरितम् |

Since Hari is beyond being described by the *vedic* hymn, he is known as unrestricted, free, spontaneous. Being free from frightening form and with no demerits ever, He is capable of being accessed with intimacy. Since he complete in all respects he is fulfiller of all desires, leaving nothing more to be desired. Since he is full of *Bliss* he has nothing else but his own *Self* to be sublimely ecstatic. Since he is culmination of sorrowing he is devoid of any sorrows.

### ***Upanishad:***

अत्र पिताऽपिता भवति | माताऽमाता | लोका अलोकाः | देवा अदेवाः | वेदा अवेदाः | अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा | चण्डालोऽचण्डालः | पौलस्कोऽपौल्कसः | श्रमणोऽश्रमणः | तापसोऽतापसः | अनन्वागतं पुण्येन | अनन्वागतं पापेन | तीर्णो हि तदा सर्वान् शोकान् हृदयस्य भवति |

Here in this state father is not the father, mother is not the mother, worlds are not the worlds, gods are not the gods, *Vedas* are not the *vedas*, Here a robber remains no more a robber, killer of a wise one remains no more the killer of wise one, untouchable remains no more an untouchable, one born illegitimate remains no mote the illegitimate, mendicant remains no mote the mendicant, ascetic remains no more the ascetic. He is followed with neither by merits nor by demerits, since by then he has transcended all sorrows (having or not having desires).

### ***Bhashya:***

तेनाश्लिष्टः स्वपुत्राणां दायदाानां न वै पिता | तेषां दुःखाददुःखित्वान्न माता लोकमान्यपि | अलोकमानन्नो लोको देवोऽपि स्वाधिकारतः | वर्षणादेव्युत्थितत्वान्न देवो देवमान्यपि | अवेदमानन्नो वेद पापी पापफलाप्ययात् | अपापः श्रमणाश्चापि यतिधर्मात् समुत्थितेः | अयतिस्तापसश्चैवं अनिष्टं पुण्यमुप्यमुं | नान्वेत्येवं विधो मुक्तो विष्णोः संप्राप्तिमात्रतः |

In dreamless state or in the state of deliverance one who was father once remains no longer father to his decedents. One who was mother earlier now remains no more the mother of her children suffering miseries. One who was earlier proud of his worlds now is no longer proud of those worlds. Even the gods losing their power to shower bounties remain no more the gods. Those who were proud of the knowledge of scriptures remain wise in *vedic* wisdom. The one who had demerits becomes no more affected by them. The ascetics bound by rites and rituals become divested from them. The ones performing rites and rituals are like-wise not bound by those restrictions. In this manner, verily the one in dreamless state or in the state of deliverance is completely liberated by *Vishnus*'s grace.

### ***Upanishad:***

यद् वै तन्न पश्यति | पश्यन् वै तन्न पश्यति | न हि द्रष्टुर्दृष्टेर्विलोपो विद्यते | अविनाशित्वात् | न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् पश्येत् |

Then (in dreamless state or in the state of deliverance) one does not see, verily though seeing does not see for there is nothing like seer and seeing, because of the imperishable continuity (of the seer and seeing), there being nothing different and distinct than the seer.

### **Bhashya:**

यत् तन्न विष्णुः पश्येत् पश्यन् वै तन्न पश्यति | नित्यज्ञानस्वरूपत्वात् तत्समं नान्यदिष्यते | यत्किञ्चिद् वस्तु भगवता न दृष्टं तन्नास्त्येव | चिद्यमानं सर्वं पश्यत्येव | न हि द्वितीयो द्रष्टा यो विभक्तत्वेन जगत् पश्यति | तद्विरोधेन पश्यन्तभ्रान्तः | तद्दृष्ट्वादन्वद्वा | नान्योऽतोऽस्तिद्रष्टा इत्यदिश्रुतेः | यत्तद्दृष्टं भगवता तदेवासि न चापरं | न ह्यन्यो विद्यते दृष्टायः पश्येत् तददर्शितं | ब्रह्मादिरपि यो दृष्टापश्यत् तस्य प्रसादतः | तद्दृष्टं कृतः पश्येद् अतः को वा विरोधतः | इति च | यदवतारादिकं द्वैतत्वेन न पश्यति न तु तत् ततो द्वितीयं | नित्य ज्ञानत्वात् | भ्रमाभावात् | यद् विभक्तत्वेन विष्णुः पश्यति तत् ततोऽन्यदस्ति चेति च | यस्माद् विष्णुर्व इश्वं विभक्तत्वेनैव पश्यति तस्मात् तदन्यदस्त्येव | न च जगदभावोऽत्र उच्यते | अन्यद् विभक्तमिति विशेषेण वैयर्थ्यात् | न च भ्रान्तिकल्पितं जगदित्यत्र किञ्चिन्मानं | असत्यमप्रच्छिन्नं ते जगदाहुरनीश्वरम् | इत्यादि निन्दनाच्च |

That which *Vishnu* does not see, that even when seen is a thing unseen, *as it were*, being the complete and entirety of the eternal Wisdom, there exists nothing that like life him. Whatever things are not seen by him they even do not exist. Therefore, whatever is in existence has been seen by him. There is no one else different from him who can see the world. Whatever one sees contrary to that which exists, or whatever is seen by *Vishnu* sees, is clearly misapprehension, misconception. Even the scriptures declare that there exist no other seer. Only the things that Hari sees only those exist in the creation, none others. There are no one who can or see contrary to what he sees. Even those like *Brahma* and others see, see by his grace alone. Then how can one see what *Hari* does not see or contrary to what he has seem, *thus also having been said*. Even his descents he does not see as different and distinct fro him, they being no different and distinct from him. *Vishnu* is eternally and comprehensively endowed with eternal *Wisdom*. The one who sees his endowments as different and distinct from remains different and distinct from him. Therefore one who sees the creation different and distinct from *Vishnu* sees the Lord as different and distinct from him. One must not conclude that here the differences and distinct character of creation is spoken, else the use of adjectives like different and distinct would be improper. Just because existence of manifest world in the dreamless state is denied does not mean that the manifest world does not exist. One need not be concerned with the statements of the unenlightened persons

declaring that the manifest world is not real, unsubstantiated without any controller.

***Further Explanation:***

सत्य, the *unmanifest Prime Existence* itself having become *manifest* as the entire creation every thing is in creation is pervaded and enveloped by the *Prime Existence*, due to which *Vishnu* is designated as one who has pervaded and enveloped every thing in creation. Therefore. If there is some thing that *Vishnu* has not been aware then it is as if *Vishnu* has not see that thing. In which event if one avers that he had seen some thin then and in that case it is assumed that it is some thing *unseen, as it were*.

***Upanishad:***

यद् वै तन्न जिघ्रति | जिघ्रन् वै तन्न जिघ्रति | न हि घ्रातुघ्रातेर्विपरिलोपो विद्यते अविनाशित्वात् | न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् जिघ्रेत् | यद् वै तन्न रसयते | रसयन् वै तन्न रसयते | न हि रसयित् रसयतेर्विपरिलोपो विद्यते अविनाशित्वात् | न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् रसयते | यद् वै तन्न वदति | वदन् वै तन्न वदति | न हि वक्तुर्वक्तेर्विपरिलोपो विद्यते अविनाशित्वात् | न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् वदेत् | यद् वै तन्न श्रुणोति | श्रूण्वन् वै तन्न श्रुणोति | न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यते अविनाशित्वात् | न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् श्रुणुयत् | यद् वै तन्न मनुते | मन्वानो वै तन्न मनुते | न हि मन्तुर्मतेर्विपरिलोपो विद्यते अविनाशित्वात् | न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् मन्वीत | यद् वै तन्न स्पृशति | स्पृशन् वै तन्न स्पृशति | न हि स्पृष्टुः स्पृष्टेर्विपरिलोपो विद्यते अविनाशित्वात् | न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यद् स्पृशेत् | यद् वै तन्न विजानाति | विजानन् वै तन्न विजानाति | न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते अविनाशित्वात् | न तु तद् द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् विजानीयात् |

Verily nothing is smelt (in dreamless state or in the state of deliverance), even when smelling does not smell for there is no cessation of smelling, because of imperishability of the one who smells, there existing nothing else distinct and different from the one who smells. Verily nothing is tasted (in dreamless state or in the state of deliverance), even when tasting does not taste for there is no cessation of tasting, because of imperishability of the one who tastes, there existing nothing else distinct and different from the one who tastes. Verily nothing is spoken (in dreamless state or in the state of deliverance), even when speaking does not speak for there is no cessation of speaking, because of imperishability of the one who speaks, there existing nothing else distinct and different from the one who speaks. Verily nothing is heard (in dreamless state or in the state of deliverance), even when hearing does not hear for there is no cessation of hearing, because of imperishability of the one who hears, there existing nothing else distinct and different from the one who hears. Verily

nothing is thought (in dreamless state or in the state of deliverance), even when thinking does not think for there is no cessation of thinking, because of imperishability of the one who thinks, there existing nothing else distinct and different from the one who thinks. Verily nothing is touched (in dreamless state or in the state of deliverance), even when touching does not touch for there is no cessation of touching, because of imperishability of the one who touches, there existing nothing else distinct and different from the one who touches. Verily nothing is known (in dreamless state or in the state of deliverance), even when knowing does not know for there is no cessation of knowing, because of imperishability of the one who knows, there existing nothing else distinct and different from the one who knows.

यत्र वा अन्यदिव स्तात् तत्र अन्योऽन्यत् पश्येत् | अन्योऽन्यद् जिघ्रेत् | अन्योऽन्यत् रसयेत् | अन्योऽन्यद् वदेत् | अन्योऽन्यत् श्रुणुयात् | अन्योऽन्यन्मन्वीत् | अन्योऽन्यत् स्पृशेत् | अन्योऽन्यद् विजानीयात् |

Verily should there be, as it were, another there one might see the other, there one might smell the other, there one might taste the other, there one might speak of the other, there one might hear the other, there one might think of the other, there one might touch the other, there one might know the other,

सलिल एको द्रष्ट्वाऽद्वैतो भवति | एष ब्रह्मलोकः समाडिति हैनमनुशशास य७वल्क्यः | एषास्य परमागतिः ऽ एषाऽस्य परमा संपत् | एषोऽस्य परमोलोकः | एषोऽस्य परम आनन्दः | एतस्मैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति |

There (in dreamless state or in the state of deliverance) he (*the supreme Self*) becomes One like undifferentiated water (movement). This indeed is the World of *Brahman*, your majesty, thus did *Yajnyavalkya* instruct – *This is the supreme goal, the highest treasure, the highest objective, the supreme Bliss, on a particle of this very Bliss the creatures become nurtured.*

### **Bhashya:**

द्रष्टंर निषेदेन तस्यैव सर्वद्रष्टृत्वमवि च यत्र वा अन्यदिव स्यादि त्यादिनोपसंहीयते | अन्यथा अन्योऽन्यत् पश्येत् इत्यादिकमनर्थकम् | न ह्येतस्यान्वत्वे अन्यस्यान्यत्वं भवति | अतो द्वितीयान्यशब्दो व्यर्थ एव स्यात् | न च तत्पक्षे दृश्यत्वादिकमात्मनो विद्यते | तस्माद् यत्र किञ्चिदपि स्वातन्त्र्यमन्यस्य भवति तत्रैव भगवतोऽन्यः पुरुषो भगवद्द्रष्ट्वादित्यत् पश्यतीत्यादि युज्यते | तदेव नास्ति | अतः नान्योऽन्यत् पश्येदित्यर्थः |

Mentioning that there is nothing else other than what is seen by the resplendent Lord, the fact that the *supreme Self* alone is the all-knower and wise in Wisdom is established. Or else there would not have been any other reason for mentioning that there is no other seer etc. If the object known becomes separated from the knower, the knower need not be separate from the object

known. In which case the word second, the other becomes redundant. In that case the seer becomes the *supreme Self* himself. Therefore, where even little independence is accepted for the *individual self* then it would become rational to say that the person being distinct and distinct from the *supreme Self* he can see things and objects which are distinct and different from those seen by the *supreme Self*. But that not being so, there is no other seer that the *supreme Self* becomes the conclusion.

अन्यदिवेतिवशब्दोऽल्पस्वातन्त्र्यार्थे | राज्ञः पृथगिव भृत्य इतिवत् | उपमार्थे तथाऽल्पत्वेऽपीवशब्दः प्रयुज्यते | इति च शब्दनिर्णये | स्वरूपभेदे स्वातन्त्र्ये विरोधे च विलक्षणे | अन्यशब्दश्चतुष्पेषु प्रयेक्तव्यो मनीषिभिः | इति च | अनन्याः सर्व एवैते योधाः कुन्तिसुतादपि | इति प्रयोगाच्च | दशरात्र्येर्भुक्तमिव न सम्यक् स्वल्पभोजनाद् | इति च |

In using the words अन्यदिव the limited extent of independence is indicated. For instance the servant has limited independence compared to the king. According to *Shabdaniirnya*, इव is used to indicate comparison and limited independence. Similarly, leared ones also say that the word इव may be used to indicate diversity in form, independence, opposition and distinct nature. अनन्याः - All soldiers are not distinct and different than Kunti's sons. In the statement – दशरात्रैर्भुक्तमिव न सम्यक् भोजनाद्, the word इव is used to indicate that though food is taken for ten days, proper food has not been taken.

प्रकृतेः पुरुषाणां च नाणुमात्रमपि क्वचिद् | स्वातन्त्र्यं विष्णुना सर्वेनियताः सर्वदेवहि | तददृष्टं ततः को हि पश्येत् किं वापि वा तद् भवेत् | इति महामीमांसायां | अभेदेन स्वावतारान् जीवाजीवं तु भेदतः | यदभ्रमा हरिर्वेत्ति स तदन्यच्च तद् द्वयं | इति च | अन्यदप्यस्वातन्त्र्येणान्यवत् स्थितं यस्मिन् पक्षेऽस्ति तत्रैवान्य दर्शनादि व्यवहारो युज्यते | सप्तम रसादि दर्शनाभावादिति च | सर्वेन्द्रियोपभागोऽपि विष्णोः स्वात्मनि विद्यते | सर्वेन्द्रियोपभोगोऽपि विष्णोः स्वात्मनि विद्यते |

For *Prakriti*, (the manifest nature wherein the *divine form* is passive) or for *Purusha* (the beings in whom the *self*, the *divine essence* is proactive) there is not even slightest freedom all being eternally under the control of *Vishnu*. Therefore neither any one can see things which are not already seen by him nor can there ever be such things in existence, *thus in Mahamimaamsa*. Hari sees his descents as neither distinct nor separate, but the individuals jivas as distinct and separate, the one who knows Hari without desulsion also sees other things as distinct and separate, *thus also having been said*. Where one see every other thing as not independent being distinct and different there one is justified in seeing *Brahman* and the primordial world as distinct and different. But saying the primordial world not distinct and different would not be justifiable. When six *rasas* are known to exist the seventh one is capable to be known would not



be proper. *Vishnu* can experience the things not only through different sense organs but also experience one;s own form.

यदि जगदेव न स्यात् तदा कथं मोक्षेऽप्यन्यानि भूतानि मात्रामुपजीवन्तीति युज्यते | मोक्ष प्रकरणं चैतत् | स्वाप्यय संपत्योरन्यतरापेक्षम् अविष्कृतं हि | इतिभगवद्वचनम् | यदा हि सलिलत्वेन प्रकृतिर्वाप्य तिष्ठति | तदा तस्यां परो विष्णुरेको द्रष्टा व्यवस्थितः | अविरोधादद्वितीय एकोऽसौ समवर्जनात् | बृहज्ञानो ब्रह्मलोकः सदैव पुरुषोत्तमः | सर्वगत्वादस्य गतिः परा विष्णोः सदैव हि | पूर्णेश्वर्यादस्य संपत् परम संप्रकीर्तिता | सार्वज्ञात् परमो लोको विष्णोरानन्द एव च | स्वातन्त्र्यात् परमो ज्ञेयः स हि पूर्णः सदोदितः | प्रतिविम्बरूपविष्णुट्कास्तदानन्दस्य चाखिलाः | मुक्ताब्रह्ममादयोऽश्नन्ति तारतम्येन नित्यदा | सलीलः सलिल इति वा |

If this world was not in existence then where was the need to declare that on a fraction of the divine *Bliss* does one become delivered? But this chapter does not deal with deliverance alone but also with the state of dreamless sleep. Because स्वाप्यय संपत्योरन्यतरापेक्षम् अविष्कृतं हि – in deep dreamless sleep and in deliverance (in *the Prime Existence*) the experience of the divine *Bliss* having been the declared view of the resplendent *Vedavyasa*. When after the final dissolution of the creation प्रकृति, the manifest nature exists as the turbulent waters, then the supreme *Vishnu* alone seen to be, to exist as *the Prime Existence*. Having no challenger he is one without any second, the *One*, in the absence of any other similar or identical. Being endowed with comprehensive *Wisdom*, he is, verily the world of *Brahman*, ever the best of all the *Purushas* (those possessed of divine essence). Since his reach is in all direction he is the supremely all-pervading, all-enveloping *Vishnu*. Endowed with all comprehensive splendor he is celebrated as the resplendent Lord. As possessor of comprehensive *Wisdom* he is supreme, *Vishnu* being the very embodiment of *Bliss*. Being *Independent Real* he is distinguished as the *Complete*, the ever *Blissful*. *Brahma* and others as the manifest reflections re possessed of and revel in fraction of the *Bliss* of the *supreme Self*. सलिल means spontaneously, unreservedly.

### ***Upanishad:***

स यो ह वै मनुष्याणां राद्धः समृद्धो भवति अन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः स मनुष्याणां परम आनन्दः | अथ ये शतं मनुष्याणामानन्दाः स एक पितृणां जितलोकानामानन्दः अथ ये शतं पितृणां जितलोकानामानन्दः स एको गन्धर्वलोक आनन्दः अथ ये शतं गन्धर्वलोक आनन्दाः स एक कर्म देवानामानन्दो ये कर्मणा देवत्वमभि संपद्यन्ते | अथ ये शतं कर्मदेवानामानन्दाः स एक अजानदेवानामानन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतः | अथ ये शतमाजाश्चदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दो यश्चश्रोत्रियोऽवृजिनाऽकामहतः | अथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतः | अथैष एव परम आनन्द एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः | सोऽजं

भगवते सहस्रं ददामि | अत ऊर्ध्वं विमोक्षायैव ब्रूहीति | अत्र ह याज्ञवल्क्यो विभयांचकार मेधावी राजा सर्वेभ्यो मां तेभ्य उदरौत्सीदिति |

*He who among human beings is healthy in body, wealthy and has power over others and is fulsome with all human pleasures has the highest bliss of the human beings. That which is hundred fold more of human bliss is one measure of the bliss of the ancestors. That which is hundred fold more of the bliss of the ancestors is one measure of the bliss of the gandharvas. That which is hundred fold more of the bliss of the ancestors is one measure of the bliss of the gods earned by performing actions. That which is hundred fold more of the bliss of the gods earned by performing actions is one measure of the bliss of the gods by birth, as well as one who is well-versed in vedas, who is without sin, and free from desires. That which is hundred fold more of the bliss of the gods by birth is one measure of the bliss of Prajapati as well as one who is well-versed in vedas, who is without sin, and free from desires. That which is hundred fold more of the bliss of Prajapati is one measure of the bliss of Hiranyagarbha, as well as one who is well-versed in vedas, who is without sin, and free from desires. This is the highest bliss, This is the world of Brahman, your majesty, said Yajnyavalkya. (Janaka said) I will give you Venerable Sir, a thousand cows, please instruct me further for the sake of my liberation Hearing this Yajnyavalkya was concerned that the intelctually shrewd king would prevail him to reveal the entire mystery.*

### **Bhashya:**

अन्येभ्यस्तु विमुक्तेभ्य आनंदश्चक्रवर्तीनां | मुक्तानां हि शतोद्विक्तः पितृणां तेभ्य एव च | तेभ्योऽप्य ऋषिणां मुक्तानां कर्मदेवाभिदायिनां | तेभ्यश्च मुक्तदेवानां तेभ्यश्चोमापतेस्तथा | तस्माच्च ब्रह्मणस्त्वेवं मुक्तस्य गुरुडादपि | एष एव ततो विष्णुः पुनर्नन्दः प्रकीर्तितः | यस्य ब्रह्माऽपि मुक्तः सन् विप्लुण्मात्रं समश्नुते | इति च |

The bliss of the delivered kings is increasingly higher measure than the bliss of the delivered ordinary human being, bliss of the delivered ancestors is hundred fold higher measure than the bliss of the delivered kings, higher measure than of those is the bliss of delivered seers, and of the divinities performing actions, higher measure than them is the bliss of the delivered divinities, higher measure than them is the bliss of the consort of *Uma*, higher measure than his is the bliss of the four-faced *Brahma*, even higher than that of *Garuda*. This one, *Vishnu* alone is known to be full and completely blissful in entirety, even four-faced *Brahma* after deliverance can enjoy only fragments of the bliss which *Vishnu* revels in.

राद्धो मुक्तः | मनुष्याणां योग्यतया स्वसमेभ्यः | प्रयत्नाधिक्यादाधिक्यं मुक्तौ प्राप्तुं शक्यत इत्यतः समृद्ध इत्युक्तं | यावत् साधयितुं शक्यते तावत्साधनैः संपूर्णत्वेन मुक्त इत्यर्थः | स्वराष्ट्रे ज्ञानोपदेष्टृत्वान्मुक्तावपि तेषां

अधिपतिः | ज्ञानपूर्वकत्वेन मनुष्यत्वे दानादिकं कृत्वा तत्फलैरपि भोगैर्मुक्तौ संपन्नतमः न हास्य कर्मक्षीयते | इति श्रुतेः | अन्यथा राद्ध इति विशेषणं व्यर्थं भवति | स मनुष्याणां परम आनन्द इति स्वरूपनन्दश्चात्र उच्यते | न ह्यमुक्तानां स्वरूपानन्दाविर्भावोऽस्ति | भुज्यते स्वसुखं मुक्तेराभासोऽन्यैस्ततोऽपरः | इति च | जितलोका इत्यपि मुक्ता विमोच्यन्ते |

राद्धो means one who is delivered. For human beings it is possible to become delivered according to their capability and more and more efforts, therefore being referred as समृद्धः - enriched. Attempting as much efforts as are possible one becomes completely liberated, this is the meaning. Whichever king in his rule instructs in wisdom, such one even in deliverance is said to become a delivered ruler. If one with full and conscious knowledge performs acts of charity such one in deliverance becomes enriched as the result thereof. Since according to scriptures for such ones the effect of their actions do not cease they continue to be benefitted by the fruits of their actions. Or else the adjective राद्ध – deliverance would have been inappropriate, That is the supreme bliss, thus the nature of one's experience of bliss is described, Those who are not delivered for them no such self experienced bliss is possible but something similar to such bliss is possible to be experienced, thus has been mentioned. जितलोक means the state of bliss experienced by the delivered ones.

गन्धर्वलोके गन्धर्वाणां ब्रह्मज्ञाने मुक्तवित्यर्थः | तदा हि ब्रह्मज्ञानं सदोदितमवष्टिते | एष ब्रह्मलोकः साम्राज्यत्वादिषु ज्ञानस्यैव लोकशब्दोदितत्वात् | यच्च श्रोत्रिय इति वचनं तेषामाजानादीनामपि मुक्तानामेवायं नियमेनानन्दशतगुणोद्रेकः | अन्यदा तु कदाचिदभवति कादाचित् व्याकुलतया न भवतीति दर्शयितुं | च शब्दस्तु श्रोत्रियत्वावृत्तिनत्वाकामहतत्वादीनां गुणानां मुक्तैः समुच्चयार्थः | मुक्तस्यैवेते गुणा भवन्तीति मुक्तस्वीकारार्थं य इति विशेषणम् | सर्व श्रुतिफलं मुक्तैः प्राप्यं नान्येन केनचित् | अतस्तुश्रोत्रियो मुक्तो ह्यन्यः श्रोत्रियको भवेत् | अदुःखत्वं च तस्यैव कामैरहतता तथा | यः कामितं न प्राप्नोति स कामहतः स्मृतः | उभयस्याप्यभावेन मुक्तोऽकामहतो मतः | इति च |

गन्धर्वलोक means the state of *Wisdom*, awareness which *gandharvas* became possessed with on deliverance, It is verily in deliverance that one becomes possessed with *Wisdom of Brahman*. When *Yajnavalkya* said *This is the world of Brahman, your majesty*, there could be no two opinion that by ब्रह्मलोक he was referring to possession of the *Wisdom of Brahman*. Those who are receptive to the *Wisdom of Brahman*, the अज्ञानदेवता, verily experiencing hundred-fold more *Bliss*. Some time even prior to the state of deliverance one may experience *Bliss* similar to the *Bliss* later in the state of deliverance. Sometime in enjoying the pleasures as result of the performance of actions in previous lives there may be some instability. Therefore the use of च in यच्च श्रोत्रिय because receptivity, detachment and desirelessness are the distinctive attributes in deliverance. Since these attributes are observed only in deliverance, these attributes should be

understood as the desireable ones. Those who are receptive to the scriptures become delivered of the travails (of the priordial world) nothing else. Therefore, only for the one who is receptive deliverance could become a reality, not for the others, even freedom from sufferings and detachment from desires. The one who does not desires is said to be the one who is detached from desires. Therefore both (the one desires nothing and the one who is detached from objects of desire) are spoken as those who are delivered ones.

### ***Further Explanation :***

This is one of the important clarification given by *Sri Madhva* about मोक्ष – deliverance, where efforts, exertions and struggles are required in being receptive to the scriptures and the consequential enlightened state of being blissful. to become freed from desires and detached from objects of desires. Only thereupon deliverance becomes the assured fruits. Deliverance is not departure to any geographical region but the state of attributes and inclination to be in. *Vishnu* being the all pervading and all enveloping *Prime Existence* is not circumscribed by *form*, not born as human beings do, being सत् चित् अनन्द - the entirety of the *Prime Existence, Consciousness* and *Bliss*, therefore not circumscribed by Space. As *divine essence* he is the one who sees, hears, speaks touches or thinks. As the *divine form*, he the one who is seen, heard, spoken, touched and thought. Only when this द्वैत, the dual aspect manifest as नाम and रूप is understood only then the human being confused, confounded by the travails of the primordial world will be delivered and *Vishnu* as the undifferentiated whole, अद्वैत, अद्वितीय, the one without any second and *Vaikuntha* as the state of deliverance will be experienced.

### ***Bhashya:***

अजानदेवा इन्द्राद्या जातेभ्यस्ते वरा यतः | इति च | प्रजापतिलोक इत्युक्तेनैव मुक्तप्रजापति सिद्धवपि मुक्तस्यैव प्रजापतेर्ब्रह्मणश्चायं विशेष इति | स्वरूप कथनार्थं यश्च श्रोत्रिय इत्यादि | अनुपचरित श्रोत्रियादित्वमिति ज्ञापयितुमभ्यासः | सर्वेषामपि मुक्तानां नियमेन तदस्तीति ज्ञापयितुं च | पराजास्तु पशुशब्दोक्ताः पशपस्तु प्रजापतिः | इति च | अथ शब्दाद् एष ब्रह्मलोकः इति विशेषणाच्च द्वितीय ब्रह्मलोक शब्देन परब्रह्मैवोच्यते | अन्यथा एष एव परम आनन्द इत्युक्ता पुनरेष इति शब्दोऽनर्थकः स्यात् तस्यैव ब्रह्मलोक शब्देन पूर्वमभ्यासाच्च |

अजानदेवा means *Indra* and other gods who superior than the gods who attained the divine status through performing actions. Making reference to प्रजापतिलोक the delivered *Prajapati* though is qualified, specially the words प्रजापतेर्ब्रह्मण have been use to clarify that four-faced *Brahma* too is receptive to the supreme resplendent Lord, which is not merely as formality but to bring out receptivity as the special attribute. Having used अथ and emphasazing एष ब्रह्मलोकः, the words

ब्रह्मलोकः used for the second time should understood as refering the state of ब्रह्मन्, the *supreme Self*. Or else using the words एष एव परम आनन्द would have served no purpose. Therefore ब्रह्मलोकः, means the state of ब्रह्मन्, the *supreme Self*.

न च तैत्तिरीयादि श्रुति विरोधः | शतशब्दस्य आयुते दशलक्षादावपि समत्वात् | अतश्चक्रवर्तिभ्यो मनुष्यगन्धर्वाः शताधिकाः | देवगन्धर्वा आयुताधिकाः | पितरो दशकाक्षाधिकाः इत्यविरोधः | उत्तमगन्धर्वा पेश्या पितृभ्यो गन्धर्वाणां आधिक्यं च युच्यते | अजतदेवेभ्यो जाता अजानजा इत्यतस्त्राप्यविरोधः | यत्राजानता इत्येवोपुर पाठः तत्राजाश्वेभ्यो ब्रह्मदित्यो जाता इति भवति | इन्द्रबृहस्पत्यादीनां विशेषस्तु विशेषवचनत्वा दत्राप्यंगीकर्तव्य एव | सामान्यधर्मो बलवान् धर्माद् वैशेषिकाद् यथा | बलवद् विशेषवचनं सामान्यवचनात् तथा | इति च | नृपा मनुष्यगन्धर्वा देवाश्चपितरस्तथा | देवैःसहित गन्धर्वा ऋषयो देवतास्तथा | इन्द्रो बृहस्पतिश्चैव प्रधानेन्द्रः पुरन्दरः | रुद्रो ब्रह्मेति क्रमशो मुक्ताः शतगुणोत्तराः | इति च |

There is no contradiction in *Taittiriya* or other *Upanishads*, since the word Sat – hundred, is also used to give idea that the bliss was greater by large number and in literal sense. Therefore the bliss of the delivered kings was in large measure greater than human beings and *gandharvas* etc does not suggest any contradiction. Because by *gandharvas* if we understand as superior *gandharvas*, by अजान as the one born to अजनदेवताs like *Indra* and others there would no be abt perceived contradictions. Therefore wherever in the present text अजानजा is used understanding the meaning as those born to *Brahma* and others would be proper. The sentences who indicate gradation tartmya between *Indra* and *Brihaspati* and others are special distinctions. Therefore in thre present text also similar distinction of gradation is to be accepted. Even as righteous deeds and injunctions prescribed generally for all are superior than the righteous deeds and injunctions prescribed for particular class even so special references have more weight than general references. Kings, human-*gandharvas*, gods, ancestors, the divine-*gandharvasa*, seers, divinities, *Indra*, *Brihaspati*, the principle *Indra Rudra*, *four-faced Brahma* all these in deliverance are graded as greater by hundred measures over the others.

अतिप्रयत्नतो यावत् प्राप्तुं सक्यं विमुक्तिगं | सुखाद्यं तस्य संप्राप्त्यै ज्ञानश्रेण्यः क्रमात् स्मृताः | एकां श्रेणीं प्रविज्ञाय तदुत्कृष्टां च रद्वरां | क्रमेणैव विजिज्ञासुः जनकाः पृच्छति स्पृह | पुनः पुनर्वि०मोक्षाय ब्रूहीत्यदब्धा वरात् पुरा | इति च | रहस्यमस्यायोग्यं च यदि मामेष पृच्छति | दत्तो मया वरोऽस्येति चक्तव्यं मे भविष्यति | इति भीतोऽभवद् राज्ञो याज्ञवल्क्यः सुमेधया | इति ब्रह्माण्डे | तेभ्य अश्वालादिभ्यः |

With increasing efforts, assertion and persistence deliverance being possible many *Paths of Wisdom* have been recommended. Becoming Becoming knowledgeable up to one higher stage, *Janaka*, the king requested based on the boon earlier given to him. Should the king query further about the spiritual mysteries though not qualified to receive the same, *Yajnavalkya* may be obliged to instruct the same as per the boon given earlier. Therefore he was concerned

about the impact, not because he was unable to instruct *Janaka* further, *thus in Brahmand Purana*. तेभ्य अश्वलादिभ्यः means the inquirers referred in the earlier chapters.

***Upanishad:***

स वा एष एतस्मिन् स्वप्नान्ते रात्वचरित्वादृष्ट्वैव पुण्यं पापं च पुनं प्रतिन्यायं प्रतियोन्या द्रवति बुद्धांतयैव ।

He verily after roaming the dream state and after seeing the merits and demerits finally leads to the same the waking state place from where he had started.

***Bhashya:***

सर्वदा जीवमादाय नियमाद् विष्णुरेव हि । जाग्रदादिषु संयति नान्यथा तु कथंचन । एवं नियमविज्ञप्त्यै जीवास्वातन्त्र्यवित्तये । परवृत्तिनवस्थासु साभ्यासा वक्ति हि श्रुतिः । इति निर्णये । अतस्तात्पर्योर्थं पुनर्वचनम् ।

Being the one who always leads the जीव without fail and none other through the Waking and other states verily *Vishnu*, the supreme Self verily is being referred here. To reiterate the dependence of the जीव, though clarified earlier is again reiterated in scriptures here, *thus in Nirnaya scripture*. Therefore what is said here is what has been spoken in scriptures also.

***Upanishad:***

तद् यथाऽनः सुसमाहितमुत्सर्जद् यायादेवमेवायं शरीर आत्माप्राज्ञेन आत्ममान्चारूढ उत्सर्जद् याति यत्रैतदूध्वोच्छ्वासी भवति ।

Even as heavily loaded cart moves making screeching noise even so the (undividual) self in the body mounted by the (supreme) *Self* of consciousness moves departing finally with breath ascending.

***Bhashya:***

ग्रामादिकं उत्सर्जद् यायात् ऽ यथा ग्राम परित्यज्य यात्मनः पुमधिष्ठितं । एवं देहं परित्यज्य वृणुनाऽधिष्ठितः पुमान् । इति च ।

Departing from one town to the other. Even as one departs from one town to the other even so the *jaIva* departs from one body to the other, under the supervision of *Vishnu*.

***Upanishad:***

स यत्रायमणीमानं नैति जरायावातेपता वाणिमानं निग्च्छति । तद्यथाग्रं वा औदुम्बरं वा पिप्पलं वा बन्धनात् प्रमुच्यत एवमेवायं पुरुष एभ्योङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्या द्रवति प्राणायैव ।

When (the body) becomes thin, whether through old age or through disease even as a mango, fig or *Ashvattha* fruit detaches itself from the tree, even so this *Person*, (the individual *self*) detaches himself from the body and returns as he came to the place to begin a new life.

**Bhashya:**

अणिमान भगवन्तं | स य एषोऽणिमा तेजः परस्यां देवतायां इति हि श्रुतिः | उपतपता रोगदिना | आम्रं बाल्योऽपि पततति परिणामे ह्युदुम्बरम् | सम्यक् पाके तथाश्वत्थफलं जीवमृतिस्तथा | कलावाप्रोपमा जीवाश्रेतासौदुम्बरोपमाः | कृतेऽश्वत्थसमाश्चैव यान्ति ब्रह्मवशां सदा | इतिपादमे | प्राणायैव – वायुमेवाऽद्रवत्येष जीवो मोक्षय तत्ववित् | तदनुज्ञैव ज्ञानित्वमतस्तं पुनराव्रजेत् | सर्वेऽपि वायुमासाद्य जायस्व ज्ञानमाप्नुहि | इति तस्य वरादेव जायन्ते ज्ञानिनोऽखिलाः | पुनस्तं प्राप्य मुक्तिं च प्राप्नुयस्तदनुज्ञया | इति प्रवृत्ते |

अणिमान means resplendent lord. He who is luminous in the smallest of the small he, verily, is the supreme divinity, thus having been spoken in scriptures. उपतपता means the diseases etc. Mango fruit even in early stages falls, even as the fig fruit. Only the fruit of the *Asvattha* tree falls only when it is ripe, there being distinction and difference even in fruits. In the *Kali* age जीव falls early like the mango fruit, in *Treta* age जीव falls like the fig fruit and in *Krita* age जीव falls like the *Ashvattha* fruit at the ripe age. Thus all the जीवs fall at the time appointed under the supervision of the supreme Lord, *thus in Pravrutti scripyires*.

**Upanishad:**

तद यथा राजानमायांतमुग्राः प्रत्येनसः सूतग्रामण्योऽन्यैः पानैरावसस्थैः प्रतिकल्पन्ते अयमायात्ययमागच्छतीति वं हैवविदं सर्वाणि भूतानि प्रतिकल्पन्त इदं ब्रह्माऽयातीदमागच्छतीति |

Even as policemen, courtiers, charioteers, village-heads, wait upon the ruler who has come with food, drinks and lodging saying *here he comes, here he comes*, even so all beings wait for the Wise one who has experinced the supreme *Brahman*, saying *here he comes, here he arrives*.

**Bhashya:**

इदं मुक्तजीवस्वरूपमायाति अतोऽनेन सहेदं परं ब्रह्मायातीति परब्रह्मणः पूजार्थं प्रतिकल्पन्ते यथा राज्ञो ध्वजाधिकं दृष्ट्वा अयं ध्वज आगच्छति तस्माद् राजऽयातीति पूजां प्रतिकल्पन्ते रद्वत् | अन्यथा इदंब्रह्माऽयातीदमागच्छति इति द्विरुक्तिर्व्यर्था स्यात् | वीप्वात्वे त्वयमातीत्यकि प्रकारेण शब्दाभ्यासः स्यात् | एकप्रकार शब्दानामभ्यासस्त्वादरार्थकः | स्वरवर्णादि मात्रं व्याप्यथा चेत् तदाऽपरः | अर्थः स्यादेश नियमो

वाक्ये वीप्सापदे तथा | प्रातिस्विकार्थेऽपि भवेदभ्यासे वा तथा थिते | इति शब्दनिर्णये | न च कुत्रचिदादरार्थे द्विरूपप्रयोगो दृष्टोऽनन्तरितः |

Along with the delivered souls even the supreme Lord also comes, knowing this the gods make preparatopn for propitiation of the resplendent Lord. Even so seeing the King's flag mast frm distance the citizen gather to arrange reception for him. Or else using words like ब्रह्म आयाति and ब्रह्म आगच्छति twice in the earlier statement इदं ब्रह्माऽयातीदमागच्छति would be worthless. If the intention was to indicate respect by way of identical form then the words 'ब्रह्म आयाति' would have used twice. On the other hand, in a sentence or in two different sentences repeton of the same words indicates respect for the subject under consideration. In there is difference in the sound, form or words then the indication is different, no displaying regard. In sentences where there is replication of sentences in differenr manner is to show the difference, *thus in Shabda Nirnaya*. Otherwise as form of repletion in different forms is no where observed.

यदा मुक्तो व्रजत्यूर्ध्वं तदा तत्सहितो हरिः | नियमाद् दृश्यते देवैरमुक्ते नियमो न तु | यथा ध्वजादिकं दृष्ट्वा पूजां राज्ञः प्रकुर्वते | एवं विमुक्तिगं दृष्ट्वा विष्णोः पूजां प्रकुर्वते | इति तत्त्वनिर्णयये | तस्मादणिमानं नैति त्यादिना जीवगतं ब्रह्मैवोच्यते | जीवोपतातापादि तु नैव |

the delivered one departs from this to the higher regions the gods see invariable see Vishnu accompanying him, but not so when undelivered depart from this world. Eeven as seeing the flag fkuttering in the sky preparationsa are mde fpr worshipping the king, even so seeing the delivered ones gods make preparations to worship *Vishmu*, *thus in Tatvanirnaya*. Therefore अणिमानं नैति refers to supreme *Brahman* who leads the जीव after he becomes delivered, unaffected by the demerits of the जीव.

### ***Upanishad:***

तद्यथा राजानं प्रयियासंतमुग्धाः प्रत्येनसः सूतग्रामण्योऽभिः समायन्ति एवमेवेवमात्मानम् अंतकाले सर्वे प्राणा अभिसमायन्ति यत्रैतदूधोच्छ्वासी भवति |

Even as policemen, courtiers, charioteers, village-heads, gather around the ruler when he departs even so all the breaths gather around the (individual) *self*, as his breaths become stretched out.

### ***Bhashya:***

जीवमादाय गच्छन्तमनुयान्ति दिवोकसः | प्राणाभिमानिनो विष्णुं नृपं परिजना यथा | इति च | उग्रास्तु श्रेणायः प्रोक्ता योधाः प्रत्येनसः स्मृताः | ग्रामणस्तु चमूपालास्ते सर्वे द्विविधा मताः | राज्ञा सह स्थिताश्चैव तथा जनपदे



स्थिताः | ते सर्वेपि नियंतव्याः श्रेणिभिर्द्विविधैः सदा | इति राजनीतौ | अनुयान्ति शरीरस्था अभियान्ति  
स्वलोकगाः | मुक्तामादाय गच्छन्तण विष्णुं सर्वे दिवोकसः | इति अध्यात्मे |

Even as his companion accompany the King when he departs even so when the जीव departs all the divinities presiding over the breaths also accompany *Vishnu*. Sharp - उग्र means the protectors, प्रत्येनस means the soldiers, the ग्रामण्य means two types of residents of the village, those who live in the town and those who accompany the King. Both should be protected by two different types of protectors, this verily is the political rule. The duties presiding over the different breaths and parts of the body accompany the delivered ones proceed following the path laid down by *Vishnu* and their respective worlds welcome them on their arrival, *thus has been spoken in the अध्यात्म scripture.*

|| इति ज्योति ब्राह्मणम् ||

***Thus ends the Jyoti Brahmana.***

*Thus begins the Sharira Brahmana.*

**Upanishad:**

स यत्रायमात्मा बल्यं न्येत्य संमोहमिव नैति अथैनमेते प्राणा अभिसमायन्ति | स एतास्तेजोमात्राः | समभ्याददानो हृदयमेवान्वकामति | स यत्रैषः चाक्षुषः पुरुषः पराक् पर्यवर्तते अथारूपज्ञो भवति |

When the (individual) *self* becomes weak and confused, *as it were*, then the breaths gather around when he takes to himself the resplendent particles, descending down in the heart. Then the Person in the eye turns away and he becomes unfamiliar to the *forms*.

**Bhashya:**

सवेषां बलकारित्वाद् बल्यो वृणुः प्रकीर्तितः | तं यदा प्राप्य जीवात्मा मृतेः पूर्वं विमुग्दरां | याति विष्णुं तदा देवा यान्ति तेजस्वरूपिणः | तानादाय हरिश्चक्षुः स्थानाद्दृढयमाव्रजेत् | तदा न किञ्चिज्जानाति जीवो ब्रह्म समाश्रितः | इति च | एनं बल्यमभि समायन्ति | पराक् स्थितश्चाक्षुषो भगवान् प्रत्यक् परावर्तते | इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन् पुरुषः | इत्यादि श्रुतेः |

Since *Vishnu* empowers all, he is known as the powerful. When जीव becoming empowered by him attains the state of confusion prior to his death, then the luminous gods presiding over his organs move over to *Vishnu*. When Hari accompanies them to reach the heart through his eyes, जीव, who had taken refuge in him, know nothing of those actions, *thus has it been declared*. In his power they become integrated means that the presiding divinities come back to the resplendent Lord. The scriptures say that the resplendent Lord who dwells in the right eye is the one known as *Indha*.

**Upanishad:**

एकी भवति न पश्यतीत्याहुः | एकीभवति न जिघ्रतित्याहुः | एकीभवति न रसयत इत्याहुः | एकीभवति न वदतीत्याहुः | एकीभवति न श्रुणोतीत्याहुः | एकीभवति न मनुत इत्याहुः | एकीभवति न स्पृशतीत्याहुः | एकीभवति न विजानातीत्याहुः | तस्य हीतस्य हृदयस्याग्रं प्रद्योतते | तेन प्रद्योततेऽनैष आत्मा निष्कामति चक्षुषो वा मूर्ध्नो वा अन्यभ्यो वा शरीरदेशेभ्यः | तमुत्क्रान्तं प्राणोऽनूत्क्रामति | प्राणमनूत्क्रान्तं सर्वे प्राणा अनूत्क्रामन्ति सविज्ञानो भवति | स विज्ञानमेवान्वकामति | तं विद्याकर्म णी समन्वारभेते | पूर्वप्रज्ञा च |

He becomes one but they say, he does not see. He becomes one but they say, he does not smell. He becomes one but they say, he does not taste. He becomes one but they say, he does not speak. He becomes one but they say, he does not hear. He becomes one but they say, he does not think. He becomes one but they say, he does not touch. He becomes one but they say, he does not know. The point of his heart becomes luminous and that light, the *self* departs either through the eye, or through head, or through other openings of the body. And when the *self* thus departs, the life departs thereafter with it. When the life departs, all the breaths depart with it. He becomes with consciousness. When consciousness departs his knowledge and actions take hold of him as well as all his previous experiences.

### ***Bhashya:***

हृदये संस्थितो जीवो विशेषण हरिस्तथा | चक्षुरादिषु रूपाणि जाग्रत्काले तयोः सदा | बहूनि संति तान्येव यदैकीभावमाप्नुयुः | हृदयस्थेन रूपेण तदा जीवो न किंचन | जानातीति विदुः प्राज्ञास्तदा विष्णोः स्वतेजसा | द्योतते हृदयाग्रं च तेन द्वारेण केशवः | निष्कामेज्जीवमादाय प्राण एनमनुव्रजेत् | प्राणमन्ये तथा देवा विद्या कर्म च योग्यता | इति महामीमांसायां |

जीव dwells in the heart and specially even so does *Hari*, always initiating activities during the waking state like seeing etc. When those rest in the heart they are not perceived by the जीव thus many men of wisdom opine. At that moment the highpoint of the heart shines through which *Vishnu's* luminous brightness leads the जीव out of the body, the *Prime Breath* and all the divinities presiding over other sense organs follow likewise together with their knowledge and actions following such departure.

खर्माभिमानी गरुडो ब्रह्मा ज्ञानाभिनवान् | पूर्वप्रज्ञा याग्यिता स्याद् रमा तदभिमानीनी | एतेऽपि विष्णुं गच्छन्तमनुयान्ति सदैव हि | वायुर्ज्ञानात्मकश्चैव प्राणात्मक इति द्विधा | अनुयाति हृषीकेशं सवैहर्देवैः समवितः | इति च | देवल्लोके चिरं रत्वा यस्तु मुक्तिं प्रजिष्यति | स तु तद्देवताद्वारेणोत्क्रामति न संशयः | विष्णुलोकं परं गच्छन्नुत्क्रामेन्मूर्ध एव तु | तथैव ब्रह्मणो लोकं सुषुम्नाया विभेदतः | इत्यध्यात्से |

*Garuda*, the deity presiding over actions, *Brahma*, the deity presiding over Knowledge, *Ramaa*, the deity presiding over earlier consciousness all these also always follow *Vishnu*. This is not alternate declaration to the one earlier statement that ‘वायुर्ज्ञानात्मकश्चैव प्राणात्मकं’, but only an emphasis that all divinities follow the lead given by *Hari*.

सविज्ञानो भवति जीवेन सहितो भवति | स विज्ञानं जीवमेवान्ववक्रामति | जीवमारुह्य गच्छति भगवान् | प्राज्ञेनाऽत्मनाऽन्वारूढ इति ह्युक्तं | यो विज्ञाने तिष्ठन् य आत्मनि तिष्ठन् इत्युभयो र्जीवाभिप्रायेण हि पाठः |

शरीरश्चोभयेऽपि हि भेदेनैवमधीयते इति भगवद्वचनम् | विज्ञानात्मा सह देवैश्चसवैः | प्राणा भूतानि संप्रतिष्ठन्ति यत्र | इति च |

सविज्ञानो भवति means the *supreme Self* is ever with the *individual self*. स विज्ञानं जीवमेवान्ववक्रामति means the *supreme Self* transcends the knowledge of the *individual self*. Scriptures of the *individual self* who has been aroused by the consciousness of the *supreme Self*. ‘He who abides in Wisdom’ ‘He who abides in the *supreme Self*’ having thus said the distinction and difference between the *supreme Self* and the *individual self* is made, ‘शरीरश्चोभयेऽपि हि भेदेनैवमधीयते’ in this statement reiterated by the resplendent *Vedavyasa*, In whom the sense organs along with the presiding deities consciously dwell is how जीव is described as consciously wise one.

एष आत्मानिष्क्रामतीति जीवांगीकारे शरीरं निहत्याविद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते इत्यादिकमयुक्तं स्यात् | न हि जीवः शरीरं निहन्ति, अविद्यां गमयति. रूपांतरं वा करोति | न च सर्वमयत्वं जीवस्य | ब्रह्मेति विशेषणाच्च |

In the statement ‘एष आत्मानिष्क्रामतीति’ if आत्मा referred therein is accepted to suggest the *individual self* then the statement ‘शरीरं निहत्याविद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते’ would be improper. Because the *individual self* does neither destroy the body or ignorance not makes any change of the *forms*. There the comprehensive attributes is not given to the *individual self*, that being the distinctive attributes of the *supreme Self*.

### **Upanishad:**

तद् यथा तृणजलूका तृणस्यांतर गत्वा अन्यमाक्रममाक्रम्य आत्मानमुपसंहरति एवमेवाय मात्मेदं शरीरं निहत्याविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमापसंहरति |

Even as a caterpillar when it comes to the end of the blade of grass seizing the blade of another grass crosses over even so the *supreme Self* casting of the earlier body along with it’s ignorance crosses over seizing another body.

### **Bhashya:**

यथा तृणजकूकैवं भगवान् पुरुषोत्तमः | जीवस्य सूक्ष्मरूपं तु प्राप्य स्थूलं पतित्यज्येत् | इदं शरीरं भूतेषु विलापयति कश्चवः | अविद्यां चैव जीवस्य गमयेत् ज्ञानसर्जनात् |

Even like a caterpillar the resplendent Lord, *Purushottama* holding fast जीव’s subtle body discards his gross body. Then *Keshava* integrates this gross boy in the elements, when with the rise in Wisdom, the ignorance of the *JaIva* completely disintegrates.

### **Upanishad:**

तद् यथा पेशस्करी पेशसो मात्रामपादाय अन्यन्नवतरं कल्याणतरं रूपं तनुत एवमेवायमात्सेदं शरीरं निहत्य अविद्यां गमयित्वा अन्यन्नवतरं कल्याणतरं रूपं कुरुते पित्र्यं वा दान्धर्वं वा दैवं वा प्राजापत्यं वा ब्रह्मं वान्येषां वा भूतानाम् ।

Even as a goldsmith having taken hold of an ornaments turns it to into another, newer and more beautiful shape even so does the (supreme) *Self* after discarding this body and its ignorance makes another, newer and beautiful body like that of his father, or a *gandharva* or of the gods or of *Prajapati* or of *Brahman* or of other beings (to dwell in).

### **Bhashya:**

स्वर्णकारो यथा स्वर्णमलग्नौ निहत्य च । शुद्धेन तेन चात्सेष्टं कुरुते रूपमंजसा । एवं स बगवान् विष्णुर्जीवस्वर्णस्य यन्मलम् । अविद्याकामकर्माद्यमापगमनौ सर्वकृत् । स्वेच्छया कुरुते रूपं यद् योग्यं तस्य मुक्तिगं ।

Even as a goldsmith removes the impurities of the gold placing it in fire and prepares new shapes as desired by him, even so the resplendent Lord *Vishnu* removing completely the impurities like ignorance, desires promoting actions from the *goldlike* जीव, prepares new and appropriate forms as are suitable for him for his deliverance.

पितृजीवस्य पित्र्यं स गान्धर्वं तस्य चैव हि । दैवं तु देवजीवस्य प्राजापतेः । ब्रह्मणो ब्रह्मवेवेति नित्यानन्दस्वरूपकं । न योग्यतां विना क्वापि पूर्णप्रज्ञा श्रुतेः क्वचित् । यदा मुक्तो भवेद् ब्रह्मा तदा ब्रह्मा स मुख्यतः । एवं प्रजापतिश्च तथैवान्येऽपि सर्वशः । यथा हि स्वर्णरूपाद्यं मलहानौ हि तद् भवति । पूर्वं तु योग्यतामात्रं द्विजत्वं बालके यथा । इत्यादि च ।

*Vishnu* grants ancestor's *form* to the father, *gandharva form* to a *gandharva*, divine *form* to the gods, *Prajapati's form* to the lord of the common people, *form* of *Brahman* to the four-faced *Brahma*, each one having graded *form* of eternal *bliss of being* according to their attributes and competence. Even as *Brahmin's* son is competent and eligible to become the man of *Wisdom* a *Brahmin*.

नह्यमुक्तानां कल्याणतरत्वम् । न च मृगादीनां कल्याणत्वमपि । मरणमात्रं चेदत्रोच्यते तदा कल्याणतरमिति विशेषणं व्यर्थमेव स्यात् । पूर्वोक्तं श्रुत्रयाऽवृजिनाकामहत देवादीनां चात्रोक्तिः । पूर्वाननुभूतत्वान्नवतरं भवति । अल्पं तेजस्तथैवाल्लपं जीवरूपं हि संसृतौ । तथैव सुमहत्तेजः करोति भगवान् महत् । अतो नवतरं चैतद् ब्रह्मादीनां करोत्यजः । अनुषां वा भूतानां मनुष्यादीनां । नासुरादीनां भस्विष्यतीति च ।

This is all neither for the undelivered ones nor ordinarily for the animals. In these *mantras* since death is spoken, the statement that death is auspicious event

would be improper. The reference in the earlier chapter is to the divinities who are receptive, who have renounced and are detached, not to those who are not the delivered ones. New *form* means one not earlier experienced *form*. Since the earlier form influenced under ignorant notions is not capable of experiencing pure *consciousness* the new forms are provided so that the pure consciousness can be experienced. In the primordial life those with lesser brilliance or intense receptivity can in deliverance are provided by the resplendent Lord with sharper luminosity or intense receptivity. The scriptures declare that the Lord makes Brahma and others in their renewed forms intensely more receptive to divine consciousness. The others means the enlightened great kings and human beings, not that the unenlightened ones becomes endowed with new *forms*.

मयं तु मानुषं स्वर्णं पीतं गान्धर्वमेव च | इन्द्रगोपनिभं नाम्ना जांबूवानदमिति स्मृतं | दैवं चामीकरं नामा प्रोद्यदादित्य सन्निभम् | नैजो विशेषः स्वर्णानामेते पां सर्वदेव च | नाग्न्यादिनापि समतां यांति तानि कथंचन | एवं मानुषगन्धर्व पितृदेवाश् प्रजापतिः | ब्रह्मेति क्रमशो जीवा विशिष्टा उत्तरारोत्तरं | स्वभावेनैव मुक्तानां स्वभावो व्यक्तिमाव्रजेत् | इत्यादि च |

If human beings are like golden coloured, *gandharvasa* may be compared to yellow and red like *Indragopa* insect, the luminous gods being comparable to the colour of the rising Sun, these differences being natural and eternal, which neither fire nor chemicals can make them similar or identical. Thus the human beings, *gandharvas*, ancestors, the gods, *Prajapati* and four-faced *Brahma* are superior in graded manner to the previous ones. The inclination among the delivered ones is leads them to the gradation in their responses.

स यत्रायमणिमानं, तस्य ह्येतस्य हृदयं स्याग्रं प्रद्योतते, तेन धीरा अपयन्ति ब्रह्मविदः स्वर्गलोत्तमैः ऊर्ध्वा विमुक्ताः, तेनैति ब्रह्मवित् पुण्यकृत् तैजसश्च इत्येन्वमादेश्चमुक्तेवषयमेवैतत् | मुक्तविषयथेन चैतत् प्रकरणं सूचयामास भगवान् तदोकोऽग्रज्वलनं तत्प्रकासितद्वारो विद्यासामर्थ्यात् इत्यादिना |

Earlier having earlier spoken about the experiencing the *supreme Self*, at the extreme corner of the heart, the seekers are said to become enlightened and they depart to the higher heavenly worlds, thereby experiencing the *Brahman*, the knower of *Brahman* and becoming luminous, thus has been clarified. This being the chapter dealing with the deliverance it is declared that the corner of the heart there lies the luminous entrance, crossing which the one becoming enlightened rises higher from the his gross body, which becomes possible only by the power of the experience of the supreme Self, thus also has been spoken,

न चान्य मुक्तीरस्तीत्यत्र किञ्चन्मानम् | सोऽश्नुते सर्वान् कामान् स ह ब्रह्मणा विपश्चिता, एतमानन्दमयमात्मानुम्पसंक्रम्य | इमान् लोकान् कामान्नी कामरूप्यनुसम्बरन्, ऋचांत्वः पेषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु |

What is spoken is about deliverance with Lord's form and not formless. 'Detached from all desires he revels in the company of the Lord', 'Taking the form of one's own desire he revels in these worlds', 'One on being delivered sings the hymns, another one sings the Shakvari hymn' thus having said in *Rigveda*.

परंज्योतिरुपसंपद्य स्वेनरूपेणाभि निष्पद्यते | एष आत्मेति होवाच | सत्र पर्येति जक्षन् रीडन् रममाणः | स य एवंविद् एवं पश्यन् एव मन्वानः तस्य सर्वेषु लेकेषु कामचारो भवति | स एकधा भवति त्रिधा भवति पंचधा सप्तधा पुनश्चेकादश स्मृतः | न हास्य कर्मक्षीयते अस्माद्भ्येवात्मनो यद्यत् कामयते तत्तत्र सृजते |

Accessing the supreme radiance one revels in one's own *form*, which is said to be the *supreme Self*. One delivered into the higher region adoring, reveling, enjoying, experiencing in this manner, thinking in this manner, his all worlds become promoted as are his desires, taking one, three, five seven and even eleven forms, without any diminution or dissolution, enjoying oneself in whatever manner in whatever manner desired becoming energized in that manner.

### **Upanishad:**

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयस्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोनयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयः धर्ममयोऽधर्ममयः सर्वमयः | तद् यद् एतद् इदंमयोऽदोमय इति | यथाकारी यथाचारी तथा भवति | साधकारी साधुर्भवति | पापकारी पापाप भवति | पुण्यः पुण्येन कर्मणा भवति पापः पापेन | अथो खत्वाहुः काममय एवायं पुरुष इति | स यथाकामो भवति तत्कतुर्भवति | यत्कतुर्भवति तत्कर्म कुरुते | तात्कर्म कुरुते तदभिसंपद्यते |

That *Self*, verily is *Brahman*, the understanding, mind, Breath, sight, hearing earth, water, air, Space, light and absence of light, desires and absence of desires, anger and absence of anger, righteousness and absence of righteousness and all such circumstances. This is what is meant by saying it is *this* (that which perceived) and it is *that* (that which is unperceived). As one acts, as one behaves, so does he become. The doer of noble deed becomes noble, the doer of ignoble deed becomes ignoble, One becomes noble by doing noble deeds, becomes ignoble by doing ignoble deeds. Others, however, say that a person consists of desires. As is his desire, so is his resolve, as is his resolve so is the deed he does. Whatever deed he does that he accomplishes.

### **Bhashya:**

मयद् प्राचुरै स्वरूपे च | आत्माऽयमातत्वाद्दि ब्रह्मपूर्ण गुणतत्त्वः | दूरस्थत्वात् स इत्युक्तः समीपस्थो ह्ययं स्मृतः | पूर्णज्ञान स्वरूपत्वाद् विज्ञानमय ईर्यते | सर्वमन्तृस्वत्पत्वात् स एवोक्तो मनोमयः | बलपूर्णस्वरूपत्वात् स प्राणमय ईरितः | सर्वद्रष्टृस्वरूपत्वात् चक्षुर्मय इतीर्यते सर्वश्रोतृस्वरूपत्वात् स श्रोत्रमय ईरितः | सर्वाधारात् सुगन्धात्वात्

पृथिवीमय उच्यते | सर्वतृप्तिकरत्वाच्च विष्णुरापोमयः स्मृतः | सर्वकर्तृस्वरूपतत्वात् श्रुतो वायुमयो हरिः | अवकाशप्रदातृत्वात् आकाशमय ईर्यते | पूर्णतेजस्वरूपत्वात् तेजोमय उदाहृतः | सृष्ट्यादीच्छास्वरूपत्वात् स्मृतः काममयो हरिः | सर्वदुष्टप्रतीपत्वात् स हि क्रोधमयो मतः | सुग्वादिधर्मरूपत्वात् ज्ञेयो धर्ममयः प्रभुः |

मय, मयद् means complete, in entirety. Since the *Self* is all pervading he is equated as the comprehensive attributes. Though standing at distance he is near therefore, equated as *This One*. Being endowed with entirety of *Wisdom* he is equated as comprehensive *Wisdom*. Being knower of every thing he is equated as comprehensive *Mind*. Being endowed with strength he is equated as the comprehensive *Prime Breath*. Being endowed with perception he is equated as the comprehensive *insight*, Being endowed with hearing he is equated as the comprehensive *listener*. Being endowed with power to uphold he is equated as the comprehensive *ground*. Being endowed with power to satisfy he is equated as the comprehensive *fulfillment*. Being expansive he is equated as the comprehensive *Space*. Being endowed with brilliance he is equated as the comprehensive *Resplendence*. Being endowed with power to format any form *Hari* is equated as the comprehensive *Desire*. Being endowed with strength to exterminate all the evil forces he is equated as the comprehensive *Rage*. Being endowed with auspicious intent and noble purposes he is equated as the comprehensive *Righteousness*.

अप्राकृतस्वरूपत्वदनेतन्मय एव च | अपार्थिवो हारेर्गन्धो न तृप्तिश्चाप्यवात्मिका | नाग्नेयं तस्य तेजोपि न च वायुर्बलं हरेः | श्रोत्राद्या नास्य चाऽकाशो मनस्तत्त्वं न तन्मनः | बुद्धितत्त्वं न तद्बुद्धिर्ना हवस्याहमुच्यते | महदात्मकं न तच्चित्तं प्रकृतिर्नास्य चेतना | प्रकृत्यादिगुणा यस्मात् तद्गुणप्रतिबिम्बकाः | अतः सर्वमयो विष्णुः सर्वाद्यत्वादतन्मयः | चिदानन्दात्मकास्तास्यगुणाः सर्वगुणात्मकाः | सर्वदाऽतः सर्वविलक्षण्यमेषां प्रकीर्तितम् | क्रोधः क्षमात्मको यस्य चिदानन्दात्मकस्तथा | अन्यक्रोधसमः क्रोधः तस्य विष्णोः कथं भवेत् | एवं सर्व गुणस्तस्य सर्वेभ्योऽपि विलक्षणाः | पूर्वप्रज्ञानुसारेण विमुक्तस्तमुपेश्यति | अनादालसंबद्धा या प्रज्ञा विष्णुसंश्रया | पूर्वप्रज्ञेति सा प्रोक्ता ब्रह्मादेस्तारतम्यतः | इत्यादि च महामीमांसायाम् |

Of *unmanifest* form, therefore, verily the unknowable. Having neither gross *form* nor fragrance, neither his thirst quenched by water nor his resplendence caused by fire, neither empowered by wind nor his mind made expansive by space, neither his intelligence energized by intellect nor his *I-sence* was formatted by *ego-sence*, since all his great attribute *becoming* mere reflections of his *Being*, therefore everything being the all pervading, all enveloping *Vishnu*, being equated with everything in manifestation and all the things manifest. He is known as all and everything, neither distinct nor different, full of Consciousness and Bliss, endowed with all attributes. Therefore how can *Vishnu's* resentment be like human being's anger? Verily all his attributes are in all respective substantively different and distinctive. The individual self according to his prior conscious awareness attain deliverance acquires some of



these attributes. The awareness attained from time immemorial brings him under the refuge of *Vishnu*, the gradation among Brahma and others being verily according to possession of such conscious awareness, *thus in Mahamimaamsa scripture.* .

वर्तमानं यतो विष्णुर्वशे तस्मादिदंमयः | अतीतनागतं यस्मात् तद्वशेऽतो ह्यदोमयः | प्राधान्ये च मयद् प्रोक्तः स्वरूपे च यतो भवेत् | इदंरूपोऽप्यदोरूपस्ततो नित्यतत्त्वो हरिः | अस्य तस्य प्रधानश्च नित्यपूर्ण बलत्वतः | इत्यादि च | यथा पूर्वं तथेदानीमिति विष्णुस्तिदच्यते | यथा बाह्ये तथैवांते ततो यदिति चोच्यते | यथेदानीं यथा नित्यं यस्मदेश भविष्यति | अत एतदिति प्रोक्तो वासदिवो जगत्पतिः |

Since in the present moment the creation is under the refuge of *Vishnu* therefore he is said to have enveloped this present creation. Since in the past and future also the creation would remain under his refuge he is said to have enveloped the other creations as well. Primarily according to grammar मयद् suggests the attribute of enveloping. The present form and the other forms are the eternal in respect of *Vishnu* being his primary, eternal and principal attributes. *Vishnu* is spoken as तद् - *That One*, since even as he was earlier even so he is even now. Even as he is within and without the creation even so he is within and without the body. Therefore he is known as यद्. Even as he was earlier even so now means he is eternal transcending *Time*. Therefore as the Lord of the creation *Vasudeva* is known as एतत्.

स यथा करोति पुरुषं तथैवायं भविष्यति | साधुर्भवति साधुं चेत् करोति पुरुषोत्तमः | पापो भवति पापं चत्ति स करोति जनार्दनः | तत्प्रेरितेन पुण्येन पुण्यो भवति मानवः | तत्प्रेरितेन पापेन तथा पापः पुमान् भवेत् | आहुश्च तत्कामाधीनं जीवमेतं सदैव हि | तत्कामादस्य कामः स्यात् यथा कामस्तथा भवेत् | कामानुसारिणी निष्ठा कर्म निष्ठानुसारतः | फलं कर्मानुसरेण विष्णोः काममयस्ततः | जीवोऽयं सर्वदैव स्नान्नन्यथा तु कथंचन | इत्यादि च |

The जीव becomes even as *Hari* makes him to be. If one is righteous *Purushottama* makes him righteous. If one is unrighteous then *Janardana* makes him unrighteous. If righteousness is promoted by him human being becomes righteous. If unrighteousness is promoted by him human being becomes unrighteous. Therefore wise ones aver that the human being ever under the control of the *supreme Self's* desire. As desired by the *supreme Self* does the individual *self's* desires. According to individual *self's* such desires the fruits become available to him. Therefore, human being desires in accordance with those desired by *Vishnu*. Thus जीव is ever dependent on the *supreme Self*, never ever independent.

जीवेश्वराभेदाङ्गीकारे सुषुप्त्युत्क्रान्त्योर्भेदेन इति सूत्र विरोधः | प्राज्ञेनात्मनाऽन्वास्मूढः, प्राज्ञेनात्मना संपरिष्वक्तः इत्यादि सूत्रविरोधश्च |

If difference between जीव - the *individual self* and ईश्वर - the *supreme Self* is not accepted then the statement made earlier about the difference between dreamless state and waking state would contradict what is spoken in *Brahmasutra*. जीव - the *individual self* born of ईश्वर - the *supreme Self*, जीव - the *individual self* enveloped by ईश्वर - the *supreme Self* would all be in contradiction to *Brahmasutra*.

न च व्यावहाकिभेदो नाम क्वचिदस्तीत्यत्र किंचन्मानं | भ्रान्तिभदित्वे श्रुतिसिद्धत्वमेव न स्यात् | नहि निर्दोष श्रुतिवाक्यस्त्रिं भ्रान्तमिति युक्तम् | उन्मत्तवाक्यवत् सवेवेदस्य अप्रामाण्यप्रसक्तेः | न च स्वविषयस्य भ्रमत्वादन्वदप्रामाण्यं नाम किंचित् | तन्मते हि ऊन्मत्तवाक्यविषयस्याप्यनिर्वचनीयत्वमेव |

The premise that there are no differences in common experiences or the seeming differences are only the result of delusion is not acceptable. Because that would make the statements made in scriptures regarding the difference and distinction between जीव - the *individual self* and ईश्वर - the *supreme Self* the consequence of illusion. If the declared statements are arrived at through delusion then they cannot be accepted as scriptural statements. If supra-sensory *vedic* experiences are spoken as exaggerated ones then the entire *vedic* scriptures must be declared as unsubstantiated evidence. One cannot come to conclusion that other premises as un-substantive evidence by using one's own illusory views. For them other views are pretentious born out of over enthusiastic energy.

सत्यः सो अस्य महिमा गृणे शवः, ते एते सत्याः कामाः इत्यादि श्रुतिभिः भगवद्गुणानां सत्यत्वमेव ज्ञायते | सत्यमेनमनु विश्वेविश्वे मदन्ति रातिं देवस्य गृणतो मद्योनः इति सर्व जीवानां भगवदनुजीवनं च सत्यमित्येवोच्यते | तदा कथं जीवेशभेदस्यासत्यता?

All the adulatory statements made about the attributes of the Lord are real. They verily are the real desires. From such statements in scripture the supremacy of the Lord's attributes the supremacy of the Lord's attributes come to be known in no uncertain words. It is well stated that for all जीवs, living life according to the will of the resplendent Lord is the true objective. Where then could there be doubts of any difference and distinction between जीव - the *individual self* and ईश्वर - the *supreme Self* ?

न च सर्वविद्यर्थक्रियसिध्यस्य कुत्रचिद् बाधो दृष्टः | न ह्यास्य कर्मक्षीयते, अस्माध्येवात्मनो यद्यत् कामयते तत्तत् सृजते, इति मुक्त्यनंतरमपि तदधीनत्वप्रतितेश्च न भेदस्यासत्यता | न हि संसारावस्थायामक्षीण कर्मता भवति | न च मुख्यार्थं परित्यज्यामुख्यो युक्तः | अतः सत्य एव भेदः |

Misconception is normally never observed when a thing is self-evident and proactive. In which case there is no diminution in his actions. Whatever one desires all those things become productive, even in deliverance since

dependence on Lord's grace is really evident, difference and distinction (between जीव - the *individual self* and ईश्वर - the *supreme Self*) is not unreal. Even in primordial world the fruits one's performance of actions are available for a longer duration is not the important issue, since in the state of deliverance the possibility of the fruits of action could be eternal, is important since it substantiates the statement that the delivered one's actions never cease to have commensurate fruits depending on the grace of the *supreme Self*. Therefore difference and distinction between जीव - the *individual self* and ईश्वर - the *supreme Self* is real.

स भगवान् यथाकारी तथा कारयति यथाचारी तथा चारयति तथा भवति | स भगवान् यथकामो भवति तथाकामो जीवो भवति | इत्थं कामोऽस्य भूयादिति भगवदिच्छावशादस्या कामो भवतीत्यर्थः | क्रतुरितीत्थं करिष्याम्येवेति निश्चयरूपः कामः | स भगवदिच्छया हि भवति | कामेन मे काम आगात् इति च श्रुतिः |

Whatever actions the resplendent Lord desires human beings to perform their actions those actions they perform. In whatever manner the resplendent Lord makes human beings perform in that manner they perform their actions. Whatever the resplendent Lord desires human beings to be, those they become. Therefore, it should be understood that the creation was not self-evolved but became evolved as the resplendent Lord desired. क्रतु – sacrifice means one's conscious, definite commitment to perform action as desired, whereupon it becomes attuned to divine intent and purpose. Scriptures say that desires arise in mind as empowered Will of the resplendent Lord.

### ***Upanishad:***

तदेष श्लोके भवति तदेव सक्तः सह कर्मणेति लिंगं मनो यत्र निषक्तमस्य | प्राप्यान्त कर्मणस्तस्य यत्किञ्चेह करोत्ययं | तस्माल्लोकात् पुनरेतस्मै लोकाय कर्मणे | इति नु कामयमानः | अथाकामयमानः | यो कामो निष्काम अपतकाम आत्मकामो न तस्य प्राणा उत्कामन्ति | ब्रह्मैव सन् ब्रह्माप्येति |

On this there is this verse: The object to which one desires and performs actions towards that body and the mind become inclined. Achieving the fruits of desire he comes in the end to this world. This is for the one who desires. For the one who does not desire, who is without desire, who had no desires, whose desires are satisfied, whose desire are attuned to the (*supreme*) *Self*, for him his breaths do not depart. Being proximate to *Brahman* he revels in the company of *Brahman*.

### ***Bhashya:***

अयोग्यकामराहित्यान्मुक्तो निष्काम उच्यते | अ इत्युक्तः परो विष्णुस्तत्कामोऽकाम ईरितः | तथाऽकामयमानः स योग्यकामस्य चापि तु | कदाचित्कसमुद्भूतेर्भगवत्कामनां विना | कामितस्याग््निलस्याप्तेः आप्तकामश्च

मुक्तिगः | चिदानंदात्मकं रूपं कामत्वेन भविष्यति | यतस्तेनैवाऽत्मकाम इति मुक्तोऽभिधीयते | मुक्तस्य न पुनः प्राणा उत्क्रामन्ति कदाचन | जीवोऽपि ब्रह्मशब्दोक्तो जडाद् गुणवृहत्वतः | प्राप्नोति परमं ब्रह्मप्रलये सदा | अन्यदा स्वेच्छया विष्णोः स्वरूपाद् बहिरेष्यति | स्वेच्छयांतर्बहिश्चैवं रमते मुक्त आत्मवान् | इत्यादि च | न चामुक्तस्य कथंचिदाप्तकामता मुख्यतः |

Distancing oneself from improper desires is said to be detached desire - निष्काम. The syllable अ stands for supreme *Vishnu*, one who desires nothing else than him is said to be detached desire - निष्काम. Therefore one who has no desires - अकामयमन could only be he who is delivered from all desires. Since delivered self gains whatever he desires he is said to be अप्तकाम, one whose desire is the awareness of one's *self*. For the delivered ones one's self is of the form of consciousness and bliss becomes desirable aspiration. For the delivered ones there is never ever any reason for his breaths to leave him. Since the delivered one being endowed with entirety of all attributes than the gross ones, come to be referred as *Brahma*. Though a जीव he attains after each dissolution the proximity with *Supreme Brahman*. In some occasion he is said to come out of such proximity and on some occasion re-enter the proximity with *Supreme Brahman*. For delivered ones there never an occasion of desire arising in him, that is the primary meaning.

ब्रह्माप्येतीति वचनात् पूर्वब्रह्मशब्दो जीववाच्येव | यद्यज्ञाननासात् परिज्ञानमात्रं तदा स्वस्य ब्रह्मतां विजानीत्येव स्यात् | न तु ब्रह्माप्येतीति ऽ न हि राजपुत्रः पूर्वमात्मानमजानन् पश्चाद् राजपुत्र इति विज्ञाय राजपुत्रमुप्येतीत्युच्यते | किं तु राजपुत्रत्वेन आत्मनं व्यजानादित्येवोच्यते | न तु प्राप्त इति | अतः पूर्व ब्रह्मशब्दो जीववाच्येव |

In earlier statement “ब्रह्मैव सन् ब्रह्माप्येति” the word ब्रह्म has reference to जीव, (who is in the proximity of *Brahman* - ब्रह्म इव). With the elimination of the ignorance only the awareness (of being in the proximity of *Brahman*) becomes palpable, not that जीव becomes *Brahman* - ईश्वर. Like one who is a prince not knowing that he is a prince comes to know later that he is the prince, no one says that he has now become a prince, they only says that he knows that he is a prince, Even as the necklace around one's neck temporarily overlooked when found to be around one's neck one says that he has remembered that the necklace is around his neck, not that he has acquired the necklace. Therefore, the earlier word ब्रह्म has reference to जीव .

### **Upanishad:**

तदेष श्लोको भवति | यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः | अथ मृत्योऽमृतो भवत्यर्थं ब्रह्म समश्नुते | इति | तद्यथाऽहिनिलयनी वल्मिके मृता प्रत्यस्ताशयीतैवमेवेदं शरीरं शेते | अथायमशरीतः | अमृतः प्राणो ब्रह्मैव तेज एव | सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः |

On this there is this verse: When all the desires they dwell in the heart are cast away, then does the mortal become immortal, then he attains *Brahman* here (in this life itself). Just as the slough of a snake lies on an anthill, dead, cast off, even so lies this body. But this disembodied, immortal life is *Brahman* only is light indeed, your Majesty. *Janaka* said, *I give you thousand (cows), venerable one.*

### **Bhashya:**

अथ मर्तोऽमृतो भवति अथ मुक्त्यनंतरं, न कदाचन्मृतिरस्यभविष्यतीत्यर्थः | मुक्त एव परे ब्रह्मणीच्छया प्रविशति निस्सरति च | दर्शनादीन् ब्रह्मणो भोगांश्च करोति | स्वरूपभूताः कामा मुक्तानां भवन्तीत्यतो हृदि श्रिता इति विशेषणम् | हृदयस्यैवमापचनात् तत्स्थाः कामा मुक्तानां अपगच्चन्तीति युक्तमेव | न ह्यमुक्तस्य कदाचित् सर्वे लमा मुच्यन्ते | सुप्त्यादावपयभिभव एव | वासनया विद्यानत्वात् | वासनया हि पुनरुद्भवः |

अथ मर्तोऽमृतो भवति means on being delivered the individual self has no further death to come. On deliverance the *individual self* enters and departs entirely at his own will, experiencing the bliss of being in the proximity of the *supreme Self*. this indicates that even in deliverance desire is a potent force in their heart. Therefore, the reference to desire in their heart – “यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः |” in the verse is proper. However all desires from their heart do not terminated. Because even in their dreamless state they continue to exist and can rise up again.

यावद् विमुच्येत पुरुषस्यवत् कामा हृदि श्रिताः | चित्ताभावाद् विमुक्तस्य स्युः कामस्तदगताः कुतः | स्वरूपभूत चित्तेन कामाद्याः स्यु सुखात्मकाः ऽ दुःखात्मकाः प्राकृता वा मुक्तानां न कथंचन | इति ब्रह्मतर्कः | अयं जीवः अथ मुक्त्यनंतरं मेवाशरीरो भवति | अमृतः कथाऽपि न मृतः प्राणारूयं परब्रह्मैव | कतम एको देवः इति | पशण इति | स ब्रह्म त्यदित्याचक्षते इत्यादि श्रुतेः | तेज एव च | तेज इति श्रीः |

Till जीव is delivered till then desires exist in his heart. However since the delivered ones have no heart how could therein be desires? It is only in the mind of his subtle *form* that desires come exist, not the desires which end in suffering would never ever arise in his mind, *thus in Brahmataarka*. जीव becomes divested of his gross body only after his deliverance. The immortal and one who never ceases is the *Prime Breath*. Who is the One divinity? Verily, it is the *Prime Breath*, like the *supreme Brahma* thus it becomes established. This has been variously declared in scriptures. Even like resplendence, which assuredly is *Sri, Lakshmi*.

अन्येषाममृतत्वं तु भवेद् विष्णोः प्रसादतः | नित्यामृतः स भगवान् श्रीश्चनान्यः कथंचन | इति नरदीये | प्राणस्तु णगवान् विष्णुः सर्वनेतृत्वो विभुः | तेजस्तु सवपतेजस्वात् श्रैरेव समुदाहृतः | इति च |

Excepting *Vishnu* himself all others attain immortal state due to *Vishnu's* grace alone, thus in *Narada Purana*. Eternally immortal is he, the resplendent Lord being the leader of all those in the world. Resplendent than all other resplendent ones is *Sri Lakshmi* being the source of all resplendence, thus also having said therein.

***Upanishad:***

तदेते श्लोका भवन्ति | अणूः पन्था विततः पुराणो मां स्पृष्टोऽनुवित्तो मयैव | तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वो विमक्ताः |

On this there is this verse: Narrow is this *Path* traversed by me today, spread since ancient times, by which the ones wise in *Wisdom* being liberated go the heavenly world, after the fall of their gross *form*.

***Bhashya:***

तत् प्राप्तेः सुखहेतुत्वात् पन्था इति हरिः श्रुतः | अणुश्च विततश्चासौ यतोऽन्तर्बहिरेव च | श्रीया स्पृष्टः श्रीपतित्वादानुवित्तस्तयैव च | तस्य प्रसादात् संयांति तल्लोकं सर्वमोक्षिणः | ऊर्ध्वः स भगवान् सर्वविशिष्टो यत् सदैव हि |

Since attaining bliss in his proximate presence is the goal, scriptures Hari, himself is the Path to be traversed. Since he is in the interior of every one he is described as अणु, small like an atom; since he is on the exterior of every one he is described as एतत् - *That one*. Becoming resplendent as the lord of *Shri Lakshmi*, he becomes known as her Lord. Verily through his grace alone the delivered ones reach his luminous worlds. Supreme among is that resplendent Lord, distinguished ever among each and every one.

***Upanishad:***

तस्मिंशलक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च | एष पन्था ब्रह्मणा हानुवित्तस्तेनैरि ब्रह्मवित् पुण्यकृत् तैजसश्च |

On that *Path* there will colours, white, blue, yellow, green, and red, which *Path* the men wise in *Wisdom* have traversed, experiencing Brahman, the performer of the auspicious, the luminous one

***Bhashya:***

रूपमाहुः पञ्चविधं तस्य विष्णोर्महात्मनः | शुक्लं तु वासुदेवाख्यमनिरुद्धं तु नीलकम् | सांकर्षणं पिङ्गलं च प्राद्युम्नं हरितं स्मृतम् | नारायणं तु लोहितं स्यात् पञ्चरूपाण्यजे हरौ | पञ्चभेदविभिन्नो यस्त्वभिन्नोऽपि स्वरूपतः | स पन्था ब्रह्मणा ज्ञातः पद्मजेनैव संततम् | परब्रह्मस्वरूपज्ञो महातेजः श्रियस्तथा | सम्यक्

स्वरूपविज्ञानात् तैजसत्वेन कीर्तितः | भगवत् कर्मकर्तृत्वात् पुण्यकृच्चाभिधीयते | एवं विभोऽपि तस्यैव प्रसादाद् याति तां गतीम् ऽ अतः पन्थाः समुद्दिष्टो भगवान् केशवः स्वयम् | स्वगताखिलभेदेन विहीनोऽपि सर्व दा | सर्वेषां व्यवहाराणां भेदोत्थानां स ईश्वरः | अभिन्नोऽपि ह्यतो भिन्नः पञ्चभेदादिनाऽमृषाः |

Men wise in *Wisdom* say that *Hari* manifests as *Vasudeva* fair in colour, *Aniruddha* as bluish, *Sankarshana* as yellowish, *Pradhymna* as greenish and *Narayana* as reddish, Though in *essence* He is singular he appears in five *forms*. The Path that leads t him is known by *Brahma*, risen from *Narayana's* lotus shaped naval. Those who know his supreme resplendence and are endowed with luminous brilliance of *Shri* are celebrated as men of comprehensive *Wisdom*. Performing actions which please the resplendent one they become rich in merits. Even such one attains deliverance by his grace alone. For that reason alone resplendent Lord *Keshava* is known as *The Path*. Though primarily he is un-identifiable by separate limbs, attributes and inclination he is capable of performing all actions and showing attributes and inclination shown with different and distinct limbs, attributes and inclinations. Though singular in *essence* he is said to be manifest in five *forms*.

### ***Upanishad:***

अंधतमः प्रविशन्ति येऽविद्यामुपासते | ततो भूय इव ते तमो य उ विद्यायां रतः |

To the obscure worlds go those who follow the obscure *Knowledge*. However those who revel in following the obscure *Knowledge* as the truly established Wisdom, depart to severe obscure worlds.

### ***Bhashya:***

अन्यथोपासका येऽस्य ते यान्ति ह्यधरं तमः | ततः किञ्चिद्विशेषेण दुर्ज्ञानस्याविनिंदकाः | सम्यग्चार्य वचनमवज्ञाय विरोधिनि | सत्त्व बुद्धियतः कुर्युस्तेऽधिकपापिनः ऽ अप्राप्तत्यागिनः प्राप्तनिष्ठाहीनो हि दोषवान् |

Those who follow improper practices they sink in deeper obscurity. And those who improper practices disregarding the comprehensive Wisdom communicated by the Acharya, the teacher, sink in still deeper obscurity. Because if knowing that the *Knowlede* and the practice being followed is improper does not renounce them is a greater culprit.

### ***Further Explanation:***

Knowgwle is not properly understaff and If one follows erroneous Path and practices, it is understandable and deserves lesser punishment but the one who knowing follows erroneous Path and practices in spiteo of clear instruction by

the Acharya or the teacher, then greater is the transgression and greater would be the consequences.

**Upanishad:**

आनंदा नाम ते लोका अन्धेन तमसाऽऽवृताः | तांस्ते प्रेत्याभिगच्छन्ति अविद्वांसो बुधो जनाः |

Joyless are the worlds enveloped by blind obscurity, to which being unenlightened those who have no knowledge depart after death.

**Bhashya:**

नित्य दुःखस्वरूपत्वादनंदं तत्वमो मतम् | बोधके विद्यमानेऽपि ये विदुर्न परं हरिम् | तेऽपि यांति तमो घोरं नित्योद्विक्ताग्वात्मकम् | इत्यादि |

Being ever the cause of sorrows the obscure worlds are joyless. Even when wise ones capable of instructing Wisdom are available if one does not attempt being initiated from them the Wisdom about *Hari* such one assuredly sinks in deepest of obscure world, *thus also having been said.*

बुधः सकाशेऽप्यविद्वांस इत्यर्थः | बोधनात् ज्ञानवान् भुत् स्यात् तत्सकाशाच्च ये हरिं न विदुस्ते तमो यान्ति सर्वदुःखात्मकं परं |

Even when wise ones are available one who remains un-enlightened, this is what is meant. Taught by one becomes enlightened. Even then if one does not become aware of Hari then such ones surely depart to severe obscure worlds.

**Upanishad:**

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः | किमिच्छिन् कस्य कामाय शरीरमनुसंज्वरेत् |

Knowing the Self *I am this*, what is there for the Person to desire and desiring what should one suffer in this body?

**Bhashya:**

यदि जीवः परात्मानमयमस्मीति वेदितुं | योग्यः शरीरभेदादेः कथं दुःखी तदा भवेत् | नित्यमुक्तः पूर्णसुखः स्वतन्त्रः पुरुषोत्तमः | परतन्त्रः कथं जीवो योग्यः सोऽस्मीति वेदितुम् | तस्मात् सोऽस्मीति नैवायं विजानीयात् कदाचन | तदीयोऽस्मीति जानियात् सर्ववैव बुधस्ततः | इति च |

If an *individual self* considers that he is like the *supreme Self*, then how come he is subject to sufferings from disintegration from and maladies of his body. The *individual self* because of its association with the gross body but becomes with the grace of *Vishnu* he is relieved from sorrows and revels in bliss becoming



delivered from the primordial world. *Purushottama* is the supreme among persons, perennially unrestrained, fully blissful, independent, how can then the *individual self* who is dependent on others be capable of knowing that he is like the *supreme Self*? Therefore he never experience that he is like the *supreme Self*. On the other hand being enlightened one must accept that the *individual self* is ever subservient to the *supreme Self*, thus having been further spoken.

### ***Upanishad:***

यस्यानुवित्तः प्रतिबुद्ध आत्मा अस्मिन् संदेहे गहने प्रविष्टः | स विश्वकृत् स हि सवस्य कर्ता तस्य लोकः स उ लोक एव |

Whoever becoming enlightened of the *self* within enters this deep-rooted mystery knows that he is the creator of the universe, he, verily is the creator of every thing that exists, his is the world, he verily is the world.

### ***Bhashya:***

यस्य ज्ञातो नित्यबुद्धो भगवान् पुरुषोत्तमः | तस्य लोकः स एवैको यो लोकः परमात्मनः | स हि विष्णुः परो वायोरपि कर्ता प्रकीर्तितः | विष्णोः वायुः समुद्दिष्टः पूर्णत्वाज्जीवसंघतः | तदन्यास्यपि सर्वस्य कर्तेको विष्णुरेव हि | प्रविष्टो गहने देहमध्ये संदेहनामनि | तज्ञानी याति तल्लोकं तत्प्रसदाच्च वर्तते |

The one who is wise in *Wisdom* of the eternal, resplendent and supreme among *Purushas*, his is the world, assuredly the one which belongs to the *supreme Self*. He *Vishnu*, the originator of even *Vayu*, entering as the *Prime Breath* the aggregate of the जीवs in the secret centre of their heart, *Vishnu*, verily sustains every one in one or the other manner. The one who becomes enlightened of this departs to his world with his grace.

### ***Upanishad:***

इहैव संतोऽथ विद्मस्तद् वयं न चेदिहावेदिर्महती विनष्टी | य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति |

Verily here itself where we are one can know this, and if we do not know then great would be the loss.

यदैतमनुपश्यंत्यात्मानं देवमञ्जसा | ईशानं भूतभव्यस्य न ततो विजुगुप्सते |

If one perceives that *divine essence* as the *Self* within, as the lord of the world that has gone by and that is yet to come, he would not shrink from that (*divine essence*).

यस्मादर्वाक् संवत्सरोऽहोभिः परिवर्तते | तद्देवा ज्योतिषां ज्योतिरायुर्होऽपासतेऽमृतम् |

In the presence of whom the years rolls by with days that one the divinities propitiate as the light of enlightenment, the life that is immortal.

***Bhashya:***

न वत्सराश्च नाहानि यस्य नित्यविकारतः | ज्योतिषां ज्योतरचलं तद् देवा समुपासते |

He is unaffected by changing seasons being without any attributes. The divinities therefore worship him as the immutable luminosity among the Luminous ones.

***Upanishad:***

यस्मिन् पञ्च पञ्च जना अकाशश्च प्रतिष्ठितः | तमेवमन्य आत्मानं विद्वान् ब्रह्मामृतोऽमृतम् |

In whom the five groups of five and space are established knowing that alone one becomes enlightened. Knowing that *Self*, the immortal *Brahman* one becomes immortal.

***Bhashya:***

प्राणश्चक्षस्तथैवान्नं मनः श्रोत्रं च पञ्चमम् | मूलप्रकृतिसंयुक्तं यद्गतं प्रतिरूपम् |

In every gross body *Breath, Sight, Nourishment*, the distinct *Mind* and *Hearing* these five elements together with the *Primary Prakriti* take refuge in the *supreme Self*.

***Upanishad:***

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोतस्य श्रोत्रं मनसो मनो ये | विदुस्ते निचिक्युब्रह्म पुराणमग्रयम् |

Those who know breath of the breaths, eye of the eyes, ear of the ears, and mind of the mind, they have assuredly realized the ancient primordial *Brahman*.

मनसैवानुद्रष्टव्यं नेह नानास्ति किञ्चन | मृत्योः स मृत्युमापनोति य इह नानेव पश्यति |

Only through mind is he to be perceived, In him there is no diversity. He who sees in him diversity, as it were, goes to from death to death.

***Bhashya:***

तस्य रूपगुणाद्येषु न कश्चिद् भेद ईष्यते | तद्भेददर्शी संयाति मृत्योमृत्यभिदं तमः |

In his form or attributes there are no differences; the one who see differences would go to severest of the obscure worlds.

### ***Upanishad:***

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् | विरजः पर आकाशदज आत्मा महान् ध्रुवः | तमेव धीरो विज्ञाय प्रज्ञां कुर्वी  
त ब्राह्मणः | नानुध्यायेत् बहून् शब्दान् वाचो विग्लापनं हि तत् इति |

*As One* alone can he, the indescribable and immutable, the taintless, transcending space, unborn and constant be described. Knowing him verily let the wise one experience that consciousness. Let him not reflect in too many words, for that would surely be mere weariness of speech.

### ***Bhashya:***

तस्मादेकप्रकारेण द्रष्टव्यो भगवान् हरिः | परिणामविहीनत्वादप्रमेय इतीरितः | इत्यादि वचनात् अप्रमेयत्वं  
अवचित्वं अमनो विययत्वं च सर्वात्मना च | मनसैवानुद्रष्टव्यमित्युक्तत्वात् | न च केनाप्यवाच्यस्य लक्षणा दृष्टा  
| क्षीरमाधुर्य विशेषादेरपि तत्तच्छेदेनैव वाच्यत्वात् | विशदं क्षीरमाधुर्यं गुडे तीष्णं घृते सिद्धम् | इत्यादि च | न  
च निर्गुणस्य सत्वमेवास्ति | गुणभेदादीनामपि संत्येव गुणाः | न चानवस्था | स्वनिर्वाहकत्वात् |  
अवाच्यममनोगम्यमगुणं चेत्युतोऽस्तितत् | तस्मादेवं वदन् वस्तुसून्यतामर्थतोऽवदत् | गुणाश्च गुणिनः सर्वे  
स्वनैव गुणिनो गुणाः | इत्यादि च |

Therefore, resplendent *Hari* should be perceived as one single entity, unencumbered and incomparable, who cannot be known by statements like incomparable, indescribable, unthinkable by mind and all pervading etc. because having further been spoken – *by mind alone he is to be perceived*. Cannot be spoken using words, but perceived through symbols. The sweetness of milk though spoken using words can be understood from indwelt sweetness in the sweets or in clarified butter. For the attribute less there is no existence, for the one with variation in attributes there exist at least attributes. They do not cease to exist. Because the attributes carry themselves. If the supreme Self is indescribable, incomprehensible to mind, without any attributes then how can there be any existence for such one? Therefore if one is constrained to speak in this manner then it is as good as not in existence. For everything that is described has its own attributes, and one may be spoken by one's own attributes, has having been further clarified.

### ***Upanishad:***

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽतहृदय आकाशस्तस्मिन् शैते | सवस्य वशी सर्व  
स्येशानः सर्वस्याधिपतिः सः | न साधूना कर्मणा भूयान् | नो एवासाधूना कनीयान् | एष सर्वेश्वर एष  
भूताधिपतिरेष भूतपालः एष सेतुर्विधरण एषां लोकानामसंभेदाय | तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति  
यज्ञेन दानेन तपसानाशकेन | एतमेव विदित्वामुनिर्भवति |

Verily he is the great unborn *Self*, who is of the form of *Wisdom* in *Breaths*, abiding within the heart as the controller, the lord, the ruler of all. He does not become great by performing good deeds, he does not become small by performing bad deeds. He serves as the bridge that connects as well as separates the different worlds. Him the *Brahmins* seek to know by studying *vedic* scriptures, by performing sacrifices, by giving charities, by undertaking penances and by renouncing nourishment. On knowing him in this manner they lapse in silence.

### ***Bhashya:***

सर्वमस्य वशे यस्माद्धरिः सर्ववशी ततः | सर्वस्य ब्रह्मरुद्रादेरन ईशान एव च | गुणाधिकः पालकश्चेत्यतोऽधिपतिरीतः | इति च | भूत एवाधिपतिः | नास्याधिपत्यमादिवत् | नित्यबोधकत्वाद् यो मुनिः प्रोक्तो जनार्दनः | तं विद्वांश्च मनिनार्मम बापधस्तस्याप्यमुख्यतः | यं विदित्वा विमुक्ताश्चयुक्तकाम विवर्जिताः | उत्पत्तिलयहीनाश्चनित्यानदैक भोगिनः आनंदभिक्षां विष्णूत्थां चिरन्त्यज्ञानवर्जिताः | स एष मोक्षदो विनुर्यत् कल्याणं कृतं मया | पापं कृतं मयेतैतन्न कदाचित् करिष्यति | कृते मया पुण्यपापे इति यच्चेतनात्मनाम् | तत् सर्वमत एवोक्तं विष्णोः सर्वेश्वरेश्वरात् | तीर्णो हि वर्तते नित्यं पुण्यं पापे जनार्दनः | नैनं कदाचित्तपतः पुण्यपापे जनार्दनं | इति च |

Since are under his refuge he is known as सर्ववशी, Since he sponsors *Brahma*, *Rudra* and other luminous ones he is known as ईशान. Being endowed with more attributes and guardian of all others he is known as अधिपति. भूत एवाधिपतिः means that he as the supreme controller over others from the beginning, there being other supreme controleer earlier than him. Being ever wise in *Wisdom Janardana* is spoken as one who represents *Silence* (since *Knowledge* represents the result of accumulation of informed thoughts). Since he represent the form of *Wisdom*, he is spoken as one who represents *Silence* and not as one who thinks. Knowing him (as one who is wise in *Wisdom*) one becomes delivered from all desires. Delivered from birth and death, they revel in eternal *bliss of being*. Having received the gift of bliss from *Vishnu*, they conduct themselves without any trace of ignorance, live their life of deliverance granted to them by *Vishnu*, thinking neither whethyer they had performed good deeds or they had committede basd deeds. Indeed all the actions performed leading to giid or bad deeds are spoken as gaving been initiated at the instince of *Vishnu* himself. But in all circumstances *Vishnu* transcends all the ideas of good or bad, not for him are the influences of those acrions.

### ***Upanishad:***

एतमेव प्रवाजिनो लोकमिच्छन्तः प्रव्रजति | एतद्ध स्म वै पूर्वे विद्वांसः प्रजम् न कामयन्ते | किं प्रजया करिष्यामो येषां नोऽयमायात्सायं लोक इति | ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं

चरन्ति | या ह्यैव पुत्रैषणा सा वित्तैषणा | या वित्तैषणा सा लोकैषणा | उभेह्येते एषणे एव भवतः | स एष नेति नेति | आत्माऽगृह्यो न हि गृह्यते | अशीर्यो न हि शीर्यते | असंगो न हि सज्जते | असितो न व्यथते | न रिष्यति | एतमु ह एव रते न तरतः इति | अतःपापकरवमिति | अतःकल्याणमकरमिति उभे उ ह्यैवैष एते तरति | नैनं कृताकृते तपतः |

In this manner, those desiring the world (of the *Self*) became wanderers. In the same manner the ancient men of *Wisdom* did not desire progeny, saying what shall we do with progeny, when we gained the world (of the *Self*)? Having transcended the desire for progeny, the desires for wealth, desire for the world led the love of the mendicants. For the desire for progeny is the desire for wealth and the desire for wealth is the desire for the world, both these are, verily, desires. The *Self* that is spoken is *not this* , *not this*. *Self* is incomprehensible, since it can not be comprehended; indestructible since it can not be destroyed; unattached since it can not be attached, *Self* can not suffer, can not be injured. Those who know the *Self* to be thus for them thoughts do not confuse that he has done something evil or he has done some thing good. He transcends both, remaining unaffected by what he has done and what he has not done,

### ***Upanishad:***

तदेतदृचाभ्युक्तम् - एष नित्योमहिमा ब्राह्मणस्य न कर्मणा वर्धते नो कानीयान् | तस्यैव स्यात् पदवित् तं विदित्वा न लिप्यते कर्मणा पापकेन इति | तस्मादेवंवित् शांतो दांत उपरतस्तितीक्षुः समहितो भूत्वा आत्मनैवात्मानं पश्यति | सर्वमात्मानं पश्यति | नैनं पाप्मा तपति | सर्वं पाप्मानं तपति | विपापो विरजोऽविचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः साम्राडिति होवाच याश्चवल्क्यः | सोऽहं भगवते विदेग्डहान् ददामि मां चापि सह दास्याय इति |

This, verily, has been explained in this verse – The enduring greatness of the one wise in *Brahman* is not increased by performance of actions or decreased. One should singularly be conscious of that *Brahman* with full awareness. Having become thus (consciously aware) that one is not tainted by any unrighteous actions. He who knows thus becoming calm, self-restrained, thoughtful, tolerant and unruffled sees the *supreme Self* in his own *individual self* sees all in the *supreme Self* . Evil does not overcome him, he overcomes all evil. Evil does not destroy him, he destroys the evil. Free from evil, free from taint, free from uncertainties, he becomes the knower of *Brahman*. This is the world of *Brahman*, your Majesty, which you have gained. *Janaka* of *Videha* said, *Venerable Sir, I offer my Videha empire and myself to you at your service.*

### ***Bhashya:***

शांतिस्तु भगवान्निष्ठा दमो मदविनिग्रहः | हृदिस्थविष्णौ संतोषः सदैवोपरमः स्मृतः | तितिक्षा द्वंद्वसहता क्षमा क्रोधासर्माथितिः | इति शब्दनिर्णये | सर्वः पूर्णः समुद्दिष्टस्तथा ज्ञोयो जनार्दनः | रागसंदेहपापानि तथा

जानंस्ततिष्यति | नित्यं हि रागपापदेरुक्तो यत् पुरुषोत्तमः | वेदाख्यब्रह्मणाऽण्यत्वाद् विष्णुब्राह्मण उच्यते | पूर्णत्वात् ज्ञानस्वरूपत्वात् ब्रह्मलोकश्च स प्रभुः |

Peace means being receptive to the resplendent lord, restraint of the *I-sense*, ever reveling in remembering and recollecting *Vishnu*, dwelling in one's heart, restraint on the sense-organs, forbearance, enduring the like pain and pleasures, forgiveness and dissociating with anger, *thus has been said in Shabdanirnaya*. Janardhanad should be understood as one who is everything and complete, devoid of all imperfections like attachment and demerits, verily is the supreme among *Purushas*. Having been spoken in Vedas as endowed with all the effulgent attributes of *Brahman*, *Vishnu* is declared as *Brahman*. Being entirety of *Wisdom* the Lord is known as *Brahmaloka*, the state of effulgence.

### ***Upanishad:***

स वा एष महानजः आत्माऽन्नादो वसुदानः | विन्दते वसु य एव वेद | स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽभये ब्रह्म | अभयं वै ब्रह्म अभयं हि वै ब्रह्म भवति य एवं भवति |

He, verily is the great unborn Self, the nourisher as well as the exterminator. He who knows this gains prosperity, this has been said. He is the great unborn Self, the undecaying, undying, immortal, fearless *Brahman*. Verily who knows this becomes undecaying, undying, immortal, fearless like *Brahman* in his proximity.

### ***Bhashya:***

न मरिष्यतीति ह्यमरो न मृतो यत्ततोऽमृतः | ब्रह्मायमाप्तकामत्वादेवं यो वेद तं परम् | आप्तकामो ऽभययश्चैव भवेत् विष्णोऽनुग्रहात् | इति च | परमार्थे अविचिकित्सो ब्रह्मणो भवतीति नित्यमेव तथा भवतीत्यर्थः | अभूद् भविष्यति भवत्येवमाद्यपदानितु | नित्यभावाभिधायिनी यत्र वाच्या हरेर्गुणाः | इति शब्दनिर्णये |

Since he did not die, therefore he is undying; since he would not die he is immortal. Since he is all-effulgent – *ब्रह्मन्* he self- satisfied in desires. He who know him, the supreme, he will assuredly by the grace of *Vishnu* would likewise be self- satisfied in desires. In being spiritually wise, one becomes “अविचिकित्सो ब्रह्मणो भवतीति” means that he would ever remain without any doubts and wise in *Wisdom (Vedas)*. अभूद् भविष्यति भवति – these attributes when used in relation to *Hari* define his transcendental attributes over Time, thus in *Shabda Nirnaya*.

|| इति शारीरब्राह्मणम् ||

***Thus ends Sharira Brahmana.***



## श्रीबृहदारण्यकोपनिषद् भाष्यम्

### IV

॥ अथ मैत्रेयी ब्राह्मणम् ॥

*Thus begins the Maitreyi Brahmana.*

#### **Upanishad:**

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः मैत्रेयी च कात्यायनी च । तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव । स्त्रीप्रज्ञैव तर्हि कात्यायनी । अथ ह याज्ञवल्क्योऽन्यद् वृत्तमुपाकरिष्यन् । मैत्रेयीति होवाच याज्ञवल्क्यः । प्रवजिष्यन् वा अरे अहमस्मात् स्थानादस्मि । हंत तेऽनया कात्यायन्यांऽतं करवाणीति । सा होवाच मैत्रेयी । यन्नुम पयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात् स्यां न्वहं तेनामृतां जीवितं तदैव ते जीवितं स्यात् । अमृतत्वस्य तानिऽशास्ति न्वित्तेनेति । सा होवाच मैत्रेयी । येनाहं नामृता स्यां किमहं तेमन कुर्यां यदेव भगवन् वेत्थ तदेव मे बूहि इति । स होवाच याज्ञवल्क्यः । प्रिया खलु नो भवति सती प्रियमवृद्धत् । हंत तर्हि भवति एतद् व्याख्यास्यामि ते । व्याचक्षणास्य ते मे निदिध्यास्वेति ।

Now the, *Yajnyavalkya* had two wives, *Maitreyi* and *Katyaayani*. Of these *Maitreyi* was inclined towards spiritual *Wisdom of Brahman*, while *Katyaayani* was inclined towards temporal *Knowledge* as any woman would need to know. Now when *Yajnyavalkya* decided to reach out to a different stage of life, he said, *Maitreyi, soon I would be reaching the subsequent state of life. Therefore, let me make provision for you and Katyaayani.* Whereupon *Maitreyi* asked him, *if this entire world be mine, O resplendent one, would I become immortal? No,* said *Yajnyavalkya, As the life of a those who have plenty, your life would likewise be, but there would no hope for immortal life through wealth. Maitreyi* replied of what worth that life would be for me if that was bot to assure *immortality? Communicate to me O Lord that which you are aware of that state of immortal life.* The *Yajnyavalkya* said, *You have been truly dear to me, now you have became more dear by your words. If you so desire I will clarify. As I speak, seek to mediate on what I communicate.*

#### **Bhashya:**

प्रियां वाचमवर्धयद् भवति ।

You have indeed been skilled is speak pleasing words/

#### **Upanishad:**



स होवाच | न वा अरे पत्युः कामाय पतिः प्रियो भवति | आत्मनस्तु कामाय पतिः प्रियो भवति | न वा अरे जायायै कामाय जाया प्रिया भवति | आत्मनस्तु कामाय जाया प्रिया भवति | न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति | आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति | न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति | आत्मनस्तु कामाय वित्तं प्रियं भवति | न वा अरे पशूनां कामाय पशवः प्रियं भवति | आत्मनस्तु कामाय पशवः प्रियं भवन्ति | न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति | आत्मनस्तु कामाय ब्रह्म प्रियं भवति | न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति | आत्मनस्तु कामाय क्षत्रं प्रियं भवति | न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति | आत्मनस्तु कामाय लोकाः प्रिया भवन्ति | आत्मनस्तु कामाय देवाः प्रिया भवन्ति | न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति | आत्मनस्तु कामाय वेदाः प्रिया भवन्ति | न वा अरे भूतामां कामाय भूताः प्रिया भवन्ति | आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न च अरे सर्वस्य कामाय सर्वं प्रियं भवति | आत्मनस्तु कामाय सर्वं प्रियं भवति | आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः | भैत्रेयी आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम् |

He (*Yajñayvalkyā*) said: Verily not for the sake of the husband, is the husband dear but for the sake of the *Self* is the husband dear. Verily not for the sake of the wife, is the wife dear but for the sake of the *Self* is the wife dear. Verily not for the sake of the sons, are the sons dear but for the sake of the *Self* are the sons dear. Verily not for the sake of the wealth, is the wealth dear but for the sake of the *Self* is the wealth dear. Verily not for the sake of the animals, are the animals dear but for the sake of the *Self* are the animals dear. Verily not for the sake of the *Brahmana*, is the *Brahmana* dear but for the sake of the *Self* is the *Brahmana* dear. Verily not for the sake of the Kshatriya, is the Kshatriya dear, but for the sake of the *Self* is the Kshatriya dear. Verily not for the sake of the Worlds, are the worlds dear but for the sake of the *Self* are the worlds dear. Verily not for the sake of the *self*, is the *self* dear but for the sake of the *Self* is the *self* dear. Verily not for the sake of the gods, are the gods dear but for the sake of the *Self* are the gods dear. Verily not for the sake of the *Vedas*, are the *Vedas* dear but for the sake of the *Self* are the *Vedas* dear. Verily not for the sake of the beings, are the beings dear but for the sake of the *Self* are the beings dear. Verily not for the sake of the all, are all dear but for the sake of the *Self* are all dear. Verily the *Self* is to be seen, to be heard, to be reflected, to be meditated. When, verily, the *Self* is seen, heard, reflected and meditated all this is known.

ब्रह्म तं परादाद् योऽन्यत्रात्मनो ब्रह्मवेदः | क्षत्रं तं परादाद् योऽन्यत्रात्मनः क्षत्रं वेद | लोकास्तं परादुः योऽन्यत्रात्मनो लोकान् वेद | देवास्तं परादुर्योऽन्यत्रात्मनो वेदान् वेद | भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद | सर्वं तं परादाद् योऽन्यत्रात्मनः सर्वं वेद | इदं ब्रह्म इदं क्षत्रमिमे लोका इमे देवा मिनि भूतानि इदं सर्वं यदयमात्मा |

*Wisdom* deserts him who accesses wisdom from any source other than from the *Self*. *Valor* deserts him who accesses valor from any source other than from the

*Self. Worlds* desert him who accesses worlds from any source other than from the *Self*. *Gods* desert him who accesses gods from any source other than from the *Self*. *Vedas* desert him who accesses *Vedas* from any source other than from the *Self*. *Beings* desert him who accesses beings from any source other than from the *Self*. All desert him who accesses every things wisdom from any source other than from the *Self*. This *Wisdom*, the *Valor*, the *Worlds*, the *Gods*, the *Vedas*, all the things are, verily the *Self* alone.

स यथा दुंदुभेर्हमानस्य न बाह्यान् शब्दान् शक्नुयाद् ग्रहणाय | दुंदुभेस्तु ग्रहणेन दुंदुभ्याघतस्त्रय वा शब्दो गृहीतः | स यथा शंखस्य ध्ययमानस्य न बाह्यान् शब्दान् शक्नुयाद् ग्रहणाय | शंखस्य तु ग्रहणेन शंखध्यस्य वा शब्दो गृहीतः | स यथा वीणायै वाद्यमानायै न बाह्यान् शब्दान् शक्नुयाद् ग्रहणाय | वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः |

Even as when a drum is beaten one cannot grasp the sound externally but by grasping the drum, the sound can be grasped; even as when a conch is blown one cannot grasp the sound externally but by grasping the conch, the sound can be grasped; even as when a *vina* is played one cannot grasp the sound externally but by grasping the *vina*, the sound can be grasped,

स यथाऽर्द्धेधाग्नेरभ्याहितस्य पृथग् धूमा विनिश्चरन्ति, एवं वा अरे अस्य महतो भूतस्य निःश्वसितमेवैतद् यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वागीरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानीष्टं हुतमथशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि निःश्वस्तानि |

Even as fire burning wet wood releases various forms of smoke even from this great being breathe forth hymns from *Rig*, *Asama*, *Yajur* and *Atharvangirasa*, *Puranas*, *Wisdom*, *Upanishads*, *mystical verses*, aphorisms, explanations, commentaries, sacrifices, oblations, nourishment, juices, this and the other worlds along with beings therein.

स यथा सर्वासमापां समद्र एकायनमेवम् | सर्वेषां स्पर्शानां त्वगेकायनमेवम् | सर्वेषां रसानां जिह्वैकायनमेवम् | सर्वेषां गन्धानां नासिक्यैकायनमेवम् | सर्वेषां रूपाणां चक्षुरेकायनमेवम् | सर्वेषां शब्दानां श्रोत्रमेकायनमेवम् | सर्वेषां संकल्पानां मन एकायनमेवम् | सर्वानां विद्यानां हृदयमेकायनमेवम् | सर्वेषां कर्मणा हस्तावेकायनमेवम् | सर्वेषामानन्दानामुपस्थ एकायनमेवम् | सर्वेषां विसर्गाणां पादुरेकायनमेवम् | सर्वेषामध्वानां पादावेकायनमेवम् | सर्वेषां वेदानां वागेकायनम् |

Even as Ocean is the single recipient of all waters, even as skin is the single recipient of all kinds of touch, even as nose is the single recipient of all smells, even as tongue is the single recipient of all kinds of tastes, even as eye is the single recipient of all kinds of forms, even as ear is the single recipient of all kinds of sounds, even as mind is the single recipient of all kinds of intentions, even as heart is the single recipient of all kinds of *Wisdom*, even as hand is the

single recipient of all kinds of actions, even as the generative organs is the single recipient of all forms, even as anus is the single recipient of all kinds of evacuations, even as feet are the single recipient of all movements, even as the organ of speech is the single recipient of all the *Vedas*.

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नोरसघन एव एवं वा अरे अयमात्मा अनन्तराऽबाह्यः कृत्स्नः प्रज्ञानघन एव | एतेभ्यो भूतेभ्यः समत्थाय तान्येवानु विनश्यति | न प्रेत्य संज्ञा अस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः |

Even as the load of salt has neither inside nor outside but is just mass of taste, even so is this *Self*, with neither inside nor outside but is just mass of *Consciousness*. Having come into sight from the elements it disappears again in the elements. When he has disappeared then there is no more *Consciousness*. Thus, verily do I declare, said *Yajnyavalkya*.

### ***Bhashya:***

बाह्यान्तर विशषाभावेन सर्वत्र लवणरस घन एव |

Within and without is even like the taste of the salt, as it were.

### ***Upanishad:***

सा होवाच मैत्रेयी | अत्रैव मा भगवान् मोहान्तमापीपिवत् | न व अहमिमं विजानातीति | स होवाच | न वा अरे अहं मोहं ब्रवीमि | अविनाशी व अरे अयमात्मानुच्छित्तिधर्मा |

Then *Maitreyi* said, Here, verily, venerable one, you have confounded me more. I do not at all understand regarding this. He replied, I do not say anything confounding. The *Self* is, verily, imperishable.

### ***Bhashya:***

न वा अहमिमं विजानातीति अहेयं परमात्मानं जीवो न विजानातीति, अत्रैव भगवान् मोहांतं मोहाख्यं नाशं अपीपिवत् प्रापयामास | अतः अहं ब्रह्माऽस्मि इत्यादिष्वपि अहंशब्दोऽहेयवाचीति सिद्धम् | अन्यथा कथं अहं विजानातीति युज्येत ?

‘न वा अहमिमं विजानातीति’ does nor mean that *Maitreyi* is ignorant but since the unborn indweller is unknowable even by delivered souls what *Yajnyavalkya* speaks confuses her. The problem arises because the word ‘अहं’ in the statement ‘न वा अहमिमं विजानातीति’ may be considered on the same basis as in the word ‘अहं’ in the statement ‘अहं ब्रह्माऽस्मि’, where the word ‘अहं’ refers to the *Self* which is अहेय, On the other hand how would the statement ‘अहं विजानातीति’ would be appropriate?

### ***Upanishad:***

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति | तदितर इतरं जिघ्रति | तदितर इतरं रसयते | तदितर इतरमभिवदति | तदितर इतरं श्रुणोति | तदितर इतरं मनुते | तदितर इतरं स्पृशति | तदितर इतरं विजानाति | यत्र त्वस्यसर्वमात्रैवाभूत तत् केन कं पश्यत् | तत् केन कं जिघ्रेत् | तत् केन कं रसयेत् | तत् केन कं कमभिवधेत् | तत् केन कं श्रुणयात् | तत् केन कं मन्वीत् | तत् केन कं स्पृशेत् | तत् केन कं विजानियात् | येनेदं सर्वं विजानाति तं केन विजानीयात् |

When there is some one other (than the *supreme Self*) then one sees the other, then one smells the other, then one tastes the other, then one speaks of the other, then one hears the other, then one thinks of the other, then one touches the other, then one knows the other. But when (in deliverance) every thing has become one, (or there is nothing other than the *Self*) by what one and by whom one sees the other, by what one and by whom one smells the other, by what one and by whom one tastes the other, by what one and by whom one speaks the other, by what one and by whom one hears the other, by what one and by whom one thinks the other, by what one and by whom one touches the other, by what one and by whom one knows the other. By what should one know him (the *supreme Self*) by whom all this is known?

स एष नेति | नेति | आत्म अग्राह्यो न हि गृह्यते | अशीर्यो न हि शीर्यते | असंगो न गि सज्जते | अस्तितो न व्यथते | न रिष्यति | विज्ञातारमरे केन विज्ञानीयात् | उत्पुक्तानुशासनासि मैत्रेयि एतावदरे खाल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार |

*That One (the supreme Self) is not this, not this.* He is incomprehensible, for he cannot be comprehended. He is indestructible, for he cannot be destroyed. He is unattached, for he cannot be attached. He is unfettered, for he cannot be fettered. He does not suffer, he cannot be injured. Indeed by what can one know the knower? Thus you have this teachings communicated you, *Maitreyi*, verily, the *Self* is eternal. Having thus spoken he departed.

### ***Bhashya:***

एतवद् विज्ञारुः परमात्मनो विज्ञानादिकमेवं ह्यमृतत्वं मोक्षः | विष्णोर्ज्ञानोदकं मोक्षस्तदभावे कुतः सुखम् | ज्ञेयाभावान्न हि ज्ञानं ज्ञानाभावे हि शून्यता | तस्माद्ज्ञेययुतो मोक्षः सुखरूपतत्त्वः सदा | इति ब्रह्मतर्कः |

This much Wisdom about the supreme Self is adequate for the human beings. Because Wisdom about the *supreme Self* in entirety is the immortal deliverance itself. For common human beings the knowledge and other particulars regarding *Vishnu* are very much similar to be delivered. Otherwise how can they experience joy and happiness. If there is nothing to be known then in the absence of Wisdom there would be complete negative state of existence.

Therefore, existence of something to be known itself becomes the object of deliverance.

॥ इति भैत्रेयी ब्राह्मणम् ॥

*Thus ends Maitrey Brahmana.*

## श्रीबृहदारण्यकोपनिषद् भाष्यम्

### IV

॥ अथ वंश ब्राह्मणम् ॥

*Thus begins the Vamsha Brahmana.*

#### **Upanishad:**

अथ वंशः | पौतिमाष्यो गौपवन्त् | गौपवन्ः | पौतिमाष्यात् | पौतिमाष्योगौपवनात् | गौपवन्ः कौशिकात् | कौशिकः कौडिन्यात् | कौण्डिन्यः शाण्डिल्यात् | शौडिल्यः कौशिकाच्च गौरमाच्च | गौतम अग्निवेश्यात् | अग्निवश्यो गार्ग्यात् | गार्ग्यो गार्ग्यात् | गार्ग्योगौतमात् | गौतमः सैतवात् | सैतवः पाराशर्यायणात् | पाराशर्यायणो गार्ग्यायणात् | गार्ग्यायण उद्दालकायनात् | उद्दालकायनो जाबालसयनात् | जाबालायनो माध्यन्दिनायनात् | माध्यन्दिनायनः सौकरायणात् | सौकरायणः काषायणात् | काषायणः सायकायनात् | सायकायनः कौशकायनेः | कौशिकायनिः घृतकौशिकात् | घृतकौशिकः पराशर्यायणात् | पाराशर्याणः पाराशर्यात् | पाराशर्यो जातुकण्यात् | जातुकार्ण्य असुरायणाच्च यास्काच्च | असुरायणः त्रैवर्णेः | त्रैवर्णीः औपबन्धनेः | आप्वन्धनेः असरे आसुरिः भारद्वाजात् | भारद्वाजः अत्रेयात् | अत्रेयो माण्डेः | माण्डिः गौतमात् | गौतमो वात्स्यात् | वात्स्यः शाण्डिल्यात् | शाण्डिल्यः कैशोरत्य काप्यात् | कैशोर्यः काप्यः कुमारहारितात् | कुमारहारितो गालवात् | गालवोविदर्भी कौडिन्यात् | विदर्भी कौण्डिन्यो वत्सनपादोभाभ्रवात् | वत्सनपाद भाभ्रवः पथः सौभरात् | पन्थाः सौभरः अयास्याद् अंगीरसात् | अयास्य अंगीरसः आभूतेः त्वाष्ट्रात् | अभूतिः त्वाष्ट्रः विश्वरूपात् त्वाष्ट्रात् | विश्वरूपः त्वाष्ट्रः अश्विभ्यां | अश्विनौ दधचः अथर्वणात् | दध्यञ्च अथर्वण दैवात् | अथर्वा देवोमृत्योः प्रध्वंसनात् | मृत्युः प्रध्वंसनः प्राध्वंसनात् | प्राध्वंसन एकर्षेः | एकर्षीद्विप्रचित्तेः | विप्रचित्तिः वृष्टेः | वृष्टिः सनारोः | सनारुः सनातनात् | सनातनः सनकात् | सनकः परमेष्ठिनः | परमेष्टि ब्रह्मणः | ब्रह्म स्वयंभू | ब्रह्मणे नमः इति वंशवात्मणः |

#### **Bhashya :**

अवरेभ्योऽपि श्रुण्वन्ति परमाश्च क्वचित् क्वचित् | लीलथैव चैतेषां परमत्वं विहीयते |

It is common practice in many instances that even senior among seekers are communicated Wisdom by those who are junior among them. It is easily among them he Wisdom becomes inculcated,

#### **Further Explanation:**

Wisdom has nothing to do with the temporal age of the external gross body of the communicator ; but everything has to be done with the spiritual capacity and maturity of his subtle essence that is within that gross body. There in India great stress has been placed on traditional succession of the Communicators

irrespective of the temporal age of their gross body or the family in which they were born. In India, spiritual tradition has more relevance their temporal succession, the source of Wisdom more important than the concluded effulgence, संप्रदाय - the uninterrupted line of succession of Teachers and the disciples which assures continuation of tradition – “संप्रदायो नाम शिष्योपाध्याय संबन्धस्य अविच्छेदेन शास्तप्राप्तिः |”. Therefore unlike other civilizations of the World, which after reaching the peak sunk deep in oblivion, only India has continued to maintain unbroken the uninterrupted tradition of the *Vedic Wisdom* earlier through oral communication than latter through the written language.

॥ इति वंश ब्राह्मणं ॥

*Thus ends the Vamsha Brahmana.*

## बृहदारण्यकोपनिषद् भाष्यम्

### V

| अथ प्रथमं ब्राह्मणम् |

*Thus begins the First Braahmana.*

#### **Upanishad:**

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूणमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते |

ॐ That is Complete. This is Complete. From the Complete has evolved the Complete. Even after the Complete has evolved from the Complete, the Complete remains Complete.

#### **Bhashya:**

अवतारा महाविष्णो सर्वे पूर्णाः प्रकीर्तिताः | पूर्णं च तत् परं रूपं पूर्णात् पूर्णाः समुद्गताः | परावरत्वं तेषां तु व्यक्तिमात्रविशेषतः | न देशकासामर्थ्यः पारावर्यं कथंचन | पूर्वरूपस्य पूर्णस्य पूर्णं यदवतारगम् | रूपं तादात्मन्यादाय पूर्णमिवावशिष्यते | लौकिकव्यवहारो यो भूभारक्षणादिकः | तददृष्टिं विना नान्यो लयः कृष्णादिनां क्वचित् |

All the descents of the supreme *Vishnu* are well-known as complete in themselves. *Complete* is the supreme *form* the descents as the complete having been *manifests* from the *Complete unmanifest form*. The differences observed in the *manifest forms* are only in relation to the individual conditions. Otherwise there is no differences between the original *unmanifest form* and the *manifest forms* observed as descents. In the entirety, completeness of the *unmanifest form* the *manifest forms* observed as descents become integrated completely and in entirety. In temporal situations the descent in the exceptional *forms* of *Krishna* and others are only for the purpose of only ending burden on the earth.

#### **Upanishad:**

ॐ खं ब्रह्म खं पुराणां वायुरं खं इति हि स आह कौरव्यायणीपुत्रः | वेदोऽयं ब्राह्मणा विदुः वेदेन रन यद् वेदितव्यम् |

ॐ! The space is *Brahman*, space is primeval, effulgence, verily is what space represents says the son of *Kauravayani*. This is *Veda* which what the men wise in the wisdom of *Brahman*, know.

#### **Bhashya:**



ओताः सर्वगुणा यस्मादस्मिन् ॐ विष्णुच्यते | खं प्रकाशस्वरूपत्वात् ब्रह्म तद् व्याप्तरूपतः | पुनः खं सुखरूपत्वात् पुराणं तदनादितः | वायोश्च रतिदं यस्माद् वायुरं ब्रह्म तत् परम् | ख्यातत्वाच्चपि तत् खं स्याद् रोहिणेयस्तथावदत् | वेदोऽयं ज्ञानरूपत्वादिति यं ब्राह्मणा विदुः | निर्दोषत्वाद् आ इत्युक्त दतेन वेद्यं सदाखिलम् | इति च | बाह्लीक सुता हि रोहिणी | अतो बलभद्रः कौरव्यायणीपुत्रः | इति प्रथमः ब्राह्मणम् |

Since *Vishnu* is endowed with all attributes he is known as ॐ. Since he is resplendent he is known as *Space*. Since he is expansive he is known as *Brahman*. Since he is from ancient times he is known as the ancient. Since he gives exhilaration to *Vayu* he is known as वायुरं. Since in all science he is the supreme skill he is known as the magnanimous. Thus has spoken the son of *Rohini*. Since he is the *Wisdom* to be known by wise ones he is known as *Veda*. The one who being faultless and known as the Primeval whatever is to be known should be known from him alone, *thus has been said in Brahmataarka*.

It is well-established that *Rohini* is the daughter of *Balhika*, belong to *Kuru* race, therefore, it is appropriate that son of *Rohini* of *Kauravayani* referred here is none other than *Balabhadra* or *Balarama*.

| इति प्रथमं ब्राह्मणम् |

***Thus ends the First Brahmana.***

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| अथ द्वितीय ब्राह्मणम् |

***Thus begins the Second Braahmana.***

***Upanishad:***

त्रयः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुः देवा मनष्या असराः | उषित्वा ब्रह्मचर्यं देवा ऊचुः ब्रवितो नो भगवान् इति | तेभ्यो हैतदक्षरमुवाच द इति | व्यज्ञासिष्टा इति | व्यज्ञासिष्मेति होचुः दाम्यतेति न आत्थ इति | ओमिति होवाच व्यज्ञासिष्ट इति |

*Gods, men and asuras* - the three offspring of *Prajapati* lived with father for instruction in the wisdom *Brahman*. Having completed the years of instruction the gods said: *Please speak to us the final advise, O resplendent One*. To them having uttered a single syllable *da* asked whether they have understood. They replied, *Yes, we have understood, you told us to restrain ourselves*. *Prajapati* said, *Yes, you have rightly understood*.

अथ हैन मनुष्या ऊचुः ब्रवितो नो भगवान् इति | तेभ्यो हैतदक्षरमुवाच द इति | वृज्ञासिष्टा इति | व्यज्ञासिष्टेति होचुः दत्तेति इति | ओमिति होवाच व्यज्ञासिष्ट इति |

Then the human beings said: *Please speak to us the final advise, O resplendent One.* To them having uttered a single syllable *da* asked whether they have understood. They replied, *Yes, we have understood, you told us to be charitable.* *Prajapati* said, *Yes, you have rightly understood.*

अथ हैन असुरा ऊचुः ब्रवितो नो भगवान् इति | तेभ्यो हैतदक्षरमुवाच द इति | वृज्ञासिष्टा इति | व्यज्ञासिष्टेति होचुः दयध्व इति | ओमिति होवाच व्यज्ञासिष्ट इति |

Then the *Asuras* said: *Please speak to us the final advise, O resplendent One.* To them having uttered a single syllable *da* asked whether they have understood. They replied, *Yes, we have understood, you told us to be compassionate.* *Prajapati* said, *Yes, you have rightly understood.*

तदेतदेव एषा दैवी वागनुवदति स्तानयित्नुः द द द इति | दाम्यत दत्त दायध्व इति | तदेतत् त्रयं शिक्षेद् दमं दानं दयाम् इति |

This very word *da, da, da*, the luminous lightening voice thundered: *restrain ourselves, be charitable, be compassionate. There are the three things one is enjoined to practice.*

### ***Bhashya:***

ज्ञानदानं तु देवानां फलदानं च कर्मणाम् | विष्णुना विहितं पूर्वं पुनर्देवनरासुराः | ब्रह्मांमपि पप्रच्छुर्देवानां सद्गुणोच्छ्रितेः | अनहंकारमात्रं तु ब्रह्मणा विहितं सदा | सर्वोच्चमोक्ष संप्राप्तौ नराणां ज्ञानसाधनम् | देवादीनां दानमेव हविरादेः प्रकीर्तितम् | तमः प्राप्तिविलम्बाय दैत्यानां विहितां दया | इति प्रवृत्ते |

For the enlightened gods conferring wisdom, and fruits commensurate to performance of action is the obligation decided by *Vishnu* since ancient times; similarly charity for the human beings and compassion for the *Asuras*. Even then by way of further clarification they asked *Brahma prajapati*. The gods being naturally endowed with noble attributes *Brahma* advised them to overcome their pride to enhance those noble attributes. For human beings who fool themselves in ignorance that offering oblation in the sacrificial fire alone leads one to deliverance, charity is commended and for *Asuras* for delaying their obscurity any further, compassion towards others is commended, *thus in Pravrutti scripture.*

| इति द्वितीय ब्राह्मणम् |

***Thus ends the Second Brahmana.***

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| अथ तृतीय ब्राह्मणम् |

*Thus begins the Third Braahmana.*

**Upanishad:**

एष प्रजापतिर्यद्बृहदयम् | एतद् ब्रह्म | एतत् सर्वम् | तदेतत् त्रयक्षरं हृदयमिति | हृ इत्येतकक्षरं | हरंत्यस्मै  
स्वाश्चान्ये च य एवं वेद | द इत्येकमक्षरं | ददत्यस्मै स्वाश्चान्ये च य एवं वेद | यम् इत्येकमक्षरं | एति स्वर्गं  
लोकं य एवं वेद |

This *Prajapati* is, verily, the heart. This is Brahman. This is every thing. This is, verily, the three syllables - *hr, da, yam*. *hr* is one syllable. His companions and others bring him gifts who knows this. *da* is one syllable. His companions and others bring him gifts who knows this. *yam* is one syllable. He knows this goes to the heavenly worlds.

**Bhashya:**

हरणाद् यज्ञभागदेर्ज्ञानादेर्दानतस्तथा | यानवद्रव्यवधानेन परस्य ब्रह्मणस्तथा | ब्रह्माहृदय इत्युक्तस्तस्यैवंविदपि  
ध्रुवम् | हृतिदानस्वर्गयानपात्रं स्यात् तत्प्रसादतः | हृत्वैवास्मैददत्यद्वास्वकीयासान्य एव च | इति निर्णये |  
परमात्मा च प्रजापतिः |

Since the oblations prime existence. offered in sacrificial functions are received, Wisdom, wealth an heavenly pleasures etc are granted in return *Brahman* is considered eternally to be the heart. Similarly companions and others too are said to be bringing wealth etc from the defeated enemies. Thus in *Nirnaya* scripture. *Prajapati* means and includes *Paramatma*, the *supreme Self*.

| इति तृतीय ब्राह्मणम् |

*Thus ends the Third Braahmana.*

| अथ चतुर्थ ब्राह्मणम् |

*Thus begins the Fourth Braahmana.*

**Upanishad:**

तद्वै तदेतदेव तदास सत्यमेव | स यो हैतं महद्यज्ञं प्रथमजं वेद सत्यं ब्रह्मेति जयतीमान् लोकान् | जित  
इन्वासवसत् य एतमेतं महद्यज्ञं प्रथमजं वेद सत्यं ब्रह्मेति | सत्यं ह्येव ब्रह्म ||

This, verily is *That*. This was indeed, was *That*, *Satya*. He who knows that wonderful Being, as *the Prime Existence, Satya*, as the first effulgent *Brahman*, conquers these worlds. He who knows *That One* as one who became self-effulgent, wonderful Being, as *the Prime Existence, Satya*, as the first effulgent *Brahman* attains the other world. *Satya, the Prime Existence, verily is the supreme effulgence.*

### **Bhashya:**

ततत्वादेकरूपत्वात् तत् परं ब्रह्म कीर्तितम् | तदेव तादृशं प्रोक्तं नैवान्यत् तादृशं क्वचित् | तदेतत् सत्यामेवासीत् वासुदेवाख्यमव्ययम् | इति ब्रह्मतर्के | तदेव हि तत् | तन्नारायणाख्यं परं ब्रह्म एतदेव सत्यं वासुदेवाख्यमासीदित्यर्थः | स्वस्मात् स्वयं समुत्पन्नो वासुदेवात्मना प्रभुः | सत्यं ब्रह्मेति यो वेद महायाज्यं तु तं परम् | प्राप्नोत्येव हि तल्लोकान् जीवन्नप्युत्तमो भवेत् | इति प्रधान्ये | स्वभाग हरणाद् दानात् फलानां यापनान्तराणाम् | हृदयं भगवन् विष्णुः सत्य सदगुणरूपतः | इति सत्तत्त्वे |

Since in principle exists as the singular he is reckoned as *Brahman*, the supreme effulgent one. Like him or similar to him there exist no one other. Therefore he alone is *Satya, the Prime Existence*, as the immutable and dwelling in all as *Vasudeva, thus in Brahmataraka*. There he, verily is *That One*, known as *Narayana*, the supreme effulgent *Brahman, Satya, Vasudeva*, that is the meaning. Having himself risen from his own *Self, Vasudeva* became the lord of all the individual *selves*, Those one who know him as *Satya, the Prime Existence, Brahman*, the effulgent one, they reach the great worlds. Known as ह having received oblations offered in sacrificial performance, as द having offered wisdom to the जीवs, as य having compensated with fruits of the performance of actions, thus known as the हृदय, the heart, he is *Satya, the Prime Existence*, endowed with all noble attributes. Thus in *Sattatva* scripture.

प्रजापतिरिति ब्रह्मा वेदेषैक्तो ह्यमुख्यतः | यस्मिन् ऊषुब्रह्मवयं देवासुरनरोऽब्जजे | एष वै भगवान् विष्णुर्मुख्यस्तु प्रजापतिः | यज्ञानात् मुक्तिमायांति स्वर्गाख्यां हृदयं च सः | हृतिसद्दानयानेभ्यः सत्यं सदगुणरूपतः | यत् तद्दृढयमित्युक्तं ब्रह्मतत् सत्यातामगत् | सत्यत्वं सदनयत्वमासाद्य यन्मुमुक्षुभिः | एवं तद् ब्रह्म यो वेद स हि लोकनिमान् जयेत् एतल्लोकजयो नाम धर्मज्ञानादिपूर्णता | जित एव ह्यसौ लोको यदा वेदए जनार्दनम् | इति गुणपरमे | परलोको जित एवाभवदित्यर्थः |

In *Vedas* the word *Prajapati* is used primarily in reference to the four-faced *Brahma*. Those who were dwelling with him the gods, *asuras* and human beings were practicing the disciplined life of the seekers of *Brahman*. Even then the word *Prajapati* is primarily with reference to the resplendent *Vishnu*. Since he grants deliverance on sacrifices and fruits of performance of actions he is said to be the heart in addition. Since four-faced *Brahma* is endowed with equally complete and entirety of noble attributes he is also substituted as the *Prajapati*.

Those who becomes consciously aware that four-faced *Brahma* they win over this world. Endowed with the knowledge of this world means become aware through wisdom and righteousness the world of *Janardana*, thus in *Gunaparama scripture*. Therefore those who propitiate *Vasudeva* success is assuredly theirs.

***Further Exlanation:***

There is slight in the recording the first few words in the beginning of this *Fourth Braahmana*. The text commented by madhva begins with the words –“ तद् ह एतद् एतदेव तदान सत्यमेव |”, which differs with the words which Shanakara begins with “तद्वै तदेतमेव तदास सत्यमेव | ”. The rest of the mantra is similarly recorded.

| इति चतुर्थ ब्राह्मणम् |

***Thus ends the Fourth Braahmana.***

\*

| अथ पञ्चम ब्राह्मणम् |

***Thus begins the Fifth Braahmana.***

***Upanishad:***

आप एवेदमग्र असुः | ता आपः सत्यमसृजन्त | सत्यं ब्रह्म | सत्यं प्रजपातिम् | प्रजापरिर्देवान् | ते देवाः सत्यमोवापससते |

Now, water was, verily all this in the beginning. That water stirred *Satya, the Prime Existence*. *Satya, the Prime Existence* became effulgent, Because *Brahman*. *Satya, the Prime Existence* produced *Prajapati*. *Prajapati* produced the gods. The gods meditated on *Satya, the Prime Existence*,

***Bhashya:***

सदा सर्वगुणापानादापो नारायण स्मृतः | द्वितीयं रूपमसृजद् वासुदेवं स आत्मनः | ब्रह्म सत्यमिति प्राहुर्दा सुदेवाभिदं प्रभुम् | तस्माद् ब्रह्माऽजनी ततो देवाः सर्वेऽपि जज्ञिरे | तस्माद् ब्रह्मादयः सर्वे वासुदेवमुपासते |

Since *Narayana* is endowed with all the noble attributes he is known as आप, water. He resurges another form of his own *Self* as *Vasudeva*. *Vasudeva* is also refereed as *Satya, the Prime Existence*, From him was born four-faced *Brahma*

and from him all rest of the gods were born. Therefore, *Brahma* and rest of the gods propitiate *Vasudeva* alone.

***Upanishad:***

तदेतत् त्र्यक्षरं सत्यमिति | स इत्येकमक्षरम् | तीत्येकमक्षरम् | यमित्येकमक्षरम् | प्रथमोत्तमे अक्षरे सत्यं | मध्यतोऽनृतम् | तदेतदनृतं उभयतः सत्येन परिगृहीतं सत्यभूयमेव भवति | नैवं विद्वांसमनृतं हिनस्ति |

*Satya, the Prime Existence*, consists three syllables स, ति, यं. स is one syllable, ति is one syllable and यं is one syllable. The first and the last syllable represent *Satya, the Prime Existence*; the middle syllable represents अनृत, that which is not *Satya, the Prime Existence*. Since अनृत on both sides is bounded by *Satya, the Prime Existence* it receives the nature of *Satya, the Prime Existence*. He who knows this, for him अनृत does not injure.

***Bhashya:***

ततत्वादन्वथाज्ञानं तीत्येव समुदीर्यते | तस्याधस्तात् सदात्मा तु सादयन्त्यनृतं हरिः | उपरिष्ठवाच्च यन्नामा नाशयन्ननृतं स्थितः | एवं यो वेद तंविष्णुं नास्य मिथ्यादृशिर्भवेत् | योग्यतापेक्षयोपासाथापरोक्ष्याच्चतत्फलम् | सन्त्यग् ददात्यव्यथा च भवेदेवोपकारिणी | अत्ययोग्याय चत् सा स्याद् विपरीतफलप्रदा | वैपरीत्यं तु विघ्नः स्यान्न तु पपं कथंचन | इत्याधारे |

The improper knowledge prevailing in human beings is referred as ति. *Hari* endowed with noble attributes stationing himself above as स destroys that improper knowledge and stationing himself below य destroys that improper knowledge. Those who becomes aware of *Hari* as the destroyer of improper knowledge in this manner would never be affected by improper knowledge. (For such awareness) not only the gods but also others should endeavor according to their own capacity. Such endeavor assuredly gives result as supra-sensory experiences. Even before supra-sensory experiences become real suitable assistance is made available to make those supra-sensory experiences possible. The propitiation by one who is extremely incompetent would end if in receiving opposite results. Opposite results mean impediments and demerits, thus having been said the resected scriptures.

| इति पञ्चम ब्राह्मणम् |

***Thus ends the Fifth Braahmana.***

\*

| अथ षष्ठं ब्राह्मणम् |

*Thus begins the Sixth Braahmana.*

**Upanishad:**

तद यत् तत् सत्यं असौ स आदित्यः | य एष एतस्मिन् मण्डले पुरुषः यश्चायं दक्षिणेऽक्षन् पुरुष तौ एतौ  
अन्योन्यस्मिन् प्रतिष्ठितौ | रश्मिभिरेषोऽस्मिन् पतिष्ठितः | प्राणैरयममुष्मिन् | स यदा उक्कमिष्यन् | भवति  
शुद्धमेतन्मण्डलं पश्यति | नैनमेते रश्मयः प्रत्यायन्ति |

Now what that *Satya, the Prime Existence* is, that, verily is the Sun. The *Person* who is in that yonder orb is the same as the *Purusha* dwells here in the right of this one here. As the ray of *That One* here and as the *prime Breath* here they together exist. When he become resurgent then he sees that orb of the Sun with pure clarity. For him these rays cease to be when he departs.

**Bhashya:**

स वासुदेवो भगवनादित्यस्थो जनार्दनः | आदित्यनामा संप्रोक्त आदानाद् हविषां सदा | स एव दक्षिणाक्षिस्थः  
तच्च स्थितं नित्यं प्राणैश्चसह रश्मिभिः | दक्षिणाक्षिस्थितो विष्णुर्यदाऽस्मादुक्कमिष्यति | तद्यैव म्रियमास्तु जीवः  
पश्येद्विरस्मिकम् | सूर्यस्य मण्डलं नास्य प्रतीयन्ते हि रश्मयः | तत् क्षणे नियमेनैव सप्तभिर्दिनेः |

The resplendent *Vasudeva* is the one known *Janardana* dwelling in the Sun. Since he receives oblations offered in sacrificial function he is known as *Aditya*. He verily is the one posited in the right eye as *Hari*, the alternate form. There two forms, namely original one in the Sun and alternate for in the rays mutually exist in the sight and the forms that exists in the sight also exist in other sense organs. When *Vishnu* dwelling in the right eyes decides to depart from the body then the dyeing जीव appears like one without the lustrous rays. At the time the Sun appears to one dyeing as if there exist no rays. For some the rays are not visible even seven days prior to their death,

| इति षष्ठं ब्राह्मणम् |

*Thus ends the Sixth Braahmana.*

\*

| अथ सप्तमं ब्राह्मणम् |

*Thus begins the Seventh Braahmana.*

**Upanishad:**

य एष एतमिन्मण्डले पुरुषस्तस्य भूरिति शिरः | एकं शिरः | एकमेतदक्षरम् | भुव इति बाहू | द्वौ बाहू | द्वे एते अक्षरे | सुवरिति प्रतिष्ठा | द्वे प्रतिष्ठे | द्वे एते अक्षरे | तस्योपनिषदहरिति | हंति पाप्मानं जहाति च य एवं वेद | यो दक्षिणेऽक्षन् पुरुषस्तस्य भूरिति शिरः | एकं शिरः एकमेतदक्षरम् | भुव इति बाहू | द्वौ बाहू | द्वे एते अक्षरे | सुवरिति प्रतिष्ठा | द्वे प्रतिष्ठा | द्वे एते अक्षरे | तस्योपनिषदहमिति | हंति पाप्मानं जहाति च य एवं वेद |

Of the *Person* in that orb the syllable *bhu* is the head, for head being one and the syllable being one. *Bhuva* is the shoulder, there are two shoulders and there are two syllables. *Svah* are the feet, there are two feet and there are two syllables. His mystical identity is the appearance of the sun at dawn. He who becomes thus enlightened destroys ignorance, leaving it behind.

### ***Bhashya:***

तस्य विष्णोः शिरो नाम भावनाद् भूरिति स्मृतम् | भावनं रक्षणं प्रोक्तं दृष्ट्वा वाचा चक्षति | उत्पादनाद् भुनामा स्याद् दक्षिणो बाहुरस्य तु | विनाशनाद् व इत्युक्तः सव्यो बाहुः परात्मनः | स्वित्यानन्दः समद्विष्टो वरिति ज्ञानमुच्यते | मुक्तिदानेन तद्दानद् सुवरस्य पदद्वयम् | दक्षिणश्चैव सव्यश्च क्रमात् वर्णद्वयोदितौ | पादाचस्य हि तत्प्राप्तिर्मुक्तिरित्यभिधीयते | अहमेषो ह्यहेयत्वाज्जीवेन सहभावतः | असावहरिति प्रोक्तः सवपलोक प्रकाशनात् | तद्वेदनात् सर्वपापं हंति चैवजहाति च | कानिचिद्दन्ति पापानि कल्यादीन् स हाहाति च | इति प्रवृत्ते |

Since *Vishnu's* head supports it is known as भू. भावनाद् spoken as by offering support, because he supports through supervising and communication. Since he creates with his right hand he is भु and destroys with his left hand he is वः. Since he gives bliss and wisdom his right foot and the left foot are respectively known as सु and वः and considered as the refuge for seeking deliverance. *Vasudeva* is referred as अहं since he ever abides अहेयत्वं in the company of the जीव, therefore one is incapable of being separated from him. Since he gives luminosity to all he is referred as असौ. Knowing him in this manner all demerits become terminated and distanced, *thus in Pravrutti scripture.*

| इति सप्तमं ब्राह्मणम् |

***Thus ends the Seventh Braahmana.***

\*

| अथ अष्टमं ब्राह्मणम् |

***Thus begins the Eighth Braahmana.***

### ***Upanishad:***



मनोमयोऽयं पुरुषो भाः सत्यः | तस्मिन्नहर्दाये यथा त्रिहिर्वा यवो वा | स एष सर्वस्येशानः सर्वस्याधिपतिः |  
सर्वमिदं प्रशास्ति यदिदं किं च |

The *Person* who dwells in the Mind is *Satya, the Prime Existence*, of the nature of light, within the heart of the size of the grain if rice or barley. Verily he is the ruler of all, the lord of all governing whatever exists here.

**Bhashya:**

मनोमयो ज्ञानमयः प्रधानं मय उच्यते | महाज्ञानात्अखरुष्ठअद्यअ भारूपः सदगुणात्मकः | सर्वप्रकाशको विष्णुः |

मनोमय means endowed with Wisdom, मय used to refer the predominance. Endowed with supreme Wisdom which is luminous and with pure attributes. *Vishnu* is all- luminous,

| इति अष्टमं ब्राह्मणम् |

**Thus ends the Eighth Braahmana.**

\*

| अथ नवमं ब्राह्मणम् |

**Thus begins the Ninth Braahmana.**

**Upanishad:**

विद्युद् ब्रह्म इत्याहुः | विद्वानाद् विद्युत् | विद्यति एनं पाप्मनो य एवं वेद विद्युद् ब्रह्म इति | विद्युद् हि एव  
ब्रह्म |

The *Person* who dwells in the Lightning. Lightning as the dispeller of obscurity. He who knows him as the dispeller of obscurity like Lightning, dispels evil, for Lightning, verily is *Brahman*.

**Bhashya:**

... विद्युत् सर्वस्य वेदनात् | य एनं वेद वेत्तारं सर्वस्य परमेश्वरम् | पापेभ्यो मोचयित्वै नं स्वात्मानं वेदयेद्भूरि |  
इति माहात्मै |

Since (*Vishnu*) as all *Wisdom*, is luminous like Lightning. Those who know him as all *Wisdom* and supreme among all, he becomes delivered from all demerits becoming fully enlightened. Thus in *Mahatmya* Scripture.

| इति नवमं ब्राह्मणम् |

*Thus ends the Ninth Braahmana*

\*

| अथ दशमं ब्राह्मणम् |

*Thus begins the Tenth Braahmana.*

**Upanishad:**

वाचं धेनुमुपासीत | तस्याश्चत्वारः स्तनाः | स्वाहाकारो वषट्कारो हंतकारः स्वधाकारः | तस्यै द्वैस्तनौ देवा  
उपजीवन्ति स्वाहाकारं च वषट्कारं च | हंतकारं मनुष्याः | स्वधाकारं पितरः | तस्याः प्राण ऋषभो मने वत्सः  
|

One should meditate on speech as a *milch-copw*, which has four udders – of the form of स्वाहा, वषट्, हंत and स्वधा. On two of them स्वाहा and वषट् live the gods. Men live on the हंत and fathers live on स्वधा. Of the Speech, the prime *Breath* is the precursor and mind is the offspring.

**Bhashya:**

सरस्वती तु गोरूपा तस्या देवादयोऽखिलाः | स्तनानेवोपजीवन्ति तस्या वायुः पतिः प्रभुः | वत्सो  
मनोभिमानस्याः सरस्वत्याः सदाशिवः | इति प्रभञ्जे |

*Sarasvati* (the deity presiding over Speech) is of the form of enlightenment. All the divinities take refuge in the udders (the source of the enlightenment). Her motivating energizer is *Vayu* (the deity presiding over *Breath*) and of this *Sarasvati* the offspring as the presiding deity is *Sadashiva*, thus in *Prabhanjana* scripture.

| इति दशमं ब्राह्मणम् |

*Thus ends the Tenth Braahmana.*

\*

| अथ एकादशं ब्राह्मणम् |

*Thus begins the Eleventh Braahmana.*

**Upanishad:**

अयमग्निवैश्वानरो योऽमयन्तः पुरुषो | येनेमदन्नं पच्यते, यदिदमद्यते | तस्यैष घोषो भवति यमेतत् कर्णा  
वपिधाय श्रुणोति | स यदा उत्क्रमिष्यन् भवति नैनं घोषं श्रुणोति |

The energy which is within this *Person* is *Vaishvanara* (universal fire), which digests the food which is eaten. It is that sound that is heard when one's ears are covered (with palms). When one is about to depart (from one's body) one does not hear that sound.

***Bhashya:***

अग्निनामा तु भगवानौदर्याग्नौप्रतिष्ठितः | विश्वैर्गुणैः समेतत्वादनन्तत्वाच्च स प्रभुः | वैश्वानर इति प्रोक्तः  
सोऽग्निरंग प्रणेतृत्तल्ल | तस्य विष्णोःस्तुरियं कियते वायना सदा | कर्णोपिधाय या नित्यं श्रोतुं शक्याऽग््निलैः  
सदा | इति तन्त्रमालायां |

The divinity named *Agni* is posited as consuming fire in the bowel. Since he is endowed with all auspicious attributes and imperishable he is known as *Vaishvanara*. Since he initiates appropriate actions from different organs He is known as the energy. His uninterrupted propitiation of the divine *Agni* is possible to be heard when one shuts the ears with one palms. *Thus is declared in Tantramala.*

| इति एकादशं ब्राह्मणम् |

***Thus ends the Eleventh Braahmana.***

\*

| अथ द्वादशं ब्राह्मणम् |

***Thus begins the twelfth Braahmana.***

***Upanishad:***

यदा वै पुरुषचेऽस्मात् लोकात् प्रैति स वायमागच्छति | तस्यै स तत्र विजिहीते यथ रथचक्रस्य खम् | तेन स ऊर्ध्व आक्रमते | स आदित्यमागचति | तस्यै स तत्र विजिहीते यथा लंबरस्य खम् | तेन स ऊर्ध्व आक्रमते | स चन्द्रमसमागच्छति | तस्यै स तत्र विजिहीते यथा दुन्दुभेः खम् | तेन स ऊर्ध्व आक्रमते | स लोकमागच्छत्यशोकमहिमम् | तस्मिन् वसति शाश्वतीः सर्मा |

Verily when a person departs from this world on death, he goes to the region of *Vayu*, which is opened to him like the hole in a chariot-wheel. Through that he goes upward to the region of the *Sun*, which is opened to him like the hole in *lambara*, musical instrument. Through that he goes upward to the region of the *Moon*, which is opened to him like the hole in a drum. Through that he goes upward to the region which is free from grief or distress. There he dwells for eternal period of time.

### **Bhashya:**

प्रवहं वायुपुत्रं च सूर्यसोमै च विद्युत्तम् | प्राप्य प्रधानवायुं च याति तत् परमं पदम् | इति ब्रह्मण्डे |

The wise one (after leaving the body) entering the region presided over by *Pravaha*, the offspring of the prime *Breath* and regions presided over by *Sun*, *Moon* and *Lightening* attains on deliverance परमं पदम् - that supreme region, *thus in Brahmand Purana.*

| इति द्वादश ब्राह्मणम् |

***Thus ends the Twelfth Braahmana.***

\*

| अथ त्रयोदशं ब्राह्मणम् |

***Thus begins the Thirteenth Braahmana.***

### **Upanishad:**

एतद् वै परमं तपो यद् व्याधितस्तप्यते | परमं हैव लोकं जयति य एवं वेद | एतद् वै परमं तपो यं प्रेतमरण्यं हरति | परमं हैव लोकं जयति य एवं वेद | एतद् वै परमं तपो यं प्रेतमग्नौ अभ्यादधति | परमं हैव लोकं जयति य एवं वेद |

Verily this is the supreme austerity which one suffers in sickness. He who knows this secures supreme satisfaction. Verily this is the supreme austerity when they carry the dead body to the forests (cremation grounds). He who knows this secures supreme satisfaction. Verily this is the supreme austerity when they place the dead body on the funeral fire. He who knows this secures supreme satisfaction.

### **Bhashya:**

व्याधीन् शवहन्ति चैव शवदाहादिकं तथा | विष्णवे तप इत्येव चिंतयन् याति तत् परम् | इति च | अक्लोषितोऽपि क्लेषदीनतीतैषान् अपीह यः | विष्णवे तप इत्येव प्रार्पयेत् स परं व्रजेत् | विष्णोः स्वरूपवेत्ता चेदन्यथा न कथंचन | यथास्वरूपवेत्तुः स्यादेकैकापि हुपासना | मोक्षाय सहिताः सर्वा अप्यज्ञस्य न तु क्वचित् | यथावत् त्वेवं ज्ञात्वा स्वयोग्यै कामुपासनाम् | अपि कृत्वा हरिं दृष्ट्वा मुच्यते नात्र संशयः | इति ब्रह्मतर्के |

The one who considers suffering sickness, carrying the dead body to the forests (cremation grounds), placing the dead body on the funeral fire are all as and by way of austerity in reference to Vishnu attains the supreme abode, *thus having been declared.* Though at present one is not suffering any sickness, he who considers the suffering any sickness in the past or in future are as and by way of

austerity in reference to Vishnu attains the supreme abode, Considering in such manner is assured path to the supreme abode. One who does not consider in this manner for him these actions are not the paths to the supreme abode. For the wise one each of these actions constitute the path to the supreme abode; for the ignorant one even if all these actions are performed they do not constitute path to the supreme abode. If the wise one becoming consciously aware of Keshava performs whichever task that is suitable for him, he will experience *Hari's* presence and becomes delivered from the *samsara*. *Of this there is no doubt says Brahmataarka.*

| इति त्रयोदशं ब्राह्मणम् |

*Thus ends the Thirteenth Braahmana.*

\*

| अथ चतुर्दशं ब्राह्मणम् |

*Thus begins the Fourteenth Braahmana.*

***Upanishad:***

अन्नं ब्रह्म इत्येक आहुः | तन्न तथा | पूयति वा अन्नं ऋते प्राणात् ऽ प्राणो ब्रह्म इत्येक आहुः | तन्न तथा | शुष्यति वै प्राण ऋते अन्नात् | एते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतः | तद्ध स्माहं प्रातृदः पितरं किं स्वीदेवैवंविदुषे साधु कुर्यां किमेवास्मा असाधु कुर्यां इति | स ह स्माह पाणिनामा प्रातृदः कस्त्यनयारेकधाभूयं भूत्वा परमताः गच्छतीति | तस्मा उ हैतदुवाच वि इति | अन्नं वै वि | अन्ने हि इमानि सर्वाणि भूतानि विष्टानि | रम् इति | प्राणो वै रम् | प्राणे हि इमानि सर्वाणि रमन्ते | सर्वाणि हवा अस्मिन् भूतानि विशन्ति सर्वाणि भूतानि रमन्ते यं एवं वेद |

Some say food (four-faced *Brahma*) is *Brahman*. But it is not so, because food (four-faced *Brahma*) becomes stale without the presence of prime *Breath* concurrently over a period of time. Some say prime *Breath* is *Brahman*. But it is not so, because prime *Breath* becomes listless without the presence of food (four-faced *Brahma*) concurrently over a period of time. When these two divinities are in concert then they reach the supreme state. Therefore *Pratruda* said to his father *Vasishtha*, *what assistance can I offer to one who knows this or cause any harm ?* *Vasishtha* replied with a gesture, *no Pratruda, how can one attain the supreme state by merely entering in concert with them ?* Then he explained to him saying, *this is vi (वि), food (four-faced Brahma) verily is vi (वि), for all creatures take refuge in food (four-faced Brahma). This is ram (ठ), prime Breath verily is ram (ठ), for all creatures take delight in the prime Breath. Indeed, all creatures take refuge, delight in the one who knows this.*

### **Bhashya:**

अन्नाभिमानी ब्रह्मैव प्राणो वायुरुदाहृतः | अन्योन्यानुप्रविष्टौतौ सवदेव सुसंस्थितौ | वायुं विना ब्रह्मणोऽपि शरीरं पूतिमेष्यति | वायुश्च शोषमायाति विना ब्रह्माणनंजसा | तयोरेवं परिज्ञानी वसिष्ठः पाणिनामकः | ब्रह्मवायुविदे कार्यं किं मया साध्वसाधु वा | नासाधुना बाधयितुं शक्योऽसौ साधुनाऽपि वा | नार्थोऽस्य कृतकृत्यत्वाद् यदि वेद परं हरिम् | इति प्रशस्य तज्ज्ञानं वसिष्ठं प्राब्रवीत् तदा | अन्योन्यानुप्रवेशेन ब्रह्मवाय्वोर्वि शेषतः | प्रयोजनं कस्य भवेदिति तं प्रातृदोऽब्रवीत् | ब्रह्मानिवेशनीयः स्याद् वायुचास्य रतिप्रदः | अतः प्रयोजनं तुल्यमन्योन्यात्मप्रवेशनात् | इति संधाने |

Food means four-faced *Brahma*, the deity presiding over food. *Prana* means *Vayu*, the deity presiding over *Prana*, the prime Breath. Only when these two are fully in concert with each others only then there is congenial existence. Without *Vayu*, the deity presiding over the prime Breath body of the four-faced *Brahma*, the deity presiding over food will become stale and without the four-faced *Brahma*, the deity presiding over food body of *Vayu*, the deity presiding over the prime Breath will become listless.

*Pani*, *Vasishtha*'s son was wise of this mutual congenial rapport inquires from his father whether it is possible for him to be of any assistance or may inadvertently cause harm in the actions being performed by the four-faced *Brahma*, the deity presiding over food and *Vayu*, the deity presiding over the prime Breath, praising the superiority of the Wisdom of the four-faced *Brahma* and *Vayu* as those who are consciously aware of the supreme *Hari* and his own inability to be of any assistance or ability to cause harm. Therefore, realizing that both of them have taken refuge in each other, which would give him greater benefit - taking refuge four-faced *Brahma* or *Vayu*. *Vasishtha* explained that four-faced *Brahma* as the deity presiding over food is the refuge for all creatures even as *Vayu*, the deity presiding over the prime Breath gives delight to all creatures. Therefore, these two being fully in concert with each others both are equally beneficial, thus in *Sandhana* scripture.

| इति चतुर्दशं ब्राह्मणम् |

*Thus ends the Fourteenth Braahmana.*

\*

| अथ पञ्चदशं ब्राह्मणम् |

*Thus begins the Fifteenth Braahmana.*

### **Upanishad:**

उक्तम् | प्राणो वा उक्तम् | प्राणो हि इदं सर्वमुत्थापयति | उद् ह अस्मा उत्खविद् वीरस्तिष्ठति | उक्तस्य सायज्यं सलोकतां जयति य एवं वेद |

उक्तम् should be propitiated. The prime *Breath*, verily is the उक्तम्, for it is the prime *Breath* that creates all this. From him there arises a son who is wise in उक्तम्. He who is wise in this attains proximity and companionship with the उक्तम् as per his qualification.

| इति पञ्चदशं ब्राह्मणम् |

*Thus ends the Fifteenth Braahmana.*

\*

| अथ षोडशं ब्राह्मणम् |

*Thus begins the Sixteenth Braahmana.*

***Upanishad:***

यजुः | प्राणो वै यजुः | प्राणे हिमानि सर्वाणि भूतानि युज्यन्ते | युज्यन्ते हास्मै सर्वाणि भूतानि श्रेष्ठयाय | यजुषः सायुज्यं सलोकतां जयति य एवं वेद |

यजुः should be propitiated. The prime *Breath*, verily is यजुः - the sacrifice, for it is the prime *Breath* in whom all creation merges. Others laud the greatness of one who propitiates in this manner. He who is wise in this attains proximity and companionship with the prime *Breath* known as यजुः as per his qualification.

| इति षोडशं ब्राह्मणम् |

*Thus ends the Sixteenth Braahmana.*

\*

| अथ सप्तदशं ब्राह्मणम् |

*Thus begins the Seventeenth Braahmana.*

***Upanishad:***

साम | प्राणो वै सामः | प्राणे हिमानि सर्वाणि भूतानि सम्यंचि | सम्यंचि ह अस्मै सर्वाणि भूतानि श्रेष्ठयाय कल्पते | सामः सायुज्यं सलोकतां जयति य एवं वेद |

साम should be propitiated. The prime *Breath*, verily is साम, for it is the prime *Breath* in whom all creation is in concert with each other. Others laud the

greatness of one who is concert with each other in all creation. He who is wise in this attains proximity and companionship with the prime *Breath* known as साम as per his qualification.

| इति सप्तदशं ब्राह्मणम् |

*Thus ends the Seventeenth Braahmana.*

\*

| अथ अष्टादशं ब्राह्मणम् |

*Thus begins the Eighteenth Braahmana.*

**Upanishad:**

क्षत्रम् | प्राणो वै क्षत्रम् | प्राणो हि वै क्षत्रम् | त्रायते ह एनं प्राणः क्षणितो ऽ प्रक्षत्रमक्षत्रमाप्नोति ऽ क्षत्रस्य सायुज्यं सलोकतां जयति य एवं वेद |

क्षत्रम् should be propitiated. The prime *Breath* is क्षत्रम्. The prime *Breath*, verily is क्षत्रम् for it is the prime *Breath* who protects all in creation, He gains that needs where no one other is the protector. He who is wise in this attains proximity and companionship with the prime *Breath* known as क्षत्रम् as per his qualification.

**Bhashya:**

उत्थापनादुक्तनामा मोक्षे प्राप्यो यतोऽखिलैः | यजुश्चाथ क्षतात् त्राणात् क्षत्रं सम्यक्त्वकारनात् | सर्वेषां साम च प्रोक्तो वायुरेव जगत्पतिः | इति च |

Verily *Vayu* is the one who is proclaimed as the lord of the universe, who having created the universe initiated the same as उक्त, delivered the eligible of deliverance as यजुः, remained in concert with each other in creation as साम and protected all as क्षत्र. *Thus also having been said.*

| इति अष्टादशं ब्राह्मणम् |

*Thus ends the Eighteenth Braahmana.*

\*

| अथ एकोनविंशं ब्राह्मणम् |

*Thus begins the Nineteenth Braahmana.*



### ***Upanishad:***

भूमिरंतरिक्षं द्यौरित्यष्टावक्षराणि | अष्टाक्षरं ह वा एकं गायत्र्यै पदम् | एतदु हैवास्या एतत् | स यावादेशु त्रिषु लोकेषु तावद्जयति योऽस्या एतदेव पदं वेद |

The earth, the space, and the heaven these make eight syllables. Of the eight syllables, verily, is one foot of the *Gayatri*. This (one foot) is, verily, *That*. He who knows this foot of the *Gayatri* in this manner conquers as far as the three worlds extend.

ऋचो यजूषि सामानीति अष्टावक्षराणि | अष्टाक्षरं हा व एकं गायत्र्यै पदम् | एतदु हैवास्या एतत् | स यावती यं त्रयी विद्या तावद् जयति योऽस्या एतदेवं पदं वेद |

The *Riks*, *Yajus* and the *Saama* make eight syllables. Of the eight syllables, verily is one foot of the *Gayatri*. This (one foot) is, verily, *That*. He who knows this foot of the *Gayatri* in this manner conquers as far as the three fold Wisdom extend.

प्राणाऽपानो व्यान इत्यष्टावक्षराणि | अष्टाक्षरं ह वा एकं गायत्र्यै पदम् | एतदु हैवास्या एतत् | स यावदिदं प्राणि तावद् जयति योऽस्या एतदेवं पदं वेद |

प्राण, the inbreath अपान, the outbreath and व्यान, the diffused make eight syllables. Of the eight syllables, verily is one step of the *Gayatri*. This (one step) is, verily, *That*. He who knows this step of the *Gayatri* in this manner conquers as far as the breathing extends.

### ***Bhashya:***

ऋग्यजुःसामसंस्थो यो भगवान् पुरुषोत्तमः | स द्वितीयपदेनोक्तो गायत्र्याः प्रथमेन तु | भूम्यंतरिक्ष स्वर्ग स्थस्तृतीयेन समीरगः |

The resplendent *Purushottama* who dwells in *Riks*, *Yajus* and the *Saama* is acknowledged by the second step of the *Gayatri* and dwelling in the earth, the space, and the heaven is acknowledged by the first step of the *Gayatri* and dwelling in *Vayu* is acknowledged by the third step of the *Gayatri*.

### ***Upanishad:***

अथ अस्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति | यद् वै चतुर्थं तत् तुरीयम् | दर्शतं पदमिति ददृशे इव ह्येषः | परोरजा इति सर्वमुद्देवैष रज उपर्युपरितपति | एवं ह्यैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद |

Of this, verily, is *Turiya*, the supreme visible step (of the *Gayatri*) which transcending the obscurity blazes with resplendence. That which is the fourth step, verily, is *Turiya*. It is called visible step because it has come in sight as it were. It is called transcending the obscurity because it blazes yonder with resplendence beyond the bounds of obscurity. He who knows this step of the *Gayatri* in this manner blazes yonder with resplendence and prosperity.

### ***Bhashya:***

चतुर्थपादो गायत्र्याः प्रणवः समुदीरतः | तद्वाच्यो भगवान् सूर्यमंडालास्थातु या रमा | सत्वात्मिकेव तत्संस्थो रज  
आख्यप्रधानतः | परं परोरजास्तस्माद् य एवं वेद तं प्रभुम् | लोकानां चैव वेदानां सर्वेषां प्राणिनामपि |  
सदैवाधिपतिर्भूत्वा यशः श्रीमांश्च जायते |

*Pranava*, ॐ is said to be the fourth step of the *Gayatri* which is designated as the resplendent Sun with *Lakshmi* (रमा) dwelling therein by his side. The lustrous Energy (रज) dwelling therein verily is proactive predominantly. Superior to the lustrous *Energy* (रज) designated as *Lakshmi* (रमा) is to be understood as the *supreme Lord*. He who knows thus becomes the worlds, all the Wisdom and all the creatures blazes with resplendence and prosperity.

गायत्र्युपासने योग्यो ब्रह्मैव हि चतुर्मुखः | तस्मादुक्तफलं सर्वे सर्वोपासा च तस्य हि | अंशेनोपासनाऽन्येषां  
फलमल्पं च योग्यतः | गायत्र्या न ह्ययोग्योऽपि द्विजो योग्योऽपि न क्वचित् | ऋते विरिंचं तस्मात्तु तस्यैव  
ह्यखिलं फलम् |

The four-faced *Brahma*, verily is primarily the most eligible to propitiate *Gayatri*. Therefore, he alone is entitled to receive the eligible benefits of the propitiation. All others who can perform propitiation only in parts they are eligible to receive benefits of propitiation according to their eligibility. A person who has been properly initiated in *vedic* Wisdom (considered twice born and therefore eligible) is not entirely ineligible to receive benefits of propitiation of *Gayatri*. But amongst all only four-faced *Brahma* is in all events eligible to receive full benefits.

य परोरजास्तपति स तुरीयपदेन प्रणवेन पद्यते तुरीयं पम् | ददृश इव दृष्ट इव | तदधीन तेजःपुंजस्य सूर्य  
मण्डलस्य दृष्टत्वात् | सूर्यमण्डलगो विष्णुः सवेषां दृष्टवत् स्थितः | यस्मात् तदुत्थितं तेजोमंडलं दृश्यतेऽखिलैः  
| इति त्रैविद्ये | सर्वे रजः सर्वो प्रकृतिम् | रंजनात् प्रकृतिः प्रोक्ता रज इत्येव वैदिकैः | तस्या अप्युत्तमो विष्णुर्य  
तोऽतः स परोराजाः |

In saying स तुरीयपदेन प्रणवेन पद्यते it is suggested that तुरीय means the fourth step of *Gayatri* designated as the supreme step - ॐ. ददृश means *seen as it were*, though not seen as direct experience, *seen as it were* in the resplendent splendour of

the orb of Sun, which is under his refuge, *Vishnu* who is in the orb of Sun exists for all *seen as it were*. Though he is not seen his resplendent splendor is visible to all in the orb of the Sun, *thus in Traividya scripture*. In the entirety of Nature there exists energy, since it initiates, energizes *Prakruti* is spoken as energetic by the men of *Wisdom*. Superior than her is *Vishnu* exceedingly more energetic.

### ***Upanishad:***

सैषा गायत्री एतस्मिन् तुरीये दशति पदे परोरजसि प्रतिष्ठिता | तद् वा एतत् सत्ये प्रतिष्ठितम् | चक्षुर्वै सत्यम् | चक्षुर्हि वै सत्यम् | तस्माद् यदिदानीं द्वौविवदमानौ एयातां अहमदर्शमहमश्रौषम् | इति य एव ब्रूयात् अहं अदर्शम् इति तस्मा एवश्रद्धध्याम | तद्वा एतत् सत्यं बले प्रतिष्ठितम् | तद्वा एतत् सत्ये प्रतिष्ठितम् | प्राणो वै बलम् | तत् प्राणे प्रतिष्ठितम् | तस्मादाहुर्वलम् | सत्यादोजीय इति | एवमु एषा गायत्री अध्यात्मं प्रतिष्ठिता | सा हैषा गयन् तत्रे | प्राणा वै गयाः | तत् प्राणान तत्रे | तद् यद् गयांस्तत्रे तस्माद् गायत्री नाम | स याश्चेवामूं सावित्रीमन्वाह एषैव सा | स यस्मा अन्वाह तस्य प्राणान् त्रायते |

That *Gayatri* is seen posited on that fourth step beyond the pale of obscurity. That again rests on *Satya, the Prime Existence*. That sight is *Satya*, for verily, sight is *Satya*. Therefore, if now two persons dispute – one saying *I have seen* and the other saying *I have heard*, then the one should be receptive to the person who says *I have seen*. Verily truth of a statement rests on strength. *Prime Breath*, verily is strength, therefore truth of a statement rests on *Prime Breath*. Therefore, it is avered that strength is more powerful than the truth of a statement. Thus is that *Gayatri* rests in relation to the supreme *Self*. *Gayatri* protects the ones which depart. Those who depart are the life-breaths, therefore the life-breaths are the one which it protects. Because it protects the life-breaths it is called *Gayatri*. The *Savitri* verses which the teacher teaches are verily the *Gayatri*. And whomsoever he communicates his life-breaths are protected.

### ***Bhashya:***

अभि मानिनी तु गायत्र्या मुख्या श्रीः परिकीर्तिता | ब्रह्माण्यमुख्यतो ज्ञेया सा तु ब्रह्माणमाश्रिता | ब्रह्मातु मुख्यगायत्रीं स परोरज आश्रयाः | तद् वा एतत् जगत् सत्ये प्रतिष्ठितम् | भूमिरंतरिक्षं द्यौ इत्यादिना प्रस्तुतत्वात् |

The diety presiding over *Gayatri* is celebrated as *Sri, Lakshmi. Brahmaani – Sarasvati* is the subsidiary deity presiding over *Gayatri* taking refuge in the four-faced *Brahman*, who himself having taken refuge in *Lakshmi*, who herself having taken refuge in *Vishnu* who is beyond any obscurity. By तद् वा एतत् the world is indicated as earth, Space and heaven having taken refuge in *Satya, the Prime Existence*,

तद् वा एतद् जगत् सर्वं चक्षुः सूर्याभिमानिनि | विराट् नामनि शेषाख्ये सर्वदा संप्रतिष्ठितम् | शेषः प्रतिष्ठितो वायौस ह्यस्माद् बलवत्तरः | स सत्य इति संप्रोक्तः सन् अस्मिन् याति यद्धरिः | वायुः समाश्रितो देवीं मुख्यां गायत्रीनामिकां | सा चात्मनमधिपतिमेवं परममाश्रिता | प्राणानां रक्षणादेव गायत्री स प्रकीर्तिता | सावित्री च यामाह स विष्णुः परतो रजाः | एषैव सा हि गायत्री सविता हि जनार्दनः | तस्मद्धिसूयते सर्वं सावित्री च तदाश्रिता | आदित्यस्तत् प्रतीकत्वात् सवितेति प्रकीर्तितः | प्रतिमायां च तच्छब्दः प्रयोज्यो ह्युच्चारतः | यस्मा आह स विष्णुं स्तां गायत्री जगदीश्वरः | ब्रह्मणे तस्य सा प्राणान् सर्वदा पाति पुत्रवत् | ब्रह्मा हि पुत्रस्तस्यास्तुतत्पुत्रा इतरेऽग्रिालाः |

This entire world is under the refuge of *Shesh* named *Virat* for whom the deity named *Sight*, the deity presiding over *Sun*. *Shesh* takes shelter under *Vayu*, being the one more powerful. सत् means *Vishnu* he having rested on *Shesh*, the latter is by association referred as सत्य, *Vayu* has taken refuge in *Lakshmi*, the principle deity presiding over *Gayatri*, who herself having taken refuge in the one who is the supreme lord of the *individual selves*. As the protector of the prime *Breaths Gayatri* is well-celebrated. The one who is referred as *Vishnu-Savitri*, transcending obscurity, she verily is *Gayatri* even as *Savita* verily is *Janardana*. From him alone the creation became manifest and since every thing is subservient to him *Savitri* has also taken refuge in him. Since the Sun (*Aditya*) symbolises *Vishnu* he is also referred as *Savita*. Since the name given to one god's *form* may be used as useful reference in respect of other gods also. The four-faced *Brahma* having been initiated in *Gayatri mantra* by *Vishnu*, supreme lord of the worlds, *Sridevi* protects him like one's own son. The four-faced *Brahma* assuredly is her son and all others gods being his later progeny.

### **Upanishad:**

तां ह एतामेके सावित्रीमनुष्टुभयन्वाहुः | वाक् अनुष्टुप् | तद् वाचमनुब्रूयात् | यदि ह वा अप्येवंविद् बह्विव प्रतिगृह्णाति न हैव तद् गायत्र्या एकंचन पदं प्रति |

Some instruct the *Savitri* mantra as the *anushthubha metre* saying that *Speech* is *anushthubha metre* and that *Speech* is communicated. One should not communicate that *Speech*, one should communicate *Savitri* which alone is *Gayatri*. If one knowing thus receives much munificence even thereafter that would not be equal to even a single step of the *Gayatri*.

### **Bhashya:**

तामाहुः परमां देवीं वृणी महाऋगात्मिकाम् | नैव सा प्रतिमा मुख्या गायत्री परमा स्मृता | गायत्री मुख्यवेत्तारो योग्या ब्रह्मपदस्यये | तेषां प्रतिगृहाद् दोषो न कश्चन भविष्यति | न चैकपदविज्ञानफलायालं सुखानि च |

Some say that the supreme divinity *Lakshmi* is the deity presiding over the *Rigvedic anushthubha mantra*. But *Rigvedic anushthubha mantra* is not the principal symbol but *Gayatri mantra* should be known as the principle symbol of *Lakshmi*. Those who are wise in the entirety of *Gayatri* alone are qualified to the status of *Brauma*. Such ones are not affected by any contrary influences. Because even the pleasures arising from contrary influences cannot be equal to the *Wisdom* gained from even the first step of *Gayatri*.

### **Upanishad:**

स य इमान्त्रीन् लोकान् पूर्णान् प्रतिगृह्णायात् | सोऽस्या एतत् प्रथमं पदमाप्नुयात् | अथयावतीयं त्रयी विद्या यस्तावत् प्रतिगृह्णीयात् | सोऽस्या एतद् द्वितीयं पदमाप्नुयात् | अथ यावदिदं प्राणि यस्तावत् प्रतिगृह्णायात् | सोऽस्मा एतत् तृतीयं पदमाप्नुयात् | अथास्या एतदेव तुरीयं दर्शितं पदं परोरजा य एष तपति नैव केनचनाप्यं | कुत उ एतावत् प्रतिगृह्णीयात् |

If one receives these fully endowed three worlds then it would be like accepting the first step. Or if one receives as much as the three *forms* of (*vedic*) *Wisdom* then it would be like accepting the second step. Or if one receives as much breathing creatures that exists here then it would be like accepting the third step. But the *Turiya* beyond the obscure regions who reigns beyond, would not be experienced by no one whatsoever. How could one expect to attain such step ?

### **Bhashya:**

विष्णोर्यदा भगवतो लोकान् वेदांश्च चेतनान् | विरिंचजन्मन्यखिलान् प्रतिगृह्णाति कृत्स्नशः | गायत्रीफलविज्ञानफलमात्रं तदा भवेत् | प्रणवप्रतिपाद्यं यत् तुरीयं भगवत्पदम् | सर्वगं वासुदेवाख्यं न तत् केनचिदाप्यते | गायत्रीत्रिपदज्ञोयम् अनिरुद्धादिकं त्रयम् | ब्रह्मा व्याप्नोति मुक्तः सन् वासुदेवं न कश्चन | लोकस्थमनिरुद्धं च प्रद्युम्नं वेदगं तद्ध्या | संकर्षणं वायसंस्थं व्याप्या ब्रह्मा विमक्तिगः | गायत्रीज्ञानसामर्थ्यात् प्रणवज्ञानशुक्तिः | वासुदेवं च संपश्येन्न व्याप्नोति कथंचन | अनंतत्वात् वासुदेवः कथं व्याप्यो भवेत् प्रभुः | वर्णत्रयात्मप्रकृतिमतीतः सूर्यमण्डले | गुणत्रयात्मिकां बाह्ये यतोऽतः स परोरजाः | यतो न व्याप्यते सोऽसौ ब्रह्मणापि कथंचन | अतः प्रतिग्रहो नास्य वासुदेवस्य विद्यते | इति प्रकाशिकायाम् | तावदेतावत् प्रति गृह्णायात् इति तस्यैव सामस्येन ग्रहणार्थम् | एतावदेव मम हस्ति विद्यते इतिवत् | ह्यन्यदेतावत् प्रतिग्राह्यमस्ति |

The three worlds (*earth, space and the heaven*), the three *Vedas* (*Rig, Sama and the Yajus*) and the three consciousness (*originated from the egg, living being and herbal sprout*) which those though qualified to attain the status of four-faced *Brahma* can access only the first step by step and only fraction of the entirety of *Gayatri*. The entirety of the *Wisdom* which *Pranava*, ॐ, symbolizes which the state of *Turiya*, the supreme state of the resplendent One, which represents the supremacy of *Vasudeva* is never accessible to any one. After

*Aniruddha, Pradyumna and Samkarshna* complete the first three steps of *Gayatri* the four-faced *Brahma* on being delivered enters and envelop them all, but no one can never ever enter *Vasudeva*. After deliverance he enters *Aniruddha* established in the three worlds, *Pradyumna* established in the three *Vedas* and *Samkarshna* established in three consciousness and envelops them. Because all the three are constrained by limitations, but the four-faced *Brahma* can only experience *Vasudeva* but never either enter or envelope him. Being without any end how can any one who has end enter and envelop *Vasudeva*? *Vasudeva*, who is the indweller in the orb of the sun who is superior to *Lakshmi*, endowed with White, Black and Mixed shades is also superior to her noble, energetic and obscure attributes even outside the orb of the sun. Therefore he is said to be beyond obscurity. It is therefore not possible for the four-faced *Brahma* to enter and envelop *Vasudeva*. Therefore entering and enveloping *Aniruddha, Pradyumna and Samkarshna* the four-faced *Brahma* controls and operates the worlds. By entering and enveloping *Vasudeva* nothing ever is possible. तावदेतावत् प्रति गृह्णायित् should be understood with reference to as much as one could hold. As is being said as much as one could hold in one's hand. Not as much other beings could hold.

### ***Upanishad:***

तस्या उपस्थानम् | गायत्री असि | एकपदी द्विपदी त्रिपदी चतुष्पदी | आपद् असि | न हि पद्यसे | नमस्तु तुरीयाय दर्शिताय पदाय परोरजसे | असौ अदो मा प्रापदिति यं द्विषात् असवस्मै कामो मा समृद्धीति वा नह्यैवास्यै स काम ऋद्धते | यस्मा एवमुपतिष्ठते अहमदः अपमिति |

It's adoration, O Gayatri, you are of one step, two steps, three steps, for steps and of no steps as well since nowhere you proceed. Adoration of the fourth step, the one visible beyond obscurity. May one not attain it, who bearing hatred towards other use it, may not his desires be fulfilled. Indeed that wish shall never be fulfilled whom one adores in this manner, or may I attain that desire.

### ***Bhashya:***

अष्टक्षरत्वाद् गायत्र्याः प्रोक्तसैकपदीति च | प्रणवेन सहैतास्तु गायत्र्यस्चतुरस्तदा | अकाराद्यतिशांतांतः प्रणवोऽऽक्षरो यतः | पादः प्रणवसंयुक्तो गायत्री सा पृथग् यदा | द्विपदीति तदा प्रापक्तात्रिपदी स्वपदैस्त्रिभिः | चतुष्पदी सप्रणव इब्रह्मणोन्वैर्न गम्यते | अपदी चत तः प्रोक्ता गायत्रैवमुपस्थिता |

Out of the eight syllables in *Gayatri* each one of them are possible to be individually considered as representing *Gayatri*. As in *Gayatri, Pranava*, ॐkar also has eight syllables, steps – अ, उ, म, नाद, बिन्दु, घोष, शांत and अतिशांत. Therefore *Pranava* with one step and *Gayatri* with three steps together represent singularity as *Hari* in entirety. He can also be represented as of dual steps - *Pranava* as one

step and *Gayatri*'s three steps. Therefore *Pranava* and *Gayatri* together are said to be द्विपदि. *Hari* is also referred to as त्रिपदि if *Pranava* is considered as one of the steps of *Gayatri*. And if with *Pranava* is considered as separate steps then *Hari* as चतुष्पदि becomes manifest in all the four steps. Apart from four faced *Brahma* no one is qualified to know this *Gayatri* in entirety, therefore it is also known as अपदि. Since *Hari* is adored by thus he is known as अपद.

कामाप्तिमपूर्तिं वा शत्रवे सा करिष्यति | असावदो भैव प्रापन्नसैकामः समृद्धयताम् | उपस्थिता चेदित्थं सा यद्यदोऽहं समाप्नुयाम् | इति सा कामपूर्तिं च स्वस्य सम्यक् करिष्यति | सम्यग् ब्रह्मपदावाप्तिं तद्योग्यां मुक्तिमेव च | ब्रह्मणोपासितो दद्याद् गायत्र्या पुरुषोत्तमः | अलेपं सर्वपापेभ्यो विशेषणं प्रतिग्रहात् | तद्योग्यां मुक्तिमन्येषां यथायोग्यमुपासितः |

Let the wishes of the enemy be not fulfilled, let him not gain the desired prosperity, if wishing thus one prays then the desires of such one are fulfilled by *Gayatri*. And if one propitiates *Gayatri* for fulfilling one's desires she fulfills the desire. Therefore the four-faced *Brahma* through recitation of *Gayatri* propitiates *Hari*, supreme among all *Persons*, who thus pleased grants him the status of *Brahma* and appropriate deliverance. If *Hari* is propitiated through recitation of the *Gayatri mantra* in proper manner then *Hari* in no uncertain manner sees that he is detached from all demerits, especially those acquired through performance of actions contrary to righteousness, granting deliverance in addition.

### ***Upanishad:***

एतद्वैतज्जनको वैदेहो बुडिलमाश्वतराशिवमुवाच | यन्नु हो तद् गायत्री विदबूथा अथ कथं हस्तिभूतो वहासीति | मुख्यं ह्यस्याः सम्राट् नविदांचकार इति होवाच | तस्या अग्निरेव मुखम् | यदि ह वा अपि बह्विवाग्नावभ्यादधति सर्वमेवैतत् संदहति | एवं हैव एवंविद् यद्यपि बह्विव पापं कुरुते सर्वमेव तत् संप्रयाय शब्दः पूतोऽजरोऽमृतः संभवति |

On this, indeed, Janaka the king of *Videha* exclaimed speaking to *Budila Ashvatrashi*, how come he speaks as the knower of *Gayatri* when he is merely carrying the burden like an elephant? *Budila Ashvatrashi* replied : because your majesty, I did not know the opening. Fire indeed is the opening, since even if large quantity of fuel is out in that opening the fire destroys all. Even so even if one has many demerits, one who knows (even the first step of *Gayatri*) burns them all becoming pure, ageless and immortal.

### ***Bhashya:***

वक्तव्यो भगवान् विष्णुर्गायत्र्या मुखसंथितः | अग्निमण्डलगो नित्यमग्निनामाग्रणीत्वतः | गायत्र्यास्तु परिज्ञानं  
ज्ञाते मुखगते हरौ | सफलं भवेदन्यथा तु न सम्यक् फलदं भवेत् | गायत्रीमुखगो विष्णुर्ज्ञेयः सर्वात्मना ततः |  
संहर्ता सर्वदोषाणामग्निस्थः सर्वदाहकः | नित्यानन्दोऽग्निवर्णश्चरामः परशुभृत् सदा | इति गायत्रीसंहितायाम् |

It is said that *Vishnu* dwells in the very first, the opening syllable of *Gayatri* as the all energizing, consuming fire. If one becomes aware of Hari dwelling in the first opening syllable only then one becomes wise in the Wisdom of *Gayatri*. Otherwise neither Wisdom nor the fruits of recitation would be available. Therefore it is absolutely necessary that one should become consciously aware of *Vishnu's* existence in the very first syllable of *Gayatri*. Even as fire destroys every thing offered even so the eternally and completely blissful axe-wielding Lord would exterminate all the demerits, *thus has been said in Gayatrisamhita.*

| इति एकोनविंशं ब्राह्मणम् |

*Thus ends the Nineteenth Braahmana.*

\*

| अथ ब्राह्मणम् |

*Thus begins the Twentieth Braahmana.*

**Upanishad:**

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् | तत् त्वं पूषन् अपावृणु सत्यधमापय दृष्टये |

By the golden disc the face of *Satya, the Prime Existence* is hidden. That one you unveil O *Pushan*, so that I may see it.

**Bhashya:**

सूर्यमण्डलनाम्ना तु पात्रेण स्वमुखं हरिः | पिधायैव जगत् सर्वं पश्यत्यमितविक्रमः | उदकं पीयतेऽननेनतममसप्रायते जगत् | यतोऽतः पात्रमुद्विष्टं विद्वदिभः सूर्यमण्डलम् | पूषा पूर्णत्वतो विष्णुदृष्टये विष्णुधर्मिणः | स्वमुखं प्रकाशयेदेकं नान्यथा तु कथंचन |

With Sun's orb as disc the all powerful *Hari* has hidden his own face from the whole world. Even as the world's water is drawn by the Sun even so the world is protected from the world's obscurity. Therefore the Sun is known by the wise ones as *पात्र*, the disc. Since *Vishnu* is endowed with complete bliss he is known as *Pushan*. To enable only the devoted ones to have his resplendent experience, he reveals his face full of auspicious attributes, not for others.



**Upanishad:**

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूहरश्मीन् | समूह तेजोयत्ते रूपं कल्याणतमं तत्ते पश्यामि |

O *Pushana*, the sole intelligent seer, the controller, the luminous one, known by *Prajapati* alone, gather your rays, soften your resplendence, so that I may see your auspicious *form*.

**Bhashya:**

नान्यो यत् तादृशो ज्ञात्वा तस्मादेकऋषिर्हरिः | यमो नियमनात् प्रोक्तः सूर्य ऊरीकृतेरयम् | ज्ञेयः प्रजपतेरेव प्राजापत्यस्ततः स्मृतः |

Knowing that there is no one endowed with Wisdom like, *Hari* is known as एकर्षी - the sole intelligent seer. He is यम being disciplined controller. Spoken as सूर्य since he illumines the devotees. Experienced by *Prajapati* alone, therefore he is referred as प्राजापत्य.

**Upanishad:**

योऽसावसौ पुरुषः सोऽहमस्मि |

He who dwells within as *Purusha*, that one, verily, is known as अहं, अस्मि, - *I, the Prime Existence*.

**Bhashya:**

प्राणे स्थितो यः पुरुषः सोऽसौ अहमिति स्मृतः | अहेयत्वाद् असुत्वाच्च मेयत्वाच्चास्मिनामकः |

*Purusha*, the one who dwells in the prime *Breath* is referred as अहम्. Since he exists as the primary energy he is known as अस्मि – *the Prime Existence*.

**Upanishad:**

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् |

With the destruction of body the prime Breaths remain immortal.

**Bhashya:**

अदोषत्वाद् इत्युक्तो वायस्तनिलयो यतः | अनिलं तत् एवासावमृतं चेति कीर्त्यते | तदाश्रयोपि ह्यमृतः किमु साक्षात् स्वयं हरिः |

Due to the absence of any demerits *Vayu* is known as अनिलः. अनिल, therefore universally known as the immortal one. When he has taken refuge in him, is there any need to speak separately of Him himself?

***Upanishad:***

ॐ कृतोस्मर कृतं स्मर कृतो स्मर कृतं स्मर |

O the one full of auspicious attributes, O the Wise One remembering the good deeds done by me, be gracious one to me. remembering the good deeds done by me be gracious one to me.

***Bhashya:***

कृतुश्च ज्ञानरूत्वात् स एव हि जनार्दनः |

Being full of *Wisdom* he is known as कृतु .

***Upanishad:***

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् | ययोध्यस्मज्जु हुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम |

O resurgent Fire, lead us along the auspicious *Path* to prosperity, O Lord who knows all our deeds. Take away all deceitful demerits from us. We propitiate you with earnestness.

***Bhashya:***

सोऽऽग्निरंगप्रणेतृत्वाद् विश्वज्ञान विदां वरः | इति च | जुहुराणं अल्पं कुर्वत् न वा अहमिमं विजानाति इतिवत् सर्वत्राप्यहंशब्दोऽहेयवाच्येव |

Since *Hari* is अग्, one who energizes, नि the dependent world, he is known as अग्नि. जुहुराणम् means minor demerits. As in न वा अहमिमं विजानाति, अहं does not indicate अहेय the *supreme Self*.

| इति ब्राह्मणम् |

***Thus ends the Twentieth Braahmana.***