

KENOPANISAD BHĀSYA

INTRODUCTION

According to orthodox arrangement Kenopanisad is placed after Tīśāvāsyopanisad, though modern scholars hold that Kena chronologically belongs to the earliest period of the Upanisads, and Tīśa to the second period¹. Venkatanātha Rangarāmānuja to comment on the other important upanisads. Amongst other Upanisads, Sudarśana Sūri otherwise known as Śrutaparakācārya had commented on the Subālopanisad, because of its extreme importance to the understanding of the integral or organic philosophy of the Upanisads.

Śrī Rangarāmānuja, like so many others of his kind, led a quiet life and during a period that was not noted for any thing extraordinary in the life of the community to which he belonged. Neither the date of his birth nor of his demise has been recorded anywhere, which appears very strange when we remember that he was well known as a scholar of repute especially in all the branches of learning necessary for his ministry. The date however can be fixed roughly as he was the disciple of Anantācārya, the fifteenth occupant of the Gurupītha reckoned from Śrī Rāmānuja in the Vādagalai line. He mentions Doddayācārya or Mahārya or Mahācārya (c.1540-1565) the famous author of *pārśarya Vijaya*, (a *refutation* of Appayya Dīksita's *Nyāya Raksāmani*) and of the *Candamāruta* commentary on the most brilliant controversial work Śatadūśani of Venkatanātha. He also controverts the writing of Appayya Dīksita himself. It is claimed that Appayya Dīksita and he were contemporaries, and it is probable that Rangarāmānuja was a younger contemporary of both these writers. Appayya Dīksita's date is variously fixed between 1552-1626 A.D. (A.V. Gopalacharya) or 1520-1592 A.D (Mahālinga śāstri).¹

That Rangarāmānuja lived about this time appears plausible from two facts. Rangarāmānuja was a native of Velāmur, a village in the North Arcot

District, South India. He belonged to the Sāmaveda. After his studies under Anantācārya (15th occupant of the Gurupītha after Śrī Rāmānuja) he was directly initiated into Sanyāsa, without going through the second āśrama of Grhastha. It is said that he was given the sanyāsa by the 15th occupant of the Parakāla Mutt pontificate, Mysore :-

Yastevāvaibhavallabdḥā mayā paramahamsatā

Tam aham śirasā vande parakālamun īsvaram.

(Chand. Up Bhāsyā introductory verse 4)

According to her history of the Parakāla Mutt we get at only one definite date, namely, that the 21st occupant of the Parakāla seat was born in the year 1577 śaka corresponding to 165 AD. He came to the seat in his 22nd year, that is in 1677 A.D. Allowing roughly 20 years to each occupant we find that its 15th occupant must have lived about 1577 A.D. This is a date which corresponds with that of Appayya Dīksita. Rangarāmānuja might have been aged about 25 years about this time. We can therefore conjecture that Rangarāmānuja was born somewhere about the middle of the 16th century.

There is a story current amongst the ācāryas of a meeting between Rangarāmānuja and Doddayācārya. Doddayācārya after a victorious debate paid the former a visit at Conjeevaram. Finding Rangarāmānuja was intensely pre-occupied with his books he stood there watching him for a while. Then he drew Rangarāmānuja's attention to his presence with the words "O you have been busy drinking honey!" Rangarāmānuja quietly replied "If you would drive away all the bees, I can indeed leisurely drink honey."1

We do not possess any details of his life except that he was a very illustrious teacher of the Śrī Bhāsyā as his title Śrī-Bhāsyāmṛta-varsinam testifies. He seems to have written 60 works as he was also known as the *Sastiprabandha-nirmāta*. All his works have not survived up to the present day and it

has been almost impossible to find out the names of the lost works. The following are the works available to us: Upanisadbhāsyas on (1)Kena (2) Katha (Praśna (4) Munduka (5) Māndūkya (6) Taittirīya (7) Brhadāranyaka (8) Chāndogya (9) Śvetāśvatara (10) Atharvaśikhā (11) Māntrika (12) Agnihardaya and (13) Kauśitaki Upanisads. He had written (14) Śarirakaśāstrārtha Dīpika (on the Vedānta Sūtras). (15) Mūla-bhāvaprakāśikā on the *Śrī Bhāsyā* (16) Bhāva-prakāśika (on visaya-vākya-dīkā, commentary on the Upanisadic passages

¹ 1st Meaning is God is honey in the Upanisads. Doddayācārya said Upanisads were being studied by Rangarāmānuja. Rqangarāmānuja said that since Doddayācārya has been driving away all the opponents to the Upanisads it was possible for him to be enjoying them.

Quoted in each Adhikarana of the Śrī-Bhāsyā. (18) There is an original work called Śrī-Rāmānuja siddhānatasangraha which is yet in Mss. (a copy of this is in the S.V.O.I.Library collection). He had written Sankrit commentaries on the Tamil Prabandha. But only two namely one on the Tiruvāymoli of Śathakopa and the other on Āndāl's *Tiruppāvai* are available. It is said that he wrote on the Periyalvar's have not been able to trace them anywhere. The other works are so far as we know and have every reason to fear, irretrievably lost.

The writings and style of RangaRāmānuja follow the model set by Venkatanātha, close, relevant and never losse.

II KENOPANISAD

Kenopanisad or the Talavakaropanisad belongs to the Samaveda. Samaveda has two Brahmanas, the Tandina and the Talavakara or Jaiminiya. Tandin is itself divided into seven (i) Pancavimsa (2-book) Brahmana (ii) the

Sadsvimsa (the 26th book) (iii) Chandogya Brahmana, of which the first two chapters deal with marriage and grhya rites whilst the eight remaining chapters comprise the Chandogyopanisad. (iv) Sams-vidhana-brahmana (v) Devatadhyaya (vi) Vamsa (geneology of teachers) and (vii) Samhitopanisad.

The Talavakara Brahmana consists of five books. Of this the Jaiminiyopanisad-brahmana forms the fourth book. The Kenopanisad is a part of this Jaiminiyopanisad-brahmana. The fifth is called the Arseya-brahmana. According to Dr. Hans Oertel the Jaiminiya Brahmana contains four adhyayas, each consisting of anuvakas which again contain khandas. The Kenopanisad is the 10th anuvaka of the fourth adhyaya.

Even as the Isopanisad deals with Brahman as the all-pervading Self, the Kenopanisad deals with the Transcendent Nature of Brahman, transcendent to all types of cognition.

In the first khanda, Its transcendence to all sensory cognitions (including the sensorium, the mind) and inexpressibility and incommunicability are intimated.

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In the second khanda, it is pointed out that this transcendence over all cognition is not absolute, a fact already suggested by the phrase '*anyadeva....*' In the first khanda. This is as it were explained to mean that the knowledge of the Transcendent Brahman is of the form " I know it as that which is not unknown", that is to say, that there can be no *complete* knowledge of it, though not no knowledge at all.

In the third khanda, it is shown that even the chief Gods Agni and Vayu were unable to know that Brahman, when It manifested Itself to them. They returned baffled. Indra also went, and as it disappeared he pursued his course till he met the radiant form of Uma at the same place where Brahman was.

In the fourth khanda. Uma-Haimavati instructs Indra, the foremost of the gods, in the Brahman-knowledge. Then is intimated the truth that the experience of Brahman is like a lightning-flash. Finally is counseled the Upasana of Brahman as Delight, whose subsidiaries are austerity, self-control, action and others.

It is declared that one attains the *svarga*, the highest place by this practice.

Thus the Upanisad in the first three chapters covers the *Tattva*, the nature of Truth, Brahman and knowledge regarding Him and at the end of the last chapter it instructs the *Hita* or the means of attainment and the *Purusartha* or the goal of man.

Now speaking about the entire philosophy of this Upanisad we can say that Brahman is revealed here as the instigator of all activities, and that He indeed is the vitality and the power behind all activities in the Universe. It is precisely because He is the inner impellor and sustainer of all activities of all things, adhyatmically adhibhautically and adhidaivically, that we are not able to know or grasp the entire nature of the Divine. God is greater than the instruments through which He acts. No source of knowledge can comprehend Him, for He is the knower who cannot be known. He is the Incomprehensible but not absolutely for as inner self we know Him as the Delight. We can best know Him as the *Vana*, the desirable to us, the Delight. We can glean some knowledge of Him through instruction and meditation on Him.

The philosophy enunciated by the Kenopanisad is almost identical with the philosophy enunciated by the Isopanisad, but his Upanisad approaches the whole question from a most challenging angle. It shows that the Supreme Being will ever remain beyond the reach of all functions of our exteriorized consciousness, such as speech or the Vedic Word which is creative power not the mere speech, mind (our sensorium which is reckoned as the eleventh organ, the sixth after the organs of cognition and the sixth after the organs of action), eye and the ear, for it is the inward impeller of all these functions which our exteriorized consciousness represents. Indeed it is because they cannot reflect backwards or turn upon themselves and cannot subsist without the Supreme sustaining their activities that the Supreme Brahman is described as the: *śrotrasya śrotram manaso mano yad vāco ha vācam sa u prānah caksusaā caksuh....* If the Isopanisad described the inwardness and transcendence of the Divine Lord, the Kenopanisad reveals that, so far as the individual is concerned, in him too the Supreme Lord is the Source of all functions and activities. Knowing this the individual should not concentrate his vision on the importance of these functions as such but seek to trace their fundamental powers and abilities to the Divine. If in the Isa it has been taught that the Supreme Being is the Self of the soul, the *satyasya satyam*, here, He indeed has been taught as the foundational supraconscious power behind all the conscious and vital and material activities. It is this that is asked to be known, since the second part of the khanda definitely rejects all limited idea of the Supreme as this or that.

The second khanda reveals that because the Supreme is beyond all these cognitive and other instruments, all of which recede unable to comprehend it. It is not absolutely unknown. If it is known that it is not entirely unknowable, then one can be said to have known it. A general knowledge of the Divine as the Source of all activities, all vitalities, all strengths, and knowings can indeed be had; for it is clearly stated that the one sure sign of the possession of the knowledge of Brahman even in this general manner, grants to the knower an attractiveness in his own nature (4th Khanda 6: *enam sarvani bhutani*

samvanchanti). But even this intuition of the Divine is not to be had except as a flash of lightning, for its initial manifestation is such. But by practice of the inner *tapas*, control and worship of the Supreme as the antaryamin of the entire functions, this knowledge of the Divine Nature may become a continuous stream of experience. To such practicers the Divine grants power to practice Knowledge and immortality (Kena Up. II.4).

The Divine is the Delight, *Tad Vanam* or *Vanam*; It is *Ānanda* as the Taittirīya Upanisad says, is the *Priti* as the Brhadaranyaka Upanisad describes it. The Upanisads never tire of pointing out that the Supreme Brahman is desirable, is desired and ought to be desired. The illustration in the third and fourth khandas describing the process by which the Gods knew Brahman, shown neatly the importance of transcendence in the Nature of Brahman Who is the Self of the Gods also. This finely squares with the view of Śrī Rāmānuja who pointed out that when there is mention of worship of or address to Gods we should refer it to their Self, the Divine. It is this truth that was intimated by Śrī Vedānta Desika in the *Isavasyopanisad-bhasya* under the 18th Mantra. We have however to remember here in the context of this Upanisad that the gods Agni, Vayu and Indra were not aware of this wonderful Being (Yaksa) and they suffered from ignorance because of their ahankara (egoism). They are thus powers of the terrestrial, atmospherical and celestial spaces alone and they too have to abjure the sense of egoism (*ahamkaritva*). That this Story is a valuable instruction and has integral place in relation to the first two khandas has been shewn by Śrī Aurobindo in his stimulating commentary on this Upanisad' in the now long defunct "Arya" The terms have to be interpreted so as to refer to Him alone either directly or else through them.

III

EDITIONS CONSULTED FOR COLLATION AND TRANSLAITON

Dr. Hans Oertel's Jaiminiya Upanisad-Brahmana (J.Am.O.S.Ed.) has been consulted for the Upanisad text.

1. *Kenopanisad-bhasya or Prakasika*: Telugu script: Gomatam Śrīnivasacarya Ed. Along with other Upanisads and Śankara's Bhasya etc., 1868 Aug, 20th.
2. *ibid*: Grantha script: 1870 April.
3. *Kenopanisad* with RangaRāmānuja's commentary and that of other Prakasika-bhasya included in Ānandasrama and Pathak editions, edit by Nityasvarupa Brahmacari, Brindavan, in Devanagari Script.
4. *Dasopanisads*: Grantha Edition, Kumbakonam: Edited by Navavitam Krishnamacarya.
5. *Kenopanisad-bhasya* with commentaries of Śankara and RangaRāmānuja, Ed. Śrīdharasastrī Pathak, Oriental Book Agency, 1919.
6. *Kenopanisad*: Ānandasrama edition containing the bhasyas of Śankara and RangaRāmānuja.

KENOPANISHAD

FIRST KHANDA

“I bow down to RangaRāmānuja Muni, by whom have been written the excellent commentaries on the Upanisads according to the school of Śrī Rāmānuja.”

I.I. KENESITAM PATATI PRESITAM MANAH
KENA PRANAH PRATHAMAH PRAITI YUKTAH
KENESITAM VACAM IMAM VĀDANTI
CAKSUH SROTRAM KA U DEVO YUNAKTI.

By whom does mind being prompted grasp the desired (object)?¹

By whom impelled does the chief breath move about?

By whom instigated is the speech spoken?

And who indeed is the Lord who impels the eye (and) the ear?

COMMENT:

“Let my anjali go to the Beauty (Lord) of Anjanadri², of the hue of atasi³ flower-bunch, with His chest adorned with Laksmi

“Prostrating to Vyasa, Rāmānuja and other teachers, I shall write this commentary on the Talavakaropanisad.”

¹ In this verse we have no clear mention of the individual soul (jiva), since only the *kāranas* are enumerated. Still the use of the word ‘*vadanti*’ in the active plural intimates the fact that the questioner is aware of the finite souls which are unable to control or direct the movements of their *karanas* as such. Hence the mention of the ‘*Kau Deva*’ or godhead whose knowledge is being sought by the disciple. The word *devah* (*plu.*) is used sometimes to mean the sense-organs as in the *pancagni-vidya* (Ch.Up.V.5.2)

Madhva puts the question in the mouth of Rudra and the teacher addressed is taken to be Brahma. The mention of some sensory and motor organs, is to be taken to include all the others not mentioned. Further the names, mind, breath, eye, ear and speech are said to denote the *Devatas* of those sensory and motor organs. The Ultimate and Direct Lord of all is the Person or Godhead about whom this question is asked. This has obviously a reference to the Kena III and IV – the parable of Agni, Vayu and Indra.

² One of the seven Hills at Tirupati

³ *Atasi* is common flax which puts forth –blue flowers. Linseed oil is prepared from *atasi* seeds.

In order to teach the nature of the Supreme Self by means of question and answer¹, the topic is initiated here thus:

Kenesitam... The intention is “By Whom being impelled does the mind go to its objects?”

Prathamah pranah : the breath, the most important among the breaths,

Kena yukta : By whom impelled,

Praiti : Moves about constantly,

And

Kena va (avalambya) : (resorting to) this speech-organ

Vadanti (*loka*): (the people) speak

Caksuh etc. And who verily is the prompter of the eye and the ear?

Since these (sense-organs and the chief breath), being inanimate, cannot act without being impelled by the conscient (self), the disciple addresses this question to his Guru. This is the meaning.

The Teacher replies:

1.2 SROTRASYA SROTRAM MANASO MANO YAT
VACO HA VACAM SA U PRANASYA PRANAH
CAKSUSAS CAKSUR ATIMUCYA DHIRAH
PRETYASMAL LOKAD AMRTA BHAVANTI.

That which is the Ear of the ear, Mind of the mind,
Indeed the Speech of the speech, that is the Breath of the breath,
the Eye of the eye; on knowing (that) the seers
become immortal departing from this world.

¹ This avatarika or introduction is for all the verses spoken by the Guru from Kena.¹

² to '*Mimamsyam eva te II.I.*

Yat : it is that alone which is the revealer of the eye etc., and which the eye etc., cannot reveal and that whose existence (*prananam*) is not dependent upon breath.

Iti evam atimucya : Knowing this (truth)

asmat lokat : (they) become freed. This is the sense. This same is further expatiated :

1.3. NA TATRA CAKSUR GACCHATI NA VAG GACCHATI
NA MANAH
NA VIMO NA VIJANIMO YATHAITAD ANUSISYAT

There the eye does not go,
Speech does not go, nor the mind:

Then how is this to be taught? The reply is
“We know it not (through the inner organ): nor know it (through outer organs): thus should one teach this”.

A teacher asked as to what it is, should teach that it (self) is knowable neither through the inner nor through the outer organs.

If that is Unknowable altogether, will not it become a non-entity (*tuccha*)? And further it may result that one need not go to teacher seeking to be taught knowledge of Brahman (that cannot be taught). The answer is as follows:

1.4. ANYAD EVA TAD VIDITAD ATHO AVIDITAD ADHI
ITI SUSRUMA PURVESAM YE NAS TAD
VYACACAKSIRE

It is quite different from the known
Also above the unknown;
Thus have we heard from those Ancients
Who explained that to us.

Ye. We have heard from those ancient teachers of ours who taught us the Brahman, these words that ‘It is different from that which they fully knew and

different form that which they altogether knew not, and that Brahman is of such nature. 'This is the meaning.'¹

This is further elaborated :

- 1.5. YAD VACA' NABHYUDITAM
YENA VAG ABHYUDYATE
TAD EVA BRAHMA TVAM VIDDDHI
NEDAM YAD IDAM UPASATE

That which is not told by speech
By Which the speech is spoken
That alone know thou as Brahman
Not that which (people) worship as 'this'

- 1.6. YAN MANASA NA MANUTE
YENAHUR MANO MATAM
TAD EVA BRAHMA TVAM VIDDDHI
NEDAM YAD IDAM UPASATE.

That which (one) thinks not with mind
By Which (they) say the mind is thought

¹ Kena 1.4. This shows that Instruction is the means for knowing Him. Śankara takes the view that *nirguna* Brahman is instructed here.

Tat viditat anyad eva hi. Veditam nama yat vidi-kriyaya atisayena aptam. Tat vidikriyakarmabhutam kvacit kincit kasyacit veditam syat iti sarvameva vyakrtain veditam eva. Tat tasmāt anyat ityarthah.

Aviditam ajnatam tarhi iti prapte aha. Atho aviditat vidita-viparitat avyakrtat avidyālaksanat vyakrtabijat. Adhirti uparyarthe laksanaya anyad ityarthah...Yad

viditam tad alpam martyam dukkhatmakam ceti heyam. Tasmāt viditāt anyat
Brahma ityukte tu aheyatvam uktam syat. Tatha aviditāt adhityukte
anupadeyatvam uktam syat. Karyartham hi karapnam anyat anyena upadiyate.
Atasca na vedituh anyasmai prayojanaya anyat upadeyam bhavati. Ityevam
viditaviditabhyam anyad it! Heyopadeyapratisedhena svatmano' nyabrahinavisa
ya-jijñāsā sisyasya nivartita syat. Na hi anyasya svatmanah viditaviditabhyam
anyatvam vastunah sambhavatiti atma Brahma ityesa. Vakarthah.

That alone know thou as Brahman
Not that which (people) worship as 'this'

- 1.7 YAC CAKSUSA NA PASYATI
YENA CAKSUMSI PASYATI
TAD EVA BRAHMA TVAM VIDDDHI
NEDAM YAD IDAM UPASATE.

That which (one sees) not with the eye
By Which the eye see
That alone know thou as Brahman
Not that which (people) worship as 'this'

- 1.8. YAT SROTRENA NA SRNOTI
YENA SROTRAM IDAM-SRUTAM
TAD EVA BRAHMA TVAM VIDDDHI
NEDAM YD IDAM UPASATE.

That which one hears not through the ear
By Which this ear is heard
That alone know thou as Brahman
Not that which (people) worship as 'this'

19. YAT PRANENA NA PRANITI
YENA PRANAH PRANIYATE
TAD EVA BRAHMA TVAM VIDDDHI
NEDAM YAD IDAM UPASATE.

That which does not exist through prana
By which *prana* is made to exist
That alone know thou as Brahman
Not that which (people) worship as 'this'.

Know thou that alone is Brahman which is impossible of revealment by speech etc., and that which reveals speech and the sense-organs. The meaning is That thing which people worship as if it is fully known as 'this', like the gooseberry in the palm (of one's hand) is not Brahman.

This is the interpretation to be adopted in the following mantras (also).

yaccaksusa Pasyati : sees : the meaning is 'see' ¹ because of parity with that which preceded and with that which follows.

Yat Pranena Praniyate : was made to exist is the meaning.²

END FO THE FIRST KHANDA

SECOND KHANDA

The teacher addresses the disciple : "If you think I know well the form of Brahman, it is not so".

11.1. YADI MANYASE SUVEDETI DABHRAM EVAPI
NUNAM TVAM VETTHA BRAHMANO RUPAM
YAD ASYA TVAM YAD ASYA DEVESU ATHA
NU MIMAMSYAM EVA TE MANYE VIDITAM

If you think 'I know (It) well', indeed what form of this Brahman you know (in this world) (and) what form (of this Brahman) you know in gods is verily very slight. Now then it is yet to be investigated. I think (It is) known (to me).

Of this Brahman what form you know in this world that indeed is very slight.

Dabhram: alpam : very slight.

And what form you know in gods that form of Brahman known to you also is very little. Not all the form of Brahman is known to you. Only hereafter it is to be investigated. Till now it was not fully discussed. This is the meaning.

Hearing this statement and having fully investigated, the pupil says.
Manye viditam :¹ I think It is known to me. I think it known alone.

¹ Upasate being plural the commentator interprets 'pasyati' as 'pasyanti'.
Vide snaskrit notes.

² Pranitam ityarthah is the reading found in the Tel.Ed 1869, & N ed.
Grantha. The reading obviously should be pranita ityarthah.

(The Teacher) How ?

(The pupil replies)

II.2 NAHAM MANYE SUVEDETI NO NA VEDETI VEDA CA YO NAS TAD VEDA
TAD VEDA NO NA VEDETI VEDA CA

I do not think I know it well

Nor that I do not know and I know

Whoever amongst us knows that which-was referred to

As 'Nor that I do not know and I know' knows that.

I do not think that I know it fully nor even that I do not know. The meaning is that it is not completely known but that some knowledge of it is had.

yo nas tad veda... he who amongst us, students, knows that thing which was referred to as "No *na vedeti veda ca*" knows that Brahman, is the meaning.

II.3. YASYAMATAM TASYA MATAM MATAM YASYA NA
VEDA SAH AVIJNATAM VIJANATAM VIJNATAM AVIJANATAM

Who thinks It is not thought of, by him It is thought of.

Who thinks It is thought of, he does not know (It).

It is not known by those who (think they) know.

It is known by those who (think they) do not know.

yasyamatam: He who does not think of Brahman as limited he knows Brahman. But he who thinks of Brahman as limited he does not know: this is the meaning.

¹ It is interpreted as one sentence or as the speech of the teacher himself by HANS OERTEL in his edition and translation of the Jaiminiya Upanisad Brahmana (JAOS XVI. 1.p.216) cf. *Thirteen Principal Upanishads*. HUME; Footnote 3 on p. 336. According to Śankara and RangaRāmānuja the last two words and the following verse are put into the mouth of the pupil. When '*manye viditam*' are the words of the teacher alone, it follows that the passage is spoken by the teacher himself. Even though Śankara and RR. Place these two words and the stanza following it in the mouth of the pupil, both of them place the subsequent stanzas in the mouth of the Veda Purusa.

Avijnatam.....*To* those who have the knowledge of Brahman limited-as-this-much. Brahman is unknown. To those who have not this knowledge of Brahman limited-as-this-much, Brahman is known. This is the meaning.

This is stated by the great *Bhasyakara* (Śrī Rāmānuja) : "Since the scripture 'From Which speech returns together with the mind not attaining (It)' teaches the Brahman as the limitless and as possessing countless qualities, as one that is incapable of being apprehended as limited in any manner, it is said that to those who know Brahman limited-as-this-much. Brahman is unknown and unthinkable because Brahman is limitless. Otherwise he statement regarding its being thought of and cognized 'By him who thinks It is not thought of It is thought of; It (Śrī Bhasya.I.I.1)

Now therefore the statement regarding Its not being cognized has reference to Its being beyond fullest comprehension, and not to Its being completely beyond comprehension. This can be seen. If this be so the consequence will be that the texts “The knower of Brahman attains the Transcendent” (*Tait. Up.*II.1.) “Knowing Him thus one transcends death”, will have no meaning, and these Vedānta texts can have no purpose.

II.4. PRA TIBODHAVIDITAM MATAM AMRTATVAM HI
VINDATE ATMANA VINDATE VĪRYAM VIDYAYA
VINDATE MRTAM.

(The Immortal) definitely comprehended
makes one attain verily immortality.

Through the Self (one) attains strength

(and) through knowledge (one) attains the Immortal.

Pratibodha means definite comprehension. The nature of the Brahman, the Immortal, known as possessing the distinctive qualities of truth, knowledge, infinity and etc., brings immortality to its worshipper according to the principle of *Tat Kratu* (Ch. Up. III.14.I). The root *vid* here implies the causal. (*antar-bhavitanyarthah*).

¹ p.55 Ānanda Press ed.

The manner in which one is made to attain (the Immortal) is next spoken of : *Atmana*.....

In the manner spoken of in the text “Let that God cause us to come into contact with good remembrances (*Tait, Nar.*), one attains strength conducive to the accomplishment of knowledge through the Supreme Self who is pleased. The

meaning is that one attains immortality through knowledge that is obtained through the strength granted by the Supreme Self through His Grace.

The teacher imparts the urgency of such knowledge Of Brahman:-

II.5. IHA CED AVEDID ATHA SATYAM ASTI
NA CED IHAVEDIN MAHATI VINASTIH
BHUTESU BHUTESU VICITYA DHIRAH

If (one) in this (very birth) has known the truth
then (one) is. If (one) in this (very birth) has not known (It)
(then) great is the destruction.

In each and every being having found (It) the seers
on departing from this world become immortal.

If in this very birth one has known the Brahman only then does one live. IN the absence of knowledge of this truth (Brahman), non-existence happens to the soul.¹ Since this follows from the text “Non-existent indeed is one if one knows not Brahman. If one knows that there is Brahman (then) they consider that, one as existent. (*Tait. Up. II.5.*) This can be seen.

¹ The text in all editions runs : *san bhavati satyah. Jñānābhave.....*the reading should be : *san bhavati.*

bhutesu bhutesu:: The Wise having determined the Supreme Self that is in all beings as different from all others, attaining the Supreme Self through the path of the *Arcis* etc., on departing from the world, become Immortal. This is the meaning.

END OF THE SECOND KHANDA

THIRD KHANDA

With reference to what was intimated in the passage “One attains strength through the Self”, the teacher narrates a story.

III.1. BRAHMA HA DEVEBHYO VIJIGYE TASYA
HA BRAHMANO VIJAYE DEVA AMAHIYANTA.
TA AIKSANTASMAKAM EVAYAM VIJAYAH.
ASMAKAMEVAYAM MAHIMETI.

Brahman it is said won (a victory) for the gods. At the victory of that Brahman the gods were adored. They thought that the victory was their's alone (and) that power was their's alone.

The highest Self in order to help the devas (gods) overcame their foes, the asuras etc. When there was the victory by the Brahman, the gods were honoured. The gods thought that the victory over the asuras was their own deed and that the power etc., needed for it was their's.

III.2. TADDHAISAM VIJAJNAU TEBHYO HA
PRADURBABHUVA TANNA VYAJANATA KIM IDAM
YAKSAM ITI.

It (Brahman) knew (of that) of them : (It) manifested (Itself) to them. They knew It not : “What wonderful being is it?”

The meaning is that God became aware of this their vanity. In order, to favour those gods, that Brahman manifested Itself in the form of a *yaksa* (Wonderful Being)¹ “What the nature of this Yakas is:” this the gods did not know.

na vyajananta: did not know is the meaning.

III.3. TE' GNIM. ABRUVAN JATAVEDA ETAD VIJANTHI
KIM ETAD YAKSAM ITI TATHETI.

They (the gods) said to *Agni* "O *Jatavedas*! (Thou who knowest all the beings born) find out what this *Yaksa* is?" Hse said "Yes".

III.4. TAD ABHYADRAVAT. TAM ABHYAVĀDAT KOSITI. AGNIR VA AHAM
ASMITYABRAVIJATAVEDA VA AHAM ASMITI.

He ran to it. It spoke to him "Who art thou?". He replied "I am indeed *Agni*. I am verily *jatavedas* (the knower of all beings born.)"

Te agnim., They said "O *Jatavedas*! Find out as to what this *Yaksa* is." Cjonsenting he went near that *Yaksa*. Being questioned as to who he was he mentioned his two widelyknown names *Agni* and *Jatavedas*.

III.5 TASMIMSTVAYI KIM VĪRYAM ITI. APIDAM SARVAM
DAHEYAM YAD IDAM PRTHIVYAM ITI.

III.6 TASMAI TRNAM NIDADHAVETAD DAHETI. TAD UPA-
PREYAYA SARVAJAVENA. TQANNASASAKA DAGDHUM.
SA TATA EVA NIVARTE NAITAD ASAKAM VIJNATUM
YAD ETAD YASKAM ITI.

¹. Cf. Rg Veda VII.88.6. where this name is applied to Varuna Mayin is the meaning cg.Rg Veda X. 88.13. (*Yaksasyadhiyaksam*);

"In thee of such (greatness) what strength is there ?" It asked. (*Agni* replied). "Whatever is on this earth all that 1 can burn. "It cast towards him a blade of grass saying 'Burn this.' (He) rushed up to it with all speed. (He) was not

able to burn (it). He withdrew from it saying “I could not find out what this *Yaksa* is.”

Agni being questioned by the *Yaksa* “In What lied your skill?” replied “I have the ability to burn all that is on the earth.”

“If so burn this blade of grass” spoken to thus by the *Yaksa*, (Agni) approaching it with all speed withdrew unable to burn it. This is the meaning.

Upapreyaya : went near is the meaning.

“I could not find out who this *Yaksa* is”: thus (He) spoke to the gods, is to be added.

III.7. ATHA VAYUM ABRUVAN VAYAVETAD VIJANITHI KIM
ETAD YAKSAMITI TATHETI.

III.8. TAD ABHIYADRAVAT. TAM ABHYAVĀDAT KO'SITI.
VAYUR VA AHAM ASMI TYABRAVIN MATARISVA VA
AHAM ASMITI.

III.9. TASMIMSTVAYI KIM VĪRYAM ITI. APIDAM SARVAM
ADADIYAM YAD IDAM PRTHIVYAM ITI.

III.10. TASMAI TRNAM NIDADHAVETAD ADATASVETI. TAD
PUAPREYAYA SARVAJAVENA. TANNA SASAKADATUM. SA
TATA EVA NIVAVRTE NAITAD ASAKAM VIJNATUM YAD
ETAD YAKSAM ITI.

Then they told Vayu “O Vayu! Find out who this *Yaksa* is!” He said “Yes.”

He ran up to it. It spoke to him “ Who art thou ?” He said “I am indeed Vayu. I am verily Matarisvan.”

“In thee of such (greatness) what strength is there?” “Whatever is on this earth all that I can carry off.”

It cast a blade of grass towards him saying “Carry this off” (He) rushed up to it with all speed. He could not carry it off. He withdrew from it saying “I could not find out what this Yaksa is.”

III.11. ATHENDRAM ABRUVAN MAGHAVANNETAD VIJANIHI KIM
KIM ETAD YAKSAMITI. TATHETI. TAD ABHYADRAVAT.
TASMAT TIRODAHE.

Then they said to Indra “O Maghavan! Find out what this Yaksa is.” “Yes,” he said. He ran upto it. It dis-appeared form him.

Tasmat : from his vicinity. The meaning is that it became invisible, so tht there might not be any humiliation (to him) (*gravabhanga*).

III.12. SA TASMINNAIVAKASE STRIYAM AJAGAMA
BAHUSOBHAMANAM UMAM HAIMAVATIM. TAM
HOVACA KIM ETAD YAKSAM ITI.

He at the same place came near is lady, very effulgent, *Uma Haimavati* (daughter of *Himavat*). He asked her “What is this *Yaksa*?”

In that same place Indra seeing Parvati, the daughter of Himavat, radiant with many ornaments, who manifested herself out of grace to Indra, approaching her with the idea that she knew everything questioned her “What is this *Yaksa*?”.

END OF THE THIRD KHANDA

FOURTH KHANDA

IV.1. SA BRAHMETI HOVACA BRAHMANO VA ETAD VIJAYE
MAHIYADHVAM ITI. TATO HAIVA VIDANCAKARA
BRAHMETI.

She said “(This is) The Brahman. You are thus honoured at the victory of Brahman. “Then he knew that (It was) Brahman.

The very Brahman manifested itself in the yaksa-form to remove your delusion. On account of the Victory which belongs to Brahman you are being honoured. Therefore ¹the conceit that “We ourselves achieved this Victory” must be abandoned. This is the meaning.

Tato ha : That It was Brahman he knew due only, to Her instruction is the Meaning.

IV.2. TASMAD VA ETE DEVA ATITARAM IVANYAN DEVAN
YADAGNIR VAYUR INDRAH. TE HYENAN NEDISTHAM
PASPRSUS TE HYENAT PRATHAMO VIDANCAKARA²
BRAHMETI.

Indeed therefore these gods, *Agni*, *Vayu*, and *Indra*, are superior to all the other gods. Since they had the closest contact with It, and since they first knew that It was *Brahman*.

Due to this very cause these Agni, Vayu and Indra alone are verily superior to all the others.

¹ The *atah* in the place at which it appears in the text of the commentary is not appropriate. Instead it has to be transferred to the beginning of the next sentence.

² The subject is in the plural whereas the verb is in the singular. This unique usage is adopted perhaps to reveal that whilst all the three gods saw the Brahman, only one of them, Indara, knew him as the God from Uma the other two and the rest having come to know It as such from *Indra*.

Iva means *eva*, only. Verily superior is the meaning *hi* : because *nedistham* : *The Brahman that was near.*

paspruh: has seen.

hi: and because

prathamo vidancakara: *first* knew. The sense is they knew.

IV.3. TASMAD VA INDRO' TITARAMIVANYAN DEVAN SA
HYENANNEDISTHAM PASPARSA SA HYENAT
PRATHAMO VIDANCAKARA BRAHMETI.

Therefore indeed is Indra superior to other gods because he knew Brahman that was near and because he was the first to know that to be the Brahman.

Because among Agno, Vayu and Indra, Indra saw the Brahman that was near, before all others, (and) he learnt through Parvati's lips that it was Brahman, he is superior to all.

IV.4. TASYAISA ADESO YADETAD VIDYUTO VYADYUTADA
ITINNYAMIMISADA ITYADHIDAIVATAM.

This is the instruction regarding it “(Just as) the lightning flashes forth and disappears”. Here ends the (instruction) having reference to elements (*Adhidaivatam*).¹.

Tasya: of It. The Brahman which was known and which became immediately invisible,

yesa adesah : this instruction regarding an analogous object is the meaning.

¹ Adhibhautikam means that which refers to bhutas, spirits etc. Adhyatmikam means that which is referable to the body or organs of oneself. Adhidaivikam means that which refers to primary elements or their presiding devatas.

Yad etad: just as the flash of lightning is momentary, even so (is This), is the meaning.

Another analogous object is mentioned.

Innoyamimisda : here also the word *a is*, (to be interpreted) as before.

The word ‘it’ hints at the additional analogous object.

Yatha nyamidtmisad: just as the veiling of light (of the lightning) (happens) in a moment, even so the Brahman gets veiled. This is the meaning.

The change of number in *nyamimisd is* permissible in the Veda.¹ Just as lightnings get veiled is the meaning.

Ity adhidaivatam : The meaning is that the instruction in respect of things similar to Brahman has been given by making reference to lightning that belongs to Ether and others which are non-self (*anatmabhuta*).

IV.5. ATHADHYATMAM YAD ETAD GACCHATIVA CA MANO
NA CAITAD UPASMARATYABHIKSNAM SANKALPAH.

Then an example from the body: just as the mind approaches this (Brahman) as it were and still the mind (*sankalpah*) does not remember it long.

athadhyatmam: an example that is available in one's body is then told is the meaning.

Yad etad: that Brahman the mind approaches as it were. The Meaning is "just as the movement of the mind in respect of Brahman." (To explain) As the experience by the mind of the Brahman is unending, even so is the apprehension of the Yaksha, the Brahman. This is the meaning.

(The teacher) shows that the experience of Brahman by the mind is momentary alone and not enduring.

¹ This sentence in the text has been changed as it really precedes the succeeding clause.

(The teacher) shows that the experience of Brahman by the mind is momentary alone and not enduring.

Nacaitad.....sankalpah: No indeed the meaning.

just as the experience by the mind of the Brahman is not enduring, even so the manifestation by the Yaksha of Itself is not lasting. Here through the mention of the example, it has been shown that continuous meditation (on Brahman) is impossible.

IV.6. TADDHA TADVANAM NAMA TADVANAM
ITYUPASITAVYAM SA YA ETD EVAM VEDABHI
HAINAM SARVANI BHURTANI SAMVANCHANTI.

That (Brahman) is Vana¹ by name. One should meditate upon It as vana. He who knows this thus, him all beings fully seek.

Tad tad vanam: That Brahman possess such greatness is of the name of *Vana* because of Its being *Vananiya* desireable, covetable. Therefore that Brahman should be meditated upon as *Vana*. This is the meaning.

The teacher then teaches the fruit of the meditation (of It) as *Vana*. The meaning is that he (meditator) is desired by all.

IV.7. UPANISADAM BHO BRUHITI. UKTA TA UPANISAD
BRAHMIM VAVA TA UPANISADAM ABRUMETI.

¹ Śankara : Tadvanam : tasya vanam tad-vanam. Atas tadvanam nama Prakhyatam Brahma.

(The pupil) then asked “Please teach me the Upanisad.” (Teacher) replies: “We have taught you the Upanisad. Verily the Upanisad that relates to Brahman.”

Whilst the fact remains that one attains strength through the Self (Brahman), on the Pupil having asked “Please teach me the Upanisad which declares the means of attaining God’s grace which causes the attainment of Brahman,” the other (namely teacher) says “We have taught you the Upanisad that relates to Brahman.”¹

We have already taught you the important Upanisad that instructs you about Brahman. Therefore the important Upanisad has already been taught.

If you wish to hear the Upanisad concerning the subsidiaries (to the *Brahma-vidya*), I shall teach you. This is the idea.

IV.8. TASYAI TAPO DAMAH KARMA CA PRATISTHA VEDAH SARVANGANI SATYAM AYATANAM.

Austerity, Continence, and Action are the means for getting established (in Brahman). Vedas, (and) all its subsidiaries, (and) truth, are Its abode.

tasyai tapo damah karma ca: The means of the Upanisad already described are tapas which means the emaciation of the body, the restraint of the organs and the performance of actions (such as Agnihotra etc.). (*nityanaimittika*).

Pratistha : means of getting the Brahman's knowledge called Upanisad established.

¹IV. 7. *Brahmim*, is interpreted in Śankara's *Vakya-bhasya* to mean the Upanisad that belongs to the Brahman caste. Adhuna Brahmin vava te tubhyam brahmano brahmanajateh Upanisadam abruma vaksyamah ityarthah.

In his *Pada-bhasya* he says that *tapas*, karma, etc., are not in any way required by the Upanisad already taught as helpful to the knowledge so far instructed, as he finds that the Upanisadic instruction concludes here alone: nanu navadharanam idam. Yato 'nyadvaktavyamityaha. Tasyai tapo dama ityadi. Satyam vaktavyain ucyata acaryena. na tuktopenisacchesataya tatsahakari-sadhanantarabhiprayena va. Kirhtu brahmavidyā-praptyupaya. bhipryena.

Vedah: The Vedas with their six subsidiaries and truth speaking are the cause of birth of Brahmic knowledge. This is the meaning.

IV. 9. YO VA ETAM VEDAPAHATYA PAPANAM ANANTE

SVARGE LOKE JYEYE PRATITISTHATI PRATITISTHATI.

Whoever knows this (Upanisad), shorn of his sins, establishes himself in the Svarga world, infinite and transcendent.

Etam: He who known this Brahman-knowledge with the *Pratistha* (means) and *ayatana* (abode) described already, shaking off all his sins gets established in the svarga-world that is, the Vaikuntha world, the most transcendent, beyond the limitations of time. This is the meaning.

Svargaloka : The term 'svargaloka' means the world of Bhagavan on account of co-mention with the words 'Infinite' and 'most transcendent.'

“Let that Ramanuja, the great Muni, the munificent, the wind to the cotton of mere debators who frequent the Paths of Vamagama, the wrong scriptures, who brought into being he nectar of Bhāsyā out of love for the welfare of the gods on earth, bless my work.”

PRASNOPANISHAD-BHASHYA

INTRODUCTION

The third Upanisad commented upon by Śrī RangaRāmānuja is the Prasnopanisad. The Prasnopanisad belongs to the Atharvana veda. The Prasna is one of the earliest Upanisds.¹ It is a mystical Upanisad in the sense that it undertakes to answer important questions regarding origins, methods and paths. The topics discussed in this Upanisad are in the form of questions and answers. Because of this the Upanisad goes by the name Prasna (Book of Questions and Answers). Obviously the subjects must have entailed a lot of discussion in those early times. Though the Kena also begins with questions, yet in this Upanisad

several points about which there were doubts entertained in the minds of seekers after truth, are addressed to a Teacher in the form of questions. The seekers in the Upanisad under consideration are six in number instead of one seeker alone, and the Upanisad is a bunch of six questions and their answers. It would be clear however that the six questions are of such a kind as to involve the necessity of knowledge of the answers to the other questions also.

¹ Prasnopanisad and its date : It is conceded that it is one of the earliest Upanisads. For the first time we have the mention of the explanation of the two paths the interpretation of the Rayi and Prana. The significance of the Omkaa, kpranava, left without any explanation by the Isa and Katha, finds a fuller treatment in this Upanisad and the Mandilua and Mandukya.

2. The order of the questions addressed to the Teacher is exactly the reverse of the order of names of seekers mentioned at the very beginning of the Upanisad; this may be due to the fact that the questions asked at the beginning are preliminaries to the final ultimate questions.

3. The description of the seekers as Brahmaparah, Brahmanisthah, Param brahmanvesamanah, lead commentator Śrī RangaRāmānuja to remark that the word Brahman in the first two adjectives has a different meaning from the Brahman in the third adjective param Brahmanvesamanah. The Brahman in the first two means the Veda, whereas in the third it means the Supreme Being taught in the Veda.

4. As stated already this Upanisad is esoteric and mystical in the sense that there is difficulty of comprehending its central teaching and this central doctrine could only be understood in the light of the answers given to particular questions. It, however, following to the general tenor of the Upanisadic philosophy, counsels emancipation. It grants deeper insight into practices and

the instructions given by the Sage Pippalada to the enquirers after truth to practise penance and others for a further period of one year in his Asram which are in keeping with the importance of that teaching regarding fundamental problems.

5. The First question 'WHO IS THE ORIGINATOR OR WHICH IS THE ORIGIN FO ALL CREATURES?' poses the most important metaphysical question. Pippalada not merely answers this apparently simple question but also intimates further points about the process of creation itself. He says that Prajapati (Lord of Creatures) is the origin and that, being the cause, he creates a duality or pair which is called or rather named symbolically, so as t be significant, as Rayi and Prana, which are stated to correspond to such terms as Moon and Sun (Candramas and Āditya), the 'form and formless' the enjoyable and the enjoyer, food ad eater of the food. These two terms are thus equations for Matter (Prakrti) and Soul (Breath or Prana) (Purusa). Prajapati fills up the entire universe with this pair or rather the multiplicity issuing from this pair through proliferation. Though thus established through these two kinds of his off-spring Prajapati remains he universal being; in a thousand ways he controls all of them. Thus it could be seen that Pippalada considers that the question not only refers to the origination of all creatures but also to their sustention and protection. There is thus a significant note struck in this earliest literature that the Cause, in fact is also the goal and means of all liberation, and only the Ultimate Cause can be the granter of liberation. Or rather the truth that liberates is the truth about the original cause of all creation. Pippalada then proceeds to explain the ways or methods of attainment of Brahman. Brahman is not only the origin but in a significant sense Brahm as Prajapati is also present in the process as the unity of the two, prakrti and purusa. Rayi and Prana. The process is taken in its fullest sense as temporal, and the equation of matter and souls is made with the time or duration of the form of Samvatsara, or year. Prajapati is said to be the Samvatsara. In this respect the Upanisd continues the view enunciated by the Brahmanas. The year which is Prajapati is composed of two major divisions,

*ayan*s corresponding to the already mentioned 'originally created or produced' Rayi and Prana. These two *ayan*s are stated to be Pitryana and Devayana. Those who go by the Devayana attain Brahman from which there is no return; whereas those who go by the Pitryana return again and again to this world. The two by the Pitryana return again and again to this world. The two worlds 'Devayana' and 'Pitryana' are normally rendered as the northern and southern paths. Pippalada again states that Prajapati could be represented as a Month having two paksas or parts, the Krsna and the Sukla, dark and bright fort-night, which correspond to the already mentioned Rayi and Prana. All auspicious works and sacrifices are to be performed during the bright fort-nights, which correspond to the already mentioned Rayi and Prana. All auspicious works and sacrifices are to be performed during the bright fortnight. Third third correspondence is thereafter stated. Prajapati is the entire day, comprising day and night. The night is Rayi and the day is Prana. Brahmacharya is abstention from sexual congress during the day, prana, for prana is to be preserved. Finally it is stated that Prajapati is Food from which all creatures are born. These creatures in their turn create pairs even like Prajapati.

The significance of this answer lies in the fact that Brahman, here called Prajapati, is not only the original cause of all the creatures but also their immediate cause in the form of time, parents, food and seed. The sage of the Prasnopanisad counsels that the practices of austerity, continence, and truthfulness and the avoidance of craftiness, falsehood and crookedness, are helpful in attaining Brahman. These are indeed the characteristics of the devayana; these the inner or spiritual features of the path that leads to Brahman. These characteristics have already been mentioned in the Kenopanisad and the Kathopanisad.

Thus the *first* Prasna indicates the nature of the *Tattva* as the Source and sustention (cf. *Janmadyasya Yatah* V.S.I.i.2) of all; it is the Hita and the Goal of man (*purusartha*).

The *Second* Question pertains to the powers (*devah*) that are the constituents of the body or rather in the body and their relation to the Breath (*Prana*). The Sage intimates by means of a parable that the Breath is the supreme principle that upholds all the constituents of the body and the soul together. This answer clearly reveals the difference or distinctness of the soul from the body and sense-organs. Breath is the supreme principle of life and it is that which keeps the soul and the body together. When that departs the soul and body fall apart. That is the reason why the *Prana* or Breath must be preserved by means of the practise of austerity, continence, truthfulness, and others already mentioned.

The *Third* question refers to a very subtle point, a point that is indicated by the opening remarks of the Sage. The question is divided into six parts. The answer to the first part reiterates what has been intimated in the reply to the first question (*prasna*). The *Prana* is born of the *Atman*; *Prajapati* is thus identified in this part of the third question with the *Atman*. The second part refers to the mode of entry of the *prana* into the body of the creature. The answer is that it enters the body even like the mind without and effort (on the part of the body or soul). Śrī Śankaracāryā takes *manokṛta* as a compound word meaning 'on account of action done according to the bent of the mind.' The answer to the third part of this question explains the division of *prana* into five sub-*pranas* or breaths. These are established in different places of the body and these breaths sustain the processes of the body. Indeed it can be seen that we have here intimations of the knowledge of psycho-physical balance being maintained by the breaths in the Upanisadic literature. To the fourth part of the question which asks by what does the *Prana* go out, which refers to the phenomenon of death or liberation, the Sage replies that the breath departs by the particular path of *nadi*, by the power of the *Udana*-breath, to the good or bad worlds according to the good or bad deeds done or to the human world where good and bad are mixed. Thus the

existence of the Good and Bad worlds and Human world as deserts of (good and bad and) mixed deeds seems to have been quite well understood.

The fifth part of the question 'How is Prana active outside (the body)? Or rather if breath be that which is subjective, what is the breath of that which is outside the individual? Is replied by Pippalada who states that this is Āditya (Sun). if we remember the answer in the first Prasna about the correspondences stated there between Prana and Āditya, Devayana, Suklapaksa, and Ahas, we can see that this is but a reiteration of the earlier answer.

Pippalada has already answered the sixth part of the question 'How is Prana inside' or rather 'how is it active in the individual'? when answering the third part of the question; so he simply passes over it.

The *Fourth* prasna deals with dream-life. The senses sleep in him who is asleep in the stat of dream, whereas the breaths are active. The person who reams is the soul. It is again the soul that does not dream when it is at one with the supreme self (in deep sleep). The body it is that responsible for its enjoyment. The final resting place of all these senses, objects of enjoyment by the senses, breaths and the soul is the supreme Self. In Him they become quiescent, and find rest.

The *Fifth* prasna takes up the problems of means to the attainment, the Upanisad having thus far dealt with the nature of man, his origin, his breaths, body and the states of consciousness. The means for the attainment is the meditation upon Brahman or the supreme Self with the Pranava when uttered with two *matras* (two moments) leads to the middle world (*antariksa*) whereas the Pranava uttered with one *matra* leads to the Earth world (human world). The results of such attainments are also stated.

The *Sixth* prasna deals with the Man (purusa) with sixteen parts or the total Man. Breath, faith, ether, air, light water, earth, senses, mind, food, strength, tapas, mantras, action, worlds, (of enjoyment) and Name, these are stated to be parts of man. Their unity is called man. But when these forms and names are dissolved, then the Man remains without the sixteen parts, without forms and names. In that status he is called the Person, partless and immortal. The passage is however interpreted in the Bhasya as referring to the *Paramapurusa*. He is *Akala* and *Amrta*. It is He who must be known by all those who want to be liberated. One should know Him, meditate upon Him if one aspires to be free from the worries of death i.e., samsāra.