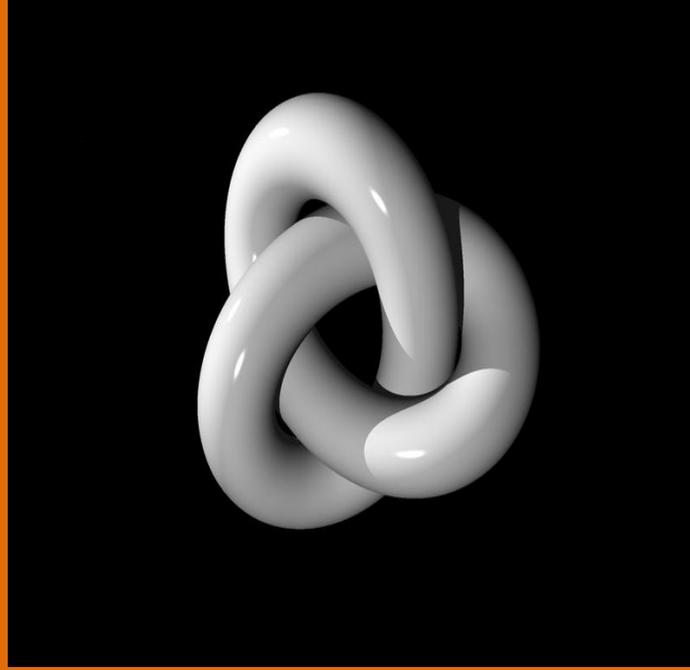


*Sri Madhvacharya
Bhashya on
Isha Upanishad*



ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ॥

With Explanatory Notes

Nagesh D. Sonde

Isha Upanishad.

Introduction

In पुरुष सूक्त, an important hymn in *Rigveda* - “यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् | ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ||” one finds that gods performed a great sacrifice in which they offered पुरुष, the supreme *unmanifest Prime Existence* himself as an oblation. Therefore *Sri Vishnu* as the *Prime Existence* came to be referred as यज्ञ, the sacrifice. In *Bhagavad Gita*, *Krishna* calls himself, “अहं क्रतुरहं यज्ञः स्वधाहमौषधम् | मन्त्रोहममेवाज्यमहमाग्निरहं हुतम् ||” - *I am the ritual, I am sacrifice, the oblation, the herbs, the hymn and the fire and the offering.* *Chhandogya Up.* compares यज्ञ with the act, process and culmination of one’s objective in life, hunger, thirst and abstention from pleasures become the initiatory rites; eating, drinking and enjoying pleasures become the intermediate rites; austerity, charity, sincerity, non-injury and truthfulness become the gifts to the presiding priests, a remarkable unity of कर्ता, कार्य and कर्म - „तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमोवास्य तन्मरणमेवावभृथः ||”.

यज्ञ as performance of actions for the welfare of the worlds, therefore became the principal objective and all actions performed otherwise becoming bondage, „यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः | तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ||”. If each one coordinates his action to the divine intent and purpose then even the gods become inclined towards them - „देवान्भावयतानेन ते देवा भावयन्ति ते | परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ||”. One would then be offering *Brahman* as oblation, in the effulgent energy of *Brahman*, attaining *Brahman* in actions becomes enlightened as *Brahman* – „ब्रह्मर्षिणा ब्रह्म हविर्ब्रह्मणो ब्रह्मणा हुतम् | ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ||”.

ईशावस्येपनिषद् one of the most important *Upanishads* gets its name from its opening statement „ईशावास्यमिदं सर्वम् . . .”. It is said to have been revealed to *Manu* by his grandson *Yajnya*, who is none other than *Sri Vishnu*, सत्य the supreme *unmanifest Prime Existence*. This *upanshad* is not addressed to any deity but opens with one of the important characteristic of the creation, declaring that सत्य, the supreme *unmanifest Prime Existence*, which is Whole manifests as the Creation as the Whole, and even after manifestation of the Creation as Whole the supreme *unmanifest Prime Existence* continues to remain as the Whole - ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते | पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||”. This mystical statement has been pondered over from the beginning finding many and diverse expressions. Even after the creation, *Purusha* exists beyond the creation as eternal *Existence* in the Present moment, transcending the Past and the Future. As *Yajnavalkya* says in *Brihad Aranyaka Up.* (IV.5.15) „स एष नेति नत्यात्मा अगृह्यो न हि गृह्यते अशीर्यो न हि शीर्यते असङ्गो न हि सज्यते असितो न व्यथते न रिष्यति . . ||” – That Self is not this, not this. It is in-comprehensible for it cannot be

comprehended. It is indestructible for it cannot be destroyed. It is unattached for it does not attach itself. It is unfettered, does not suffer, and is not injured.

In this *Upanishad Yajna* is the symbol for *Vishnu* in his all-pervasive aspect dominating the entire discourse, leading one from his empirical level to mental and then to supra-mental stage of human opportunity and possibility. The opening verse - “ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ||” defines the role and the immutable presence of the supreme *Self* in every thing created and “तेन त्यक्तेन भुञ्जीथाः मा गृधः कास्यस्विद्धनम् ||” clearly state the obligation posited in created *Jivas* for evolution of the human soul to perfection, by leading it from the empirical experiences to the mental and supra-mental stages of human personality.

A human being is the creation in micro-level; in him are every element, gross and subtle, with which the universe is made up of. In addition he is blessed with a divine spark within and power of discrimination in Mind, enabling one to reach the *unknown* using the *known*. In this manner the aspirant will perceive the whole creation enveloped within His Self and all creation abiding within Him, such ones will not be frightened of Him. In propitiating *Yajna* one propitiates *Vishnu*, the all pervador, the all ordainer. *Dharma* is the fundamental principle on which the whole creation rests for evolution and to the state of bliss. Therefore, just as offering *Purusha* in the sacrifice was a conscious and willful act, conscious and determined decision to attune oneself to the *Divine Intention* performing one's actions as sacrifice is as per *Krishna's* exhortation to *Arjuna* to surrender to the divine purpose and intent surrendering all other obligations. Then like *Purusha*, the human beings too become the instruments in the creative process, with gods as the presiding deities over the powers of Nature as the intermediaries to reach out to *the supreme Prime Existence*.

Everything is nothing but manifestation of *That One*. But the important point is that everything is described with anthropological association. To assume the symbol as the real will be devastating in traversing the *Path* to become like *Purusha*, one in whom *essence* and the *form* were originally infused. To mistake the subjective comprehension to objective reality is the beginning of fallacy and superficial indulgence. It is being religiously orthodox without being spiritually enlightened. Therefore, when the interim, transitory body provided for spiritual evolution will decay, degenerate and be destroyed by fire and another new interim, transitory body will be provided, then the seer beceches the *supreme Pime Existence* when the moment comes to finalise the life and opportunities to be given in the new life, both the bad and as well as the good deeds performed by him on the empirical, psychological and spiritual life be remembered and accordingly the new life be provided.

Isha Upanaishad

शान्ति मंत्रः

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते |
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ||

ॐ शान्तिः शान्तिः शान्तिः ||

*That is Whole, This is Whole. From the Whole, the Whole evolves. Having evolved the Whole from the Whole, the Whole verily remains Whole.
AUM ! Peace, Peace, Peace.*

Further clarifications:

This opening hymns reveals the fundamental principle how सत्य, the *unmanifest Prime Existence* becomes evolved as the *manifest creation with नाम (the essence) and रूप (forms)*, with the former posited in the latter. When the *unmanifest Prime Existence* is the *manifest creation with नाम (the essence) and रूप (forms)* is ब्रह्मन्. *Sri Shankaracharya* derives the word *Brahman* from the root बृ, बृहति – to burst forth, to exceed *Sri Madhva* derives the word *Brahman* as the person in whom the luminous qualities exist in fullness – भ्रान्तो हि अस्मिन् गुणाः. Therefore Creation is referred as लीला – spontaneous inclination out of sheer outburst of Love, *Bliss*.

Creation is not a mathematical event but an spiritual one, is not a temporal event but a spiritual reality. In mathematical event when a thing, even smallest, minutest fragment evolves from the whole or entirety of another, the latter howsoever small or minute becomes reduced. In mathematics two plus two become four, never either three or five. Five minus four become one, never either two or three. The physicist sees and observes and comes to conclusion and a solution through arguments and discussions. But what physicist sees and observes outside through his instruments of senses is over a period of *Time*, therefore, temporary and tentative never enduring and conclusive. What the philosopher seeks and searches within through his supra-sensory instruments is not over a period of *Time*, but in a fraction of moment, like lightening flashing or like the wink of the eyes – “यदतिद्विद्युतो व्यद्युतदा इतीन्त्यमीमिषदा |”, that which is permanent, enduring and conclusive not temporary and tentative. What the philosopher sees and observes is the unseen and unknowable through instrument of senses, which

was there before he commenced his search, which would remain there even after his search is complete and conclusive. For the physicist what he concludes and resolves is a revelation. For the philosopher what he experiences and becomes enlightened is Awareness – प्रज्ञा. Creation is spontaneous out burst not a calculated event, like fragrance of flowers or Love and happiness that touches the heart which feeling, experience does not become reduced by spreading or sharing with others. However much one gives moresoever one receives. One who can love should cease to Know. Because one who loves gods does not only know *the supreme Self* but becoming consciously aware and wise experiences *the supreme Self*. Because what can be measured can become diminished ; what is immeasurable can always be whole without diminution. The immeasurable is the beginningless-endless, the vast comprehensive whole which has no limit. The *supreme Self* is the supreme existence – सत्य, *the Prime Existence*, who exists within everyone and everything as well as one who is outside in every thing and every where. सत्य, *the Prime Existence* means awareness that on manifestation the experience which made *the Prime Existence* declare – “अहं ब्रह्माऽस्मि अहं वाव सृष्टिरस्मि, अहं हीदं सर्वामसृक्षीति | ततः सृष्टिरभवत् |”. If every thing is *Brahman* then why does one experience difference between one and another?

Isha Upanishad does not deal with imperfect fragment struggling to become the *Perfect Whole*, but deals with the *Perfect Whole*, from which the fragments has become manifest. The hymn is not a dogmatic assertion but a restatement of the all-pervading attribute of the Lord. It brings out the statement in few words what is to be revealed in detail in the *Upanishad* to the aspirant seeking the wisdom of the Lord. As Lord he is *Complete* in himself and even after he has created both the *Jagat* and the *Jiva*, he remains to be *Complete* in all attributes. There is diminution of his stature or decrease in his attributes. When he speaks to the *Jiva*, it is out of compassion and compatibility with *Jive*. Compatibility is not identity and assured Grace when the one who is about to receive compassion and Grace is properly qualified (*adhikari*) with proper knowledge of the means to achieve the goal.

The Commentators Invocation To the Bhasya

“नित्यानित्यजगद्धात्रे नित्याय ज्ञानमूर्तये | पूर्णानन्दाय हरये सर्वयज्ञभुजे नमः || यस्माद् ब्रह्मेन्द्रुद्रादिदेवतानां श्रीयोऽपि च | ज्ञानस्फूर्तिः सदा तस्मै हरये गुरवे नमः ||” - Glory is to the Lord, upholder of the primordial world, which is permeated (both) by the eternal and the non-eternal. To the eternal One, the embodiment of *wisdom*, ever *Blissful*, the enjoyer of the sacrificial offerings, to *Hari*, are my obeisance. From whom *Brahma*, *Indra*, *Rudra* and other divinities, including *Sri Lakshmi*, receive *wisdom* and energy, to that teacher, *Hari*, are my obeisance.

Upanishad :

ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् | तेन त्यक्तेन भुञ्जीथाः मा गृधः कास्यस्विद धनम् || १ ||

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

Bhashya :

“स्वायंभुवो मनुः एतैः मन्त्रैः भगवंतं आकूतिसूनं यज्ञनामानं विष्णुं तुष्टाव | स्वायंभुवः स्वदौहित्रं विष्णुं यज्ञाभिदं मनुः | इशावास्यादिभिर मन्त्रैः तुष्टावावहितात्मना | रक्षोभिरुग्रैः सम्प्राप्तः खादितुं मोचितस्तदा | स्तोत्रं श्रुत्यैव यज्ञेन तान् हत्वाऽवध्यतां गतान् | प्रधाद्धि भगवान् तेषां अवध्यत्वं हरः प्रभुः | तैर्वध्यत्वं तथान्येषां अतः कोऽन्यो हरेः प्रभुः || इति ब्रह्माण्डे | भागवते च अयमेव अर्थः उक्तः ||” - Self evolved (स्वयंभू) *Manu* propitiated the resplendent One named यज्ञ, the son of *Akuti, Vishnu* himself. The self evolved one, *Manu* for satisfaction of his self, propitiated his grandson *Vishnu* named यज्ञ, with this hymn commencing with the words „ईशा वास्यमिदं सर्वम् . . .” Having received in earlier days protection from *Rudra*, the demons came to devour *Manu*, but were not able to bear the splendour of यज्ञ, consequent to the recitation of the hymn. Perceiving their intent *Sri Hari* destroyed them. *Brahmanda Purana* says that they, having received protection from others, who else but Lord *Hari* can destroy them ? Even *Bhagavat Purana* interprets in similar manner.

“ईशस्य आवासयोग्यं ईशावास्यम् | जगत्यां प्रकृतौ | तेन ईशेन | त्यक्तेन दत्तेन भुञ्जीथाः | स्वतः प्रवृत्त्यशक्यत्वात् ईशावास्यमिदं जगत् | प्रवृत्तये प्रकृतिगं यस्मात्प्रकृतीश्वरः | तदधीनप्रवृत्तीत्वा तदीयं सर्वमेव यत् | तद्व्यक्तेनैव भुञ्जीथाः अतो नान्यं प्रयाचयेत् | इति ब्रह्माण्डे ||” - „ईशावास्य” means that which is suitable for the Lord to abide in. „जगत्याम्” means the primordial world, the प्रकृति - that which manifests, „प्रकरोति ते प्रकृतिः”. „तेन” means by Him the Lord. „त्यक्तेन’ means „दत्तेन” – ordained or parted and „भुञ्जिथाः’ – should be enjoyed. जीव and जगत् cannot by themselves perform actions with their own inherent power, only when they are energized by the power of the Lord, dwelling within them. Only then they can perform even those actions which are ordained for them, because they are *Dependent Real* while the Lord alone is *Independent Real*. Unlike the *Jiva* and *Jagat*, He is not dependent on any external agency. He is the *One*, who alone in final analysis *That Exists*. Being aware of this, the *Jiva* should enjoy what has been ordained for him (without coveting what has been ordained for others). No one else (other than the Lord) need be approached, says *Brahmanda Purana*.

Further clarifications:

The hymn declares that every thing belongs to *the supreme Self*; but the *individual self* chooses to believe that some things belong to him alone. If every thing belongs to *the supreme Self* then what purpose and initiative would there be for *individual self* to endeavor, struggle to acquire, gather, preserve assuming that what he has acquired, gathered, preserved would be his and his alone! The Upanishad says that every thing belongs to *the supreme Self*; but the *individual self* with ego-sense super-imposed on mind assumes that not only what he has acquired, gathered, preserved but also what others have acquired, gathered, preserved for their use could be used if some astuteness and force is used. *Individual self* is in the forefront, all others thereafter. But reality is to the contrary, others were there first before the *individual self* came on the scene.

It is strange but true that when one is born no one asked his consent to be born; when one dies no one asked his consent to die. When one's birth is not with his consent and his death is without his consent, how could the intervening period in a body-form be his? Entire life, as well as birth and death seem to be guided by some force alien and superior to *the individual self*. That is the problem/. *Krishna* said “ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति | भ्रमयन् सर्वभूतानि यन्त्रारूढानि मायया ||”. Therefore, which possession belongs to one and which possession belongs to others? Science says that every thing is possessed by प्रकृति – nature; scriptures say that every thing is possessed by *the supreme Self* alone, “ईशस्य आवासयोग्यं ईशावास्यम् | जगत्यां प्रकृतौ |” clarifies *Sri Madhva*, it having been declared earlier – “अहं ब्रह्माऽस्मि अहं वाव सृष्टिरस्मि, अहं हीदं सर्वमसृक्षीति | ततः सृष्टिरभवत् |”.

Therefore, possession does not belong to one or to the others, it having identified with *the supreme Self*. Since possession belongs to *the supreme Self* and to no one *individual self* it would advisable to enjoy whatever is ordained by the supreme Self as the possession of an individual self without coveting the possession which is ordained for others. *Madhva* is one of the most rational of philosophers and as a rational thinker, he exckriifies the meaning of the word त्यक्तेन in “तेन त्यक्तेन भुञ्जीथाः” to mean „दत्तेन“ – ordained or parted thereby since it becomes logical to the use of the following word „भुञ्जिथाः’ as enjoying what has been ordained and not enjoying as by way of right or individual choice or preference and not as through detachment and not abandoning, since a son or a servant when abandoned or dead do not protect one, since he has not connection with the person – „तेन त्यक्तेन त्यागेनेत्यर्थः | म हि त्यक्तो मरतः पुत्रो भृत्यो वा आत्मसन्बन्धिताया अभावादात्मानं पालयति अतः त्यागेनेत्ययमेव वेदार्थः ||”.

This *mantra* speaks of importance of renunciation not for the sake of renunciation but renunciation of the attachment to actions. *Krishna* says in Gita as his confirmed view - “यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् | यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्

॥ एतान्यापि तु कर्माणि सङ्गं त्यक्त्वा फलानि च | कर्तव्यमिति मे पार्थ निश्चितं मतमुत्तमम् ॥” . One must enjoy what is ordained by *the supreme Self* for oneself, with sense of renunciation without coveting what has been ordained for others by *the supreme Self*. One should not renounce because one is endowed but one should renounce because the one who renounces is endowed.

Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः | एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

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

Bhashya :

“अकुर्वतः कर्म न लिप्यते इति नास्ति | अज्ञस्य कर्म लिप्येत कृष्णोपास्तिमकुर्वतः | ज्ञानिनोऽपि यतो ह्यस आनन्दस्य भवेद् ध्रुवम् | अतोऽलेपेऽपि लेपः स्याद् अतः कायैव सा सदा | इति नारदीये ॥” - There is nothing like that non-performance of actions does not attach to oneself. An ignorant person gets attached to his actions, even if such actions are performed for worshipping *Sri Krishna*, even men of wisdom often enjoying bliss, with inherent imperfections. For both therefore performance of actions is obligatory, thus speaks *Narada*.

Further clarifications:

One who performs his ordained actions with sense of renunciation of the fruits of those actions, is not bound by those actions. As it is, it is difficult to live a life in संसार - the primordial world but to be non-attached to the actions performed is still difficult. It is like living in a dark chamber full of filth and grime and come out without being dirtied. It is important to realize that the person performing actions becomes attached to the primordial life, not the actions performed make him attached to the primordial life. Therefore, of one has to remain unattached to the primordial life it is obligatory for him to remain unattached to the actions performed, even as the lotus leaf remains unattached to the grime in the lakes though living in the lake. There is no attribute or inclination for the individual self, whatever attributes or inclinations appear to be possessed are due the influences in the present primordial life.

Therefore, it is not the performance *per se* that is important but the intent and the purpose behind the actions is. Refraining oneself from one’s action does

not absolve one from the consequence. Even if one performs actions skillfully or efficiently, if the same are not in consonance with the divinely ordained *intent* and *purpose*, then those actions would have imperfection on happiness and Bliss of Beatitude, even though the actions per se are skillful and efficiently performed. Robbers too perform their actions skillfully and efficiently, but those actions would bring neither happiness nor bliss, because ignoble works are not ordained by the Lord, hence such persons go to worlds of obscurity and misery. Therefore the only way one could have *Bliss of Beatitude* and be delivered from the *samsara* is to live for hundred years performing actions as ordained by the Lord, with detachment to the actions performed leaving the result and consequence entirely to the will of *the supreme Self*.

Upanishad :

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

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

Bhashya :

“सुष्ठु रमणविरुद्धत्वात् असुराणां प्राप्यत्वाच्च असूर्याः | न च रमंत्यहो असदुपासनया आत्महन् इत्युक्तत्वात् | महादुःश्रैकहेतुत्वात् प्राप्यत्वादसुरैस्तथा | असूर्या नाम ते लोका तान्यान्ति विमुखा हरौ | इति वामने | ये के चेति नियम उक्तः | नियमेन तमो यान्ति सर्वेऽपि विमुखा हरौ || इति च |” - Appropriated through improper manner are those pleasures, therefore they are unenlightened - असूर्याः. They do not provide pleasures having been performed unrighteously, hence referred as slayer of the *Self*. Having as consequence great sufferings, they tend to result in unenlightenment. Un-enlightened are those worlds to which those inimical to *Sri Hari* depart, thus in *Vamana Purana*. All those who are inimical to *Hari* go to the obscure worlds, having also been thus spoken.

Further clarifications:

Upanishads segregate human being primarily based on their receptivity to the divine impulses – Those who being unenlightened are slaughterers of the *self* within; and those who being enlightened promote and strengthen the *self* within. The former are the unenlightened – असूर्या an the latter are the enlightened सुर. *Upanishads* are not worried with those who cause harm to their bodies, though they may be unwise harming the instrument which helps them on their spiritual

Path. Upanishads are worried and concerned with those who cause harm to the *self* within their bodies.

असूर्याः, असुर means one who is obscure in mind due to excessive influence of senses on mind, which prevents the mind becoming receptive to the resonance of the eternal sound ॐ, reflect and meditate. The one who knows not the luminous light which is spread all around, and kept himself excluded therefrom is one who is in dark obscurity and therefore confined to unenlightened ignorance. Every time the human mind decides to be enlightened then the organs of sense interferes the mind's decision to obscure the same, making mind prefer the प्रेय the pleasure of the senses than श्रेय the proper course to be adopted for mind to be enlightened, with sure consequence to lead the human being to the obscure worlds. Since the consequence is suffering and misery one should attune oneself to the luminous *Hari*, who dispels the influence of senses which makes the mind obscure. The name *Hari* derived from the root ह्री to carry or root out or destroy. Therefore, *Hari* is one who carries or destroys everything – „हरिः सर्वहरो यतः“ says *Kurma Purana*, „ब्रह्माणमिन्द्रञ्च यमं रुद्रं वरुणमेव च | निगृह्य हरसे यस्मात् तस्माद्धरिहोच्यते ||“ says *Matsya Purana*.

Upanishad :

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् | तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ||
४ ||

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

Bhashya :

“अनेजन्निर्भयत्वात्तदेकं प्राधान्यतस्तथा | सम्यग् ज्ञातुमशक्यत्वात् अगम्यं तत्सुरैरपि | स्वयं तु सर्वानमगत् पूर्वमेव स्वभावतः || अचिन्त्यशक्तितशैव सर्वगत्वाच्च तत्परम् | द्रवतोऽत्येति संतिष्ठत् तस्मिन् कर्माण्यधान्मरुत् | मारुत्येव यतः चेष्टा सर्वा तां हरयेऽर्पयेत् | इति ब्रह्मांडे | ऋष ज्ञाने |” - Fearless, because *That One* alone is devoid of fear. He is primarily the *One* and *One* only, the sole Lord. Unknowable, since it is not possible to have comprehensive knowledge about Him even by Gods. He, Himself is all-knowing because by inclination He is aware of the past. Since He is incapable to be conceptualized, since he appears to outstrip all others even when standing steady. All actions evaporate, since all actions activated by *Marut*, the god presiding over wind should be offered as obeisance to *Sri Hari*, says *Brahmanda Purana*. ऋष means *wisdom*.

Further clarifications:

Human mind knows what it sees through instrument of senses, what it does not see makes a conjecture, an inference accepts. Man sees the tree, the branches and the leaves and accepts them to be true. Man does not see, incapable to see the roots concealed in the earth below. And even as he does not see the roots, because the branches and leaves conceal them, even so the branches as the senses and leaves as the thoughts conceal the *self* within. When King *Janaka* asked when the Sun sets, when the moon has not yet arisen, when fire is subdued, when speech silent then what is that keeps awake, *Yajnyavalkya* replied it is the self that is awake, energizes and gets actions performed – “अस्तमिति आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ, शान्तायां वाचि किञ्ज्योतिरेवायं पुरुष इति; आत्मैवास्य ज्योतिर्भवति आत्मनीवायं ज्योतीषास्ते पल्यायते कर्म कुरुते विपल्येति इति ॥”. The primary instrument which enables one to make such conjecture, inference is his consciousness, the *self* within, faster than the fast, because the *self* transcends both the senses and the thoughts, being prior to them. Upanishads declares that the one who revels in senses and mind is the slayer of the *Self*.

In this *mantra*, the Lord is said to be fearless because he is Independent Real not dependent like *Jiva* and *jagat*. In *Brihad Aranyak Up (I.iv.1-2)* we find it mentioned that when the *self* was of the form of a *Purusha* He became frightened, since one who is alone is frightened, Then He thought to himself, „*since there nothing else than myself, of what am I afraid?*“ Thereupon he was not frightened, for of what should he have been afraid? Assuredly it is from a second that fear arises. The Lord is Real and Independent unlike all the rest (*Jiva* and *jagat*) who though Real are Dependent on the Lord. He is the *Self* which is in all things.

The meaning which *Madhva* attaches to अनेजत् as fearless is different than the one which *Shankara* attaches to that word meaning as unmoving - अनेजत् न एजत् | एजृ कम्पने | कम्पनं चलनं स्वावस्थाप्रच्युतिः तद्वर्जितं सर्वदेकरूपमित्यर्थ“ ॥”. It would be seen that each one explains the word in terms of their own perception *Shankara* saying that it is spoken as unmoving, one in respect of its unconditioned aspect, while *Madhva* in his *Gita Bhshya* *Madhva* defines the word as fearless being the one who is independent and while all the rest being dependent on Him.

Upanishad :

तदेजति तन्नेजति तदूरे तद्वन्तिके | तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः ॥ ५ ॥

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

Bhashya :

“तदेजति तत एव ऐजत्यन्यत् तत् स्वयं नेजति | ततो विभेति सर्वोऽपि न विभेति हरिः स्वयम् | सर्व गत्वात् स दूरे च बाह्येऽतश्च समीपगः | इति तत्वसंहितायाम् |” - „तद् एजेति“ means by Him are all struck with fear. „तन्नेजति“ means that He Himself is not frightened by any one else. Since He is all-pervading, He is all that is near and far, outside and inside. Thus explains *Tatva Samhita*.

Further clarifications:

By declaring that the self in with and without, near as well as far, moving as well as unmoving, no attempt is made to confuse but to tell the eternal truism that *the supreme Self* is transcending everything in creation transcends all dualities of *Proper* (श्रेय) and the *Pleasant* (प्रेय), *The supreme Self* is so simple to experience but difficult to be understood when expressed. Darkness and Light are absolute terms. There can be no Darkness if there is Light; there can be no Light if there is darkness. Darkness is absence of Light. Light is absence of Darkness but Darkness is not obscure because there is less Light. *The supreme Self* is near us because without the *supreme Self* one can no more be in existence; the *supreme Self* is far because the search for the *supreme Self* has been one long endeavor.

Brihad Aranyaka Up. (I.iv) declares that when *That One* became manifest, looking around he saw around he saw nothing else than the *self*. He was afraid, since one who is alone is afraid..

The supreme Self is not frightened of others because other than he and his reflection there is nothing else in creation. He reflected, since there is nothing else than himself what is he to be afraid of. *Brihad Aranyaka Up. (I.iv)* declares that when *That One* became manifest, looking around he saw around he saw nothing else than the *self*. He was afraid. Therefore, all others are struck by the fear of the Lord. „भीषाऽस्माद्वातः पवते | भीषोदेति सूर्यः | भीषाऽस्माद्ग्नश्चेन्द्रश्च | मृत्युर्धावति पञ्चम इति ||” says *Taittiriya Up. II.viii.1*).

Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते || ६ ||

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

Bhashya :

“सर्वगं परमात्मानं सर्वे च परमात्मनि | यः पश्येत् स भयाभावान्नात्मानं गोप्सुमिच्छति | इति सौकरायणश्रुतिः || - The one who knows that all exist in and all is controlled by the Lord, such one saves himself from fear, says *Shankarayana Shruti*.

Further clarifications:

Unlike the law of nature there opposite forces attract and similar ones repulse, in spiritual law similar attributes and inclination draw other similar attributes and inclination. Therefore love promotes one to mingle and share with people with similar desire to love, and any temporal imperfections, or disabilities will not make them hate or despise them. But the moment ego sense and temporal instinct dominate the desire to love and share becomes vitiated. The one who does not see the fundamental essence which is in others is similar to the fundamental essence within his own form, would consider with the existence of the ego sense I him that he is superior to others and others inferior to him. This hymn suggests that when one becomes aware of that the fundamental essence in one gross form in creation is similar and identical with the essence in other gross forms in creation, then no one is superior or inferior to others, then closeness between the two forms becomes strengthened in spite of any other infirmities or deficiencies that may exist between the two.

The seer here does not say that love then takes firm foothold but the desire to hate or despise disintegrates and vanishes. Because Love is eternal and fundamental attribute and inclination of every one in creation. Therefore, love is neither born nor does cease to be. Even as when in rainy season clouds gather and the Sun is not to be seen then no one says that there is no Sun, even so when in primordial life when ego-sense along with greediness, hate and disparagement rise and the Love is not to be seen then no one says that there is no Love. And when the clouds disperse or greediness, hate and disparagement disintegrate the sun and Love will seem to rise again.

Similarly wisdom about *the individual self* and *the supreme Self* their inter-relationship and the dependent existence of *the individual self* on *the supreme Self* and the plan and the Path to deliverance from primordial life becomes clear. Becoming *the individual self* is kept clean and clear like a mirror then in that clean and clear *the supreme Self* and the wonderful worlds of his creation will find reflection.

Upanishad :

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः | तत्र को मोहः कः शोकः एकत्वमनुपश्यतः || ७ ||

One who knows that all creation abides in Him, how could there be delusion, and how can there be any grief, when Him alone one sees.

Bhashya :

“यस्मिन् परमात्मनि सर्वभूतानि स परमात्मैव तत्र सर्वभूतेषु अभूत् | एवं सर्वभूतेषु एकत्वेन परमात्मानं विजानतः को मोहः | यस्मिन् सर्वाणि भूतानि स आत्मा सर्वभूगतः | एवं सर्वत्र यो विष्णुं पश्येत्तस्य विजानतः | को मोहः कोऽथवा शोकः स विष्णुं पर्यगाद्यतः | इति पिप्पलादशाखायाम् | पूर्वोक्तानुवादेन शोकमोहाभावोऽपि विजनतश्चात्रोच्यते | अभ्यासश्च सर्वगतत्वस्य तात्पर्यद्योतनार्थः |” - He, in whom all creation finds abidance, that Lord, indeed is also the *One* who abides in all creation. He who thus knows the Lord as abiding singularly in all creation, how can he have any delusion ? *Pippalaad Shruti* says, in whom all creation finds its basis and perceives *Vishnu* existing everywhere in this manner, how can there be delusion or to that matter any lamentation ? As said earlier such knower is free from delusion and lamentation. This *mantra* is to be taken as having summarized earlier statements.

Further clarifications:

According to *Upanishad*, a Knowledgeable person is not necessarily a man of *Wisdom*. *Knowledgeable* person is one who beings conscious of his ego-sense, mind and intellect, becomes desirous to possess more Knowledge as possession and desiring to know the theory, the technique, the method about the empirical objects in the primordial world craves to become superior in the eyes of the temporal world. Where there is intense desire bordering to the feelings of craving there is excess emergence of ego-sense. The absence of desire is the negation of ego-sense. Therefore the man of *Wisdom* is one who beings conscious that his ego-sense, mind and intellect can become impediments, hindrance on his *Path* to Perfection subdues them surrendering them at the feet of the *supreme Self*. The man of *Wisdom* is one who is consciously aware of the relationship between *the individual self* and *the supreme Self* and becoming transparent like water - “सलिल एको द्रष्टाऽद्वैतो भवति |” has seen within his heart within which is clear as mirror within his heart clear as mirror the reflection of *the supreme Self* within his *individual self* and the reflection of his *individual self* in *the supreme Self*. The man of *Wisdom* is one who has experienced the resonance of the Soundless Sound ॐ within his heart and in the creation outside. The man of *Wisdom* is one who becoming experienced unhearable becomes heard, the unperceivable becomes perceived, the unknowable becomes known - “येनाश्रुतं श्रुतं भवत्यमतं मतविज्ञातं विज्ञातमिति |”. The man of *Wisdom* is an all-inclusive and not an exclusive man. He does not build barriers but breaks down all boundaries, welcoming all, including all I oe hreat congregation.

Upanishad:

स पर्यगाच्छुक्रमकायमव्रणम् अस्नाविरं शुद्धमपापविद्धम् | कविर्मनीषी परिभूः स्वयंभूर्याथतोऽर्थान्
व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

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

Bhashya :

“शुक्रं तत् शोकरहित्यादिव्रणं नित्यपूर्णतः | पावनत्वात् सदा शुद्धमकायं लिंगवर्जनात् ॥ स्थूलदेहस्य राहित्यादस्नाविरमुदाहृतम् | एवंभूतोऽपि सार्वज्ञात् कविरित्येव शब्दते ॥ ब्रह्मादिसर्वमनसां प्रकृतेर्मनसोऽपि च | ई शितृत्वान्मनीषी सः परिभूः सर्वतो वरः ॥ सदानन्याश्रयत्वाच्च स्वयंभूः परिकीर्तितः | स सत्यं जगदेतादृक् नित्यमेव प्रवाहतः ॥ अनाद्यनंतकालेषु प्रवाहैकप्रकारतः | नियमेनैव ससृजे भगवान् पुरुषोत्तमः ॥ सज्ज्ञानानंद शीर्षोऽसौ सज्ज्ञानानंदवाहुकः | सज्ज्ञानानंद देहष्व सज्ज्ञानानंदपादवान् ॥ एवंभूतो महाविष्णुः यथार्थं जगदीदृशम् ॥ अनाद्यनन्त कालीनं ससर्जात्सेच्छया प्रभुः ॥ इति ब्रह्माण्डे ॥” - *He is radiant – शुक्रम, ever pure without any lamentation or blemishes, being ever auspicious. He is of pure form, devoid of any marks. Having no gross body, He is without any sinews. Even then, being omniscient He is spoken as a seer – कवि. He is the natural substance of the mind of Brahma and all of the divinities. Because of His superiority of mind, He surpasses all beings. He is known as self-evolved, not being dependent on no one else. As सत्य, Existence, He eternally flows in the world, like the river flowing without any beginning or an end. Wisdom and Bliss are his head, Wisdom and Bliss are his shoulders, Wisdom and Bliss are his body and Wisdom and Bliss are his feet. Thus constituted is seen Vishnu as supreme in the world. From beginning to the end of the Time, He is the supreme cherished Lord. Thus has been spoken in Varaha Purana.*

Further clarifications:

In the previous *mantra*, it has been explained that those who are aware that *Vishnu* alone is pervading every thing that exists and therefore they have neither any delusion nor any lamentation. *Vishnu* is स्वयंभू – self-born, uncreate, that is to say born to none else. That which is born is sure to die; that which is not born has no reason to die. Though *Vishnu* is described with human attributes *Madhva* does not hesitate to mention that *Vishnu* is not born from the union of male and female forms and because his is not a form caused by *Prakriti*. – „स्त्रीपुंमलाभियोगत्वा देहो विष्णुर्न जायते” and „प्रादुर्भावो हरेः सर्वे नैव प्राकृतदेहिनः | निर्दोषगुणसंपूर्णा दर्शयत्यन्यथैव तु ॥”. That which all pervading cannot be restricted in limited space, therefore *Vishnu* is defines in *Vishnu Purana* as, „यस्माद् विश्टं इदं सर्वं वामनेन महात्मना तस्मात् स वै स्मृतो विष्णोर् देहो प्रवेशनात् ॥”-

By whom the entire universe is enveloped, dwelling within that creation as *Vamana*, the supreme self, he should be known as *Vishnu*.

Upanishad:

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते | ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

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

अन्यदेवाऽहुर्विद्यया अन्यदाहरविद्यया | इति शुश्रुम धीराणां ये नस्तद्धीचक्षिरे ॥ १० ॥

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

विद्यां चाविद्यां च यस्तद्वेदोभयं सह | अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

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

Bhashya:

“अन्यथोपासका ये तु तमोऽधं यांत्यसंशयम् | ततोऽधिकमिव व्यक्तं यांति तेषामनिंदकाः ॥ तस्माद्यथास्वरूपं तु नारायणमनामयम् | अयथार्थस्य निंदां च ये विदुः ते हि सज्जनाः ॥ ते निन्दयाऽयथार्थस्य दुःखज्ञानादिरूपिणः दुःखज्ञानादि संतीर्णाः सुखज्ञानादिरूपिणः | यथार्थस्य परिज्ञानात् सुखज्ञानादिरूपताम् ॥” - Those who worship other than (*Vishnu*) are obscure persons. Of this, there is no doubt. But those who do not condemn improper worship they reach even more obscure worlds. Therefore, only those who experience the true nature of *Sriman Narayana* and condemn the followers of improper wisdom are indeed the noble ones. Those who despise improper worship, which are of the form of misery and ignorance, they transcend to the form of pleasure and wisdom. Being aware of the form of proper *wisdom*, they reach the form of happiness and *wisdom*.

Further Explanation:

Upanishadic seers make clear distinction what they mean विद्या, which is unknowable वाक्, speech and between empirical *Knowledge* about the gross things in nature sourced through senses organs परा विद्या and विज्ञान, the *Wisdom* sourced through supra-sensory instruments keeping one’s mind completely unencumbered and silent

to be receptive to conscious awareness, which is अपरा विद्या. Both are distinct and exclusive, *Knowledge* comes from acquiring information *Wisdom* comes from experience. विद्या should be such as would transform individual's outlook and personality. *Knowledge* prefers pride, *Wisdom* warrants humility and sense of surrender. Ignorance is not really great obscurity, but the moment when the first few rays of Sun would dispel the darkness. *Knowledge* is like the great obscurity at the peak of mid night when darkness is deep and forbidding.

It is understandable if one is told that those who pursue no-*Knowledge* go to obscure worlds. Therefore, when the seer says that those who are engrossed in *Knowledge* would surely go to greater obscurity, then their words need to be reflected with seriousness. Ignorant however much he wanders he would be wandering within limits, he cannot wander far. But if one endowed with *Knowledge* wanders far and wide it is not because he is ignorant but because he assumes through ego-sense that what he knows is vast *Knowledge* and under that illusion he becomes confused and bewildered, losing his way in dark and deep obscure woods. But children who know nothing learn faster than the one who is endowed with *Knowledge*. The man of *Wisdom* knows that unless he unlearns what he knows his mind will not be receptive to *Wisdom* of the wise. Deliverance from this dichotomy of ignorance and empirical *Knowledge* through the influence of senses comes only when one becomes aware that both ignorance and empirical *Knowledge* are bondages and only when one divests oneself from these shackles that one becomes receptive to receive the resonance of the Wisdom of the Soundless sound ॐ.

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

Upanishad:

अन्धः तमः प्रविशन्ति येऽसम्भूतिमुपासते | ततो भूय इव ते तमो य उ सम्भूत्यां रतः || १२ ||

Those who worship Him only as the manifest Creation depart to the obscure world. But those who worship Him only as the unmanifest Creator, they depart to even more intense obscure world.

अन्यदेवाहुः सम्भवादन्वदाहुरसम्भवात् | इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे || १३ ||

Distinct is the knowledge of the manifest Creation and distinct is the Wisdom of the unmanifest Creator, thus have we heard from the wise ones explaining the true nature of Liberation.

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह | विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते || १४ ||

He who understands the true nature of both the manifest Creation and of the unmanifest Creator, crosses over Death on disintegration and reaches the realm which is eternal.

Bhashy:

“यान्ति एवं सृष्टिकर्तृत्वं नाङ्गीकुवन्ति ये हरेः | तेऽपि यान्ति तमो घोरं तथा संहारकर्तृताम् || नाङ्गीकुवन्ति तेऽप्येवं तस्माद् सर्वगुणात्मकम् | सर्वकर्तारमीशेशं सर्वसंहातकारकम् || यो वेद सहतिज्ञानाद् देहबंधाद् विमुच्यते | सुखज्ञानादिकर्तृत्वज्ञानाद् तदव्यक्तिमाव्रजेत् || सर्वदोषविनिर्मुक्तं गुणरूपं जनार्दनम् | जानियान् गुणानां च भागहानिं प्रकल्पयेत् || न मुक्तानामपि हरेः साम्यं विष्णोरभिन्नताम् | न वै प्रचिन्तयेत् तस्माद् ब्रह्मादेः साम्यमेव वा || मनुषादिविर्चिन्तां तारतम्यं विमुक्तिगम् | ततो विष्णोः परोत्कर्षं सम्यग् ज्ञात्वा विमुच्यते ||” - Those who do not accept *Hari* as the only *Creator* reach obscure realm; similar is the case of those who do not accept him as the destroyer. Therefore, only those who accept Him both as the *Creator* and the *Destroyer* and all are freed from the bondage of the human body. With the joyful knowledge and worthy actions, he becomes liberated from the bondage. Considering *Janardana* to be wise and full of attributes, he should not presume any divisions in His attributes. Let him not even imagine that the liberated souls to be equal or similar to *Sri Vishnu*, nor even similar to *Brahma* and others. Even in the state of liberation there exists gradation between superior souls and *Brahma*. In this manner extensively knowing *Vishnu* as the supreme, one becomes liberated.

Further Explanation:

Sri *Madhva* declares in his *Bhashya* on *Brihad Araanyaka Upanishad* that in the beginning *Hari* was alone with his female counterpart नारायणी – *Lakshmi* – “असीदेको हरिः पूर्वं देवी नारायणी तथा |” very much like the declaration in *Rigveda* – “नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् | किमावरीवः कुह कस्य शर्मन्भः किमासीदगहनम् गभीरम् || न मृत्युरासीदमृतं न तर्हि न राक्तया अह्न आसीत् प्रकृतः | आनीदवातं स्वधया तदेकं तस्माद्द्वान्यत्र परः किं चनास ||”. *The unmanifest Prime Existence* became manifest as नाम (*essence*) and रूप (*form*). The ancient seers have variously clarified that the world of *Knowledge* and the world of *Wisdom* are different, the one is the seed and the other is the tree,

one is the cause and the other is the effect. That which was concealed in the seed and the cause became manifest in the tree, revealed in the effect. It must be realized that the tree is the manifest form of the *essence* which is within the seed, the effect is undoubtedly concealed in the cause, even so the manifest creation is concealed in the *unmanifest Prime Existence*. Whatever pleasure one gets from the tree, the effect, the manifest world is entirely due to the seed, the cause, the *unmanifest Prime Existence*. The seers are aware that (the *form*) is seen, can be touched but the *नाम* (the *essence*) is neither seen nor can it be touched. The seers do not suggest that one should not adore and worship *रूप* (the *forms*) what they draw attention is to be wise to *नाम* (the *essence*) within those *forms*. Or else the ones who adore and worship the *forms* becoming completely enraptured by the ease, leisure and attractions provided by the empirical pleasures in the temporal world, turning the blind eyes the spiritual needs of the self within the *body-forms*, repairs to the obscure worlds. But those who become completely proud and enraptured by their *Knowledge* gathered from scriptures and other sources in the temporal world, turning the blind eyes the mystery and spirit lying within the external *forms*, even repair to the deepest of the deep and dark woods, becoming exceedingly more obscure in the obscure worlds. Compared to the one enraptured by their *Knowledge* gathered from scriptures and other sources those who are merely enraptured by the ease and leisure provided by the empirical pleasures should be considered more happy because the *Bliss* of their ignorance itself makes them more self-satisfied.

Acceptance of the different forms for Gods as the symbols of the energies of the supreme Prime Existence is seen in every religious thoughts. Even the *Juadean*, *Christian* or *Islam* religions which profess to worship a formless god describe his deeds with anthropomorphic symbols. The religions following the *vedic* scriptures find no fundamental objections using *anthropomorphic* forms as symbols to represent various divine or enlightened energies which flow from one central aggregated mass of energy in the form of *सत्य*, the *Prime Existence*. *Maitri Up.* says that they are all the principal forms of the Supreme, the immortal and formless *Brahman*. To whomsoever one attaches himself in him he rejoices, since everything in the world is verily, *Brahman*. Therefore, he meditates on the forms, worships and discards, with them having moved higher and higher in the worlds and attain the *Purusha* – „अग्निर्वायुरादित्यः कालो यः प्राणोऽन्नं ब्रह्म रुद्रो विष्णुरिति एकेऽन्यं अभिवाद्यन्ति एकऽन्यम् | ... ब्रह्मणो वा वैता अग्रस्तनवः परस्यमृतस्य शरीरस्य तस्यैव लोके प्रतिमोहाति ह यो यस्यानुशक्ता इत्येयं हि आह | ब्रह्म खविदं व व सर्वम्... यावास्य अग्र्यास्तनवस्ताभिध्ययेद अर्चयन् निहनुयच्च | अतस्ताभि सहैरोपरि उपरि लोकेषु चरति | अतः कृत्स्नचय एकत्वं एति पुरुषस्य पुरुषस्य ||”. *Shankara* who professes the formless nature of *Brahman* explains in his commentary to *Brihad Aranyaka Up. (I.iii.1)* that scriptures enjoin meditation on the essence (*नाम*) etc. as *Brahman* for one who clearly are different from *Brahman*, knows that those things

are different from *Brahman*; it is like meditation on the image of *Vishnu*. Just like image, the *essence* (नाम) is used only as an aid in meditation; it is not meant that they are *Brahman*- ,भेदेन हि ब्रह्मणो नामादिवस्तुप्रतिपन्नस्य नामादौ विधीयते ब्रह्मदृष्टिः, प्रतिमादिवदेव विष्णुदृष्टिः | आलम्बनत्वेन हि नामादिप्रतिपत्तिः प्रतिमादिवदेव, न तु नामाद्येव ब्रह्मेति |”.

Upanishad:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् | तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये || १५ ||

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

पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन्समूह तेजः | यत्ते रूपं कल्याणतमं तत्ते पश्यामि || १६ ||

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

Commentary:

“पात्रं हिरण्मयं सूर्यमडलं समूदाहृतम् | विष्णोः सत्यस्य तेनैव सर्वदाऽपिहितं मुखम् | तत्तु पूर्णत्वतः पूषा विष्णुः दर्शयति स्वयम् | सत्यधर्माय भक्ताय प्रधान ज्ञानरूपतः | विष्णुरेकऋषिर्ज्ञेयो यमो नियमनाद हरिः | सूर्यः सः सूरिगम्यत्वात् प्राजापत्यः प्रजापतेः | विशेषेणैव गम्यत्वात् अहं चासावहयेतः |” - The golden disc is what envelops the orb of the Sun. *Vishnu* is *Satya*, the *Prime Existence*, whose face is ever concealed. Thereby *Pushan*, being *Vishnu* Himself, reveals His own true nature as complete form of *Wisdom*, to one who is truly attuned to *Dharma*. *Vishnu* is one sole Seer. Since he restrains through rules and injunctions, he is *Hari*. He is *Surya*. Having reached the ultimate state of enlightenment, He is *Prajapati*, Lord of all creatures. With these distinguishing features He should be sought.

Further Explanation:

Generally a man with sense of inquiry if he desires to know some thing removes the shroud if the same is shrouded. If he cannot do it on his own he seeks help of some agency external to him. The Upanishads have declared that when the unmanifest *Prime Existence* became manifest as नाम (*essence*) and रूप (*form*) it was unknown — ,अकृत्स्नोहि सः, प्राणन्नेव प्राणो नाम भवन्ति, वदन् वाक्, पश्यंश्चक्षुः, श्रुण्वन् श्रोत्रम्, मन्वानो मनः, तान्यस्यैतानि कर्मनामान्येव |” knowable only through his actions as when breathing as primal breath, when speaking voice, when seeing eye, when hearing

ear, when thinking the mind. Therefore if one meditates on one or the other actions then he is not known - “स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषेऽत एकैकेन भवति”. He is to be meditated as the comprehensive supreme Self, since in him all these have become one, becoming the foot-print of all of them, “आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति | तदतित्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वंवेद |”.

It is not all that attracts is pleasant even as all that shines is pleasant. It is generally assumed that all that attracts makes one happy and that shines reveals the luminous. All that attracts may cause unhappiness even as all that shines may cause blindness. Attraction to objects of sense may cause physical ruin even as excessive concentration of the Sun shining in the sky may cause darkness and obscurity. The men of Wisdom therefore are not attracted by the attraction of the objects of the sense or by the luminous rays of the Sun shining in the skies. Normally persons think that that they see the Light, but few realizes that they do not see the Light but things illumined by the Light. But when the wise men sees the Light shining within their heart then they realize that what they thought as Light was really the attractive rays which create more darkness and obscurity than illumination and clarity. Then seeing no gross things or objects seen by the organs of senses, neither the source not the end, they realize that what they had thought as ever bubbling, exuberant life was in fact perennial presence of death.

For men who is intent on being receptive, reflective and meditative the organs of senses need not be impediments, rightly and judiciously used they can be harbinger of hope and enlightened experience. Desire for deliverance from empirical life and living an enlightened spiritual life may be the primary inducement but the ultimate goal would be undoubtedly be surrender to सत्य, *the Primary Existence*. It is easier to be free oneself from the chains which bind one to the impure attraction of the objects of the sense but to free oneself from the rays of the Sun is difficult since they are like golden chains and golden chain is considered an ornament, adornment, enrichment. It is easier to fight unhappiness caused by darkness and obscurity but to fight bounties and happiness given by the luminous light of the Sun, one needs herculean strength and determination. Because mind feels like drowning in the beneficial bounties, but for spiritual rejuvenation one has to rise not only from the obscurity of darkness but also rise from the luminosity of the Light. Therefore even as they transcended the objects of sense which are near even so to transcend the harmful effect of the rays of the Sun shining in the skies, they sought the assistance of the divine *Pushan*. They implored and prayed him to gather together the luminous rays which conceal his true face “हिरण्मयेन पात्रेण सत्यस्यापिहितं मुग्रम् | तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ||”.

Vishnu who as member of *Aditya mandala* is the resplendent *Sun* beyond darkness – „वेदाहम् एतं पुण्ड्रं महान्तम् आदित्यवर्णं तमसः परस्तात् |” (*Yajurveda*. 31.28). He is the

Sun, the god among gods, the luminous Light, of excellent form, whom the seer have reached transcending darkness- „उद्धयं तमस्परि ज्योतिष्पश्यन्त उत्तरम् | देवं देवत्रा सूर्यं अग्नम् ज्यातिरुत्तमम् ||” (Rigveda.50.10). That is the supreme place of *Vishnu* which the Seers perceive with their extended vision - „तद्विष्णोः परमं पदं सदा पश्यन्ति सूर्यः | दिविव चक्षुरात्तम् ||” (Rigveda,I.22.). When *Arjuna* asks *Krishna* to reveal him that resplendent form he is given a supernatural eye for he cannot see it with his human eyes – „न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा | दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ||” (*Bhagavad Gita*.XI.8). *Katha Up.* (I,ii,23) also says that the Self cannot be attained by instructions, or by intellect, or even through much hearing. He is to be attained only by one whom the Self chooses. To such one alone he reveals his resplendence. Therefore, the seer here prays *Pushan* no one other than *Vishnu* is no one other than *Vishnu* a solar deity among *vedic* gods who beholds every thing and guides the *Path* to be traversed. It is for such purpose that *Vedic* seer contemplates the adorable glory of *That Savitur* in earth, space and the heavens for stimulating the mental power „ॐ भूः भुवः स्वः तत् सवितुर् भर्गो देवस्य धीमहि धियो यो प्रचोदयात् ||” (*Rigveda*.III.62). *Brihad Aranyka Up.* (I.iv.13) *Prajapati* projected the *Shudra* caste as the one which produces, पूषणम् - पुष्यतीति पूषा. The other meaning being Earth since it produces the food – „इयं वै पूषा इयं हीदं सर्वं तुष्यति यदिदं किंच |” *Shankara* he is the Sun so called because it nourishes the world – „पूषञ्जगतः पोषणात्पूषा”. As *Surya* he is the luminous in enlightenment. Since he nourishes, he is *Prajapat*. Thus he is to be understood.

Upanishad:

योऽसावसौ पुरुषः सोऽहमस्मि || १७ ||
वायुरनिलममृतमथेदं भस्मान्तं शरीरम् || १८ ||
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर || १९ ||

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

Bhashya :

“अस्मि नित्यास्तितामानात् सर्व जीवेषु संस्थितः | स्वयं तु सर्व जीवेभ्यो व्यतिरिक्तः परो हरिः | स क्रतुर्ज्ञा नरूपत्वादग्निरंगप्रणेतृतः | इति ब्रह्माण्डे | सत्यं ब्रह्म हृदये धारयतीति सत्यधर्मा | एकोऽसौ शब्दः प्राणे स्थित इति

| यस्मिन् अयं स्थितः सोऽप्यमतः | किमु परः | अः ब्रह्मैव निलयनं यस्य वायोः सोऽनिलम् | अतिरोहितविज्ञानाद् वायुरप्यमृतः स्मृतः | मुख्यामृतः स्वयं रामः परमात्मा सनातनः | इति रामसंहितायाम् | भक्तानां स्मरणं विष्णोः नित्यज्ञापितस्वरूपतः | अनग्रहोन्मुक्तत्वं तु नैवान्यत् किंचिदिष्यते | इति ब्रह्मतर्के |” - Since He eternally exists as indweller in all creatures, He is known as अस्मि – *the Prime Existence*. Having been distinct and apart from all other creatures, *Hari* is superior. In the form of *Sacrifice* and *Wisdom*, he energizes from within as अग्नि - fire. Thus, speaks *Brahmanda Purana*. As सत्य, *Existence* and ब्रह्म, *effulgence* He dwells here within the heart, He is known as सत्यधर्म. „एकोऽसौ” means the *One* who exists singularly as the *Primal Breath*. He (वायु - *the Primal Breath*) is immortal existing in *Vishnu*. Why is it so? Because अः, *Brahman* has made him (वायु) His dwelling place, therefore, वायु i अनिलम् . Since he energizes one through wisdom, He is known as *Vayu*, the Lord himself being the *Prime*, immortal, blissful, eternal Supreme *Self*. Thus has been spoken in *Ramasamhita*. भक्त, the one completely in communion, remembering *Vishnu* attains the form of eternal *Wisdom*. Primarily as *Grace* and not any thing else being here suggested. Thus says *Brahma Tarka*.

Further Explanation:

Of the innumerable Suns shining in the *Cosmos* only the Sun known to us is not the biggest off the suns. Scientists have discovered many suns which are bigger and larger than the one we are familiar. Seers have experienced many suns which are unlike normally seen in the sky. What the world is familiar is the sun which shines in the sky, what the seer has experienced is the Sun which shines within, concealed by the attractive alluring rays. However much one succeeds in knowing the nature and character of the Sun shining in the sky, so long he does not experience the Sun shining within, his life will not be worth living or emulating. The one who sees the Sun shining in the sky will cease to see once the body with gross instruments of senses cease to energized. The one who experiences the Sun shining within, will continue to be endowed and enriched by the enduring experience whether the body with gross instruments of senses exists or not to energize. The one who is not concerned with existence of the body with gross instruments of senses or the absence of the body with gross instruments of senses will have neither any attractions of the primordial life or dejection of the primordial life. Therefore the seers prays *Pushan* to gather together the attractive rays concealing the fair face of the Prime Existence so that he may transcending the attractions and distractions enter the Primordial life, being graced by the wisdom of the actions performed.

“योऽसावसौ पुरुषः सोऽहमस्मि ||” - This *mantra* has been dealt by many differently variously, suggesting to the mystical nature of the mantra. *Shankara* explains

saying that the seer is not entreating like a servant does with master but the One who is dwelling in the *Aditya* congregation, with *vyaahrtis* as limbs (*as explained in Brahad Aranyaka U.* – व्याहृत्यवयवं इति - तस्य भूरिति शिरः - भुज इव बाहुः सुवदित प्रथिष्ठा पादावित्यर्थ) *the Purusha*, because of acquired the form as the complete shelter for the *Prime Breath* and *Intellegence*, the entire universe having been the abode, that which *IS, that verily I am.* – “किं चाहं न तु त्वां भृत्यवद्याचे योऽसावदित्यमण्डलस्थो व्याहृत्यवयवः पुरुषः पुरुषकारणत्वात् पूर्णं वानेन प्राणबुद्ध्यात्मना जगत्समस्तमिति पुरुषः पुरि शयनाद् पुरुषः सोऽहमस्मि भवामि ||”. Therefore, the seer asks the mind to remember, for the time has arrived when all that is to be remembered needs to be recollected, O fire remember, for the time has arrived when all that is done earlier since childhood is to be remembered and recollected – “हे क्रतो सङ्कल्पात्मक स्मर यन्मम स्मर्तव्यं तस्य कालोऽयं प्रत्युपथितः, अतः स्मरैतावन्तं कालं भावितं कृतमग्रे स्मर यन्मया बाल्यप्रभृत्यनुष्ठितं कर्म तच्च स्मर ||” ,

Sri Madhva using *Vishnu* as the ultimate symbol of the *unamanifest* सत्य, the supreme *Prime Existence*, he as the indweller in all creatures is the अस्मि, the *Existence* but distinct and apart from all other creatures, energizes from within as अग्नि, existing singularly as the *Primal Breath* initiates one through wisdom like the immortal, blissful, eternal Lord who himself being the principal *supreme Self*. Therefore, there is no question of the seer reminding the Lord of the performance of his actions in the present life but the seer needs Lord to grace him. Therefore “ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ||” means that since the Lord is नित्यज्ञाप्तिस्वरूपः his remembering the devotees means showering grace on them, nothing else being here suggested – “भक्तानां स्मरणं विष्णोः नित्यज्ञाप्तिस्वरूपतः | अनग्रहोऽनुकृतं तु नैवान्यत् किंचिदिष्यते ||” .

The response of the seeker, who desires *Pushan* to gather together the tempting charismatic rays which attract, captivate and prevent him from witnessing the luminous as well as the auspicious face of सत्य, the supreme *Prime Existence*, would naturally be realizing that soon his interim, transitory body provided for spiritual evolution will decay, degenerate and be destroyed by fire and observing Death standing ready with the balance sheet of the actions performed by him and his noose to be put around his neck then memory of all the bad, inauspicious and misdeeds roll down before his eyes, even as he gropes count his blessings and to remember and recollect from his memory the good, auspicious, noble deeds performed by him in his life. Therefore he beseeches यज्ञ, क्रतु, the Lord, the supreme *Prime Existence* to when taking note of the bad, inauspicious and misdeeds to remember, though there is no need for reminding the Lord, since he is the all-Knower, to take note of his good, auspicious, noble deeds performed in

temporal, psychological as well as in spiritual life, so that he may be provided life which would further progress his spiritual life and not regress in any manner.

Upanishad:

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् | युयोध्यस्मज्जुहुराणामेनो भूयिष्ठां ते नम उक्तिं विधेम || २० ||

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

Bhashya :

“वयुनं ज्ञानम् | त्वद्वक्त्या वयुनया इदमचष्ट विश्वम् | इति वचनात् | जुहुराणं अस्मान् अल्पीकुवत् | युयोधिः वियोजय | यदस्मान् कुरुतेऽटयल्पान् तदेनोऽस्मद् वियोजय | नय नो मोक्षवित्तायेत्यस्तौद यज्ञं मनुः स्वराट् || इति स्कान्दे | युयु वियोग इति धातुः | भक्तिज्ञानाभ्यां भूयिष्ठां नम उक्तिं विधेम ||” - „वयुनम्“ means wisdom, „By wisdom granted by you is all this envelope(having says *hagavata Purana*. „जुहुराणाम्’ means inauspicious deeds which debase us. „युयोधि” means deliver, make them unsuccessful. „Remove from us the deficiencies which make us weak. You as our leader grace us with brilliance” thus prayed *Manu* the king, as said in *Skanda Purana*. In „युयोधि”, युयु is the root meaning वियोग – deliverance. I may propitiate you with *wisdom* and communion devotion - „भूयिष्ठां ते नम उक्तिं विधेम”.

Further Explanation:

„नाविरतो दुश्चरितान्नाशान्तो नासमाहितः | नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ||” says *Katha Up. (I.ii.23)* - Not he who has not desisted from unmeritorious ways, not he who is not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed can reach this *Wisdom (Vishnu)*. Further since only through his Grace alone one attains that *Wisdom* – „यमेवैष वृणुते तनि लभ्यस्तस्यैष आत्मा विवृणुते तान् स्वाम् ||” the seers seeks divine Grace from *Vishnu* for removal of the infirmities from him.

पूर्णशक्तिचिदानन्द श्रीतेजः स्पष्टमूर्तये ममाभ्यधिकमित्राय नमो नारायणाय ते |

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

इति श्री आनन्दतीर्थ भगवत्पादाचार्य विरचितं ईशावस्योपनिशद भाष्यं संपूर्णम् ॥
***Thus ends the Commentary on Ishavasyopanishad communicated by
Anandteertha (Madhvacharya), the servant of the Resplendent Lord.***
