

ISavasyopanishat



Translation into English by
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of
the original commentary in Telugu by
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SrI Ramanujacharya - Kanchi (Thanks: www.anudinam.org)

SrI:

Some Reflections on the ISAvAsya upanishat following the VisishtAdvaita darSanam

by

Oppiliappan Koil SrI Varadachari Sadagopan

Dear Astikas:

It is adiyen's pleasure to release as an eBook, the scholarly commentaries on Upanishads by SrI Sribhashyam Srinivasachar Swami, the sishyar of the great scholar/Acharyan, U.Ve. SrI Raghunatha Tatachar Swami. adiyen is very happy that Sriman Sribhashyam Srinivasacharyulu Swami has kindly accepted the likhita kaimkarya team's request to enrich our ebook series with Upanishadic commentaries following the Ramanuja darsanam .

adiyen is privileged to provide a brief summary of this Upanishad belonging to the Kanva samhita of Sukla Yajur Vedam. This profound Upanishad with just 18 mantrams deals most successfully with the three tattvams according to Dr. N.S.Anantharangachar Swami: (1) The nature of the Supreme Brahman (2) the nature of the means to realization and (3) the nature of the parama purushartham (the supreme goal of life).

These 18 mantrams in turn are viewed as belonging to four distinct sub-groups as classified by Vedanta Vidwan, Dr. N.S.Anantarangachar Swami:

1. Mantras 1 and 2 make up the first group; they serve as an introduction to Atma Vidya and the essence of Karma Yoga taught in great detail to the confused Arjuna by Lord Parthasarathi in the battle field of Kuru kshetra.
2. Mantras 3 to 8 form the second sub-group . Mantram 3 is a strong condemnation of those who do not seek and gain knowledge about Brahman here on this earth and procrastinate. The Upanishad describes them as asuras destined to end up in the frightening and darkness-filled worlds known as asura lokams . These worlds are shrouded in darkness (andakaram) and tamas befitting these soul slayers (atma hanaH). They rattle in a state which is much closer to non-existence because of not attempting to know about the Supreme Atman even when all opportunities were created for them to pursue this path. This mantram reminds us of the dangers of ending up in the tamasic asuric lokam and exhorts us to acquire the knowledge of Brahman (Atman) by discarding our interest in pursuit of "ungodly ideals" leading up to the "degeneration of the Self". The "all pervasiveness" of Supreme Brahman is taught in two different ways in Mantrams Four and Five. The all-pervading Lord is described as "afar and also near". To the awakened man, He is very near and He is far away from the ignoramus attached to the sensory objects. Subsequent to celebrating the all-pervasiveness (sarvatmakatvam) of the Supreme Brahman, the benefits accruing from the

realization of this Lord by the seeker is covered in mantrams six to eight. The six mantram instructs us that such a yogi sees that all entities have Brahman as their Self (yastu sarvani bhutani atmanyevanupasyati) and therefore does not recoil from any one (na vijugupsate). The seventh mantram emphasizes again that the Brahman is the Self of all and recognizes the distinction between "the Independent Reality" and "the Dependent entities"; a noble and successful seeker of this Brahman is devoid of delusions such as dehatma bramam and svatantratma bramam. This sadakan recognizes the full purport of the Upanishad Vakyam: "Isavasyam idam sarvam". The eighth mantram instructs us on what that Brahman is in its own nature (svarupam) . The Lord is described as One who is the opposite of all that is "defiling" and is the prapyan and prapakan. The enlightened seeker recognizes this svarupam of the Supreme Brahman through dedicated practice of Yoga and observance of vairagyam (dispassion) to conquer his buddhi for comprehending the paramatman.

3. Group 3 covers mantrams 9 to 14. They focus on the nature of sadhana to be followed by the upasaka. The performance of one's vihita karmas is identified as an accessory to that upasana. The ninth mantram condemns those who devote themselves to mere karma/avidya (kevala karmavalambi) or dedicate themselves to pursuit of mere knowledge/vidya (kevala vidyavalambi); this mantram stresses the need to perform upasana for acquisition of vidya supported by the observance of one's varnasrama dharma. The means of attainment of liberation is pointed out to be different from mere knowledge (vidya) as well as karma. The tenth and the eleventh mantrams stress that one who knows vidya and avidya together as angi (the main) and accessory (angi) attains immortality (amrutam asnute). The upadesam is to know both vidya and avidya (saha veda). The importance of meditating on pratibandhanivrutti and parabrahmanubhavam together as an anga (accessory) to upasana is covered in the twelfth to the fourteenth mantrams.
4. Group 4 covers the mantrams 15 to 18. These are prartanas (prayers) to be used by a sadaka (spiritual aspirant) to travel on the auspicious path and attain the goal of life (purushartham) through self-surrender. The 15th mantram is the prayer for showing the path to brahmanubhavam. The 16th mantram is in the form of a prayer to the Supreme Brahman to reveal His auspicious form celebrated in the Purusha suktam ("purusha suktadhi prasiddha maha purusha). The seventeenth Mantram houses the prayer to realize one's own true nature (Atma svarupam). The 18th and the last mantram is in the form of the prayer to the Lord having agni as His body. Here, the prayer is to lead the aspirant to the Supreme goal of life (the parama purushartham of moksham) through travel by the auspicious path . The prayer is a moving one: "Oh the indweller of agni ! Lead us through an auspicious path to wealth. Oh God! Thou art the knower of all knowledge, relieve us from the crooked sins. We offer Thee many words of salutation with the word namaH (te nama uktim vidhema). The "namaH" sabdham denotes Self-surrender/Prapatti to the Lord. The prayer is therefore for the blessings of the Lord to utter the words of "te namaH" signifying self-surrender by the sadakan. The wealth that is sought is not worldly wealth (lokika dhanam) but other worldly wealth (alokika dhanam) of nitya kaimkaryam and paripurna brahmanandam at the Lord's Supreme abode with the assembly of eternally

liberated and other mukta jivans.

Isavasya Upanishad celebrates the svarupam of the Supreme Brahman, His vaibhavam and the method of upasana to attain Him as the unique wealth that can not be taken away by the kings or thieves (arajaka vasamvadam, ataskara grahyam) and which can not be shared by relatives/ dayatis (adayada vibhagarham). The prayer for the anugraham to travel on the auspicious path to gain this other worldly wealth is the essence of this succinct Upanishad housing profound Vedantic thoughts.

namo Veda Purushaya,

dasan, Oppiliappan Koil Varadachari Sadagoan



SrI Ramanujacharya (Thanks: www.anudinam.org)

SrI:

ISAVASYOPANISHAT

Translation into English by

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Introduction

The Upanishads are the basis of the spiritual knowledge of Indians. A number of religious preachers and pontiffs have written commentaries on them. The modern western scholars have also written the commentaries in their languages and hailed their excellence. In India also a number of critical studies in many Indian languages have appeared. Some of them have appeared as translations of the commentaries of religious teachers as well as independent commentaries.

A comprehensive commentary following the very detailed and exhaustive treatise of the Brahmasuthras by sage BOdhAyana, without any contradictions to the S'ruthis and Smrithis, was written by Bhagavad Ramanujar. He established that the VisishtAdhvaithA - the qualified monism is the one that was conceptualized by sage VyAsa. Sri Ramanuja delivered VEdArtha Sangraha and showed an all-round concurrence of the Upanishads. In his magnum opus Sribhashyam also he commented upon the various Upanishad- VAKyas with ample authentications. Under such circumstances sage RangarAmAnuja muni opined that there should be a written commentary on the Upanishads reflecting the traditional views that were handed down by the elders to the later generations. It will be evident for an unbiased and critical student of the Sribhashya, VEdArtha Sangraha and the commentaries on the Upanishads, that the qualified monism alone is the most comprehensive and without any contradictions to the Vedas Smrithis PurANas and other religious scriptures.

Till now there have been no treatises on Upanishads in Telugu following Ramanuja's VisishtAdhvaithA system, which has the prominence as "akhila sruthimatham rAmAnujeeya matham" - the philosophical system of Ramanuja is the one which is in consonance with all the Vedas and Upanishads. The elder Sanskrit scholars were contented with the Sanskrit commentaries and did not proceed to bring out them in regional languages for unknown reasons.

For making the Ramanuja matham understood by a large spectrum of the populace, such commentaries and treatises go a long way. They will become the important circulatory mechanism for the propagation of the Ramanuja's philosophy. It is true that in these days of material wealth being the most wanted need, who needs the philosophy? However there is a miniscule but considerable group of individuals, who fathom into the realms of the religion and philosophy. They are interested in knowing what constitutes the spirit of humans, which entity controls the whole gamut of this universe including the humans, and other living and non-living.

For the benefit of such personnel, the exposition of the various Upanishads by way of regular meets and discussions did take place in different towns and cities. Through such forums there has been a healthy propagation of Ramanuja's system. Now-a-days with internet gaining the prime place of communication, this exchange of knowledge of the tenets of VisishtAdvaita or the Ramanuja's system - as ManavAla MAmunigal has said in upades'araththinamAlai has become easier. Following this trend, it was felt that Adiyen also should do his part of handing down the expositions of Upanishads and other texts on our Ramanuja siddhanta by eminent scholar in Sanskrit, Tamil and Telugu, MahAmahOpAdhyaya U. Ve. Sriman Srirangam Nallan Chakravarthy Raghunathacharya Swami to the members on the internet. The treatise on IsAvAsya Upanishad is being brought out on a regular basis based on the treatise of swami in Telugu. He followed mainly the  angarAmAnuja muni. However there is a critical study of commentaries by scholars of other systems viz., S'ankara's and dvaita system of Madhvas. I shall be making attempts to bring the commentary as far as my capabilities enable me in this endeavor. However, if there are deviations and mistakes, they will be only because of lack of knowledge and capabilities in me only and adiyEn requests the learned members to pardon me and correct me wherever necessary. I shall be grateful for them. I am grateful to the administrators of the groups in which this series is being posted.

Dasoham

Adiyen Srinivasa Ramanuja DAsan

Mantra-s of the upanishat

In this posting we shall start with the Mantras of the Upanishad their word meanings and explanatory notes on each of the Mantras.

It is customary to read the benedictory verses before undertaking the study session and at the end of the session as well. As is the practice, let us recite the AchArya thaniyan before we recite the ShAnthi mantram of the Upanishad

srivAtsya VaradAcArya pauthram athpadasamAs'rayam|

thAthArya thanayam vandE raghunAthAhvayam gurum||

Now the ShAnthi mantram of the Upanishad -

pUrNamidam pUrNamadah - pUrNath pUrNa mudachyathe|

pUrNasya pUrNamAdAya - pUrNamevAvas'ishyathe||

Meanings

adah pUrNam = This paravAsudeva mUrthy is complete in both nature and attributes. (complete in all respects)

idam pUrNam = this inner controlling form also is complete like above

pUrNath = vyuha mUrthy evolved from this complete

paravAsudeva mUrthy also is

pUrNam = complete in all respects and manifests as

udachyathe = SankarshaNa, Pradyumna and Aniruddha mUrthys

pUrNasya = From such complete mUrthy,

pUrNam AdAya = evolved vibhava mUrthy is taken as locus for

pUrNameva = the archA mUrthy alone

avas'ishyathe = stands as the sole shelter for the devoted.

The substance of the ShAnthi mantram is as follows- The paravAsudeva mUrthy, the form of Brahman, in the SriVaikuntam is full with all kalyaana guNas as well as by svarUpa - the natural characteristics. The vyuha mUrthys viz., SankarshaNa, Pradyumna and Aniruddha mUrthys, evolved from the paravAsudeva mUrthy also is complete in all respects. The vibhavAvathArams namely, Rama, Krishna, VAmana, Narasimha, kUrma, varAha etc. are evolved from that complete vyuha mUrthy. The present archA mUrthy, whom we all pray in the consecrated temples is evolved based on the vibhavAvathAram, is the sole place of refuge for all the

devoted.

Explanation: - This mantra belongs to the branch of Sukla yajurveda. The Upanishad also is pertaining to the same branch of vEda.

The characteristic nature of the Supreme God-head SrIman nArAyaNa is of five distinct types, as described in the Agamas and BhAgavatha PurANa etc. These five forms are called Para, vyuha, vibhava, antharyami and archA. The first one is called Para form. This form of the Supreme God-head is called paravAsudeva mUrthy, stationed at SriVaikuntam. This is the prime cause for everything in this universe. This form is the ultimate refuge for all the souls released from the mundane cycle of the births and deaths. This has been confirmed by the quotation "mukthAnAm parama gathih" - the highest goal to be reached by the released souls - from Mahabharata. The bhagavanmUrthy evolved from Him is stationed in the famous milky ocean. This form is called vyuha form. This form is known in three types of forms viz., SankarshaNa, Pradyumna and Aniruddha. The ten incarnations of the Supreme God-head, are known as vibhava mUrthys. We refer them as Rama, Krishna, KURma, Matsya, varAha, Narasimha, vAmana etc. Now comes another very intriguing form. This form permeates every entity in an atomic form whether it is a living being or non-living thing. This form is the one which witnesses and controls from within every action at every moment of everything. This form is called the antharyami. This form is always very close to everybody, and is stationed inside the hridaya kos'a - the heart chamber. It is not possible to be visualized by ordinary people. However, the ascetics, who succeed in controlling their senses and achieve a state which is fully under their control, can visualize this form of Supreme God-head. The last form is the one which is worshipped by us in the temples at places like Tirupati, Simhachalam, Srirangam, Badrinath, etc. The forms in these temples are either consecrated by the sages or the revered gurus, pontiffs; or appear in that place as Svayamvyaktham mUrthys - appear by themselves without any human intervention, and are worshipped by devotees. Such form is called archA mUrthy. All the mUrthys - forms of the Bhagavan- the Supreme God-head, which are worshipped by all of us in every village, town and neighborhood, falls in this category.

The main message this mantra contains is to make it known that all these five forms of Supreme God-head are complete forms of Him only and are full with all the characteristics and attributes of Him. It should not be taken that a particular mUrthy in a particular place is more powerful and more benevolent than the other mUrthy. The elder scholarly Acharyas said that all these forms are having the same characteristics and capabilities as the form of paravAsudeva mUrthy in SriVaikuntam. An analogy is drawn between the lamps coming out of one lamp and the various mUrthys which have been evolved from the same Paravasudeva mUrthy. All the lamps that have come out of one original lamp have the same quality of light and power as the original lamp. Similar is the case with all the other four forms of Supreme God-head in the characteristics and benevolence of the ParavAsudeva mUrthy. The word pUrNam means that the Supreme God-head, the Brahman is the highest by the characteristics as well as attributes. The word pUrNa is used to show the fullness both in quantity, quality and reach. He has three types of encompassing completeness - all-times,

everywhere and every way. We pray in this mantra that such Supreme God-head may bestow peace to us.

In our next post we shall take up the mantras of the Upanishad one by one. 

The last chapter of Sukla yajurveda deals with the knowledge about Brahman and is called as ISAvASyOpanishad. It contains eighteen mantras according to the followers of kANva s' Akha, while the followers of mAdhyandina s' Akha have only seventeen mantras. Both Sri S'ankara and Sri Vedanta Desika have written commentaries for all the eighteen mantras of the kANva s' Akha. Though this Upanishad is a samhita part of the Sukla yajurveda, which deals with the rituals, these mantras are not used in any of the rituals. If we go through the meaning of these mantras, we can easily see that the subject dealt with in this part is mainly the knowledge about the soul. For this obvious reason this section is considered to be part of the Upanishads dealing with the knowledge part. This information has also been given by Sriman Mukundan Swamy in his posting on Ramanuja Yahoo group on 19th July and I acknowledge this gratefully.

Considering the meaning of these mantras, and since some of the mantras do appear in BrihadAraNyaka Upanishad also, it is quite appropriate to classify this portion as Upanishad - the last portions of Vedas, dealing with the study of the nature and characteristics of Brahman and the chEtanAchEtanams. By performing the rituals prescribed in the Vedas with complete renunciation, it provides refinement of the mind giving rise to peace of mind. The elders say that to prove the fact that these rituals become the angams - the subsidiary instruments for the JnAna and Bhakthi yOgAs, this part has been placed at the end of karma kAnda - the rituals portion of the vEdas.

Who is empowered to study this scripture? A person vexed because of the temporary and miniscule fruits the rituals give to the performer, seeking an eternal and unlimited fruits of the release from the cycle of births and deaths; the person endowed with requisite conditions fulfilled for study and practice of the Brahma Vidyas, is authorized to study this scripture and practice. The fourfold objectives of this treatise are as follows. 1. Identification and confirming the characteristics and nature of the Supreme God-head and the soul. 2. Further, the fruits of the release from the cycle of births and deaths; and Bhakthiyoga - the main instrument for attaining The Lord are discussed and confirmed in this scripture. 3. The relationship between the proposed and the proposer is also discussed in this treatise. 4. The benefit is enjoying the eternal bliss, result of the release from the cycle of births and deaths. The VEda purusha - the personification of the vEdas teaches the seeker of the release form the samsAra - the cycle of births and deaths, how to meditate on Brahman; in the eighth mantra. Before that the nature of practice required before embarking on the meditation on Brahman is told in the second mantra. In the first mantra, the triad of renunciation which is the pre-requisite for the practice of required conduct is taught.

1st Mantra: -

Is' AvAsyamidagm sarvam - yathkincha jagathyAm jagath|
thena thyakthena bhunjeethhA - mA grithhah kasyasviddhanam||

Word meanings:-

Idagm sarvam = All this visible universe in the form of sentient and insentient,

vAsyam = is permeated or is worn like clothes

Is' A = by Sriman nArAyaNa, the ruler and controller of everything.

jagathyAm = In this universe,

yathkincha = what ever matter,

jagath = which transforms,

thena thyakthena = being not interested in enjoying any and all of them

bhunjeethhAh = accept and experience them. It means - accept and experience them to the extent they are required for maintaining this body fit for performing all such yAgas, other rites and rituals, which are to be performed for the knowing and practicing the Brahma Vidyas

mA grithhah = do not desire to have

kasyasvith dhanam = anybody's wealth.

The Explanation:

This entire universe, consisting of the sentient and insentient, is permeated completely by the Omni-ruler and Omni-controller. The s'ruthi vAkyas "pathim vis'vasyAthmesvaram" etc., have described Brahman as the Owner and this universe as subservient to Him. Thus the meaning for the first line of the mantra is that the Brahman is the Lord; He is an entity which is pervading the entire Universe, that there is no entity in this universe, which is not pervaded and permeated by Him. The entity which has been indicated by the word "Is'a" is none other than Sriman nArAyaNa only, who has unlimited controlling power. Further it means that it cannot be the JivA, the sentient being. The JivA is designated as anees'a - non-controller or not a ruler, in the s'ruthi vAkyas "jNa jNau dvA vajAvees'anees'au (ees'a-anees'a). Further, it is not possible for the atomic JivA to permeate (vyApti) the entire universe because, many of the s'ruthi vAkyas - the Vedic statements e.g., "eshoNurAthmA chethasA vedithavyah" clearly stated and proved that the JivA to be atomic in size since he does not have the necessary power to expand and permeate. Here the word vAsyam is having two meanings. Etymologically this Sanskrit word has evolved from the root vasa - nivAse. One meaning is the place for Him to stay in the form of in-dweller and controller. This indicates that the object is permeated by

Him. The other meaning is that object which has been made by Him to dwell in Him, who is the support and base for every object. The authentication for this is in the following Smrithi vAkya -

sarvathrAsau samastham cha - vasathyathrethi vai yathah|

thathassa vAsudevethi - vidvadbhiih paripaThyathe||

Meaning of the above vAkya - this Supreme God-head dwells everywhere in a subtle form. In Him dwells the entire universe. Hence the learned call Him as VAsudeva. Similarly one of the pramANas for stating that the entire universe is permeated by Him, is the GitA shloka as follows -

indriyANi manobuddhih - saththvam thejo balam dhrithih|

vAsudevAthmakAnyAhuh kshEthram kshetrajnameva cha||

There is one more root - vasa-AchchAdane. This word vAsya has its evolution from this root also according to the linguists. The cover, which is the meaning from that root vasa, is the dress worn by a person on his body. There are many sentences which have used this word from root vasa. e.g., "vAso vasAnA tharuNarkabhAsam" and "vasAnameNAjina manjanadyuthi". These are confirmations for proving the meaning of this root in the usage of the cloth, animal skin etc. as a covering for the body. The word vAsa, used to denote the cloth, is evolved from this root only. From the above the word vAsya means the entire universe is used at His will and pleasure by Him like a cloth, and is totally dependent on Him and is sustained effortlessly by Him. It should be understood that the word Is'a denotes the total dependency of the entire universe that is sustained by Him.

Thus the substance of the first line of the mantra can be summarized as follows - the Supreme God-head permeates the entire universe. That reality - the thathva which pervades and permeates every substance in the universe is denoted by the word VAsudeva according to the various statements of Smrithis. That Supreme God-head or the highest thathva - the parathathva is confirmed as Sriman nArAyaNa, from the characteristic of being the consort of Goddess Lakshmi as mentioned in PurushasUktha, from the unequivocal and uniform statements of subAlopanishad and thaitthireeya Upanishad, to that effect. From all the above, it should be understood that this word "Is'a" denotes that Sriman nArAyaNa only.

The Second line of the Mantra.

Bhagavad Ramanujar has ordained in his nithya grantha that this second line starting with the phrase - Yathkincha jagathyAm jagath (-whichever conglomerate of the entities that is susceptible for the change is there in this universe,) should be read along with the first line. Then the meaning of these lines can be taken as "that conglomerate of the objects in this universe, as mentioned above is, totally pervaded by Him." There can be another interpretation as well if we consider the first line as not an independent sentence, and all the words there are

taken as objects in the sentence, they are read with the verb bhunjeethhAh. Then the meaning will be - let this universe which is pervaded by Him and under His control, be experienced by you with a mindset of renunciation in all the three ways. In other words, it means that utilize the objects of this world considering that that is not for your personal enjoyment but for carrying out the rightful duties in the service of Him as ordained by Him.

This first half's meaning according to the above alternative meaning, as given by U.Ve Sriman Puthur Swamy, has been explained very well by U. Ve. Sriman Mukundan swamy as follows-

The entire universe appears to be a vastram wrapped around the Supreme Lord in a manner that it adds to His glory. Since the Lord permeates through the entire universe that is wound around Him, the world can also be construed to be His body. We shall see some of the references to this thought in ThiruvAimozhi:

a) kaNNi enadhuyir kAdhal kanagach chOdhi mudi mudhalA eNNil pal kalangaLum yElum Adaiyum a:dhE(TVM 4-3-5)

b) udalmisai uyirenak karanthengum parandhuLan (TVM 1-1-7)

c) AkkaiyuLLum AviyuLLum allapuRathinuLLum neekkamindRi engum nindRAi (TVM 4-7-6)

Now let us go to the third line. The renunciation indicated by the word thyakthena is said to be of three types as per the scriptures. It is essential for a seeker to practice these three renunciations as told in Bhagavad GitA as follows-

Mayi sarvANi karmani sannasyAdhyAthma chethasA,

and

thyAgo hi purushavyAghra! Thrividha ssamprakeerthithah. 

What are these three types of renunciations? Bhagavad Ramanujar has clarified them in GeethabhAshya as follows -

"phalam mama na syAdithi phalathyAgah| Madeeya phalasAdhanathayA madeeyamidam karmethi karmani mamathAyAh parithyAgah karmavishayasthyAgah| sarvESvara karthrithvAnusandhAnena Athmanah karthrithAthyAgah karthrithvavishayasthyAgah|

PhalathyAga - renunciation of the fruit is not anticipating or expecting the fruits of the deeds - viz., the Yajnas or dAnas etc. being performed by a person, to accrue to him. karmathyAga or mamathAthyAga - the renunciation of attachment of performing, is not considering that these deeds are being performed by me for my benefits. Considering Him to be the performer and oneself only as an instrument in His hands, while performing all the deeds is the karthrithva thyAgam - the renunciation of Doership.

The purpose in observing these three renunciations is to keep in the mind continuously, without

break, the natural independence of Him and the total dependence of oneself on Him. When we proceed in the daily ThiruvAradhanam, we proceed by reciting "bhagavAneva svas'eshabhUthena mayA svakeeyaireva kalyANathamaih bhogaih... svAthmAnam preetham kArayithum upakramathe" as prescribed by BhagavadRamanujar in his nithya grantha. The Sankalpa - the statement of intention for our worshipping Him starts as follows - I, being the ArAdhakar - the worshipper, am totally obedient to Him, these requisites for worship also are His. Being the Lord, he is getting worshipped by making me worship him with these auspicious requisites and is thus getting pleased. The three types of renunciations are clearly part of the above statement of intention. The idea is that one should experience the fruits of his deeds or actions with these three renunciations.

There is an alternate way of interpretation, which asks the reader to be aware of the seven faults in the external pleasures and use them to the extent they are required for meditating on Him, with the renunciation of these external pleasures in the mind and practice. The seven faults are listed as follows - being minute, being temporary, being the cause for misery, being mixed with miseries, being the base of miseries, being the root cause for the mistaken identity of the body to be Atma - the self, and being opposed for experiencing the Brahman.

The next phrase is kasyasviddhanam mAgrithhah. Do not be greedy towards others wealth or your relatives wealth.

A person who has greed for wealth is not a devotee of Him, VAsudeva and is as good as an animal say the elders. Read the following verse -

saThamathi rupayAthi yorthhathrishNAM

purushapas'uh, na sa VAsudeva bhakthah.

The substance is that His devotee should avoid being greedy for the wealth.

Let us have a look at the commentary of Sri S'ankarabhagavathpAda for this mantra.

The meanings -

jagathyAm = in this universe

yathkincha jagath = what ever matter, that is of different forms and is of changing nature exists,

idagm sarvam = all that which is not of true form

Is'A = by the Atma, known to be the true one

vAsyam = is to be derided or to be covered.

The substance of this verse is that one should deride the unreal and illusory dual universe with the firm knowledge of eternal truth the Brahman - the Atma. One should crush the illusory

universe with real knowledge of the Brahman like removing the obnoxious odour by use of sandalwood and aguru - scented resin.

thena thyakthena = Hence, (because of the renunciation done with the mind set for the sacrificing the three common faulty desires of the human

bhunjeethAh = protect your soul - the Atma.

You, without any worldly desires of the three types because they are not real and should be discarded, have given up everything. Hence,

Kasyasvith dhanam = do not expect any type of money neither yours nor others.

Thus from this commentary, it appears that S'ankaracharya opined - renunciation is prescribed for a seeker, who had the knowledge that the world is all illusion and only Brahman as Atma is real. But in this mantra, there is no word which talks about illusion. It cannot be said that the word vAsyam derived from the root vasa is indicating the illusion. This root vasa is used only for indicating the wearing of cloth to protect, cover, beautify etc. only. By arguing that covering indicates that the world is illusory, is creating an imaginary meaning only which cannot be sustained by grammar. Further stating that the word Is'a means to consider the Lord to be only the real also is not acceptable since borrowing a word from somewhere to obtain the desired meaning is not an accepted proper practice in grammar.

In the third line the renunciation of all the three types of desires is prescribed and drawing a meaning for the fourth line for renouncing the desire for money becomes a repetition only, which again is considered to be a fault as per the grammar. Further, the bhunjeethhA, a direct verb form does not mean "protect" as per rules of grammar. Though there are two meanings for the root bhujā viz., to rule and to eat (to experience), according to Panini's ruling - "bhujā anavane", direct verb forms are prescribed only for the meaning other than to rule i.e., only in the sense of eating or experiencing. This form "bhunjeethhAh" is direct form and is used only for experiencing or eating. It is not acceptable for using this form for ruling or protecting.

Another interesting point worth noting is the meaning which talks of total sanyAsa in this mantra, is out of context considering that the next mantra prescribes performing the prescribed rites or deeds with the three types of renunciation.

In view of all the above, it appears that the meaning derived by Sri S'ankara for this mantra is not proper. A further examination of this aspect appears in the commentary of Sri Vedanta Desika and in another article written by Srīman Raghunāthacharya in his book "Budha Ranjani".

2nd Mantra of the Upanishad and its explanations.

This second mantra tells us to practice the nithya karmas - the regular routine rites and naimiththika karmas - the rites as prescribed for occasions not routine daily but periodical and special, as they occur over the life till the end of life. These rites should be performed with

the three types of renunciations as was prescribed in the 1st mantra as subsidiaries for the Bhakthiyoga as long as he lives.

kurvanneveha karmANi jijeesheth s'athagm samAh|

evam thvayi nAnyathhethosthi na karma lipyathe nare||

Word meanings -

iha = In this world

s'athagm samAh = (you) for hundred years (as long as you live)

karmANi kurvanneva = doing the regular and occasional rites

jijeesheth = should live.

Thvayi = In you, who is qualified for practicing the Brahma Vidyas

evam = performing the routine and occasional rites is of prime importance.

ithah anyathA nAsthi = There is no other way to live, i.e., rites not to be neglected

nare = For the human, qualified as learned person - knowledgeable of Brahman

karma na lipyathe = such way of living does not lead to the pleasures and miseries.

The substance of the mantra can be summarized as below.

O, the knower of Brahman, Live hundred years of your life by continuing to perform your daily and occasional rites as prescribed. Do not neglect performing them as there is no other way to live as a brahmaveththa. Such way of living does not bring to him miseries as well as pleasures, (which are bondages)

Explanation

The word jijeesheth used in this mantra is indicating that a seeker should live till he completes his Bhakthiyoga and should not seek to end his life by getting disinterested in everything. The word s'athagm samAh has the meaning - as long as his life time is not completed. A human being's full life time is considered to be 100 yrs. mentioned in the scriptures as sathAyuh purushah. ThoNdaradippodi AzhwaR also said - vedanUl pirAyam nURu - the human life as per vEdas is 100yrs. Hence the word s'athagm has been used to indicate the full life. Thus the deeds or rites to be performed by a mumukshu - the seeker for his life-time are nithya and naimiththika rites only according to a section. However there is another view that even the kAmya deeds also needed to be performed. SandhyAvandanam, etc are the nithya karmas. The rites which are to be performed on eclipses, prAyaschittams etc., are classified as naimiththika karmas. The rites or deeds like performing ishTis, etc., for getting the wealth, swarga etc., are classified as kAmya karmas. Thus the deeds/rites to be

performed by the seeker - the brahmopAsaka, lifelong are the routine rites like sandhyAvandanam etc, and the occasional rites to be performed because of eclipses, as atonement or expiation - prAyaSciththam, etc., according one section of elders, while the other section says he should perform all rites including kAmya karmas - the rites seeking mundane benefits like wealth, recognition or upper world benefits, e.g., ishTi etc. According to the VedAnthasuthra, aaprayaaNaath thathraapi hi drishTam (4-1-12), the meditative worship of Brahman - the BrahmopAsana has to be carried on till his death. Hence the performing the rites or deeds, the karma yoga being an arm of the BrahmopAsana also has to be carried on till death. The phrase nAnyathhethosthi confirms that the meditator should not abandon performing the rites as mentioned above midway. The fourth line na karma lipyathe nare is answering his doubt which is definite to arise if he is doing all these rites, how can the fruits of such deeds does not accrue to him? The meaning of this line is that these deeds do not give fruits in the case of a seeker - the mumukshu. In the commentary on the purushArthhAdhikaraNa of Vedanthasuthras, this subject was discussed keeping this mantra as background to some extent. That adhikaraNa arose as an answer to the question of importance to the karma yoga over Bhakthiyoga as it results in benefits and the kAmya karmas - the deeds which result in accrual of benefits of both worlds to the performer, also should be carried on till death. It has been clarified by the Sutra nAvis'eshAth (3-4-13) in that adhikaraNa that the deeds prescribed in this mantra are only the routine rites - the nithya and occasional rites - the naimiththika karmas only and not the kAmya karmas. Further by the next sutra sthuthaye anumathirvA (3-4-14) it has been clarified that when a brahmopAsaka performs any type of deeds, they do not result in either pleasures or miseries to him. Thus the power of the power of the meditation - the upAsana is so great that all karmas performed by the upAsaka are made fruitless in his case.

Thus by the current mantra, as well as by the Vedanthasuthras, it is quite clear that for a seeker, continuing the performance of rites lifelong is essential. It being so, prescribing by the S'ankara in his UpanishadbhAshya that all rites are contra to a hermit's behavior and hence to reject them is against the context of this mantra. Further it is not in line of the context for Sri S'ankara to say that this mantra is about the persons interested in the experiencing the fruits of the deeds/rites and the people without the knowledge about the self. If that be the case, this mantra should find its place somewhere in the purva bhAga of the vEdas, which deals with the karmas and not in the upanishathkAnda.

When the fourth line of this mantra is clearly saying that the deeds being performed by the meditator do not give any fruits to him, that they are not bondages, it becomes quite clear that it is totally out of tune with the context of this mantra for Sri S'ankara to mention that this mantra is directed to the lethargic person interested in experiencing the fruits of his deeds.

Further, Sri S'ankara himself wrote in his commentary for the sutra sthuthaye anumathirvA (3-4-14), agreeing that this particular mantra has the wise person as target. Thus he is contradicting his own statements.

3rd Mantra of the Upanishad and its explanations.

Introduction: In the previous mantras, it has been told that one should know the characteristics of the totally independent and all powerful Paramatman and totally dependent and powerless self. Further it was said that such a person after acquiring that knowledge of Paramatman and self, should continue to perform the subsidiaries to the Bhakthiyoga - the prescribed rites and duties, throughout his remaining life observing the three types of renunciations - explained earlier. In this mantra the evil occurrences that result to the defaulter who does not follow the above prescriptions are made known. Thus it is once more being established firmly that one should follow and perform the prescribed rites and duties.

asuryA nAma the lokA andhena thamasAvrithAh|

thAnsthe prethyaAbhigachchanthi yeke chAthmahano janAh||

Meanings:

the = such persons

yeke cha = who,

Athmahanah = destroy themselves without acquiring the required real knowledge of self and ParamAtma and abdicate the performance of the duties and rites, and

janAh = are reaching this cycle of births and deaths

Abhigachchanthi = reach

prethya = after the death

thAn = such worlds

the lokAh = well known as asuryas.

AvrithAh = which are totally encircled and covered by

andhena thamasA = blinding darkness

asuryAh nAma = and named as asuryas because they are fit to be used by the persons with demonist behavior only.

The substance of the shloka -

Such persons, who are destroying themselves by not acquiring the knowledge of Brahman and Athma and are continuing to remain in the cycle of births and deaths, reach after death such worlds, called asuryas, that are totally enclosed by blinding darkness and are fit to be inhabited by demons only.

Explanation.

It has been mentioned in thaitthireeyopanishad that a person will be named as a good person by the intelligentsia only when he has the knowledge of Brahman. In absence of such knowledge of Brahman, he will be considered as a non-existing entity only Ref. the shloka -

Asanneva sa bhavathi asadbrahmethi veda cheth|

Asthi brahmethi chedveda santhamenam thatho viduh||

By not acquiring such knowledge of Brahman, they are destroying self and are called Athmahanah. Sage Vedavyasa has mentioned in udyogaparva of Mahabharata that such persons are deemed to be great sinners. The shloka mentioned in this context is as follows -

Yonythha  santhamAthmAnam anyathA prathipadyathe|

Kim thena na kritham pApam choreNATHmApahAriNa||

A person will be known as AthmApahAri when he considers self to be independent, forgetting his dependence on totally independent sovereign ParamAtma. This sin of stealing ones Athma is more powerful destroyer than the combined power of all the sins put together. Since they do not perform the duties and rites prescribed for them as His testaments, they reach after their death the hells, called asuryas that are totally covered by the blinding darkness. They return back to the world of the cycle of births and deaths after their engagement in the hells is completed.

Such worlds called as asuryas have been indicated profusely by the word ananda viz. ananda nAma the lokAh andhena thamasA vrithAh - in brihadArNyakopanishad and kathopanishad. The indeclinable nAma indicates the well known existence of such worlds.

That being the case, it has been explained in S'ankara bhashya that word asura means the persons not having the knowledge of the monism and asurya worlds mean the series of births and deaths attained by such ignorant persons. Further it was mentioned that the indeclinable nAma is without any meaning and the world lOKa indicates the births to experience the fruits of their deeds - the karmas, and such births are covered by the ignorance as said be the phrase - andhena thamasAvrithAh. This derivation of meanings is quite a perplexing one to say the least.

4th Mantra of the Upanishad and its explanations.

In this fourth mantra, the extraordinary power of the Brahman, who was adorned in the first mantra as the support and base for every object.

anejadekam manaso javeeyo nainaddevA Apnuvan pUrvamarshath|

thaddhAvathonyAnathyethi thishThatthasminnapo mAtharis'vA dadhAthi||

Meanings-

devAh = the lesser gods like the four headed Brahma, Rudra etc

na Apnuvan = cannot know about

enath = this paramathma, who was earlier mentioned

ekam = as being the principal

anejath = and non-moving,

manasah javeeyah = is extremely faster than even the mind can think of,

pUrvam arshath = even though He permeated everywhere already.

thath = That ParamAtma

thishThath = though is staying firm

athyethi = can surpass them

dhAvathah anyAn = the others running speedily

mAtharis'vA = the Vayu - the air

thasmin = depending upon that Paramatman

dadhAthi = is holding

apah = the water.

The substance of the mantra - The Paramatman - the Brahman runs faster than the mind though He does not move. Even though He is near every one because everything is permeated by Him already, no one, even the demigods like four-faced Brahma or Rudra are not able to get Him. Though Vayu - the air is not having any support In the space to carry and hold the water, clouds, stars, planets etc. firmly in space, being endowed with the special powers by Him, is holding all the above without mixing them together. All these capabilities are special extra ordinary powers of Him.

Explanation-

Anejadekam manaso javeeyah - How can there be speed for an entity which is does not move? The answer for this question is - since Brahman, though does not move, permeated everything already, He is everywhere before anybody can even think of going there. Thus this statement that He is faster even than the mind is symbolic. In other words, He has the power to be available at a place which is very far away; on the very moment He proposes that a job is done at that place, in that form even the mind cannot think of. Hence He is faster than even the

mind. This extra ordinary superhuman power has been mentioned in S'vethaas'vathara Upanishad as apANipAdo javano graheethA and in kaThopanishad as Aseeno dUram vrajathi s'ayAno yAthi sarvathah. The meaning of the above two statements of the Upanishads is as follows - Brahman, though without legs can go anywhere in a moment; even without hands, he can pick up other entities. Even though He is lying down, He can pervade everywhere. It is confirmed by the various authentic sources - the s'astras that Brahman, who is - satyasankalpa - un failing in His proposals, has that superpower to be present at many places in varied forms right at the moment He proposes. The famous instances which show such of His powers are quite a few. His incarnation in the form of Narasimha - half-lion-half-man form in the pillar in front of PrahlAda, the moment he thought of Him is quite famous. Similar is the instance where He appeared to save his devotee Gajendra by slitting the mouth of the crocodile and releasing the leg of GajendrAzhwan from the grip of crocodile the moment Gajendra prayed Him for release are some of such instances.

Kalidasa says that kArthaveeryArjuna had such power in the following shloka -

akAryachinthA samakAlameva, prAdurbhavams'chApadharah purasthAth|

anthas's'areereshvapi yah prajAnAm, prathyAdides'Avinayam vinatha||

During the rule of king kArthaveeryArjuna, the people could not even think of doing bad deeds, let alone doing them. That was because, the moment some one thought about doing such bad deeds, the king was presenting himself in front of them with bow and arrows. When a king who is after all a man, it is no wonder that powers of Brahman need not be mentioned.

nainaddevA Apnuvan pUrvamarshath - Even though He is very near to everybody since He has permeated everything already, the highest demigods Brahma, Rudra etc also could not know Him. The substance of this statement is that the entities having knowledge, limited by the cosmic bondage, will not be able to know the infinite characteristics of Brahman. This has been corroborated by ChAndOgya Upanishad as follows -

thadyathha hiraNyanidhim nihitham akshethrajnAh|

uparyupari sancharantho na vindeyuh evamevemAh|

sarvAh prajAh aharahargachchhanthyah ethamm

brahmalokam na vindanthi - anrithena hi prathyUDhAh

Those who do not know the inner fertility (strength) of the earth cannot know the hidden treasure in their own house, though they continuously walk around in that house over the treasure. It is to be noted that the s'ruthi VAkyas - yah prithhivyAm thisThan prithhivyAh antharah yam prithhivee na veda etc., give the same meaning.

thaddhAvathonyAnathyethi thishThan - this has the meaning as follows - it is available in such a place not reachable even by the fastest moving garuDan etc., by surpassing them. This

statement is authenticated by the following shloka -

varshAyutha s's'athairvApi - pakshirADiva sampathan|

naivAntham kAraNasyeyAth - yadyapisyAnmanojavah|| - one, with speeds of the mind, and is moving very fast like the eternal GaruDan, cannot reach the boundary of the dominion of Him, the causative for the entire universes, even after travelling millions and trillions of years uninterrupted. The substance shows that Brahman is so great that the greatness has no boundaries.

thasminnapo mAtharis'vA dadhAthi - the reason for the air, moving in the space - AkAs'a, which has no support, is holding the water, clouds, the planets, stars etc., without bundling them together (i.e., keeping them at specific locations) is the holding power given to the Vayu by Him, the unseen, who is holding and making them stand. To hold and support heavy objects, the support should be tougher than them, but the air does not have the required toughness. When it is said prAsAdas'ikhare chaithrah dhvajam dhArayathi - Chaithra, standing on the building, is holding the flag, it is understood that the building is holding and supporting Chaithra who is holding and supporting the flag. In the same way, even though for the Vayu - the air holding and supporting the water, planets, stars, clouds etc., there is no support excepting the space, which itself does not have any support, it is He, who is holding and supporting the Vayu - unseen. He is making Vayu to hold and support all these entities. The word apah in the mantra means not only the water but also the planets, stars etc.

That He has the extraordinary powers to hold and support is made clear by some more authentications of which two are given below -

Dyau ssachndrArka nakshthram - kham dis'o bhUrmahodadhih|

vAsudevasya veeryeNa vidhrithAni mahAthmanah - Mahabharata

The higher world- the swarga, the space along with the Sun, Moon, stars, the directions, the earth, the great oceans - all these are held and made to stand on by the extra ordinary superpower of the Brahman.

Ethasya vA aksharasya pras'Asane gArgi|

sUryA chandramasau vithhritau thishThathah || - BrihadAraNyaka Upanishad.

O GArgi! At the command of this indestructible (being), sun and moon being upheld stay in their places.

5th Mantra of the Upanishad and its explanation

In this Mantra, the all pervading and permeating super power of the Brahman is extolled.

The mantra reads as follows -

thadejathi thannaijathi - thaddUre thadvanthike|

thadantharasya sarvasya thadu sarvasyAsya bAhyathah||

Word Meanings -

thath = that Brahman

ejathi = moves

thath u = that Brahman again

na ejathi = does not move

thath dUre = that (Brahman) is very far

thath u anthike = that (Brahman) again is very near

thath u = that (Brahman) is

anthah = inside

asya sarvasya = this entire universe

thath u = that (Brahman) again is

bAhyathah = outside

asya sarvasya = this entire universe

Explanation -

thath ejathi, thath na ejathi - a question arises here. How can the contradictory characteristics of moving but at the same time non-moving be there in the same Brahman? Answer - Brahman is all pervading. So He is everywhere like the space and hence need not move to be anywhere. He is naturally present everywhere. Brahman, visualized at one place, can be visualized at another - even at a faraway place also, at the same time. He appears to have moved from one place to another place very fast. This is His extra ordinary super power. In other words, though by His nature He is all- pervading i.e., non-moving, to bless His devotees, He appears in His divya mangala roopa at all such places. So we can conclude that He moves but at the same time does not move also as the meaning of these words. Again, if the meaning of the word ejathi is taken to be trembles or shivers, it is to be understood that He shivers with compassion when He notes the devotees' sorrows. It can also be understood that He does not tremble or shiver at any other since there is none above Him. All these contradictory characteristics are thus put together.

thaddUre thadvanthike - here the meaning of the words dUre and anthike is to be taken as difficult to comprehend and easy to understand respectively. Sage Saunaka says in the

following shloka that Brahman is not easily approachable to those, who are averse to Him and are actively engaged in the worldly affairs.

parAngmukhAnAm govinde vishayAsakthachethasAm|

theshAm thath paramam brahma dUrAth dUrathare sthhitham||

In another shloka

thanmayathvena govinde ye narAh nyasthachetasah|

vishayathyAginastheshAm vijneyam cha thadanthike||

the sage said that for the sake of those devotees who are totally engrossed in His worship, He is easily approachable and is thus very near to them. This is the meaning for the second quadrant of the Mantra.

thadantharasya sarvasya thadu sarvasyAsya bAhyathah - Some entities can permeate - have antharvyApthy, in some objects. There is no pervasion - bahirvyApthi for those entities. Similarly, some entities can pervade or cover some objects- have bahirvyApthi. There is no permeation for those entities. They can simply pervade those objects only and cannot have the antharvyApthy. On the other hand, Brahman permeates and pervades every entity - all sentient and insentient, in universe - starting from the atomic entity to the vast universe - the BrahmANda. This is the extra-ordinary characteristic of the Brahman.

Here there can be a question - How is it possible for the Brahman to permeate an atomic entity which does not have any body? Again, the space, time etc pervade everywhere. There is no outer surface for them. In those cases, how is it possible for the Brahman to pervade or cover them outwardly?

Here some SrIvaishnavAs give the following answer for the above questions. Since there is no permeation for the atomic entity, inside that atomic entity itself Brahman coexists without any problem. An analogy with the light and air can stay without any conflict is drawn here and it is said that the vyApthi of Brahman is like that and there can be permeation inside the entities other than atomic entities. Further it is said that the pervasion - the bahirvyApthi means pervading those entities different than the vibhu entities like space etc., or enveloping such entities which have limitations.

This justification is not quite satisfactory. It is quoted in the mantra sarvasya asya anthah bahih - which means that Brahman pervades and permeates all entities whether they are atomic or otherwise. It does not mean that Brahman permeates - antharvyApanam in atomic entities in one way and other entities in another way. Similar is the case with the pervading - bahirvyApthi characteristic of Brahman. Brahman pervades every single entity including the space. A narrow spectrum meaning for the word sarvasya of the s'ruthi vAkya cannot be taken. In that case, how can He permeate in the atomic entities? If there is a space inside those

entities, can they be called atomic entities? Yes, it is true. There is no space inside the atomic JivA for the physical subtle entities to enter inside. But at the same time Brahman has been said to be aNoraNeeyAn that means that there is enough space in the atomic JivA for Brahman which is even smaller than the atomic entity according to various s'ruthi pramANas. Yah Athmani thishThan Athmanah antharah yamAthmA na veda, yasyAthmA s'areeram does state that Brahman is entering inside - anthar-praves'am JivA and the relationship of JivA and Brahman is that of body and soul. We see the subtle fire entering the dense iron ball while other entities cannot enter inside the iron ball. In the same way, Brahman can enter the atomic JivA while there is no space for other subtle bhUthasUKshmas - the basic entities to enter the atomic JivA. It has been told in Bhagavad GitA - vishTabhyAhamidam krithsnam ekAms'ena sthithi jagath and ihaikasthham jagath krithsnam pas'yAdya sacharAcharam mama dehe - I stay in this real universe by a part of me; and look at the entire universes in one part of my body. The substance of the two quotes is - that all the entities including the entities like space etc., also in this universe, are in one part of the Brahman's body and hence the pervading all of them, including the space, time etc., is confirmed by the pramANas - the authentic sources. It is clear from these GitA VAKyas that the omniscience of the space etc. being only a part of Brahman's body, is still smaller than Brahman. Hence there is no ambiguity and harm in stating that Brahman permeates and pervades every entity - from the atomic JivA to the AKAs'a - the omniscient space of these universes. This has been accepted by the authentic elder SrIvaishnavAs.

6th Mantra of the Upanishad and its explanation

In this Mantra, the fruits of considering the universe as the Sareera and Brahman as the soul of this universe are being discussed.

yasthu sarvANi bhUthAni AthmanyevAnupas'yathi|

sarvabhUtheshu chAthmAnam thatho na vijugupsathe||

word meanings:

yasthu = Whichever person having the knowledge of Brahman

anupas'yathi = considers that

sarvANi bhUthAni = all entities

AthmanyevA = depend on the Brahman only

sarvabhUtheshu cha = and in all the entities

AthmAnam = Brahman is

anupas'yathi = seen as permeated

sah = that person having the knowledge of the Brahman

na vijugupsathe = will not have negative thinking

thathah = about those entities, which have Brahman as the soul

The explanation: In this mantra, the word Atma is referring to the Brahman only. In this context it does not refer to the JivA. All the mantras hitherto are about the Brahman only and hence the context clearly is about Brahman. In that light, the meaning of this word here should be referring Brahman only. Whoever knows or considers that every entity starting from the four-faced Brahma to the static inanimate object in this universe is controlled by Brahman; and considers that since Brahman is present by his expansive power in all the entities to control and sustain them, all these entities have Brahman as their soul and is part of His domain, such a wise man - the brahmajnAni, will not consider any entity in this universe to be hate-worthy. He treats every entity as equal. One starts to do sinful acts only after he turns to hate. As such it is very essential for the seeker to remove the hate from his mind. The hate towards other entities will be wiped out completely only when he starts considering that every entity in the universe has Brahman as its soul. This is the substance of this mantra. It appears as though the entire universe is in the Brahman and Brahman is in the universe. If that view is taken it is a faulty thinking due to the interdependency. So it should be considered that the universe is controlled by the Brahman and Brahman enters every entity of the universe as the controller. This is the meaning which has been given in the word meanings for this mantra.

In the next mantra, this principle is endorsed and a person, who follows that and treats every entity as that Brahman only, will be rid of sorrow and infatuation.

7th Mantra and its explanation

yasmin sarvANi bhUthAnyAthmaivAbhU dvijAnathah|

thathra ko mohah kah s'oka ekathva manupas'yathah||

Meanings

yasmin = for which person, during the meditation

vijAnathah = having maturity in the knowledge of Brahman

Athmaiva = that Brahman

abhUth = is visualized (firmly)

sarvANi bhUthAni = as the form of all the entities

thathra = in that state of meditation

anupas'yathah = for the meditating seeker meditating on

ekathvam = non-duality (qualified) of Brahman with all the entities

mohah kah s'okah kah= where is the sorrow or infatuation?

Substance of the mantra - For a seeker who meditates that Brahman, who is visualized as the same Brahman appearing in every entity of this universe, there is neither sorrow nor infatuation.

This non-duality or oneness is defined by the different mathAcharyas in different ways.

1. Some said it is the same oneness which is seen in the real and illusory objects e.g., the snake I had seen is actually this rope only. This is called bAdhithArthha sAmAnAdhikaraNya.

2. Some others defined it to be similar to a state where "the Ruler is said to be the Ruled or people and the Ruled people are called as the Rulers" i.e., the people who are under the control of the Ruler can be called as the Rulers because they are under his control and in a similar fashion, one can say Brahman is the universe. This is called aupachArika sAmAnAdhikaraNya.

3. Some others have said that the oneness seen in the lump of clay and the pot having the same material characteristics is the oneness of the universe and the Brahman.

4. In such instances, Bhagavad Ramanuja postulated this oneness in Srihashyam and other works of his, as follows -

The universe and Brahman have a permanent relationship with each other like the body and soul have according to a number of s'ruthi VAkyas. So it is a common practice to call the body and soul as inseparable one entity. Similar is the oneness of the universe with the Brahman. These two do not have the oneness as in the case of a lump of clay and the clay pot. It is impossible to have qualitative oneness for the inanimate universe and animate Brahman!

If such oneness were to have been the meaning in this context, the substance of the previous sixth mantra would be totally absurd. It has been concluded in the previous mantra that all the entities of the universe are totally dependent on Brahman for their existence and sustenance. It is not possible for the same entity to be dependent on self and being support to the self at the same time. Then a fault called AthmAs'raya dOsham will arise. As such the oneness of the universe and Brahman, both of whom by nature and by characteristics are entirely different, is such oneness similar to the relationship between an object and its attributes - inseparable relationship. Such a relationship is always considered in the normal parlance to be oneness. The statements like "I am a human", "I became lean person", or I gained size etc have come out because of the concept that the body and soul are not different from each other and are one and the same. It cannot be said that this kind of talk, which arises even in the case of persons who are quite well aware of the characteristics and nature of the body and the soul, is because of illusion. These are brought out with full conscience considering the qualified non-duality. Again, the Vedic practice "ashTavarsham brAhmaNam upanyeetha is also for person - an Atma, who is having a body that is eight years old and is having the attribute of belonging to a class

of humans called BrahmaNas. The refinement called upanayanam is for the Atma and not for the body. Every soul - Atma, as soon as it enters a body is being designated as not being different from that body. Even the Brahman after creating the universe, enters it as its soul and is being considered as universe only, not being different from it. The thaitthireeya says "thath srishTvA thadevAnuprAvis'ath| thadanupravis'ya sachcha thyachcha abhavath". It means - after creating that (universe) entered that only. After entering, became the sentient and insentient. In other words, He entered the inanimate after creating the inanimate universe. Then He became animate and inanimate. Lord Krishna said mayA thathamidam sarvam and na thadasthi, vinA yath syAth mayA bhUtham charAcharam which means this universe is pervaded and permeated by Him; and there is no entity in this universe which is not permeated and pervaded by Him. When he displayed His Big Form - the virAT swarUpam, to Arjuna, he sang that being Omnipresent, He is the form of the entire Universe, in praise of Him. Thus, by entering as a soul, the non-duality of universe and Brahman is due to His entering the universe as its soul and is the qualified non-duality. This is the real meaning of the oneness of the universe and Brahman.

Sri S'ankara BhagavathpAd  *or the 7th mantra.*

Sri S'ankara has given the meanings for this Mantra as given below

vijAnathah = For him who knew the ultimate reality

yasmin = in which moment

Atmaiva = Brahman alone

abhUth = became

sarvabhUthAni = as all the entities encompassing from the avyakta

the indefinable to the fixed entities like mountains

thathra = at that moment itself

anupas'yathah = realizes, that

ekathvam = the reality of Atma is the Brahman

ko mohah = where is the infatuation

kas's'okah = and where is the sorrow?

Thus S'ankara says that a person, who understands that the soul alone is the reality and the rest is all only illusory, and the cycle of births and deaths is all only an illusion, will not experience infatuations or sorrows arising out of ignorance at all. This substance is neither according to the context nor as meant by the words used. It neither stands a deep scrutiny. In

the present context mantra beginning with Is'AvAsyam till this seventh mantra, it is continuing to say that the entity indicated by the word Is'a, is the ParamAtma, endowed with total controlling power of everything, He is the sustainer and controller of this universe consisting the sentient and insentient as its constituents. The seeker should continue his daily working with all the oblations prescribed by the scriptures, without any expectations, having vested the ownership in Him, failing which this seeker would end up in hell. The Upanishad so far has made it known in several ways that He is Omnipresent and Omnipotent. Thus it has been made clear that seeker, having known that every entity in universe is having Brahman as its soul, will not develop any aversion towards any entity. The context being so, nowhere it has been mentioned that "Brahman alone is the reality and all other is simply unreal and is only an infatuation". Is it not out of context to say now that everything other than Brahman is unreal and is simple infatuation? Even here, there is no word which shows the meaning that an entity is real and every other is unreal. Bringing additional words to arrive at such assumed meanings and proposing meanings which are not expressed in the mantras is an exercise in futility only.

Purvapaksha- (The prima facie view) Yes. Even when there is no such meaning from any of the words in the mantra, is it not getting concluded from the passage "Athmaiva sarvabhUthAnyabhUth (- this universe is ParamAtma only) of the mantra the non-dual style - the abhEda vyavahara that there is no other entity called universe different from the Paramatman? This non-duality or monism, termed as sAmAnAdhikaraNya in the s'astras shows clearly the oneness of the Atma from the display of unreality of everything other than Atma can definitely be proposed without any objections.

The Answer- The above opinion is not correct. Using some words (adjectives) with the same declination, to qualify another object or entity and showing the qualified monism or qualified non-dualism is the action of the sAmAnAdhikaraNya. It is defined as syntactic equation of terms denoting the same entity but connoting different qualities. It does not achieve the objective suggested by you that the meaning denoted by one of these words is untrue and meaning by another one of the words is true. It is defined by the grammarians of Sanskrit as follows - "bhinna pravritthi nimiththAnAm s'abdAnAm ekasminnarthhe vritthithi sAmAnAdhikaraNya. It means usage of different words having the purpose of denoting different qualities, for qualifying the same object. Thus it means that all such qualities qualify same object but all these qualities are not same. There is oneness for the qualified objective, but the qualifying entities do remain separate than each of them as well as the qualified object. Hence there is no possibility of denoting one of these objects to be true and another one to be untrue.

Another purvapaksha-

There is a practice of denoting true and untrue entities to be same. This is called bAdhithArthha sAmAnAdhikaraNya. In this, the bAdhitham - the affected, denotes the unreal object. The usage like "iha rajjuh sarpah" (the serpent I had seen yesterday was in fact a rope only.) denoting that the serpent seen yesterday and the rope are one and the same. This phrase from the mantra - Athmaiva sarvabhUthAnyabhUth is also similar. Hence, the oneness

of the Atma, indicated in the s'ruthi vAKya, only is true. The visualized universe, of temporary existence is untrue. This set of meanings is justified from the above analogy of bAdhithArthha sAmAnAdhikaraNya.

The statements like iha rajjuh sarpah are using the sAmAnAdhikaraNya only, but the oneness of true rope and illusory snake is not being brought out in the statement. It should be remembered that it is impossible to have oneness for the true entity with an illusory entity. Here the word sarpa does not mean the primary meaning - the snake. The word is only indirectly points out. It tells that the entity which was taken as a snake under illusion is in reality this rope only. So, it tells that there is no difference in the meaning of the word sarpa and rajju, for the entity visualized as snake in the statement rajjuh sarpah. It does not show that the truth and illusion are one and same. Even if the bAdhithArthha sAmAnAdhikaraNya is accepted, in this usage, it shows only that the snake visualized in this particular instance is unreal and illusory, but it does not say the snakes present elsewhere are unreal. Hence, it is meaningless to take this example to show that entire universe is illusory or unreal. In the previous mantra, it has been told that the entire universe is supported by the Brahman and He is present inside it, will come to naught if the meaning of this mantra is taken as confirming the illusory nature for the universe. This goes against the established practices. Hence in the present mantra - Athmaiva sarvANi bhUthAni ... should be understood to show the oneness by virtue of the inseparable relationship between the universe and the Brahman as the meaning of the sAmAnAdhikaraNya. That only is appropriate.

It is clear that for a person who sees the entire universe as the body of the Brahman, being permeated and pervaded by Brahman, there will be neither misery nor infatuation. King Janaka is an illustration proving this point. The following shloka appears in s'Anthi parvA of Mahabharata -

Anantham batha me viththam yasya me nAsthi kinchana|

mithhilAyAm pradagdhAyAm na me kinchith pradahyathe ||

The meaning of the above shloka is as follows -

In this universe there is no entity which is desired by me. Even then, all that which belongs to Brahman is mine, because, the Brahman is inside me controlling me, and He is the owner of all of them.

From this it is clear that Janaka did not have any attachment on any entity in specific. The second line of the shloka, which means that he does not lose anything even if the city of Mithila is burnt completely; shows that in absence of any attachment on part of Janaka, and the Brahman being the owner of every entity of the universe, there is no need for Janaka to experience the misery or sorrow. Thus the mantra in short tells that for a person who develops the concept that every entity has Brahman as its soul and inner controller, to him there will be neither sorrow nor infatuation for any entity.

8th mantra and its explanation

In the previous posting we have discussed about the knower of Brahman. In this posting we shall discuss about the Brahman and His characteristics etc. as told in the eighth mantra. Further, the required qualities of a Brahmajnani also are discussed in this mantra.

sa paryagAchchukramakAya mavraNam

asnAviragm s'uddham apApaviddham|

kavirmaneeshee paribhUh svayambhUh

yathA thathhyatho arthhAn vyadadhAchchhAs'vatheebhyah samAbhyah||

Word to word meanings

Sah : The person who has understood that every entity in this universe is having Brahman as its soul- the inner controller and director

paryagAth : Attains such form and nature of the Brahman, who is

s'ukram : Pure and

akAyam : Having a body which is not the result of the actions

avraNam : And hence does not have the diseases

asnAviram : And not having the nerves

s'uddham : And is not ignorant

apApaviddham : Neither is with the righteous or heinous deeds - the puNyam and pApa

That knower of the Brahman will be

kavirmanishee : Having incisive and wide knowledge,

paribhUh : Having gained control on emotions like desire, anger etc.

svayambhUh : And is a seeker having the knowledge about the soul

vyadadhAth : Will know in details

arthhAn : About the entities of the universe

yAthhAthathhyathah: Truly, As they are

s'As'vatheebhyah samAbhyah: For a long time.

One more meaning –

sah : that Brahman

paryagAth : will permeate the sentient.

s'ukram, akAYam etc.: that Brahman permeates the naturally pure sentient.

In this case the words s'ukram, akAYam etc. will be applicable to the sentient. However the words kavirmaneeshee etc. will be applicable to Brahman and He will create everything as they were in the previous creation.

vyadadhAth : creates

arthhAn : all the entities

as they were in the earlier creation.

Both the versions are shown in Sri Desika's commentary.

Explanation:

The nature and characteristics of the Brahman, whom a seeker, having the knowledge of the realities will be as follows -

It will have a form or body which is devoid of any faults, which means pure, and is not obtained from any of the deeds or actions but by His Sankalpam only. Since the body is not obtained due to the deeds, there are neither diseases, nor the nerves. It is not ignorant and is not afflicted by the heinous deeds or paapams. It is mentioned so by the scriptures. The phrases "jagath sarvam s'areeram the" and "yasya sarvaNi bhUthAni s'areeram" are used in the scriptures to mention the form of Brahman. Hence the meaning for the word "akAYam" should not be taken as not having any form. The meaning for the word akAYam should be understood as not having a body which is obtained as a result of the deeds to experience the fruits of these deeds as in the case of the sentient and insentient. It may be noted that scriptures have said "na chAsya prAkriThA mUrthih mAmsamedosthhi sambhava" etc. which mean, Brahman does not have a body consisting of the flesh and blood etc., and is made up of the five elements of this universe. The meaning of the word "Kavi" could be a person like the knowledgeable VyAsa who knew the nature and characteristics of Brahman in full, and is capable of authoring the scriptures. Such a personality would be a person who knows the reality - every entity is subservient to the Brahman. If the words kaviH, maneeshee etc mean the Brahman, then, the substance would be that Brahman creates all the entities as He created them in the earlier creation as said "dhAthA yathA pUrvam akalpayath", and permeate all these entities.

9th mantra and its explanation

The next three mantras i.e., 9th, 10th and 11th mantras, establish the substance so far made known - that the meditation (in this context the Bhakthiyoga is called also as meditation) with

the performing the rituals and obtaining the knowledge as angams to the meditation to attain the Brahman - the entity with extra-ordinary capabilities endowed with the necessary wherewithal. The 9th mantra explains that neither only performing the rituals or only meditation without the karma yoga and jnAna yoga wrongly understood as upAsana will not yield the desired fruit and instead results in the devastation quite opposite to the desired salvation.

Now the mantra-

andham thamah pravis'anthi ye avidyAmupAsathe|
thatho bhUya iva the thamo ya u vidyAyAm rathAh||

Word by word meanings

ye : Whoever

upAsathe : Perform

avidyAm u : the rituals only

the : They

pravis'anthi : Attain

andham thamah: The hell called Asuryam which is engulfed in total darkness.

ye : Whoever

vidyAyAm u : Perform the meditation with devotion only devoid of action or rituals

rathAh : With interest

the : Such persons

pravis'anthi : Attain

thathah bhUya

iva thamah : The long lasting hell more severe than that experienced by the persons who meditate by rituals alone.

Explanation -

This mantra appears in the BrihadAraNyaka also. The scriptures ordain that one should meditate on Brahman, while performing the rituals as prescribed by the scriptures, all as long their life, without any expectation of fruits for themselves. Thus the performing the prescribed rituals, is a part of the main meditation on the Brahman. Some, who are not aware of this fact, remain as the ritualistic persons only and others live as meditators sans rituals. Such persons do the incomplete meditation and hence will not be able to attain the Brahman.

Not only that, they are on the receiving end of the bad effects of the incomplete meditation.

They, not aware that performing the rituals also is a part of the meditation on the Brahman, will be receiving the earthly wealth and enjoyment, which in turn result in the increase of the ego, greed and ignorance etc., the characteristics of rajas and thamas. These subsequently lead the person to the hells only. Similar is the case with those who do the meditation without performing the prescribed rituals. When the meditator abstains from doing the rituals without anticipating any resulting benefits for himself, there is no apparatus for removal of the effect of the papa karmas - the heinous deeds accumulated over times immemorial. This leads him to experience those fruits in the hell over very long periods.

avidya- meaning the karma yoga - the performing the rituals, is spoken of in these three mantras. It is spelt along with the word VidyA in this context. It is further explained that this word avidya is used to denote the means to cross over the usual cycle of the life and death as explained in the 11th mantra. This word avidya is used here to indicate the performing the rites prescribed by the scriptures for each of the class of humans only and not the ignorance in the usual terms. The ignorance cannot be a means to tide over the death. Vedanta Desika quotes Vishnupurana Shloka "avidya karma samjnAnyA - thritheeyA s'akthirishyathe" to assert that avidya also means rites or rituals. The words sura and asura etc. the word asura denotes only the antonym of the word sura and it does not mean all the entities other than suras. Similarly, when words like brahmaNa and abrAhmaNa are considered, abrAhmaNa does not mean every other class other than BrAhmaNa like the animals, birds etc. but the human classes such as Kshatriya etc., which are other than brahmaNa class. In the same way, the word avidya which is used along with the VidyA, has the meaning of performing the religious acts as prescribed by the scriptures to cross over the cycle of births and deaths along with the VidyA - the meditation as a means to achieve PurushArtha - the highest desirable achievement. We shall have a detailed review on this when we take up the 11th mantra.

10th Mantra and its Explanation

Introduction

What is the means to the attain MOkSha PurushArtha - the highest desired achievement if performing the religious acts as prescribed by the scriptures - the karmAnushThanam or avidya alone; or only meditation on the Brahman or VidyA are not the means? This mantra is telling the solution in general for that question. It says that that means is different from both the earlier described apparent means - the avidyAroopa karmAnushThanam or the meditation on the Brahman alone. It will be clear in this mantra that both the above two together practiced as main and subsidiary practices will be the means for attaining the mOkSha PurushArtha.

anya devAhurvidyayA anyadAhuravidyayA|

ithi s'us'ruma dheerANAm ye nasthadvyAchachakshire||

The word meanings:

Ahuh : The elders say that

anyadeva : the means for attaining the moksha-purushArthha is different

vidyayA : than the meditation alone without the performance of rituals.

Ahuh : The elders say that

anyadeva : the means for attaining the mOkSha PurushArtha is different

avidyayA : than the performance of rituals alone without the meditation.

ithi s'us'ruma : This was heard

nah : by us who approached with the necessary prerequisite formalities of a good disciple, like bowing down and requesting the Acharyas to teach

theshAm dheerANAm: from those elders

ye : the pUrvAchAryAs - the older preceptors

vyAchachakshire: clearly taught

thath : that means - to attain the mOkSha PurushArtha.

Explanation:

Though the words vidyayA - avidyayA appear with the third declension- the third case (grammar), the meaning of those words should be taken with the fifth declension only - that is used for comparison. This is from the word anyadeva which is meaning difference. In the 13th mantra which is in the same tenor of the 10th mantra also, the words with fifth case endings only viz., anya devahu ssambhavAth anyadAhurasambhavAth are used and hence it would be appropriate to take the meaning of the fifth case only. While the readings as per KANva s'Akha are with third case ending, the reading of this mantra in mAdhyandina s'Akha is vidyAyAh - avidyAyAh with the fifth case endings only. Under such circumstances, it is quite appropriate to take the meanings with fifth case endings only without any objections. Thus the essence of the mantra can be spelt - the meditation along with the performance of the prescribed religious rituals - a combination of the upAsanA and karmAnushThanam is the means to attain the release from this cycle of births and deaths, instead of either only meditation or only performing the religious rituals. These individual meditation and ritualistic performance are not capable of leading to mOkSha - the release from this mundane cycle. In the commentaries of Desika and Kura nArAyaNa, the syntax - the anvaya, taken is in this format only. It appears that they have considered that the usage of a different case ending than the usual one is quite common in the Vedic literature. As such it appears that with the association of the word anyadeva, commentators have taken the meanings of the fifth case

endings instead of the used third case endings; and borrowed the word 'means to attain the mOkSha' for the meaning of 'anyath - the other one'.

In the commentary of Sriman Purisai Sriranga charya swami, the syntax has been taken differently. He considered the process of vibhakthi vyathyaya - reversal of the case endings, resulted in using the third case instead of required fifth case endings. Further in his opinion, the meaning of the comparison and borrowing word mOkSha sAdhana to be improper. He considered taking the meaning of reason for the third case ending - the natural meaning. Combining the word sAdhya with these words vidyayA - avidyayA, the meaning should read as - the resultant obtained from the performing rituals alone is different; the resultant obtained from the meditation alone is different. He further said that the fifth case endings also mean 'because of the reason' and this reasoning can be the meaning of the fifth case endings in the mAdhyandina reading and for the 13th mantra words "sambhavAth, - asambhavAth" with the fifth case endings. The substance of his syntax is this only. In the next mantra - the 11th, the resultant fruit of the avidya and VidyA also has been taken to be separate. For a seeker, the practice of performing rituals with the expectation of fruits to accrue to him is forbidden. The result of the performance of rituals without any expectation for the self is the removal of the heinous acts, standing in the way of the successful meditation for attaining the mOkSha. The same is going to be told by the phrase avidyayA mrithyum theerthvA. This will not result in the evolution of process of meditation but will facilitate its evolution. Such a meditation process or Brahmavidya cannot alleviate the obstructions before its evolution. But it has been said that excepting the on-going experiencing the results of actions, the rest i.e., both the pending and forthcoming results of actions will be nullified by the Brahmavidya by the scriptural sentence - evamvidi pApam karma na s'lishyathe - sarve pApmAnah pradUyanthe which is contradicting this earlier statement. The meaning of these scriptural statements is as follows - that Brahmavidya will nullify results of actions i.e., the forthcoming as well as the pending ones excepting those which are standing in the way of evolution of the Brahmavidya. Hence, it is possible to nullify this obstacle - the prArabdha karmAnubhavam, standing in the way to achieve the goal, by performing the prescribed rituals without any expectation of accruing benefits for self out of such performances.

The fruit of the mOkSha denoted by the word amrita which has been proven by many S'ruthis like "sos'nuthe sarvAn kAmAn saha brahmaNa vipaschithA", known as BrahmAnubhava is possible only by the Brahmavidya only. It is not possible to be obtained by avidya - the performing the religious rituals. Hence it will be proper to take the meaning of this 10th Mantra as "the fruit of the VidyA - the meditation is different and the fruit of avidya - performing the rituals prescribed is different. They are different in each case". For a seeker, the desired PurushArtha is a combination of both together. Hence either meditation alone or only performing religious rituals is not desired. The requirement thus is the meditation through Brahmavidya supported by performing the rituals. Thus it will in consonance with the spirit of the 11th mantra. The above is the explanation given by Sriman Purisai swamy in his bhAshyam.

Now, in this mantra, who is that preceptor - the AchArya teaching the meditator, who says

that he, learnt this special matter from the pUrvAchAryAs? Is he the vEda purusha? If so, is this vEda purusha one amongst the nithya sUris or is he that Omnipotent, Omniscient Super Godhead? Or is he one of the mundane personalities, but knower of the Brahman like sage Vasishtha etc. the first two possibilities do not occur because it is absurd to say that they learnt from others, as said in the phrase ithi s'us'ruma dheerANAm, for these persons- viz., the nityasUris or the ParamAtma, both having unbridled knowledge. Neither is it possible for the earthly brahmaveththa to be such a vEda purusha, because if it is said that the teachings by this earthly personality is that Veda, then vEda cannot be eternal. But the scriptures say that vEdas are eternal. Moreover, if that personality is the vEda purusha, being an earthly personality, is susceptible to make mistakes like, ignorance, accident etc. With such errors creeping in to the works by this earthly personality, how can it be said that vEdas are authentic texts considered to be eternal and devoid of any mistakes? With all these questions, who is this vEdAchArya?

The vEdAchArya and the 10th mantra.

The vEdas are eternal only - they are the testaments of the ParamAtma in the form of teachings from an AchArya. In every Kalpa, they are being delivered through a very learned selfless and pious personality like the four-faced Brahma. For such a person the Vedas reveal themselves by the order of ParamAtma. He is called - apAntharathamasa. As such there should not be any controversy about the vEdas being eternal and celestial - not written by an individual human. Since the vEdas are revealed through that learned personality is being spoken as a ParamAtma-blessed personality devoid of even an iota of ignorance, the vEdas do not attract the common deficiencies, like ignorance, accidental mistakes etc., that appear in the works of humans. All this had been mentioned in a chapter called nArAyaNeeyam in the 16th section of Mahabharatha's ShAnthi parva. It was mentioned in it that the vEdas are not the works of any human and all the other scriptures are written by humans. The shlokas mentioned there are the following -

sAnkhyam yogah pAncharAthram, vedAh pAs'upatham thathhA|

jnAnAnyethAni rAjarshel viddhi nAnAmathAni vy||

sAmkhyasya vakthA kapilah - paramRshissa uchyathe|

hiraNyagarbhO yogasya - vakthA nAnyah purAthana|

umApathih paSupathih - sreekanTho brahmaNassuthah|

ukthavAnidamavyagro - jNanam pAs'upatham s'ivah|

apAntharathamA nAma - vedAchArya ssa uchyathe|

pAncharAthra kRithsnasya - vakthA nArAyaNah svayam||

In the above shlokas it was mentioned that all the known yoga SAstras like SAnkhya, yoga,

pAs'upatham etc are written or told by the respective learned humans like Kapila, HiraNyagarbha etc., and hence they are not called as eternal, whereas Vedas are not authored by any human but revealed to that great learned and unselfish personality called apAntharathamasa by the grace of ParamAtma. This person taught them further down the line, hence the name vedAchArya is given to him. He is not the author of vEdas and thus it has been authenticated. So when the present mantra says ithi s'us'ruma dheerANAm ye nah thath vyAchakshire - that it has been heard from the elders, it means that this is a teaching of that vEda purusha called apAntharathama. This is the essence of the answer for the query as to who is that vEda purusha.

Introduction to the 11th mantra -

It has been made clear in the previous two mantras, that neither any particular Brahavidya nor performing the prescribed religious rituals, practiced alone separately does not result in the mOkSha - the release from cycle of births and deaths and is harmful. It is further mentioned that - thus, since neither of them is a means for the release from this nether world; because each of them has a distinct benefit arising out of its practice ; the means to attain the mOkSha - the release from this nether world and cycle of births and deaths, is different from them. Then what is that? In this mantra, it is being clarified that taking both the above practices together - the BrahmopAsana as angi - the principal or the main and the karma - the performing the prescribed religious rituals as anga - subordinate or subsidiary to it is the means to attain mOkSha.

vidyAmcha avidyAmcha - yasthadvedobhayagm saha|

avidyayA mRithyum theerthvA vidyayA amrtham as'nuthe||

Word meanings.

yah : who

vEda : learns that

vidyAmcha : BrahmopAsana and

avidyAmcha : karmAnushThanam - performing the religious rituals

saha : together - one being the main and the other the accessory,

thadubhayam : (practices) both of them,

sah : that seeker,

theerthvA : overcomes

mRithyum : the sins standing in the way to obtain the knowledge of meditating on Brahman

avidyayA : by practicing the prescribed religious rituals without seeking benefit for self

vidyayA : and meditates on the Brahman

as'nuthe : attains

amrtham : Brahman - who is known by the word amrita

Establishing the main-dependant or principal and subordinate relationship between vidya and avidya

The later part of this mantra was explained by Bhagavad Ramanuja in JijnAsAdhikaraNam of Sribhashyam as follows -

athrAvidyAs'abdAbhihitham varNAS'rama vihitham karma. avidyayA-karmaNA mRithyum-
jnAnothpaththivirodhi prAcheenam karma, theerthvA- vyapohya, vidyayA- jnAnena, amRitham-
brahma, prAprotheethyarthhah| mRithyutharaNopAyathayA pratheethA avidyA vidyetharath
vihitham karmaiva||

Here, the meaning of the word avidya is given as performing the prescribed religious duties as per one's clan and state. The sins accumulated from time immemorial, standing in way of obtaining the knowledge about Brahman and ways to attain His court for serving Him is indicated by the word mrithyu, the result of those sins which has to be experienced by the seeker will be alleviated by performing diligently the prescribed religious rituals. Thus the performance of the prescribed religious rituals diligently to remove the obstacle of the sins from the way to attain the Brahman, the seeker will be able to successfully meditate upon the Brahman. This will be the instrument for the seeker to attain the presence in the court of Brahman to do the services to Him, which pleases Him. Thus Ramanuja established the relationship between the meditation on the Brahman and performing the prescribed religious rituals to be the relationship existing between the main and subsidiaries.

Here a small doubt can arise. In the 4th chapter of Bhagavad-Gita, it is said

Sarvam jnAnaplavenaiva vRijinam samtharishyasi|

jnAnAgni ssarvakarmANi bhasmasAthkuruthe thadA||

meaning that the knowledge about the Brahman in the form of meditation alone is the alleviator of all the sins.

Similarly it was told in s'vethAsvatharopanishad

Thamevam vidithvA athimRithyumethi, nAnyah

Meaning that alleviation of the sins known by the word mrithyu is possible due to the knowledge of Brahman acquired by the seeker. It being so, in the present mantra, it is being said that alleviation of the past sins is by performing the prescribed religious rituals and by acquiring the knowledge about Brahman one obtains the presence in the court of Him. Thus it is

being said in the present mantra that there is a relationship between the BrahmajnAna and the alleviation of the sins by performing the prescribed religious rituals is that between principal and subordinate or between the main and subsidiary. Is this statement not contradicting what has been told by Bhagavad-Gita and s'vethAsvatharopanishad?

The answer for this doubt is given as follows -

It is true. Once the seeker succeeds in the meditation of Brahman, that meditation is the alleviator of all the sins. No doubt about it. But how does one remove this obstacle that stands in the way to obtain the knowledge of Brahman and process of meditating on Him, with which only one can alleviate his sins to obtain the knowledge about Brahman and the meditation on Him? It is impossible. Hence it should be correlated and understood as follows -

The performance of the prescribed religious rituals will remove the obstacle standing in the way to obtain the knowledge about Brahman and the process of meditation on Him. Such acquired BrahmajnAna will burn away the rest of the sins and will ensure the seeker attaining the seeker's presence in the court of Brahman. This alone was stated in the 18th chapter of Bhagavad-Gita as follows -

Svesve karmaNyabhirathah samsiddhim labhathe narah|

Svakarma nirathah siddhim yathA vindathi thath s'RiNu||

Which means - Listen as how one can attain samsiddhi one attains completely - the samsiddhi - in the form of BrahmajnAna by performing diligently the prescribed religious rituals. Hence, the relationship between performing the rituals and obtaining knowledge about Brahman is the relationship of subordinate and principal or subsidiary with the main is authentic one only.

Further in Vishnupurana, the following shloka

iyAja sopi subahUn - yajnAn jnAnavyapAs'rayah|

brahmavidyAmadhishThAya - tharthum mRithyum avidyayA||

is elaborating the above mentioned relationship between the vidya and avidya is that of the subordinate with the principal or subsidiary with the main.

The meaning of the above shloka is as follows -

jnAnavyapAs'rayah sopi = that Kesidhvaja - the BrahmajnAni, bahUn yajnAn iyAja= performed a number of yAgas - the religious sacrifices. tharthum = for removing, mRithyum = the sin, standing on the way to attain the Bhakthiyoga, avidyayA= by performing the prescribed religious rituals brahmavidyAm adhishThAya = in order to attain the Bhakthiyoga which will lead to attaining the Brahman.

The following shloka from Manu Smrithi also makes the same clear -

thapo vidyA cha viprasya - nis'reyasakaram param|

thapasA kilbisham hanthi - vidyayA amrtham as'nuthe||

In this shloka, the word thapah indicates the performance of religious rituals. The sentence dharmeNa pApam apanudathi of nArAyaNopanishad belonging to Thaitthireeya also confirms the same - pApam - the sins, apanudathi - are alleviated by dharmeNa - the performance of the prescribed religious rituals.

Thus, for the statement avidyayA mrithyum theerthvA - vidyayA amrtham as'nuthe of the present mantra, it has been established that the relationship between the ritual performance and meditating upon Brahman is angAngeebhAva - the relationship between the subsidiary and the main or between the subordinate and principal, by a number of authenticities from the s'ruthi and Smrithi VAkyas.

There is still a possibility of another doubt arising. We shall see in our next posting what is that doubt how it will be resolved.

The doubt -

According to the BrihadAraNyaka vAKya - karmaNA pithRlokaH, vidyayA devalokaH one will get the higher worlds by performing the prescribed religious rituals; and with Brahavidya he will attain the VaikuNTha - the place of the Brahman where the Nithya sURis will be doing the various services to Him. Thus for both the karmAnushThanam and BrahavidyopAsana, the resulting benefits have been specified differently. When both of them have different benefits, how can there be a relationship between them as subordinate and principal?

Answer -

In the Upanishad vAKya, the meaning of the word karma is the performance of the religious rituals for the benefits to be obtained for the self. In this case, the performing the rituals without expecting the benefits has been specified. Hence there is no contradiction. It has been mentioned by the scriptures that the performing the religious rituals - karmAnushThanam to be of two types - anticipating benefits for self and without anticipation of any benefits for the self.

The following shlokas clarify the above point -

thraividyA mAm somapAh pUthapApAh -

yajnairishTvA svargathim prArthayanthe|

the puNyamAsAdya surendralokam -

as'nanthi divyAn divi devabhogAn||

Meaning - By performing the religious sacrifices such as somayaga etc, the heavenly enjoyments are obtained by some. In the following shlokas -

yajno dAnam thapah karma pAvanAni maneeshiNAm|

evam jnAthvA kRitham karma pUrvairapi mumukshubhih||

ethAnyapithu karmANi sangam thyakthvA phalAnicha|

karthavyAneethi me pArthha nis'chitham mathamuththamam||

it can be seen that even for the seekers, the performance of the religious rituals - is prescribed to be performed without the three attachments - 1. karthrithvarAhithya, meaning that the performer is performing them for and on behalf of Him and not as an individual for self; 2. bhokthRithvarAhithya, meaning that the performer is not the beneficiary of the performance of the rituals. 3. ahamkArarAhithyameaning that the performer does not consider him to be independent but as only as an instrument of Him.

From the above it can be seen that there is no contradiction to the BrihadAraNyaka vAkya - karmaNA pithRlokah, vidyayA devalokah. The word avidya used in the present mantra means only performing the religious rituals without anticipating the benefits for self.

A critical examination of the commentary of Sri S'ankara BhagavathpAda for this mantra.

Sri S'ankara BhagavathpAda has commented this mantra also like the 2nd mantra that it pertains to the ordinary unlearned persons, interested in the benefits for themselves instead of the seekers of release from the worldly bondage. The wordavidya is taken as pertaining to the performance of regular sacred fire rituals etc. But the word VidyA is given a meaning of knowledge about the celestials, and the word amRitha as the achieving the limited benefits of devathAthAdAthmyApaththi -obtaining the same characteristics and features of the meditated lesser Gods, following the s'ruthi vAkya "karmaNa pithRlokah". He explained the reason for assigning these exceptional meanings after examining the 9th and 18thmantras as follows -

There does not exist a proper coordination between the karma and jnAna. There appears a lot of contradiction between the karmAnushThanam to be performed by the householders and the BrahmajnAna to be practiced by the ascetics who have renounced everything. It is not possible for a BrahmajnAni to practice these two together. The reason is as told in BrihadAraNyaka - kim prajayA karishyAmo yeshAm noyamAthmA ayam lokah, the seekers of the Brahman should leave the state of householders and takeover the ascetic state. Further in S'vethAsvatharopanishad it is said - athyAs'ramibhyah paramam pavithram provAcha samyak RishisanghajushTam - that Brahmavidya is to be taught to the ascetics only. From the above readings, it is clear that the ascetics only are qualified to learn the Brahmavidya and since the ascetics are forbidden to perform the rituals with holy fire etc. it is not possible to follow this mantra of IsAvAsya . As such S'ankara BhagavathpAda felt that this mantra should be

explained as directing the performers of religious rituals not interested in Brahmajna, seeking from total similarity with the lesser Gods, whom they propitiate.

However, considering the VisishtAdvaitic view, the above argument can be answered effectively as follows -

The above meaning is totally against the context, where Brahmavidya is the subject. In this Upanishad being the last chapter of Sukla yajurveda, after prescribing all the rituals for the respective qualified performers, the Brahmavidya is being prescribed and taught for the seekers of the release from the worldly bondage. At this stage it is not the convention to go back to the subject of performers of the religious rituals. Further it should be noted that the householders also are qualified to follow the Brahmavidyas.

It must be said here that the above s'ruthi VAKyas quoted from BrihadAraNyaka and s'vethAsvatharopanishad are not prescribing the Brahmavidya to be taught only to the ascetics. This will be clear from the following VAKyas from these very Upanishads -

1. vedAnthe paramam guhyam purAkalpe prachoditham|

nA pras'AnthAya dAthavyam - nA puthrAyAs'ishyAya vA punah|| this mantra is thus telling that Brahmavidya should be taught to only to the son or disciple and not to others. Thus it is clear that the teacher of the Brahmavidya is a householder having a son.

2. In ChAndOgya also, it was mentioned in the mantra -kuTumbe s'uchau des'e ... sa kholvevam varthayan yAvadAyusham brahmalokam abhisampadyathe; na cha punarAvarthathe na cha punarAvarthathe, that the release - mOKSha is specified for the householder who obtains the Brahmajna - the knowledge of Brahman after performing the prescribed religious rituals throughout his lifetime. YAjnavalkya, who taught his wife Maithreyi, King Janaka etc. are all Brahmajnis only, but all of them are householders only.

3. In the axiom kRithyabhAvAththu gRihiNopasamhArah of VEdAntasUtras it is clearly mentioned that the householder is authorized to be taught the Brahmavidya. It is further clarified in VEdAntasUtras, that the ascetics, who are forbidden to perform the rituals with the agniOtram - the sacred fire, are also authorized to learn Brahmavidya with the help of performing the japam, tapas etc according to the ascetic state.

4. S'vethaas'vathara, himself being an ascetic and preceptor, became a Brahmaveththa by the grace of God and by performing the religious duties of japam, Tapas etc. relevant to his ascetic status.

From all the above it can be seen that there is no mutual conflict between karmAnushThanam and Brahmavidya. Hence it is very much possible for both of them to have angAngeebhAva- the principal and subordinate relationship. From the VishNupurANA shloka and ManusmRithi Shloka mentioned above, it is unambiguously confirmed that the nishkAmya karmAnushThanam - performing the religious rituals without anticipating the benefits for self, is the subsidiary to

the Brahma Vidya - leading to the moksha - the release from the worldly bondage of births and deaths. As such giving the meaning of word Vidya as "knowledge about the celestials", and the word amRitha as "achieving the limited benefits of devathAthAdAthmyApaththi -obtaining the same characteristics and features of the meditated lesser Gods" and justifying the meanings with lot of difficulty and in an indirect way, is not at all proper, suitable and does not confirm to the context. Not only that, it may be noted that already, earlier, it has been ascertained that the s'ruthi vAkya karmaNA pithRloka, vidyayA devaloka, which has been quoted by Sri S'ankara in support of his argument, has the meaning of attaining the moksha in the form of reaching Srivaikuntha, indicated by the word Deva loka. A number of Shruthi Vakyas e.g., kriyavAnesha brahma vidAm varishTha, and yakshyamANo ha vai bhagavantho hamasmietc., show that a number of top ranking Brahmajnanis are staunch performers of the religious rituals including Yajnas etc. However it should be noted that the religious rituals performed by them were without any attachment - phalAbhisandhirahitha- not anticipating any benefits from those rituals for themselves, and hence these rituals do not bind them. Hence there is no conflict of interest for them in performing the rituals and obtaining Brahma Vidya. This has been further clarified by the phrase na karma lipyathe nare of the mantra. From all these points, the commentary of S'ankara BhagavathpAda does not seem to be suiting to the context in this case.

While this being so, some commentators told that the word avidya means ignorance and modified the phrase avidyayA mRithyum theerthvA by borrowing the word prApthA hand placing it in the above phrase so that it reads - avidyayA mRithyum prApthAh thamtheerthvA. Thus the meaning for the original phrase has been conveniently made to mean "the persons who have got the cycle of births and deaths due to their ignorance, crossed that and." It has been made amply clear by Sri Vedanta Desika in his commentary for this Upanishad that borrowing words which are against the spirit of the sentence, is highly objectionable according to the metrical sciences.

Self Contradictions in S'ankara's commentaries

Sri S'ankara's commentary considered that there is a conflict between karmaAnushThanam and Brahma Vidya and dealt with only the unlearned ignorant performers of religious rituals here. But while commenting on the phrase vedamanUchyAchyAryah, said that the religious rituals that are subsidiaries to the Brahma Vidya are prescribed, quoting the Shruthi VAkya "avidyayA, mRithyum theerthvA vidyayAmRithamas'nuthe" as the authority in support of the prescription. The text of the commentary reads as follows -

thapasA kalmasham hanthi vidyayAmRithamas'nuthe ithi hi smRithih... atho avagamyathe pUrvopachitha durithakshayadvAreNa vidyothpaththiyarThAni karmaNeethi - manthrarvANachcha. avidyayA mRithyum theerthvA vidyayAmRithamas'nuthe ithi.

Thus there is contradiction between the statements of Sri S'ankara BhagavathpAda in the two commentaries. At one place, the conflict between the karma and Brahma Vidya is brought out while commenting on the present mantra. At another place, showing for them the relationship

of principal and subordinate or main and subsidiary, is quite baffling. This needs further analysis.

12th mantra of the Upanishad and its explanations.

So far we have learnt about the characteristics and nature of ParamAtma, the meditation upon Him supported by the nishkAmya karmAnushThanam, the nature of MOkSha PurushArtha in the form of attaining attendance in His court. In the next three mantras viz., in the 12th, 13th and 14th mantras, it will be shown that desiring only the alleviation of the bondage with the primordial matter - intermediate benefit or only experiencing Him - the main benefit, are not desirable and will result in misery only; and it is very much required to know them together since neither of them individually is not completely integrated benefit. Such knowledge of the benefit is also a part of the Brahma Vidya. These three mantras are also in the same pattern as the previous three mantras.

anthham thamah pravis'anthi - ye asambhUthimupAsathe|

thattho bhUya iva the thamo - ya u sambhUthyAm rathAh|

Meanings:

ye = the persons, who

upAsathe = learn that the desirable benefit is

asambhUthim = the release from the bondage of the primordial matter only

the = such persons

pravis'anthi = reach

anthham = very (dark) serious

thamah = ignorance (nether world of Naraka)

ye = the persons, who

rathAh = are very much anxious for

sambhUthyAm u = only the benefit of the joy of experiencing Brahman

the = they (such persons)

pravis'anthi = reach

thattho bhUya iva = more serious (darker)

thamo = ignorance (nether world of Naraka)

Explanation -

The bondage with the primordial matter - prakRithi is the cause of the three types of heat a person in the cycle of samsAra faces. These are the heat due to the elements of the nature - bodily ailments - Adhibhouthika, heat due to the celestials - lesser gods - Adhidaivika, heat due to the soul - AdhyAtmika. Such bondage should be removed. After such removal one should have the enjoyment eternal bliss in presence of Brahman as said in the s'ruthi vAkya so as'nuthe sarvAn kAmAn. In these two benefits, the first one is by-product or intermediary benefit, and the second one is the main or principal benefit. These two benefits have been mentioned in the ChAndOgya vAkya - dhUthvA s'areeramkRitham kRithAthmA brahmalokam abhisambhavAmi - s'areeram dhUthvA = casting off the body, made of the primordial matter, brahmalokam abhisambhavAmi = I shall reach the presence of Brahman in His world. In the present mantra, these two are shown - casting off the body as asambhUthi and reaching the presence of Brahman as sambhUthi. Some will meditate for alleviation of asambhUthionly - the body made up of the primordial matter. But this much is not the parama PurushArtha - the most desirable benefit. Hence their meditation will be the cause for ending up with ignorance only. Some other persons will meditate only for sambhUthi attaining the presence of Brahman only. As long as the bondage with the prakRithi - the primordial matter is not removed or destroyed, that sambhUthi is not possible to attain. So in summary their meditation also will be cause for ending up with ignorance only.

However, in the explanations by Vedanta Desika and KURanArAyaNa it was identified that the wordsambhUthi stands for attaining the presence of Brahman which is almost as good as the direct perception of Brahman, in the deep state of the Yoga leading to achieving the fruit. Further, the word asambhUthi, it was explained, stands for achieving the removal of the mAna - the arrogance, daMbha - the hypocrisy or fraud, himsa - the hurt etc, which are forbidden, as the anga -the subsidiary part of the above yogasiddhi according to the science of the yoga. In substance, considering that abstaining from these forbidden practices alone is the cause for the release from the bondage; or even without abstaining from the hypocrisy, hurt, arrogance or pride etc, meditating successfully alone is the cause for the release from the bondage, itself will result in the person being totally ignorant only and is not the most desired result or benefit.

Another revealing meaning was given by Sriman Purisai Srirangacharya swamy in his commentary will be discussed in the explanation of the 14th mantra.

13th Mantra of the Upanishad and explanation

anyadevAhussambhavAth- anyadAhu rasambhavAth|

ithi s'us'ruma dheerANAm - ye nasthanadvichachakshire||

Word meanings

Ahuh = It is said by the elders, that the means to attain release from the worldly bondage is

anyadeva= the one, other

sambhavAth = than sambhUthi - the knowledge that attaining Him is the benefit,

Further,

Ahuh = It is said by them - the elders, that the means to attain release from the worldly bondage is

anyath= the one which is

asambhavAth = other than the knowledge of removal of the bondage with the primordial matter known as asambhUthi

ithi s'us'ruma = we heard this matter.

(theshAm) dheerANAm = from those older preceptors,

Ye= who

vichachakshire = taught us

Nah= the pupils,

that the means to attain the release from this worldly bondage is

thath= the combination of those two only,

Substance of the Mantra - We heard from those elderly preceptors that the means to attain the release from the worldly bondage is neither sambhUthi - the knowledge that attaining Him is the benefit, nor asambhUthi - the knowledge of removal of the bondage with the primordial matter, but it is the combination of these two only.

Explanation -

Here also the yogasamAdhi and abstaining from the forbidden practices can be taken as the meanings for the words sambhava and asambhava of this Mantra as in the previous Mantra. It is ascertained by the VEda purusha and taught his pupils that the knowledge obtained through the combination of sambhUthi and asambhUthionly will be the means to attain the mOkSha and it is not possible to attain mOkSha from the knowledge obtained from either of them only.

14th Mantra of the Upanishad and its explanation

In this mantra it is being clarified once more that the knowledge of the combination of the benefits of both sambhUthi and asambhUthi and that they are having a mutual relationship is the means for attaining the Brahmavidya.

sambhUthim cha vinAs'am cha - yasthadvedobhayagm saha|

vinAs'ena mRithyum theerthvA sambhUthyAmRithamas'nuthe||

Word meanings –

yah = He,

vEda= who knows that

sambhUthim = the benefit in the form of attaining Brahman

vinAs'am cha = and the destruction of the body, indicated by the word asambhUthi and the expression

dhUthvA s'areeram -meaning after whittling away the body, being an obstruction,

cha = and

thadubhayam saha = that both of them are having a relationship as principal and subordinate parts,

sah = that meditator

amRitham as'nuthe = attains the Brahman

sambhUthyA = from the knowledge of the benefit in the form of Brahman

mRithyum theerthvA = after removing the obstacle

vinAs'ena = with the help of knowledge of destruction of obstruction

Substance of the Mantra –

The meditator, who knows that the sambhUthi - the knowledge of attaining Brahman; and the destruction of body, indicated by the word asambhUthi, which is further confirmed by the expression dhUthvA s'areeram meaning after casting away the body; and that both are having a relationship of the principal and subordinate acts respectively, attains the Brahman with the help of sambhUthi after casting away the body - the obstruction standing in the way of the meditating soul attaining the Brahman.

In this mantra, the destruction of body, which is in the form of insentient bonded with the prakRithi, is indicated by the word vinAs'a in the 1st and 3rd lines of the mantra. It is an established fact that any one goes for an object only after ascertaining the exact nature and characteristics of the object. So, the knowledge about the benefit is a prerequisite for embarking on the adaptation of the means. The knowledge of the benefit; which is the part of the Brahmavidya is seen by some as the destruction of the body standing in the way of attaining the Brahman. By some others, attaining the Brahman alone is seen as the benefit. For a seeker - mumukshu, both of them are desirable together. With that complete knowledge only one can proceed with the meditation to attain Brahman having the performance of the religious

rituals as a part of the meditation, and succeed in achieving the desired BrahmaPrApthi having crossed over the mRithyu. This is the essence of Sri Desika's commentary.

Even when the meanings of the words sambhUthi and asambhUthi is taken as the yogasamAdhi and abstaining from the forbidden practices, the substance is that both of them together only form the means to attain the Brahman after crossing over the mRithyu - the performance of religious rituals prescribed for his state. This casting away the forbidden pride, hypocrisy etc. is indicated by the word bAlyain the BrihadAraNyaka vAKya thasmAdbrAhmaNah pANDithyam nirvidya bAlyena thishThAseth, and is prescribed as a part of the meditation on Brahman. From the Vedanta sutra anAvishkurvan anvayAth (Brahma suthras-3-4-49) also, it can be seen to be prescribed that for a meditator it is essential to have a behavior sans the pride, hypocrisy etc like a young innocent boy. And it has made clear in that Sutra that the meaning of the word bAlya of that vAKya is as above only.

In this post we shall examine S'ankara BhagavathpAda's treatise of this subject in 12th to 14th mantras. The meaning of the words sambhUthi and asambhUthi as follows -

SambhUthi means the creator HiraNyagarbha. AsambhUthimeans the avyAkRitham - the insentient place for the final resting. In this, it has also been established that the fruit of 1- meditating on HiraNyagarbha as the achieving the tiding over the death by obtaining the control of the eight siddhis like aNima, etc. and 2- meditating the avyAkRitham(the insentient primordial matter), as achieving amRithathva- the eternity - finally joining that insentient primordial matter. It may be noted that neither the achieving the fruits of this world, nor meditating upon the lesser Gods like HiraNyagarbha etc for obtaining such fruits as directed in the karmakaNda, does not pertain to the subject of Upanishads, which belongs to the study of Brahman. Hence this meaning is not to be picked up. Further, dumping the original meanings of the words mrithyu, tharaNa and amRitha- denouncing the connection with the primordial matter; or liberation of the soul from bondage and union with the Supreme Being; or release from the cycle of repeated births and deaths; and drawing indirect meanings of attaining the control of aNima etc; and ultimate merger with the primordial matter is also not in line with the context.

Examination of the meanings of the words – sambhUthi and asambhUthi

The meanings of these two words, as given by Sriman U.Ve. Purisai SrirangAcharya swamy are detailed below -

The words sambhUthi or sambhava mean the birth which is otherwise known as picking up of a body by the soul. sambhUthyupAsana is meditating upon Him with a request for a body of celestial being or human etc. That way, asambhUthimeans not having any birth. In other words, meditating for removal of the connection with a body is called asambhUthyupAsana. Since removal of miseries from the three sources is not feasible as long as the connection with the body is there, some do meditate upon Him for not having any body at all. Such persons are called kaivalya nishThars. (According to the VisishtAdhvaithA concept, the kaivalya is different than the mOKSha in the form of everlasting service to Him in His presence. Kaivalya

is experiencing the joy of finding the nature and qualities of the soul only.) Experiencing the worldly enjoyments is possible only when the soul is in a body. For such experiencing worldly enjoyments, a body is required and some others meditate upon Him for the desired bodies with sensory organs only. They are called ais'varya nishThars. Thus, the kaivalya nishThars - the asambhUthyupAsakars or ais'varya nishThars - the sambhUthyupAsakars are the persons with ignorance only. It has been said so because for a kaivalyanishThan, who is released from the primordial body, that desired form of kaivalya is eternal experiencing of the nature of the soul in the form of bliss by the soul only. There is no another possibility of experiencing the eternal bliss of experiencing the Brahman. As such, they have lost a golden opportunity to attain a state in which they would have been experiencing eternal bliss by being together with Him. Similar is the case with the ais'varya nishThars. Since the worldly wealth and enjoying that wealth by asking for a body to enjoy the wealth is again a very short-lived and temporary one compared with the eternal experiencing of the everlasting bliss of more than a million-time multiplied magnitude in presence of Him, the ignorance of these ais'varya nishThars is greater in magnitude than that of kaivalya nishThars. This is the essence of the 12th mantra.

In the 13th mantra, the words sambhavAth and asambhavAth with fifth declination (panchamee vibhakthyanthapadams) are used to indicate the reasons or causatives only, but being associated with the word anyathey do not indicate any comparativeness. Hence the word sambhavath indicates the experience of the meditator for worldly wealth only. Thus for the kaivalyanishThan the benefit of the meditation indicated by asambhavAth is again different and is only experiencing the kaivalya - soul experiencing the nature of the soul in the form of bliss. Thus the different fruits obtained by those meditating for the sambhUthi and asambhUthi have been identified in this mantra.

In the next mantra, the 14th, it is specifically being prescribed that both sambhUthi and asambhUthi meditations should be done together. This appears to be contradictory. How can there exist both accepting a body and asking for rejection of the body by the meditator? It is true the most desirable fruit of the meditation is experiencing the Brahman only. He is the owner and controller of everything. The meditator is subservient to Him. Serving Him in all possible ways in His presence, and experiencing His auspicious attributes and uncountable and unending empire of Him, all the while remembering the natural relationship of the owner and the owned, between Him and the soul, is known as BrahmAnubhava- experiencing the Brahman. One should meditate both the sambhUthi and asambhUthi meditations anticipating the intermediate benefits, without being hindrance to the final BrahmAnubhava. It is possible in the following way -

Renouncing the body of primordial matter - which is a hindrance for the BrahmAnubhava, is the fruit of the meditation spelt out by the word asambhUthi. That experiencing the Brahman again is not possible with the body made up of the primordial matter and sensory organs as mentioned in the shloka "sa thu mAm s'akshyase drashTum - anenaiva svachakshushA divyam dadAmi the chakshuh" of Bhagavad-Gita, the result of the meditation sambhUthi is the asking for and accepting the heavenly body made of the panchopanishaNmayamatter. The scriptural

sentence "sa ekaThhA bhavathi, thriThhA bhavathi, panchaThhA - kAmAnnee kAmarUpee" makes it clear that a released soul gets such a body suitable to experience the BrahmAnubhava. So, discarding the body of primordial matter and asking for and accepting the panchopanishaNmayabody, suitable for experiencing the Brahman, are the intermediary benefits, mentioned by this mantra. Thus there is no contradiction at all in the above statements that the seeker should know and ask for the two benefits together.

Some Veda VAkyas viz., "as'areeram vAvasantham na priya priye spRis'athah" etc., mention about absence of a body for a seeker. Some more VAkyas viz., "sa ekaThhA bhavathi, thriThhA bhavathi panchaThhA..." etc. speak about seeker having a body. A contradiction thus appears to exist regarding the seeker possessing a body. But the sentences denying the body for a seeker should be understood to deny a body controlled by the karmas giving rise to experiencing miseries and pleasures for the seeker. Similarly, the meaning of the sentences specifying the bodies for the meditators mean the seekers obtaining bodies suitable for experiencing the BrahmAnubhava by intending alone. Hence there is no contradiction. This has been made amply clear in the fourth chapter of the fourth part of Vedanthasuthras.

The comprehensive meaning of the words sambhUthi and asambhUthi taking into account the natural meanings of accepting or rejecting the bodies only explained by Sriman Purisai swamy is very appropriate and convincing. On the other hand, the meanings deduced by Sri S'ankara BhagavathpAda as meditation of HiraNyagarbha and avyAkRitham; or Vedanta Desika's explanations of the meanings of words sambhUthi and asambhUthi as the attainment of the Brahman and rejection of the bodies made of primordial matter respectively appear to be hard-arrived indirect meanings only instead of the naturally derived meanings.

15th mantra of the Upanishad and its explanation

So far, the nature of Brahman and the meditation upon the Brahman along with the necessary angas- the subsidiaries, have been established. In the next 4 mantras, the procedure of prayer that has to be followed by the meditator of Brahman is being detailed.

hiraNmayena pAthreNa - sathyasyApihitham mukham|

thatthvam pUshannapAvRiNu - sathyadharmAya dRishTaye||

Word meanings-

pUshan = O nArAyaNA, who is staying in the world of the Sun,

mukham = the mind (face), the most important among all the sensory organs of

sathyasya = the JivA, the sentient

apihitham = is covered by

hiraNmayena pAthreNa = the conglomeration of the worldly enjoyments which are as much

attractive as a golden vessel for the JivA. (so that the mind does not proceed in the direction of the parabrahman). So Sir,

thvam = you

apAvRiNu = (kindly) open (the covering)

thath = (of) that mind so that it could

dRishTaye = have the auspicious dars'anam (view)

sathyadharmAya = of the Parabrahman, which is the desired ultimate goal for a JivA.

Explanation – The substance of the mantra can be summarized as follows –

O Lord! The most important means for the sentient - being to achieve the ultimate desirable BrahmAnubhava- is his mind. While it should have been a very clean means like a clean mirror, it is polluted by a series of greedy desires of enjoying the external materialistic enjoyments, highly attractive like a polished and gleaming golden bowl. Such being the state of the mind - being covered by unworthy desires of enjoying the worldly pleasures, it is not able to see clearly the right path to proceed in the right direction for knowing You. Hence kindly remove that polluting cover of the mind to enable me to have clear vision of Your grace.

In this mantra, the word sathya is used to mean the JivA the sentient, as the word is used in the VAKyas like - sathyam cha anRitham cha sathyam abhavath etc. This word sathya, the one which is devoid of changes or transformations that are natural, is applicable to the JivA since his form is always same without any change, unlike the primordial matter that undergoes a continuous transformation always. For a such an entity called JivA, the word mukham is used to indicate his mind - the manas. The face is the base for all the sensory organs. Similarly, this mind also is the main stay for the external sensory organs to function. Hence the word mukham is used in the secondary form to indicate the manas.

Usage of the comparable object to indicate the compared object is called adhyavasaya. Face of a lady is called by the word Chandra, and the black water lilies are used to indicate the eyes. Such usage of the words indicates the similarity to the highest grade. In a similar way, the phrase hiraNmayena pAthreNa is used to indicate the class of materialistic enjoyments that are highly attractive like the gleaming and shining golden bowls.

Though the word pUshanhas a general literal meaning - "O! the Sun God!", it is used in the present context to show nArAyaNa having a heavenly and extra-ordinarily beautiful form, located in the solar field. Here, according to the mantras:

Ethasya vA aksharasya pras'Asane gArgi!

sUryAchandramasau vidhRithau thishThathah

and

bheeshAsmAdvAthah pavathe bheeshodethi sUryah

the sun god is totally being controlled by Him- the Brahman. So, the sun god is definitely not sought after by the seeker. Similarly, the words pUshan! ekarshe!, yama!, sUrya!, prAjApathya!, agne! etc., are used to address the Brahman only, the inner controller of all these lesser gods. In the context of the vEda VAKyas like yasyAdithyas's'areeram -yasyAgnis's'areeram...etc., those lesser gods respectively being the bodies for Brahman, there can be no objection for the usage of these words to mean the inner controller Brahman. It is an accepted usage of the words indicative of the external bodies to mean the souls present in those bodies. This matter has been explained in the vEdAnta sutra s'AsthraDRishTyAthu upades'o vAmadevavath (1-1-31). Even otherwise, from the etymological point also, poshayatheethi pUshA, agram nayatheethi agnih can mean Brahman as well. Hence these words are used to mean Brahman in the primary sense only. Further it has been established in the VedAnthasuthra sAkshAdapyavirodham jaiminih(1-2-29), that sequential method of indicating the soul - by usage of the word meant to show the body in which the soul is placed is not necessary. Thus in either way, the words like pUshan! agne! etc., indicate only the Brahman. It is worthwhile to note that Sriman Purisai swamy has used the word sathya to indicate Brahman only.

16th mantra of the Upanishad and its explanation

This mantra does not find place in the Maadhyandina s' Akha version. In their version there are only 17 mantras. However this mantra appears in the kANva s' Akha version. All the erst while acharyas like Sri S'ankara BhagavathpAda, Sri Vedanta Desika etc., have provided their commentaries for this mantra. In this mantra, it is being told that a seeker should offer his prayer as follows -
"O Lord! I desire to behold your auspicious and beautiful form of yours as you are seen in the SUryamaNDala. Kindly bless me with such a vision."

pUshannekarshel! Yama! sUrya! prAjApathya!, vyuha ras'meen samUha thejah|

yaththe rUpam kalyANathamam thaththe pas'yAmi yosAvasau purusha ssohamasmi||

Word Meanings -

pUshan! = O! sustainer of your refugees

ekarshe! = O! Lord with intelligence beyond the reach of the sensory organs and person of unparalleled knowledge,

Yama! = O! controller from inside,

sUrya! = O! inspirer of the power of mind of the persons! (or Sire! having a brilliant and auspicious form in the SUrya MaNDala)

prAjApathya!, = O! the lord of all people!

vyuha = (I pray you to) remove

ras'meen = (your) sharp rays.

samUha = Please consolidate

thejah = your brightness into a single unit.

pas'yAmi thath the = would like to have that vision of you,

yath = which is

the rUpam = described in the scriptures as

kalyANathamam = the most auspicious form

yah purusha = and that form which is praised as entirely of gold

asau asau = and that form present in the far far away field of the Adithya,

sah = (know) that form

aham asmi = to be me only (I being the body of your that form)

Explanation

In this the meditator is desirous to have the vision of that most auspicious and beautiful form of Him as present in the field of the Adithya - the sun.

This form of nArAyaNa visible in the field is described in the various s'ruthi VAkyas like - "ya eshontharAdithye hiraNmayah purusho dRis'yathe", "hiraNyas'mas'ruh hiraNyakes'ah ApraNakhAth sarva eva suvarNah thasya yathhA kapyAsam puNDareekamevamakshiNee - in ChAndOgya, and the mantra-shloka -

dhyeyassada savithRimaNDala madhyavarthee, nArAyaNah sarasijAsana ssannivishTah|

keyUravAn, makarakuNDalavAn! kireeTee, hAree, hiraNmayavapuh dhRithas'ankha-chakrah||

which is a part of the twilight prayers.

The strong rays of the sun are becoming an impediment to have the vision of the most auspicious and beautiful form of the ParamAtma, the form which has been widely quoted in the Upanishads. So kindly remove the impediment and bless us with the consolidated brightness of yours so that we can have the perceptive vision of that form of yours which is so mesmerizing. This is the meaning for the part of the mantra which reads "ras'meen vyuha - thejah samUhah - yaththe rUpam kaLyANathamam thaththe pas'yAmi".

The words pUsha and sUrya in this mantra indicate His roles as sustainer and builder of those seeking refuge under Him and as an inspirer of intelligence. The word "Yama" is used to denote that role of ParamAtma as the inner controller of the entire universe.

The shloka from ManusmRithi which reads as follows also uses the words Yama and Vaivasvatha etc. to denote the ParamAtma as the inner controller of every entity of the universe. The word "prAjApathya" is used to denote that personality of Him as the Lord of the entire universe as used in the Vedic sentence - pathim vis'vasya..." etc. The word ekarshi means a Rishi - sage, who sees how the future is going to shape up in future. They are capable of seeing things of the past, future etc. which are beyond the reach of the physical sensory instruments of human perception and they are called Rishis. The power of the knowledge possessed by them is definitely quite large more than what we the normal people have, but still it is limited as after all they are also bound by the prakRithi. The extra-ordinary power of knowledge of Him is total in all aspects, not like that of the Rishis and is capable of grasping every entity of all periods and this power of knowledge is beyond the reach of the physical sensory instruments of human perception. Hence the word "ekarshe" denotes the person having that knowledge which is unparalleled and is beyond the instruments of human perception.

Here arises a doubt. Some of the s'ruthi VAKyas say "nirguNam- niranjanam- avikArAya- akAyam - avraNam- nehanAnAsthi- agothram- avraNam...." Meaning that the nature and characteristic of the ParamAtma is "as'areeram- nirguNam" - without any body and attributes. At the same time, some s'ruthi VAKyas such as "ya eshontharAdithye hiraNmayah purushah - yassarvajnah sarvavith - svAbhAvikee jnAnabalakriyAcha - sathyasankalpah..." etc. like the present mantra which says "yaththe rUpam kalyANathamam" say that He is having a celestial body, He has attributes etc. these two aspects are seemingly contradicting statements in Vedas. How should one find that all the sentences in Vedas concur in having the same meaning?

Answer-

Yes it is true. It is not correct to accept such sentences denying the attributes for ParamAtma and to discard such sentences which say that ParamAtma is a qualified entity having attributes. That way there will be no concurrence between different s'ruthi VAKyas. When there are different opinions on the same subject, one can say there is a contradiction. But when the subject matter of the VAKyas itself is about different subjects, one cannot attribute contradiction to them. The VAKyas which deny the attributes to Him have the meaning of denying the bad attributes of the humans like the old age, death, sorrow, infatuation, hunger, thirst etc to Him. The VAKyas specify attributes to Him quote the attributes, totally different than all the sentient, and extra-ordinary intelligence and omnipotence, capability to make true all His intentions, etc. The qualities which are inauspicious are denied. The auspicious and extra-ordinaries are specified to Him. Thus the subjects of both varieties are totally different. Hence where is the contradiction? Such a concurrence of the meanings can be observed easily in the s'ruthi VAKya "apahatapaapma, vijarah vimrityu viSoka vijighathsah apipAsah stating that He is devoid of all the inauspicious deeds, old-age, death, sorrow, infatuation, hunger, thirst etc and at the same time "sathyakAmah,

sathyasankalpah" stating that He has all the auspicious characteristics. Similarly the s'ruthi VAKyas like "as'areeram akAyam avraNam agothram avarNam apANipAdam..." specify that He does not have bodies which are meant for experiencing the Karmaphala, physical and are full of मल matter, blood urine, like the bodies of humans. The S'ruthi VAKyas like "nathasya prAKrithAmUrthih mAmsameDhosthhisambhava..." explain that He has a Celestial body which is different than the primordial matter and is totally full of tEjas - the brightness. Hence there is no contradiction at all. Hence, to argue that neither his auspicious attributes nor His Celestial body are not real and they are only imaginary is not proper and does not befit the Veda VAKyas.

In the next posting, we shall study the portion of the mantra - "yosAvasau purushassohamasmī" which needs to be discussed in details.

This portion of the mantra is making it known the non-difference of Brahman and the JivA - the sentient. The sentence is sah purushah aham asmi. - I am that ParamAtma or parama purusha. The sentence thatthvamasī is another such sentence with the same meaning. The sentences which show the same objects having different names are called samAnAdhikaraNa VAKyas. Many show interpretation of such sentences in different ways.

The Advaitins -the protagonists of non-dual system show that the meditator JivA and the meditated purusha in the field of the sun are one and same. The meaning of the sentence according to them is "I am that person". The word sah in that sentence denotes the controlling consciousness - present in the field of sun. The word aham denotes the consciousness present in the sentient. These two consciousnesses are in-fact one and the same. The created differentiations are only imaginary as a result of different causal perceptions only. They believe that by understanding this aspect, the non-duality of the Atma is reconfirmed by such samAnAdhikaraNa VAKyas. They quote the sentence so ayam devadaththah as an illustrative example. Here the relation to the past - the indicative characteristic sentence and the relationship to the present are discarded since they are temporary states. Under such circumstances, the uniqueness of Devadatta is the main characteristic. In the same way, the above S'ruthi VAKyas also without the causative characteristics - the upadhi dharmas denote the non duality of the JivA and Brahman according to them. Thus they established the reality of the sentences which show the monism - non duality of the Brahman or the JivA.

The dvaitavadis do not accept this argument. The JivA, has very little intelligence and power by being afflicted with the various worldly sorrows as a result of the karmas performed by him, according to them. The Brahman on the other hand is Omnipotent and is the cause for the entire creation, sustenance and dissolution of the universe. How can these two entities so diverse in the characteristics and natures be same? The firefly and Sun - both being luminous entities can never be same. It is far from truth to argue that the Brahman, having Omnipotence and being Omniscient according to the scriptures; and the JivA, embattled with all the sorrows of the universe are one and the same. Not only that, it is contra to all the authentic scriptures as well. The vEdAntasUtras have established the difference between the Brahman and the JivA to be undisputable in the axioms netharonupapaththeh, (1-1-17), adhikam

thu bheda nirdes' Ath (2-1-22) etc. If that be so, how do we concur the sentences sa purushah aham asmi, thath thvam asi etc.? the answer for that question is as follows -

A generous king is served by one person faithfully and this person became extremely favored by him. He enjoyed all the favors from him and this fellow came to be known as "you are the king" by the commoners, since he also is enjoying all the facilities as the king himself is enjoying. So he also is feeling "aham rAjAsmi - I became the king". Though this is not the reality, because of similarity of the characteristic enjoyment, it has been the practice to call him as the king himself in an indirect or colloquial way. Similar is the case with JivA, serving the Brahman, who is affectionate of His devotees as much as being controllable by them, gets released from the primordial bondage. Consequently he gets a status equal to His status as said in mama sAdharmyam AgathAh in the released state of Mukthi. in such a state, the JivA acts as though he is Brahman. Thus the substance for the above sentences is in making known the similarity between Him and the JivA as in the case of the king and his servant, who is considered as the king. Hence these samAnAdhikaraNa VAKyas are only expressing sentiment and are not telling in true sense.

Now coming to the VisishtAdvaitins-

They have shown the main concurrence of these samAnAdhikaraNa VAKyas which is not declinable considering the two views of the monists as well as the dualists being only symbolical and hence they are not prime concurrences. In the monist's - Advaitin's view, the words sah, aham, tvAm though are denoting the entities endowed with the conscience of the various causes, are considered to be really denoting only the absolute factor of the entity leaving aside the attributes of conscience. That means technically the secondary meaning called jahadajahallakshaNa (the characteristic of accepting some attributes and discarding other attributes) only is taken. Similar is the case with the views of the dvaitavadis. It is an established principle of all the scriptural wise men that picking up the secondary meanings for concurrence of the samAnAdhikaraNa (the condition of relating to the same object or residing in the same subject or grammatical identity of case) VAKyasis not correct and is considered to be faulty, when it is possible to concur by considering the principal and primary meanings. Hence in this case, the primary meanings only should be considered. In that case, how to arrive at a concurrence for the words sah and aham? Is it possible to say thath tvAm -you are the same Brahman? Is it possible for such an acceptance of primary meanings? The answer for such queries is given as follows -

We observe in practice the words that are adjectives - inseparable from their subjects, do in fact denote their subject, qualified by them. As an illustration, in the sentence aham brAhmaNah, the word brAhmaNah denoting aham -the Atma having a body notified as belonging to the Brahmin lineage. Similar is the case with the sentences aham sththUlah, aham kRis'ah, aham purushah, aham sthree etc. in these instances, even though the words sthree, purusha etc., are meaning the body characteristics, they in fact denote the AtmAs which are in those bodies. It should not be taken as a practice of the fools who consider in illusions, the bodies to be AtmAs. Even in the Vedic sentences like ashTavarsham brAhmaNam upanayeetha

etc., the words meaning eight year old bodies belonging to the Brahmin lineage are used to denote the respective AtmAs stationed in those bodies. Hence such usages are not made in illusions. The reason for such usages is only apRithhaksidhdha sambandham - the inseparable relationship, the word body, has with its subject Atma. The words gauh, ghaTah, vAyuhetc., denoting the race, and attributes in sentences like gauh asthi, neelo ghaTah, s'eethah vAyuh etc., are also being used to denote the entities which are qualified by these words denoting the race and attributes. For such usage, again the reason is the above mentioned relationship only. From this critical examination, it is established that the words denoting the bodies are used to mean the AtmAs placed in those bodies and such usage is an accepted natural and common practice. It is clear that these sentences i.e., aham brAhmaNah, kRis'ah, sththUlah etc., are samAnAdhikaraNa VAkyas only, since qualifying adjective words- the bodies, having the same declinations (vibhakthi) as the declinations of the subject entities are denoting and meaning only the unified entities (vis'ishTaikyam) qualified by them.

One particular point is noteworthy here. The scriptures do teach a number of rare and not known before - matters. That "the universe, made up of the sentient and insentient, is the body of the Brahman" is one among such of the information made known by these scriptures. This is not noticed by the public.

The sentences such as yasya pRithivee s'areeram - yasya thejah s'areeram- yasya vAyuh s'areeram - yasya AtmA s'areeram eshah sarvabhUthAntharAthmA apahatha pApma divyo deva eko nArAyaNah in various Upanishads make it known that every entity is the body of Brahman and He is the soul - AtmA of those entities. In the above sentences it is made known by the sentence yasya AtmA s'areeram that the JivA also is the body of Brahman. The quotes like "jagath sarvam s'areeram the" from various scriptures do collaborate and reconfirm the same fact. Thus the wise, express because of the same inseparable relationship only, express "O Lord! You alone are this earth, You only are this fire, You only are this air, you only are this sky". Similarly they say "O Lord! I am also You only". This is what is meant when it is said that all the words denoting the bodies of Brahman mean the Brahman - the Super entity, residing as soul in these bodies. This is the sAmAnAdhikaraNya - the characteristic of samAnAdhikaraNa. This is the essence in summary of the VisishtAdhvaithA.

There is another very interesting and noteworthy aspect here. We have seen that the words denoting the bodies do really mean the Atma, which dons that body. Similarly, there can be a situation where the words denoting the soul - the Atma can become the words to denote the body of that Atma. In the usages like "you are the earth, you are the fire, you are everything", it was told earlier the meaning of such sentence is that He is having these entities viz., earth, fire etc., as His bodies. In the same way, the word which denotes Him can mean "that which has got You as its soul." In other words, it can also be said - "the earth is having You as its soul." In such cases, the words such as earth etc., denote only the literal meaning. Sriman Purisai swamy showed with authenticities that this type of coordination (samanvaya) also is acceptable to BhagavadRamanujar. While explaining the VishNupurANa shloka "jyothemshi vishNuh, bhuvanAni vishNuh - sa eva sarvam" Ramanuja explained in Sribhashya that all the

words like jyOthi etc., in the shloka, mean that they all have Vishnu as their soul. It could have been explained as "VishNu is having the jyOthi etc., as His bodies" but it has been explained the other way. The conclusion is what Sri Purisai swamy had stated - that all the words which denote the bodily entities e.g., jyOthi etc., can be told to mean that they have Vishnu as their soul. In the "sarvathraprasidhdhyadhikaraNa", it was quoted by Ramanuja that the meaning of the word brahma is that "every entity is having Brahman as its soul - the Atma." Though it could be stated that the word sarvain the Shruthi vAkya "sarvam khalvidam brahma" means that Brahman has every entity as His body", the second way of telling the meaning as "every entity has Brahman as its soul" - is also acceptable and is valid. This is the substance of his explanation. For the explanation of the Gita-shloka "kshethrajnam chApi mAm viddhi" instead of explaining that the word kshethrajnameans having the JivA as His body, Ramanuja had explained the word mAmto mean the same as madAthmakam viddhi - know that to be having Me as its soul. From such instances, it is established that if the words denoting the inseparable body and soul are grammatically identical - samAnAdhikaraNas, each of them can denote the other. This is the subtle point in VisishtAdhvaithA postulation.

17th Mantra of the Upanishad and its explanation

In the first half of this mantra, the characteristics of the soul and the characteristics of the inanimate/ insentient body are established. In the second half, the seeker is taking refuge at the Lord by reciting the praNavam - the word Om / aum, andpraying Him to accept him as His dependant / refugee.

vAyuranilam amRtham athedam bhasmAntham s'areeram|

aum kratho! smara, kRitham smara - kratho! smara kRitham smara||

Word Meanings

aum kratho! = O! the Lord - proposed by the praNavam!

smara, = Please remember that this JivA is Your refugee and servant

kRitham smara = please recall my services to You, however small they may be.

kratho! =| these three phrases are repeated out of gratitude.

smara =|the meanings are as above.

kRitham smara =|

vAyuh = this JivA is accompanied by Vayu the prANa, who is visiting many

bodies to experience the fruits of the deeds he performed

anilam = this JivA does not have a permanent place of living

amRtham = this JivA does not have the changes like births and deaths

atha = and

idam s'areeram = this present body of the JivA

bhasmAntham = will be destroyed by the final rites performed with the fire.

Explanation -

vAyuh - This word derived from the root vA- to go, denotes the JivA who moves in and out of many bodies. It does denote JivA because of the constant association with the life giving prANa vAyu - the air called prANa. As long as this air is moving constantly in the body, the body is called to be alive. As soon as it leaves the body along with the JivA, the body is taken to be without the JivA. From this continuous association of JivA with this air, the word prANa is used in many sentences (places) in the Vedas like prANa vai sathyam etc. Hence this word vAyu meaning the prANa vAyu is used to denote the JivA, by virtue of being continuously getting associated with the JivA. One can question this method of justification when there exists a well taken meaning- air for the word vAyu, one of the five basic elements - the earth, water, fire, air and sky. Yes, it may be so, but in this context, the meaning as one of the five basic elements is not relevant considering the entire context of the mantra. With the word bhasmAntham s'areeram, the unstable body has been denoted. Hence the first sentence of the mantra vAyuranilam amRtham in fact describes only the JivA with the eternal characteristics and nature, and is entirely different than the body. Such a meaning only is suitable here.

anilam - substantive meaning is that this JivA has no permanent abode and the place depends upon the body it takes to experience and enjoy the fruits of the deeds performed by the JivA.

amRtham - the meaning of the word mRtham is destruction. Since JivA is indestructible, the word amRtham denotes the JivA here. The word mRtham denotes the six transformations - the shaDbhAva vikArAs, in addition to the destruction. Since JivA is beyond the reach of such transformations, that also strengthens the denoting of JivA. Moreover, the usage of the word amRtham to indicate the JivA by s'vethAsvatharopanishadin the mantra ksharam - pradhAnam - amRithAksharam harah - ksharAthmanAvees'athe deva ekah also confirms the meaning of JivA for the word amRtham. The meaning of the above mantra is as follows - Brahman - the one celestial, rules both the primordial matter and the JivA. Ksharam means the primordial matter. Akshara means the JivA, the entity experiencing the fruits of the deeds performed by him, denoted by the word amRtham.

Athhedam bhasmAntham s'areeram - now this physical body will be destroyed beyond recognition by fire, cremation etc. After all, the word s'areeram is generated from the word s'eeryatha- one which gets destroyed on its own. The purpose of this phrase mentioned in the mantra is to make it known to everybody that this is the ultimate, going to happen for the body of every entity - from the four-faced Brahma to the smallest worm, and generate aversion and disdain on the body and create a favourable disposition towards the eternal bliss on the

release from this cyclic life.

Aum (Om) this is known as praNavam and denotes Brahman. That is clear from the Vedic sentence yah punaretham thrimAthreNa Omithyethenaiva akshareNa paramapurusham abhidhyAyeetha -that person who meditates on Him, with three measure long word of praNavam; the sentence from pras'nopanishad and the yoga axiom - thasya vAchakah praNavah. It can also be said that the praNavam teaches the dedication of oneself at the feet of Brahman. From a number of scriptural sentences like OmithyAthmAnam yunjeetha; praNavo dhanuh s'arohyAthma brahma thallakshyamuchyathe; apramaththena veddhavyam; s'aravaththanmayo bhaveth etc. that a soul denoted by the letter "ma" should dedicate itself to the Brahman denoted by the letter "a" through oft repeated recitation of praNavam.

Kratho - The sacrificial offerings like jyothishTomaetc. are called krathus. According to the Gita shloka aham krathuh aham yajnah... Brahman, being the chief worshipped in all the auspicious sacrifices as well as the pancha MahA Yajnas - the daily rituals prescribed for every person, is denoted by the word krathu. This word kratho is the form of addressing Brahman. The s'ruthi also says "Yajno vai vishNuh" -yajna - the auspicious sacrifice is Vishnu only.

Smara - Please remember with benefaction that this fellow - the entity JivA, is an entity belonging to You only. It has been specified for those who are ardently following the karma yoga, jnAna yoga, Bhakthiyoga etc., to ensure remembering Him during the last moments of life (just before death occurs) as per scriptural quotes like anthakAle cha mAm eva smaran mukthvA kaLebaram - while leaving the earthly body, remember Me only during the last moments of life. However such last remembrances are not required for the prapannas- who sought refuge at the Holy feet of Brahman. He had told this to Lakshmi that He will remember him during the last stages of the life and take the JivA to His court - the ultimate place of eternal bliss. The following shloka known as varAha Charama shloka gives this assurance -

thathastham mriyamANam thu kAshTha pAshANa sannibham|

aham smarAmi madbhaktham, nayAmi paramam gathim||

The idea is the prayer by the JivA - that - as promised by You, please remember me during my final time, and take me to the highest destination of eternal bliss.

kRitham smara - after a very long time, I have this favourablr disposition towards you. With that, whatever little service I have done to You, may be taken into consideration and save me. Or remembering all the great favour done to me by favouring me with the body and sensual organs so far by You, please complete the rest also for this powerless me to reach Your court.

As told in the shloka jAyamAnam hi purusham - yam pas'yenmadhusUdanah|

sAththvika ssathu vijneyah sa vai mokshArthhachinthakah|| it is only Your gracious and affectionate look at me during the time of my birth, is the reason for me to become totally endowed with the quality of सत्त्व) i.e. " purity " or " goodness ") and to generate the desire for

release from this cycle of births and deaths.

Again You have said in Gita

theshAm sathathayukthAnAm -bhajathAm preethipUrvakam|

dadAmi buddhiyogam tham - yena mAmupayAnthi the||,

that You will endow the necessary intelligence and other instruments of faculty and co-operate with those devotees who approach You with love and seek Your court for ever. Accordingly, kindly grant me that favour as You have promised. This prayer is the essence of the meaning of the word smara. This form of the verb is obtained for use in prayer as per the axiom in the grammar texts - prArthhanAyAm loT. The repetition of the clause - kratho smara, kRitham smarashould be understood to be the action of craving on the part of the meditator.

In the version of mAdhyandina followers, there is a small variation - Om kratho! Smara, kleebe smara, kRitham smara. In that case the word kleebe denotes the weakness of the meditator. As said by kulaSEkhara Azhwar in the MukundamAlaashloka - prANaprayANasamaye kaphavAtha piththaih kanThAvarodhanavidhau smaraNam kuthasthe - at the time of death, when the throat is totally closed by the phlegm, bile etc, how can one remember you and chant your names?, the JivA is unable to remember Him and he wants Him to remember this JivA at that time and take him to His place -the paramapadam. From the words smara in this mantra and the word naya of the next mantra, it can be concluded that the varAha Charama shloka - aham smarAmi madbhaktham, nayAmi paramam gathim is referred to.

18th Mantra of the Upanishad with the explanation

In this post,  shall take up the 18th mantra and conclude the study of the ISAvASyOpanishad.

As in the previous mantra, mumukshu - the seeker is praying the Brahman to remove the undesirable and endow him with the desirables.

agne! naya supathhA rAye asmAn, visvAni deva! vayunAni vidvAn|

yuyodhyasmajjuhurANa menah, bhUyishThAm the nama ukthim vidhema||

Word meanings

agne! = O Brahman, the inner controller of Agni!

naya = lead

asmAn, = us

supathhA = on to a virtuous path

rAye = for (to earn) the wealth suitable to perform your worship.

deva! = O Lord! You, who plays by creating, sustaining etc of the universe,

vidvAn = and who knows

visvAni = all the

vayunAni = means for obtaining the four desirable benefits for us,

yuyodhi = keep away

enah = this pApam (heinous deed)

juhurANam = which forcefully draws us towards the menial enjoyments

asmath, = from us.

vidhema = (we shall) perform

the = to you

bhUyishThAm = the great

nama ukthim = salute declaration.

Explanation -

agne! - this word agni denotes the Brahman, the inner controller of the fire god. In another interpretation, Brahman is meant by the etymological derivation - agram nayathi ithi agnih - the person who leads the His refugees to that highest place called mOkSha - the greatest desirable one.

asmAn supathhA rAye naya the meaning of the word "rai" is wealth. To continue the service to Brahman, one needs to procure the required prayer materials and maintain his body in good condition. For this, one needs the money. One should not take to wrong practices to earn this wealth. He should follow the prescribed methods only to procure the wealth rightfully. So one should take the profession of conducting the auspicious sacrifices etc for others or teaching the vEdas and their recitals etc. only. Here the meaning is praying Brahman for bestowing us with such a mindset. Alternately, it could mean the Brahman's court. If we refer the lines from pUrvAchArya sthOthras like - dhanam madeeyam thava pAdapankajam, asthi me hasthis'ailAgre vasthu paithAmaham dhanam etc., Brahman's pair of lotus feet, is the greatest wealth for a JivA! Taking this as the cue, it can mean praying Brahman to take us on the archirAdi mArga to earn the Lotus feet of the Lord - the greatest wealth.

deva! vis'vAni vayunAni vidvAn - the root divmeans 'to play'. Here the JivA is addressing Brahman as follows - O Lord! For Your enjoyment, You have created this universe full of

breath-taking and unimaginable objects and acts. As You have said in Bhagavad Gita - mama mAyA durathyayA - mAma eva ye prapadyanthe - mAyAm ethAm tharanthi the - this extraordinary illusion or supernatural power is created by you and has enveloped all of us. Only You, having the necessary knowledge to remove its effect, can move us out of this. Here the word vayunamis used with the meaning of knowledge. The dictionary says the words mAyA, vayunam, jnAnam are all synonyms. The substance of the sentence here is that You have the necessary knowledge to move out of the effect of this mAyA. By giving the effected JivAs, such knowledge and capacity to practice that knowledge to move out of that mAyA and reach Your court or presence You show your magnanimity.

asmajjuhurANam enah yuyodhi -The conglomerate of our accumulated past sins is throwing us into the meanest desires. This is standing in the way for us to reach You. Kindly move us out of this rut.

bhUyishThAm the nama ukthim vidhema- It is learnt that the released souls - the muktha purushas, do continuously recite the word namah with folded hands saluting srImAn nArAyaNa. This has been mentioned in the scripture mokshadharmam - baddhAnjalipuTAh hRishTAh nama ithyeva vAdinah - these muktha purushas are repeatedly saying nama, namaonly with their hands folded and they are hRishTah - a happy lot. In the same way, we also shall be doing saluting You with folded hands -always. The word bhUyishThAm is an adjective to the namah - the salute by the person of the highest status - endowed with full knowledge about his own nature and characteristics - that he has no other place of refuge except His pair of lotus feet, that he is totally subservient to Him etc.

It can be correlated or connected sequentially in another way also - in Your view, the loaded word of namah - . Brahman considers the salute with devotion and love of a devotee who had totally surrendered to Him, to be very heavy and loaded with lot of responsibility on the part of Brahman. He, being an ocean of compassion, receives this salute with maximum attention. In return, to the salute, He bestows all the desired wants and in spite of doing so, feels that He has not been able to do enough for His devotee. That way, it is very heavy on Him. This has been quoted in Mahabharata in the episode of Krishna's feelings towards Draupadi that He has not been able to do enough for her and that is still troubling Him even at the end of His avathAra.

Thus, this Upanishad concludes with this mantra, teaching the essence of dvaya manthram. This mantra appears as the address to the fire-god and is recited at the beginning and ending of the Yajnas - the offerings in the sacred fire. However, it really is teaching about Brahman only and that will be proper since the context is about the Brahman.

It can be seen from all that has been explained in the mantras, that the Upanishad is making it clear that Brahman is with attributes and is with extra-ordinarily beautiful and auspicious form. The seeker desirous of reaching the court of Brahman is having the means to achieve his objective by the devotion coupled with performance of the prescribed deeds and total surrender to Him. The Upanishad further teaches that the universe comprising of the sentient

and the insentient, is pervaded and permeated by Brahman and that such universe is the body of the Brahman. It is clear from all that has been said in the Upanishad that the absolute reality is qualified monism is the ultimate and highest reality. This Upanishad is thus not at all supporting the preposition of Advaitins that the Brahman is an entity devoid of all qualities and is an inactive mass of knowledge only.

The Upanishad is thus concluded.

Adiyen expresses his heartfelt gratitude to Sriman, MahAmahOpAdhyaya, S'aastra rathnAkara, kavis'Abdika Kesari, Ubhaya vEdAnta mahodadhi, Dr. Srirangam N.C. Raghunathacharya swamy for permitting adiyEn to translate and post the Upanishad on the net. I pray Sriman nArAyaNan to bless the AchArya-swamy with best of health and long life so that all the Srivaishnava lOkam can get the benefit of his incisive analysis and critical study of the Srivaishnava granthas.

SrivAtsya varadAcharya pauthram, thathpadasams'rayam|

thAthArya thanayam vandE RaghunAthAhvayam gurum||
