

ĪŚĀVĀSYOPANISAD-BHASYA

OF

ŚRĪ VENKATANĀTHA

INTRODUCTION

This is the first of the Upanisad – bhasyas according to Viśtādvaita Philosophy undertaken for being translated into English with critical notes. The importance of this kind of work needs hardly be exaggerated. Philosophy and Religion, it will be seen, owe their deepest inspiration to the fine and excellent theism breathing through these Upanisads. Through the ages, the culture of India was imbibed from these unfailing springs of spiritual consciousness that had its roots in Divine knowledge, Divine Action and Divine Devotion culminating in Divine Birth. The necessity to rescue Philosophy and Religion from futilities of political and social inertia is everywhere felt. A divine consciousness must once more take possession of our entire being and transmute us and lead us on the Divine Path. Such a promise I eminently capable of being fulfilled by student and practicers of the Īśvara-Yoga.

THE TWO RECENSIONS

The Īśāvāsyopanisad forms the final chapter out of the forty which constitute the Vajaaneya Samhita of the White Yajur Veda¹. There are two recensions of the above samhita namely the Kanva and the Madhyandina. The Upanisad, as we have it, belongs to the Kanva school. There are, however, slight differences between the Samhita text and the Upanisad text.

¹Sukla Yajur Veda was revealed to Rsi Yajnavalkaya by the Sun the form of Hayagriva or Vaji (horse).

(i) In the 5th mantra¹ there is added *u* between *tad* and *na* in the first pada, and between *tad* and *antike* in the second pada. (ii) in the 6th mantra the Samhita

reading is *Atmanneva*. The Upaniad reads *Atmanyva*, and (iii) finally the Samhita-Upanisad when recited as part of the Samhita ends with the words *OM Kham Brahma*.

The differences as between the two recensions are very many. An understanding of the help considerably our appreciation of the Bhasya of Śrī Venkatanātha at more than one place.

It may be noticed in this connection that the Brhadaranyaka Up. which belong to the Sukla Yajus school, reads the four mantra as found in the Īśāvāsyopanisad. (*Brh.Up.* V.xv.1ff). It quotes the *Isa.* 3 and the 9th of the Kanva recension along with many others with the introductory words '*Tadete sloka bhavanti*' (*Brh. Up.* IV.iv.11). There is, however, a slight difference in the fourth pada of the third mantra which reads *Avidvamso abuddhi janah* in the place of the *Isa.* text *Ye ke catmahano jnah*.

¹ In the text used by all the commentaries, with the exception of Śrī Venkatanātha the 5th mantra first pada omit the *u* between *tad* and *na*.

COMMENTATIE ON THE ĪŚĀVĀSYOPANISAD

The Īśāvāsyopanisad is one of the most important Upanisads which has had the benefit of being commented upon by most teachers of Vedānta. Besides the main schools of Vedānta, modern writers and thinkers too have drawn their essential inspiration from this Upanisad. The *Ānandasrama* edition of this Upanisad contains beside Śrī Śankara' Bhasya and Anantacharya. The Adyar edition has the commentary of the Upanisad-Brahmayogin which I also based on Śrī Śankara's commentary. The interpretations of these authors are mainly advaitic, and yet there are considerable difference between their comments. There seems to have been a commentary by Bhaskara, but we are unable to get at one and therefore it must have been presumably lost. We shall first consider

the structure and plan of the Upanisad according to Śrī Śankara and then of Uvvata, the famous commentator on the Vajasaneya Samhita, Madhyandina recension, and finally that of Śrī Venkatanātha, incidentally pointing out the differences between these three.

ŚRĪ ŚANKARA

the Īśāvāsyopanisad teaches the Supreme Self. He consider that not all the mantras herein pertain to this instruction. The chief mantras are 1 and 3-8, that is, in all seven, since these alone instruct the Highest Brahman.

1. The first mantra teaches the advaita-nature of the Self; all else are illusion. He takes *vasyam* to mean *acchadaniyam*, fit to be hidden. This interpretation forces him to read *tyakta* as *tyaga*. *Bhunjitah* means protection instead of enjoyment (which is the meaning grammatically speaking, since this is derived from the root *Bhuj atmanepadin*, when it means other than protection. (*bhujo 'navane*: Panini I.iii.66)

2. The second mantra is declared by him as teaching a different method to the ignorant man who is unable to grasp the significance of the first mantra. This, it is to be noticed, is a serious diversion from the main instruction said to have been started, as Śrī Śankara says in his introductory words thus:

Karmasu aviniyuktah team akarma – sesasya atmano yathatmya – prakasakatvat.

Na karma lipyate Nare is said to refer to bad action – *asubham karma*.

3. The third mantra is merely a denunciation of the follower of the lower path (*avara-marga*).

4. The fourth mantra begins with the introduction of the Self. In this mantra *apas* is interpreted to mean *karma*.

5. The fifth mantra is merely a reiteration of the fourth, *na mantranam jamita stiti purva mantroktam apartham punaraha*.

6-7. The seventh mantra I said to be the reiteration of the sixth, and in the sixth mantra Śrī Śankara say *praptasyaiva anuvadoyam*.

8. The eighth mantra is said to deal with the Nature of the Supreme Self. Taking the words *Sukram* and other to be nominative neuter. Śrī Śankara converts them all into nominative masculine just like *Kavīh*, *Manisi* and others. *Paryagat* is taken almost in an intransitive sense.

9. From the ninth onward according to Śrī Śankara, there is not one single mantra which can be taken to refer to the main theme of the Upanisad, namely, the Self. Or anything that help the realization of it. In the *Avidya-Vidya* triad (9-11) *Avidya* which means vedic *karma* is said to lead to *Pitrloka*, the world of *Manes*, and *Vidya* which means knowledge of gods is said to grant *devaloka* or the world of gods.

12-14: The *Sambhuti – asambhuti* triad teaches the meditation on Hiranyagarbha and Unmanifest matter (*Avyakta prakrti*, the results of meditation on which are quite different from one another. Because the results are different both, have to be performed. In the fourteenth mantra Śrī Sankara takes *sambhuti* to mean *asambhuti – sambhutin ca vinaam cetyatra avarnalopena nirdeso drastavyah*.

15-18: These mantras are all prayers made by the person unable to practice the knowledge of the Self which has been taught earlier, that is the person mentioned as practicing the *avidya* and *vidya*, and presumably also *asambhuti* and *sambhuti*. But during the prayer, in the 16th verse, fourth pada, Śrī Sankara suggests that the worshipper is begging Him (the Self not as a

servant but that he is himself the Purusa who reside in the Solar Orb (*Ādityamandala*).

Śrī Sankara interprets Vidya as pertaining to the knowledge of the gods, because he find it difficult to accept the position that supreme knowledge can go with any action. as may be seen from his introduction to 9th mantra and the concluding portion of his bhasya; where he raises this question again in the 18th mantra—*tasmat upasanaya samuccaya na paramatma vijnaneneti yathasmabhir vyakhata eva mantranam artha ityuparamyate*.

UVVATA

Taking up the interpretation of Uvvata in his commentary on the Vajasaneya samhito panisad according to the Madhyandina recension we find that he belongs to the Advaita school.

1. He interprets in the first mantra *Vasyam* in the same way as Sankara. But he takes *tyaktena* to mean *tyakta-sva-svami-sambandhena* (with which the relationship of possessor and possession is abandoned). *Bhunjitah* I interpreted *Anubhaveh* enjoy. This verb being a transitive one requiring an object, Uvvata suggests that it is the enjoyable objects (*bhogan*).

2. Differing from Sankara, Uvvata say that the counsel to do actions in the second mantra is for the seeker after knowledge and liberation and not for the ignorant man—*nissprhasyapi yogino jñānā nimitta karmqanyadhikara ityetam artham aha. Na karma lipate nare* is interpreted by Uvvata to refer to action done for the sake of knowledge. *Nanu Karmanah phalena bhavitavyam; katham mukteh praptih. Ityetad asankya*.

4-5. According to Uvvata the fourth mantra mentions the causal aspect of Brahman. *Evam karaarupam atmanam uddisyathedanim karyarupenoddisati*.

Uvvata takes *apas* to mean *karma* in the fourth mantra.

6-7. The seventh mantra is declared so as to point out as it were further result than the sixth.

8.1 Uvvata takes *paryagat* in the transitive sense of attained. *Sukram* and others, being in the accusative case, supply the object, Brahman. The second part of the Mantra is taken to be the result of the seeker's practice of knowledge, the result being, the enjoyment of the conscious and the unconscious, abandoning the relation of possessor and possession with them—*atha atmopasanayukta-sya phalam aha..yathasvarupam rthan vihitavan – tyakta – svasvami – sambandhairarthais cetanacetanair upabhogam krtavan.*

9-14. The rest of the mantras 9-14 are taken as formulas to be repeated (meditated upon and repeated) by the seeker. *Ita uttaram upasana-mantrah procyante.*

No reason is here shown by Uvvata as to why the six mantras 9-14 should be taken as Upasana mantras, since they do not have the special characteristic of mantras as those found in this Upanisad itself from 15-17. It is just possible that since this Upanisad according to his text – the Madhyandina – suddenly takes up the conjoint meditation of *asambhuti* and *sambhuti* soon after the description of the Deity – the Self of all, he might have thought that there is no special reference to what preceded in these verses. And obviously, because there is the reference to upasana in the mantras *andham tamah praviśānti ye asambhutin upasate.*

9-11 M (12-14 K). According to Uvvata *asambhuti* - refers to the *cārvāka*¹ – view whereas *sambhuti* refers to those to those who hold that there is nothing except the Atman or self alone –

*Lokayitikah prastuya (prastutya) nindyante, yesametad darsanam:
jalabudbudavajjivah, mada-śaktivad vijñānām, iti. Andham tamah
praviśānti ye asambhutim upasate mrtasya satah punah sambhavo nasti.
Atah sariragrahanad asmakam muktireva*

*Ye sambhutyam eva ratah. Atmaiva asti, nanyat kincid attiyabhiprayah.
Karmaparanmukha yat karma kanda jñānā kandayor asambandha
ityabhiprayah*

The 11M (14 K) shows that both vīnā and sambhuti which mean ultimately karma and self-knowledge have to be practiced together by the seeker.

¹ Most commentators, excluding Venkatanātha, do not contribute anything original or new, but alternate in their view between Śankara and Uvvata.

12-14 M (9-11K) merely repeats the above view. However in the 12th, Avidyā means karma which grants svarga and other minor pleasures. Uvvata's words under the 14th Mantra are significant: *Tadubhayam veda janati saha ekibhutam karma kanda jñānā kandasya gunabhutam*

15M according to Uvvata describes what happens to the seeker after his exist from the body. His interpretation of the words 'Klibe' in the latter half of the mantra is *klptaya lokaya*; to the destined world or a world destined by his karma.

16M. *Supatha* is *devayana marga*, and *raye* means *muktilaksanaya dhanaya*.

17. Here Uvvata takes the mantra as giving instruction in the *Adityopaana*. He explains *Om Kham Brahma* thus: *ittham ca upasanam kuryat, Om Kham*

Brahma. Om iti nama nirdesah kham iti rupa nirdesah. Akasa-rupam Brahma dhyayet.

ŚRĪ VENKATANĀTHA

1. Next we shall consider the bhasya of Śrī Venkatanātha in detail. A commentary on any work should display the fundamental integrity or unity of that work, and as far as possible, it should be a study from the stand point of historical development and synthesis. Unfortunately in the field of Upanisadic thought most commentators have not proceeded from the unitary stand-point, either in respect of its own subject matter or in respect of its continuity with the tradition. There is a widely prevalent modern view that it is wrong to speak of a unitary philosophy of the Upanisads, and the utmost that we might claim is that every Upanisad or some parts thereof are possibly unitary in their import. Thus it is held that a synthesis adumbrated by the Vedānta-sūtra-kara is not warranted. Whether or not this is true, whether the Vedānta-sūtra kara did in fact develop a new theory of his own about the Upanisads, we shall not be certainly in the wrong when we assert that every single Vidya taught in the Upanisads, is a unitary instruction. It is because this fact has not been paid heed to, there have cropped up innumerable errors. It is just to prevent these, a science of interpretational rule or Mīmāṃsā has grown up, for interpreting texts dealing with either *dharma* or *Brahman*, both of which lead to the ultimate realization. Further the commentator bearing in mind the rules so determined, has to be loyal to the synthesis inherent in each Upanisad or Vidya and to the logic inherent in all thought. The commentary of Śrī Venkatanātha can be said to fulfill admirably the three-fold purpose of being loyal to textual unity, to tradition, and to the rules of interpretation. What Śrī Mqallinatha has stated regarding hi aim in commenting on any work—that he would not write anything that has no sanction in authority—*nanapeksitam ucyate* -- applied with equal force to what Śrī Venkatanātha has, as a rule, followed in his commentaries. At all crucial point he quotes authoritative word for word from Sruti, Smrit and Visnu Purana.

2. According to Śrī Venkatanātha any upanisad or a portion dealing with a vidya, should be treated as integral instruction which leads to the highest end or goal of man. A proper understanding will reveal that the several mantra bear a unitary relationship to one another.

3. Śrī Venkatanātha interprets the Īśāvāsyopanisad on the lines of Brahma-Sūtras, since it deals with the Supreme Being as Atman. For as Katyayane opines this entire Upanisad pertains to the Atman-devata—*Isavasyam atmadevatyah*¹. Thus firstly it instruct the nature of the Lord, the ultimate category and secondly, the good means to the realization of Him, and lastly the ultimate goal (*purusartha*). These three are called, according to Viśtādvaitic terminology *tattva*, *hita* and *purusartha*. The Brahma Sūtras which comprises four chapters deals in the first the tattva—the Brahman; in the second it rejects all views not in agreement with the nature of the ultimate truth already established in the first chapter. The third chapter deals with the means of attainment, *hita* namely the several vidyas—*sandilya*, *dahara*, and other such meditations. Lastly, in the fourth chapter it describes the realization of the goal of the individual, namely, attainment of Brahman. All these topics are finely indicated by the following hemistich – *kranatvam abadhyatvam upayatvam upeyata*. Since the refutation of other doctrine is subordinate to the real comprehension of the truth, it is usually omitted in any instruction given to the seeker. Śrī Venkatanātha introducing the 12th mantra writes:

¹*Sarvanukrama Sūtra* : pt.IV.p.38

*Tadevam upasyam paramatmtattam, sangatadupaanarupanca
paramahitam, prama purusartha paryantam upadisya :-*

4. The Upanisad, contextually considered, is the fortieth and the concluding chapter of the Vajasaneya Samhita or the Sukla Yajurveda devoted to

the performance of works, sacrifices and others. The disciple to whom it is addressed is one who has already mastered the 39 chapters which precede this final upaniadic or knowledge chapter. The implication is that the disciple being confused and dissatisfied with them seeks further knowledge about them.

THE STRUCTURE AND PLAN OF THE UPANISAD IN DETAIL

1. The first mantra and the second form the first major group: third to eight form the second major group, and nine to fourteen form the third major group, while the last major group consists of the mantras fifteen to eighteen.

2. The 1st Major group serves as an NOVEMBER, 2004 BETWEEN

V. SHANTHA RAM, S/O. ŚRĪ V. VENKATESHWARLU aged about 36ya which ya which follows. The use of the second person singular '*bhunjithah*' clearly indicates that these mantras are addressed to a seeking-disciple, well-trained in the previous portions already taught, who now, like a Naciketas, is seeking the highest truth not to be found in the instructions and practices so far taught. In answer to this search, the first two mantras give a straight-forward and unequivocal direction that the seeker should deem himself to be the property of the Lord, like anything else, and not an independent agent, and that if he performed the prescribed rituals in this consciousness he need not be afraid of bondage resulting from the continuous performance of actions.

(i) The second mantra is important in so far as through out it lays stress on the need for actions being done; it affirms that it is the only way open to any individual (even a seeker, *mumuksu*), and that he cannot under any circumstances renounce actions prescribed previously in the Samhita.

3. The 2nd Major group teaches the nature of the Atman—the Self of all things. This second major group may be said to comprise four sub-groups, namely the 3rd., 4-5, 6-7, and 8th Mantras.

¹Ramachandra pandita interprets *vasyam* as *vasayogyam* – *adhistanena acchadaniyam va* – *nivarthakad vaser bahulakad adhikarane nyat.* (*Ānandarama* ed.p.2): Śankarānanda writes “*Tena vasyam acchadaniyam nivasayogyam va*” (*Ānandasrama* ed.p.2). Upanisad Brahma Yogic writes: *Isa avasyam vyaptam*, (Adyar ed.p.7)

² Upanisad-Brahma-Yogin writes: *Bhunjithah: Prapnuhi.*

³ Bhaskara according to Ānandagiri: Yaduktam Bhaskarena sarvapyupanisad ekam brahmavidyā prakaranam. Tatah prakarana bhedakaranam anucitamiti. (*Ānandasrama* ed. P.iii)

(i) In the third mantra, the teacher before teaching the true nature of Brahman, points out the results that accrue to those who are the destroyers of the self, namely, those who are ignorant of the self, *avidvamsah*.

(ii) The fourth and the fifth mantras describe the omnipervasiveness of the Self. Venkatanātha points out that the mantra 4, whilst revealing the omnipervasiveness indicated in the first mantra, speaks of this Self in apparently incongruous terms, known as *virodhabhasa* in later *alankarika* terminology as possessing wonderful power. The first pada of the 4th mantra speaks about the Self as unmoving but swifter than the mind: the second and third padas show that He could not be overtaken by any one but that He could overtake every one. The only explanation for this is that the Self is omnipresent. The final pada reveals His marvelous omnipresence with respect to vertical existences also.

In the 4th mantra ‘*apas*’ means water, as the accent happens to all on the last, syllable.¹

The fifth mantra whilst reiterating in a different manner the previous mantra adds a further description about the Self being both inside and outside of all things (*sarvasya*).

¹cf. *Isa Upanisad*: Śrī Aravinda Ghose: p.4 note 2 “*Apas* as it is accentuated in the version of the White Yajurveda, can mean only “waters”. If this accentuation is disregarded we may take it as the singular *Apas* work action. Sankra however renders it by the plural works.”

Cf. Upanisad Brahma-yogin also takes this to mean to water element.

(iii) The sixth and the seventh mantras form the third subsidiary group, which teaches the immediate results of realization of the omnipervasiveness of the Self, namely the selfness of all things, both subjectively and objectively, that is to say, absence of sorrow and delusion and recoil from anything and everything.

The sixth mantra mentions the relationship between the Self and the creatures as one of supporter and supported: the seventh speaks of them a coordinate unity which is precisely an instance of the principle of interpretation of all identity-texts according to Viśtādvaita.

(iv) The eighth mantra whilst further describing the nature of the Self and the seeker, by implication suggests the *hita*, the good means to realization of the Lord. It can also be seen that this mantra differentiates between the Self and the seeker as attained and the previous mantra, thus once again affirming that all mention of Oneness is merely a mention of coordinate unity (*samanadhikranya*).

3rd Major Group, consists of six mantras from 9 to 14. This is again subdivided into two subsidiary groups of three mantras each.

(i) 9.11. What is briefly mentioned in the second mantra of the Upanisad Kurvan..... is here expanded, and it is pointed out that the practice of work or action should go along with the practice of knowledge; bereft of action knowledge praxis is dangerous, bereft of knowledge action is foolish. Most of the commentators of this group take the word '*anyat*' in the 10th mantra (13 M) and the 13th (10M) mantra to refer to efforts or fruit or results of praxes. Venkatanātha on the other hand says that it refers to the means alone.

Vidyaya and Avidyāya though in the instrumental case in the 10th mantra, are taken to be in the ablative case by Venkatanātha, in support of which he refers to the parity with the 13th mantra *sambhavat* and *asambhavat*. We find that this view is justified because the Madhyandian recension supplies the exact case-ending required.

Now to the meaning of the words *Avidya* and *Vidya*. Almost¹ all the commentators agree that the meanings of *Avidya* and *Vidya* are *krma* and

knowledge respectively. According to Venkatanātha, Vidya means knowledge of the form of meditation (*upasanatmka jñānā*).

The most important point to be noted in this group I that a conjoint practice of *karma* and *jñānā* is inculcated, *karma* being subsidiary (*anga*) to knowledge. Bhaskara accepts this conjoint practice but he consider that *karma* and *jñānā* are equally important in bringing about realization, whereas the scriptural view is definite that knowledge alone can bring about realization. Yādava Prakāśa, though accepting conjoint practice of *karma* and *jñānā* (*Jñānā karma-samuccaya*) thinks that there are two different results, one for *jñānā* and another for *karma*, namely *Brahmaprapti* and *karma-nivrtti*. Mandana Misra explains the *saha* in the Upanisad as the relation of togetherness between means and end, and giving a second explanation says: *avidya* cannot be without *vidya* nor can *vidya* be without *avidya*.¹

This triad of verses according to Venkatanātha also teaches that the means taught herein lead to the attainment of Brahman-*Amṛta*, the immortal, the *Parama Purusartha*.

(ii) 12-14 *The Sambhuti-Asambhuti triad*.²

The ordinary meaning of *sambhuti* is birth, and that of *asambhuti* is non birth or dissolution. Some commentators mean by these two terms creation (*srsti*) and dissolution (*pralaya*). But as this meaning does not accord with the context. Venkatanātha interprets these to means (1) attainment of Brahman and dissolution of obstacles to it (viz. *samsara*); (2) *Samadhi-nispatti* (communion in trance), and the destruction of all evil tendencies and mental habits pertaining to outer objects; or (3) following a meaning which is given in his *Nyāya siddhanjana* (P.162), *sambhuti* means *arciradi gati* (ascent on the path shown by the Arcis and others), and *asambhuti* means *karmanam anya sankrantih* (transference of karma from the freeing soul at the time of his departure from his body to thoe wo are his foes). This last view is the interpretation given by Sudarana Suri, the

author of the inimitable commentary *Sruta-Prakasika* on the Śrī Bhasya (III.iii.33&34).

Śrī Venkatanātha in his *Nyāya siddhanjana* refers to another view put forward by Narayanarya, the author of the *Nitimala*. According to him, *sambhuti* and *vinasa* mean knowledge and action, *vidya* and *karma*. According to this view there is no difference between this triad and the *vidyaavidya* triad, of which this is merely a reiteration. Narayanarya refutes in his *Nitimala* (p. 64) a view which holds that the words *sambhuti* and *vinasa* mean *savisesa* and *nirvisesa dhyana* respectively, that is to say, the *samprajnata samadhi* and *asamprajnata samadhi* mentioned by Yoga sastra. (1.17)

The purpose of this triad is to touch the contemplation of what follows after the death of the seeker. These are (i) *arciradi gati* and *karma sankranti* or (ii) *Brahma-prapti* and *pratibandhaka nivrtti*. These two interpretations are suggested by the context of this triad in the Upanisad as it has come to us. If however, we take into consideration the context in which this is found in the Madhyandina recension, it would appear that it has reference to *Upasana* or meditation upon the supreme Self, the *tattva* taught in this Upanisad. It is this meaning that Venkatanātha seems to prefer when he gives his second alternative namely *wsamadhi-nispatti* and *manadambhadinam himsasteyadinam bahir mukendriyavrttinam ca vinasah*. It is significant that Kuranarayana, who is an ardent and faithful follower of Venkatanath's interpretation gives this meaning alone in his commentary.

6th Major group 15-18

This group is different from all the previous verses in so far as it consists only of mantras, prayers to be repeated by the seeker at the time of his practice (*upasana*), whereas all the previous mantras, or verses more properly so-called,

deal with instruction alone. This can be seen by applying the *linga* principle of Mīmāṃsā¹.

The first prayer is for the removal of the obstacle to knowledge, and the purpose of this prayer is merely indicated by the *satyadharmāyā drstaye*, and this is expanded in the succeeding mantra.

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The third and the fourth mantras are prayers to the Lord to lead the individual soul to the highest bliss, remembering Himself, and what he had done.

¹The *linga* principle in Mīmāṃsā is the principle of expressive power of the words used. Here in these four mantras, there are vocatives; and verbs are used in the second person and first person; and there are personal pronouns in the first and second and second person.

The last mantra which is usually used on all occasions, in sacrifice, or hymn, or in the knowledge-sections in this case, has a significance all its own in Upanisadic literature.

EDITIONS AND MSS. CONSULTED FOR THE PURPOSE OF TRANSLATION

There are several editions of Venkatanātha's Īśāvāsyopanisad-bhasya. I. Īśāvāsyopanisad-bhasya of Vedānta Desika with the additional commentaries of Kurunarayana swamin and Purisai rirangacharya swamin: Ānanda Press, Madras. 1914 (in Devanagari script): II. Īśāvāsyopanisad-bhasya of Vedānta Desika with Acarya-bhasya-tatparya by Tarkarava Siromani T.

□□□□□□□□□□ of all, of innate greatness, the inner self of all beings, Himself (eternally) transcending all faults, the One object of all science (vidyas), the Presiding One of all actions, the Extinguisher of sin, Enjoyable by the freed, the Readly Means, shines at the end of the Samhita of the Vajins².

3. (The Vedic passage) which is recited with 'All this I fit to be indwelt by the Lord' in the beginning is the instruction in the knowledge of Brahman given by the Guru to his disciple.

4. All (actions) prescribed in the Samhita could be (utilized) on account of separate injunction, for knowledge; for pointing this out clearly is the addition of this (*anuvaka*) at the end of that (*samhita*)

¹Verse 1. Anustab sloka metre.

Verse 2. Mandakranta

Verse 3. Sloka metre

Verse 4. Sloka metre

² The adjectives used by Śrī Venkatanātha in respect of the Purusa mentioned in verse 16 have reference to mantra specified below respectively.

- i. Saravesanah, verse 1.
- ii. Sahajamahima, verse 4 and 5.
- iii. Sarvabhutantaratma, verse 6 and 7.
- iv. Sarvan dosan svayam atipatan, verse 8 1st half.

ISA VASYAM IDAM SARVAM
YATKINCA JAGATYAM JAGAT
TENA TYAKTENA BHUNJITHA
MA GRDHAH KAYASVID DHANAM

THE BHASYA

There (in the Upanisad) at the outset, for the sake of removing the illusion of independence and others (of the individual) who is in the possession of material body, the teacher (keeping in mind this fact) declares the Nature, Existence, and Activity of all things to be under the control of the Lord.

Idam: this, (that is) determined by the respective sources of knowledge as other than Īśvara, of the forms of intelligents and unintelligent.

Isa: By the Lord. By the all-controlling Purusottama¹ well-known as entirely different from the soul, in (the passages) “The knower and the ignorant, the two unborn, the Lord and the non-lord” (*Svet. Up* I.9) and others.

¹ The meaning of the word is all destiner. This word has a cross-reference to Bh. Gītā. XV.17, where it is equated with the Lord, Īśvara: “But other than these two is the highest Spirit called the Purusottama, who enters into three worlds and upbears them.”

Vasyam: Fit to be pervaded is the meaning. Or such a could be made by Himself to dwell in Himself, who is the support of all¹. Thus the Smṛti says “He everywhere (dwells), and in Him everything dwells, Because of that is He called (*paripathyate*) by the learned, Vasudeva” (*Vis.P.I.ii.12.*)

Jagatyam : (is) the signicator for other worlds also.

Jagat: The group of thing of the form o the enjoyed (*bhogya*) and enjoyers(souls), which changes into another state in nature and quality (respectively)².

Yat-kinca: This qualification ‘whatsoever’ is used in order to affirm that there is nothing whatsoever which has not Him as it Self, (This is) elucidated

(thus):” (They) say that the sense organs, sensorium, buddhi, sativa, brilliance, strength, courage, body and soul have Vasudeva as their self”³.

But (the objector says), according to the rule “Rudhi (conventional meaning) overrules the Yoga (etymological meaning) overrule the Yoga (etymological meaning), Isa herein mentioned may be Rudra, and further because there is no additional word (upapada) such as ‘All’ (which addition if it were present will affect the rudhi and it may then designate Visnu well known as Sarvesvara).

¹That is to say, He is the one being in whom all things dwell because he is their support *asraya* and *adhara*, and who dwells in all thing as their support, as in the examples of the body and the hub of the wheel.

²Cf. *Bhokta-bhogyam-preritaranca matva* (Svet. Up. I. 12) Prakrti undergo modification only in their *dharma bhuta jñānā*.

³ Untraced quotation.

Not so (we reply). Since a in the case of the words Akasa, Prana and others used in the sense of the (original) cause (where the *rudhi* is annulled), so also here the *rudhi*¹ is annulled; and since the quality of pervading all as well as being the support of all cannot belong to Rudra who is accepted (i) as not being the cause of all things and (ii) as being bound by Karma on the strength of the passage such as “One only Narayana was Existent, neither Brahma nor Isna” (*Mahopanisad*) “I am still not free from sin, grant me names” (*Satapatha Brahmana*), this word Isa must be accepted etymologically (yaugika) as referring to the Lord of all, of unlimited Lordship, Who is well known as possessing those qualities (of all supporting-ness and all indwellingness and other).

Though on account of there being no mention (hereof Isa) as already well known (as the primal cause) there is a difference in this case form that of Akasa

and other passages, yet because of its use in a quite contrary sense itself there is justification for the rejection of its conventional (*rudhi*) sense according to the *Aindri* principle¹.

¹ In some scriptural texts all things are declared to have originated from Akasa, Prana and others which nominally mean the gross elements; but what is meant by them are not these gross or subtle elements but the primal Indwelling Being in all. This is indicated by the use of the phrase like *vai* or *ha vai : yati va imani bhutani; sarvani ha va imani bhutani akasad eva samutpadyante* (Ch.Up.I.ix.I)

Nor is there here the principle of contextual allness² (*sarvatvam adhikam*), no such limitation being seen.

(If it be said that instead of one perpetual All-lord, we may have one Ivara stream, one All-lord in one cosmic age and another in another age and so on, or else we may have several Īśvaras, rulers, at the same time and at all times eternally but who divide their absolute lordship between themselves by limiting their power to specific regions, we reply):

But the theories of Īśvara-stream and multiple Īśvaras are rejected by a number of (scriptural) sources of right knowledge, which establish the Lord existing at all the three times (past, present and future) and destining all processes.

It is therefore right that this passage refers to Narayana alone who has lordship independent. (of others) as the Lord who dwells in all (or rather in whom all can dwell) proclaimed in the passages "Him the protector of the world, the Lord of Self". (Tait, Nara.XI25) and others; Who I to be redeclared later on as 'Yosavasau Purusah (Isa 16); Who is determined as the parent of Brahma and Rudra by passages inexplicable otherwise which cannot apply to any other got);

¹ *Pur. Mim. III.ii.2.* There is a *rk* mantra addressed to Indra. This I directed to be used with reference to Agni-Garhapatya. This transference of an Indra *rk* to Agni is due to understanding the terms in an etymological sense as otherwise it will be meaningless.

² *Pur. Mīmāṃsā I.ii.1.*

Who is most famous as the all-indwelling propeller (in the passages); ‘This is the indwelling self of all beings, faultless, dweller in the highest sky, (*divya*), the shining one (*deva*), the One Narayana” (*Sub.Up.VII*) and others; and Who in the passages “He is Brahma” and “He is Siva” (*Tait.Nara.XI.26*) is mentioned as the substance (*visesya*) or Brahma, Siva, Indra and others who are His attributes (*vibhūtis*) as in the case of the world in the passage ‘This (world) is all Purusa Himself.” This I enough (of refutation) of the objections of that person who does not know the pada-teaching, the pada (*Isa*) in which there is no place at all for the conventional meaning (*anyarudhi*), and which is not a compound word.

In this manner having taught the seeker after liberation, the knowledge of (his) dependence on the Lord, he (the teacher) counsels living that has renunciation as its ornament:

TENA TYAKTENA BHUNJITHAH: With that (World) Renounced Enjoy.

tena: with that world which is mistaken as enjoyable;

tyaktena: renounced; because of the perception of its (world’s) being exceedingly full faults: being one with that (world) renounced: ie, (being one that has renounced the world).

bhunjithah: enjoy: ‘enjoy that Group of un-prohibited enjoyable (things) which is helpful in supporting the body, which is useful to Yoga’ (this) is the import

got (*siddhyati*) from the nature of the instruction and from the context (*arthaprakaranabhyam*).

Or else it might be construed thus: Enjoy that which has been mentioned as the One in which all dwell, the supremely enjoyable (*niratisaya-bhogya*) (Brahman), through the means going to be taught (in the succeeding verses).

Kasya svid dhanam: anyone's wealth, wealth belonging to a relative or non-relative.

Ma gradhah: do not covet. And Yama says to his servant beginning with (the verse) "In the supreme friend..." "I That crooked mind, who is covetous of wealth, that human animal, is not Vasudeva's devotee".¹

This renunciation of desire for wealth is to be taken to stand for renunciation of all things other than the supreme Self. Thus does the Smṛti say “ (He) who has attachment to the

supreme Self and detachment from the non-supreme Self'. ys that he, who has learnt as taught in the previous verse (*evam vidusah*), has to perform the routine and occasional (obligatory prescribed) work,³ characterised by renunciation of attachment to fruits and agency and others through out (his) life:

¹ Untraced quotation.

² Untraced quotation.

³ *Nitya naimittika* duties according to one's varna and arama.

KURYANEVEHA KARMANI
JIVIVISET SATAM SAMAH
EVAM TVAYI NANYATHETO STI
NA KARMA LIPYATE NARE,

THUS (ONE) SHOULD DESIRE TO LIVE A HUNDRED YEARS JUST PERFORMING WORKS. THUS FOR THERE (it) IS NOT OTHERWISE THAN THIS, WORKS DO NOT GET SMEARED OVER MAN.

jiviviset: To show that even for the knower of Brahman living till the completion of this knowledge (it) is desirable the desiderative suffix is used here).

Satam samah: hundred years: has reference to generality (prayika visayam), 'Living a hundred years one should indeed perform works that accord with one's fitness . At no time should there be giving up of works subservient to knowledge' is the meaning. 'That there is no special reason to say that this passage refers to independent actions which are the means of obtaining fruits, is said in the *Vedānta Sūtra* "No, since there is no speciality" (III.iv.13). Another meaning not contrary to the context (Prakarana) is also mentioned in the next sūtra: "For the sake of praise only (there is) permission" (III.iv.14). The Bhaya (of Rāmānuja) (runs thus) "The word *va* (is used) for indicating delimitation (*eva*). Since the, context (is) that of knowledge (of Brahman) taught in 'All this (is) fit to

the indwelt by the Lord... ' for the sake of praising (knowledge), this is the permission for performing work always. Because of the power (*mahatmya*) of knowledge, even though one is performing works always, one is not stained by them: in this manner knowledge is praised. And the rest of the passage, "Thus for thee: it is not otherwise than this: works do not get smeared over man" shows this alone.

tvayi: for thee, who are fit for Brahma-vidya.

evam: Thus alone is the thing (that I) to be practiced;

Iti'nyatha nasti: (It) is not otherwise than this: this is said negatively for the sake of conforming (the previous positive statement regarding doing work which are imperative through out life).

Now (if it be asked) will there not accrue bondage to the knower of Brahman, since there is the performing of work, (the teacher) says: Works do not get smeared over men. IN the case of the man, the Brahman knower, under reference according to the "principle of separate injunction" (as taught in the sūtra) "But Agnihotra and others (are to be performed) for that purpose (of knowledge) alone, since that is (so) seen (in the Upanisads) " (IV.i.1), actions do not become the causes of results such as *svarga* and others. There is no possibility of a discriminating desireless man wittingly undertaking to do works as mean to pleasure which are not useful for knowledge and to forbidden works. For (such of) those that may arise there will be the expiation (niskrti) according to his fitness, on the strength of the text: " If one is not free from bad conduct...(one will not attain Brahman)" (Katha-Up.II.24).

If it be said that as taught in the Tadadhigamadhikrana (V.S.IV.i13), Brahma-vidya is so powerful as to prevent any works from staining man, and therefore no expiation is needed, (we reply) but what I established in the case of

those who practice Brahma-vidya is that the only sins which do not stain them are those which are performed inattentively (*pramadikanam*).

That he whose fitness (*adhikra*) has been burnt by the fire of knowledge is not subject to the injunctions, mandatory and prohibitive, is a view that is not acceptable to the knowers of the Veda.

III. For the sake of making one quickly take to the knowledge (hereinafter) to be imparted, he (the teacher) now-say that falling into Naraka most assuredly happens to those who commit self-murder, because their knowledge and actions become other than what they ought to be, due to their lacking the knowledge of the said nature and because of having desires for wealth:

ASURYA NAMA TE LOKA
ANDHENA TAMASAVRTAH
TANS TE PRETYABHIGACCHANTI
YE KECATMAHANO JANAHA

(THERE ARE) THOSE WORLDS KNOWN AS ASURYA PERMEATED BY BLINDING DARKNESS WHITHER TO THE SOUL-SLAYER, WHOEVER THEY ARE RESORT ON DEPARTING (FROM THEIR BODIES)

Asuryah: (the suffix) *yat* (is used) in the sense of 'Those which belong to the Asuras'; 'endurable by those of asuric nature' is the meaning¹

name: the term of notoriety.

Te lokah: there exist most frightening worlds named Naraka. He further describes them thus;

Andhena tamasavrtah: permeated by intense darkness.²

tan: them, bereft of all light.

te: those self slayers.

pretya: on departing from (their) then bodies.

abhiggacchanti: completely continuously attain.

Ye ke ca: any, divine or human (being); such as Brahman or ksatriya and others.

atmahanah: the soul-slayers, (that is) those who make themselves as if non-existent, as said in the Upanisad” If one knows not Brahman, verily one becomes non-existent” (Tait.Up.VI.1). This, through the destruction of the self (*deha ghata-mukhena*), indicates the series of great sins (*patakavarga*).

¹Cf. Bh.Gītā.XVIII.

²Cf. The use of the same phrase used by the seer in verses Isa. 9 and 12.

janah: those who take births—those who are in samsāra is the meaning.

IV. The Ruler-principle (Īśvara tattvam) spoken of in a previous verse (Isa.I) as the All-supporter, is clearly described as having wonderful powers which are suggested by contradictory terms as it were. Thus:

ANEJAD EKAM MANSO JAVIVO
NAINAD DEVA APNUVAN PURVAMARSAT
TAD DHAVATO 'NYANATVETI TISTHAT
TASMINNAPO MATARISVA DADHATI

THE ONE UNMOVING (YET) SPEEDIER THAN THE MIND

THAT (WHICH HA) ALREADY CONTAINED (ALL) THE GODS
HAVE NOT ATTAINED:
THAT STANDING OVERTAKE OTHERS THAT RUN:
BY THAT, AIR (MATARISVAN) UPBEARS THE WATERS.

Anejt: unmoving.

ekam: The one, transcendent (*pradhanam*); or that which has no second being outside His controlling power or equal to him.

manasojaviyah: Having a speed greater than even the speediest mind.

If it be said that unmovingness and such speediness cannot co-exist, (we reply) Not so, because by recourse to intention (*tatparya*) they can easily co-exist. Since all are always pervaded by Him there is unmovingness and since He exists beyond the range of the mind's perception at all times. He I stated to be faster than the mind as it were¹. In the following passages also, (it) has to be construed thus.

Na etad deva apnuvan purvam arsat: This (which has) already obtained (all), all the gods have not yet attained.

devah: gods, Hiranyagarbha (Brahma) and others.

na apnuvan: Have not all this time attained. The embodied souls (*Ksetrajñās*) whose consciousness is obstructed by karma prior to their gaining that knowledge, do not attain it by their own intelligence, though it is infinite and therefore eternally omnipervasive. Therefore there is no contradiction here.

Thus I it said in the *Chandogya Upanisad* (VII iii.2).

“So just as those who do not know the spot might go over a hidden treasure of gold again and again, but not find it, even so, all creatures here go day by day to that Brahman-world (*Brahma-loka*) (in deep sleep) but do not find it, for truly they are carried astray by what is false.”

Tad dhavato'nyan atyeti tisthat: As stated in the passages “He who is in the earth”.. ‘(He) who is in the self’ (Brh.Up.V.vii.7ff), in this manner even whilst remaining in everything it overtakes the running Garuda and others. “ However far and far they may run It is beyond that” is the meaning.

¹ ‘To move’ means to reach a space in which it was not before. But for a thing which is all-pervasive there cannot be a space in which it was not before. Therefore it is motionless.

Thus it has been said,

“Even flying like Garuda for 1,000,000 years,
one, though having the speed of the mind,
even then cannot reach the limit of the
cause.”

The overtaking of those who run by those who are at any one place is not possible: This is (a case of) wonder.

That there is something more wonderful is mentioned (next): *Tasminnapo matariva dadhati*: By It (supported), the air upbears the waters. The air which is in it, though void of hardness and others to enable it to prevent water (in the form of cloud) (from falling), upbears water. That is to say, air being supported by the supreme Lord, the supporter of all, verily through His power supports water, clouds; stars, planets starry bodies and others. Thus the Smṛti says “Heaven,

Akasa with the Moon, Sun, stars, the directions, earth, the great ocean, are being supported by the power of the great self, Vasudeva. “(Mh.Bh.Anu. 154.136)

V. Out of regard (for the subject matter, Īśvara) (the teacher) in a different way teaches what has been said (in the previous Verse) as “The one, unmoving, speedier than the mind’ thus:

TAD EJATI TAD U NAILATI
TAD DURE TADVANTIKE
TADANTARASYA SARVASYA
TADU SARVASYAYA BAHYATAH

THAT MOVES AND THAT TRULY DOES NO MOVE:
THAT I AFAR AND THAT I ALSO NEAR
THAT I INSIDE ALL THIS THAT VERILY I OUTSIDE ALL THI.

Tat: that; the pervading principle

ejati: moves through being faster than the mind after the manner spoken of in the previous (verse). ‘Moves as it were’ I the meaning.

Tad u na ejati: that same thing verily does not move.

Tad dure tadu antike: that is afar and also near. Having in view the difference between the ignorant and the awakened, even the Infinite (*Brahman*) is described as far and as near. Thus does Saunaka say ‘To those whose faces are turned away from Govinda, whose minds are attached to objects (of sense), to them, that supreme Brahman is farther than the far; to those whose minds are absorbed in Govinda, having renounced all objects, one should know, that is near.’(Vis.Dharma 99.14).

A thing can exist within something, but, at the same time, it cannot be outside it. A thing can be outside but not within it (also). Here he mentions the

distinction (of Īśvara) from both these (kinds of things): “That (is) inside all thi (and) that truly (is) outside all this.”

tat: That, the transcendent omnipervasive Brahman spoken of already.

asya arvasya: of all things having variegated conscient and unconscient form and determined by sources of right knowledge.

antar bhavati: dwells within; ‘because there is no obstruction, it exist without there being any limitation of space’ is the meaning. That same thing exists also outside all these, that is, that exists both at places where finite object are and at places where they are not. That I clearly declared in the *Taittirīya* beginning with the “Thousand headed..” the purpose of which is to determine that principle which ha to be meditated upon in all the several sciences of the Transcendent (*para vidya*) thus:

‘Whatever is in the world, seen or even heard, pervading all that both inside and outside Narayana stands’ (Tait.Nara.X.1).¹

VI. Thus has been said that all things have Brahman as their self. Next is mentioned the immediate utility of having this knowledge.

¹Cf. Satapatha Brah.XIV.5.30. cf. Bh.Gītā VI.29-30

YAS TU SARVANI BHUTANY
ATMANYEVANUPASYATI
SARVABHUTESU ATMANAM
TATO NA VIJUGUPSATE

(HE) WHO SEE ALL CREATURES IN THE SELF ALONE AND THE SELF IN ALL CREATURES DOES NOT RECOIL FROM ANYTHING.

yastu: But who: *tu* is used for the sake of indicating the extra-ordinariness with regard to the greatness (*mahima*) of the knower of Brahman.

sarvani bhutani: all creatures, from Brahma down to the plants.

atmani: In the Self, Here the word 'self' refers to the all indwelling elf because there is nothing to indicate limitation, and because of the context, and because of the nature of the thing (*arthasvabhavat*) (described).

eva: alone. The intention of the world alone is, that even those things that are supported by the earth and other really reside in the supreme Lord through these elements.

anupasyati: continuously clearly perceives.

sarvabhutesu ca atmanam: by these words is intended pervasion alone, since they are incapable of supporting Him (lit. there can be no support to Him by them).

(*sah*) 'He', the correlative of 'who', has to be inserted.

tatah navijugupsate: All things having been perceived as having Brahman as their self, from none of them does he recoil, in the same way as he does not recoil from his own dependents. The meaning I, he scorn hating.

VII. Once again, strengthening (the above teaching) by means of (the statement of) co-ordination, (he, the teacher) say that to perceive it thus leads to the immediate annihilation of sorrow:

YASMIN SARVANI BHUTANY

ATMAIVABHUD VIJANATAH
TATRA KO KOHAH KASSOKA
EKATVAM ANUPASYATAH

WHEN FOR HIM WHO KNOWS THE SELF ALONE HAS BECOME ALL
CREATUTES.

THEN FOR HIM PERCEIVING ONENESS, WHERE IS THERE
DELUSION OR SORROW?

yasmin: when, at the time of meditation.

Vijanatah: for him who knows distinctly by the method well taught
(upadistena margena) the difference between the independent and the
dependent entities with the help of the scriptures.

atma eva sarvani bhutani abhut: 'The supreme elf itself has appeared a
qualified 'by all' is the meaning. When the co-ordination between the world and
Brahman is possible through the principle of relationship of body and soul
according to common and scriptural usage as in 'I am a God etc., the theories of
*badha*¹ (*sublation*), *upacara*² (secondary significance) and *svarupaikya*³ (identity
in nature) are to be rejected⁴.

tatra: Then.

kah mohah : where I there delusion? Delusion of the form of wrong notion
of self-independence and others doe not happen. This is the meaning.

¹ Badha theory of samanadhikaranya negate one of the term as false. In the
example 'the thief is this pillar' the meaning that there I no thief at all but that the
pillar was mistaken for the thief. The identity expressed by 'is' negates the thief

by affirming the pillar as the real. In this kind of identity then, the world which appears as existing perceptibly has to be negated.

²*Upacara* (identity through secondary meaning): ‘All this is the King’, this means that all these are entirely dependent on the king. Though there is here a statement of identity conveyed again by the word ‘is’ it is only by recourse to secondary meaning we are enabled to make sense out of that statement. “All this is verily the Brahman” (*sarvam khalvidam Brahma*) though it can be understood in this secondary way, yet it does not fully explain the implicit relation of identity.

³ The substance identity (*svarupaikya*): “The mud is the pot” is a statement of the oneness of substance between mud and pot. This kind of identity is not capable of being applied here, since if there be *svarupa* identity between the world and Brahman (i) Brahman would have to undergo change, and (ii) the relationship between two incompatible substances as matter and spirit is impossible.

⁴The fourth kind of co-ordination is based on the Śarīra-Śarīrī bhava of Viśtādvaita.

kah sokah: Where is there sorrow? There will arise no grief, even when there are deaths of children or the seizing away of kingdoms and others, because of the realisation of the absence of ownership in all things which belong to the Transcendent: this I the meaning. Thus (Janaka) says “Infinite indeed is my wealth of which nothing is mine. If Mithla is burnt nothing mine is burnt” (h.Bh.śānti.XVII.18).

ekatvam anupasyatah: to one who perceives the Oneness of that which has got all existences as it attributes. Obviously here the use of the word ‘one’ does not connote that there are no other things (besides this), because there is nothing to militate against anything said at the beginning in” All this is fit for the indwelling by the Lord...”(Isa.I.) as pervaded by the Lord, and because in both the cases of knowing and non-knowing that all differences are illusory, the teacher could not have given this kind of instruction and others regarding such identity.

Nor does this (*eka*) speak of the substance-identity (*svarupaikya*) of the mutually incompatible factors, because in case there is the destruction of all contradictions, there will occur confusion in the discrimination and others between one's own theory and those of others. The explanation of the 'oneness' as belonging to Brahman with its attribute can be entertained, since it is in accord with all the sources of right knowledge. But it is better to take it to mean the relation (of body and soul, *śarīraśarīrī-bhava*)¹ which enable us to maintain the co-ordination stated above, because the term (*ekatvam*) oneness is used in the passage "The oneness of Rama and Sugriva" (Ramāyāna Sund.35.51) and others, or to mean some particular relation.¹

Even though these two seers may be construed so as to refer to the released soul, it is more appropriate (so say), in consonance with what has been said, that it mean praise of the seeker (*mumukṣu*). Consequently, the word 'seeing' *anupasyatah*: is applied to such knowledge arising out of a study of scriptures or to that knowledge of meditation on the Highest which arises through such study, in order to indicate its state when it becomes not clear and distinct. It cannot be doubted that the intuitive vision which results here as a fruit of the particular *samadhi* is that which is meant, since it is mentioned as the mean (of liberation). It has been affirmed in the *Śrī Bhasya* that the word 'seeing' refers in all those passages which counsel the mean to realization to the meditation knowledge (*upasana-jñānā*).

(form of *jati*) and 'It' is the self which owns it or dwells in it or controls it. That which refers to the body really refers to the self within. It is the inseparable relation between the body and the self that is stated. When either of the terms is mentioned it means that implicitly the other also is intimated.

¹The *samanadhikarnya* between the world and the Brahman is one of the body and self. Friendship *sneha* or love is also another instance of *samanadhikranya*. When we speak of the unity or oneness of Rama and Sugriva, it is not

substantial identity that is intimated but oneness of love or reciprocal existence. Dependence on the Lord and living for the Lord, are types of co-ordination giving rise to the expressions of oneness or identity, or unity.

VIII. And again the teacher describes more fully the individual who knows the nature of the Ruler and the Ruled, by clearly pointing out the special qualities of that, which he has to know:

SA PARYAGAC CHUKRAM AKAYAM AVRANaM
ASNAVIRAM SUDDHAM APAPAVIDDHAM
KAVIR MANISI PARIBHUH SVAYAMBHUR
YATHATATHYATO'ROTHAN VYADADHAC CHAVATIBHYAH
SAMABHYAH

HE. ATTAINS THE RADIANT, BODYLESS, SORELESS, SINEWLESS, PURE, UNINJURED BY SIN; (HE) EER, CONTROLLER OF THE MIND, CONQUEROR, INDEPENDENT, BEARS (IN HIS MIND) THE REAL NATURE OF THINGS FOR INNUMERABLE YEARS.

Sah: He who sees Brahman the indwelling elf of all beings.

pariyat: 'will attain ' is the meaning, according to the principle enunciated in the text "He who knows Brahman attain the Trancendent (*param*)" (*Tait. Anand. I, I*). Or else it is restatement of the fact that he has attained experience (*anubhava*) obtained by *samadhi* as in the case (of the text). "One attain Brahman here (itself)" (*Katha. Up II. Iv.14*).

sukram: pure, of the selfluminous form.

akayam: though having all a His body, yet free from any karmic body. Therefore having no scars or muscles (*avranam asnaviram*).

suddham: not even smelling of ignorance and other faults.

apapaviddham: “That which I unaffected by karmas which are of the form of good and evil (*papapunya*) which are the cause of ignorance and others,” this is the meaning, since the Upanisad beginning with the passage ‘Neither good actions (affect Him)’ close with the word. “All sin form Him recedes” (Ch.Up.VII.iv.1).

In this manner, the Supreme Self who is absolutely proof against evil (*heyagunas*) is the One Who is to be attained, and Who leads one to the attainment, and Who is to be meditated upon by the seeker (*mumuksu*)¹.

The teacher describes the knower of Brahman as the “seer of all things”.

kavir: He who sees thing transcending (all the sources of right knowledge) (*kranta-dari*). Or else the meaning may be ‘One who like Vyasa and others, is the author of works that help teaching the Supreme and His excellences.

Ma isi: Buddhi, which controls the mind is called manas. He who possesses it is the manasi. ‘He who through practices of yoga and renunciation has a controlled psychic organism, *antahkarana*’ is the meaning.

¹This is the reading according to all the available printed edition. But the commentary of Kuranarayana suggest the following reading: Upasyatr yaya ltyunktah.

Paribhuh: (He) who is on all sides. He who surpasses all those who know other sciences (*vidyas*). Or he who has subdued the enemies, namely desire, anger, miserliness and others difficult to conquer.

svayambhuh: (He) whose existence is independent of anything else, that is to say, the seer of the form of the eternal Self.

Yathatathyatah arthan vyadadhat: has borne in his mind all things by distinguishing them as they are in themselves namely, the supreme goal (*parama-purusartha*), the means of attaining it, the obstacles to the attainment and others.

sasvatibhyah samabhyah: the intention of this is 'for the sake of getting rid of all obstacles till the Brahman attainment'.

Or else, the groups of words in the nominative and the accusative may be commented, as referring respectively to the Supreme Self and the individual soul. In which case:

sukram: pure and other words refer to the individual soul, which is purified and freed from all limitation (faults and sins)¹.

¹ The individual soul is said to be purified, when it shuffles off its karmic body. When there is no karmic body, it is said to be bodiless and therefore it is without sores and muscles which are incident on the karma-results; in that state it has no ignorance and other faults. It is then possessed of a body composed of luminous substance.

Him also the Supreme Self (*sah*) surrounding on all sides (*panyagat*) exists.

kaviih : seer and others terms are easy to understand.

arthan: created objects.

sasvatibhyah samabhyah: in order that they may exist till their destruction.

yathatathyatah vyadadhat: really created: not merely displayed like a magician.

IX. After having thus given instruction in the knowledge that has works as its accessory regarding Supreme Being who has wonderful power, then, censuring those who follow mere works and those who follow mere knowledge, (the teacher) teaches the attainment of the highest good resulting only from knowledge strengthened by duties of caste and stage (*varnasrama*) thus:

ANDHAM TAMAH PRAVIŚĀNTI
YE VIDYAM UPASATE
TATO BHUYA IVA TE TAMO
YA U VIDYAYAM RATAH

INTO BLINDING DARKNESS ENTER THOSE WHO ARE DEVOTED TO NON-KNOWLEDGE (WORKS): INTO STILL GREATER DARKNESS VERILY THOSE WHO ARE ATTACHED TO KNOWLEDGE ALONE.

ye: who are attached to enjoyment and powers.

avidyam: karma: works only, divested from knowledge; for it is stated by the Smṛti “There is another power Avidyā, having the name karma, which is counted as the third..”. (Vis.P.VI.vii.61).

upasate: perform with one-pointed mind, this is the meaning.

tamah: ignorance, or else that darkness of Naraka which is unavoidable on account of strong attachment to the threefold ends (*dharmarthakama*).

The continued experience of misery by those who are attached to mere works is mentioned by the *Atharvanikas* (Mund.Up.I.i.18) thus:

“The ships of sacrifice are surely unsteady in which is counseled the inferior karma as being performed by eighteen agents (or as being taught in the eighteen smrtis)¹. Those ignorant persons who take delight in these as leading to bliss, fall into decay and death again and again”.

tato bhuya iva te tamo ya u vidyayam ratah: Those who are attached to knowledge alone, by neglecting the duties according to their fitness, enter into darkness deeper than the darkness obtained by those doing works alone with one-pointedness of mind.

¹Cf. *Dasopanisad-bhasya* of RangaRāmānuja whose interpretation has been followed here.

iva: Here the word ‘iva’, like, shows that it is difficult to know the dept of darkness.

u, eva: alone, must be taken along with the succeeding word, thus:

vidyayam eva ratah: those who are attached to knowledge alone.

X. What then is the means of liberation? In answer to this (the teacher) declares:

ANYAD EVAHUR VIDYAYA
NYAD AHUR AVIDYĀYA
ITI SUSRUMA DHIRANAM
YE NA TAD VICACAKSIRE

THE SAY (THE MEANS OF ATTAINMENT) (IS) QUITE DIFFERENT FROM KNOWLEDGE: (AND) THEY SAY (THE MEAN OF ATTAINMENT) (IS) DIFFERENT FROM NON-KNOWLEDGE (WORKS). THIS (STATEMENT) HAVE WE HEARD FROM THOSE SEERS WHO EXPLAINED THAT CLEARLY TO US.

Anyad eva ahuh vidyaya anyad ahuh avidyaya: Here the meaning of the ablative is conveyed by the instrumental case, according to the rule (of grammar) which permits change (of cases etc.,) because (otherwise) there can be no connection with *anya*: different from, and because there is similarity with the word in the ablative case in the verse mentioned later (v. 13) *anyadevahuh sambhavat*. Here what is mentioned is that the means for the attainment of liberation are different from mere karma, and , different from knowledge divested from all prescribed works.

ye: who, the previous teachers.

nah: to us who have approached (them) by prostrating (ourselves) and others¹.

tat: that, (that is the) means to liberation.

vicakire: taught distinctly (clearly).

tesam hiranam: of those seers, who are attached to meditation on the supreme Self. Here 'statement' (*vacanam*) has to be added (to complete the sense). Or else, as in the passage 'One hear of the dancer' which means "Hears from the dancer" the genitive can somehow, be made to mean the ablative.

¹Cf. Bh.Gītā.IV.34.

Iti uruma : Thus have we heard; the intention in using the first person perfect is that it is impossible to grasp Brahmavidyā completely, since it is difficult.

XI. What has been mentioned briefly as “different” he now explains thus:

VIDYANCAVIDYĀNGA
YAS TAD VEDOBHAYAM SAHA
AVIDYĀYA MRTYUM TIRTVA
VIDYAYA MRTAM ASNUTE

HE WHO KNOWS BOTH KNOWLEDGE AND NON-KNOWLEDGE
TOGETHER:

BY NON-KNOWLEDGE CROSSING OVER DEATH, BY THE
KNOWLEDGE ATTAIN THE IMMORTAL.

Yah: (He) who has received the true instruction.

vidyam : knowledge: that which is of the form of meditation on the Supreme Self.

avidyam ca: and non-knowledge of the form of works subsidiary to that (knowledge).

etad ubhayam: both these which have no possibility of opposition between each other.

saha veda: together knows. Because of the necessity for both the main and the subsidiary being practised equally (*anustheyatva samya*), making no distinction (such as main and subsidiary) between them, it is said that they are to be known by the words “he should know them together”, but not because that

which has to be followed and that which ought to be rejected are to be *equally* known (*jñātavyatva-sāmyaāt*).

If it be said that because at first non knowledge has been censured there is appropriateness in that *jñātavyatvya sāmya* (then) it follows that there is the mention of this group of two rejectables, since knowledge has also been censured. Further, if it be so, the succeeding passage will not fit in (with this view).

avidyayā mrtyum tīrtvā vidyayā amrtam aśnute: By non knowledge crossing over death, by knowledge attain the immortal:

avidyayā: by the non-knowledge (works) prescribed by the scriptures as the subsidiary of knowledge.¹

mrtyum: death. the past karma that is the cause of death which consists in the constriction of knowledge.

tīrtvā: completely crossing over.

vidyayā: By the knowledge having the form of clear vision of the Supreme Self mentioned earlier(verse 6).

amrtam aśnute: attain the immortal. (He) attains the Supreme Self known as free from all faults in the passage. “This is the Immortal, free from fear: this is the Brahman” (Ch.Up.IV.xv.1) and others: this is the meaning.

¹īśā.2

Even in case the word ‘amrtam’ is taken to mean freedom (moksa) (from death), there is no repetition (here), for crossing over death mean the crossing over the obstacle to the means (of realization) (*upāya-virodhi*), and “(He) attains

freedom from death” declares the achievement of the disappearance of all obstacles to attainment (*prāpti-virodhi – nivṛtti-lābhokteḥ*).

Here those who interpret this to mean “One who exists having attained death through ignorance”, having forgotten the uncontradicted natural trend of words and passages and smṛtis, through their own ignorance, by themselves having attained their death exist.¹

This very passage is kept in mind in the Visnu purāna (VI.Vi.12) (where it is stated):

“He (Keśidhaja), taking refuge in knowledge (arising from a study of scriptures) seeking knowledge of Brahman as fruit, for the sake of crossing over death through non-knowledge (works), performed many sacrifices”.

Here I has been said by the Commentator on the *Vedānta Sūtras* (Śrī Rāmānuja) that according to the context and appropriateness the word avidyā (nonknowledge) refers to works which are subsidiary to knowledge: “Here the meaning of the word avidyā is karma (works) prescribed for varnāśrama” and also ‘avidyā that is known to be the means of crossing over death, other than knowledge is prescribed works alone (*vihitam karmaiva*).’

The term ‘*avidyā*’ (non knowledge) which excludes knowledge *vidyā*, having to mean that which is promixate and next to it, like the words *a-braāhmana* and others which denote ksatriya and others, refers to work which are intimately related (to knowledge), this is the intention. So the *upabrahmanās*; such as

“Both austerity (*tapas*) and knowledge make for a Brahman’s ultimate happiness (*niśśreyasa*). By *tapas* he destroys his sin (and) by knowledge he

attain the Immortal (*vidyayā amrtamaśnute*) (*Manu Smṛti*. XII.104) harmonize (with our explanation).

To those who describe that there are mentioned two conjoint mean, knowledge and works, and that there are two goals, of the form of the crossing over death and the attainment of immortality,¹ one may accord a reply by referring to numerous śruti, smṛti and sūtra passages which clearly enunciate the organic relation between action and knowledge as subsidiary and main, (and) the crossing over death through knowledge alone.

¹This view of jñāna-karma samuccaya is that of the Yādavaprakāś school.

In the doctrine of grouping of the unequals, *viśamasamuccaya*¹ also where the *sannipatya-upa-kāraakatvam* is plausible according to their respective sphere, to seek any other explanation is not acceptable by the knower of the rules of interpretation.

XII. After having thus taught that Supreme Being who should be meditated upon and the Supreme good (*hita*) which is of the form of meditation on Him with its subsidiary (*anga*) upto the attainment of the Supreme End, it is now said by the three following verses that the combined meditation on the two fruit-steps of the form of getting rid of obstacles and the attainment of Brahman-experience (*Brahmānubhava*) should be undertaken as subsidiary to knowledge. There at first (the teacher) censures the practice of meditation on one only thus:

¹*Viśama amuccaya vāda* and *sama samuccaya vāda* are the two view regarding the relationship between *karma* and *jñāna*, works and knowledge. The *sama samuccaya vāda* holds that works and knowledge have not the relationship of main and subsidiary, and that both are equally efficient in helping attainment. This view has been refuted because scriptures affirm that knowledge alone can make us attain liberation. The *viśama samuccaya vāda* on the other hand affirms

that *karma* is subsidiary to knowledge. Both Rāmānuja and Bhāskara accept the *visama samāccaya vāda*. But here arises the question as to how works can help knowledge. The works become subsidiary to knowledge, and can help to create knowledge I engendered. Thu it is *sannipatya upakāraka*, i.e., practically efficient in removing the obstacles to knowledge thus being useful in contributing to knowledge itself as its subsidiary. The other view is one of *ārād upakāraka*, which holds that the subsidiary helps the main *at the time of realization* of fruits by directly bringing about the results which are unseen. *adrsta*. The second view I that of Bhāskara, whereas the first view is that of Rāmānuja and Venkatanātha. Cf. ĀPADEVI; ed.F.Edgerton p.230.

ANDHAM TAMAH PRAVIŚANTI
YE SAMBHŪTIM UPĀSATE
TATO BHŪYA IVA TE TAMO
YA U SAMBHŪTYĀM RATĀH

INTO BLINDING DARKNESS ENTER THO WO ARE DEVOTED TO
ASAMBHŪTI.

THEY INTO STILL GREATER DARKNES WHO ARE ATTACHED TO
SAMBHŪTI.

Sambhūti asambhūti: In the passage “Departing from here I am going to commune with This”(Ch.Up.III.xiv.4) (and) “Having shaken off the body, having fulfilled (all works) (krtāmā), I shall commune eternally with the Brahman-world” (Ch.Up.VIII.xii.1) and others, mention is made of *sambhūti* as of the form of attainment of Brahman. The word *asambhūti* excludes it (*sambhūti*), (and) denotes the destruction (*vināśa*) of obstacles, which is proximate to it, since immediately after, is mentioned “*sambhūtiñca vināśam ca*: communion and destruction”.¹

Here by the word 'asambhūti' is not meant either the non-origination of communion nor the destruction of it, since it is not correct to declare pre-non-existence or consequent non-existence of sambhūti which is said to be the means of attainment of Brahman, as the means of crossing over the death.

¹ cf. venkatanāhta's NYĀYA-SIDDHANJANA. Jīvapariccheda p.162 (mem.ed) where upāsana of sambhūti means meditation on the path of the Arcis etc.

Here also (the view) that the root 'to cross' means 'to attain' is to be refuted as previously (v.11)

ANYADEVĀHU SAMBHVĀD
ANYADĀHUR ASAMBHAVĀT
ITI SUŚRUMA DHĪRĀNĀM
YE NAS TAD VICACAKSIRE

THE FRUIT TO BE KEPT IN MIND IN MEDITATION IS DIFFERENT
VERILY FROM SAMBHAVA, THEY SAY: (THE FRUIT TO BE KEPT IN MIND IN
MEDITATION IS) DIFFERENT FROM ASAMBHAVA, THEY SAY, THIS HAVE
WE HEARD FROM THE SEERS WHO EXPLAINED THAT CLEARLY TO US.

Here the word 'that' (*tad*) indicates the two (fruit-steps) which will be declared presently as needing to be kept in mind conjointly.

SAMBHŪTIM CA VINĀSAM CA
YAS TAD VEDOBHAYAM SAHA
VINĀSENA MRTYUM TĪRTVĀ
SAMBHŪTYA MRT AM ASNUTE

HE WHO KNOWS BOTH SAMBHŪTI AND VINĀŚA TOGETHER. BY THE VINĀŚA CROSSING OVER DEATH, BY THE SAMBHŪTI ATTAINS THE IMMORTAL...

Here also explaining that which has been said by the phrase 'different form, (the teacher) now teaches the meditation on both *vināśa* and *sambhūti*, which are subsidiary to knowledge. He affirms the necessity of practicing them by revealing their fruits thus: by the *vināśa*.. attains the Immortal. By the *vināśa* which is meditated upon, destroying the obstacles (to Brahman-attainment), *by sambhūti*, which is meditated upon, one attains Brahman. The result of the main (knowledge) are stated here in respect of the subsidiary having the form of (conjoint) meditation of *sambhūti* and *vināśa* for the sake of praising (it). Or else, for the sake of avoiding any dissimilar interpretation of the passage "By *vināśa* for the sake of praising (it). Or else, for the sake of avoiding any dissimilar interpretation of the passage "By *vināśa* crossing over death" which is similar to another passage already uttered (*avidyayā mrtyum tirtvā*) by the *vināśa* I intended the destruction of egoism and gaudiness and others, cruelty and theft and others, and the activities of the outwardly-turned organs (of knowledge). Therefore having got rid of the sins that are opposed to *samādhi*, through the observance of the subsidiary of the form of the disappearance of obstacles, one attains Brahman verily by *Brahma-sambhūti*, which is of the form of perfection of *samādhi*.

Here to take *sambhūti* and *vināśa* to mean original creation (*srstī*) and dissolution (*pralaya*), and then to say that here there is distinction between the fruit of the form of crossing over death and the attainment of immortality does not seem in the least to be appropriate.

IV. Now the following mantras which have to be repeated by one, who is practicing in this (prescribed) manner the *Brahma-vidyā* along with its subsidiaries until the realization of fruits, are taught. In these (mantras) for those

who deem the Supreme Self as the meaning of all (names) the words Pūdsan and others culminate in that (Self) *through* these respective gods or *directly*. For here, only if this be so, the fact that Yama. Sūrya and other words which self-evidently indicate one and the same thing, will be correct.

There, by the first of these mantras, he prays to Him, the Lord who is meant by the word Pūsan (nourisher), for the disappearance of the obstacles to samādhi mentioned already as *vināśa* (destruction) thus:

HIRANMAYENA PĀTRENA
SATYASYĀPIHITAM MUKHAM
TAT TVAM PŪSAN APĀVRNU
SATYADHRAMĀYA DRSTAYE

THE FACE OF THE TRUTH IS COVERED WITH A GOLDEN VESSEL.
THAT DO THOU PUSAN! REMOVE FOR THE SAKE OF PERCEIVING THE
FUNCTION OF THE TRUE (JĪVA).

satya: Here by the word truth (*satya*) is, meant the individual soul. Since in the passages “(In creation the supreme self) became the soul (*satya*) and matter (*anrtam*) (and yet) continued to be itself (*satya*)” (Tait. Ānand.6)’ “Then its name I ‘true of the true’; “The souls are truth; amongst them This I truth” (ibid) that word ‘*satya*’ is used to denote the individual soul (jīva).

Tasya mukham: its face by which is meant the *manas* which is like a face on account of it being the support of many sense-organs.

am: Hidden by a golden vessel: by a vessel full of *rajas*(passion) which is similar to a golden one, on account of its being full of *rāga* (attachment and redness), which obstructs activities relating to the Supreme Self. The meaning of the word (hidden) is: (the mind) whose activities regarding the Supreme Self, resident in

the heart are obstructed. The mention of *rajas*(passion also signifies *tamas* (darkness). By the word '*hiranmāyā*' (golden) is denoted the group of enjoyable things (*bhogyavarga*) which are dependent on works.

tat: that, the manas which is analogous to the face for the soul.

Pūsan: O Nourisher! who have the nature of nourishing those who have taken refuge (in Thee):

apāvṛnu: Open: remove its covering.

For what purpose? *Satyadha māyā drstāye*: for the sake of beholding Brahman, already mentioned, which is the function (*dharma*) of the individual soul, the *satya* (truth).¹

¹Here *dharma* means two things; the first is the ethical 'ought' or the imperative duty of beholding Brahman; the second is the liberation of the *dharma-bhūta-jñāna*, the functional consciousness of the individual which due to karma and desire etc, has undergone constriction and limitation and has been even shrouded. The second meaning affirms that beholding Brahman is the natural quality of the individual's consciousness. In this context however the first meaning seems to be appropriate.

XVI. Again exhibiting the attributes of that which is to be seen through the Vision, (he, the seeker) prays (to Him, the Lord) to grant him vividness of vision (*drstāh gunam*) thus:-

PŪSANNEKARSE YAMA SURYA PRAJAPATYA
VYŪHA RASMIN SAMUHA TEJAH
YAT TE RŪPAM KALYĀNAQTAMAM TAT TE PASYĀMI
YO'SĀVASOU PURUSAS SO HAM ASMI

O NOURISHER; O SLE SEERI O CONTROLLERI PROMPTERI RULER
O ALL BORN OF PRAJĀPATI! ANNUL THE (FIERCE) RAYS, GATHER UP
(THY) LIGHT, THAT WICH IS THY MOST AUPICIOUS FORM THAT (FORM)
OF THINE I BEHOLD. WHO THIS PERSON HE THIS I AM.

Pūsan: O nourisher.

Ekarse: One seer; the seer without a second, of that which is beyond (the range of) the sense.

Yama: all-indwelling controller.

Sūurya: who urgest fully (properly) the minds of the devotees.

Prājāpatya: Thou who art the indwelling Ruler of all creatures born out of *Prajāpati* (*Brahmā*). Or else the meaning of the suffix (ya) may be dropped in the word 'Prājāpatya'. (Then) the meaning is: the ruler of all those who are born.

Vyūha raśmin samūha rejah: Annul thy fierce ray which are not helpful in revealing thy true form. Gather up (thy) light of the form of rays.

yaḥ: which is well known in the passages "Of the hue of the Sun" (*Purusa sūkta*) and others.

Kalyānatamam: of greater auspiciousness than all the auspicious things which is *subhāśraya* (auspicious enough to be the object of our meditation).¹

Te rūpam: Thy Divine Form.

tat paśyāmi: That do I behold.

Here the present tense, as in the succeeding passage (*so'ham asmi*) is merely the reiteration of the meditation at that particular moment. But if the context of prayer is to be taken into account, here the potential sense is to be accepted "May I behold" (*paśyeyam*) according to the rule of change in grammar (*vyatyaya*). Or else, this 'I behold Him always' is a statement befitting the nature of the unconditionally dependent soul (*nirupādhika śesatva*).

Te: Thy, the repetition is indicative (of the fact) that this form belongs to Him only (that is special to Him alone).

Now he (the teacher) speaks about the meditation on the Inner Self as the (*aham*) thus:

Yah asau asau purusah so' ham asmi: Who this Person he this I am¹. The repetition (of *asau*: this) is to how great regard (for the Supreme Being). Or else after the manner of the passage,

*"yo 'sāvatīndriya-grāhyah sūksmo 'vyaktassanātanah
Sarvābhūta-mayo' cintyas sa esa svayam udbabhau.
(Manu Smṛti 1.7)*

"*Who this* (Being) not graspable by sense, subtle Unmanifest Eternal. Being in the form of all creatures. Unthinkable. *He this* shone out Himself".

The who 'thises' should be separated and related to Who (*yah*) and to the He (*sah*) (thus *yo'sau purusah so'sau aham asmi*)². Or else (the two thises) are intended to indicate that He is proved by all sources of right knowledge, authoritative beyond the purview of the senses.

Purusah: Person: Who has qualities such as Fullness, Primeval Existence and others: Who possesses the form of the colour of the Sun (*āditya*): Who I well-known in the *Purusasūkta*, read in all the Vedas which is not devoted to (description of) any other (god).

¹ Cf. *Mādhyandina* recension quoted in the Introduction which clearly shows the insight of Venkatanātha into the construction of the passage regarding *yosāvasau*.

² This is precisely the arrangement in the *Mādhyandina* recension.

Sah aham: (HE I): Here the Word 'I' should apply through the individual soul to its indwelling self.

asmi: am: consequently the word 'am' also would ultimately refer *through* the individual soul to the Supreme Self, which has his self as its attribute *pratyag rūpa-sva-viśta*.

The rule ordained (in grammar) is only this much: "If there be a pronoun in the first person, the inflection of the verb must be in the first person" (*Pāṇini* I.iv.107); but not that (the inflection in) the first person will drop out if the *asmad* refers to the Supreme Self through the individual soul. In the same manner, in the passage "That thou art" and others, the word 'asī'(art) should be explained. There too, this much alone is correlative sense or even when it is to be understood then the verbal inflection in the second person (follows) (*Pāṇini* I.iv.105), but not that (the inflection in) the second person will drop out if the *yusmad* refer through the individual before him to the Supreme Self (within him).

In the case of the laudatory statements (*upacāreṇ*)¹. "I am you" and "You are myself" and other, the verbal inflections of the first and second persons are determined according to the subject of the sentence (*luddeśya*). Similarly even here this distinction is legitimate, because those words (*yusmad asmad*) which refer only to the subject (of any sentence) are meant in the (*Pāṇini*) Sūtras as words going along with (the verbs) (*upapada*). The statement however made in the Śrī Bhāṣya(I.i.1) when explaining "That thou art", 'Here (in this passage) is not prescribed anything regarding anything', intends the negation of any unknown thing (*aprāptāmsānisedhābhiprāya*): this is clear since this (passage) is shown to be a

concluding (passage). And the 'asmi' (am) cuts down like the asi¹ (art) sword) those who affirm that in the passage. 'That Thou art' and 'He I am', the oneness off the causal and effectual limitations, because the words *yusmad* and *asmad* are relinquished in respect of the hearer and the (self) meditator. There is none be taught nor is there any individual particularly meant by the *asmi* (I am).

If it be said that at some places the second person and the first person occur on account of juxtaposition of such words alone as have significance regarding limitation which have to be given up, then, it is preferable to follow our own thesis, according to which the significance of the words I not abandoned.

Those who affirm that the text means "that' One Existence alone (*sanmātra*) which is a whole having two parts cannot explain properly the texts "That thou art" and "He I am" and others, (i) because in case (there) texts are taken to indicate the Pure Existence (*sanmātra*), to speak of 'You' and 'I' in the passages is impossible: (ii) because. If it be said that they indicate the Existence which is qualified by 'You-ness' and 'I-ness', then the verbal inflection must be in the third person (and not in the second and the first persons as we find in the texts); (iii) because it is impossible for the perceivable (*driśya*) objects 'You' and 'I' (*yusmad asmad artha*) to have any connection with the form of *īśvara* who is a portion of Existence, as (it is impossible) for the pot and the saucer (to because there is no need to speak about 'you' and 'I' having the form of that Existence specially, they being always perceived (or known) as such: and there is no need to meditate on it either. Nor (v) will *drsti vidhi* (the command directing one to meditate upon a thing as if it is another)¹ in respect of sciences of liberation, be accepted by the knower of the Vedānta².

Though the second and first persons could be justified by taking them in a secondary sense due to their dependence on that (king) as in the passages 'You are a king' 'I am a king' and other, yet it is set aside on account of there being available here the same way by which the words signifying genus and quality

¹Cf. *Mano Brahmeti upāita*, etc., *Ch.Up.III.iv*.

²Śrī Vedānta Deśika here proposes and refute alternative explanations; Firstly: does the passage in question indicate the Pure Existence?

(ii) If not, does intimate in Existence as qualified by 'You and 'I' portions?

(iii) Or does it mean the īśvara, who is a part of Pure Existence (as Yādavaprakāś holds) having the forms of 'You' and 'I'

(iv) Or does it mean that 'You' and 'I' are having the attribute of Existence?

(v) Or does it merely instruct the meditation of a thing *as if* it is another (*drsti vidhi*)

(indicate their substrate) (*jāti-guna-śabdagati lābhāt*) as in the case of Vedic and common usage of the words, god, man and others, which ultimately denote the conscient (self within them).

If it be said that one might a well abandon the trouble of explaining this co-ordination (of one's own self) with the other who is called (here) Purusa (in which case) this passage "Who this Person, He this I am" can mean the meditation (by the individual) of his own purified self only: (We reply) not so, because in the (passages) "That which applies to them (*Tat tvam asi* and *Tvam vā aham asmi*) it is appropriate to take this meditation to be of the same kind (as that).

Even should this passage mean that type of meditation upon one's own self, which is subsidiary to the science of Supreme Brahman, such as "Having Brahman as my Self I am", then even the word 'sah' (that) (which stands for Brahman) will have to be taken in a secondary sense (*laksaniya*) namely, dependence upon that, and others.

XVII. Then the nature of the purified soul is being described:

VAYUR ANILAM AMRTAM

ATHEDAM BHASMANTAM ŚARĪRAM

OM KRATO SMARA KRTAM SMARA
KRATO SMARA KRTAM SMARA

MOVING ABOUT, ABODELESS, IMMORTAL; NOW THIS BODY HAS ITS END IN ASHES. OM! O SACRIFICE! REMEMBER. REMEMBER THAT WHICH WAS DONE: O SACRIFICE! REMEMBER. REMEMBER THAT WHICH WAS DONE.

Vāyuh: because of moving about from place to place (*tatra tatra*) according to its knowledge and works, (the soul) is *vāyu*.

anilam: (abodeless): because of having no permanent resting place and because of not residing at any one place (material body) permanently, it is *anilam*.

amrtam: immortal: it is itself immortal though its series of bodies perish. This (*amrtam*) signifies¹ absence of old age and others because of the passage “Free from old age, deathless, sorrowless..” in the Prajapati’s statement (*Ch.Up.VIII.1.5*). Here from a consideration of the passages “Air and sky, these are immortal (*amrtam*)” and others, no doubt need be entertained that the words ‘*vāyu*’ and the other mean the second element since the passage will not harmonize with the prior and consequent (context).

Even though it may be appropriate to take these words as referring to the Supreme Being either through extended significance: (*visista-vrttyā*) or through etymological significance (*yoga*), yet it is better to say that these (words) refer to the individual soul which is different from the perishing body, since that is what is spoken of immediately after (this). In case this ‘*Vāsu*’ is taken here to refer to *prāna*, breath, (its) value is very little.

Those belonging to the Śvetāśvatra school refer to the soul which is meant by the word 'the enjoyer' when distinguishing between 'The enjoyer, the enjoyable and the Impeller' (Svet.Up, I.12) by the word 'immortal' in (the passage) "Mutable is Pradhāna, Immortal and Immutable is the soul (*Hara*), the one God controls both the mutable and the immutable) soul" (Śvet.Up.I.10): and "Verily the mutable is *avidyā*, immortal is *vidyā* (soul). He who controls both *avidyā* and *vidyā* is other (than these two)" (Śvet.Up.V.i).

In this manner having declared the immortality of the soul well-known from such passage as 'He, the knower is neither born nor dies'. (Katha.Up.I.218) he (the teacher) now declares the inevitable mortality of the soul's body (*Ksetrajñā śarira*) thus: *Athedam Bhasmāntam Śariram*:

atha: now¹: The word 'now' is used here so as to introduce a topic different from the previous. Or the word '*atha*' means immediately after exit of the soul (from its body). Or it refers to all (souls) subject to karma. Thus is said in the *Smṛti*:

"The sands in Gangā (and) the streaks of rain when Indra rains can be counted, but it is impossible to count the number of Brahmās who have gone before in the world", and in the passage "When Brahma and others immerse...."¹.

¹There are five meanings for the word '*atha*' according to Amarasimha: *mangalānantarārambhaprasnākārtsnyesu*. (III.248). Here Venkatanātha interprets *atha* in three ways (i) *ārambha* (ii) *anantara* (iii) *kārtsnya*

idam: this: this qualification 'idam' (this) I used so as to exclude those (kinds of bodies) which are known from valid sources (*pramāna*), as the bodies of *Īśvara* and as eternal.

bhasmāntam: has its end in ashes. This suggests all way of disposal (*samskāramātra*)². Or else it also signified its end as worms (kitānta etc.,) which are well known at other places.

śarīram: body. When we consider the etymological meaning of the word 'śarīra' its nature of being perishable is known.

In this manner having said about the distinction between the conscient and the unconscious in the order (seen in he passage) "Having meditated upon the enjoyer, the enjoyable and the Impellor" (Śvet.Up.I.12), (then) he (the teacher) mentions the Impeller, the Supreme Person in this context, by the pranava OM; as those who belong to the Ātharvana School read "Whoever meditates on the Supreme Purusa with the same letter *Om* with three mātra.." (Praśna.Up.V.5). In Yoga system also it is said:

"That particular Person who is untouched by sorrow, by actions and their fruits and tendencies *Īśvara*".

"He is the teacher of all those who have lived previously too, because there is no limitation by time (for Him)".

"The word expressing Him is pranava...(Yoga Sūtras I, 24-26).

NOVEMBER, 2004 *BETjña, Śiva*) says " O learned ones! At all times recite thus OM and meditate on Keśava." He has Himself sung " Pronouncing repeatedly the Brahman of the form of this single letter OM and continuously remembering Me, (he who goes forth abandoning the body attains the highest status). (*Bh. Gīta* VIII.13).

Thus should one see at all places.

Next making God (*Bhagavantam*), who is of the form of sacrifice and who is the Object of knowledge, sacrifice, turn towards him, he prays to Him for His Grace thus:

Krato smara Krtan smara: Sacrifice, remembers; remember that which was done:

Krato: O sacrifice: (O Lord) who are of the form of sacrifice. As He says “I (am) sacrifice (*kratu*). I(am) yajña” (Bh.Gītā.IX.16). Or else the word ‘sacrifice’ refers to meditation because of the context, as (in the passages):

“Whatever a person meditates on in this world,
he becomes the same after death” (Ch.Up.VIII.14 v.11).

“He should meditate”, (Ch.Up.IV ?).

“One who has meditated thus” (?)

But the word (*kratu*) is (to be taken) through the secondary significance to mean God who is the object of it (meditation).

smara: Remember. Make (us) the object of your mind that is full of grace. Just as (in the passage) “O keśava. The fact that you remember us with your mind which is full of love”. And it is said by the Lord thus in the passage beginning with “When the mind is stady” “afterwards when he in dying and is like wood and stone, I remember that devotee of mine and lead him to the highest destination” (*Varāha Purāna*).¹ To say in respect of one who at all times directly perceives all, that there is remembrance, means only His looking back at what was done previously.

¹ *Varāha Purāna*: cf. Venkatanātha's *Rahasya-śikha mani* which is devoted to the exposition of the esoteric meaning of the above. This verse is not found in the extant purāna.

Krtam smara: Remember that which was done: Here also the same meaning is intended. "What little good thing had been done by me, being grateful do you protect me" this is the idea. Or else "remembering all the favours that you have granted me so far please complete the remainder also yourself."

Thus they say in the *Smṛti* "That person when being born"...¹

He himself says thus 'To those who seek perpetual communion with me...'² and so on.

The repetition of *Krato smara krtam smara* is due to the extreme urgency in respect of what has been said (prayed) so far.

XVIII. And again he address the Divine, Agni by name, praying that He might lead (him) to his own desired goal, thus:

AGNE NAYA SUPATHĀ RĀYE ASMĀN
VISVĀNI DEVA VAYUNĀNI DIDVĀN
YUYODHY ASMAJ JUHURĀNAM ENO
BHŪYISTHĀM TE NAMA UKTIM VIDHEMA

¹ *Mh.Bh.śānti* 358.73. "That person whom when being born Madhusūdana sees. He is to be known as good man (*sātvika*): he verily becomes an aspirer after liberation."

²*Bh.Gītā*.X.10.

O AGNI! LEAD US BY THE AUSPICIOUS PATH TO WEALTH:
O GOD THOU WHO KNOWEST ALL KNOWLEDGE REMOVE
FROM US THE CROOKED SIN.
TO YOU WE SINCERELY (AND REPEATEDLY) UTTER THE
WORD 'NAMAḤ'

Agne: O Agni! You who have fire as your body. (This is said in) the *Antaryāmi Brāhmaṇa* “whose body is Agni” (*Bh. Up* V.vii.4). Or else You who have the quality of leading us to the front and others, according to the rule “Jaimini sees no contradiction (if it refers) even directly (to the Lord)” (*Vedānta sūtra* I. li.29).

naya: lead: make us walk.

Supathā: By the good path. In other words, by means that are free from any contact with anything prohibited (by scripture).

rāye: to wealth, which is useful for protecting one’s body which exists for the sake of knowledge and for worshipping you and etc. Or else what is intended here is the non-worldly wealth, which is described in these (passages) “Earn that permanent wealth that is incapable of being stolen by the hands of the thief, nor can become the possession of kings, and which is incapable of being divided by kinsmen”, and “Infinite indeed is my wealth....” (*Mh.Bh.śānti*.17.18) because that (meaning) is in conformity with the capacity (*artha*) and context (*prakaraṇa*).

The same mantra, qualified by contexts and others, speaks to such different meanings as are in accordance with them: thus say those who know the well established rules well.

asmān: us: who have no other attitude of mind and who have no other means (than you).

visśvāni deva vayunām vidvān : O God! You who know all knowledges.

'Māyā vayunām jñānam are synonyms' say the lexicographers. Here therefore, while indicating 'knowledge' by the word '*vayuna*' the different special means (*upāya*) (to that wealth) are intended.

May you, who know as they are all means of realizing the four-fold ends of life (*dharmārtha-kāma-moksa*) according to the fitness of each individual, be pleased to lead us, who do not know them: this is the meaning.

Juhurānam: That which bothers as because of its being a bond, or else, because of its having crookedness of an unimaginable sort.

enah: The sin which is of the form of performance of actions which are prescribed (*akṛtya-karana*) and of non performance of those (actions) which are prescribed (*kṛtyaakarana*) and others, and which obstructs the experiencing of You and etc.

asmāt: from us.

Yuyodhi: remove, destroy is the meaning.

Bhūyisthām te name-uktim vidhema: We, sincerely and repeatedly utter the word, 'namah'. The interchange (of inflexion) is well warranted by the rules (of grammar).

Or else one prays to the Divine to help one to continue repeating the word 'namah'. Verily even those who are liberated are mentioned in the *Moksa dharma* as 'those who always utter namah'.

The intention of the word '*ukti*' is that even though this *namas* is not mental and physical, by the mere utterance of this word 'namah', He will be pleased to grant His Grace.

Thus the Samhitā has concluded after having taught briefly about the Supreme Being, Its possession (*vibhūti*), meditations on It, and their characteristics.¹

¹ The reading of Śrī Kūrunārāyana swāmin here is different: *evam paratattva tadvibhūtiyoga – tadupāsana – tatprpadana – tatprpadana – tatphala – viśesān....*

ISĀVĀSYOPANISAD-BHĀŚYA

CONCLUDING VERSES

1. Venkateśa¹, born of the clan of Viśvāmitra, friend of the Universe, wrote through the grace of Hayagrīva², thus this commentary on the final portion of the Samhitā of the Vājasaneyins which is clear and yet obscure, for the enjoyment of the learned disciples.

2. ³How is this *anuvāka* beginning with *īśā* not opposed to those in this world who hold, that there is identity between all enjoyers⁴: that bond souls are the Supreme⁵; that there is identity and difference⁶; (who accept) the philosophies of the jains and the buddhists⁷: that salvation is not something to be attained⁸ (since all are ever-free) and that fear of bondage is illusion?⁹

¹Sālinī metre

² *Vājivaktraprasādāt*: through the grace of the Horse-head Being Hayagrīva. Haya-vādana, the patron God of Venkatanātha. The play here on the words suggests that since the Lord of the form of Hayagrīva alone gave the Vājasaneyya Samhitā, the teaching herein embodied also has the sanction of its original author.

³Sikharinī metre.

⁴ *Abhedam-bhoktrīnām:*

⁵ *athacabhavinām eva paratām:*

⁶ *tātha bhedābhedam:*

⁷ *jinasugatanītim:*

⁸ *asampadyām muktim:*

⁹ *bhava-bhayam alīkam:*

COLOPHON

Thus the *Īśāvāsyopaniṣad bhāṣya* concludes, amongst the works of Śrī Venkatanāhta, the teacher of Vedānta, supreme master of all sciences and lion among poets and logicians.

HALL TO ŚRĪ VENKATESA, THE LION AMONG POETS
AND LOGICIANS, ABOUNDING IN AUSPICIOUS
QUALITIES, THE TEACHER OF THE VEDĀNTA