

Isha Upanishad.

Introduction

ईशावस्येपनिषद् gets its name from its opening statement 'ईशावास्यमिदं सर्वम् . .' and belongs to *Vajasesniya* school of *Yajurveda*. It is one of the most important *Upanishads* which teaches the evolution of the human soul to perfection, by leading it from the empirical experiences to the mental and supra-mental stages of human personality.

Unlike other *Upanishads*, *Isha Upanishad* does not refer to any human source as the seer-author and according to *Bhagavat Purana* it was revealed to स्वयंभुव (self-evolved) *Manu* by *Yajna*, also referred as यज्ञपुमान्, यज्ञेश, यज्ञभव and यज्ञभुक्, one of his daughters *Akuti*. Accepting this, *Madhva* relates यज्ञ, with *Vishnu* as the deity, eternal, Independent and the sole energizer, *Manu* as the Seer and *Anushtubha* as the metre.

In *Rigveda* we find him initiating the creative cycle offering himself and his actions as first of the oblations in universal यज्ञ, which the gods and the seers performed - 'तं यज्ञं विभ्रति बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः | तेन देवा अयजन्त साध्या ऋषयश्च ये ||'. Seven-old foundation was laid to attain with twenty first steps the luminous Sun. When the gods performed the sacrifice they found *Purusha*, bound to the post as an offering - 'सप्तास्यासन् परिधयस्त्रीः सप्त समिधः कुताः | देव यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशूम् ||', Performing the sacrificial act the gods established for the first time the perennial principles - *Dharma*, by which action they established themselves along with other ancient aspirants in the high heavens - यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासान् | ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ||'. All this made the manifold *Purusha*, of manifold vision, and manifold movement, pervading the Universe on every direction, surpasses the Space by ten measures - 'सहस्रशीर्षा पुरुषः सहास्राक्षः सहास्रपात् | स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशङ्गुलम् ||' thus becoming the act, the action and the conclusion, thereby being the act of offering, the oblation, the fire, being the object of attainment as - 'यज्ञो वै विष्णुः' as *Shatapatha Brahmana* puts it.

Therefore, *Krishna* calls himself, 'I am the ritual, I am sacrifice, the oblation, the herbs, the hymn and the fire and the offering'. (*Bhagavad Gita IX.16*), 'अहं हि सर्वयज्ञानां भोक्ता चप्रभुरेव च |' (*Bhagavad Gita IX.24*). यज्ञ is thus the performance of actions for maintenance of the world order, 'लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि' in accordance with ऋत and धर्म, the institution of यज्ञ established by *Prajapati* in ancient times - 'सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः | अनेन प्रसविष्यध्वमेष वोस्त्विष्टकामधुक् ||'. *Chhandogya Up.* compares यज्ञ with the act, process and culmination of one's objective in life, hunger, thirst and abstention from pleasures become the initiatory rites; eating, drinking and enjoying pleasures become the intermediate rites; austerity, charity, sincerity, non-injury and truthfulness become the gifts to the presiding priests, a remarkable unity of कर्ता, कार्य and कर्म - 'तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमोवास्य तन्मरणमेवावभृथः ||'.

यज्ञ as performance of actions, therefore in one which no one can avoid ‘न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् | कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ||’ and all actions performed otherwise becoming bondage, ‘यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः | तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ||’. If each one coordinates his action to the divine intent and purpose then even the gods become inclined towards them - ‘देवान्भावयतानेन ते देवा भावयन्ति ते | परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ||’. One would then be offering *Brahman* as oblation, in the effulgent energy of *Brahman*, attaining *Brahman* in actions becomes enlightened as *Brahman* – ‘ब्रह्मर्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् | ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ||’.

In *Isha Upanishad*, therefore, *Yajna* as the symbol for *Vishnu* in his all-pervasive aspect dominates the entire discourse, leading one from his empirical level to mental and then to supra-mental stage of human opportunity and possibility. In propitiating *Yajna* one propitiates *Vishnu*, the all pervador, the all ordainer. *Dharma* is the fundamental principle on which the whole creation rests for evolution and to the state of bliss. Those who choose to be lead by and bask under the Grace of the Lord, is said to have chosen rightly and if they choose to live and be lead independent of his compassionate Grace, then they would be said to have chosen wrongly.

Isha Upanishad reveals mystical truths relating to *Isha*, the supreme *Brahman*, through listening, reflection and meditation, traversing step by step, stage by stage verifying one’s receptivity and intuition, acknowledging one’s reflections and authenticating one’s meditations, keeping one’s logic suspended, one’s senses and mind in abeyance, not allowing even the intellect to stir. In this manner the aspirant will perceive the whole creation enveloped within His Self and all creation abiding within Him, such ones will not be frightened of Him. यस्तु सर्वाणि भूतान्यात्मन्येवनुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ||’. Further when one becomes aware that all creation abides in Him, how could there be delusion, and how can there be any grief, when Him (the Lord) alone one sees.

Isha Upanishad

शान्ति मंत्रः

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ||

ॐ शन्तिः शन्तिः शन्तिः ||

That is Complete, This is Complete. From the Complete has evolved the Complete. Having evolved Complete from the Complete, the Complete yet remains Complete.

AUM ! Peace, Peace, Peace.

The *Upanishad* opens its communication by revealing its essence in nutshell. Since this *Upanishad* is revealed by the Lord himself, the Hymn of Peace, as in the case of other *Upanishads* has not been addressed to any gods, because they are all subservient to the Lord himself.

Upanishad means communication by the Teacher to the aspirant by making him sit close by. None could be greater Teacher than the Lord Himself. The lord, therefore, gives to the aspirant the glimpse of what is to come in further communication. The hymn is not a dogmatic assertion but a restatement of the all-pervading attribute of the Lord. It brings out the statement in few words what is to be revealed in detail in the *Upanishad* to the aspirant seeking the wisdom of the Lord. As Lord he is *Complete* in himself and even after he has created both the *Jagat* and the *Jiva*, he remains to be *Complete* in all attributes. There is diminution of his stature or decrease in his attributes. When he speaks to the *Jiva*, it is out of compassion and compatibility with *Jive*. Compatibility is not identity and assured Grace when the one who is about to receive compassion and Grace is properly qualified (*adhikari*) with proper knowledge of the means to achieve the goal.

The Lord graces the *Jiva's* performance of actions by giving him well-earned fruits of his action and energizing him in the right direction. For the Grace to descend on the aspirant there is necessity of absolute receptivity (श्रद्धा) and unconditioned surrender (शरणागति), which alone leads to communion (भक्ति) with the Divine Essence. श्रद्धा is not blind acceptance of the words of a scripture or a Teacher, or faith or belief in them. श्रद्धा is opening the consciousness listening, reflecting and meditating on the words of the scripture or the Teacher.

Sriman Narayan or by whatever name he may referred to, is to be understood through conscious awareness and not through intellectual rational thinking. Only then will *Madhva's* words will be understood in true perspective without having to structure our minds in interpretations which have traditionally been handed over generations after generations to the eager aspirants.

Isha Upanishad

ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् | तेन त्यक्तेन भुञ्जीथा मा गृधः कास्यस्विद्धनम् || 1 ||

1. *All this, whatever exists in the primordial world, is permeated by the Supreme Lord. (Therefore) accepting whatever is ordained by Him, enjoy. Covet not wealth which is ordained for others.*

Commentary:

Glory is to the Lord, upholder of the primordial world, which is permeated (both) by the eternal and the non-eternal. To the eternal One, the

embodiment of *wisdom*, ever *Blissful*, the enjoyer of the sacrificial offerings, to *Hari*, are my obeisance. From whom *Brahma*, *Indra*, *Rudra* and other divinities, including *Sri Lakshmi*, receive *wisdom* and energy, to that teacher, *Hari*, are my obeisance. Self evolved (स्वयंभू) *Manu* propitiated the resplendent One named यज्ञ, the son of *Akuti*, *Vishnu* himself. The self evolved one, *Manu* for satisfaction of his self, propitiated his grandson *Vishnu* named यज्ञ, with this hymn commencing with the words ‘ईशा वास्यमिदं सर्वम् . . .’

Having received in earlier days protection from *Rudra*, the demons came to devour *Manu*, but were not able to bear the splendour of यज्ञ, consequent to the recitation of the hymn. Perceiving their intent *Sri Hari* destroyed them. *Brahmanda Purana* says that they, having received protection from others, who else but Lord *Hari* can destroy them ? Even *Bhagavat Purana* interprets in similar manner.

‘ईशावास्य’ means that which is suitable for the Lord to abide in. ‘जगत्याम्’ means the primordial world, the प्रकृति - that which manifests, ‘प्रकरोति ते प्रकृतिः’. ‘तेन’ means by Him the Lord. ‘त्यक्तेन’ means ‘दत्तेन’ – ordained or parted and ‘भुञ्जिथाः’ – should be enjoyed. जीव and जगत् cannot by themselves perform actions with their own inherent power, only when they are energized by the power of the Lord, dwelling within them. Only then they can perform even those actions which are ordained for them, because they are *Dependent Real* while the Lord alone is *Independent Real*. Unlike the *Jiva* and *Jagat*, He is not dependent on any external agency. He is the *One*, who alone in final analysis *That Exists*. Being aware of this, the *Jiva* should enjoy what has been ordained for him (without coveting what has been ordained for others). No one else (other than the Lord) need be approached, says *Brahmanda Purana*.

Further clarifications:

Madhva is one of the most rational of philosophers, though he brought out emotively what *Shankara* had explained intellectually. The preponderance of adoration and the idealistic and poetic contemplation of the divinity, *Vishnu* as the symbol of the all pervasive attribute of *Brhaman* and भक्ति, communion with symbol as the sure *Path* to मोक्ष, deliverance made the followers ‘*once removed*’ from his experience and expressions having lucidity, universality and disciplined or theoretical cogency of reasoning. The teachings came to be restrained, constrained by restricted to determinable words, signs, marks or symbols far removing his expressions far away from his experiences, ending finally to become either an orthodox conformist or an irreconcilable dissenter.

As a rational thinker, *Madhva* he emphasized in the tradition of *upanishadic* teachers the three stages preparatory for ब्रह्म-साक्षात्कार – श्रवण - listening, मनन - reflection and निदिधासन meditation laying down the three source of

perceptions - अक्षदि त्रयम्, the प्रमाणs premises, - प्रत्यक्ष (*direct, sensory perceptions*), अनुमान (*inferential perception*) and आगम (*scriptures as treasured and cherished perceptions*), the first two being primary and third being confirmatory.

The translation of the word 'त्यक्तेन' as explained by *Shankara* in this verse as through detachment and not abandoning, since a son or a servant when abandoned or dead do not protect one, since he has not connection with the person – 'तेन त्यक्तेन त्यागेनेत्यर्थः | म हि त्यक्तो मरतः पुत्रो भृत्यो वा आत्मसन्बन्धिताया अभावादात्मानं पालयति अतः त्यागेनेत्ययमेव वेदार्थः ||'. *Madhva* gives remarkably a new explanation to the words used in the *mantras*. - 'त्यक्तेन' is explained to mean 'दत्तेन' – ordained or parted thereby since it becomes logical to the use of the following word 'भुञ्जिथाः' as enjoying what has been ordained and not enjoying as by way of right or individual choice or preference. This view then becomes in consonance with the *upanishadic* declaration that the imperishable *Brahman* is never seen but is the *Seer*, never heard but is the *Hearer*, never thought but is the *Thinker*, not known but is the *Knower*. There is no other seer than this, no other hearer than this, no other thinker than this, no other knower than this. By this *Imperishable* is the space woven like warp and woof (*Brahad Aranyaka Up.III.viii.11*).

Since every thing that exists is nothing but what has been enveloped by himself, the constituents जीव and जगत् cannot by themselves perform actions, unless they are energized by the power of the Lord, performing only those actions which are ordained by the Lord, performing only those actions which are ordained for them. Therefore it becomes logical that they should enjoy only those things that are ordained for them and not covet not that which is ordained for others. Therefore, the meaning of the word 'दत्तेन' ordained or parted for 'त्यक्तेन' becomes more logical, since one is not entitled for what is not ordained for him. The traditional translation of the word 'त्यक्तेन' to enjoy through renunciation or in the spirit of renunciation would be out of context, since that gives *Jeeva* the freedom or choice to decide independently.

कुर्वन्नेवेह कर्मणि जिजीविषेच्छत समाः | एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते || 2 ||

2. *Having performed one's duties in this manner, one should strive to live for hundred years. If acted in this manner, there would be no other way to act and in that event, the (fruits of) actions would attach to the man.*

Commentary:

There is nothing like that non-performance of actions does not attach to oneself. A person of no-wisdom gets attached to his actions, if such actions are not performed as conformity to *Sri Krishna*. Even men of wisdom often enjoy bliss, with inherent imperfections. For such persons there is imperfection of Bliss, if not the imperfection of actions. Thus speaks *Narada*.

Further clarifications:

It is not the performance *per se* but the intent and the purpose behind the actions that is important. Therefore, refraining oneself from one's action does not absolve one from the consequence. Even if one performs actions skillfully or efficiently, if the same are not in consonance with the divinely ordained *intent* and *purpose*, then those actions would have imperfection on happiness and Bliss of Beatitude, even though the actions *per se* are skillful and efficiently performed. Robbers too perform their actions skillfully and efficiently, but those actions would bring neither happiness nor bliss, because ignoble works are not ordained by the Lord, hence such persons go to worlds of obscurity and misery.

Therefore the only way one could have *Bliss* of *Beatitude* and be delivered from the *samsara* is to live for hundred years performing actions as ordained by the Lord, with detachment to the work as well as to the results thereof.

असूर्या नाम ते लोका अन्धेन तमसाऽवृताः | तांस्ते प्रेत्याभिगच्छन्ति ये के चात्मनो जनाः || ३ ||

3. *Un-illuminated are those worlds, enveloped by blinding obscurity; to that world of Death they depart who are slayers of self.*

Commentary:

Appropriated through improper manner are those pleasures, therefore are un-illuminated - असूर्याः. They do not provide pleasures having been performed unrighteous, therefore, referred as slayer of the *Self*. Having great sufferings being the consequence, they tend to result in being un-illuminated. Un-illuminated is those worlds to which those inimical to *Sri Hari* depart, thus *Vamana Purana*. All those go to the obscurity who are inimical to *Hari*, having also been thus spoken.

Further clarifications:

आसूया- means unenlightened. If mind is not enlightened by the three *Premises* – प्रत्यक्ष, अनुमान and आगम then the perception becomes obscured. Every time the human mind decides to be enlightened then the organs of sense interferes the mind's decision to obscure the same, making mind prefer the प्रेय the pleasure of the senses than श्रेय the proper course to be adopted for mind to be enlightened, with sure consequence to lead the human being to the obscure worlds. Since the consequence is suffering and misery one should attune oneself to the luminous *Hari*, who dispels the influence of senses which makes the mind obscure. The name *Hari* derived from the root ह्री to carry or root out or destroy. Therefore, *Hari* is one who carries or destroys everything – 'हरिः सर्वहरो यतः' says

Kurma Purana, ‘ब्रह्माणमिन्द्रञ्च यमं रुद्रं वरुणमेव च | निगृह्य हरसे यस्मात् तस्माद्धरिहोच्यते ||’ says *Matsya Purana*.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् | तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति || ४ ||

4. *The fearless One, swifter than mind, unknowable even by gods, whom even the gods cannot influence, having out-stripped all even earlier. That One over-strips all others even while remaining stationery; to such one does Primal Breath dedicate all actions.*

Commentary:

Fearless, because *That One* alone is devoid of fear. He is *One* and *One* only, the sole Lord. Unknowable, since it is not possible to have comprehensive knowledge about Him even by Gods. He, Himself is all-knowing because by inclination He is aware of the past. Since He is incapable to be conceptualized, since he appears to outstrip even when standing steady. All actions become evaporated, since all actions are activated by *Marut*, the god presiding over wind. All actions are said to be activated therefore, they are to be offered as obeisance to *Sri Hari*, says *Brahmanda Purana*.

ऋष means *wisdom*.

Further clarifications:

In this *mantra*, the Lord is further explained. He is said to be fearless because he is Independent Real not dependent like *Jiva* and *jagat*. In *Brihad Aranyak Up (I.iv.1-2)* we find it mentioned that when the *Self* was of the form of a *Purusha* He became frightened, since one who is alone is frightened, Then He thought to himself, ‘*since there nothing else than myself, of what am I afraid?*’ Thereupon he was not frightened, for of what should he have been afraid? Assuredly it is from a second that fear arises. The Lord is Real and Independent unlike all the rest (*Jiva* and *jagat*) who though Real are Dependent on the Lord. Further the *Upanishad (III.v.1-)* says that He who breathes with one’s breathing, he who breathes out with one’s breathing, he who breathes about with one’s breathing about, he who breathes up with one’s breathing is the *Self* which is all other things. He is the *Self* which is in all things. In his *Gita Bhshya Madhva* defines the word *Vishnu* as ‘विष्णुः सर्वव्यापित्वप्रवेशित्वादेही |’.

The meaning which *Madhva* attaches to अनेजत् as fearless is different than the one which *Shankara* attaches to that word meaning as unmoving - अनेजत् न एजत् | एजृ कम्पने | कम्पनं चलनं स्वावस्थाप्रच्युतिः तद्वर्जितं सर्वदिकरूपमित्यर्थ“ ||’. It would be seen that each one explains the word in terms of their own perception *Shankara* saying that it is spoken as unmoving, one in respect of its unconditioned aspect,

Madhva explains is as fearless being the one who is fear less being Independent and while all the rest being dependent on Him being ‘विष्णुः सर्वव्यापित्वप्रवेशित्वादेही |’.

तदेजति तन्नैजति तद्दूरे तद्धन्तिके | तदन्तरसय सर्वस्य तदु सर्वस्यास्य बाह्यतः || 5 ||

5. *He strikes the world by fright, but does not He fear. He is far and yet near. He is within all this and also outside all this.*

Commentary:

‘तद् एजेति’ means by Him are all struck with fear. ‘तन्नैजति’ means that He Himself is not frightened by any one else. Since He is all-pervading, He is all that is near and far, outside and inside. Thus explains *Tatva Samhita*.

Further clarifications:

He is not frightened of others because unlike others he is *Real* and *Independent* in himself. *Brihad Aranyaka Up. (I.iv)* declares that when *That One* became manifest, looking around he saw around he saw nothing else than the *self*. He was afraid. Therefore, one who is alone is afraid. He reflected, since there is nothing else than himself what is he to be afraid of. But it is not so with all others, the *Jiva* and *Jagat* – both are afraid, since there are other *Jivas* and *Jagats* besides them and over them all there is *Sri Vishnu*, the Lord. Therefore, all others are struck by the fear of the Lord. ‘भीषाऽस्माद्वातः पवते | भीषोदेति सूर्यः | भीषाऽस्मादग्निश्चेन्द्रश्च | मृत्युर्धावति पञ्चम इति ||’ says *Taittiriya Up. II.viii.1*) and ‘एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गी द्यावापृथिव्यौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गी निमेषा मुहूर्ता अहोरात्रण्यर्धमासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्तिः, एतस्य वा अक्षरस्य प्रशासने गार्गी प्राच्योऽन्या नद्यः स्यन्दन्ते श्येतेभ्यः पर्वतेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनुः, एतस्य वा अक्षरस्य प्रशासने गार्गी ददतो मनुष्याः प्रशंसन्ति, यजमानं देवाः, दर्वी पितरोऽन्वायन्ताः ||’ (*Brihad Araanyaka Up.III.viii.9*).

यस्तु सर्वाणि भूतान्यात्मन्येवनुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते || 6 ||

6. *Those who see the whole creation enveloped within His Self and all creation abiding within Him, such ones will not be frightened of Him.*

Commentary:

The one who knows that all exist in and all is controlled by the *Lord*, such one saves himself from fear, says *Shankarayana Shruti*.

Further clarifications:

Unlike *Shankara* who explains the word आत्मनि to mean *in the Self*, *Madhva* explains the word to mean *by the Self*, ie the *Lord*, which is in consonance with his thesis that *Vishnu* alone is *Independent* and all else being *Dependent* on him. He depends on the authority of scripture and quotes from many scarce scriptures, which at present are not available.

यस्मिन्सर्वाणि भूतास्यात्मैवाभूद्विजानतः | तत्र को मोहः कः शोक एकत्वमनुपश्यतः || 7 ||

7. *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.*

Commentary:

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 ? As said earlier such knower is free from delusion and lamentation. This *mantra* is to be taken as having summarized earlier statements.

Further clarifications:

The intent and purpose of this verse is to explain clearly that one who becomes aware that *Vishnu* is one who pervades everything that is manifest as the creation, then will not be under delusion that he is independent of the Lord and therefore would not have lamentation that Lord is alone the Independent and he is dependent on Him.

स पर्यगाच्छुक्रमकायव्रणमस्नविरं शुद्धमपापविद्धम् | कविर्मनीषी परिभूः स्वयंभूर्याथतथ्यतोऽर्थान् व्यदधच्छवतीभ्यः समाभ्यः || 8 ||

8. *He is the radiant, formless, indescribable, sinewless, pure, free of evil, the seer, the thinker, all pervador, self-evolved, having projected from Time eternal all things in proper manner, according to the nature of each one.*

Commentary:

He is radiant – शुक्रम, ever pure without any lamentation or blemishes, being ever auspicious. *He* is of pure form, devoid of any marks. Having no gross body, *He* is without any sinews. Even then, being omniscient *He* is spoken as a seer – कवि. He is the natural substance of the mind of *Brahma* and all of the divinities. Because of *His* superiority of mind, *He* surpasses all beings.

He is known as self-evolved, not being dependent on no one else. As सत्य, *Existence*, *He* eternally flows in the world, like the river flowing without any beginning or an end. *Wisdom* and *Bliss* are his head, *Wisdom* and *Bliss* are his shoulders, *Wisdom* and *Bliss* are his body and *Wisdom* and *Bliss* are his feet. Thus constituted is seen *Vishnu* as supreme in the world. From beginning to the end of the *Time*, *He* is the supreme cherished Lord. Thus has been spoken in *Varaha Purana*.

Further clarifications:

In the previous *mantra*, it has been explained that those who are aware that *Vishnu* alone is pervading every thing that exists and therefore they have neither any delusion nor any lamentation. *Vishnu Purana* says, ‘यस्माद् विश्वं इदं सर्वं वामनेन महात्मना तस्मात् स वै सृष्टो विष्णोर् देहो प्रवेशनात् |’ - By whom the entire universe is enveloped, dwelling within that creation as *Vamana*, the supreme self, he should be known as *Vishnu*. *Madhva* explains ‘यः पादुर्भवगो विष्णुः देहादिशु च संस्थितः | स एव मूलरूपश्च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रदुर्भावादिगश्च ||’. This *mantra* offers further clarification by describing him as radiant, being free of any grief and lamentation. Though *Vishnu* is described with human attributes *Madhva* does not hesitate to mention that *Vishnu* is not born from the union of male and female forms and because his is not a form caused by *Prakriti*. – ‘स्त्रीपुंमलाभियोगत्वा देहो विष्णुर्नजायते’ and ‘पादुर्भावो हरेः सर्वे नैव प्राकृतदेहिनः | निर्दोषगुणसंपूर्णा दर्शयत्यन्यथैव तु ||’.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते | तो भूय इव ते तमो य उ विद्यायां रताः || 9 ||

9. *In blinding obscurity they enter, those who pursue non-knowledge – अविद्या, but to one greater obscurity they reach who revel only in Knowledge - विद्या alone.*

अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया | इति शुश्रुम धीराणां ये नस्तद्धिचक्षिरे || 10 ||

10. *Distinct is the result granted by knowledge and distinct, they say, is the result granted by no-knowledge. Thus we have heard from the wise ones, who have explained this to us.*

विद्यां चाविद्यां च यस्तद्वेदोभयं सह | अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते || 11 ||

11. *One who is aware of Knowledge and that which is not Knowledge, crossing over deathlike not- Knowledge, acquires immortal knowledge.*

Commentary:

Those who worship other than (*Vishnu*) are obscure persons. Of this, there is no doubt. But those who do not condemn improper worship they reach even more obscure worlds. Therefore, only those who experience the true nature of *Sriman Narayana* and condemn the followers of improper wisdom are indeed the noble ones. Those who despise improper worship, which are of the form of misery and ignorance, they transcend to the form of pleasure and wisdom. Being aware of the form of proper *wisdom*, they reach the form of happiness and *wisdom*.

Further Explanation:

In *Madhva's* view, *Vishnu* is 'हरिः परतरः' - supreme being eulogized as *Brahman* in scriptures he alone in *Vedas*, *Ramayama*, *Mahabharata* and *puranas* from the beginning to the end - 'वेदे रामायणे चैव पुराणे भारते च | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ||'. Therefore, he alone is to be worshipped as the resplendent *Vasudeva*, *Hari* and *Narayana* - 'भगवान् वासुदेवेति परमात्मोति वै हरिः / विष्णो नारायणश्चेति ब्रह्मेति श्रुतयो जगुः ||' (*Brihat Brahma Samhita*). In *Bhagavad Gita* (IX.23), *Krishna* clarifies this position that even those who worship other gods with full receptivity (श्रद्धया) worship him alone (as *Vasudeva*, *Hari*, *Vishnu* and *Narayana*), though not according to the proper manner - 'योऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः | तेऽपि मामेव कौन्तेय याजन्यविधिपूर्वकम् ||'.

अन्धः तमः प्रविशन्ति येऽसम्भूतिमुपासते | ततो भूय इव ते तमो य उ सम्भूत्यां रतः || 12 ||

12. Those who worship Him only as the non-Creator depart to the obscure world. But those who worship Him only as the Creator, they depart to even more intense obscure world.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् | इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे || 13 ||

13. Distinct is the knowledge of the Lord as Creator and distinct is the knowledge of the Lord as the non-Creator. Thus have we heard from the wise ones explaining the true nature of Liberation.

सम्भूतिं च विनाशं च यस्तद्वदोभयं सह | विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते || 14 ||

14. He who understands His true nature both as the Creator and as the non-Creator, crosses over Death and reaches the eternal realm.

Commentary:

Those who do not accept *Hari* as the only *Creator* reach obscure realm; similar is the case of those who do not accept him as the non-*Creator*. Therefore, only those who accept Him both as the *Creator* and no-*Creator* of all

are freed from the bondage of the human body. With the joyful knowledge and worthy actions, he becomes liberated from the bondage. Considering *Janardana* to be wise and full of attributes, he should not presume any divisions in His attributes. Let him not even imagine that the liberated souls to be equal or similar to *Sri Vishnu*, nor even similar to *Brahma* and others. Even in the state of liberation there exists gradation between superior souls and *Brahma*. In this manner extensively knowing *Vishnu* as the supreme, one becomes liberated.

Further Explanation:

Madhva's clarification brings out his main theses that *Vishnu* is unknowable in his comprehensive nature and all-pervading attributes. Therefore, to consider him as the *non-Creator* or *Creator* is both wrong and the consequence of one's obscure mind. He is *non-Creator* – 'अव्याकृत' as well the *Creator* 'व्याकृत'. *Madhva* seems to suggest the verses in *Brihad Aranyak Up.* (I.iv.7) that the *Self* was the *undifferentiated non-Creator* before he became the *differentiated Creator* of the *essence* and the *form*, his *essence* entering the forms to the tip of the nails as it were, or as a razor placed in its case, or as fire in its source. He is not unknowable because to human intelligence it is known only the *Self* as this *essence* and as this *form*, by the functions performed and not completely, as the whole as the *essence* and the *form together*. He who meditates on one or the other aspects, does not know for such knowledge is incomplete whereas the whole, complete is the one totality, which is reached by treating the essence and the form as the footprints.

Vishnu by very definition of the word is one who is comprehensive completely, wholly and in entirety of the *essence* and the *form together*. Just as the foot prints do not become the Cow, even so the *differentiated essence* and the *form* does lead one to the *undifferentiated One* but without the two distinct *essence* and the *form* ever being at any point of *Time* similar to or like the comprehensive, complete, whole and entirety of the *undifferentiated One*. Those who worship the *essences* and the *form* as distinct and independent are thus who are obscure in understanding but those who worship *Vishnu*, the *undifferentiated One* alone as the whole, complete and the one totality are liberated from the constraints of the empirical experiences seeing *Vishnu* as one born from the union of male and female forms and because his is not a form caused by *Prakriti*. – 'स्त्रीपुंमलाभियोगत्वा देहो विष्णुर्नजायते' and 'प्रादुर्भावो हरेः सर्वे नैव प्राकृतदेहिणः | निर्दोषगुणसंपूर्णा दर्शयत्यन्यथैव तु ||'. He is *Vishnu* having the entire universe enveloped, dwelling within that as *Vamana* - 'यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् |'.

Acceptance of the Gods as the symbols of the energies of Brahman is an accepted fact in Indian Philosophy. While even *Shankara* who professes the formless nature of *Brahman* explains in his commentary to *Brihad Aranyaka Up.* (I.iii.1) that scriptures enjoin meditation on the essence (नाम) etc. as

Brahman for one who clearly are different from *Brahman*, knows that those things are different from *Brahman*; it is like meditation on the image of *Vishnu*. Just like image, the *essence* (नाम) is used only as an aid in meditation; it is not meant that they *are Brahman*- ‘भेदेन हि ब्रह्मणो नामादिवस्तुप्रतिपन्नस्य नामादौ विधीयते ब्रह्मदृष्टिः, प्रतिमादिवदेव विष्णुदृष्टिः | आलम्बनत्वेन हि नामादिप्रतिपत्तिः प्रतिमादिवदेव, न तु नामाद्येव ब्रह्मेति |’. In his commentary to the verse *Kena Up.(I.5)* he says that since *self*, which is subject to birth and death, is known to be that which is enjoined to undertake rites and meditation to seek either the gods like *Brahma* or others or heaven, the *Brahman* could be only someone other than the *self*, some adorable ones like *Vishnu, Ishvara, Indra, Prana* or *Brahma* – ‘आत्मा हि नामाधिकृतः कर्मण्युपासने च संसारी कर्मोपासनं वा साधनमनुष्ठाय ब्रह्मदिवदेवान्स्वर्गं वा प्राप्तुमिच्छति | तत्तस्मादन्य उपास्यो विष्णुरशिवर इन्द्रः प्राणो वा ब्रह्म भवितुमर्हति न त्वात्मा लोकप्रत्ययविरोधात् ||’. The deification of some divine essence or energy being accepted as the form for veneration becomes essential ingredient in one’s spiritual journey ‘तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुराततम् ||’ (*Rigveda.I.22.20*). Therefore, the seer says ‘अमु स्तोतारः पूर्यं यदा विद ऋतस्य गर्भं जानुषा पिपृतन् | अस्य जानन्तो नाम चिद्विवक्तनमहास्ते विष्णो सुमतिं भजामहे ||’. Commenting on this *mantra*, *Sayana* says that *Vishnu’s* name should be reflected being aware of its all-pervading and comprehensive nature - ‘अस्य महानुभावस्य विष्णो नाम चित्तैवः नमनीयं अभिदानं सर्वत्मप्रतिपादकं विष्णुः इति एतत् नाम जानन्त पुरुषार्थप्रतिपादकं अधिगच्छन्तः आ समन्तात् विवक्तनः संकीर्तयेत् |’ . Further clarifying ‘किं च अस्य महानुभावस्य विष्णोः नाम चित् - सवैः नमनीयम् अभिधनम् सर्वात्म्यप्रतिपादिकं विष्णुः इति एतत् नाम जानन्तः - पुरुषार्थप्रदम् इति अधिगच्छन्तः आ-समन्तात् विवक्तन - वदत - संकीर्तयत | हे विष्णोः - सर्वात्मक देव महाः - महतः ते - तव सुमतीम् सुष्टुतीम् शोभात्मिकं बुद्धिं वा भजामहे - सेवामहे |’.

The difference being *Madhva’s* overwhelming emphasis on *Vishnu* professing he alone qualifies to be called the *Supreme Person* by the very definition of his name *Vishnu* to suggesting his all-pervading divine essence and all-comprehensive reach, with added statement that he alone is eulogized in *Vedas, Ramayana, Mahabharata* and *puranas* from the beginning to the end - ‘वेदे रामायणे चैव पुराणे भारते च | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ||’. All the names and the gods mentioned in the *vedic* scripture are ‘नामानि सर्वाणि नामविंशति तां वै विष्णुं परमादर्शन्ति’ ‘अस्यैव सर्व नामानि व्यतिरिक्तस्य सर्वतः | यः स्वतन्त्रः सदैवेकः स विष्णुः परमोमतः /’ (*Vishnu Tatva Nirnaya*). *Madhva*, therefore, repeatedly announces at the top of his voice ‘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.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् | तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये || 15 ||

15. *By a golden disc is the face of the Existence concealed that you, O Pushan, reveal so that I may see Existence, that upholds (creation).*

Commentary:

The golden disc is what envelops the orb of the Sun. *Vishnu* is *Satya*, the *Prime Existence*, by Him alone is the face ever concealed. Thereby *Pushan*, being *Vishnu* Himself, reveals His true nature as complete form of *Wisdom*, to one who is truly attuned to *Dharma*.

Further Explanation:

Golden disc is *Vishnu* who as member of *Aditya mandala* who is known as resplendent *Sun* beyond darkness – ‘वेदाहम् एतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् |’ (*Yajurveda*. 31.28). 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 ||’ (*Rigveda*.50.10). That is the supreme place of *Vishnu* which the Seers perceive with their extended vision - ‘तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुरात्तम् ||’ (*Rigveda*,I.22.). When *Arjuna* asks *Krishna* to reveal him that resplendent form he is given a supernatural eye for he cannot see it with his human eyes – ‘न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा | दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ||’ (*Bhagavad Gita*.XI.8). *Katha Up.* (I,ii,23) also says that the Self cannot be attained by instructions, or by intellect, or even through much hearing. He is to be attained only by one whom the Self chooses. To such one alone he reveals his resplendence. Therefore, the seer here prays *Pushan* who is no one other than *Vishnu* to remove the covering from his face so that he can see his fair face. It is for such purpose that *Vedic* seer contemplates the adorable glory of *That Savitur* in earth, space and the heavens for stimulating the mental power ‘ॐ भूः भुवः स्वः तत् सवितुर् भर्गो देवस्य धीमहि धियो यो प्रचोदयात् ||’ (*Rigveda*.III.62).

पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन्समूह | तेजः यत्ते रूपं कल्याणतमं तत्ते पश्यामि || 16 ||

16. *Pushan, the sole Seer, the energiser, Surya, the offspring of Prajapati, spread forth your rays and gather you luminous radiance, so that I may perceive your benevolent form.*

Commentary:

Vishnu is one sole Seer, since he restrains through rules and injunctions, he is *Hari*. He is *Surya*. Having reached the ultimate state of enlightenment, He is *Prajapati*, Lord of all creatures. With these distinguishing features He should be sought.

Further Explanation:

Pushan is *Vishnu* a solar deity among *vedic* gods who beholds every thing and guides the *Path* to be traversed. *Brihad Aranyka Up.* (I.iv.13) *Prajapati*

projected the *Shudra* caste as the one which produces, पूषणम् - पुष्यतीति पूषा. The other meaning being Earth since it produces the food – ‘इयं वै पूषा इयं हीदं सर्वं तुष्यति यंदिदं किंच |’ *Shankara* he is the Sun so called because it nourishes the world – ‘पूषञ्जगतः पोषणात्पूषा’.

As *Surya* he is the luminous in enlightenment. Since he nourishes, he is *Prajapat*. Thus he is to be understood.

योऽसावसौ पुरुषः सोऽहमस्मि || 17 ||

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् || 18 ||

ॐ कृतो स्मर कृतं स्मर कृतो स्मर कृतं स्मर || 19 ||

17-18-19. *He who exists yonder, Purusha, He verily is The I (अहं - पुरुष), the Prime Existence (अस्मि). May breath enter the Prime Breath, the immortal, at the end when the body is reduced to ashes. AUM ! O Sacrifice (Vishnu) remember to shower Grace, remember to shower Grace.*

Commentary :

Since He eternally exists as indweller in all creatures, He is known as अस्मि – *the Prime Existence*. Having been distinct and apart from all other creatures, *Hari* is superior. In the form of *Sacrifice* and *Wisdom*, he energizes from within as अग्नि - fire. Thus, speaks *Brahmanda Purana*. As सत्य, *Existence* and ब्रह्म, *effulgence* He dwells here within the heart, He is known as सत्यधर्म. ‘एकोऽसौ’ means the *One* who exists singularly as the *Primal Breath*. He (वायु - the *Primal Breath*) in whom He exists, even he is immortal. Why is it so? Because अः, *Brahman* has made him (वायु) His dwelling place, therefore, वायु is अनिलम् . Since he energizes one through wisdom, He is known as *Vayu*, the Lord himself being the Prime, and immortal, blissful, eternal *Supreme Self*. Thus has been spoken in *Ramasamhita*.

भक्त, the one completely in communion, remembering *Vishnu* attains the form of eternal *Wisdom*. Primarily as *Grace* and not any thing else being here suggested. Thus says *Brahma Tarka*.

Further Explanation:

Madhva is nothing but a believer in the primacy and supremacy of *Vishnu*, as the source, the expanse and culmination of that that exists, whether experienced by organs of senses or experienced by supra-sensory awareness, or even not at all by any of these two instruments of cognition. Though he uses the word often in anthropomorphic attributes and inclinations, he is never fail to clarify that *Vishnu* is not one born from the union of male and female forms, because his form is not caused by *Prakriti*. – ‘स्त्रीपुंमलाभियोगत्वा देहो विष्णुर्नजायते’ and

‘प्रादुर्भावो हरेः सर्वे नैव प्राकृतदेहिनः | निर्दोषगुणसंपूर्णा दर्शयत्यन्यथैव तु ||’ but is one having enveloped the entire universe also dwells within as the integral source of energy - ‘यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् |’. But his excessive use of the anthropomorphic symbols for *Vishnu* with an array of descriptive metaphors, people at large spread over a large areas and regions, over generations and period of time has lead them to accept him as a Person – पुरुष, high over the activities and events in the primordial world.

Therefore his explanations of the word अनिलम् as वायु - अः, *Brahman* having made him (वायु) His dwelling place, therefore, अनिलम् . This is in consonance with the explanation of the word पुरुष, another designation given to *Vishnu*, which *Brihad Armyak Up (II.v.18)* defines as ‘स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः; नैनेन किंचनानावृतम् , नैनेन किंचनासंवृतम् ||’ or in *Shatapatha Brahmana (XIII.vi.2)* as this city (पुर) is the world, the Person (पुरुष) is the energy (योऽयं पवते, वायु) because he dwells (शेते) this dwelling place is called the *Person* (पुरुष).

This realization comes only to one who is in communion with the Lord and not to every seeker, the word भक्ति and भक्त requiring to be understood as quest for communion with the divine and the one who is in communion with the divine.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् | युयोधस्मज्जहुराणामेनो भूयिष्ठां ते नमउक्तिं विधेम || 20 ||

20). *O Agni, O God being witness of our deeds, lead us on the auspicious path for enlightenment. Remove from us deceitful obscurity, so that, seeped in wisdom and devotion we may offer to you obeisance.*

Commentary:

‘वयुनम्’ means wisdom, ‘*By wisdom granted by you is all this enveloped*’ (having said in *Bhagavata Purana*). ‘जहुराणाम्’ means inauspicious deeds which debase us. ‘युयोधि’ means deliver, make them unsuccessful. ‘*Remove from us the deficiencies which make us weak. You as our leader grace us with brilliance*’ thus prayed *Manu* the king, as said in *Skanda Purana*. In ‘युयोधि’, युयु is the root meaning वियोग – deliverance. I may propitiate you with *wisdom* and communion devotion - ‘भूयिष्ठां ते नम उक्तिंविधेम’.

Further Explanation:

‘नाविरतो दुश्चरितान्नाशान्तो नासमाहितः | नाशान्तमानसो वाऽपि प्रज्ञानेनैवमाप्नुयात् ||’ says *Katha Up. (I.ii.23)* - Not he who has not desisted from unmeritorious ways, not he who is

not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed can reach this *Wisdom (Vishnu)*. Further since only through his Grace alone one attains that *Wisdom* – ‘यमेवैष वृणुते तनि लभ्यस्तस्यैष आत्मा विवृणुते तानूँ स्वाम् ॥’ the seers seeks divine Grace from *Vishnu* for removal of the infirmities from him.

Thus ends the *Commentary* with a prayer.

पूर्णशक्तिचिदानन्द श्रीतेजः स्पष्टमूर्तये माम्याधिकम्नाय नमो नारायणाय ते ।

*Pure embodiment of Energy, Consciousness and Bliss, the resplendence of Sri,
To Sri Narayana, my ever beloved one, here are my obeisances.*

इति शुक्ल यजुर्वेदीय वाजसेनय संहितोपनिषत् संपूर्णः ।
इति श्री आनन्दतीर्थ भगवत्पादाचार्य विरचितं ईशावस्योपनिषद् भाष्यं संपूर्णम् ॥

***Thus ends the Upanishad belonging to Vajaseniya Samhita of White
Yajurveda.***

*Thus ends the Commentary on Ishavasyopanishad communicated by
Anandteertha (Madhvacharya), the servant of the Resplendent Lord.*

Kena Upanishad

Introduction

This *Upanishad* referred as *Talavakar Upanishad*, which name *Madhva* prefers while commenting on this *Brahmana* of *Samaveda* derives its name from the first word used therein - केन, by whom. The *Upanishadic* seers in continuing the *vedic* traditions concentrated and reflected, wondering ‘को अद्वा वेद क इह प्र वोचाक्नुत आजाता कुत इयं विसृष्टिः | अर्वाद्धेवा अस्य विसर्जनेनाथा को वेद यत आवभूव ॥’ (X.129.6) - *Who knows here knows and who here can declare; whence it was born and whence was this creation? Later than this creation were the luminous divinities; who can declare here, whence it came in Existence?*

Thus the *upanishadic* intellectuals’ approach has always been one of inquiry, the underlying basis which prompted *Vedic* seers. How is जीव born, how did जगत् come into being ? Who is the Creator and how did He create all this, how are the different segments regulated, controlled, coordinated and concluded ? Much before a man thinks in logical manner, his emotions are geared up to wonder at every impulse that flashes across his mind, responding to them as his nature impels. This inquisitive instinct is not restricted to human beings but also is extended to creatures in animal world. But while human beings use विवेक, the discriminative faculty to arrive at a conclusion, animals respond to their stimuli.

Human being is the child of Nature and everything in nature has influenced his thinking. Everything in Nature becomes his integral part. Seeing space spread around him, the unending earth below and the limitless sky above, the twinkling stars hiding when the Sun rises at dawn, seeds sprouting to become plants and tress, bearing flowers and fruits, the fruits containing within themselves innumerable seeds capable of growing in to trees, lowers and fruits, cows bearing calves, and women bearing children, in an successive cycle of creation and re-creation, as it were, death and dissipation not determining them from the life of abundance, he wonders at the earth on which he stands and the sky above him handing as it were without any support, he experiences all-embracing arms of his mother and the protective comfort of his father. While the howling winds frighten him but the cool breeze caressing him, the cool Moon soothes his senses, the luminous Sun guides him to action even as the fires energize his enterprise – all appearing to take active part in his life, both with malevolence and benevolence, all as in a large family, he playing his significant part on a vast stage.

There was neither *hiatus* between gene and generations, nor life exciting and death terrifying, *Time* passing, leaving on the passage its indelible mark on the generations that were left behind and those yet to come. Even as he wondered, he speculated and saw behind the passing flux, the traces of some force, power or energy which gives birth, evolves, supervises and terminates

all that was created, connecting the entire events like the thread that holds the beads together.

When such spectacle is spread before him, if he does not ponder, speculate and desire for replies, then he should be reckoned as one who has remained fossilized in mental faculties and dormant in determination. Man's search for perfection does not begin with the organs of senses and end in furthering ego-centred actions. There is still the mystery of the worlds beyond and the *self* within, whose frontiers are required to be breached and its depth realized. A man who is awake to the internal resonance would not be satisfied with external cacophony. In his quite mind he searches for *Satya*, *Prime Existence* as it is, *Rta* the Cosmic Law that is ordained laid down and *Dharma*, the perennial principles laid down. Why one has to see darkness at the end of the tunnel when he is assured to be the child of brilliance of the Sun? Why do even the enlightened Gods often appear to be obscured in mind? *Brahma*, *Rudra*, *Indra* and other gods are said to be in constant state of receptivity, reflection and meditation on *Brahman*. Why this need for reiteration, confirmation and affirmation !

Wise ones say that *the Path to Perfection* is paved with problems – ‘क्षुरस्य धारा निशिता दुरत्यया दुर्गम् पथस्तत् कावयो वदन्ति |’ – Sharp as the edge of a razor and hard to cross, difficult to tread, is this *Path*, thus the sages declare. *Yajnyavalkya* assures *Janaka*, ‘अणुः पन्था विततः पुराणो मां स्पष्टोऽनुवित्तो मयैव | तेन धीरा अपिचन्ति ब्रह्मविदः स्वर्गं लोकमिति ऊर्ध्वं विमुक्ताः ||’- The narrow ancient path which stretches far away has been touched and realized by me. By it the wise, the knowers of *Brahman*, go up to the heavenly world after the fall of this body.

Therefore, in this *Upanishad* the first question that springs in a seeker's mind is ‘*By whom energized does the mind proceed toward the objects ? By whom ordained does breath, the first among the gods makes moves ? by whom desired does the speech is here spoken ? By whom , verily, the gods of sight and sound are initiated ?*’ Even as he speculates, the seer ventures to accept that his vision is not possible to reach for the answer and admits the inadequacy of his power of speculation, declaring “*This is other than what we know and higher than the unknown . . .*” *Madhva* suggests that the various gods, who are adored here do not represent *Brahman*, but are only the energy centres, who are in eternal liberated state, *Brahman* being *Sriman Narayana* alone as the ever-pervading *Vishnu* and no one else. *Vishnu* dwells in the heart of each *Jiva*, as *Vamana* to energize him to perform actions. The one, who thinks that he knows Him well, does not really know Him, not even *Brahma*, the first one born among the gods. The inability to know the Supreme Person through the gross body is highlighted, even while emphasizing that if one does not know him in this very life, a great harm would accrue.

Out the four verses in this *Upanishad*, the first two are in verse and deal with mystical nature of the Lord and the remaining two in prose deal with the ways to approach the Lord for deliverance, where we find gods, eager to know

Brahman, but not being able to recognize Him, when he presented Himself before them, emphasizing that not the gross but the subtle faculty alone reveals the true nature of *Brahman*. Therefore, *Indra* is considered as the presiding deity over mind that alone is successful in knowing *Brahman*, when he reveals himself to him enlightening him of the mystical significance of *Brahman*, saying that it is He who moves the faculties of human being in seeing, hearing, thinking etc. In that effort, austerities, self-control and performance of ordained actions becomes the foundation. This is what this Upanishad imparts.

Kena Upanishad

शान्ति मंत्रः

ॐ सह नावतु | सह नौ भुनक्तु | सह वीर्यं करवावहै तेजस्वि नावधीतमस्तु | मा विद्विषावहै ||
 ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोतमथो बलमिन्द्रियाणि च सर्वाणि |
 सर्व ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु |
 तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ||

ॐ शान्तिः शान्तिः शान्तिः

Hymn of Peace:

Aum! May He protect us both. May He nurture us both. May we both perform together. May we both succeed. May we never be unfriendly to one another. Let my limbs be perfect ; let my speech, my breath and my hearing and also the strength of my senses. May the mysticism of Brahman and mystery o the Upanishads be mine. Let me not abandon wisdom of the Upanishads ; let not Upanishads abandon me. Let there be no breach of that Wisdom by my self. Ever reposing my self in the Upanishads, let Dharma be my auspicious guide, yes my auspicious guide.

Aum ! Let there be peace on earth; let there be peace in space; let there be peace in heavens.

Madhva's salutations :

हरिः ॐ | अनन्तगुणपूर्णत्वाद्गमाय सुरैरपि | सर्वेष्टदातृ देवानां नमो नारायणाय ते ||

Aum Hari ! To Him, though endowed with immeasurable attributes, is incomprehensible even to the gods, though he has granted them all their aspirations, to That Sriman Narayana are by obeisance.

The First Chapter

॥ प्रथम खण्डः ॥

Upanishad

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः | केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ 1 ॥

1. *By whom energized does the Mind move towards the objects (of senses) ? By whom ordained does the Breath, the first (among the gods) move ? By whom desired does the speech is here spoken ? By whom, verily, are the gods presiding over the eyes and ears promote ?*

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः | चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यस्माल्लोकादमृता भवन्ति ॥ 2 ॥

2. *Renouncing attachment to hearing by the ear, thoughts of the mind, speech of the tongue, breathing of the Primal Breath, sight of the eye, wise one on departure from this primordial world, becomes immortal.*

न तत्र चक्षुर गच्छति न वाग् गच्छति नो मनः | न विदमो न विजानीमो यथैतनुशिष्यात् ॥ 3 ॥

3. *The sight does not go there, nor the speech nor the mind; we know not nor do we understand how can this be explained.*

अन्यदेव तत् विदिताथो अविदितादधि | इति शुश्रुम पूर्वेषां ये नस्तद् व्याचक्षिरे ॥ 4 ॥

4. *This is other than what we know and higher than the unknown. Thus we have heard from the ancient ones, who have explained this to us.*

यत् वाचानभ्युदितं येन वागभ्युद्यते | तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 5 ॥

5. *That which is not expressed by speech, but by which speech comes to be spoken, That, verily, is Brahman, know you thus, and not the one which people here adore.*

यन्मनसा न मुन्ते येनहर् मनो मतम् | तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 6 ॥

6. *That which is not thought by mind, but that by which thoughts come to be expressed, That, verily, is Brahman, know you thus, and not the one which people here adore.*

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति | तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते || 7 ||

7. *That which is not seen by eyes, but that by which sight comes to be experienced, That, verily, is Brahman, know you thus, and not the one which people here adore.*

यच्छ्रोत्रेण न श्रुणोति येन श्रोत्रमिदं श्रुतम् | तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते || 8 ||

8. *That which is not heard by the ears, but that by which hearing comes to be experienced, That, verily, is Brahman, know you thus, and not the one which people here adore.*

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते | तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते || 9 ||

9. *That which is not breathed by breath, but that by which life here breathes, That, verily, is Brahman, know you thus, and not the one which people here adore.*

Commentary :

Thus, sitting in his abode, *Vaijayanti*, the four-faced *Brahma* extolled comprehensively in seclusion the greatness of the *Sri Vishnu* to *Sadashiva* (the ever auspicious one). On being asked how does the human mind, though under control, repeatedly succumbs to attraction (towards sensory objects)? By whom energized does the *Primal Breath* move? Which divinity does preside over the eyes, ears, and the speech? Thus inquired, *Brahma* answered the divine Lord of goddess *Uma*.

Mediating on divine *Narayana*, the omniscient, all-powerful, free of any infirmities, who as breath of the *Primal Breath* and energizer of sight and all the rest, impenetrable, comprehensive goal of the gods, energizer of the *Primal Breath*, and knower of all the essentials, best among all, in all sides He is known, verily, as *Vishnu* Himself.

Further Explanation:

In the beginning, *Rigveda* says, that there was *the Prime Existence* alone abiding with its own self *Impulse*. The cycle of *Creation* commences with the *Intent* becomes potential. When *Existence* with its *Potency* becomes effulgent *Creation* is said to commence with movement in *Time*. *Time* gives birth to experiences, experience giving birth to thoughts, which creating a cycle of its own gives birth to further thoughts, giving rise to aggregation of thoughts which the संसार – the primordial empirical world of experiences represents. Experience and thoughts give rise to things as good and bad, beautiful and ugly, pleasant and unpleasant, noble and ignoble, auspicious and inauspicious, an array of

dualities from one is given a choice, preference, life it self becoming a world of dualities. When the dualities merge and become one, the thoughts cease, thoughts ceasing the experience cease, experience ceasing the *Time* ceases, *Time* ceasing the movement cease, movement ceasing *Creation* ceases, *Creation* ceasing the potential comes to dwell in *the Prime Existence* as *Potency*.

Thought, therefore being the product of empirical experiences, thoughts themselves having origin as well end, and the knowledge of the eternal *Brahman* cannot be accessed through the non-eternal transient thoughts. Therefore to assume that one has known or has become aware of *Brahman* having known *about it* through empirical exposure on the mind would be error. Because *Brahman* is not to be known through any of its attributes or qualities, since it has been said in *Katha Up* that it is without sound, touch, form and odor, without beginning or without end. Or as *Brihad Aranyak Up (III.viii.8)* said *Brahman* is ‘अस्थूलं, अणु, अह्रस्वं, अदीर्घं, अलोहितं, अस्नेहं, अच्छाद्यं, अश्रोत्रं, अवायु, अनाकाशं, असङ्गं, असं, अगन्धं, अचक्षुं, अश्रोत्रं, अवाक्, अमनः, अतेजस्कं, अप्राणं, अमुग्रं, अमात्रं, अनन्तरं, अवाह्यं, न तदश्नाति, किंचन न तदाश्नाति कश्चन ||’.

Therefore, just because one is convinced about the nature of *Brahman*, one comes to believe that that one is aware of *Brahman* would be error. Awareness is *Wisdom*, which even men of *Wisdom* hesitate to designate saying नेति, नेति, *not this, not this, not like any thing like that is perceived here in the primordial world*. Therefore the *Upanishad* says ; ‘अन्यदेव तत् विदिताथो अविदितादधि | इति शुश्रुम् पूर्वेषां ये नस्तद् व्याचक्षिरे ||’ . In *Maitri Up*. a question is asked by the seeker, ‘अग्निर् वायुर् आदित्यः कालो यः प्राणोन्नम् ब्रह्मा रुद्रो विष्णुर् इति एकेन्यं अभिध्यायन्ति एकेन्यम् | कतमो यः सोऽस्माकं बृहिति ||’- Fire, air, sun, time, breath, food, *Brahma, Rudra, Vishnu*, some meditate upon one, some upon other. To which the Teacher replies, ‘ब्रह्मणो वा वैता अग्रस्यास्तनवः, परस्यामृतस्य शरीरस्य . . या वाऽस्य अग्रा स्तनवस्ता अभिध्यायेद् अर्चयन् निःनुयाच्च | अतास्ताभिः सहैर्वोपरि उपरि लोकेषु चरति | अथ कृत्स्नक्षय एकत्वं एति पुरुषस्य पुरुषस्य ||’ - the different gods are but the principal forms of *the Supreme*, immortal and bodiless *Brahman*. Verily, on these one meditates upon, worships and discards. With these, one moves higher and higher in the worlds and when all this cease to be, he attains unity with the *Purusha*, yes with the *Purusha*. *Shankara* points out elsewhere that various are the aspects of *Brahman* created, as and by way of its inherent nature, but by the attachment of essence and form, ‘अनेकानि हि नामरूपोपाधिकृतानि ब्रह्मणो रूपाणि न स्वतः ||’, having been described as without sound, without touch, and without form, undecaying and likewise without taste, eternal, without smell, without beginning, without end ...’ in *Katha Up. (I.iii.15)* - ‘अशब्दमस्पर्शमरूपमव्ययं तथाऽसं नित्यमगन्धवच्च यत् ऽ अनाद्यनन्तं महताः . .||’ . Therefore it would be correct to say that *Brahman* is unknown to those who know well and known to those who don’t know – ‘यस्यामतं तस्य मतं यस्य न वेद सः | अविज्ञातं विजानता विज्ञातमविजानतम् ||’.

It is said that when *Oracle of Delphi* declared that *Socrates* is the wisest man in the world, he being the wise in *Wisdom* said that what she meant was to tell that he is wise because he knows that he has no *Wisdom* of the wise, where

as all others do not know that they do not have the *Wisdom* of the wise. He rejected the suggestion what people imagined that he himself possesses Wisdom which one finds lacking in others. He said that God alone is wise and when *Oracle of Delphi* said that *Aristotle* was wisest among men, she intended to show that the temporal knowledge of men is worth little or nothing, using *Socrates* not as a person but as and by way of illustration. Therefore, *Socrates* goes around in the world searching and making inquiry in the *Wisdom* of any one who *appears* to be wise. *Stephan Hawking* says in his book - *A Brief History of Time*, ‘*Why is it that we and the universe exist ? If we find the answer to that, it would be the ultimate triumph of human reason - for then we would know the mind of God*’.

The inquiry in the creative cycle of *the Prime Existence*, therefore, though leads one to *the Prime Existence*; the success of such inquiry will not be fruitful unless one becomes pure in mind and perfect in his resolve. This is possible only when is without desires having renounced all transitory means and ends, as the result of the attributes and inclination from performance of actions in earlier life. *Shankara* says, ‘विशुद्धसत्त्वस्य तु निष्कामयैव बाह्यादनित्यात्साध्यसाधनसम्बन्धादिहकृतात्पूर्व कृताद्धा संस्कारविशेषोद्भवाद्द्विरक्तस्य प्रत्यगात्मविषया जिज्ञासा प्रवर्तते ॥’. It is only in such mind that the quest for knowing ‘*By whom energized does the Mind move towards the objects (of senses) ? By whom ordained does the Breath, the first (among the gods) move ? By whom desired does the speech is here spoken ? By whom, verily, are the gods presiding over the eyes and ears promote ? The seer gives the reply in the very next verse declaring ‘Renouncing attachment to hearing by the ear, thoughts of the mind, speech of the tongue, breathing of the Primal Breath, sight of the eye, wise one on departure from this primordial world, becomes immortal*’.

However, even though the mystery of *the Prime Existence* may be communicated through the words, the sounds, signs and symbols, analogies and metaphors the comprehension and enlightenment has to come through one’s own self as said in *Katha Up. (II.iii.12)* ‘नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा | अस्तीति बुवन्तोऽन्यत्र कथं उपलभ्यते ॥’ – not by speech, not by mind, not by sight can it be apprehended. How can he be comprehended except by one who says ‘*That It Exists*’. The declaration that ‘*That It Exists*’ can be made by one who becomes enlightened to that luminous awareness and not to any others.

Thus ends The First Chapter

The Second Chapter.

॥ द्वितीय खण्डः ॥

Upanishad

यदि मन्यसे सुवेदेति दभ्नमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवैवथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ 1 ॥

1. *If you think that you know Him well, you know, indeed, only little of the form of the Brahman. If you think with due deliberation of this form even among the divinities then only by you He will be known.*

नाहं मन्ये सुवेदेति नो न वेदेति वेद च । यो नस्ताद वेद तद् वेद नो न वेदेति वेद च ॥ 2 ॥

2. *I do not think that I know Him well, though others consider that I know Him well. Whoever here says that he knows Him, verily, knows not; and he who says that he does not know Him, really knows.*

यस्यामतं तस्य मतं यस्य न वेद सः । अविज्ञातं विजानता विज्ञातमविजानतम् ॥ 3 ॥

3. *By whom He is not known, to him He is known; but by him He is not known, who says He is known to him. He is not understood by him who says he understands Him; He is understood by him who says he does not understand Him.*

प्रतिबोधविदितं मतामृतत्वं हि विन्दते । आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ 4 ॥

4. *Thus energized does He come to be known, realizing in accordance to His immortal state; thereafter, the self acquires the power and through wisdom, the immortal state.*

इह चेदवेदीदथ सत्यमस्ति न चोदिहावदीन्महाति विनष्टिः । भूतेषु भूतेषु विचित्य धीराः प्रेत्यस्माल्लेकादमृता भवन्ति ॥ 5 ॥

5. *If This is known here itself, then Satya – Prime Existence accordingly accrues to him; if This is not known here itself, then that will be a great loss to him. Observing Him in all beings, the wise man will be immortal after he casts of this world.*

Commentary :

One who presumes to know Him completely does not know Him either completely or comprehensively. By him alone is the Lord known, who never holds such presumption. Similarly one knows not Him, the *Supreme Being*, who

presumes ‘*I have meditated on Him completely*’, but only by him who says that ‘*I have not known Him, whom I have meditated upon*’. He cannot be known comprehensively even in small measure. The form of *Jiva* is not comparable with that of *Brahman*, the immutable *Vishnu*. But the one who is closer to you, the energizer, He alone is *Brahman*. Know Him alone to be *Vishnu*, the imperishable *Supreme Being*. When he is said to be the energizer of the divinities (presiding over the forces of Nature) he is also to be understood as the energizer of the human beings also. Without the *Grace* (of the Lord) the *Jivas* are even impelled towards Him. Why then be under the presumption that the *Jiva* could ever be *Brahman* ?

Further Explanation:

Knowledge is knowable. Awareness is *Wisdom*. *Maitri up* (VI.22) says that there are two *Brahmans* to be meditated – *Sound* and *non-Sound*. By *Sound* alone is the *non-Sound* is revealed. *Sound* is *Aum*, moving upward by that ascend to the *non-Sound*. This is the *Way*, immortality, complete deliverance and tranquility. Having passed by the various characteristics of *Sound* one becomes delivered in the supreme *non-Sound*, the unmanifest *Brahman* – ‘द्वे वा व ब्रह्मणि अभिध्येये शब्दश्चाब्दश्च, अथ शब्देनैवाशब्दं आविशिक्रियते, अथ तत्र ॐ इति शब्दोऽनेनर्ध्वं उत्क्रान्तोऽशब्दे निधानं एति, अथापैसा गतिर एतद् अमृतं, एतत् सायुज्यं, निर्वर्तत्वं तथा चेति . . तां पृथग्लक्षणं अतीतय परोऽशब्देऽव्यक्ते ब्रह्मणि अष्टं गतः ॥’. Know the *One*, the *non-Sound* closer to you, He alone is *Brahman*, *Vishnu*, the imperishable *Supreme Being*.

It is the universal declaration that one can not know the *Creator* or speak how all this came to be. The seer of the *Rigvedic hymn X.129* says in all humility it is doubtful whether the first origin of this creation knew whether he formed this creation at all or not, He verily knows or perhaps knows not. *S. Radhakrishnan* brings out to our attention an *upanishdic* text which *Shankara* makes reference in his commentary to *Brahma Sutras*, according to which when *Bashaki* was asked by *Bhava* to expound the nature of *Brahman*, he kept silent. When he was further persuaded to teach, the seer is said to have replied - *I am teaching but you don't understand, the Self is silence*. According to *Taoism*, *The Tao which can be spoken is not the eternal Tao*. When *Zen* was asked to speak about the *First Principle* he said the moment he speaks *That* would be the *Second Principle*, what is spoken becoming an echo and not the original *Sound*. What then one speaks would be *about Truth* and *not the Truth*. Therefore, *Philo* a western mystic, having decided to speak *Truth* and nothing but *Truth*, is said to have refused to speak about God, because what ever he speaks about God would not be *TRUTH*.

Thus ends The Second Chapter.

Third Chapter

तृतीय खण्ड

Upanishad

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त |
ते ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महीमेति || 1 ||

1. *He is Brahman, thus he replied the divinities. It was, verily, in the victory of Brahman, that the gods became strong. (But) they considered ours verily is this victory ; ours, verily, is this greatness. This, Brahman was aware.*

तद्वैषां विजज्ञौ तेभ्यो ह पादुर्वभूव | तन्न व्यजानत किमिदं यक्षमिति || 2 ||

2. *In their presence, He appeared. They did not recognize who this strange appearance could be.*

तेऽग्निमबुवन् जातवेद एतद् विजानीहि किमेतद् यक्षमिति ः तथोति || 3 ||

3. *They spoke to Agni, Jataveda find out about what this strange appearance could be. He said, 'So be it'.*

तदभ्यद्रवत् तमभ्यवदत् कोऽसीति अग्निर्वा अहमस्मीत्यब्रवीज्जतवेदा वा अहमस्मीति || 4 ||

4. *Seeing him approach, it (Yaksha) inquired of him 'Who are you ?' 'Verily I am Agni' thus he said. 'Verily I am Jaatavedas'.*

तस्मिन्नस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं पृथिव्यामिति || 5 ||

5. *(When asked by Yaksha) 'What power is there in you ?' (He said) 'All this I can burn, whatever exists here on earth'.*

तस्मै तृणं निदध्वेतद् दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाकदग्धुं सत त एव निवत्ते नैतदशकं विज्ञातुं यदेतद् यक्षमिति || 6 ||

6. *In front of him, (Yaksha) placed a blade of grass and said 'Burn this'. He approached by all his strength, but was unable to burn it. Returning from there he remarked 'I have not been able to find out who this Yaksha is !'*

अथ वायुमबुवन् वायव्दत् विहजानीहि किमेतद् यक्षमिति तथेति || 7 ||

7. *Then Vayu was addressed thus, 'O Vayu find out about what this strange appearance could be'. He said, 'So be it'.*

तदभ्यद्रवत् तमभ्यवदत् कोसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ 8 ॥

8. *Seeing him approach, (Yaksha) inquired of him 'Who are you?' 'Verily, I am Vayu' thus he said. 'Verily, I am Matarishva'*

तस्मिन्नस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीय यदिदं पृथिव्यामिति ॥ 9 ॥

9. *(When asked by Yaksha) 'What power is there in you ?' (He said) 'All this I can blow off, whatever exists here on earth'.*

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं सत त एव निववते नैतदशकं विज्ञातुं यदेतद् यक्षमिति ॥ 10 ॥

10. *In front of him, (Yaksha) placed a blade of grass and said 'Blow this'. He approached by all his strength, but was unable to blow it. Returning from there he remarked 'I have not been able to find out who this Yaksha is !'*

अथेन्द्रमब्रुवन् मघवन्नेतद् विजानीहि किमेतद् यक्षमिति तथेति तदभ्यद्रावत् तस्मात् तिरोदधे ॥ 11 ॥

11 *Then they said to Indra, 'O Maghavan, find out what this strange appearance could be'. He said, 'So be it'. As he approached him, (Yaksha) disappeared from his sight.*

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं तां होवाच किमेतद् यक्षमिति ॥ 12 ॥

12. *Then in that space there appeared a woman of exceptional beauty, Uma, the daughter of Himavat, whom he asked 'Who is this strange appearance (Yaksha) ?'*

Commentary :

Brahma said :

Here I will narrate a legend to you, O Great Lord. Established among *Devas*, *Brahman* won over *Daityas* and the *Danavas*. The *Devas* considered this victory to be their own, since their mind was obscured by demonic influences. *Janardana* appeared before them in the form of a *Yaksha* along with *Shiva* and *Brahma*, they being his followers and associates, intending to teach them that if these divinities could not understand him, how is it possible for them to comprehend Him ? To know Him *Agni* and *Vayu* approached Him, finally even *Indra* attempting to know. But none were capable to comprehend

Him. *Indra* had greater intelligence and though he may ask questions, he was not yet qualified to know from *Vishnu*, *Shiva* or *Brahma*. Realizing thus, *Keshava* disappeared there and then from their sight. *Uma* being well-qualified to communicate such knowledge, she was made herself visible to them.

Madhva makes the *Prajapati* to expound the theses through allegory and a metaphor where *devas* on the one hand and *daityas* and *danavas* on the other represent the forces of *Light* and *Darkness*. His explanations here are based on traditional lore and legends than on metaphysic terms and foundations. Therefore, he refers *Vishnu*, *Shiva* and *Brahma* more in their anthropomorphic forms than as representing the abstract terms like *Luminous Wisdom*, *Auspicious Wisdom* and *Creative Wisdom*. The *devas* would then becoming the enlightened souls. Here the *devas* are to be understood as the deities presiding over different organs and *daityas* and *danavas* being the unenlightened ones who vitiate those organs. They struggle with each for superiority – ‘त एषु लोकेश्वस्पर्धन्त’ (*Brihad Aranyaka Up. I.ii.1*). The fact that *devas* could not comprehend *Brahman* was because every time they tried to recite *Udgitha*, the *daityas* and *danavas* would interfere and vitiate the organs of sense - or ‘तं हासुरा पापमना हेष विद्धः’ (*Chhandogya Up.I.ii.2*).

When it is said that *devas* could not comprehend the *Yaksha*, who in reality was none other than resplendent *Vishnu*, it suggests that the organs and not even the mind could comprehend, since they were all vitiated by the influences of un-enlightened *daityas* and *danavas*. Therefore, there was the need for them to be sensitive and receptive. Hence *Uma*, the embodiment of enlightenment, splendour, tranquility and pure Wisdom clarifies *Indra*, the presiding deity over Mind, being the principal organ and the first one to comprehend, shows that is the mind which has to be luminous and enlightened before the other organs could be luminous. Since *Indria* the presiding deity over mind, came to know that the mysterious *Yaksha* was none other than *Brahman*, he became great among all gods, even so mind over all other organs.

Thus ends The Third Chapter.

The Fourth Chapter

चतुर्थः खण्डः

Upanishad:

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद् विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति || 1 ||

1. *That is Brahman’ thus did she reply. ‘Of Brahman, verily, was this victory. By which the deities became great’. Thus, indeed, did he (Indra) realized that He was Brahman.*

तस्माद् वा एते देवा अतितरामिवान्यान् देवान् यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्टं पस्पर्शुस्ते ह्येनत् प्रथमो विदाञ्चकार ब्रह्मेति ॥
2 ॥

2. *Thus, verily, did these gods, like Agni, Vayu and Indra excel other gods, having been touched first, they knew He to be Brahman. Because by Indra was He known as Brahman, Indra excels over other gods. Because he it was, who touched Brahman closely. He, it was, knew that He was Brahman.*

Commentary :

Uma comprehensively instructed him (*Indra*) about the supreme abiding place of *Vishnu*, known to the liberated ones, like *Brahma*, *Vayu*, *Shesha Garuda*, *Shiva* and others along with their spouses (*energies*), since they all were not conceited. Since *Indra* was the first one to know, he was the foremost among all gods. *Kaama* was superior to *Daksha* and others having known earlier than they did. By *Kaama* were instructed *Daksha*, *Brihaspati*, *Manu* and likewise *Kama's* own son. Later the *Surya*, *Chandrama*, *Yama*, and *Varuna* (were instructed), who uttered *Aum*. Breath in the nostrils and fire in here the first who saw Him. Therefore, of all gods, they are known as the superior ones; among them are *Indra* and *Kaama* and superior to them are *Brahma* and others. Among gods, *Agni* is lower than and *Vishnu* is superior. In between them exist all other gods like *Brahma* and others. *Agni* is said to be inferior because he came to know of *Brahman* from *Indra*. This is the gradation (*taratamya*) among the gods according to the order in which they knew *Vishnu*, fully or partially.

Further Explanation:

Since it is accepted as *a priori* premise that *That One, the Prime Existence* alone existed with the *self-sense* reverberating within him, *Vishnu* came to be referred as *Brahman*, having become effulgent as *Creation* using लक्ष्मी, the self-sense or the potency to pervade the entire *Creation*, according to the attributes and inclination, fashioned by लक्ष्मी or *Prakriti*. Therefore, all the great gods *Brahma*, *Vayu*, *Shesha Garuda*, *Shiva* and others along with their spouses (*energies*) having been subject to *Creation* are also to *Destruction*. They were liberated ones having been enlightened to supremacy of *That One, the Prime Existence* or *Vishnu*.

According to *Madhva* every one who is born is हरेनुचरा, made up of अनु - following or in furtherance of and चर traverse on the Path or *Dharma* laid down by *Vishnu*, he being 'विष्णुर्गोपा अदाभ्यः ततो धर्मानि धारयन्' one who maintain the path of righteousness. Human evolution does not depend in the circumstances in which he is born but on the attributes – गुण and attitude – स्वभाव in which he is born with. 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. जीवs are graded in three-fold division, देवास being the enlightened ones are qualified to be liberated, so are the superior among human beings, like *Brahma*, *Rudra*, *Vayu* and others like *Bhrigu*, *Ribhu*, *Vyasa*, *Prahlad*, *Narada*, *Dhruva* and others. मनुष्याs being enterprising beings and दानवास being the un-enlightened. मनुष्याs are the intermediates ones, capable of being creatively active, and subject to pure thought and noble ethical and moral actions. For the degraded दानवास the obscure worlds alone is the eternal dwelling place— ‘त्रिविधा जीवसंघास्तु देवमानुषदानवाः / यत्र देवो मुक्तियोग्या, मानुशेषुत्तमस्तथा // मध्यमा मानुशा येते सृष्टियोग्या सदैव ही / अधमा निरयैव दानवस्तु यमोलयः //’. Thus some are born enlightened, some having potential to be enlightened and others doomed to be eternally un-enlightened, whatever the external form they might be born with.

Madhva’s view of the three-fold gradations can be faulted but cannot be summarily dismissed. Human beings are not born equal, having inherent freedom to choose their own course, though born in good or prosperous families are inclined to obscure actions, having to respond according to the attributes – गुण and attitude – स्वभाव. *Krishna* describes this saying, ‘प्रकृतेः क्रियामाणि गुणैः कर्मानि सर्वशः / अहंकारविमूढात्मा कर्तामहमिति मन्यते ||’. Therefore, *Madhva*’s view though can be faulted on many other counts cannot be rejected or overlooked entirely. *Krishna* having repeatedly said in *Bhagavad Gita* that ‘श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् | स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ||’ (III.35) and ‘स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः |..श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् | स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् || सहजं कर्म कौन्तेय सदोमपि न त्यजेत् | सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ||’ (XVIII.45-49).

Upanishad:

तस्माद् वा इन्द्रोऽतितरामिवान्यान् देवान् स ह्योनन्नेदिष्टं पस्पर्श स ह्योनत् प्रथमो विदञ्चकार ब्रह्मेति || 3 ||

3. *Because by Indra was He known as Brahman, Indra excels among all other gods. Because he it was, who touched Brahman closely, he it was who knew that He was Brahman.*

तस्यैष आदेशो यदेतद् विद्युतो व्यद्युतदा इतिन्यमीमिषदा इत्यधिदैवम् || 4 ||

4. *Of this (Brahman) these are the instructions, like lightning which flashes forth, as it were, or the winking of the eye. This instruction is concerning the gods.*

अथाध्यात्मं यदेतद् गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्षणं सङ्कल्पः || 5 ||

5. *Thus, concerning the Self that to which the mind appears to move and appears to remember and appears to imagine.*

तद्ध तद्धनं तद्धनमित्युपासितव्यं सद्य एतदेवं वेदाभिर्हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ 6 ॥

6. *That One is to be desired. That is to be meditated upon. Whoever knows him thus, Him all the creatures seek.*

उपनिषदं भो ब्रूहीत्युक्त्वा त उपनिषद् ब्राह्मीं वाव त उपनिषद्ब्रूमेति ॥ 7 ॥

7. *O revered one, instruct me the Upanishads. 'Upanishad is instructed to you.' 'Upanishads have been imparted to you'.*

स्यै तपो दमः कर्मैति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ 8 ॥

8. *To such one, the austerities, restraint, performance of actions are the foundations, Vedas are the limbs and Satya is the abode.*

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ 9 ॥

9. *Whoever knows this in this manner, at the end of termination of the infirmities, is firmly established in the heavens, is firmly established.*

Thus ends The Fourth Chapter.

इति श्री आनन्दतीर्थ भगवत्पादाचार्य विरचितं केनोपनिषद् भाष्यं संपूर्णम् ॥

Thus ends the Commentary on Kena Upanishad by Anandteertha (Madhvacharya), the servant of the Resplendent Lord.

Katha Upanishad

Introduction

Kathopanishad is one the most important scriptures, belonging to *Taittiriya* section of *Yajur Veda*. It deals with intelligent quest for the eternal problem of *Death*. The moment one is born *Death* is his constant companion. While *Krishna* said for one who is born, death is certain and birth for one who has died - 'जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च |' (*Bhagavad Gita* (II.27)). In *Rigveda* (X.14), we have a hymn addressed to *Yama*, the presiding deity over death, the first one to travel to the supreme abode and which the *self* of the mortals tread path, where the *self* of the ancient fathers had traversed earlier- 'यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ | यत्रा नः पूर्वे पितरः परेयुजज्ञानाः पन्थ्या अनु स्वाः ||' (X.14.2). *Yama*'s abode is one where one goes leaving transgression and malevolence to seek afresh your dwelling place, a new body bright with brilliant - 'हित्वायावद्यं पनिस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ||' (X.14.8). *Sayana* suggests that *kumara* referred in *Rigvedic* hymn (X.135) is *Nachiketas*, whose legend had tremendous impact on later thinkers forming basis for discussion in *Taittiriya Brahmana* (III.11.8) and in *Katha Upanishad* some of the thoughts finding place even in *Bhagavad Gita*.

Though man is aware *Death* is an inevitable event, he does not know what *Death IS*, how it comes and when it comes. He is not aware what is it that decays disintegrates yet he is afraid of *Death* and that very ignorance makes him worry. He associates the loss of the body, the *form*, which makes him conscious of his individuality with *Death*, overlooking the essence within, which is eternal. In *Brihad Aranayaka Upanishad*, when *Artabhaga Jaratkaru* was faced with the problem queried *Yajnavalkya*, who informed him that when *Death* comes, vital breaths gather and body becomes inflated, leaving only the *Infinite Essence* to remain, speech entering in fire, breath in air, eye in Sun, mind in Moon, hearing in quarters, self in space, blood and semen in the waters, only *Karma*, the result of his performance of actions alone carried forward in subsequent life.

The *upanishadic* intellectuals bring down the incommunicable mystical truths from the level of supra-sensory experience to the level of empirical experience. They use *Nachiketas* who was referred in *vedic* scripture as a metaphor to convey esoteric experiences through exoteric allegory. Therefore to seek history in *Nachiketa*'s story would lead one to misplace his emphasis. *Vajashravas* is used to represent an ordinary seeker of empirical desires through performance of ceremonial sacrifices, whereas *Nachiketa* is a questor for spiritual *Wisdom*. For *Madhva* every thing is important - the characters, the journey, the first boon as well as the last and the wisdom communicated.

Nachiketa reacts unfavorably observing his father perform *Yajna* desiring material objects here and in heavens, while the primary objective for a sacrifice should have be performance of actions for maintenance of World

Order and one's spiritual enlightenment. Therefore, when he saw his father giving as gifts, animals which are '*incapable of drinking water, eating grass or giving milk, incapable in strength*' he asks him श्रद्धा - receptivity to ethical and moral considerations having entered his mind, to whom does he intend give as gift, to bring to his attention that his actions are fraught with danger, to bring to his attention the futility of offering gifts which will bring neither the desired fruits nor deliverance from *samsara*, But would lead him to joyless worlds, since means which are not wholesome are sure to bring anything but beneficent end. When one does not like to listen what one does not desire to listen, the reaction often ending in a burst of anger. Therefore, *Vajashravas* explodes "*To Death do I hereby gift you*". Accepting his father's words as his command, he departs to the abode of the Death to be instructed by Death the merit to his father's command.

Nachiketa was wise beyond his age, though a mere child, he was not a novice in spiritual *expose*. He was aware what dies is not जीव, the essence, which was immortal, but the *form* with which he is endowed - '*Amongst several, I go as the first, amongst several, I am the intermediate one . . . Observe how it was with my forefathers and observe again of the later ones. Like seedlings they do the mortals dies and like seedlings they sprout again*'. Therefore, when he arrives *Yama's* abode, it will be illogical to accept that he could have come in this earlier form as *Nachiketa, Vajasharavas'* son. But as the immortal *self*, he was aware of his essential attributes and inclinations, having his *karma* of his earlier existence still fresh in his memory,

Therefore, when he and offered boons '*. . let good fortune ever remain mine. In return, receive from me three boons*', for each night and day *Nachiketa* remained unattended by *Yama* in his abode, he not only desired his father be pacified from his anxiety, 'शान्तसंकल्पः सुमना' seeing me back in new form recognize and greet him, when his soul is set free by *Yama* him. *Nachketa* knows once a soul goes to *Yama's* abode and returns it is not in the same body or form, therefore, he wants to be 'अभिवदेत्प्रतीत' – recognized on return when he takes birth again in the family of *Vajashravas*.

Though *Nachiketa* knew the rudiments of philosophy was not yet aware of the *Ultimate Existence* – *Satya* or enlightened to the reality of liberation from the cycle of birth, '*the wisdom and all the knowledge about Yoga, and (through which one) becomes freed from passion and death*'. He had only the empirical Knowledge of the phenomenal existence perceiving that one who is born is sure to die and one who dies is sure to be born. Therefore, it would be unreasonable to assume that *Nachiketa*, when he returns from the abode of *Death*, he had the same form and name as when he was *Nachiketa*. It is more rational to accept that the word *Nachiketa* is used in the narrative as an identifiable word for the legend to be communicated.

He seems to be aware of the statement in *vedic* scripture (X.14.8) where it is said 'सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् | हित्वायावद्यं पनिरस्तमेहि सं गच्छस्व तच्चा सुवर्चाः || -

Go forth towards *Yama* and the fathers in the supreme heavens, the benefit of the self-willed or the ordained actions. Leave transgression and malevolence to seek afresh your dwelling place, a new body bright with brilliant. *Yama's* abode is not *the* final destination but an *intermediate* place for rest and rejuvenation in one's journey. It is not the body that journeys but the essence, the जीव which is provided an opportunity to renew and determine its future course in a new body.

Having received from his father and Teachers the Knowledge available from scriptures, he now desires as the second boon, the *Wisdom* of 'अग्निं स्वर्ग मध्येषि' - *Agni* that aids one to heaven, where the immortals being aware of the supremacy of *Vishnu*, live without fear. जीव when liberated also becomes free from afflictions of the gross form. The *Agni* referred here is not the elemental fire, but the presiding deity, the energizing force, the flash of intuition, who as पुरोहित, leads one on the spiritual path, interceding between men and the gods. It is '*the support of and is abiding in the hidden abode, to be the means of acquiring the boundless realm*'. He is the flaming force of *Wisdom* – जतवेदास, the seer will of the universe.

Aurobindo says of *Agni*, '*The other Gods awake at dawn but Agni wakes also in the night. He keeps his divine vision even in darkness where there is neither moon nor the stars . . . when man awakened from his nights wills to offer his inner and outer activities to the gods, to the truer and higher existence and so to arise out of mortality into far off immortality, his goal and desires, it is this flame of outward inspiring Force and Will that he must kindle ; into this fire he must cast the sacrifices*'.

Madhva maintains that all gods represent, in final analysis, *Vishnu* alone, '*since Hari, the pre-eminent amongst all, exists as innermost in Nachiketaagni. He is referred as Agni*'. *Madhva* elevates *Agni* and the वेदि – the sacrificial platform from its gross form to the spiritual level. Having identified *Agni* with *Vishnu*, the bricks represent the divinities, 360 in number, laid according to the hierarchy in which they stand one to the other. This is *Madhva's* central theme of *taratamya* or gradation of the *Jivas*, which includes everything that is created. '*Whosoever knows the primary divinity in the bricks as Vishnu. Having 360 forms, such having known the divinities, becomes liberated from the bondage of samsara*'. *Yama* finds *Nachiketa* most receptive because he '*duly repeated all that, in the manner it was told*'. Therefore, pleased *Yama* declares that '*By your name shall this Agni be hence-forth known*'.

Nachiketa is not satisfied with these boons alone. His quest was for something higher and spiritual and fundamental. Nurtured intellectually about the fundamental principles, he now seeks to *know* what was till then *unknown* to him. *Death* was left with no further doubts, when *Nachiketa* asked his third boon. 'येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नयमस्तीति चैके |' - *Of the individual soul, this doubt is raised. Some say that he exists (controlled by the Lord). Others say that it is*

not so. According to *Madhva* this clarification alone would lead one to the eternal state of deliverance and *Wisdom* of the *Supreme Lord*.

Shankara gives the meaning to the word 'प्रेत्ये' – *when a man dies*, unlike *Madhva* who uses the word to men when he separated from the body, which is in line with his translation of the word निर्वाण to mean separation of or departing from the body, वाण being the body. This seems also to agree with *Nachiketa's* declaration prior to his arrival at *Death's* abode, he was aware that '*Amongst several, I go as the first, amongst several, I am the intermediate one . . . Observe how it was with my forefathers and observe again of the later ones. Like seedlings they do the mortals dies and like seedlings they sprout again*'. Therefore, when *Nachiketa* uses the word 'प्रेत्ये', he does not mean in the popular parlance 'dead' without having any gross form, though as *Jiva* he would be awaiting 'liberation' from the cycle of birth and death of the form. Therefore, 'प्रेत्ये' in any case would not mean 'dying'.

For *Madhva* spiritual endeavours is being inclined and in communion (भक्ति) with *Vishnu*, communion (भक्ति) itself being the intent, purpose and the conclusion. In भक्ति there are no measure, either you are in भक्ति communion or not. Therefore a भक्त is not one who having suffered the travails of *samsara*, devotes himself in recitation, singing devotional songs and offering prayers and performing fasts, visiting holy places as part of devotion to become a भक्त but one who is inclined and in communion with continued abidance of Lord's presence. Spiritual quest does not end with attaining *Knowledge* (ज्ञान) about the existence of individual identity after death but experiencing the *Wisdom* (विज्ञान) of the *Supreme Lord*. Therefore as he explains the meaning of the word 'anilam' by splitting the word in 'a' symbolising the *Aum*, अक्षर, the primary immutable syllable. Therefore, he says that *Nachiketa's* third boon was not about knowing, unlike *Jaratkaru Arthabaga* or King *Janaka*, whom *Yajnavalkya* clarified the state of the individual soul – *Jiva* after dying, which is confirmed by the use of the words 'स्तोम महान्तम्' and 'उरूगाय'. *Madhva* clarifies, 'उरूगायं इत्युक्त्वा च न जीवविषयो अयं प्रश्नः'.

More daring a question no one had earlier asked and even the gods had hesitated to ask, since it was not easy to understand. Then how can a mere mortal be bold to inquire! Therefore, as abundant caution *Death* attempts to dissuade *Nachiketa* from furthering the query, observing that there has not been more persistent inquirer than this one. But *Nachiketa* is not one to be dissuaded. He continues to urge saying of the even gods had doubts and it is not easy to understand. Therefore, since there are no other Teacher him to be found, no other boon would be comparable to this one, rejecting all inducements given, not impressed by wealth, women, prolonged life, all being transient, '*as long as you (Death) are in power*'.

Yama hesitates seeing that it is not so much the life after death that *Nachiketa* desires but the *Wisdom* of the source which energizes all that

pervades the world. But unless one has the sensitivity and receptivity to listen to the resonance of the eternal *Sound*, imparting the *Wisdom* would not only be futile but also fraught with danger. Words are potent with meaning and power. Therefore, *Yama* lauded his determination, ‘*strong is your resolve, inquirers like you are not to be found*’, and yet was not eager to reveal *Wisdom* about the *Supreme Being*.

Finally seeing *Nachiketa*’s determined resolve, *Yama* communicates, ‘*What all the Vedas uniformly proclaim as His forms, what all the austerities announce, living life of wisdom of Brahman, that form I shall speak to you in brief ; That form is AUM*’.

Thus instructed by *Death* the *Wisdom* and acquiring all the knowledge of yoga, *Nachiketa* became freed from passion and *Death*, even as others shall be, who acquired the *mystical Wisdom*. The all-knowing *Lord*, like an embryo safely secured in a pregnant woman, exists adored by men who are vigilant between the Teacher and the disciple. The *Lord* is the energizer and *Yama* is personification of *Dharma*, the perennial principles communicates the *Wisdom*.

Katha Upanishad

शान्ति मंत्रः

श्री वामनाय नमः

Obeisance to Sri Vamana. !

सह नाववतु | सह नौ भुनक्तु | सह वीर्यं करवावहै | तेजस्वि नावधीतमस्तु | मा विद्विषावहै ||
|| ॐ शान्तिः शान्तिः शान्तिः ||

May He protect us both; may He be pleased with us both; may we perform our actions with vigour together; may our learning make us luminous; may there be no aversion between us . Let Him be propitiously peaceful, peaceful, peaceful

प्रथम अध्याय . प्रथम वल्ली

First Chapter - Section I

हरिः ॐ

Aum Sri Hari !

उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ | तस्य ह नचिकेता नाम पुत्र आस || 1 ||

1. *Being Desirous, Vajashravas, they say, gifted away his possessions. He had a son named Nachiketa.*

तं ह कुमारं सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ 2 ॥

2. *When gifts were given to the priests, even though a child, receptivity (shraddha) entered him. He reflected -*

पीतोदका जग्धृणा दुग्धदोहा निन्द्रियाः | अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ 3 ॥

3. *Incapable of drinking water, tasting grass or giving milk or of strength (were the cows). Whoever gives such gifts, joyless would the worlds where he goes.*

Commentary :

He gave (among other gifts) incapacitated cows.

स होवाच पितरं तत कस्मै मां दास्यसीति | द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददमीति ॥ 4 ॥

4. *He (Nachiketa) said to his father 'Dear father, to whom shall you gift me?' (Thus he asked) the second and third time. Him he replied, 'To the Death shall I give you'.*

Commentary :

'Give me as the gift, not these incapacitated cows, unfit to be given' thus having said he was cursed by his own father.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः | किं स्विद्यमस्य कर्तुं यन्मयाऽद्य करिष्यति ॥ 5 ॥

5. *Amongst the several, I go as the first; among the several, I go as the middle one. What purpose will, indeed, be served, by offering me as the gift?*

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे | सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ 6 ॥

6. *Observe how it was in earlier times and again in later times. Like seedlings do the mortals perish and like seedlings they rise again.*

वैश्वानरः प्रविशत्यतिथिब्राह्मणो गृहान् | तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ 7 ॥

7. *Verily like the blazing fire does a Brahmin guest enters a household. Such one needs to be pacified with waters, O son of the Sun.*

Commentary :

He, the child, reached *Yama's* abode but even though honoured by his wife, did not accept felicitations from her. When *Yama* returned, she told him to give food along with water.

आशाप्रतीक्षे संगतं सूनुतां इष्टापूर्ते पुत्रपशुंश्च सर्वान् |
एतद्वृद्धक्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे || 8 ||

8. *Hope and longings, companionship and pleasing speech, fruits of sacrifice, sons, animals and all else are robbed of a person of little intelligence, in whose house a Brahmin remains unfed.*

Commentary :

These words were addressed to *Yama* by his wife.

तिस्रो रात्रीर्यदवात्सीर्गृहे मे अनश्नन् ब्रह्मन्ततिथिर्नमस्यः |
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तास्मात्प्रति त्रीन्चरान्चृणीष्व || 9 ||

9. *'You, an honoured Brahmin guest, who have waited in my home for three days without food, receive my obeisance. Peace be with me. In return (receive from me) three boons'.*

Commentary :

Thus spoken by his wife, *Yama* granted the three boons with due honour.

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माऽभि मृत्यो |
त्वत्प्रसृष्टं माभिवदेद्द्वितीत एतत् त्रयाणां प्रथमं वं वृणे || 10 ||

10. *"Peaceful of mind, well disposed, as he was earlier, with anger expunged, let Gautama (my father) be gracious to me and recognize me, greet me, when freed by you. This, I choose, as my first of the boons.*

यथा पुरस्ताद् भविता प्रतीत औद्दालकिरातर्णिर्मत्प्रसृष्टः |
सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुग्धात् प्रमुक्तम् || 11 ||

11. *As in earlier times, may Auddalaka, son of Aruni, respond to you in future, as well. Through my favours, he shall sleep peacefully during nights. Free from anger, he shall see you released from Death.*

Commentary :

Relief from father's anger, the wisdom of the *Hari* indwelling in *Nachiketa-agni* and of his abidance in the state of deliverance – these are the three boons desired (by *Nachiketa*). Thus, in *Gatisaara* scripture.

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया विभेति |
उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलापके || 12 ||

12. *In the heavenly worlds, there is no fear at all, nor is there any fear of old age. Transcending both hunger and thirst, leaving sorrows behind, they revel in the worlds of heavens.*

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रबूहि त्वं श्रद्धधानाय मह्यम् |
स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण || 13 ||

13. *You are aware of that Agni, which leads one to the heavens, Preach me, who is all receptive (श्रद्धया मह्यम्), how do they devote to the state of Deathlessness. Thus, do I ask my second boon.*

Commentary :

Since pre-eminent *Hari* abides within *Nachiketagni*, therefore, the Lord is referred as *Agni*.

प्र ते ब्रवीमि तद्दु मे निबोध स्वर्गमग्निं नचिकेतः प्रजानन् |
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् || 14 ||

14. *That one I will speak. I will instruct you of that heavenly Agni, Nachiketa be attentive. That one pervading the endless worlds abides within this secret cave.*

Commentary :

Endless worlds of *Sri Vishnu* are known as the mean to *Wisdom*. Pervading the entire world, that *Vishnu* is one within all hearts.

लोकादिमग्निं तमुवाच तस्मै या इष्टिका यावतीर्वा यथा वा |
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः || 15 ||

15. *Of that Agni enveloped in the worlds, he spoke to him, along with the nature of the bricks, their numbers and the manner of their placement. When the same was repeated again, the Death pleased with the reply spoke again.*

Commentary :

He, verily, envelops all these worlds, knowing Him one is delivered permanently. The nature of the bricks means the presiding deities abiding therein. Whoever knows that the indwelling essence in all these bricks is *Vishnu* with his 360 forms, becomes liberated from the bonds of his *Karmas*. Thus has it been declared.

तमब्रवीत् प्रीयमाणो महातमावरं तवेहाद्य ददामि भूयः |
तवैव नाम्ना भविताऽयमग्निः सृङ्कां चेमामनेकरूपां गृहाण || 16 ||

16. *Being pleased, he spoke to him again. 'I grant you another boon. By your name will this Agni be known hereafter. Accept this many splendoured chain'.*

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यु |
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति || 17 ||

17. *He who has illumined three times this Nachiketagni, being aware of the three-fold Wisdom, performs the actions in three-fold manner, transcends the cycle of birth and death. Acquiring the supernal Wisdom and the supremacy of the Lord, he attains intimate peace.*

Commentary :

The three-fold *Wisdom* should be here related with the *Wisdom* which is not contrary to the *Vedas*, but in conformity thereto, the essential principles regarding *the Resplendent One*, being the intended objective. The three actions are the one performed as sacrifice, charity and austerity. One should not give up performance of actions relating to sacrifice, charity and austerity; thus having been declared.

Further Explanation:

According to *Chhandogya Up. (II.xxiii.1)* sacrifice, study and charity are the three foundation of *Dharma*. *Yajna* is performance of one's actions as ordained by *Prajapati* in earlier times – 'सहयज्ञाः प्रजाः सृत्वा पुरोवाच प्रजोतिः | अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामकृध् ||' (*Bhagavad Gita.III.10*). Study is the knowledge of the scriptures which prescribe and explain the ordained injunctions 'तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया | उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ||' (*Bhagavad Gita.IV.34*).. Charity is enjoying the fruits of the sacrifice being detached to them, 'तेन त्यक्तेन भुञ्जीथा मा गृधः कास्यस्विद्धनम् ||' (*Isha Up.1*) as well as the distribution of the fruits to others –

‘यज्ञशिष्टाशिनः सन्तो मुच्यते सर्वकिल्बिषैः | भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ||’ (*Bhagavad Gita.III.13*).

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नचिकेतम् |
स मृत्युपाशान् पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोक || 18 ||

18. *One who illumines the Nachiketagni, knowing its three-fold nature, he being released from the shackles of Death, free of sorrow, revels in the world of heavens.*

एष तेऽग्निर्नचिकेतः स्वर्गो यमवृणीथा द्वितीयेन वरेण |
एतमग्निं तवैव प्रवक्ष्यन्ति जनासतृतीयं वरं नचिकेतो वृणीष्व || 19 ||

19. *This is that Agni, Nachiketa, which leads one to the heavens, which I have given to you as the second boon. This Agni will be known by your name. Now choose your third boon.*

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके |
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणमेष वरस्तृतीयः || 20 ||

20. *Of the liberated soul, there is speculation among people that it exists, while among others, that it does not. This I would like to be instructed by you. Grant me this as the third boon.*

Commentary :

‘प्रेते’ – those who are separated from their body, the wise ones say, exist controlled by the *Resplendent One*, the ignorant ones say that they do not. Instruct me of the wisdom of that Controller.

‘When this (the Jiva) disintegrates from the confines of the body, where does it withdraw released from the body ? This is That.’ Thus clarified, it stands established that the query is about the Controller after liberation. The distinct release from the body is what is known as liberation. Even the liberated one after separation from the body becomes like one who is ‘dead’. Departure from the gross body causes one similar experience as absence of consciousness, without awareness of the Supreme Being abiding in *Agni* or that the Lord exists within the liberated till the end of life. He is the controller of the *Jivas* as well of the liberated ones for all the times. If one does not realize the supreme attribute of *Hari* over all the rest, not for his is deliverance. Through the wisdom of the mystical secrets of the Lord abiding in *Agni*, increasing happiness flow to the liberated one, making him known in the worlds. Thus, in *Tatvasara*.

Having said ‘others acquire ‘being’ according to performance of actions and receptivity’, and reiterated that ‘the one who is asleep rises up according

one desires the indwelling Lord energizes', it becomes established that it is the Resplendent Lord abiding within the Jiva who is being inquired. There is no contradiction in perceiving the Resplendent Lord abiding in the 'dead' body of the Jiva and in the 'separated from the body' one of the Jiva. 'That supreme Brahman, extremely mysterious, dwelling in the body, energizes the Jiva even when he is asleep.' Thus in *Brahmaand Purana*.

Further Explanation:

Unlike *Madhva* who uses the word '*separated from the body*' for प्रेते, *Shankara* explains as प्रेते मृते मनुष्य - as a human being who is dead. *Nachiketa* was a man well seeped in the study of scriptures and had acquired *Knowledge* therefrom. Therefore, he was aware that when he had come to the *Yama's* abode, he was dead, separated from his body, and he had not come to *Yama's* abode in the same body in which his soul existed prior to such death of the body. He also was fully aware when he goes back to his father after he is released by *Yama*, it will not be in the body, in which his *soul* had earlier occupied, having fully conscious that amongst the several, he would go as the first; among the several, he goes as the middle one. Observe how it was in earlier times and again in later times. Like seedlings do the mortals perish and like seedlings they rise again. Therefore, he had no doubts that when he returns to his father having been released by *Yama*, his father may not recognize him since he will be born again in a new body. Therefore, he asks *Yama* to bless him so that he will be so recognized on return, '*peaceful of mind, well disposed, as he was earlier, with anger expunged, be gracious to him and recognize him, greet him when freed by Yama*'.

Therefore the man identified as *Nachiketa* did not go to *Yama* but it is the *self* within his body that went after its death and destruction. If *Nachiketa* is referred by name, it was only as a matter of convenience and for narration of the spiritual journey of the *self* and not of the body known as *Nachiketa*.

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः |
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् || 21 ||

21. *Even the Gods in earlier times were inquiring about this; as any other boon, for subtle is this Dharma and difficult to understand. Ask for some other boon, Nachiketa. Don't insist, release me from the obligation.*

Commentary :

Since it upholds (धारकात्वात्), it is referred as *Dharma*.

देवैत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न मुञ्जेयमात्थ |
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् || 22 ||

22. *Even the Gods did inquire about this and you say that it not easy to understand. (Instruct me) for another teacher like may not be found and nor could there be another boon like this one.*

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून् हस्तिहिरण्यमशवान् |
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि || 23 ||

23. *Choose sons and grandsons living for hundred years; numerous animals, elephants, wealth and horses; land extending beyond borders and life for yourself as many years as you desire.*

एततुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च |
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि || 24 ||

24. *Comparable to these, if you can think of any other boon, like wealth and long life, extensive lands, Nachiketa, which you may desire and I will fulfill all those desires.*

ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामांश्छन्दतः प्रार्थस्व |
इमा रामाः सरथाः सतूर्या न हीदृशा लभनीया मनुष्यैः |
आमिर्मत्प्रताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राशीः || 25 ||

25. *Whatever desires that are rare in human worlds, seek all those without concealing. Here are the noble maidens with music and the chariots, like of which cannot be obtained by men. Be served by them whom I am giving you but O Nachiketa do no inquire about Death.*

Commentary :

Do not ask about the *indwelling Resplendent One*.

Further Explanation:

Scriptures often refer to the legends where one finds gods often interfering the austerities and penance of the human beings seeking *Wisdom of Brahman*, lest they equal to them. *Yama*, as the deity presiding over dead souls, seems to be doing the same.

श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरायन्ति तेजः |
अपि सर्व जीवितमल्पमेव तवैव वाहास्ताव नृत्यगति || 26 ||

26. *Transient, they wear out in course of time, robbing energy from all the organs of senses, Even the entire life is but brief. Yours be the chariots, the dance and the songs.*

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राश्म चेत्वा |
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव || 27 ||

27. *Not by wealth is a man satisfied. Can one enjoy wealth once when they see you! Our life is as long as you desire. (Therefore that one boon alone is all that I ask.*

अजीर्यताममृतानामुपेय जीर्यन्मर्त्यः क्वधःस्थ प्रजानन् |
अभिध्यायन् वर्णरतिप्रमोदानतिदीर्घे जीवते को रमेत् || 28 ||

28. *Having approached the undecaying, the immortal presence (of yours), how long will a mortal one enjoy the pleasures and the senses ?*

यस्मिन्दिदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् |
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्चिकेता वृणीते || 29 ||

29. *O Death tell us that which is here inquired, regarding the supreme deliverance. Tell us that which this boon will reveal ; other than this one Nachiketa does not desire.*

Commentary :

‘मति संपराय’ means the supreme deliverance.

Further Explanation:

Nachiketa is not an inquisitive inquirer but a serious questor and sincere austerities and perfect in penance. Therefore, he does not desire only to be informed by having *Knowledge* about *Brahman* to satisfy his curiosity but to become enlightened to the *Wisdom of Brahman* as *Vishnu*, the supreme *Purusha* with his comprehensive and universal attribute to be delivered from the sufferings in संसार.

Thus ends the First Section of the First Chapter of Kathakopanishad.

प्रथम अध्याय . द्वितीय वल्ली

First Chapter - Section II

Upanishad :

अन्यच्छूयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः |
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उप्रेयो वृणीते || 1 ||

1. *Distinct is the Proper and distinct, verily, is the Pleasant; each one comes before a person with varied purposes. Of those, the one who accepts the Proper becomes the noble one; other one who chooses the Pleasant loses the purpose.*

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः |
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमादवृणीते || 2 ||

2. *The Proper and the Pleasant both approach the human being. Of these the wise one, pondering over both, discriminates. The wise one chooses the Proper in preference to the Pleasant. The ignorant one, preferring the passionate, chooses the Pleasant.*

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्राशीः |
नैता मृड्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहावो मनुष्याः || 3 ||

3. *You, Nachiketa, pondering over the gratifying and attractive forms, reflecting the desires have rejected them. You have not accepted this golden chain, by which many human beings bind themselves.*

Commentary :

‘मृड्कां’ means golden chain.

Further Explanation:

These verses are important for one not only in *संसार*, the primordial life but especially for one who is on his spiritual journey. *संसार*, the primordial life is full of dualities – the good and bad, noble and ignoble, auspicious and inauspicious, beautiful and ugly, where one smells another, one sees another, one where hears another, one speaks another, one thinks of another one understand another – ‘तदितर इतरं पश्यति, तदितर इतरं श्रुणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति..’. All distinctions are the result of the I-sense, therefore, in life there is always a struggle between these alternatives forcing the human beings to choose one of the other of the alternatives. God is one Whole, Complete and Entirety. Religions as we present are full of dualities, having to choose one over the

other. But if God is Whole, Complete and Entirety then there is not duality in him, Therefore, spiritual Goal is not made up of such dualities, it being the state where there is unity, *Vishnu* being 'प्रादुर्भावो हरेः सर्वे नैव प्राकृतदेहिनः | निर्दोषगुणसंपूर्णा दर्शयत्यन्यथैव तु ||' as described by *Madhva*, he is the sole *Supreme Person* in whom all the dualities come to be resolved. In *Brihad Aranyaka (II.v.14)*, the supreme state of *Vishnu's Being* is described as, 'येनेदं सर्वे विजानाति तं केन विजानीयात् |'.

In *samsara* the existential reality has dual aspect, some *Proper* (श्रेय) and some others *Pleasant* (प्रेय) coming before each human being, out of which he has to choose one. In normal life one being under the influence of senses chooses that which is Pleasant (प्रेय) without preferring the Proper (श्रेय). But one who has his sense of discrimination - *viveka* chooses the Proper (श्रेय) and not the *Pleasant* (प्रेय). *Shankara* compares these persons to a swan which drinks only the milk separating it from the water and, therefore, men of *Wisdom* – 'अतो हंस इवाम्भसः पयः, तौ श्रेयः प्रेयः पदार्थौ सम्परीत्य सम्यक्परिगम्य मनसालोच्य गुगुलाघवं विविनक्ति पृथक्करोति धीरो धीमान् | विविच्च च श्रेयो हि श्रेय एवाभिवृणीते प्रेयसोऽभ्यर्हितत्वात् श्रेयसः ऽकोऽसौ धीरः |'.

Nachiketa being already endowed with the *ज्ञासन* - Knowledge and *विज्ञान* - *Wisdom* sourced from scriptures refused from being attracted with wealth and pleasure offered by *Yama* and stick to his original request for the *Wisdom* saying - यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् | योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्चिकेता वृणीते || - *Tell that which is here inquired, regarding the supreme deliverance. Other than this one, Nachiketa did not desire.*

दूरमेते विरीते विदूची अविद्या या च विद्येति ज्ञाता |
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त || 4 ||

4. *Distinct and irreconcilable are these two, ignorance and what is spoken as Wisdom. Eager for Wisdom are you Nachiketa, for no attractions born of desires influenced you.*

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः |
इन्द्रम्यमाणाः परियन्त मूढा अन्धेनैव नीयमाना यथान्धाः || 5 ||

5. *In the midst of ignorance, considering themselves to be wise and learned, the fools tread the crooked path, like the blind being led by the blind.*

न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् |
आयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे || 6 ||

6. *The yonder enlightenment is not revealed to the fool, dumb-witted dazzled by glamour for wealth. Thinking this world alone exists and none other, he comes under my sway.*

श्रवणायापि बहुभिर्यो न लभ्यः श्रुण्वन्तोऽपि बहावो यं न विद्युः |
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुविष्टः || 7 ||

7. *Incapable of being heard by many, and even when heard is not understood, wondrous is the speaker and skillful is the recipient ; wondrous is he who knows from the one who is skillful.*

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः |
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् || 8 ||

8. *No person, who is not aware, can instruct about this, but a wise one can reflect on this extensively. There is no other way than being instructed by some one else, beyond dissensions being subtler than subtle.*

Commentary :

अनन्य means distinct is the *Resplendent Lord* and distinct *am I*. Other than making such observation, there is no other *Path*.

Further Explanation:

The Persons who in spite of being ignorant spiritual matters, considering themselves to be wise and learned, come forth to pass judgment on spiritual Wisdom, traversing tortuous *Path* and offering perverse arguments are like those blind persons who lead other blind persons. Staying with their on cocooned caves, they do not shed any light, not having any luminous insight themselves, frightening people showing the shadows which fall on the walls of their caves. For such on is the luminous Light being rapturous with blinding flashes of worldly wealth. No other world is revealed to them, those who think that this world alone is real. सत्य, *Existence* is not a thing to be proved neither by examples and proofs nor by arguments and intellectual evidence, Truth is self luminous and self evident. It becomes known when spoken by one who knows it by himself, but nevertheless even after it has been explained and clarified, each one has to see the *Light* himself and not through others.

नैषा तर्कोण मतिरापनेया प्रोक्तन्येनैव सुज्ञानाय प्रेष्ट |
यम् त्वमापः सत्यधृतिर्वतासि त्वादृङ्गो भूयान्चिकेतः प्रष्टा || 9 ||

9. *Neither by speculation nor by intellect can this be communicated but only when instructed by one well-qualified. Nachiketa, you have presented yourself well-established in resolve. No one like you is to be seen.*

जानाम्यहं शेवाधिरित्यनित्यं न ह्यधुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नचिकेतेशिवोऽग्निरनित्यैद्रव्यैः प्राप्तवानस्मि नित्यम् ॥ 10 ॥

10. *I am aware of that first syllable, which is eternal treasure; for the eternal cannot be attained from the not-eternal. Therefore, by me has been meditated on Nachiketagni, the non-eternal elements for attaining the eternal.*

Commentary :

The supremacy of *Vishnu* is known by me as the eternal treasure. The elements used for meditating *Vishnu* are also spoken as eternal. The *Resplendent Lord* is ‘नित्य’– the eternal *Prime Existence*. ‘अ’ is the primary symbol of the *Lord* – ‘अक्षराणां अकारो अस्मि’ Therefore ‘अनित्य’ means the *Resplendent Lord*; without devotion he can not be attained.

कामस्याप्तिं जगतः प्रतिष्ठां क्तोरन्त्यमभयस्य पारम् ।
स्तोममहदुरगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यसाशीः ॥ 11 ॥

11. *For fulfillment of desires and for proceeding to the fearless worlds beyond are the sacrificial rites and rituals established. Great fame and extended existence, O Nachiketa are for you since you did let go (worldly pleasures) with determination.*

Commentary :

Sacrifice is the eternal enterprise. From ‘स्तोम’ it is possible to attain the all-pervading *Self*. Therefore, ‘स्तोम महत्’ is supreme sacrifice. Since the word ‘उरूगाय’ is used, the query is not about *Jiva* (but about the Lord). ‘*The self is the arrow and Brahman is the object aimed at*’ ‘*like the arrow one becomes single pointed*’ ‘*through fearless attention, reaching out to the beyond*’ ‘*attains closeness with Him*’ – with such (scriptural) statements the distinct character (of the Lord) alone is emphasized, not the similarity (of the *Jiva* with Lord). When one speaks of seeing *Nachiketa*, one’s desire to see *Resplendent Lord* abiding in *Nachiketagni* becomes established.

Having died and having seen *Yama*, there is no reason for any doubt that (the *self* that is in) *Nachiketa* died.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अधयात्मायोगाधिगमेन देवं मत्वा धीरो हर्षशोऽग्नौ जहाति ॥ 12 ॥

12. *Having perceived (Him), difficult to be seen through supernal communion, mysterious, the one who is the abiding place, the inner cave, the ancient, the divine one, the wise ones transcend beyond pleasures and pain.*

Commentary :

‘गह्वर’ means one in whom the liberated *Jivas* abide.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य |
स मोदते मेदनीयं हि लब्ध्वा विवृतं सदम नचिकेतसं मन्ये || 13 ||

13. *Having listened and comprehending the same, the mortal one, extracting the essence and reaching the subtle, rejoices in attaining the source of joy. I consider that such abode is accessible to Nachiketa.*

Commentary :

Having drawn out separately the *essence*, the liberated *Jiva* abiding in *Vishnu*, speaking out his existence as distinct, the liberated *Jiva* becomes manifest in all the places, having attained the pleasures of His company. Thus in *Maha Varaha Purana*.

Being aware of such all-pervading, supremely indestructible and supporter of all and immutable *Brahman*, one becomes liberated, without any doubts, thus also having been reiterated.

Further Explanation :

Essence is the नाम, that which is extracted from the *form*, the रूप. It is only *when* that is done that the *self*, the *essence*, ‘अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् | तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ||’ becomes liberated from the constraints of the *form*, the body and the mind. The purpose of all inquiry is to be enlightened of the *Wisdom* of *Brahman* who abides in the gross *form*. Just as one knows one’s self, the essence is different than the form, even so he will be enlightened that *Vishnu* is different and distinct from the *Jivas*.

अन्यत्र धार्मादन्यत्रधर्मादिनत्रास्मात्कृताकृतान् |
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यति तद्वद || 14 ||

14. *That which is other than righteousness and unrighteousness, other than that is done or undone, other than the past of the future, tell me of That which you perceive.*

Further Explanation:

Nachiketa, though began asking about the nature of the *self* after it separates itself from the gross (*dies*), his ultimate quest is the *Wisdom* of

Brahman. Therefore, he asks to be enlightened of *That* which is beyond all the dualities of the primordial world.

सर्वे देवा यत्पदमामनन्ति तपंसि सर्वाणि च यद्वदन्ति |
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् || 15 ||

15. *That which all the Vedas uniformly proclaim, to which all austerities are addressed, for whose sake of which all live the life of Brahman, I will speak of that state briefly – That, verily, is Aum.*

एतदध्येवाक्षरं ब्रह्म एतदध्येनाक्षरं परम् |
एतदध्येवाक्षरं ज्ञात्वा यो यदिच्छन्ति तस्य तत् || 16 ||

16. *This, verily is that immutable Brahman; this, verily, is that immutable supreme; knowing this immutable one, whatever one desires that he will obtain.*

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् |
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते || 17 ||

17. *That support is superior, that support is supreme, availing that support one reaches the world of Brahman.*

न जायते म्रियते वा विपश्चिन्नयं कुतश्चिन्न बभूव कश्चित् |
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे || 18 ||

18. *Neither is That born nor does That die, neither does That spring nor does anything spring from That; unborn, eternal, everlasting is That, ancient one, not exterminated even while the body is exterminated.*

Commentary :

The origin and the destruction of the body are normal even for men of *Wisdom*. Nothing like this arises in relation to *Vishnu*, *being* or *not being* and even so with the liberated *Jivas*. There is no birth or death of the *essence*, being unborn, eternal, having no attributes, being a पुमान् – the dweller of the city (पुर). Even so is the liberated *Jiva* – विपश्चित्, neither born nor does he die. When associated with body, *Jiva* is said to be born or separate from the body is said to die but for the liberated *Jiva* there is neither birth nor death.

Further Explanation:

Often serious seekers become confused about the words used by seers in expressing their supra-sensory experiences when *Acharyas* offer different

meanings. *Madhva* conceives जीव, individual *self* and *Brahman* the universal *Self* as different and distinct from one another while *Shankara* explains *Brahman* and the *self* as same and similar in *essence*. The moment the obscurity and ignorance of the *self* about such identity becomes resolved through ज्ञान and विज्ञान, the *self* becomes one with *Brahman*. For *Madhva*, ज्ञान and विज्ञान brings the different and distinct nature of *Brahman* and *Jiva*, when the *Jiva* becomes finally liberated and there is no merger with *Brahman*, *Vishnu* continuing to remain distinct from *Jiva*, who in all possibility and probability experiencing likeness to *Vishnu*. The case is similar where waters of the rains or of the streams enter the *Ocean* and appear to merge and become one with the *Ocean*, though in reality every drop of such water whether from the rains or from the streams, remains in the *Ocean* distinct and different from each other. In fact the *Ocean* is nothing but the aggregation of water, either from the rains or from the streams, the collected aggregation of water being designated as *Ocean*. *Ocean* as the physical aggregated *form* of water and *Ocean* as the *essence* posited in the *form* are different and distinct. *Sun* in his gross *form* is the aggregation of the light and heat distinct and different from the subtle *essence* that is posited in *Sun* or which the *Sun* represents. Therefore, when the seers prays ॐ भूः भुवः स्वः तत् सवितृ वरेण्यं – it is not the gross *form* of the *Sun* that he specifically refers तत् सवितृ, the *essence* that is in *Savitru*, so that *That* divine and luminous *essence* which is within the *Sun*, may enlighten his intellect, धियो यो न पचोदयात् . Similarly, even as the *essence* which is the *Ocean* is distinct and different from the aggregated rain or river water which have streamed in that *Ocean*, *Vishnu* is different and not one at all from the *liberated selves* being the eternal and independent Supreme person even as the *liberated selves* are distinct and different, remaining as the eternal and dependent on the *Supreme person*.

According to *Madhva* it is an illogical and irrational proposition to consider *Vishnu*, *Brahman* as the eternal and not *Jivas*, who are his fragments, and whom he found suitable enough as the place to dwell in. Yet he makes an important distinction in that while *Vishnu* is *Real* and *Eternal* as the only *Independent entity*, सत्य, from the root अस् to be, to exist, *the Prime Existence*, as the origin and the conclusion of all that exists – ‘अहं कृत्स्नस्य जगत्ः प्रभवः प्रलयस्तथा ॥’, ‘सर्व भूतानि क्रान्तेय प्रकृतिं यान्ति मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विमृजाम्यहम् ॥’, ‘मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन क्रान्तेय जगद्विपरिवर्तते ॥’, ‘पितामहस्य जगतो माताधाता पितामहः |, the *Jivas* though eternal have limited independence and that too subject to the Grace of the Lord. They remain aggregated in *Vishnu*, remaining different and distinct till the *Creation* comes to the end and every things in *Creation* coming to rest in *Vishnu* till the cycle of *Creation* begins again, even as the water from the rains or from the streams remain separate though aggregated in one ocean.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानितो नायं हन्ति न हन्यते ॥ 19 ॥

19. *If the slayer (Jiva) thinks that he slays it or if the slain (Jiva) thinks that he is slain, both do not understand. He neither slays nor does he is slain.*

Commentary :

In the absence of *Jiva* ever dyeing, both do not understand.

अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् |
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः || 20 ||

20. *Subtler than the subtle, greater than the great, the self abides within the cave of the creatures. The Self, supporter having great accomplishments is perceived by the self (Jiva) freed from anguish, with pleasant elements.*

Commentary :

In this manner, the eternal dwells within the cave (गुहायाम्). *Vishnu* is undoubtedly अक्रतुः (अ – *Vishnu* and क्रतुः being receptive). The *Self* (*Vishnu*) is greater than great among all (the *Jivas*) that He pervades. Being superior to the attributes of *Jiva*, *Vishnu* is greater than all the greats. Therefore, scriptures declare him to be superior to all *Jivas*.

Further Explanation:

Vishnu is great than the *Jivas* who finally abide in him, even as the *Ocean* is greater than the waters which abide in that *Ocean*.

आसीनो दूरं ब्रजति शयानो याति सर्वतः |
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति || 21 ||

21. *Standing steady, he goes farther, while asleep drifts in all directions. Who else than myself can understand this divine being, the dispenser of great joy ?*

Commentary :

The resplendent Lord, who is near traverses afar. Standing steady He goes farther, while quiescent drifts in all directions. Being resplendent, *Vishnu* is capable of performing opposing actions.

अशरीरं शरीरेष्वनवस्थेष्ववस्थिताम् |
महान्तं विभय्मात्मानं मत्वा धीरो न शोवति || 22 ||

22. *Perceiving the bodiless in the body, the stable among the unstable, the great all pervading Self, the wise ones do not grieve.*

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन |
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तानूं स्याम || 23 ||

23. *The Self is not available through initiation, nor through intellect, nor through excessive hearing; to whom He chooses, by him alone is He attained; to him alone does the Self reveal his form.*

नाविरतो दुश्चरितान्नाशन्तो नासमाहितः |
नाशन्तमानसो वाऽपि प्रज्ञानेनैवमाप्नुयात् || 24 ||

24. *Not he who is not averse to evil ways, not who is not tranquil, nor of concentrated mind nor of composed mind, could hope to know Him through right knowledge.*

यस्य ब्रह्म च क्षत्रं च उभे भवत अदनः |
मृयुर्यस्योपसेचनं क इत्था वेद यत्र स || 25 ||

25. *For whom both the Brahmins and Kshatriyas are, as it were, food and Death is the condiment, who, verily knows where He dwells ?*

Further Explanation:

Brahmins and *Kshatriyas* mean the best of *Wisdom* and best of *Valour*, which become the food offered to the Supreme Being, *Death* of one's individuality itself, being the sauce. When the institution of *Sacrifice* was established by *Prajapati*, the वर्णश्रम – classification of the society comprised only two classes *Brahmins*, who composed the hymns and the *Kshatriyas* who preserved them. Later with the assimilation of enterprise and sense of Service in the social groups, *Vaishyas* and *Shudras* too came to be included as oblation. Death is extermination and extinguishing of one's individual identity and personality for and as surrender in sacrificial performance is Death which is referred hereto.

Indeed it is strange, the God whom one seeks, whom one like to treat as one's father, compassionate and considerate hates to see him as a disciplinarian, one to be feared. Therefore, when the seer says that *Brahmins* and *Kshatriyas* are food and *Death* is his sauce, what is meant is that to God should one offer best of *Wisdom* and best of *Valour* as suggested by *Krishna*, in *Bhagavad Gita III.11*), 'देवान्भावयतानेन ते देवा भावयन्तु वः | परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ||'. Thereafter, surrendering (Death) of the fruits of one enterprise and labour to God would

become like sauce. When a human being too much under the influence of senses becomes confounded by such choice, then God creates tremendous impact on his mind he avoids seeing go on his face, fearing that all that he holds dear in this empirical world will be required to be surrendered.

In such situation where even while willing, सत्य cannot be communicated to one who fears God, it can only be conveyed as one reveal one's love and received as love. It cannot be given unless one who is willing to take it.

Thus ends the Second Section of the First Chapter of Kathakopanishad.

प्रथम अध्याय तृतीय वल्लि

First Chapter - Section III

Upanishad :

ऋतं पिवन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे |
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणचिकेताः || 1 ||

1. *The Cosmic Order revels in the world of noble deeds, entering within the cave, dispensing the two supreme forms - enlightened and the unenlightened. So declare the knowers of wisdom who have tended the five sacrificial fires and performed the three-fold Nachiketagni.*

ये सेतुरीजानानामक्षरं ब्रह्म यत् परम् |
अभयं तितीर्षतां पारं नचिकेतं शक्रेमहि || 2 ||

2. *That which joins the sacrificial performances, the immutable Brahman, supreme and unafraid, we are capable of being aware of the essence within Nachiketagni.*

Commentary :

As the *self* within and as the *omnipresent One*, He abides in dual form, as *Vishnu* and supreme *Vayu* fashioned as *Rudra*. Enjoying auspicious bliss, He pervades among the wise with semblance, punishing the ignoble and granting shelter to the noble. As the redeemer from *samsara*, He manifests in dual form.

Further Explanation:

Vishnu dwells within the human body in dual form as *Vishnu* as the *Witness* and the enjoyer and as *Vayu* as the mover and energizer of the *Jivas* in performing their actions and in enjoying the consequential fruits of those actions. The men of *Wisdom* see these two *Vishnu* and *Vayu* as *Light* and the

Shade. In accessing that *Wisdom*, *Nachiketagni* becomes the principal instrument.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु |
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहेव च || 3 ||

3. *Know self (the Jiva) to be the one who rides in the chariot; body to be the chariot; intellect, the charioteer and mind to be the reins.*

इन्द्रियाणि हयानाहुर्विषयां स्तेषु गोचरान् |
आत्मेन्द्रियमनेयुक्तं भोक्तेत्याहुर्मनीषिण || 4 ||

4. *Senses are said to be horses, objects of senses the path they traverse. Self (Jiva) associated with senses and the mind to be the enjoyer, declare the men of Wisdom.*

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा |
तस्येन्द्रियान्यवश्यानि दुष्टाश्वा इव सारथेः || 5 ||

5. *One who has become un-intelligent, his mind being always unrestrained, his senses are beyond control like the vicious horses for the charioteer.*

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा |
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः || 6 ||

6. *One who has become intelligent, his mind being always restrained, his senses are under control like the good horses for the charioteer.*

Further Explanation:

The metaphor of the *Chariot* with *horses* to be controlled and effectually steered has been a favourite among philosophers in the East as well in the West, *Plato* having used it effectively. *Buddhist* scripture *Jataka* uses it as well as *Sufi* saint *Jalauddine Rumi*. *Jiva*, the self is the enjoyer, body is the *Chariot*, the intellect is the Charioteer and the horses are the senses and Mind, verily, is the rein.

A man of discrimination steers his body (*Chariot*) well keeping his senses (*horses*) under control using his Mind as the rein. In all these activities *Vishnu* is only the *Witness* appearing as if he is enjoying all the pleasures which the *Jiva* enjoys. Therefore it is said in *Brihad Aranyak Up. (IV.iii.7)* in reply to the question which is the Self – ‘योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः, स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव ;’. *Shankara* says that only then one would be entitled

to attain the state of *Vishnu* as hereinafter mentioned – ‘एवच्च सति वक्ष्यमाणरथकल्पनया वैष्णवस्य पदस्यात्मतया प्रतिपत्तिरुपपद्यते, नान्यथा स्वभावानतिक्रमात् ॥’.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः |
न स तत्पदमाप्नोति सं सारं चाधिगच्छति ॥ 7 ॥

7. *One who has become un-intelligent without any restraint over mind and being impure, he would not attain that state, lapsing back to samsara.*

यस्तु विज्ञान्भवति समनस्कः सदा शुचिः |
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ 8 ॥

8. *One who has become intelligent with restraint over mind and ever pure, that state would be attained by him, from which he is not born again.*

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्तरः |
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ 9 ॥

9. *One who has intelligence as the charioteer restraining the reins of his mind, attains Vishnu, the supreme abode.*

Further Explanation:

On becoming a man of discrimination such one attains presence in the supreme abiding place of *Vishnu*, who is called *Vasudeva* – the one in who all abide, ‘वासयति भूतानि स्वस्मिन् इति वासुः सचासौ देवश्च दीव्यते इतिस्वप्रकाशः स वासुदेव इत्यर्थः |’. *Shankara* also says ‘तद्विष्णावर्षपनशीलस्य ब्रह्मणः परमात्मनो वासुदेवाख्यस्य परमं प्रकृष्टं पदं स्थानं सतत्त्व इत्येतद्वदसौ आप्नोति विद्वान् ॥’.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः |
मनसस्तु परा बुद्धिर्बुद्ध्यात्मा महान्परः ॥ 10 ॥

10. *Superior to senses are the objects superior to objects is the mind; superior to mind is the intellect and superior to intellect is the great Self.*

महतः परमव्यक्तमव्यक्तापुरुषः परः |
पुरुषान् परं किंचित्सा काष्ठा सापरा गतिः ॥ 11 ॥

11. *Superior to the Self is the un-manifest, superior to un-manifest is Purusha, superior to Purusha there is no one. He is the end of the journey. He is the supreme goal.*

Commentary :

Among the divinities, ten gods represent the indwelling centers energizing the senses - सोम (moon), कुबेर (wealth), सूर्य (sun), आप (waters), अश्विन (medicine men), अग्नि (energy), इन्द्र (intellect), यम (death) and दक्ष. सुपर्णि, वरुणि and उमा represent sensations, among them सुपर्णि and वरुणि represent sensations and उमा represents the प्रकृति. The divinities presiding over Mind are the three – रुद्र, विन्द्र and शेष. They are superior to those presiding over the senses. Intellect is presided by सरस्वति and superior to her is ब्रह्म, the divinities representing the महातत्त्व – the supreme principle. Superior to that one is रमा (लक्ष्मी). Supreme to her is पुष, indweller of the heart. Complete or similar like Him, there is no one else. How could there any one superior to Him when there are none even similar to Him ?

Further Explanation;

Madhva has uncompromising belief in the supremacy of *Vishnu* as the one *Prime Existence* who envelopes all others in *Creation*. All other luminous forms - देवास, being the instruments of his dispensation. *Vishnu* is महत् - the supreme *Purusha*. Dwelling in every one, he is concealed, ‘नाहं पक्वाशः सर्वस्य योगमायासमावृतः |’ (VII.25) and ‘अवाजानन्ति मां मूढ मानुषीं तनुमाश्रितम् | परं भावमजानन्तो मम भूतमहेश्वरम् ||’ (IX.11) as said in *Bhagavda Gita*. When *Yudhishtira* asked *Bhisma* ‘किमेकं दैवतं लोकेयं किं वाप्येकं परायणम्’ the reply received was ‘अनादिनिधनं विष्णुं सर्वलोकमहेश्वराम्’ and recitation of the thousands names commencing with the word विश्वम्, clarifying the word as defines in *Vishnu Purana*, ‘विशति इति विश्वं ब्रह्म |’ and ‘वेवेष्टि व्यपनोतीति विष्णुः’. By whom the entire universe is enveloped, dwelling within that creation as *Vamana*, the supreme self, he should be known as *Vishnu* – ‘यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् |’ says *Vishnu Purana*.

In *Madhva's* view, *Vishnu* is ‘हरिः परतरः’ - Supreme Being eulogized as *Brahman* in scriptures. The *upanishadic* statement ‘ब्रह्म वा इदमग्र आसीत्’ was explained by *Aitarey Brahmana* ‘अग्निर्वै देवानामवसो विष्णुः परमः | तदन्तरेण सर्वा अन्या देवताः ||’. He is the resplendent *Vasudeva*, *Hari*, *Vishnu* and *Narayana* – ‘भगवान् वासुदेवेति परमात्मोति वै हरिः / विष्णोन्नारायणश्चेति ब्रह्मेति श्रुतयो जगुः ||’ (*Brihat Brahma Samhita*), the very *World-existence* in principle – ‘सत्यं जगतत्वतो’. *Madhva* explains ‘यः पादुर्भवगो विष्णुः देहादिशु च संस्तितः | स एव मूलरूपश्च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रदुर्भावादिगश्च ||’ It is further said, ‘वासुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः नायं दशरथाञ्जतो न चापि जमदग्निः || जायते नैव कुत्रापि पम्रयते कुत एव तु ||’ – He is not the son of *Vasudeva* nor he was born in a womb. He is also not *Rama* nor *Parashurama*. He is हृषीकेश – one who is master ईश of the senses - हृषीक. He is *Krishna* (कृष्ण), one who attracts towards himself everything in creation – ‘नियमनादिना सकल्लेककर्षणात् कृष्णः’, ‘यतः कर्षसि देवेश नियम्य सकलं जगत् | ततोवदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः’. Similar are all the Lord's names, description of his attributes and not proper names as given to human beings. But to imagine between the primary effulgence and the subsequent effulgence's would be height of immature

thinking. Therefore he is eulogized in whatever forms conceived as *Vishnu* alone in *Vedas*, *Ramayama*, *Mahabharata* and *puranas* from the beginning to the end - 'वेदे रामायणे चैव पुराणे भारते च | अदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ||'.

Aurobindo remarked, 'The importance of the Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom the majority of the Vedic hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfill in the internal and external world where the most active, dominant and directly effective for the psychological discipline of the ancient mystics ; this alone is the reason of their predominance '. He also says in other context that, '...Vishnu the all pervading, who is Rigveda has a close but covert connection and almost an identity with ...Rudra. Rudra is a fierce and violent godhead with a beneficial aspect which approaches the supreme blissful reality of Vishnu; Vishnu's constant friendliness to man and his helping gods is shadowed by an aspect of formidable violence, - 'like a terrible lion ranging in evil and different places', which is spoken often in terms more ordinarily appropriate to Rudra... Rudra is the Deva or Deity ascending in the cosmos, Vishnu the same Deva or deity helping and evoking the powers of the ascent'.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते |
दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः || 12 ||

12. This One, *Self* dwelling in all beings is not luminous to all but is luminous primarily to the men of wisdom with subtle intellect.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि |
नमात्मनि ऋतिनियच्छेत्तद्यच्छेच्छान्त आत्मनि || 13 ||

13. Let men of wisdom should mingle speech in divinities of mind; mind in divinities of understanding; understanding on the great self and the great self in the blissful Lord.

Commentary :

Let one reflect on the divine उमा and others, presiding on speech etc, in turn controlled by शिव and others. Let one reflect on शिव controlled by ब्रह्म, who in turn is controlled by रमा (लक्ष्मी) full of bliss, who herself finally controlled by *Vishnu*, the supreme *Self*. Being under His control and meditating on Him is referred as नियम – discipline, and nothing else. How can men control those who are controllers themselves? One is known to control only one's own spouse.

Further Explanation:

The *Path to Perfection* is long and arduous, to be traversed step by step – पदानि and stage and stage – धामानि. Therefore reflecting on the deities presiding on every organ of senses, let the men of wisdom transcend each of them let him reach finally the Bliss of *Brahman*.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत |
क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति || 14 ||

14. *Arise, awake attaining the boons be conscious of them. Sharp as the edge of a razor, difficult to traverse is the path, so the sages declare.*

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् |
नद्यन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् पामुच्यते || 15 ||

15. *Realising Him who is without sound, touch or the form, un-decaying, without any taste, eternal, without any smell, without beginning, without end, the supreme beyond, the unshakeable, one becomes freed from the jaws of Death*

Further Explanation:

The urge of the *Wisdom of Brahman* should be sincere and intense, without any quarters left unattended. The organs of sense and of actions should all be purified and perfected. For it is said that ‘नाविरतो दुश्चरितान्नाशन्तो नासमाहितः | नाशन्तमानसो वाऽपि प्रज्ञानेनैनाप्नुयात् ||’. Therefore, one is enjoined to b up and coming, rising to seize the opportunity by its lock. *Brihad Aranyak Up, (IV.iv.13-14)* recommend that whoever has found, awakened to concealed in the densest of the place to the *Self*, the maker of the Universe, verily the maker of all. He is the world, verily he is the world. Verily while one is here) in the world, we may know this. If not, we would be ignorant and great will the destruction. For those who know thins become immortal, while other go sorrow.

नाचिकेतमुपासनं मृत्युप्रोक्तं सनातनम् |
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते || 16 ||

16. *This universally commended legend of Nachiketa communicated by Death, whoever narrates or listens becoming wise, reaches the world of Brahma.*

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि |
प्रयतः श्राद्धकाले वा तदनन्त्याय कल्पते |
तदनन्त्याय कल्पत इति || 17 ||

17. *Whoever narrates this supreme secret in the assembly of Brahmins or listens with devotion during or at the close of the funeral ceremonies, he shall be eligible for ever lasting peace, yes, for everlasting peace.*

Further Explanation:

Wisdom of Brahman is like fragrance of the flowers. Wherever are the flowers, there the fragrance spreads, enveloping the surrounding space. The flowers as well those who have access to them being fully fragrant and blissful. Even so is the Wisdom of luminous *Vishnu*, who himself being Luminous makes every one and every thing that comes in his presence luminous. When Sun dawns on the eastern horizon, the dark night departs quietly without a whisper.

Thus ends the Third Section of the First Chapter of Kathakopanishad.

द्वितीय अध्याय . प्रथम वल्ली

Second Chapter - Section I

Upanishad :

पराञ्चि खानि व्यतृणात् स्वयम्भूस्तस्मात्पराङ्पश्यति नान्तरात्मन् |
कश्चिद्द्वीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् || 1 ||

1. *The self-evolved Lord made the senses receptive to external influences. Therefore, they see outward and not inward. Some rare men of wisdom desiring Self, shifting their gaze inward, see the immortal Principle.*

पराचः कामान्नुयन्ति वालास्ते मृत्योर्यन्ति विततस्य पाशाम् |
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवष्विह न पार्थयन्ते || 2 ||

2. *Simple minded people, who go after external desires, fall in Death's widely spread trap. On the other hand, the wise ones having been aware of the eternal Principle do see unswerving in the wavering existence.*

Further Explanation:

A normal human often wonders why God does not shower grace and compassion on him in spite of the innumerable austerities and penances which he performs, in spite of the many visits to holy places and going through many rites and rituals. This is because no one and God certainly is not influenced by performance of the external activities unless it transforms his internal being to the extent that it contributes to the purity of his heart and clarity of his mind.

God abides within the heart; therefore, one should search for him within bidding in subtle essence and not externally in the diverse manifest forms which altercate his all pervading and all-comprehensive Existence.

Angelus Silesius explains the predicament and the solution for him when he says, 'Though Christ a thousand times in Bethlehem be born, If he is not born in thee Thy soul is still forlorn. The Cross on Golgotha will never save thy soul, the Cross in thine own heart alone can make thee whole'. For rightly has been said in *Chhandogya Up. (VIII.i.1)* that herein this city of *Brahman* is an abode, like a small lotus flower ; with which there is small place. What is there within, that should be sought, and for that assuredly is what one should desire to understand. - 'ॐ अथ यदिस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥'.

Therefore, people who are ignorant of this reality, look forward for Gods in the external World for deliverance, performing external acts of piety, austerity and penance. Such actions are bound to fail in disaster since they have not been directed to the Supreme God, who abides with of the size of a thumb, अंगुष्ठमात्रः पुरुषस्ते मध्य आत्मनि तिष्ठति and whom all the gods worship.

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् |
एतेनैव विजानाति किमत्र परिशिष्यते | एतद्वै तत् ॥ ३ ॥

3. (*Nachiketa inquires*): 'By whom is energized the form, the taste, the smell, the sound and the touch of camaraderie?' (*Yama replies*) 'By this One alone one knows, why in other places do you inquire ? This, verily, is That'.

Commentary :

I am communicating the secret wisdom to you that *Jiva* survives after death. Wise to the distinction between *Jiva* and *Ishavra*, *Jiva* exists as one in sleep enjoying the fruits of one's actions. At the time of dissolution, one who sleeps is the *Jiva* while the one who is awake is supreme *Vishnu*. This is the firm conclusion. Not that *Brahman* does ever enter the human womb but when *Brahman* is seen as distinct from *Jiva*, then does *Wisdom* dawn in him.

Further Explanation:

When *Nachiketa* asks *Yama* who energizes the form, the taste, the smell, the sound and the touch of friendship, he is informed that what is the use of searching any where else when the supreme Lord is the foundation, by which the unheard becomes become heard, the unperceived becomes perceived, the unknown becomes known. *Vishnu* is the all-pervading and all-comprehensive *Wisdom*, being aware of whom every thing becomes known – (*Chhandogya Up. VI.i.3*). As *Yajnavalkya* told *Janaka* in *Brihad Aranyaka Up. (IV.iii.32)*, 'एषास्य

परमा गतिः एषास्य परमा संपत् एषोस्य परमो लोकः एषोस्य परम आनन्दः एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति
 ||’ – This is the highest goal, This is the highest treasure, this is the highest world, this is the greatest bliss. On a particle of this very bliss all other creatures live their life. Being wise in *Wisdom of Vishnu*, every thing else becomes revealed.

स्वप्नान्तं जागरितान्तं चेभौ येनानुपश्यति |
 महान्तं विभुमात्मानं मत्वा धीरो न शोचति || 4 ||

4. *Having known that great omnipresent Self at the end of both the dream and waking states, the wise one who reflects and sees, does not grieve.*

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् |
 ईशानं भूतभव्यस्य न ततो विजुगुप्सते | एतद्वै तत् || 5 ||

5. *One who is aware of the nearness of the Self and the enjoying Jiva, such one does not shrink away from the supreme Lord of the past and future. This, verily, is That.*

Commentary :

जीवमन्तिके means one is aware of the nearness one’s own *self* with the Lord. Such one is aware of the distinct nature of his own *self* from the other (the Lord).

य पूर्व तपसो जातमद्भ्यः पूर्वमजायत |
 गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत || 6 ||

6. *He who was born earlier through austerities even before the unborn One (Brahma), entering the cave within dwells even prior to the elements, perceives each and every thing. This, verily, is That.*

Commentary :

This one designated as ‘अ’, who, employing the elements creates *Shiva* through austerities. In earlier times, four-faced *Brahma* was the un-born one. One who observes within the *self* with concentration as abiding in the secret cave is verily, *Vishnu*, the indweller. The ones, who were born earlier from the mouth of *Brahma* were *Indra*, *Agni* and the like. Others were born from *Kashyapa*. Similar was not the case with *Brahma*, not born like others. Unborn from any one else, he sprang from *Vishnu*, before any one else arose.

या प्राणेन संभवत्यदितिर्देवतामयी |
गुहां प्रविष्य तिष्ठन्तीं या भूतेभिव्यजायत | एतद्वै तत् || 7 ||

7. *Who ever with Prana (Primal Breath) abides in the cave of the heart alongside Aditi of luminous attributes, manifesting with all the elements, This, verily, is That.*

Commentary :

She consumes - अद् इति, hence अदिति, ie *Vishnu*, abiding along with *Praana* within. Being superior to all gods, assuming various forms like मत्स्य (fish), कूर्म (tortoise) and dwelling within along with other elements, mighty *Vishnu*, the supreme *Self* manifests from age to age. देवतामयी means best of the luminous ones. Dwells along with *Prana*, entering the cave within one's *Self* along with elements taking various forms.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः |
दिवे दिव ईड्यो जागृवदिभर्हविष्मदिभर्मनुष्योभिरग्निः | एतद्वै तत् || 8 ||

8. *The all-knowing Lord (jaatavedas), like an embryo safely secured by a pregnant woman, exists as energy (fire) between the two (the Teacher and the disciple) adored by discerning men day after day, This, verily, is That.*

Commentary :

All-knowing resplendent *Vishnu* is adored like the sticks, between the Teacher and the disciple, always knowing him to be best of the *Purushas* – the indwellers. In *Bhagavad Gita* (XV.14), *Krishna* tells *Arjuna* that he dwells on the bodies of creatures as the flame of life – वैश्वानर, digesting the food they eat. In the earlier verse the same sentiments are expressed that as *Prana (Primal Breath)* he abides in the cave of the heart along and as *Aditi* consumes leading the out-breath upward and the inward breath inwards – ‘ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति’.

यतश्चोदेति सूर्योस्तं यत्र च गच्छति |
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन | एतद्वै तत् || 9 ||

9. *By whose instance the Sun rises (at the time of creation) and where it proceeds to set (at the time of dissolution), there all the gods find their abiding place; no one can go beyond that. This, verily, is That.*

यदेवेह तदमुत्र यदमुत्र तदन्विह |
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति || 10 ||

10. *That which is here, the same is there as well. That which is there, the same is here as well. He who perceives even slightest difference in this, goes from death to death.*

Commentary :

He who is manifest here as *Vishnu* is the same as the one who dwells in the body. He, verily, is the original form as *Sriman Narayana*. The one who is in original form as *Vishnu* is the same as one of his manifestations. Whoever here sees even slightest of variation in His attributes or in His forms goes undoubtedly from death to obscure worlds.

Further Explanation:

Brihad Aranyaka Up. (I.iv.1,5) declares ‘आत्मैवेमग्र आसीत्पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत् सोऽहमस्मीत्यग्रे व्यावरहत् ... सोऽवेवत् अहं वाव सृष्टिरस्मि अहं हीदं सर्वमसृक्षीति ततः सृष्टरभवत् सृष्ट्यायां तास्यैतस्यां भवति य एवं वेद ॥’ - when *That One, the Prime Existence* become effulgent as and in the form of *Purusha*, it acknowledged itself as ‘अहं’ – *I* and ‘अस्मि’ as *the Existence* and looking around saw that He verily was all this Creation. Therefore, this Creation came to be seen as having been created by him. God is like the Ocean, the manifestation being as one would see the waves. The waves exist, but not separate and distinct from the ocean. So does the creation exist not as separate from the Creator. The tree exists along with the leaves, as separate and not separate in essence. Every thing exists, even as it exists not separately. He who knows this becomes part of that Creation. Therefore *Vishnu* is what the Creation has come to be and who ever sees any difference in *Vishnu* and his Creation will fall in ignorance.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन |
मृत्योः स मृत्यूं गच्छति य इह नानेव पश्यति ॥ 11 ॥

11. *By mind alone can this be recognized that there exist no difference (between the prime form and the manifest forms). From death to death he goes who sees any divergence.*

Commentary :

Similarly, those who see even slightest divergence in his limbs and his attributes as well as in his actions or their outcome, go without doubt to obscure worlds. No other purpose is served by such deliberation. Thus, the scriptures say. According to *Shabda Nirnaya*, different meanings follow from the word ‘इव’. When two contradictory attributes are pointed out together, either they are

compared with each other or their insignificance is suggested. Therefore, the phrase 'नाना' and 'इव' means 'insignificant' or 'no difference'.

In the phrase 'नानेव पश्यति' the emphasis placed on 'इव' is to deny the difference in the essential attributes of the Lord. In 'नेह नानास्ति किंचन' the emphasis is on affirmation that there exists no difference at all, either between his various limbs, attributes or his actions and their effects ; neither difference nor any mutual dependence.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति |
ईशानं भूतभव्यस्य न ततो विजुगप्सते | एतद्वै तत् || 12 ||

12. *Purusha, having measure of a thumb, abides in the midst of the self. (He who knows) this great Lord, has no fear of the past or of the future. This, verily, is That.*

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः |
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः | एतद्वै तत् ||

13. *Purusha having measure of a thumb, is like a flame without smoke; the Lord of the past and the future, is the same. This, verily, is That.*

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति |
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति || 14 ||

14. *Even as waters falling on the mountains rush down, one who sees essential attributes (धर्मान्) of the Lord distinct from Him rushes downward likewise.*

Commentary :

In the previous मन्त्र, the emphasis is on contemplating difference in primary and subsidiary attributes whereas here contemplating of difference in his essential attributes, limbs or actions, such activity being compared to the flowing streams rushing down from high eminence. Likewise is one who perceives differences in the primary principles of *Vishnu* rushes down to the obscure worlds.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति |
एवं मुनेर्विजानत आत्मा भवति गौतम || 15 ||

15. *Even as pure water poured in pure water remains same, even so, O Gotama, does the sage who is aware of the self becomes become aware.*

Commentary :

Like the sages who become aware, even as *Vayu* became aware, do not become same or similar like Him (*Vishnu*), then what to speak of the *Jivas* ? They become wise among all souls and gods. The liberated ones like *Vayu* having likeness go to *Vishnu* but not as same or similar No one, whether men or gods can claim to become same and similar as Him. They become, verily, replications of the reflections of divine *Vayu*. Thus in *Bhavishya Purana*.

Thus ends the First Section of the Second Chapter of Kathakopanishad.

द्वितीय अध्याय . द्वितीय वल्ली

Second Chapter - Section II

Upanishad :

पुरमेकादशद्वारमजस्यावकचेतसः |
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते | एतद्वै तत् || 1 ||

1. *This city with eleven gates is that of the unborn with unflinching Consciousness. One who is well established without any distortion, becomes liberated, verily, becomes liberated. This, verily, is That.*

Commentary :

The city which is under control of the resplendent Lord is the city of the unborn. Having made that fact well-established, the liberated ones without any pride become liberated even in the earlier state, later through termination of misery etc.

Further Explanation:

Madhva does not clarify what these eleven gates stand for. *Shankara* too is silent on this matter saying only that seven of these are in the head, three in the lower part of the body, and the last one being on the top of the head. A conjecture: Could the seven gates that exist in the head be Mind, Intellect, and the five sensory organs – sight, hearing, touch, smell and taste? *Shankara* suggests three inclusive of the navel, in the lower part, the other two being the excretory and generative organs. The one on the top is possibly the crown of the head through which it is believed the *Primal Breath* – प्राण leaves when it leaves the body in the final moment. This is only a conjecture based on the traditional conception of the avenue through which the Mind deals with external world.

हंसः शुचिषट्सुरन्तरिक्षसन्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषट्सुरसदृतसद्व्योमसदब्जा गोजा ऋतुजा अद्रिजा ऋतं बृहत् ॥ 2 ॥

2. *He is pure as swan traversing in the space, priest of the sacrificial altar and the sacrificial jar. He is found in men, in gods, in the cosmic law and in space. He is born of water, sprung from earth, born of cosmic order, born of mountains and is the supreme Truth.*

Commentary :

Ever free from all defects, *Hari* is of the form of *essence*. Spoken as *Hamsa*, he exists in *Vayu*. Endowed with supreme happiness, He pervades as Space. As supervisor of all the organs of senses, he is honoured as by all. Being great – अति in food - थि, he is spoken as अतिथि, (who as guest makes unexpected appearance). Since he abides in the leafy vessel as *Soma* juice, he is referred as दुरोणसत्. He, verily, is the *One* who dwells in men and the gods. He is the supreme *Cosmic Law*, the *vedic hymn*, as well as प्रकृति in Space. He is spread all over the world as श्री, splendour. Since he is in the creatures of water, in the plants of the land, in rivers and in mountains, he is called अब्ज. Therefore, the liberated *Jivas* depart to be in the company of *Vishnu*. Since all *Vedas* primarily speak of *Vishnu*, the cosmic Law is identified with Lord. He, having possessed the supreme attributes singularly, is best of the *Purushas*.

Further Explanation;

Swan is the wisest of all birds having विवेक, the sense of discrimination, capable of separating the milk from water, the good from the bad. *Vishnu* is compared to *Swan* because he too is wise in distinguishing the good from the bad, therefore, illumining the auspicious thoughts from the inauspicious ones. He is often compared to श्येन, the celestial bird which ever sweeps across the Space above, never sweeping down in the sky touching the earth, even laying its eggs in space and nurturing them in Space. Another bird which is associated with *Vishnu* is the mighty eagle, *Garuda*, who sweeps in the Space and in the worlds with its mighty strides.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ 3 ॥

3. *Upward He leads as प्राण (the Primal Breath), downward as अपान (the in-breath) and in middle abides Vamana, adored as the universal God.*

Further Explanation :

Dwelling in the heart of the creatures as *Vamana* along with *Vayu*, *Vishnu* energizes the upward and down ward movement of *Vayu*.

अस्य विस्रंसमानस्य देहिनः |
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते | एतद्वै तत् || 4 ||

4. ‘When the Jiva sheltered in this body slips from the same where does it proceed ?’, (when asked thus by Nachiketa, Yama replies :) “This, verily, is That”

न प्राणेन नापानेन मर्त्यो जीवति कश्चन |
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ || 5 ||

5. Neither by upward Breath nor by the inward breath does the mortal lives at all; he lives for reasons other than these, by whom He is energized.

Commentary :

(Physical) *Breath* is not the principal energizer of Consciousness but प्राण, the *Primal Breath*, adapted by *Vishnu* energizes *Jivas*. Thus the consciousness in *Jivas* is supported primarily and independently by Lord.

Further Explanation:

It is not the aggregation and confluence of physical luminous and blazing rays that makes the Sun shine but the *Surya*, as the *splendorous essence* of *Vishnu* that shines and illumines. Even so it is not the gross physical breath that moves upward and downward keeping *Jiva* energized, but the *Primal Breath*, प्राण which is the essence as *Vishnu* that moves upward and downward as *Vaishvanara*, the flame of Life. Extending *Krishna’s* statement to *Arjuna*, ‘मयैवेते निहताः पूर्वमेव निमित्मात्रं भव सव्यसाचिन् |’ one can says that everything is energized by Lord himself the individual elements in life being but the instrument in operation and in conclusion.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् |
यथा च मरणं प्राप्य आत्मा भवति गोतम || 6 ||

6. I will proclaim to you the eternal secret of Brahman, which after death the self comes to be, O Gautama.

योनिमध्ये प्रपद्यन्ते शरीरत्वाय देहिनः |
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् || 7 ||

7. *Embodied forms come to be in the wombs and others enter stationery objects, according to their actions and knowledge.*

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्माणाः |
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते |
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन | एतद्वै तत् || 8 ||

8. *One who is awake among those who are asleep, shaping many desires, that Person, verily, is pure, He is, verily, Brahman, the immortal. All are secure in His world but no one can reach beyond that. That, verily, is That.*

अग्न्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव |
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च || 9 ||

9. *Even as one fire entering a mansion assumes various forms, in similar manner, One (Lord), entering as self of all creatures, assumes various forms, remaining distinct from them.*

Commentary :

Like Agni entering the world is not perceived as another form, even when one aids in various replicated forms in cooking food etc. Even so Lord enters within all creatures as *self*, energizing their consciousness. Lord is the conscious and active principle, even when every thing else in which he has entered remaining inactive.

Further Explanation:

Madhva explains briefly the manner in which Lord dwell in various manifest creations, even as fire enters one's life performing various actions. The essence of *Brahman* in all creation is same whether in the animate world or inanimate one, effulgence in different forms and different degrees being varied and distinct from one another, though the primary *essence* is the same. Lord is the conscious and active principle, even when every thing else in which he has entered remaining inactive. When one becomes conscious, aware and enlightened to the immutable *Principle, Brahman* who as *Vishnu* pervades as the primary *essence* in all inactive gross forms, he becomes liberated from the constraints of the *forms* and come to.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव |
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च || 10 ||

10. *Even as the one wind which entering mansions assumes many forms, in similar manner One Lord, as the self of all creatures, assumes various forms, yet remaining independent of them.*

Commentary :

Thus, Lord even like the wind abiding but not perceived as his another form, but as *One* (the *essence*) within the various forms, energizes consciousness of the insentient. He, verily, is *Janardana*. He is the *One*, the independent, and no one any other else abides in *Jivas*. In replicated forms after forms, he reflects in the consciousness in *Jivas*, who being external to Him is not same or similar to Him. *Jivas*, though are replicated forms, are without any beginning and without end.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चक्षुषैर्वाह्यदोषैः |
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः || 11 ||

11. *Even as the Sun, eye of the entire worlds, is not defiled by defects external to the eyes, even so the One abiding internally in all selves is not defiled by the miseries of the world that are external.*

Commentary :

Even as *Surya* is not affected by the defects external in *Space*, even so sorrows in external world do not affect the *self* within. The internal eye is the energizing consciousness for external medium. Thus being independent of external *Jivas*, the best of the *Person* is not affected by miseries of the dependent *Jivas*.

Further Explanation:

Krishna says in *Bhagavad Gita (XIII.33-34)* ‘यदा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते | सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते || यथा प्रकाशत्येकः कृत्स्नं लोकमिमं रविः | क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ||’.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति |
तस्मात्स्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् || 12 ||

12. *The one controller, dwelling within all Jivas, makes His one form reflect in diverse forms. Men of Wisdom who perceive that abode of the Self, for them is the eternal bliss, not for others.*

नित्योऽनित्यानां चेतनश्चेतानानामेको बहूनां यो विदधाति कामान् |
तस्मात्स्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् || 13 ||

13. *Eternal among the non-eternals, consciousness among the conscious, one who impels desires in many, that indweller of the Jivas, whom Men of Wisdom perceive, for them is the eternal peace, not for others.*

Commentary :

For *Jivas* who appear conscious, the one who impels consciousness in them is *Hari*. Independent among the independent, he is not affected by defects. Thus has been spoken in *Kurma Purana*. He is the one who abides internally in all selves, and *Jivas* are the replicated forms of His form. They being dependent and distinct from them He is the supreme *Self*. 'The *Self* alone was there in the beginning' from such and other statements, the fact of His being without beginning can be concluded. Knowing about that One indwelling in the *self*, one becomes liberated, of this there is no doubt. One who imagines *Jiva* being united with Him, will certainly fall in perpetual obscurity. Thus, also in *Kurma Purana*.

तदेतदिति मन्यन्तेनिर्देश्य परमं सुखम् |
कथं नु तद्विजानीयां किमु भाति विभाति वा || 14 ||

14. *That One is This, thus one who reflects, for him is the supreme bliss. If this is not thus realized, how could it otherwise illumine their consciousness?*

Commentary :

Thus is this extremely blissful *form* of the Resplendent Lord. The bliss of liberation is fraction of *That Bliss*. In *That Bliss* of *Vishnu* is the bliss of *Brahma* and other gods and of the liberated ones as well, theirs being the reflection of the *Bliss* of *Vishnu*. No similarity is perceived here. From His Grace alone is the indescribable divine *Bliss*. Thus in *Varaha Purana*.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः |
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति || 15 ||

15. *Sun does not shine there, nor does the moon nor even the stars, nor does the lightening; how can then there be this fire? That One alone shines, shining all others; in his luminous light alone all others become luminous.*

Further Explanation;

The *Bliss* is not an empirical experience but a spiritual one. Therefore in the state of *Bliss*, the physical Sun seen in the sky does not shine nor the Moon nor even the stars. Then how could Fire shine there? The meaning being that

since *Brahman*, *Vishnu* alone is the resplendent luminous Light, all others shine in his luminous resplendence and not independently by themselves.

Thus ends the Second Section of the Second Chapter of Kathakopanishad.

द्वितीय अध्याय . तृतीय वल्ली

Second Chapter - Section III

Upanishad :

ऊर्ध्वमूलोऽवाकशख एषोऽश्वत्थः सनतनः |
तदेव शुक्रं तदब्रह्म तदेवामृतमुच्यते |
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति काश्चन | एतद्वै तत् || 1 ||

1. *Rooted in the Supreme, with extended branches, is this timeless Tree-Ashvattha. That, verily, is the auspicious, That is Brahman, That is spoken as the immortal. In it are all the worlds sheltered. No one can go beyond That. This, verily, is That.*

Commentary :

Supreme among all, the resplendent *Vishnu* is this foundation, which is the source pervading the entire world like a tree with all the gods as branches. Goddess *स्मा* represents the roots. The Lord is referred as ‘अश्व’ because like horse He moves swiftly. Since he pervades swiftly, He is eulogized as अश्वत्थ. Since like stream he flows in the world without beginning, *Hari* is called the immortal. As *immortal* He singularly supervises the worlds to flow continuously.

Further Explanation:

Asvattha is traditional symbol for *Brhaman*. *Bhagavad Gita* (XV.1) conceptualizes it as the imperishable *Asvattha* tree with its roots above and the branches below, the leaves being the *vedic* hymns and he who is wise to the Wisdom is known as वेदवित् - man of *Wisdom*. The root is the origin from where the trees grows high and wide, the branches and leaves being the extension of the tree – the manifested world. Therefore, the *Asvattha* is said to have ऊर्ध्वमूल the having been high above in the supreme world, while the branches as, the leaves and the fruits being the temporal extension spread downwards. The form of the ऊर्ध्वमूल is not perceived having been concealed from human sight, appearing to be without foundation neither any beginning nor any end.

When it is said *vedic* hymns contain the *Wisdom* it is as good as saying the leaves contain the juice which is in the Tree.

यदिदं किं च जगत् सर्वं प्राण एजेति निःसृतम् |
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति || 2 ||

2. *Whatever is here in the world, all that is impelled by Primal Breath. He is great terror like uplifted thunder bolt. Whoever becomes aware of this, he verily, becomes immortal.*

Commentary :

The *Primal Breath* is impelled by *Hari* to make the world tremble as if a thunder bolt is lifted to initiate performance of ordained righteous actions without any transgressions.

Further Explanation:

Vishnu is compassionate as well as well a disciplined task master. Therefore, he makes the world perform their ordained actions out of fear as would a Master would make his servants their allotted tasks – ‘तद्युक्तं प्रशास्तरि सति, यस्मात् नित्यमेन तेषां प्रवर्तनं, तस्मादस्ति भयाकारणं तेषां प्रशास्तु ब्रह्म | यतस्ते भूया इव राज्ञोऽस्मात् ब्रह्मणो भयेन प्रवर्तन्ते तच्च भयकारणमानन्दं ब्रह्म |’ says *Shankara* in his commentary to *Taitariya Up.II.viii.1*). *Vishnu* is protector as well as uncompromising disciplinarian in the performance of the actions ordained under the *Cosmic Law*. Therefore, the Sun, the Moon, the stars and the seasons follow the course set by the Lord for them.

भयादस्याग्निस्तपति भयात्तपति सूर्यः |
भयादिन्द्रश्च वायुश्च मृत्युर्थावति पञ्चमः || 3 ||

3. *Through fear of Him does Agni burn, through fear does Surya shine; through fear (are) Indra and Vayu and Death, the fifth one, being in motion.*

इह चेदशकद्भोक्तुं प्राक्शरीरस्य विग्रसः |
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते || 4 ||

4. *If one is able to be aware of Him before the body becomes free from the bondage of the body. Or else to the world of heavens he can never hope to transcend the body.*

यथाऽऽदर्शं तथाऽत्मनि यथा स्वप्ने तथा पितृलोके |
यथाऽस्तु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके || 5 ||

5. *As in a mirror, so in one's self, as in one's dreams, so in the world of ancestors, as in waters even so in the world of Gandharvas, as light and shade even so in the world of Brahman.*

Commentary :

The Lord abiding in *Jiva* is perceived comprehensively through the eye of wisdom, but not in the world of ancestors, less distinctly in the world of *Gandharvas*. Even as a thing is seen clearly neither in glaring light nor in blinding obscure shade, even so, only the best among the *Persons* clearly see in the world of *Brahman*.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् |
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति || 6 ||

6. *Becoming aware of the distinct nature of the senses sprung from different sources, and knowing their origin and extinction, the man of Wisdom does not grieve.*

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् |
सत्वमधि महानात्मा महतोऽव्यक्तमुत्तमम् || 7 ||

7. *Superior to the senses is mind, superior to mind is its superior essence (intellect); superior to the essence is the great Self, beyond that great Self is the supreme un-manifest.*

अव्यक्तासु परः पुरुषो व्यापकोऽलिङ्ग एव च |
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति || 8 ||

8. *Superior to the un-manifest is the Person, all-pervading without any distinctions, by knowing whom Jiva goes to immortality.*

Commentary :

Again by stating that '*greater than the senses is the mind*' etc. the knowledge about the gradation (तारतम्य) among the divinities with full awareness of the supremacy of resplendent Lord is recapitulated as summary of all the statements. Realizing *Hari* on the basis of the gradation (तारतम्य) in addition, the summery of all the statements in concluded.

Further Explanation:

Stating one sense is greater than the other, *Madhva* brings about the nature of the superiority of the presiding deity over one sense over the other deities presiding over others senses. His theses continues bring all the gods and goddesses in a range of gradation between them, leaving *Vayu*, the primal Breath the supreme among them , for which he finds support in the statement in *Chhandogya Up. (V.i.1)* - ‘ॐ यो ह वै ज्येष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥’ leaving only *Vishnu* as the sole supreme God among all, with *Laksmi* as his supporting *Intent* (सम्कल्प), energy (शक्ति) or divine power (माया) in manifestation.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् |
हृदा मनीषा मनसाऽभिवृत्तो य एतद्विदुरमृतास्ते भवन्ति ॥ 9 ॥

9. *Not within the sight stands His form, nor by eyes can He be seen. By heart, by thought and by mind alone can He is apprehended. Those who are thus aware become immortal.*

Commentary :

No one can see the un-manifest form of *Vishnu*. Only when he manifests, his forms are perceived through *Wisdom*, only then does a *Yogi*, one who is enjoined, becomes liberated but never through organs of senses.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह |
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिः ॥ 10 ॥

10. *When the five (senses) together with knowledge and mind cease (from their operations) and even the intelligence does not stir, then is said to be the supreme goal.*

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणम् |
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ 11 ॥

11. *That is considered to be Yoga, the steady restraint of the senses. Then one becomes undistracted, for Yoga comes and goes.*

Commentary :

The awareness itself is *yoga*, equanimity, communion all-inclusive with resplendent Lord.

नैव वाचा न मनस प्राप्तुं शक्यो न चक्षुषा |
अस्तीति बुवतोऽन्यत्र कथं तदुपलभ्यते || 12 ||

12. *Neither by speech nor by mind nor by sight can He be comprehended, except by him, who says. 'He Is'. Otherwise, how else can That One be attained !*

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः |
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसदि ति || 13 ||

13. *He should be comprehended through enlightenment that 'Existence' along with His primal form. Only when He is comprehended as 'Existence', only then His form in Principle becomes revealed.*

Commentary :

Prime Existence is resplendent Lord, who as *Keshava* is the all-pervador. *The One* who is known as 'Existence', verily is *He*. If known as manifestation, how can *He* be attained ? प्रकृति makes पुरुष manifest primarily as the distinct one. Even as *He* is distinct in His primary form even so when *He* grants His grace. One comes to know of His Existence to the extent of the grace one receives. From Time without beginning, one increasingly comes to know about *Hari*, through repeatedly enhanced intelligence about His attributes. Increasing awareness of Him is not same as absence of feelings for *Hari*. Thereafter, it would not be lost in future. Therefore, awareness of Him is declared to be the best.

यथा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः |
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते || 14 ||

14. *When all the desires residing in the heart are terminated, the mortal becomes immortal and enjoys food in the world of Brahman.*

Commentary :

The desires residing within the *self* are renounced; the liberated one becomes released from all desires.

यदा सर्वे प्रभिद्यन्ते हृदायस्येह ग्रन्थयः |
अथ मर्त्योऽमृतो भवत्येतावद्धृद्यनुशासनम् || 15 ||

15. *When all shackles binding the heart are shattered, then here itself does the mortal become immortal. All these instructions are, verily, towards that purpose.*

Commentary :

To be released from the shackles is, verily, the purpose. And when they are destroyed, one attains immortality. For that purpose alone are the injunctions.

शत चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिः सृत्तैका |
तायोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति || 16 ||

16. *Hundred and one are the arteries of the heart. Of them, one leads to the crown of the head. At the time when the Primal Breath leaves the mortal body, the one going upwards through that aperture makes him immortal. For others, they become only the passage for other emotions.*

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः |
तं स्वाच्छरित्प्रवृहेन्मुञ्जदिवेपीकां धैर्यण | तं विद्याच्छुक्रममरतं तं विद्याच्छुक्रममृतमिति || 17 ||

17. *Self, best of the Persons, ever dwells within the core of heart of the people. One should separate Him from one's heart knowing Him to be pure and the immortal with firmness like pith from the sheath. Yes, knowing Him to be pure and the immortal.*

Commentary :

The one who dwells within the heart is *Vishnu*, under whose control *Jivas* exist. One should know the immutable *Vishnu* gradually as distinct from one's body flowing as a stream. By declaring 'The Self whose body is this', 'He who restrains the self abiding internally' 'in the hearts of people' the premise that *Hari* is distinct from *Jiva* is conclusively established. In life no wise one would accept that *Jiva* is identical with Lord. The statement 'जनानाम् हृदये संनिविष्टः', demonstrates that the identity of *Jiva* is distinct from that of the Lord. Therefore, the words 'अङ्गुष्ठमात्रः' should rightfully be applied to the Lord and not to *Jiva*. In this manner, the distinction between *Vishnu* and the *Jiva* is demonstrated.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् |
ब्रह्मप्राप्तो विरजोऽभूद्धिमृत्युरन्योऽप्येवं यो विदध्यात्ममेव || 18 ||

18. *Thus having received the words spoken by Death and the Knowledge of the technique of Yoga, Nachiketa became free from passion and death. So will others be released who acquire the mystical Wisdom of the Self.*

Commentary :

Thus is it conclusively proved that *Vishnu* alone is *the Supreme One*.

Obeisance to the Resplendent, Vishnu who is all-pervador. Let Him be always be near me, removing all obscurity of the Self.

Thus ends the Third Section of the Second Chapter of Kathakopanishad.

Thus ends the Commentray of Sri Anandtirtha on Kathakopanishad.

Mandukya Upanishad

Introduction

Mandukya Upanishad belongs to *Atharvaveda* and is an exposition of ॐ, the mystical sound which is the foundational attribute of *Brahman*. Unlike other *Upanishads*, this one is not based on mythical characters or legends as backdrop for developing an intellectual these. Therefore, having no human seer, it is attributed to divine effulgence. *Muktika Upanishad* declares that, the one who imbibes *Mandukya Upanishad* is delivered from human bondage – ‘मण्डूक्यं एकं मुमुक्षानाम् विमुक्तये’, without having to study any other scripture.

Mandukya Upanishad reveals spiritual *Truths* but does not offer any solutions or recommend any *Path* to be traversed. What it demands is not any commitment to any theory or acceptance of any belief but receptivity (श्रद्धा) clarity of mind and purity of heart. Extreme brevity of language is hall-mark of this *Upanishad*, giving scope to diverse interpretations, their approach determining their goal. *Shankara* offered his views founded on his *Advaita* theses, more intellectual than theistic. *Madhva*'s response was more emotional and eminently theistic founded on his *Dvaita* theses, showing that one and the same goal could be reached through different *Paths* and equally effective. Therefore, accepting one view does not necessarily amount to rejecting the other.

Their approach to the subject itself confirms such conclusion. *Shankara* attributes primacy to the 12 original *mantras* of the *Upanishad* on which he claims *Gaudapada* offered his own extended commentary – *Karika*, containing explanations under different chapters named *Agama* (scriptural) *Vaithatya*, (illusion of the empirical experiences) *a-dvaita* (non-duality) and *Alatshaanti* (quenching of the fire) in defense of his *Advaita* philosophy.

Madhva attributes the original 12 *mantras* of the *Upanishad* to *Varuna* as the seer and *Vishnu* as the presiding deity and explanations commencing with the words ‘अत्रै एते श्लोकाः’ – *here are the verse* to *Brahma* having given them to *Varuna*, who received them assuming the form of a frog – *Manduka*. For this conclusion, he relies on *Harivamsha*, *Padma* and *Garuda puranas* where one finds references as under: ‘इति मंडूकरूपी सन् ददर्श वरुणै श्रुतम्’ (*Harivamsha*) – the *Upanishads* were seen by *Varuna* in the form of a frog, ‘ध्यायन् नारायणं देवं प्रणवेन समहिताः मण्डूकरूपी वरुणः तुष्ट्वा हरीं अव्ययम्’ (*Padma*) – meditating on the divine *Narayana*, enveloped by *pranava* (ॐकार), *Varuna* in the form of a frog, was graced by the immutable *Hari* and ‘ब्रह्मदृष्टान् अतो मन्त्रं प्रमाणं सलिलेश्वरः अत्र श्लोका भवन्ति इति चकारैरिन्म पृथक् पृथक्’ (*Garuda*) – These *mantras* seen by *Brahma* as the premises, these श्लोकाः came to be formed little by little. *Madhva* is clear in his mind that Lord's word can not be communicated by none other than by luminous persons, enlightened to that divine experience. Therefore, it was *Varuna* who saw, which only *Brahma* could explain and only those specifically authorized

by *Vishnu* like *Madhva* can further elucidate offering clarification to the mystical *essence* contained therein.

When *Madhva* says that his conclusion are furthered based on प्रत्यक्ष - *direct*, अनुमान - *inference* and श्रुति - *scriptures*, he brings out importance to his thesis as extension of divine revelation. One can have nothing of one's own, there being nothing comparable to the supremacy of *Vishnu* except through spiritual vision. According to him, only those who perceive *Brahman* as one would perceive an *amalaka* fruit in his palm, could have direct perception - प्रत्यक्ष and only such persons can make an inference - अनुमान. To those common people for whom the first two are not accessible to them प्रमाण - *basis* would only be श्रुति - *the scriptures*, the record of spiritual experiences based on प्रत्यक्ष - *direct* perception by earlier qualified seers. *Madhva* is orthodox since he bases his communication on the traditionally accepted sources but was not orthodox in very restrictive conventional sense, as accepting everything that said earlier, whether right or not. He was rational enough to point out that what was not experienced through human instruments of perception and not expressed without human instruments of expression cannot be explained by human ingenuity, needing assistance from scriptures as authenticated expressions of the supra-sensory experiences of sensitive and receptive seers. *Madhva* therefore offers copious references of many scriptures, some of which are presently not available.

In *Rigveda* we find it mentioned that 'नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् | किमावरीवः कुहकस्य शर्मन्भः किमासीद्गहनम् ||' - Then, there was neither non-Existence nor Existence; there was neither air nor the sky beyond. By what was it then covered? Where and what was its shelter? Was water there, deep and fathomless? 'आनीदवातं स्वधया तदेकं तस्माद्द्वान्यत्र परः किं चनास || - Without breathing, alone with self-impulse was *That One*, other than that, there was nothing else. *That* self-Impulse reverberated as ॐ, *the Eternal Sound*. The self-Impulse was caused vibration even when there was neither air nor the sky beyond. *Katha Up.* (II.ii.3) says all deities adore *Vamana*, the god of gods seated in the middle leads the out-breath upward, and the in breath inwards - 'ऊर्ध्वं प्राणामनियत्पानं प्रत्यगस्यति | मध्ये वामनासीनं विश्वे देवा इपासते ||', *Vayu* being the presiding deity being lead upward and down word by *That One, the Prime Existence, Vishnu*. Cosmic process is universal phenomenon of unceasing change, perpetually in conflict between the un-manifest and the manifest, between the forces of light and the forces of darkness.

That One, the Prime Existence, Vishnu, which was undifferentiated earlier, became differentiated as *essence* and *form*. The *gross form* became alive when the *subtle essence* entered therein. Therefore, only when the *gross form of शब्द*, is infused with *subtle essence* ॐ, only then it becomes अक्षर. That is why it is said that letters by themselves do not make words intelligible unless the resonance within the letters becomes clear with particular arrangement of the letters. Therefore, while letters are but appearance it is the sound within

which explodes making the meaning clear and creation become a reality. ॐ becomes and *in truth is* अक्षर, which becomes manifest as creation. Therefore, *Mandukya Up.* declares ‘ॐ इत्येतदक्षरमिदं सर्वम् | भूतभव्यदभविष्यदिति सर्वं ॐकार एव | सर्वं ह्येतद् ब्रह्म |’. Ritualists, therefore, give important role for अक्षर, in reciting the *vedic* hymns. Accuracy in pronunciation was insisted for success in sacrificial performances. To the intent the popular legend of *Tvastra* is narrated who, performing a sacrifice to produce an avenger of his son slain by *Indra* produced owing to an error of accentuation, not a slayer of *Indra*, but alone of whom *Indra* became the slayer. In *Vakyapadiya* a significant statement is made at the very outset, ‘अनादिनिधनं ब्रह्म शब्दस्तात्त्वं यस्तदक्षरम् | विवर्ततेऽर्थभावेन प्रक्रिया जगतो यत् ||’.

Aurobindo explains the importance of *Sound* as the *Word*, the immutable!, which as the heart beats represents *Brahman*. He says ‘By expression we form, by affirmation we establish. As power of expression, the *Word* is termed *Rik*, as power of affirmation, *stoma* (human)’. *Madhva* drawing his philosophical concepts from *Pancharatra*, relates ॐ to resonance of the heart-beats of *Sriman Narayana*, during the period when he rests at the end of the cycle in the milky ocean, क्षीरसगर, on the coils of शेष, the remainder for eternal पण्डे of *Time*, अनन्त, till a new cyclical wheel of creation is set in motion.

Madhva disputes *Shankara*’s celebrated thesis, ‘ब्रह्म मिथ्या जगन्मिथ्या जीवो ब्रह्मैव नापारा’ claiming that there could be no similarity or eventual immergence of *Jiva* with the Lord. *Madhva*’s philosophy was summarized by *Vidhyabhushan Baladeva*, a follower of *Chaitanya* – ‘श्रीमान्मध्वमते हरिः परतरः सत्यं जगतत्त्वतो भेदो जीवगणः हरेरनुचराः नीचोच्चभाव गतः मुक्तिर्नेजसुखानुभूतिरमला भक्तिश्च तत्साधनम् ह्यैक्षादितीयां प्रमणाखिलैकवेद्योहरिः ||’ - In the opinion of *Madhva*, *Hari* is Supreme above all. In principle, the *World* is *Real*. There exists difference between souls. As followers of *Hari* they have inherent existence as superior and inferior. Deliverance is the ultimate experience of Bliss. Unalloyed devotion is the sole instrument. The three scriptures (*Upanishads*, *Brahmasutra* and *Bhagavad Gita*) are the fundamental premises, establishing that *Hari* alone is the sole promoter.

His devotion to *Vishnu*, known as *Sriman Narayana*, *Hari* or *Vasudeva*, verily was as *Brahman*, eternal and Independent - ‘भगवान् वासुदेवेति परमात्मेति वै हरिः | विष्णोन्नारायणाश्चेति ब्रह्मेति श्रुतयो जगुः ||’ There is nothing illusory about *Jiva* and *Jagat*, who though eternal, are dependent on Him. *Maya* is the Lord’s power. He draws the attention to *Krishna*’s statement in *Bhagavad Gita* where he says ‘अजोऽपि सन् अव्ययात्मा भूतानां ईश्वरोऽपि सन् | प्रकृतीं स्वां अधिष्ठाय संभवामि आत्ममायया ||’. Using that power *Maya*, his inherent power, He manifests Himself as the immutable Supreme among all *beings*. Therefore, the very first mantra of *Mandukya Upanishad*, ‘ॐ इत्येतदक्षरमिदं सर्वम् | भूतभव्यदभविष्यदिति सर्वं ॐकार एव | सर्वं ह्येतद् ब्रह्म |’ – *Aum* – *Sri Vishnu* – is all this immutable whole ; it’s clarification being it is, verily, all that is Past, Present and the Future. The next line ‘यच्चान्यत्रिकालातीतं तदप्योकार एव ||’ – whatever is beyond

three-fold Time, that also is *Vishnu* ॐ, establishing his all-pervading character – ‘स भूर्मी विश्वतो वृताऽत्यति तिष्ठद्दशाङ्गुलम्’.

Madhva's insistence on deifying *Brahman* and *Purusha* as theistic and anthropomorphic *Vishnu* may be discounted but his rational approach and explanation in accepting *Vishnu* as the symbol cannot be faulted, especially when he clarifies that ‘यः पादुर्भवगो विष्णुः देहादिशु च संस्थितः | स एव मूलरूपं च साक्षान्नारायणाभिदः | मूलरूपश्च यो विष्णुः प्रदुर्भावादिगश्च ||’. This *mantra* offers further clarification by describing him as radiant, being free of any grief and lamentation. Though *Vishnu* is described with human attributes *Madhva* does not hesitate to mention that *Vishnu* is not born from the union of male and female forms and because his is not a form caused by *Prakriti*. – ‘स्त्रीपुंमलाभियोगत्वा देहो विष्णुर्नजायते’ and ‘प्रादुर्भावो हरेः सर्वे नैव प्राकृतदेहिनः | निर्दोषगुणसंपूर्णा दर्शयत्यन्यथैव तु ||’.

Shankara invokes at the outset: ‘*May that Turiya, (through Maya) having enjoyed all identified itself as the entire universe, experiences (in the waking state) the manifold gross objects of enjoyments through ignorance and attachment, that again during the dream state, experiences, being enlightened by its own light, the subtle objects of enjoyment, the objects that are brought into existence by its own internal organs, and which, lastly, in dreamless sleep withdraws all objects (subtle as well as gross) within itself and thus becomes free from all distinctions and difference . . .*’ making the activities of the Universal Self and of the Individual self, the subject matter of his inquiry.

It is *Madhva*'s thesis that the subject matter of inquiry is not how *Brahman* transforms Himself in creation but how He influences human beings in performing his actions. Spiritual adventure lies in being aware of *Vishnu*'s supremacy and his all-comprehensive attributes on one hand and *Jiva*'s dependence on His Grace in becoming energized in his actions. Therefore, when the *Mandukya Up.* begins with the declaration, ‘ॐ इत्येतदक्षरमिदं सर्वम् | भूतभव्यदभविष्यदिति सर्वं ॐकार एव | सर्वं ह्येतद् ब्रह्म |’ it is to emphasize *Vishnu* as it was done in *Katha Up.* how *Brahman*, dwelling within as *Vamana* ‘मध्ये वामनमासीनं’ (II.2.3), establishing himself in centre of the heart, ‘अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः |’ (II.3.17) energizes human beings to perform their actions and not to bring out how *Vishnu* experiences in Waking, Dream and Dreamless states.

Thus while *Madhva* accepts that ‘आत्मा’ referred in the statement ‘अयं आत्मा’ is *Brahman*, he does not accept *Shankara*'s thesis that पाद suggests the internal and external psychological stages in which *Brahman* becomes manifest, like four quarters of a coin, not like the four feet of a cow – ‘सोयमात्मा ओङ्काराधिदेयः परात्परत्वेन व्यवस्थितश्चतुष्पात्कार्पाणवन्, न गौरिव |’. Instead he refers the states as those in which *Brahman* being the *Independent* and full of attributes, activates and energizes the *Jiva* being dependent on His divine dispensation to evolve being regenerated and energized. For this conclusion, *Madhva* draws the source, *Brihad Aranyak Up.* (III.viii.11) according to which the Imperishable is unseen but is the seer, is the unheard but is the hearer, is the unthought-of but is the

thinker, is the unknown but is the knower, - 'एतदक्षरं दृष्टं द्रष्टु, अश्रुतं श्रोतृ, अमतं मन्तृ, अविज्ञातं विज्ञातृ'. In the evolution, Lord is the सूत्रधार, power behind performance of all the actions, ordaining, controlling and assisting *Jivas* in performance of their ordained actions in tune with their attributes and inclination. The deliverance and return to वैकुण्ठ, his abode to dwell in his company is the *Grace* showered on them.

Lord initiates and energizes जीव in his *Waking* (जाग्रत) state as वैश्वानर to cognize the external *gross* objects of जगत, in his *Sleep* (स्वप्न) state as तैजस to cognize the internal *subtle* objects of mind and in his *Deamless* (सुषुप्ति) state as प्रज्ञा, to cognize the mass of Consciousness, where *Jiva* sees neither the *gross* external objects nor the *subtle* internal objects. The तुरीय state, is of the nature of *Existence, Consciousness* and *Bliss* (सत्-चित्-आनन्द), which is a positive state of *Being* singular and absolute, second to no one else (*a-dviteeya*), not being like any thing perceived here and not a negative state of non-*Being*. This is the state which the individual self desires and seeks to be in, वैकुण्ठ, in the company of the Lord. Thus, in all the four states it is only *Vishnu* who is present activating the human being or His बिम्ब resplendence reflected as – प्रतिबिम्ब, no one or the other state being superior to others, or no one state merging in another, since Lord exists in all these states, the dividing line appearing indistinguishable. Therefore, ॐ is the syllable by which *Vishnu* is designated as encompassing the activities in all the states.

Distinct character and aptitude of the manifest creation, animate and inanimate, whether gods, seers, human, is dependent on अंश, *Vishnu's* essence posited in them, from which arises the gradation - तारतम्य, of the manifest creation, standing in relation to the Lord accordingly. In spiritual evolution, the first two stages विश्व and प्राज्ञ standing lower in gradation than तैजस and तैजस standing lower in gradation than तुरीय the last one being identified with the Lord himself. While the first three states are discernible as अ, उ and म, the fourth being mystical is symbolized as half-moon. In the fourth state, *Vishnu* energizes by his very presence as indescribable mass of energy, in-accessible as *Knowledge* availed from the organs of senses (which gives rise to the external world) and Mind (which gives rise to the internal world) but being enlightened to the supra-sensory instruments of *Wisdom*, as *Existence* (सत्त्व), *Consciousness* (चित्) and *Bliss* (आनन्द) characterized as great indescribable excellence, all-pervading and without any distinguishing marks, the *Supreme Person*, knowing whom alone one is liberated, reaching the immortal abode. On empirical level, it is becomes *known* - एदं सर्वं विदितम् by seeing, by hearing, by reflection, by meditation 'दर्शनेन श्रवणेन मन्या विज्ञानेन'. On spiritual level one becomes aware of the *Turiya* state as *Wisdom* of the *Primal Sound* reverberating within as eternal *Brahman*.

An impassioned consideration would show that *Madhva* was not orthodox in traditional sense but a rational thinker, making emotive religion

the bedrock of his philosophy, making श्रद्धा (receptivity) to scriptures and भक्ति to anthropomorphic *Vishnu* as *Brahman*. *Madhva* realizes the importance which myth and legends have in influencing human emotions and he uses them tellingly for strengthening the devotion to his chosen ideal and to the scriptures, which are not meant to convince the intellectuals or convert the agnostics but to influence the devoted and strengthen their resolve. He is the Supreme devotee, भक्त, for whom भक्त is an end in itself and not the means, which itself delivers by placing him in the company of the delivered *Jivas* and Lord in the *parama pada*. Only when one approaches *Madhva* through such receptivity only then one would appreciate his teachings as they are taught transcending the symbols, examples and metaphors, used in narration.

It is in this sense that ॐ, the eternal sound is said to evolve the human soul, enveloping his entire consciousness, reverberating through his life, creating cascading echoes and myriad manifestations, touching every aspect of his being, spontaneous revealing like flash of lightening and the roar of thunder, all as ordained by the Lord entirely as determined by His *Will*, which is the fountainhead of all that has been in the past, what exists in the present and what will evolve in future. Creation was neither planned but was spontaneous of the Supreme Energy. When one takes creation as the affirmation of the eternal, immutable, indescribable power of *Vishnu*, then one would understand why it is said that every thing is created and is under the supervision of that very *Supreme Power*. Creation is the affirmation of *Satyam* – *Existence*, *Jnanam* – *Wisdom* and *Anantam* - the *Eternal*, like the fragrance of the flower.

Mandukya Upanishad.

॥ विश्वादिचतुरूपाय नमः॥

॥ हरिः ॐ ॥

अथ प्रथमखण्डः

The commences the First Chapter

Upanishad:

हरिः ॐ | ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोकार एव | यच्चान्यत्रिकालातीतं तदप्योकार एव ॥ 1 ॥

1. Aum (the One in whom the world finds its origin and support). Thus is all this, the immutable, its explanation being that this, the past, present and the

future. All this, indeed, is of the form of Aum. Even that which is the other (Prakriti), that too is Aumkara, beyond the three-fold Time.

Commentary :

Invocation

He who is completely blissful, of the form of *wisdom* and energy, eternal, unchanging, reveling in the four-fold states (the Waking, Sleep, Dreamless sleep and Pure Consciousness), I bow in obeisance *Vishnu*, the Supreme Abode.

In the form of a *Manduka* (a frog), *Varuna* eulogized the four-fold *Sriman Narayana*, meditating on *Sriman Narayana*, encompassed by *Aum*, *Varuna*, praised immutable *Sri Hari*, thus has it been said in *Padma Purana*.

Pronouncing *Aum*, does one, verily, speak of the immutable *Brahman*. The one here who pervades the entire universe, is the resplendent *Hari*. By using the word सर्व the universality of his attributes is indicated. The Past, Present and the Future, by such forms *Hari* is designated. Ever eternal, thus is the eminence of *Aumkara*. Thus in *Brihat Samhita*.

From the eternal Sound *Aum*, is all this comprehensively created, therefore it is referred as *Aumkara*. As the power permeating the whole, *Hari* is referred as सर्व - the entirety. Thus has it been mentioned in *Nairgunya*. Every thing being referred as *Aumkara*, comprehensiveness is denied in respect of all others. He alone is beyond the three-fold *Time*. प्रकृति is also said to be beyond the three-fold *Time*, hence the special adjective 'the other' is used.

Mandukya Upanishad.

Upanishad

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

2. All this, verily, is *Brahman*. This *Self* (abiding as energizing spirit within), verily, is *Brahman*. This *Self* has four forms.

Commentary :

'Supreme is, verily, this great *Brahman*' ; 'That, verily, is *Brahman*, the supreme visionary' ; 'Complete is This and Complete is also That' - in such manner is *Brahman* celebrated and spoken as endowed with all the attributes. Every thing is, therefore, this *Brahman*. Abiding in the body of all divinities like *Lakshmi*, *Brahma* and others, as the creator-energies He, verily, becomes perceived. Perceiving the dependence of *Jivas*, He alone appears as 'अयमात्मा ब्रह्म'. Thus is it spoken.

Complete is *Hari* alone, none others are ever *Complete*. Except *Prakriti* no one else are beyond the three-fold Time. The concepts like *Time*, *Quarters*, and *Wisdom* are included in *Prakriti*. *Ego-sense* is for the *Jiva*, not being beyond *Time*. Even for the liberated, mutuality of relation is as earlier. It is known in all quarters that *Vishnu* alone is *Complete*. Such *Vishnu* is ever superior to all – *Lakshmi*, *Brahma*, *Rudra* and the rest, though not visible in action in normal course. Thus did *Varuna* himself, in the form of *Manduka* (frog) realize himself. Thus has it been mentioned in *Harivamsha*.

Upanishad

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभृग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

3. *In the state of Waking, (He) makes (Jiva) conscious of external objects. Having seven limbs, nineteen mouths and appearing as enjoyer of the gross objects वैश्वानर is his first form.*

Commentary :

In four-fold state does the eternal *Supreme Self* abide in the body. In the *Waking* state, *Vaishvanara* has the form of an elephant. With His knowledge, He makes *Jivas* conscious of the manifested external world. In eighteen faces he has altogether human form; in the centre, however, is the form of an elephant of the *Supreme Purusha*, with four arms and feet and the trunk, thus is known as having in all seven limbs. He enjoys gross objects through the instruments of senses, the auspicious and the inauspicious ones.

विश्व – the universe is referred as gross, because it is experienced in all respect only through senses. In relation to them that which remains undying is *Vaishvanara*. Meditating *Vishva*, *Vinayaka* obtained the face of an elephant. In that very manner, meditating on the three-forms (जगत्, स्वप्न and सुषुप्ति) did *Indra* attain his position as the Lord of the Gods. Meditating on the four forms, *Rudra* attained through *Janardana* the ferocious disposition. Thus endowed with full attributes is *Vishnu*, the four-armed Supreme among the supreme. Thus, has been said in *Mahayoga*.

Upanishad

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीय पादः ॥ ४ ॥

4. *The state of dreams is the internal consciousness, where with seven limbs and nineteen mouths, He energizes as तैजस्. This is his second form.*

Commentary :

The perceptions in the *Waking state* which influences the form in *Dream state*, results in the subtle knowledge, say the wise. Thus has been said in *Varaaha Purana*.

Further Explanation :

It is also common knowledge that the experiences in *Dream state* have close relation with the experiences in *Waking state*.

Upanishad

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् | सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः || 5 ||

4. *Where in sleep one does not desire any desires, or where no dreams are seen, that form is that of Dreamless state. In the Dreamless state becoming singular, the mass of Consciousness, which is blissful, reveler in Bliss, intelligence in appearance, He is called प्राज्ञ in this third form.*

Commentary :

Dreamless state is, verily, the obscure state. Enveloped in that state जीव approaches *Hari*. No desires are perceived by जीव, except the inconsequence of the *self* in that state, *Time* alone being प्राज्ञ, who is *Hari* Himself. He is seen abiding in the intellect, on account of which He is तैजस्, the maker of dreams, on account of which the external objects are not remembered. Therefore He is known as प्राज्ञ. By Him are विश्व and तैजस् states unified. United thus प्राज्ञ becomes inconsequence, being displayed all the while as mass of obscurity. Thus has it been spoken in the scripture, *Prakashika*.

‘आनन्दमय’ means being full of bliss, ‘चेतोमुख’ means intelligence in appearance, having the form of *Wisdom*. प्रज्ञानघन is inverted conjunction, the correct form being घनप्रज्ञा - concentrated *wisdom*. The unique feature of the *Bliss* is that the enjoyment is without having access to senses. The distinction of enjoying the *Bliss*, intelligence in appearance, being wise in all respects, being supreme among all, these are all applicable equally to all the four forms. In other context only blissful and intelligence in appearance is mentioned.

Upanishad

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् || 6 ||

6. *He is the Lord of all. He is the knower of all. He is the indweller. He is the source of all. He is the terminator of the creatures, as well.*

Commentary :

This Self with four forms endowed with attributes like the knower of all, supreme among all, is the supreme Self having four forms, dwells in the body of all persons, spoken as विश्व, तैजस्, प्रज्ञा and तुरीय. All these forms are, verily, absolutely blissful, even in those who have intelligence in appearance, all are, verily, completely of blissful form. The word मुख - face is used to show the subsidiary mark of the body.

अत्रैते श्लोकः

Here are now the verses -

Upanishad

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः | घनप्रज्ञस्तथा पाज्ञ एक एव त्रिधा स्मृतः || 7 ||

7. *Externally conscious, Lord is known as विश्व – the world, internally conscious as तैजस्, and mass of consciousness as प्रज्ञा, Thus the One, verily, is spoken in three forms.*

Commentary :

The proof of the proofs is, indeed, known with intensity, O Ascetic. The मन्त्र which were 'seen' by Brahma are the premises, O Lord of the Waters (Varuna). 'अत्रैते श्लोकः' thus is spoken piece by piece. Thus has it been said in Garuda Purana.

Upanishad

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः | आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः || 8 ||

8. *In the front of the right eye, is विश्व ; within the mind is तैजस् ; in the space in the heart प्रज्ञा the third, is dwelling in the body.*

विश्वो हि स्थूलभुङ्गित्यं तैजसः प्रविविक्तभुक् | आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत || 9 ||

9. *विश्व enables always the enjoyment of the gross objects ; तैजस् enables the enjoyment of the subtle objects ; प्रज्ञा the third enjoys the blissful objects. Thus are the three-fold enjoyments explained.*

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् | आन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निवेधत || 10 ||

10. *Gross ones are satisfied by the विश्व ; the subtle ones by तैजस् and the blissful by प्राज्ञ. Thus has been spoken, the three-fold manner are the fulfillment.*

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः | वैदेतदुभयं यस्तु स भुञ्जानो न लिप्यते || 11 ||

11. *In the three stages, if one becomes aware of the one who nourishes and the one who is nourished, and the both s well, such one is never affected by the things enjoyed.*

प्रभवः सर्वभावानां सतामिति विनिश्चयः | सर्व जनयति प्राणश्चेतोऽन्युरूपः पृथक् || 12 ||

12. *Energizer of all the creatures, is सत्य, the Lord, thus do the wise ones know. All are created by Purusha, Primal Breath (Prana) manifesting in the conscious ones in distinct manner.*

Commentary :

There is doubt whether *Vishnu* is the energizer of all the emotions. The noble ones were thus assured. Other than these were the one who are ignoble. Being the energizer of all, *Primal Breath*, takes upon the task of Supreme *Narayana*.

Upanishad

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः | स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता || 13 ||

13. *Creation is conceived through modification, thus think the thinkers of creation. Creation is of the form energized as in a dream, think others.*

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः | कालत्प्रसूतिं भूतानां मन्यते कालचिन्तकाः || 14 ||

14. *By mere Will of the Lord is this Creation, thus have others concluded ; evolved by Time is this creation, thus consider the protagonists of Time.*

Commentary :

This creation is spoken variously by the wise as well by the ignorant ones. It is the manifestation of *Vishnu's* formative power (माया) which gives shape to many opinions, Creation being variously imagines as *Mahat* etc. Dual is the form of Creation, say the men of *Wisdom*. It has the form of an illusion

like dream, say the ignorant ones. For the formless, consciousness enables to manifest by *Self-Will* as the entire world, *Brahma* and all others having been thus evolved, say the wise ones. For one who has complete power how can there be any illusion; for one who has complete *Wisdom* how can there be similarity with dream objects ? For one who is devoid of defects, how can there be any deformity ? Therefore, free from any defects is this Creation, subservient to the *Will* of the Lord. Creation is authenticated by many statements of *Vedas*. Some ignorant ones argue that out of *Time* has Creation has come to be evolved ; some consider it to be from *Rudra*, some from *Brahma* and others from *Prakriti*. Fools are all these, when *Narayana* alone is the *Supreme One*, the all-powerful Creator, and no one other, *Time*, *Brahma*, *Shiva* and all others being subservient to Him.

Upanishad

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे | देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा || 15 ||

15. *This world is for enjoyment (of the Lord) say some, others consider it for (His) diversion. Both these are but his attributes, what indeed is there for self-satisfied one to have desires ?*

Commentary :

Even then some say that *Vishnu* created the world as a sport and for enjoyment, because he had some desires unfulfilled. Sport and enjoyment are His attributes. How can there be for Lord unfulfilled desires ? Thus in *Harivamsha*.

Thus ends the First Chapter

अथ द्वितीय खण्डः

Thus commences The Second Chapter.

Upanishad

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयातःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् | अदृष्टमव्यवहार्यं मग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेय || 1 ||

1. *Not the energizer of the internal objects, nor the energizer of the external objects, nor the energizer of the intermediate objects, nor the mass of consciousness ; neither consciousness nor absence of consciousness ; unseen, unrelated, incomprehensible, without any distinguishing marks, unthinkable,*

indescribable, singular, essence of the manifestation, pervador of entire primordial world, peaceful, auspicious, one without the second, one considered as the fourth, that Self is the one to be known.

Commentary :

Vishnu in the form of तुरीय dwells at the end of the twelve (measures from the tip of the nose towards the crown of the head). The form which is accessible to the liberated is not perceived in ephemeral life. Only by the one, who is comprehensively concentrated, mystical experience with sixteen manifestations being the wisdom of तुरीय is experienced internally and externally. The worlds and such other objects are seen externally as well as in dreams. Having experienced of both the states, one is established within one's own *self* internally perceiving external objects through equanimous intelligence. However, these states are not created by तुरीय, but तुरीय manifests the knowledge of all objects to the liberated one. Thus has been said in *Brahanada Purana*.

Not having been graced, तुरीय is beyond comprehension of the non-liberated, thus have the scriptures declared. In view of such non-comprehension, He is known as transcending normal origin. He can be inferred only in *Waking* and other states. He is unthinkable and similarly un-inferable being without any distinctive marks, consciousness and bliss being His singular distinctive features. For the liberated one, तुरीय is the sole purpose for performing actions. The self then becomes fully receptive to the one referred as *Pradhana*, the *Principle One*. His fame becomes renowned with knowledge of such form. Knowing His form of wisdom, the resultant blissful form comes to be experienced. From this excellent blissful form, subsidiary forms become established. Bondage of the primordial world becomes loosened. Resplendent Lord is, therefore, the destroyer of the bondage. The state of termination of sorrow is referred as the auspicious one, शिव by scriptures. One who resolves the contradiction is *Hari*, who as तुरीय, is best of the Persons, one without any second (अद्वितीय). Thus, according to *Mahatmya*.

Any view proposed contrary to this accepted view is considered as refutation and such knowledge becomes inconsistent, thus in *Sankalapa Shruti*. 'स आत्मा स विज्ञेय' this has been mentioned as conclusion of the statement 'सोऽयमात्मा चतुष्पात्' distinctly as manifesting in four forms. Similarly having mentioned (in subsequent chapter), '*This Self being the supreme Immutable One*', the seeker should know *That One*, as one having four forms - विश्व and the rest. Even though without any qualifications, the resplendent *One* should be known in the four forms. Thus in *Pratyaya Shruti*.

अत्रैते श्लोकाः

Here are now the verses -

Upanishad

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः | अद्वैतः सर्वभावानां देवस्तूर्यो विभुः स्मृतः || 2 ||

2, *On cessation of all sorrows, is the supreme immutable Lord attained, One without a second among all attributes, the luminous तुरीय, known as all-pervador.*

Commentary :

The One who terminates all sufferings is the luminous one, तुरीय. *Hari* in the form of तुरीय, is the celebrated as one who delivers. He is the one who illumines all *Jivas*, who seek Him. *Jivas* are known as His potentially reflected fragments because from Him they are evolved. Therefore, He is also known as *Vibhu*, one who evolves. Even for the liberated ones, He is the Lord. Thus it is spoken in *Pratyahar* scripture.

Upanishad

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ | प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः || 3 ||

3. *(While) विश्व and तैजस operate as regulating sources in the results (ie. in Waking and Sleep states) and प्राज्ञ overseeing both, the role of तुरीय thereby becomes established.*

Commentary :

As तुरीय, He is the source of which the result is the other forms, regulated by the Him, thus say the scriptures. *Kausharava Shruti* says, *Jiva* is regulated, He (the Lord) regulates, He suffers misery, therefore, he is *Jiva*, He is *Prakriti* therefore, He causes life to evolve, He causes things to evolve. *Java* is inferior, non-eternal, Lord causes his inferior and non-eternal status.

“O Supreme among the gods ! Praising the noble attributes of the Lord is my ceaseless desire. Any desire other than this appears to me something contradictory. Therefore, my purpose would be nothing else. Therefore, I constantly recollect his attributes” – Thus spoken by divine *Sarasvati*, the attributes of *Hari* should be known. Thus has been mentioned in *Maha Upanishad*.

Upanishad

नाऽऽत्मानं न परांश्चैव न सत्यं नापि चानृतं | प्राज्ञः किंचन संवेति तुर्यसत्सर्वदृक्सदा || 4 ||

4. *Neither the self nor any one else, neither Existence nor non-Existence is initiated by प्रज्ञा, तुरीय alone being the ever observant.*

Commentary :

Neither *Jiva* nor the other (*Prakriti*), neither *Existence* nor *non-Existence* and only in a limited way and to some extent *Jiva* with *Time* and *obscurity* is initiated by प्रज्ञा. Even in sleep, except as happiness, nothing else is luminous. To the one who is liberated, all is illumined by the supreme Lord, तुरीय. Thus is spoken in *Pratyaya Shruti*. One who is independent alone can be referred as *Karta* – the performer, like प्रज्ञा who causes suffering. All-luminous is तुरीय, who alone illumines all things. Thus is said in *Brahma Tarka*.

Upanishad

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः | बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते || 5 ||

5. *Non-Awareness of the distinctive duality (between the creator and the creation) is similar in both प्रज्ञा and तुरीय. But by sleep is प्रज्ञा encompassed, whereas that state is not perceived in तुरीय.*

Commentary:

In sleep he (*Jiva*) is, verily, under the control of विश्व, as a servant would be under a master, not that he is aware of the Lord, though Lord initiates action or non-action in diverse manner through his special power. ‘न संवेदयति’ means that He does not influence one to act in one or the other manner (but remains neutral and impartial). Or else statements like ‘*Similarly, in तुरीय He is all-seeing*’ ‘*Awareness of one’s distinct existence is common in both प्रज्ञा and तुरीय*’ would be contradictory. Awareness of distinct existence is the reason for comparison. Distinct existence is never experienced either by तुरीय or प्रज्ञा. The seed of distinction is observed only in sleep, when प्रज्ञा is present. Thus in *Prakata Shruti*.

Upanishad

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया | न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः || 6 ||

6. *The first two (विश्व and तौजस्) are observed in Waking and Sleep, प्रज्ञा is sleep being without dreams. Neither in sleep nor in dreams does one ever see तुरीय without any doubt.*

अन्यथा गृह्यतः स्वप्नो निद्रा तत्त्वमजानतः | विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते || 7 ||

7. *Otherwise than in this manner, awareness is not, in principle, possible in sleep or in dreams. Only when they cease to be or on disintegration, does the abode of तुरीय becomes luminous.*

Commentary :

From erroneous knowledge, verily, arises erroneous understanding.

Upanishad

अनदिमायया सुप्तो यदा जीवः प्रबुध्यते | अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा || 8 ||

8. *When the Jiva, sleeping under the power of the beginningless माया, becomes enlightened, he becomes aware of Him, the un-born, supra-sensory, beyond ignorance, one without second, the one energizing him.*

Commentary :

When the one, established under the influence माया without beginning, as willed by Vishnu becomes enlightened, he sees Vishnu. Thus in *Prakashika Shruti*.

Upanishad

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः | मायामात्रमिदं द्वैतमद्वैतं परमार्थतः || 9 ||

9. *If the primordial world is experienced, then it will without any doubt cease to be. Illusory is such contradiction, the supra-conscious being one without second.*

Commentary :

In primordial world, *Jiva* assumes himself to be the master of his *self*, but in reality, it is not so, he being ever under the control of the *Supreme One*. Such association of one's *self* with the body appears because of the *ego-sense*. Therefore, all this is assumed to be under his own control. Even then, with awareness of the resplendent Lord, he becomes released from such ignorance. For this, There is no doubt about this, says *Brahmatarka Shruti*.

Further Explanation:

प्रपञ्च is the primordial life, which as pointed out in *Maitri U.* is the creation of mind – चित्तमेवसंसारम् . As the mind thinks, so would the प्रपञ्च turn out to be. Therefore, in life one tends to believe that in सप्सर, every thing that comes to be is the result of what he desires. As *Krishna* says in *Bhagavad Gita (III.27)*, such one, being ignorant fool under the influence of *I-sense*, comes to believe that he himself is the creator - ‘अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ||’ having neither *Wisdom* about the way of action nor of renunciation, neither purity nor good conduct nor any truth in them – ‘प्रवृत्तिं च निवृत्तिं च जना न विदुःसुरा | न शौचं नापि चाचारो न सत्यं तेषु विद्यते ||’ (*XVI.7*). *Krishna* then concludes that the one who is freed from lust, anger and greed being freed from them, the three gates to Darkness, does what is good for his soul and reaches the highest goal – ‘एतैर्विमुक्तैः कौन्तेय तमोद्धारैस्त्रिभिर्नरैः आचरात्यात्मनः श्रेयस्ततो याति परां गतिम् ||’ (*XVI.22*).

Upanishad

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् | उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते || 10 ||

10. *Improper knowledge, if any, will cease with little reflection on this. Being aware of such conflicting views and with proper initiation, there will no occasion for any contradictions.*

Commentary :

Knowledge gained other than in proper manner – अनन्यथा is अद्वैत knowledge. द्वैत here means inconsistent knowledge which contradicts the true form or nature or which is other than the true knowledge - अन्यथा ज्ञान. Therefore, any error in thinking which is due to association with the gross body, such ignorance can be removed through proper instruction and initiation. Knowing true *wisdom* about the Supreme Lord, any contradiction in mind will cease. Erroneous thinking could be due to the bondage which one has with the body or any other reason. Even if such matters are thought wrongly then the same may be corrected by the words of a Teacher without any doubt. Thus, verily is known the true *wisdom* of *Brahman*, in principle, through dialogue. All other erroneous knowledge comes to end resulting in *Bliss*. Thus has been declared.

Thus ends the Second Chapter

अथ तृतीय खण्ड

Thus commences The Third Chapter.

Upanishad :

सोऽयमात्माऽध्यक्षरमोडकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ।

जगरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्वाद्वाऽऽप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ 1 ॥

1. *He (Vishnu), verily, is this Self, the supreme and immutable ॐ, of supreme measures, having stages symbolized as अ, उ and ऋ. In the waking stage, as the first measure, having the form of Vaishvanara, (Vishnu) impels all the desires (of Jiva). Thus it is said.*

Commentary :

Complete in all respects, imperishable and likewise supremely immutable, of collateral measure is the essence of this measure.

Symbolized as अ, the (first) form अ is fashioned. There the earlier mentioned वैश्वानर is referred as the first measure. It is in addition recognized as अ-कार. It is the form prior to those of even प्रज्ञा and तैजस्. When one wakes up, the primordial world becomes separated from प्रज्ञा. Separated from तैजस्, he becomes the first of all forms.

Further Explanation:

Mentioning first the three prior states in which तुरीय, विष्णु energizes - विश्व – Waking तैजस् - Dream and प्रज्ञा – Dreamless states, *Madhva* takes up further elucidation of each states. विश्व –Waking state is prior to the तैजस् - Dream and प्रज्ञा – Dreamless states, which follow thereafter. When one becomes conscious the first thing that his senses do is to go towards external objects, Lord having directed the organs of sense outward – ‘पराञ्चि खानि’. It is only thereafter when he sleeps that he gets *Dreams* or has *Dreamless* sleep. Therefore it is the Primary state of consciousness.

In all his commentaries, the one thing that seems to dominate *Mdhva's* mind is that in ultimate analysis, it is Self ‘सोऽयमात्मा’, who is no one other than *Vishnu* who initiates through his power performance of the activities of the animate as well as in inanimate creatures in creation. *Brihad Aranyaka Up. (IV.iv.12, 13 and 18)* says – ‘आत्मानं चेद्विजानीयादयमस्मीति पुरषः । किमिच्छन्कस्य कामाय शरीरमनुसंज्वरति ॥ ..यस्यानुवित्तः प्रतिबुद्ध आत्मास्मिन्संदेहो गहने प्रेष्टः । सविश्वकृत् स हि सवस्य कर्ता तस्यलोकः स ऊ लोक एव ॥ .. प्राणस्य झणमुत् चक्षुषश्चक्षुरुत् श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः । ते निचिक्युब्रत्स परिणमयम् ॥’.

Therefore, the *Self* who is referred in these verses and the one initiates action in *Waking*, *Dream* and *Dreamless* state and also one who stands in the intermediate stage observing this and the other world (*Brihad Aranyak Up.IV.iii.9*), is none other than the *Purusha*, the supreme Person, *Brahman*, *Vishnu*. It is also said further that ‘तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः | नानुध्यायादबहूञ्छब्दान् वाचो विग्लापनं हि तत् || स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तहृदय आकाशस्तस्मिञ्छेते, सर्वास्य वशी सर्वस्येशानः सर्वयाधिपतिः ; स न साधुना कर्मणा भूयान्, नो एवासाधूना कनीयान्, एष सर्वेश्वरः ; एष भूताधिपतिः, एष भुतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय ; तमेतं तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव दादित्वा मुनिर्भवति |..’

Therefore it is rightly said in the same *Up (IV.iv.14)* that ‘इहेव सन्तोऽथ विदमस्तद्वयम् न चोदवेदिर्महति विनष्टिः | ये तद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ||’ – Verily, while we are here in this body w3 may know this, if not we would be ignorant, great would be the destruction, those knowing this becoming immortal while others going to sorrow and sufferings.

Upanishad

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्बोत्कर्षति ह वै ज्ञानसंततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद || 2 //

2. *In the Dream state, (Vishnu) as तैजस having the form उ the second measure, responding in two-fold manner, causes to initiate (in Jiva) awareness evenly, in whose family, no one will ever be born, not conversant in Wisdom, of Brahman. Thus, it is spoken.*

Commentary :

Because as तैजस, he causes (*Jiva*) to raise himself from the conceit of the body, He is known as उत्कर्ष. Causing *Dream* and sense-experiences in both the stages always in equal measure, He becomes the intermediary.

Further Explanation:

Brihad Aranyak Up. (IV.iii) describes the three states graphically. When *Janaka* earlier asked *Yajnavalkya* ‘अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्ताग्ने शान्तायां वाचि किञ्ज्योतिरेवयं पुरुष इति’ - *When the sun has set and the moon has not risen,, fire has gone out, speech has stopped, what exactly serves as the light for the man?,* he was replied – ‘आत्मैवास्य ज्योतर्भवतीति आत्मैवायं ज्योतिषास्ते पल्ययते कर्मकुरुते विपल्येतीति ||’ -- *the Self serves as his light. It is through the light of the Self that he sits, goes out, works and returns’.* When he is further asked ‘कतम आत्मेति’ the reply is given ‘योऽयं विज्ञानमयः प्राणेषु हृद्यन्तज्येतिः पुरुषः स समानः सन्नुभौ लोकावनसंचरति ध्यायतिव लेलायतीव | स हि स्वस्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ||’ – he is the *Self* who is consciousness (विज्ञानमयः) in the midst

of the organs, the luminous light within the heart. It is he (the *Self*) who in equal measure wanders in the two worlds (of *Waking* and of *Dreams*), thinking as it were, moving as it were. In sleep he transcends these worlds of the form of death.

It is the *Self*, the *Purusha*, who is spoken here. When the *Self* dwells in the body, he appears to become connected with evils and on departure he discards those evil. The *Purusha* referred here could not have been the individual *self*, who when takes birth in human body is said to acquire the evils and discards them when h leaves the body on death. Because earlier in (III.ii.13) *Yajnavalkya* hints that when the body disintegrates and all the elements go to their sources, then the self that departs along with the fruits of its *karma*. Therefore, the *Purusha* referred here could not have been *Jiva* but *Brahman*.

What follows thereafter substantiates this view. It is said that verily there are two worlds of this *Purusha* – this and the other world, and the third, the *Dream* state being the intermediate state. Standing there he sees both the states, this and the other world. Raising oneself to that state, by whatever path that may be available, *Jiva* then sees both the pains and pleasures. And when he sleeps, he takes some measure of this all embracing world, himself tearing and himself building sleeps revealing his own lucidity and his own illumination. In that state he becomes *self-illuminated* – ‘तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः - इदं च परलोकस्थानं च ; सन्ध्यं तृतीयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति - इदं च परलोकस्थानं च | अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दाश्च पश्यति ; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहित्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ||’.

Dream state is the state when after falling asleep, *Jiva* becomes impervious to the external world, reveling within his own *self*. With due respects to *Shankara* and *Madhva* what seems to be clear that *Purusha* makes the two states, this विश्व the state empirical experiences and the other प्रज्ञा the state where there are no empirical experiences. In between is the third intermediate state, सन्ध्यं तृतीयं स्वप्नस्थान, which is the *Dream* state. Standing in the *Dream* state *Purusha* – विष्णु, observes both this state and the other from equal distance – ‘तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति इदं च परलोकस्थानं च |’, (also referring earlier verse एष सेतुर्विधरण एषां लोकानामसंभेदाय (IV.iv.22)). The above explanation, though appears tortuous, would be natural follow up of *Madhva*’s central theme that it is *Vishnu* who energizes the *Jiva* by his own energy and power. Therefore it is *Vishnu*’s actions which are narrated here.

Shankars’ commentary on this verse is different. According to him this and the next world represent the present life consisting of body, organs, objects and their impressions which we now perceive and the future life, to be experienced after we have given up the body and the rest – ‘इदं यत्प्रतिपन्नं वर्तमानं जन्मशरीरेन्द्रिय विषयवेदनाविशिष्टं स्थानं प्रत्यक्षतोऽनुबूयमानम् | परलोक एव स्थानं परलोकस्थानम् | तच्च शरीरादिवियोगोत्तरकालानुभाव्यम् ||’. He further says that *Dream* state is the third state, which is between this and the next world. Further pointing out that the *Dream*

state is not entirely a new experience, for most often it is the memory of past experiences. And when a question is raised How can a man himself be the light in dreams, *Shankara* explains that in the *Waking state*, the light of the self is mixed up with the functions of the organs, intellect, *Manas*, external lights etc. But in *Dream state* since the organs do not function and since such lights as sun etc. that help them are absent, the self becomes distinct and isolated. *Shankara* He relates it to that consciousness, which is pure intelligence which illumines the body and organs through the internal organ and they perform their functions being illumined by it – ‘आत्मैवास्य ज्योतिर्भवतीति | आत्मेति कार्या कारणस्वावयवसङ्घतवृत्तिरिक्तं कार्यकरणावभासकं आदित्यादिवाह्यज्योतिर्वस्त्वयमन्येनानमभिधीयते ज्योतिः |’. Thus he associates this *self* with the individual *self* and not *the Supreme Self*, as *Madhva* or even as *Ramanuja* did when he said: ‘सकलप्रपञ्चनाटकसूत्रधारः सर्वेश्वरः खलु तत्रकर्ता |’

Upanishad

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीयो मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद || ३ ||

3. *In the dream state, प्रज्ञा takes up म - form, being the third measure, either withdrawing internally or extinguishing externally (consciousness of the Jiva). Thus it is spoken.*

Commentary :

‘मिति’ means withdrawing internally or going within. Being superior and eternal, He is referred as the superior immutable. Being His part-manifestations, all gods are said to be presiding to the full extent, representing the Lord. He is referred as ‘आदिमात्रा’ because He is supreme among all part-manifestations. In श्रुति - scriptures, He is identified with *Vishnu*, having the form of *AUM*, because as *Aum*, does he commences the creation. Having pervaded (the creation) from beginning, he draws all the senses towards Himself. Though विश्व form is distinct from प्रज्ञा and तैजस्, He associates with them keeping His distinct character. The resplendent Lord is known as ‘आदिमान्’ – the primal one, which causes to arise in the liberated ones the marks of auspicious *wisdom* and *bliss*.

He accepts both the sleep as well as sensory influences. Illumining both, He becomes तैजस्, luminous symbol having the उ form. Since in the *sleep* state, He severs the attachment of the body (of the *Jiva*) He is referred as ‘उत्कार्ष’ by the men of *wisdom*. Having raised from the body, He becomes accessible to all the liberated beings and through his fellowship. Free from all infirmities, he becomes mediator. Proceeding internally within the Mind, प्रज्ञा terminates the ripples arising therein, transforming even the ignorant one to be liberated; pervading internally, he causes all sorrows to cease. Even the minutest of the जीव

becomes luminous and all pervading, reaching to the end of this creation, the sphere beyond being the realm of the gods. Here in this creation alone is the deliverance of *Jiva*, Thus has been spoken.

अत्रैते श्लक्काः

Here are now the verses -

Upanishad

विश्वस्यात्वाविवक्षायामादिसमान्यमुक्तम् | मात्रासंप्रतिपत्तौ स्यादाप्तिसामान्यमेव च || 4 ||

4. *When विश्व or अ form is meditated upon, the primacy of identity of consciousness in both is intended to be demonstrated. While meditating on that, similarity of the forms comes to be experienced.*

Commentary :

‘मात्रासंप्रतिपत्तौ’ means meditating on the respective portions. Then the primacy of विश्व comes to be experienced.

Upanishad

तैजस्योत्वविज्ञान उक्त्वोर्षो दृश्यते स्फुटम् | मात्रासंप्रतिपत्तौ स्यानुभयत्वं तथाविधम् || 5 ||

5. *With the wisdom of तैजस and उ form, distinct enriching feeling is experienced and meditating thereon the identity with that form perceived.*

मकारभावे प्राज्ञस्य मानसामान्यमुक्तम् | मात्रासंप्रतिपत्तौ तु लयसामान्यमेव च || 6 ||

6. *In experiencing म form and प्राज्ञ, identity between the two is of the similar measure. Measure becoming identical, there is experience of restraint .*

त्रिषु धामसु यत्तुल्यं सामान्यं वति निश्चितः | स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः || 7 ||

7. *In all the three states what is generally comparable is the undoubted knowledge about Him, as the adorable one, abiding in all the creatures and worshiped by the great sages.*

अकारो नयते विश्वमुकारश्चापि तैजसम् | मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः || 8 ||

8. The अ form leads one to the external world (विश्व) ; उ form to the illumination (तेजस्) ; म form to the Consciousness (प्रज्ञा) and the formless state (नामात्र) to nothing.

Thus ends the Third Chapter

अथ चतुर्थ खण्ड

Thus commences The Fourth Chapter.

Upanishad :

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एकमोकार | अतैव संनिशत्यात्मनाऽऽनत्मानं
य एवं वेद || 1 ||

1. The fourth one without any measures is not of phenomenal experience, the primordial world ceasing to exist. Auspicious one without second, thus does ॐ form pervades, verily, as the Self ; like the Self enveloping the Self. Thus has it been spoken.

Commentary :

Thus the seeker, having given up the ego-sense, enters the presence of the Supreme abode of the *Supreme Being*. The absence of phenomenal experiences referred here is to show the similarity (of experience) by way of repetition.

Further Explanation:

When *Jiva* gives up all association with the I-sense, and the empirical thoughts which go to make the *samsara*, then he becomes aware of the existence of the Supreme Being and experience of luminous enlightenment in *Vaikuntha* which is *Vishnu's* incomparable and blissful abode. Being there, though having a distinct and separate and distinct existence reveal in the similarity of the *Bliss of Beatitude*.

अत्रैते श्लोकः

Here are now the verses -

Upanishad

ओंकारं पादशो विद्यात् पादा मात्रा न संशयः | ओंकार पादशो ज्ञात्वा न किंचदपि चिन्तयेत् || 2 ||

2. *Having known ॐ form in every state, which severs the measures without any doubts, being aware of the states of ॐ form, one does not think of any thing else.*

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् | प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् || 3 ||

3. *Enjoining the mind in प्रणव (ॐ form), the fearless Brahman, being ever in communion in प्रणव no fear is experienced at all.*

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः | अपूर्वोऽन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः || 4 ||

4. *प्रणव, verily, is the supreme Brahman, who is to be known as superior even to प्रणव. Without beginning or an end, without having any external (creator) or any superior one, this प्रणव is, verily, the immutable one.*

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च | एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् || 5 ||

5. *प्रणव is, verily, the beginning, the intermediate and the end of all. Knowing प्रणव in this manner, one reaches the yonder thereafter.*

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितम् | सर्वव्यापिनमोंकारं मत्वा धीरो न शोचति || 6 ||

6. *Knowing प्रणव, verily, to be the Lord, and abiding in the hearts of all, and meditating that all-pervading form of Aum, the wise one does no longer suffer.*

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः | ओंकारो विदितो येन स मुनिर्नेतरो जनः || 7 ||

7. *Formless, of eternal measure, destroyer of the improper knowledge, auspicious one, knowing which form of ॐ, one becomes a Seer, not any other person.*

Commentary :

Perceiving तुरीय as resemblance of the supreme state of *Hari*, one should accept that auspicious form. There is never ever anything similar to *Him* in wisdom, bliss and energy. Even among the liberated ones dependence is permanent feature. प्रणव is the name of *Vishnu* with four-fold forms, related as the state of *Waking* etc. He alone is *Brahman*, through effulgence. By responding as ॐ, He has attained eminence in the ॐ- form. As the *Primal One*, the scriptures commence their communication uttering ॐ In the absence of any other reasons, cessation of attributes comes about thereafter, without any

dependence. Having access to all the measures, he becomes liberated. Thus, also having been spoken.

Being superior, or superior to the superior ones, *Vishnu* alone is known, there being never any variation in the empowerment. The descent being complete in all respects, the earlier and later interpretations are communicated. Thus, in *Brahma tarka*.

Even in earlier and the later descents, प्रणव has been mentioned as the complete representation of *Brahman*. Even though singular and without any attributes, He manifests in phenomenal world in four-fold forms. To such blissful self, *Vishnu*, the one who has pervaded the entire world, are my obeisance.

Thus ends the Fourth Chapter

इति श्रीमदानन्दतीर्थपादाचार्य विरचिते माण्डूक्योपनिषद भाष्यं

Thus ends the Commentray of Sri Anandtirtha on Mandukya Upanishad.
