Sri Madhvacharya Bhashya on Chhandogya Upanishad

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Preface

In my study of various scriptures, I have experienced the vast sweep of intellectual ideas expressed with clarity of vision and purity of heart, in highly arresting poetic signs and symbols as well as down to earth, rational, reasonable, and well argued, well debated logical conclusions. Every seer and saint is said to have experienced the Truth, Satya. The Prime existence in its true and pure form in every thing that is manifest creation and every manifest thing in the supreme Self, but when he expresses it and communicates it is as per his attributes and inclinations which has shaped his thoughts speech and actions using the signs, symbols, legends I the language which he knows and which the people, the place and the period know where and when he communicates.

Therefore though there exists unity in their experiences their expressions may be diversely communicated. One finds expressions of some such as would sweep one from the depths of traditional beliefs, faiths dogmas with their intellectual grandeur, or would be such as would touch the core of the heart, or would enlighten with their intellectual brilliance or worth their rational, reasoned down to the earth examples and statements. Some are outwardly intellectual, philosophical and some are outwardly emotional and devotional leaving to the seeker not accept the one and reject the other but accept both and seek the emotional, the devotional in their intellectual, philosophical expressions and the intellectual and philosophical truths in their emotional, devotional expressions.

This is what I have attempted when dealing with the teachings of Sri Madhvacharya. While to mind Sri Shankar appeared as highly intellectual and philosophical leaning towards the emotional and devotional Sri Madhva appears outwardly leaning to the emotional and devotional though intellectually and philosophical rational, reasonable and logical in his interpretation and presentation. The language used in scriptures as well as the one used by the Acharyas is Sanskrit which is one of the most cryptic in style and mystical in expression. It is the language which has the power to become mystical concealing the pure and the holy from the irreligious inquisitor. It has the power of the Spirit and attuned to reveal the matrix of Satya, the Prime Existence, in both the unmanifest and manifest forms, incorporating both the he sense and of the voice, fashioning ideas as instrument of power, giving meaning to the Divine presence, incorporating the unseen divine harmonies to the empirical language.

I fully subscribe to Albert Einstein's views when he said that "Religious feelings take the form of raptuous amazement at the harmoney of natural Law, which reveals an intellegence of such superiority that compared to it all the systematic thinking and acting of human beings is an utterly insignificant reflection." Sri Aurobindo wrote that seers clothed their language and words and images which had equally a spiritual sense for the elect and a concrete sense for the ordinary worshippers, but they were obliged to keep concealed their experiences behind an
elaborate symbols, suggestions, myths and legends of their era, lest the powers which the hymns possessed may be misused by the evil people.

Therefore, without being disrespectful, it must be accepted as reasonable assumption that it was difficult for the Acharyas and Darshankaras to access the intent of the intellectual of upanishads as it was difficult for the upanishadic intellectuals to understand the intent of the seers. It is only the elect that can know the intent of the Vedic truth. Rarely does one like Yajnyavalkya, Shankara, Madhva or even Sureshvara or Jayatirtha or Raghvendra who could experience the truths seen and heard by the Vedic seers. All the rest are only seekers who can take pride in the Knowledge they have gathered, but not be bold to teach or preach others of the truth seen by the seers or the saints.

Therefore, my purpose is simple. As seeker try to know, try to understand as much as possible according to ons's attributes and inclination, try to verbalized what you have known and felt as YOUR experience, as your resonance, as your response for others to know, experience, resonate their response verbalizing them. This would make their thoughts crystallized as their Karma, to be taken furthering the next life, their present gross body decays, disintegrates becomes destroyed, the various thing that had gathered to make his consciousness reverting to the sources from where they have drawn. My purpose is served, whether it will enlighten or confuse other, I do not know. what I am doing I have to do, I will continue to do as long as Prana the Prime Breath keeps alive. So God, the Almighty bless me and assistme in doing what I do.

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Opening auspicious obeisance:

ॐ अन्युदितिनिर्विदाय सत्यमहानिनिजगतानां प्रभु सर्वप्रभु शक्ति भोग वलयाकाल दिव्याकृतिः ।

\[ \text{गृह हृदय स्थायानिनिर्जन निवन्यनियति ज्ञानप्रकाश विद्यानित विद्यानित कोश विद्यानित हरिन्ज निवन्य सदापापोहे} \]

ॐ! The One who is faultless, is possessed of supreme bliss, supreme Wisdom, is endowed self
resplendence and supremacy over all existence with power, pleasures and strength, is possessed
with divine form, and initiates the origin, sustenance and destruction, illumines as well as
obscures the minds and grants deliverance, without beginning or end, to such supreme Lord
Hari I offer my obeisance.

Bhashya:

हयांगी मुखादीगीणांगिमिंदो रमणिः \\
अस्तुवद्विमृगुणों भोगिपुष्यर आविनम् ।

With the words flowing from the mouth of Lord Hayagriva, goddess Lakshmi offered eulogy to
the Lord of Ramaa, possessed of all attributes and reclining on the great serpent Shesha.

Upanishad:

हरिः ॐ || आमिन्यन्यास्मात्मा भुदगीणां भुदगीणां मृगाम् \\
ॐ भक्ति ह्युद्गायति तत्योपव्याव्याम् ।

ॐ! One should meditate on this immutable syllable, the Udgeeth, with raised voice beginning
with ॐ.

ॐ! Of this the explains is follows.

Bhashya:

ॐ भक्ति नामकमक्षयम् || वद्गंग्निविद्विवेदवेदतः \\
उच्छवात्सर्वस्यायनाय स्पोगीयं भगवांतमुपायत || उत्कं च \\nमहासहितां - हयांगीणां भविषय समाधिः रमणिः \\
ॐ इवंतुमुंकिभवमस्तुति सामवेत । ॥ इति ॥ ॐ
One should propitiate the resplendent Lord, identified as \( \varpi \), endowed with eternal *Sound*, voiced loud and sung at higher pitch, spoken as *Udgéeth*, pervading all the quarters. It is further spoken in *Mahasamhita* - With the words spoken by Lord Hayagrива in *Samaveda*, goddess *Lakshmi* offered her Lord, *Sri Hari* eulogy using the immutable syllable \( \varpi \). Being wise in the Wisdom of \( \varpi \) one should propitiate the Lord. Since the Lord is endowed with entirety of attributes, the saviour, wise in Wisdom, supreme, superior among all others, blissful, bountiful, protector he is propitiated as \( \varpi \), *thus in Samanvaya scripture*. The whole world abides in the resplendent Lord. And being endowed with entirety of attributes he is *the immutable supreme Self*. Being spoken as \( \varpi \) and refuge to all he is referred as *Udgéeth*. Referring him in the beginning as \( \varpi \), since all else recited he has come to identified with \( \varpi \). the name Vishnu also suggests the one enhanced, the supreme among all, the \( \exists \)-form suggesting enhancement and \( \exists \)-form, the supremacy. The combination of the two \( \exists \)-form revealing the mysteries contained in the *vedic* scriptures. Enhanced and the supreme One is becomes revealed thus the meaning of \( \varpi \) should be understood. Thus also is clarified later by the first mantra एयम्ब बूटनाम परिवारस:।

The ones who are wise in Wisdom about नारायण, the gradation among the gods and the supremacy of *Vishnu* are known as *एकान्तः*, as the one and the only One to be propitiated as the ultimate, final among all to be propitiated. *एकान्तः* is that One who stands at the end of the entire gradations, transcending them all, knowing him they become delivered unto him. Those who are thus enlightened are known as *एकान्तः*. Therefore propitiating him in this order and accepting as the final refuge, they enter unto him as the true one. Therefore knowing the hierarchy let them worship *Lakṣmi* and others in the order prescribed. It would not be proper worshipping others as supreme.
Brahma and others and those referred in scriptures as Manus are classified according to their attributes and inclination. Those referred as मानवाः, like great seers are to be worshipped, revered as fathers, teachers and followers of the resplendent Lord, not others rejected (having fallen from divine grace) or who are not divine, though born of Brahma. Though referred as divine, having become weak and debilitated, they should not be propitiated never ever even if they bear names like Brahma. Brahma (Prajapati) and other divinities having possessed inclination towards the resplendent Lord. The divinities referred in vedic scripture accept the oblations offered to them in sacrifices but the weak and debilitated divinities snatch them even when the were not offered to them. Being wise in Wisdom about तात्त्विक, gradation among divinities, the एकानत्नम alone become entitled to deliverance, all other means being merely farcical.

Special devotion towards Vishnu, verily, is the reason for deliverance. After propitiating him, propitiation of like Lakshmi and others should be undertaken according to gradation. The third is dispassion – वैराग्य, other then these there are no other reasons of deliverance. These three - Wisdom, devotion and dispassion, verily are the only the reasons for deliverance, the absence of these three all others practices being ineffectual lead one to the obscure worlds. The one who attunes himself constantly to the three - Wisdom, devotion and dispassion will assuredly be delivered even he is knows no other reasons. Therefore here is related the gradation of the divinities according to the scriptures.

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Thus begins the First Chapter.

First Section

_Upanishad:_

एपां भूतानं पृथिवी रसं | पृथिव्या आपो रसं | अपापोधयो रसं | ओषधीनां पुरुषो रसं | पुरुष्य वाणं रसं | बाणं ऋक्तं रसं | ऋक्तं सामं रसं | सामं उद्याधो रसं | स एप रसानं रसतमं परसं पराशुर्य अष्टमं य उद्याधं ||

Of the elements, earth is the essence, of the earth, water is the essence, of the water vegetation is the essence, of the vegetation, Person is the essence, of the Person, speech is the essence, of the speech, _Rik_ (the hymn) is the essence, of the _Rik_ (the hymn), _Sama_ (the chant), is the essence, Of _Sama_ (the chant), _Udgeeth_ is the essence. He, verily is the quintessence of all essences, the supreme, the highest, the eighth, the _Udgeeth._

_Bhashya:_

पृथिवी सर्वभूतानं सदा सर्वगुणिःर्वः | रसं सामं परसात्तेत सदा एकार्थवाचकं | पृथिव्या चरणं श्रेष्ठं तस्मादोपधीदवता | सूमातसांतु पुरुषो गुड्रा यत् पोष्यदवता | तस्मात् सरस्वती वाच्य श्रेष्ठास्य ऋक्तं स्वरूपिणीं | सूवं श्रेष्ठं ततो वायुवर्गितं सामानामकं | समस्तं सर्वभूतं साम सामानं च देवता | ततं श्रेष्ठतमं विमुक्तं श्रेष्ठोपत्तमं सदा | श्रेष्ठात् श्रेष्ठतमाच्यि परमा परमं विमुक्तं | परमदिशुनतवाच्च पराशुर्य इति कीर्तितं | इति सारानिर्यं ||

The Earth with entirety of attributes is far superior than all the elements. The words essence, crux and core have all identical meaning. Superior than _Dhara_, the deity presiding over earth is _Varuna_, superior to him is the _Moon_, the deity presiding over vegetation, superior to him is the _Purusha_, superior to him being _Rudra_ as the deity presiding over virility, superior to _Rudra_ is _Sarasvati_, the deity presiding over speech, herself being superior to herself as the deity presiding over the _vedic_ hymns, superior to her is _Vayu_, the supreme one known as _Saama_, established in similar fashion in all, supremely superior to him is _Vishnu_, ever supremely superior, superior to even those who are supremely superior all-pervador. Being endowed with supremely superior attributes he is known as incomparably the ultimate one, _thus in Saarnirnaya._
Since endowed with ultimate supremely superior attributes he is known as supremely illustrious One. Even best among the best, quintessence in essence, superior among the supreme. He is the quintessence among all the essences, this being the conclusive intent. His greatness is unlike the superior of the prime Breath among the elements in creation but to remind that that far superior the words quintessence in essence are used with significance and special purpose.

Superior to the essence of the elements, is the essence of the earth, superior is than that is the essence of Varuna, the essence of the Moon, superior than that is the essence of Rudra, superior than that is the essence of Speech, superior than that is the essence of prime Breath. It is not that the resplendent Lord is supremely superior in essence only to these, but superior in essence even to the prime Breath, supremely superior in essence even to Lakshmi. He is known as supremely superior in essence because he transcends them all to an unimaginable extent.

When one considers Sarasvati as the presiding deity over hymns is superior even to Sarasvati the presiding deity over hymns, then the supremely superior status for the resplendent Lord is easy to be considered over the superior status of Lakshmi. His supremely superior status can be conceived to be far immeasurable and incalculable. For superior than any supremely superior in existence. Knowing the superior status of Lakshmi alone one can one be enlightened of the immeasurable and incalculable supremely superior status of that resplendent Lord. Therefore among all essences he alone is supremely superior.

_Upanishad:_

कतमा कतमा ॠत्र कतमत् कतमत् साम कतमं कतमं उद्गीथ इति चिमुक्तं भवति | वागेभ ॠत्र प्राणं साम ऋ इत्येदक्षमुद्गीथं ||
Which one verily is \( \text{क्रक्र} \), which one verily is \( \text{सामान} \), which one verily is \( \text{गाईका} – \text{this is what is now reflected.} \) Speech indeed is \( \text{क्रक्र} \), breath indeed is \( \text{सामान} \) and \( \text{गाईका} \) indeed is \( \text{उद्धीध} \).

**Bhashya:**

The Earth as support, Moon and Varuna as the deities presiding over vegetation and water are distinguished, Rudra as the principle in male organ. Therefore the Rigvedic hymns are commented after repeated inquiries, because of the special Wisdom acquired thereby. Speech is celebrated singularly as Sarasvati, no separate explanation regarding the presiding deity is provided. When Speech becomes associated with prime Breath, it is spoken as \( \text{क्रक्र} \) hymns. Since \( \text{क्रक्र} \) is the derivative source \( \text{क्रक्र} \) is spoken as movement, the deity presiding over communication. In being enjoined with prime Breath, Sarasvati is more superior than in being separated. Though she is the lone presiding deity over both Speech and \( \text{क्रक्र} \) hymns, with or without the association of the prime Breath, her different states can be identified. Speech verily is spoken Saaman. The resplendent Lord being imperishable and of blissful form, though he revels in the senses organs immutable Vishnu is referred as \( \text{गाईका} \), there being no difference between \( \text{क्रक्र} \) and \( \text{गाईका} \). In this manner he is ever the supreme, dwelling in the hearts of all. The best among all, the resplendent Lord thus being eulogized in vedic scriptures is referred as \( \text{उद्धीध} \).

**Upanishad:**

When these two become enjoined in the one syllable \( \text{क्रक्र} \), verily, whenever the pair come together, they fulfill each other’s desires. He who knowing in this manner, meditates on this immutable syllable as \( \text{उद्धीध} \), becomes the fulfiller of the all desires. Verily is this syllable is by way of affirmation, for whatever one affirms then he says \( \text{क्रक्र} \). Whatever is affirmation that becomes
fulfillment. He who knowing this in this manner, meditates on the syllable उद्दीप, becomes verily fulfills all his desires.

**Bhashya:**

Therefore pronouncing उ, people generally give their consent. As you desires, so may Keshava, the resplendent Lord grant his consent, with such awareness, उ is pronounced since ancient times. But ignorant once without out this Wisdom, use उ as mark of their own approval. In some cases, उ इति is pronounced as mark of Lord’s consent having been received to grace one’s desires. Similarly the pair – *Speech and the prime Breath* becomes energized in Hari when they become delivered, even as with his grace others become delivered.

**Upanishad:**

By this the three-fold *Wisdom* advances. Saying उ, one recites,; saying इति, one commands; saying इति, one sings aloud; in honour of that immutable syllable, with its greatness and essence. Both he who knows this in this manner and he who knows not, perform with it. Wisdom and ignorance are however different. What one performs with Wisdom, receptivity and reflection with that, one becomes powerful. Thus verily the explanation of the immutable syllable becomes spoken.

**Bhashya:**

"Bhāṣya" is a traditional Sanskrit term for a commentary or explanatory work on a text, often used to interpret or elaborate upon the teachings of a Upanishad, śāstra or śastra. In this context, "Bhashya" provides an interpretation or commentary on the Upanishad.
On the account of Vishnu, verily, the three-fold vedic Wisdom becomes established. Pronouncing ū, verily the recitation of the hymns begins. The one who is named ū, verily is the propitiation of Vishnu. His greatness verily being the quintessence for performance of actions by the wise and the ignorant ones. But there would be no deliverance for the ignorant ones, it being assuredly only for the wise ones. The Wisdom becomes available only for those who possess it according to their capacity, the immutable resplendent Lord Vishnu being ūkar. The clarification being primarily the clarification of the ū., thus has been spoken in Tartiya scripture. Superior than the superior is the supreme. Superior than the supreme is supremely excellent. Even superior than the excellent is the supreme prime Breath, Superior to him is Lakshni and supremely superior to Lakshmi is resplendent Lord Hari, thus in Shabda Nirnaya.

Thus ends the First Section of the First Chapter.

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Thus begins the Second Section.

Upanishad:

When the gods and asuras, both the progeny of Prajapati, were in conflict with one others, the gods took refuge in Udgeetha, thinking with that they would overcome the asuras. Then they began meditation of Udgeetha as breath through the nose. But the asuras afflicted their breathing with evil. Therefore, when one breathes, he breathes the pleasant as well as unpleasant smells, for breathing was afflicted with evil. Then they began meditation of Udgeetha as speech. But the asuras afflicted their speech with evil. Therefore, when one speaks, he speaks truth as well as the untruth, for breathing was afflicted with evil. Then they began meditation of Udgeetha as the eye. But the asuras afflicted their seeing with evil. Therefore, when one sees, he sees the beautiful and the ugly, for seeing was afflicted with evil. Then they began meditation of Udgeetha as the ear. But the asuras afflicted their hearing with evil. Therefore, when one hears, he hears the pleasant and the unpleasant, for hearing was afflicted with evil. Then they began meditation of Udgeetha as the mind. But the asuras afflicted their thinking with evil. Therefore, when one thinks, he thinks the auspicious and the inauspicious, for thinking was afflicted with evil. But when they began meditation of Udgeetha as the prime Breath, the asuras dashed against the prime Breath and were destroyed, even as clod of earth dashed against a stone.
becomes destroyed. Therefore even as a clod of earth dashed against a stone becomes destroyed, even so will one who wises evil of one who knows this as also one who injures him, for he is solid like a rock. With this (prime Breath) one discerns neither fragrance nor foul smell, for this is free from evil. With this whatever one consumes, whatever drinks, he protects the other vital breaths and finally departs, with enlightened Wisdom.

On this did Angiras meditated as Udgeetha, therefore people identify it with Angiras, because it being his essence. On this did Brihaspati meditated as Udgeetha, therefore people identify it with Brihaspati, because it being its essence. On this did Ayasa meditated as Udgeetha, therefore people identify it with Ayasa, because it being his essence. Baka Dalbhya knew this and therefore becoming the Udgeetha priests in Naimisha caused their desires fulfilled. He who knowing thus meditates on Udgeetha obtains wishes by singing. This regarding the Wisdom of the supreme Self.

**Bhashya:**

For Vishnu known as Udgeetha, Vayu verily is the principal reflection. Knowing in this manner his supremacy among the creatures it is shown that those who propitiate, to them Vishnu grants appropriate fruits. Vayu primarily, thus having been mentioned by the resplendent Lord himself. Therefore considering Vayu as superior, those who worship Vayu, though himself far superior than him, Vishnu becomes pleased. Therefore thinking thus all the gods to win over the asuras, freed from all infirmities, propitiated Vishnu, accepting Vayu as his supreme reflection over all others. When the gods worshipped breath as the energy of the nose, moon as the energy of the ears, Sun as the energy of the eyes, Rudra as the energy of the mind, Shesha as the energy of the ego-sense, Garuda as the energy of the intellect, these were affected with infirmities by the asuras. Thus they became afflicted by infirmities caused by the asuras.
When the gods worshipped Vishnu named as Udgeetha, dwelling in their bodies, in the Sun and the prime Breath, then asuras attempted to vitiate the same, But instead even as clod of earth becomes smashed to power when hit by the rock, the asuras became destroyed completely by the impact of power of the prime Breath, the dearest of the lord Vishnu. Therefore one should propitiate Vishnu, the supreme among all the divine beings as superior to the prime Breath dwelling as the form of energy and Wisdom in the bodies of the gods and in the Sun. Indra, Brihaspati, Shambhu and other divinities which are but the names assigned to the prime Breath, whose essence dwelling primarily in Vishnu, thus in Pradhanya scripture.

Knowing in this manner one attains deliverance, without any doubt. Because the one who knows prime Breath is supreme is consciously aware that Vishnu is supreme among all. In his statement ‘या वायु: अन्तर्क्षण्:’ the letter ‘वा’ suggests that Vishnu is विजय – special among all else. अन्तर्क्षण: अन्तर्क्षण is that at the end means the one becoming consciously aware of the prime Breath, by his grace becomes wise in Wisdom about the supremacy of Vishnu. Because those who know Vishnu is far superior and all others as inferior they assuredly know the prime Breath. Or else they may not be considered as even the meanest of the knowers of the prime Breath, thus having spoken further.

Thus ends the Second Section of the First Chapter.

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Thus begins the Third Section.

Upanishad:

अथादिदैवतं य एवायं तपति नमुद्गीथमुपासितं उद्यना एप प्रजायथ्य उद्गायति | उद्यनं तमोभयमपहिनि | अपहन्ता है उभयं तमसो भवति य एवं वेद |

Now with reference to divinities. On him (the prime Breath) who glows yonder established in Sun one should meditate as Udgeetha. When people wake up at dawn, he (the prime Breath) recites the Udgeetha for their benefit, dispelling darkness (obscurity) from their mind. He who knows in this manner becomes dispeller of both darkness and fear.

Bhashya:

वायुद्वायस्तमयोज्ञम | अपि प्रजायथ्य उद्चिह्वोदगायति जन्वनम् |

It is the prime Breath who eternally dwells that illumines not the Sun. The illumination and the warmth from the Sun is similar to the illumination and the warmth from the wood. The prime Breath that dwells in the Sun though has neither dawn nor setting, for the welfare of the people sings for Janardana.

Upanishad:

समानं उ एवायं चायंं च | उप्यमोऽयमायोऽयम्मी | ग्वर इतीममाध्वक्तें | ग्वर इति प्रत्यास्वर इत्यंम | तमाः एततमममं च उद्गीथमुपासित |

Similar are (the illumination and the warmth) in both (the Sun and the prime Breath). This is warm, that is also warm. This they refer as Sound and this they refer as the echo. Verily one should meditate on this and on that as Udgeetha.

Bhashya:
The *prime Breath* that exists in the Sun and the *prime Breath* that exists in all creatures is similar in being the resurgent energies. Therefore considering the existence of *Janardana* both should be propitiated for fulfillment of all desires and for deliverance, *thus it having been said*. *Keshva* is the *Self* being Independent. To revel in his *Self* means being inclined to the one dwelling in the body and in the Sun. The one who dwells in the body and in the Sun being in every ting in creation becoming inclined means being in consonance with each of them.

**Upanishad:**

Now one should meditate on the *diffused-Breath* (आयनं) as the *Udgeetha*. That which one breathes in, that is the *in-Breath* (प्राण) that which one breathes out is *out-Breath* (अपाण). The intermediate position between the two is the *diffused-Breath* (आयन). The *diffused-Breath* (आयन) is the Speech, therefore one utters speech without *in-Breath* (प्राण) or *out-Breath* (अपाण). That which is Speech, that is ऋक्, the hymn. Therefore one utters ऋक्, the hymn, without *in-Breath* (प्राण) or *out-Breath* (अपाण). ऋक्, the hymn is साम, the chant. Therefore one sings साम, the chant, without *in-Breath* (प्राण) or *out-Breath* (अपाण). The साम, the chant is the *Udgeetha*. Therefore one chants the *Udgeetha* without *in-Breath* (प्राण) or *out-Breath* (अपाण).

**Bhashyaa:**

The *prime Breath* that exists in the Sun and the *prime Breath* that exists in all creatures is similar in being the resurgent energies. Therefore considering the existence of *Janardana* both should be propitiated for fulfillment of all desires and for deliverance, *thus it having been said*. *Keshva* is the *Self* being Independent. To revel in his *Self* means being inclined to the one dwelling in the body and in the Sun. The one who dwells in the body and in the Sun being in every ting in creation becoming inclined means being in consonance with each of them.

**Upanishad:**

Now one should meditate on the *diffused-Breath* (आयनं) as the *Udgeetha*. That which one breathes in, that is the *in-Breath* (प्राण) that which one breathes out is *out-Breath* (अपाण). The intermediate position between the two is the *diffused-Breath* (आयन). The *diffused-Breath* (आयन) is the Speech, therefore one utters speech without *in-Breath* (प्राण) or *out-Breath* (अपाण). That which is Speech, that is ऋक्, the hymn. Therefore one utters ऋक्, the hymn, without *in-Breath* (प्राण) or *out-Breath* (अपाण). ऋक्, the hymn is साम, the chant. Therefore one sings साम, the chant, without *in-Breath* (प्राण) or *out-Breath* (अपाण). The साम, the chant is the *Udgeetha*. Therefore one chants the *Udgeetha* without *in-Breath* (प्राण) or *out-Breath* (अपाण).

**Bhashyaa:**

The *prime Breath* that exists in the Sun and the *prime Breath* that exists in all creatures is similar in being the resurgent energies. Therefore considering the existence of *Janardana* both should be propitiated for fulfillment of all desires and for deliverance, *thus it having been said*. *Keshva* is the *Self* being Independent. To revel in his *Self* means being inclined to the one dwelling in the body and in the Sun. The one who dwells in the body and in the Sun being in every ting in creation becoming inclined means being in consonance with each of them.

**Upanishad:**

Now one should meditate on the *diffused-Breath* (आयनं) as the *Udgeetha*. That which one breathes in, that is the *in-Breath* (प्राण) that which one breathes out is *out-Breath* (अपाण). The intermediate position between the two is the *diffused-Breath* (आयन). The *diffused-Breath* (आयन) is the Speech, therefore one utters speech without *in-Breath* (प्राण) or *out-Breath* (अपाण). That which is Speech, that is ऋक्, the hymn. Therefore one utters ऋक्, the hymn, without *in-Breath* (प्राण) or *out-Breath* (अपाण). ऋक्, the hymn is साम, the chant. Therefore one sings साम, the chant, without *in-Breath* (प्राण) or *out-Breath* (अपाण). The साम, the chant is the *Udgeetha*. Therefore one chants the *Udgeetha* without *in-Breath* (प्राण) or *out-Breath* (अपाण).
one should propitiate Hari, who dwelling therein becomes worshipped as Udgeetha, as representing गुरु and साम hymns. There is no difference for Hari in between these three. Therefore, since Hari presides over Udgeetha with साम alone वैदिक hymns could be recited.

**Upanishad:**

अतो यात्त्वानि वैयंत्विन कमाणि यथावें सामवनृत्ति अजेस सरणाम ध्रुवस्य धनुष्य आयमनम् अपाणाम् अष्टपापनः तानि करोति "एतन्तं हेतुवायनःउदगुरुपाक्षीतं"

Therefore, whatever other actions there requiring strength, like kindling fire by friction, running a race, bending a powerful bow, one performs those actions without in-Breath (प`ान) or out-Breath (अपा), needing one to meditate on the diffused-Breath (व्यान) as Udgeetha.

**Bhashya:**

उद्धेत्यनामा भगवान्म स्थितो व्यानोदिद फलको | वैयंत्विनकृति तस्माद व्याना एव खुदात्ते | तस्माद व्यानानं विषिदु उपायतेत नियतं | यद्ययेक हि भगवान् सर्वदा सर्ववस्तुंगं | अनुभवित्वात्महिं निर्भेषिपी सदव च | तथापि तक्तियाभिभावानमुपादिक पूथकर | उच्चते हयुष्ठक्यवेदपि पूर्णोप्यक्षेतुतं | विषेष हेतुकं सर्वर करोत्विवकृतं सदा |

Since the resplendent Lord, known as Udgeetha, is the coordinator of the diffused-Breath (व्यान), Speech, गुरु, साम and Udgeetha, it is here clearly declared that all the tasks that needs effort are possible only through the diffused-Breath (व्यान) and not through any other manner. Therefore, the Lord who dwells in the diffused-Breath (व्यान) should always be propitiated. Since the resplendent Lord dwells in all things, though operative in greater or lesser energy, he is ever complete and all-inclusive one. Even then as per requirement of action, the differences in various forms is perceived. Therefore it is said that even though differences in his forms and actions are perceived, he is primarily and essentially one comprehensively powerful and causes performance of all actions without any imperfections.

**Upanishad:**

अथ खलु उद्गीत्याक्षान्यपामात्त उद्गीत्यानां दैवी देव परमस्वतिः | प्राण एवं उत्तरम् प्राणेऽनां हि उत्तित्तरति | वाक् गीतः वाचो न गिर्य सत्याचक्षरः | अन्त्य घर् | अन्तो हि इं स्त्य स्थितं | द्वितेव उत्तरम् | अन्तरिक्ष गीतः | पृथिवी घर् | अदित्य एवं उत्तरम् | वाचुः गीतः | अन्तिं घर् | सामवेदान्त एवं उत्तरम् | बृहवेदी गीतः | ऋग्वेदः घर् | हुष्ठेः बाण दोषं यो वाचो दोषं अनवानां अनाधी भवति य एतान्यन्तिविद्यान्त उद्गीत्याक्षान्यपामात्त उद्गीत्यानां दैवी देव परमस्वतिः |

Now one should meditate on Udgeetha (उत्त + गी + ध). उत्त is the prime Breath because breath causes one to rise, गी is the Speech, because Speech causes one to communicate, ध is the nourishment, because nourishment causes one to be established. The heaven is उत्त, atmosphere is
The earth is \( \text{गृह} \), the air is \( \text{वायु} \), the fire is \( \text{तारा} \). The sun is \( \text{गृह} \), air is \( \text{गृह} \), the fire is \( \text{वायु} \). Samaveda is \( \text{गृह} \), Yajurveda is \( \text{वायु} \), Rigveda is \( \text{तारा} \). Speech yields milk and milk is Speech. He who meditates on Udgeetha as \( \text{गृह} \), \( \text{वायु} \), \( \text{तारा} \) he becomes rich in nourishment.

Now the fulfillment of desires. One should propitiate taking refuge in that One who fulfills the desires. One should meditate on the chant, by which one desires to propitiate. One should meditate on the \( \text{्रक्र} \) in which the chant occurs, the seer who had seen (the \( \text{्रक्र} \)), the deity whom one desires to propitiate. One should meditate on the \( \text{मेट्र} \) in which one is to chant, One should meditate on the chant in which one desires to propitiate. One should meditate on the \( \text{वर्त्तमान} \) in the direction of which one desires to propitiate. Finally one should surrender to the supreme Self within and chant, meditating on the desires without any distraction. Swiftly shall his desires will be fulfilled, desiring which he had chanted (the \( \text{्रक्र} \)), yes desiring which he had chanted (the \( \text{्रक्र} \)).

**Bhashya:**

The one propitiates the One who abides in \( \text{गृह} \), \( \text{वायु} \) and \( \text{तारा} \), in prime Breaths and the rest, the one who is fulfiller of desires, he is graced with all his desires fulfilled. This is the primary assurance. The one and only the one Hari is spoken as abiding in Udgeetha - \( \text{गृह} \), the prime Breath, \( \text{वायु} \) is the Speech and \( \text{तारा} \) the nourishment. Here \( \text{अन्तन्त} \) means in the supreme Self. \( \text{अन्तन्त} \) means as final refuge and \( \text{अन्तन्त} \) means after propitiating.

Thus ends the Third Section of the First Chapter.

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15
Thus begins the Fourth Section.

Upanishad:

One should meditate on the Udgeetha as this immutable syllable, for one sings loud the chant beginning with $\tilde{\varpi}$. Now begins the explanation. Verily when the gods were afraid of Death, they took refuge in the hymns contained in the three Vedas, covering themselves with them. Because they were concealed in by these hymns they were called $\tilde{\varpi}$ (that which coneals). Death saw them therein, even as one would see fish in water. When this was found out, they (the gods) took shelter in the resonance. Verily when one takes refuge in Rik one utters $\tilde{\varpi}$; even so in Sama, and even so in Yajus. This resonance is the syllable $\tilde{\varpi}$, the immortal, the fearless. The one who knowing it in this manner, praises the syllable $\tilde{\varpi}$, the immortal, the fearless and having known it becomes the immortal, the fearless even as the gods became immortal.

Bhashya:

That sound being the supreme Sound it is known as Vishnu as well as Vayu, since Vayu is independently dwells in Vishnu. The gods having attained immortality became completely delivered and freed from Death. Since Durga destroys she is spoken as Death and propitiating Vishnu as $\tilde{\varpi}$ one becomes supremely immortal. Thus in Sandhana scripture. $\tilde{\varpi}$ means the supreme.
The First Chapter.

Thus begins the Fifth Section.

Upanishad:

Now, that which is Udgeetha, that verily is Aum. That which is Aum, that verily is Udgeetha. The yonder Sun, verily is the Udgeetha, for that verily resonates the sound Aum. I chant in his adoration alone, therefore you are my son, said Kaushitki to his son. Meditate on the various rays (of the Sun) and you will have, verily, many sons. This with reference to the divinities. Now with reference to the body. One should meditate on the prime Breath as Udgeetha, for that verily resonates the sound Aum. I chant in his adoration alone, therefore you are my son, said Kaushitki to his son. Meditate on the prime Breath and you will have, verily, many sons. Now, that which is Udgeetha, that verily is Aum. That which is Aum, that verily is Udgeetha. Thus whoever knows for him all errors in chanting will be corrected from the place of the hotru priest, yes all errors in chanting will be corrected.

Bhashya:

Vayu who dwells in Aditya, (the Sun) is Pranava, ह, verily Hari, being manifest and as the controller and the all-pervador is all direction, being chanted loud he, verily is the supreme
Purusha. The *prime Breath* in the body should, verily be propitiated as *Pranava*, ❍. He is the resplendent Lord, *Vishnu*, he should be meditated as the singular and immutable becomes delivered blessed with one son. Meditated as one supreme being with many rays, becomes delivered blessed with many sons, *thus also gaving been spoken*. Therefore one should meditate on the *prime Breath* in the body and many rays of the Sun, chanting the hymns made flawless by the *Hotru* priest, one should always meditate on the resplendent Lord, established in the sacrificial fire, whereby he becomes appropriately delivered, *thus in Traividya scripture.*

|| इति प्रथमोध्यायः पञ्चम खण्डः ||

*Thus ends the Fifth Section of the First Chapter.*

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The First Chapter.

Thus begins the Sixth Section.

**Upamishad:**

This (the earth) verily is fire; fire is founded on that. Therefore, fire is chanted as founded on. This (the earth) is fire is. Therefore, fire. The mid-region verily is Breath is fire. This mid-region verily is Breath is fire. Therefore, fire. The heaven verily is fire; the Sun is fire. Therefore, fire is chanted as founded on. This heaven verily is fire the Sun is. Therefore, fire. The stars verily is fire; the moon is fire. Therefore, fire is chanted as founded on. The stars verily is fire the moon is. Therefore, fire. The bright light of the Sun verily is fire; that which is dark-blue is fire. Therefore, fire is chanted as founded on. The bright light of the Sun verily is fire the dark-blue is. Therefore, fire.

**Bhashya:**

Vayu, the prime Breath, the presiding deity over Samaveda is found established in fire, the natural air, Sun, Moon, the dark blue colour of the Sun. Sarasvati, the deity presiding over Rigveda is found established in the temporal world, mid-air, heaven, stars and in the bright rays of the Sun. The female counter part of the energy is Sarasvati the goddess of the Speech, identified with the letter and the male part of the energy is prime Breath identified with male part of the letter. Thus as these two, so are Saama and Rigveda are spoken.
**Upanishad:**

Now the golden coloured Person who is within the Sun, having golden beard and golden hair, is golden to the tip of his fngures. His eyes are red as the bottom of a monkey, his name raised high, he having risen above evil. He who knows him in this manner he rises above evil. His chants are \textit{k} and \textit{saama}. Therefore they are referred as \textit{Udgeetha}. Even so is the chanter of \textit{Udgeetha}, for he chants \textit{Udgeetha}. He is the Lord transcending the worlds beyond the Sun, the desires of the divinities. This is in reference to the divinities.

**Bhashya:**

\textit{Sarasvati} and \textit{prime Breath} always will be founded in Speech as in others like breath, sight, self, hearing, mind, white rays and the dark-blue shade. In \textit{Vayu} founded in the Sun and \textit{Sarasvati} as well in \textit{Sarasvati} and \textit{prime Breath} always exists. Both \textit{Sarasvati} and \textit{the prime Breath} propitiate \textit{Vishnu} through Rigvedic and \textit{Sama} hymns. Since \textit{Vishnu} transcends all demerits and is supreme he known as \textit{t}, transcendental, \textit{thus has been said in Sattatva scripture}.

\begin{center}
\textit{Thus begins the Sixth Section of the First Chapter.}
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The First Chapter.

Thus begins the Seventh Section.

Upanishad:

अथ अध्यात्मः | बाणेव ऋकः | प्राणः सामः | तद्वैतं एतस्यामृत्यध्यूमं यामः | तस्माद् ऋच्चघ्नून्द सामीयते | बाणेव सा | प्राणोऽस्मि | तत् सामः | चूकृत ऋकः | आला सामः | तद्वैतं एतस्यामृत्यध्यूमं सामः | तस्माद् ऋच्चघ्नून्द सामीयते | चूकृत ऋकः | आलाः स्रो | तत् सामः |

Now with reference to the body. *Speech* verily is ऋकः; *breath* is सामः. सामः is founded on that ऋकः. Therefore, सामः is chanted as founded on ऋकः. *Speech* is या *breath* is अमः. Therefore, सामः. *Sight* verily is ऋकः; *self* is सामः. सामः is founded on that ऋकः. Therefore, सामः is chanted as founded on ऋकः. *Sight* is या *self* is अमः. Therefore, सामः.

Bhashya:

आल्मा जीवः | सरस्वती हि चक्षूः जीवस्यो वायुर्गीतः | बिद्विज्ञातावः तः तसमं ध्यायेद्वृतं सदा |

The *self* means the *Jiva*. Sarasvati abides in the sight the Vayu is said to abide in *Jiva* (as communicating medium).

Upanishad:

श्रोत्रांवेभ ऋकः | मनः सामः | तदेवदत्तथां ऋच्चघ्नून्द सामः | तस्माद् ऋच्चघ्नून्द साम गीयते | श्रोत्रांवेभ सा | मनोऽस्मि | तत् सामः | अथवद्वेदत्तथां अक्षणः शुक्लां भाः शैव ऋकः | अथ यन्नीलं परः कृृणं तत् सामः | तदेवदत्तथां एतस्यामृत्यध्यूमं सामः | तस्माद् ऋच्चघ्नून्द साम गीयते | अक्षणः शुक्लां भाः शैव सा | अथ यन्नीलं परः कृृणं तदमः | तत् सामः |

*Hearing* verily is ऋकः; *Mind* is सामः. सामः is founded on that ऋकः. Therefore, सामः is chanted as founded on ऋकः. *Hearing* is या *Mind* is अमः. Therefore, सामः. The bright light of the Sun verily is ऋकः; that which is dark-blue is सामः. सामः is founded on that ऋकः. Therefore, सामः is chanted as founded on ऋकः. The bright light of the Sun is या that which is dark-blue is अमः. Therefore, सामः.

अथ य एपोःन्तरात्शण पुरुष: दृढःतः नेैव ऋकः | तस्मां | तद् उक्तः | तद् यजुः | तद् वगः | तद्वेद्यतं तदेव रूपं बद्गुष्ण रूपं | यावमुद्य गोऽर गणोऽर गणः | यन्नम मनाः |
Now this Person who is seen within the eye is (the same as seen in) the hymn, the chant, the recitation, the sacrificial rites, the effulgence (Brahman). The form of this Person is same as the form of that Person (seen in the Sun). The chants of the former are the chants of the latter. The essence (नाम) of the former is the essence (नाम) of the latter.

**Bhashya:**

The one who is seen only with the eye of Wisdom is the same who abides in the Sun and in the eye. As the embodiment of Wisdom he is spoken as रूप, being eternally equal in all he is spoken as सामा. As the creator of the worlds he is spoken as उज्ज. As the one propitiated in sacrifices he is spoken as यज्ञ. As the one effulgent with entirety of attributes he is known as Brahman. As the one spoken by many names, thus having been spoken.

**Upanishad:**

He is the One under whom the worlds become initiated and even so the human desires, even as the one who plays the lute even so the song comes to be sung. Therefore they become the winners of wealth, Now he who knowing in this manner sings सामा for both (the one who is in the Sun and in the eye). Through the former (the one who is in the Sun) he obtains the worlds beyond and the desires of the divinities. Through the latter (the one who is in the eye) he obtains the worlds under his control and also the desires of the humans. Therefore the Udgeetha priest knowing this should inquire, seeking which desires should he sing सामा. For truly be becomes fulfilled with desires by singing by one who knowing in this manner, sings सामा, yes sings सामा.

**Bhashya:**

Though the resplendent Lord pervades and envelops the entire creation, even as he with special significance is referred generally as Badarinatha and Dvarakanatha, thus in Manasa scripture.
Thus ends the Seventh Section of the First Chapter.

*****
The First Chapter.

Thus begins the Eighth Section.

Upanishad:

There were three persons well-versed in Udgeetha, Shalavatya’s son Shilaka, Chaikita’s son Dalbhya, Jaibili’s son Pravahana. They said to each other, We are indeed, well-versed in Udgeetha. Let us converse on Udgeetha. Saying, Let it be so, they sat down. Then Jaibili’s son Pravahana said, You two, resplendent one may speak first so that I may listen to the words of two Brahmin wise men discussing.

Then Shalavatya’s son Shilaka said to Chaikita’s son Dalbhya, Well now may I ask you a question? (Chaikita’s son Dalbhya) replied, Ask. Then he asked, What is the refuge of Sama? The reply was, It is the Sound. Then he asked, What is the refuge of Sound? The reply was, It is the prime Breath. Then he asked, What is the refuge of the prime Breath? The reply was, It is nourishment. Then he asked, What is the refuge of the nourishment? The reply was, It is the Water. Then he asked, What is the refuge of the Water? The reply was, It is the yonder World. Then he asked, What is the refuge of the yonder World? The reply was, One should not cross over the yonder World since Sama is established as the refuge of the yonder World.
Then Shalavatya’s son Shilaka said to Chaikita’s son Dalbhya, Verily, your Sama is unfounded. Therefore, hearing it if any one was to say, your head will, it will surely fall. Chaikita’s son Dalbhya answered, From you verily I will then be instructed. Shalavatya’s son Shilaka said, Surely be instructed. Then he asked, What is refuge of the yonder World? The reply was, this World. Then he asked, What is refuge of this World? The reply was, One should not reflect further by deviating from this World which is the refuge of the yonder World, since Sama is established as refuge for this World, therefore should be lauded as having been established in this World.

Then Jaibil’s son Pravahana said to him, verily sama which you, Shalavatya’s son, propound has limitations. Therefore, hearing it if any one was to say, your head will, it will surely fall. Whereupon, Shalavatya’s son Shilaka said, From you verily I will then be instructed. (Jaibil’s son Pravahana) said, Surely be instructed. Then he asked, What is refuge of this World? The reply was, the Space, since all creatures are produced from Space. They return to the Space. For Space is greater than these. Space is the final refuge. This is the Udgīthā, highest, the best and the endless. He who knowing in this manner meditates on Udgīthā, the highest and the best, becomes the highest and the best. And obtains the highest and best Worlds.

When Atidhanvan Shaunak taught this Udgīthā to Udara Shandilya, he also said: As long as they know this Udgīthā among your descendants, so long will their life in this world be highest and best. And so will their state be in the yonder World. One who knows in this manner and meditates his life in this World would become the highest and best. And would it be in the yonder World, yes in the yonder World.

_Bhashya:_

अनिः सामाभिमानी स्यात बुनातु स्वरामकः | प्राणाविभागै स्तु सूर्य एव प्रकृतिः | अनाभिमानी दक्षिण शकाक्षोभीमानवान् | ढालकऽथ धिवः प्रोक्तः कर्मणिवेशतात्तरः | इति नित्तेः | अनेवार्गालक्ष्यः | स्वगोऽयोवकानकात् | आदिव एव प्राणोऽन्तं वे प्रजापतिः इति शुद्धेः | आप एवन्दो दीर्घं रुद्र इत्यादिः |
The presiding deity over *Sama* is *Agni*, over Sound is *Varuna* and the presiding deity over *prime Breath* is known as the *Sun*, over nourishment is *Daksha*, *Indra* over waters *Shiva* over mid-region thus has been said progressively, becoming progressively delivered in the graded manner, *thus in Nivrutti*. *Agni* due to *Speech*, *Sound* due to *Water* (moisture in the mouth), *Aditya*, the *Sun* due to the *prime Breath*, nourishment due to *Daksha*, *Prajapati*, *Water* due to *Indra*, mid-region thus has been declared.

Even though they are aware that *Vishnu* is supreme among all, to acquire special knowledge, the gods and seers speak about the greatness of others, *thus in Brahmatarika*. When one declares that he chants *Sama* in adoration of *Rudra*, the deity presiding over the heavenly Worlds, then *Sama* acquires the form of *Rudra* who is adored. For the words – *maaUQaa* - *to ivaptot*, then one must realize that when one says the head will fall, it will surely fall. The four-faceted *Brahma* verily is the presiding over this World; *Vishnu* being described as vast as *Space*, being resplendent and supreme, the transcendental one is verily, *Hari*, *thus in Sattatva*. Like *Agni* being the destroyer of the auspicious as well the inauspicious alike, He is said to be *Sama*. च means *Vishnu*, one who is firmly established. र means one who revels in the ocean therefore, *Varuna* is the deity presiding over the ocean. With dawn he energizes the World, the Sun is said to be *प्राण*, the *prime Breath*. *Rudra* is destroyer, *Daksha* being quite opposite is one who nourishes. च means *Vishnu*, the one who is independent and *Vayu* being attached to him is चर. In deliverance *Rudra* envelops *Vayu*, therefore *Rudra* is identified with heavenly World. अम means *प्राण*, the *prime Breath*, and the one who has enveloped him is known as अमर, *Rudra*. Since he envelops all the divinities, four-faced *Brahma* verily is known as अमर and being wise in all *Wisdom*, known as the World. Further since *Vishnu* is refuge even to the four-faced *Brahma*, *Hari* is known supreme among all divinities, *thus in Brahmatarika*. Since he is the protector of all अम is known as *Indra*. त्रमममियन means supremely superior. Therefore, supremely superior becomes his protector, यावतः means till the beginning of द्राप चुमः.

|| इति प्रथमोऽयां अष्टमखण्डः ||Thus ends the Eighth Section of the First Chapter.****
The First Chapter.

Thus begins the Ninth Section.

**Upanishad:**

In the land of *Kurus*, during the times when the crop was destroyed by a hail-storm, *Ushasti Chakrayana* along with his wife, approaching her adolescence lived in the village searching for food. He begged from the owner of elephants black pulses, which was then eating.

**Bhashya:**

Large stones in the hail-storm, a girl coming to her adolescence are spoken as मटि, and similarly the one searching for water is spoken as पदनक, *thus in Shabda Nirmaya*.

**Upanishad:**

To him he replied, *I have no more black pulses apart from what are in the plate in front of me. Ushasti Chakrayana said, Give mesome of those. To him he gave those saying, here is some water, to which Ushasti Chakrayana replied, That would like drinking what was left over by another (therefore impure). Was not eating the left over black pulses (impure)? Ushasti Chakrayana replied, I would not have remained alive if I had not eaten the black pulses, but drinking water was my wish. After eating some, Ushasti Chakrayana gave the rest to his wife. The action itself fulfilled her hunger, so she kept them safe with her. The next morning, Ushasti*
Chakrayana as he woke up he said, if had some food to eat I would have gone and earned some money. The king over there is performing a sacrifice and he may choose me to be the priest presiding over the sacrifices. His wife said, here are some black pulses. Having eaten those, he went over to the place where the sacrifices were being performed.

Then the one performing the sacrifice said, honoured One, I would like to know further about you. To which the given reply was, I am Ushasti Chakraayana. He said, I have been looking for you for all these priestly functions, but not finding, I had chosen others. Since now you have arrived, you shall hereby take over all these priestly functions. Said he, So be it. Under my supervision let them chant the verses. Give me compensation as much as you will be giving them. Then the one performing the sacrifice said, So be it.
Then the Udgeetha priest approached him and said, *You sir had warned me, O Udgeetha priest, if you sing the Udgeetha without knowing the deity presiding over those verses, your head will fall off. Which is the divinity?* (Ushasti Chakraayana) said, Aditya. Verily all beings here sing in praise the Aditya, as he rises. *This is divinity belonging to Udgeetha. If you had sung the Udgeetha, without knowing, even after you had been told so by me, your head would have fallen off.*

Then the Pratihatru priest approached him and said, *You sir had warned me, O Pratihatru priest, if you sing the Pratihatru without knowing the deity presiding over those verses, your head will fall off. Which is the divinity?* (Ushasti Chakraayana) said, Nourishment. *This is the divinity that belongs to the Pratihara and if you had sung the Pratihatru, without knowing, even after you had been told so by me, your head would have fallen off.*

*Bhashya:*

All are born because of Vishnu, who dwells within as prime Breath, therefore Vishnu, verily as Prastava, is the seed that sources. Vishnu, who dwells within the sun receives all adoration. Even the adorations addressed to the Kings ultimately reach the same divinity. Therefore the divine Udgeetha is none other than the supreme Self. By Vishnu, as nourishment, verily do all the beings live. Pratihara being the food that nourishes, Vishnu verily is the god that presides over nourishment. उच्छेष्ठन्तन means that which is best, supreme.

*Upanishad:*

�धातः श्रो उद्गीथमन्तः वको दल्यो ग्लावो वा मैत्रेयं स्वाध्यायमुद्वाजः | तमः श्वा श्वेतः पादरुमूः तमन्ये श्वान उपसेवतः ऊँचः अन्नः नो वगवानागायतु | अशायाम वा इति | तान होवाच इहैव सा पानपुमायाति |
Now, therefore, the Udgeetha chant spoken by (Vayu in the form of) dog. Baka Dalbhya also known as Galva Maitreya, went forth the study of vedic Wisdom. Unto him approached a while dog, around which other dogs had gathered asking, obtain nourishment for us by chanting, since we are hungry. Then that dog told them, gathere here again tomorrow morning, on which Baka Dalbhya also known as Galva Maitreya, kept watch. Like the priests when they gather to sing the baihYpvamaana chants move around (the next day) the dogs gathered moving around and sitting thereafter made the sound “ihma”. They chanted, let us eat food, let us have drink, may the god Varuna Prajapati and Sarasvati bring nourishment for us here. O Lord of nourishment, bring nourishment here, bring nourishment here, yes, bring nourishment here.

Bhashya:

Dalbha's son Baka, having been accepted as son by goddess Mitra, was called Maitreya. Since he did not respond in spite of being summoned by goddess Mitra, he came to be referred as गळ्व, a stone. Therefore he is known by both the names - Baka Dalbhya and Galva Maitreya. For showing grace to Baka, Vayu assuming the form of a dog coomunicated what is known as Shauvodgeetha to Rudra and others who had iub turn assumed the form of dogs. If Shauvodgeetha is chanted on full moon day in propitiation of Keshava, then the resplendent Lord fulfills all desires. Therefore, they were called on the subsequent day by Vayu. Rudra and other gods chanting ईम and हिख in propitiation of Vayu and Vishnu dwelling within Vayu, were fulfilled of all their desires. Vishnu and Vayu in that order are comprehensively wise in Wisdom. Varuna being qualified to be propitiated, Savitru being the originator of the creation and similarly Prajapati Brahma being the leader of the things created are elougized in that order, thus it having been declared.

Upanishad:

अंं वाल लोको हारुकारः वायुहार्यिकारः चन्द्रम अधकारः आत्म इहकारः अत्तिरिकारः आदिवन्यत्तकः लिहाव एकारः विवेदेया औहायिकारः प्राप्तिरहिकारः प्राणं स्वरः अनं वाया वायु विरंजः
This world verily is identified with syllable ह, the air verily is identified with syllable ह, the fire verily is identified with syllable ह, the Sun verily is identified with syllable र, the invocation verily is identified with syllable ए, the Vishavedas verily is identified with syllable आ–ह–इ, the Vishavedas verily is identified with syllable इ, Breath is the ख, nourishment is य, Viraj is वच, Speech. The unspoken is the variable thirteenth sound हुमा. He who knows the mystical meditation about गामन, to him Speech offers munificence, he becomes possessed of nourishment, eater of the nourishment, one who knows the mystical meaning of गामन, yes He who knows the mystical meaning.

**Bhashya:**

हूये जागिरोहितादिहुकसुर्खम्य लते | हेवलावैर्यवदायति हेति वा मुखन्ते | हायिकारस्ततो बायुं अथेलत्तमात्मरम् | अन्तर्यांत प्रकाशस्य यूहांक्षनस्वत्थरिति | स्वसंसारीयतो विज्ञानिति कदित् सदा | इत्यनादकपरिकारस्य सुयुं उपित्ते | नितागामालयन्नेत्र निमीतीद्रो निन्हवं मृतं | ऐतिवाकार एवासी ओहीपियविलासुरा। | उचितवाद विनिगुरु प्रोक्यो हृदन्तासरन सर्व हुच्चित प्रकृतिता। | हेति विवचचुं उदिच्च्च्चु विनीत्य ज्ञातन सदा | वदा हिंदार हृदन्तो बायुं प्राणं शरीरं। | ये विकारस्य रामवेयं जीवं तमात । स्वरं मृतं | विनियिवर्गवर्त्तुषुडवायायाया मरसती। | गैवैन्देवतासा रीक्ता यात्रा प्राणे नीति | सर्वबालमादिय य तु श्रीरिव्ययं ज्ञातन | विरुद्धानिगुरुक्षस्य व्यायो नागरणस्य यि। | आहूल एव पातित हृपक्ष हेति कीर्तिता। | हुवित्याक्ष्यते यथू हृपक्षस्तु जनादं। | अनिरक्षवायवत्तात् परम पुपो हरिः। | हेति माहाये। | समयं चर्चतित य एवं संघर्ष। |

Since on this earth Agnihotra and such other sacrifices are performed, the presiding deity over earth is referred as हु, since the prime Breath arrives with astonishing surprise bringing along happiness, the presiding deity referred as हिद, अथ means thereafter since moon light is consequent to and reflected light of the Sun, the moon is referred as अ; since Vishnu is closer than the closest he is known as ह, since Agni becomes flared up it is known as ह, since sun scorches it is known as अ, Indra primarily तिं and since invited – हव, is known as विहव; since he also traverses around is known as ए. Since all the divinities find refuge in Vishnu, he is known as आ – ही – वि; Since Brahma is assuredly wise in Wisdom he is known as विधि. Since the prime Breath provides the Jivas happine ss र from Vishnu व he is known as खर्ण. Since energized by all-devouring deity Agni, she becomes known as nourishment, Sarasvati is known as याया, because याया suggests movement as in the case of Vayu and being subordinate, she is known as याया. As the deity presiding over वच, Speech Lakshmi is known as वि, specially गट, luminous. Since enveloped अनिरुक्त, without any restriction, and p, extending protection without delay whenever approached, हु
called हुपकार. Since he is referred as जनार्दन Janardana it is referred as हुपकार. Since he is indescribable the supreme Purusha, Hari is known as अनिरुक, thus has been said in Mahatmya. Since he conducts him comprehensively he is known as संचार.

|| इति प्रयोध्यायः नवमङ्कणः ||

_Thus ends the Ninth Section of the First Chapter._

_Thus ends the Commentary of SrimadananandIrtha on the First Chapter of Chhandogya Upanishad._
Thus begins the Second Chapter.

First Section

Upanishad:

Thus begins the Second Chapter.

First Section

Upanishad:

Thus ends the First Section of the Second Chapter.
Thus begins the second Chapter

The Second Section

Upanishad:

One should propitiate the world as यामन having five forms. The earth symbolizing हिं, fire symbolizing प्रताव, mid-region symbolizing उपाग, Sun symbolizing प्रित्या and Sky symbolizing निम्र, the ultimate refuge. This in ascending order. Now in the descending order. The Sky symbolizing हिं, Sun symbolizing प्रताव, mid-region symbolizing उपाग, fire symbolizing प्रित्या and the earth symbolizing निम्र, the ultimate refuge. Both the ascending and descending worlds belong to him who knowing this in this manner propitiates यामन in five forms.

Bhashya:

Since beginning with हिं, Narayana is propitiated, he is known as उपाग. Since from the forms of Vasudeva and others become effulgent, Narayana is known as उपाग. Since he as supreme Person is the first effulgent form, he is known as प्रताव, the beginning. Sankarshana is known as निम्र, the ultimate refuge, since he is the eliminator. Pradyumna, the supreme Lord is known as हिं, since हिं means being well-known and the unmanifest creation becomes manifest in the world. Aniruddha enveloping the creation and being present and resurgent in everything in creation, and gather to himself again, is known as प्रित्या.
Pradyumna and other divine forms are always established in the world as earth etc., which are verily understood in that manner. In relation to and as meaning the supreme Self, the earth and others are subsidiary effulgent forms. Since vegetation etc become bountiful, the earth acquires its primary meaning; similarly fire because of its essential attributes of consuming everything. Being within and without, that which observes without any medium is known as अन्तिक्र. Drawing water from the earth and withdrawing the life-span from the things in creation, he is known as Aditya. Since it is the place of festivity it is known as Space. Verily all these are the manifest forms of Hari.

The five forms which are established in the lower worlds and the five forms which are established in the higher worlds, similarly the five divine forms – these are eternally for the one who desires deliverance, thus it having been said.

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

The Third Section

Upanishad:

One should propitiate rains as having five forms. The preceding Wind symbolizing हि, formation of clouds symbolizing प्रस्फाव, rain symbolizing उदर्शी, lightening and thunder symbolizing प्रतिहार and rains ceasing symbolizing निवल, the ultimate refuge. He who propitiates अम्बान in this manner for him it rains and he causes the rains to fall.

Bhashya:

One who propitiates Vishnu who dwells in five forms in howling winds and the rest receives as many gifts as the copious rains do. For such one the resplendent Janardana in his five forms pours in deliverance numerous forms of enjoyments, thus has been declared.

Thus ends the third Section of the Second Chapter.

*****
Thus begins the Second Chapter.

The Fourth Section

Upanishad:

One should propitiate waters as गाम्य having five forms, when clouds form symbolizing मिठाइ when it rains symbolizing as प्रस्ताव, when the waters flow to the east symbolizing as यात्री when they flow to the west symbolizing as प्रतिवार and when they reach the ocean symbolizing as मन्दिर, the ultimate refuge. He who propitiates गाम्य in this manner he does not die in water, he becomes delivered in water.

Bhashya:

The one who propitiates हरि having five forms attains proximity with नारायण. He does not die in water, since हरि abides in waters. He will guard him, thus it have been established. He sleeps on water therefore नारायण.

Thus ends the Fourth Section of the Second Chapter.

*****
Thus begins the Second Chapter.

The Fifth Section

Upanishad:

One should propitiate seasons as यान having five forms, spring symbolizing as हि, summer symbolizing as प्रसाव, rainy season symbolizing as उदगीथ, the autumn symbolizing as निधन, the ultimate refuge. He who propitiates यान in this manner for him the seasons belong to him and becomes endowed with fruits of the seasons.

Bhashya:

Winter and cold seasons being identical there are five seasons. The one who propitiates the resplendent Vishnu, present in all the five seasons as divine essence becomes delivered by the Wisdom of Janardana accessible from scriptures. Since the one who propitiates in all seasons, he is said to be in the proximity of Hari, thus have many scriptures attested. Since he grants happiness in life, Purushottama is known as the Spring season. Descends as shivering therefore he is Winter season, pours as water therefore he is known as Rainy season, is auspicious therefore known as Autumn season, falls as snow he is known as Winter season, thus having been clarified.

|| इति द्वितीयोपनिषदः पञ्चम खण्डः ||
Thus ends the Sixth Section of the Second Chapter.

*****

|| अय द्वितीयोध्यायः ||

Thus begins the Second Chapter.

षष्ठ खण्डः

The Sixth Section

Upanishad:

पशुः द्रव्यविंद्य सामोपायत | अजा हिंदकारः | अवयं प्रत्यावः | गाव उदरीगः | अव्या प्रतिहारः | प्रणो निधनं ||
| भवन्ति हार्ष्य पश्वः पशुमानः भवति य एतवेदं विहान् पशुः पञ्चविंदं सामोपायते |

One should propitiate animals as गावन having five forms, goat symbolizing as हि, sheep symbolizing as प्रत्याव, cow symbolizing as उदरीग, horse symbolizing as प्रतिहार and the human being symbolizing as निधन, the ultimate refuge. He who propitiates गावन in this manner, animals belong to him and becomes endowed with animals.

Bhashya:

पालनात् सुखकारित्वात् पुनामा जनार्तनं | मुक्तस्वदानं भवयेव पशुपूपायको हरे || इति च | येोनाङजन हेतुत्वादस्थो भवानाजः || अविन्यध्रिविरोक्तम् ऊर्णवा शीताभिवनस || गोश्रागस्तिहतुद्वात् गोस्कं स पुरुषोत्तमं || अन्यश्चवैण्यन्त्रुतात् पुरुषं पूर्णितहितुतं || इति च | भवन्तिहार्ष्य पश्वं इति | प्रसिद्ध पश्वं एव || अज्ञा इत्यदि वहुवचनं | वहुरुप्वलाभभगवतं |

Being the protector and provider of happiness, Janardana is within the animal. Therefore one who propitiates Janardana as dwelling within the animal becomes delivered, thus having been said. Since the resplendent lord within the goat becomes the object of worship through sacrifice, the resplendent one is known as अज. Since the resplendent lord within the goat, gives warmth of the wool, the resplendent one is known as अव्य. Since the resplendent lord within the cow is worshipped seeking deliverance the Supreme Person who abides within is known as the गो, गाव. cow. Since the resplendent lord within the horse is ever in movement the Person who abides within is known as अव्य. “भवन्तिहार्ष्य पश्वं” means Since the resplendent lord within the animals becomes known as पश्वं. अज्ञा the goats and others spoken in plural, since there are different classes of animals, since the forms in which the resplendent one manifests are all many.
Thus ends the Sixth Section of the Second Chapter.

*****

Thus begins the Second Chapter.

The Seventh Section

Upamishad:

One should propitiate prime Breath as सामना having five फल forms, breath symbolizing as हिंस, speech symbolizing as प्राण, eye symbolizing as वाक, ear symbolizing as प्रविधा and mind symbolizing as निधन, the ultimate refuge. These verily are the supreme - प्राणविनिधन. The supreme – प्राणविनिधन belongs to one who wins the worlds. He who propitiates the supreme – प्राणविनिधन in this manner, animals belong to him and becomes endowed with animals. This is regarding the prime Breath having five फल forms.

Bhashyā:

रजस्त्वतं प्रेक्षं परं इति तत्तः परं | परेक्षं परं तस्मात्प्रेक्षं परमेक्ष्यं | परमेक्ष्यं प्रेक्ष्यं तव विभवो द्रवणिः सर्वं | तेन विभवो नैवानेति सदा तानि सुभाषिति हि | अतुत्तमात्मात् तुमात्वमात् सामवेदस्य तु | इति च | प्राणो रुपात्तो द्रिष्यो वाकः प्रेक्षवचनादि सता | चक्षुः च दर्शनात्तिनं श्रुतं श्रवणेतृतुं | मनो नित्वत्वहस्य ध्यानं एव तिर्यति सभाः | परमे क्रोणाय क्रोणाय भवति सत्ते प्रक्षिप्तितत्त्वात्

प्र means great - अवलोक्त. That which is greater than the great - अवलोक्त, is best - उलट. That which is greater than the best - उलट is superior – प्रेक्ष. That which is greater than the superior – प्रेक्ष is the supreme - प्राणविनिधन. They are all the forms of the best - उलट is Vishnu and among then there is never ever any variance being ever similar. Being transcendentally supreme they are all similar to one another. Being the initiator Vishnu is प्राण - prime Breath, as वाक Speech he manifests in all directions, as perceiver of everything he is चक्षु, the eye, as listener of everything he is श्रुत, as the
thinker he is the mind, the One becoming manifest in five forms. संसारोऽयं विद्याय भवति means since resplendent Lord is fulfilled of all objects, the seeker obtains all his desires.

Thus ends the Seventh Section of the Second Chapter.

Thus begins the Second Chapter.

The Eighth Section

Upnishad:

अथ सप्तविधयः | वाच सप्तविध सामोपासीत | यत् किंच वाचो हृदित स हिंकारः | यत् प्रेति स प्रस्तावः | यद्विति स पादिः | यदुदिति स उदगीथः | यत् पौष्टिति स प्रतिहारः | यदुपौष्टिति स उपदासः वचनीति तन्निधनम् | तुगधेःमे वाण् दोहं यो वाचो दोहोऽनन्यवाननादो भवति य प्रतेव विद्वान् वचि सप्तविधं सामोपासेत् |

Now regarding the seven forms. One should propitiate Speech as सामान्य having seven forms. Whatever exists of Speech as हृं, that is of the form of हृंकार. Whatever exists of Speech as हिं, that is of the form of हिंकार. Whatever exists of Speech as प्र, that is of the form of प्रस्ताव. Whatever exists earlier that is of the form of अ. Whatever exists of Speech as उत, that is of the form of उदगीथ. Whatever exists of Speech as प्रेति, that is of the form of प्रतिहार. Whatever exists of Speech as उप, that is of the form of उपदास (proximity to the end). Whatever exists of Speech as वचि, that is of the form of सप्तविध, the ultimate refuge. He who propitiates सामान्य as Speech in this manner, for him Speech yields deliverance, which is the quintessence of Speech and becomes endowed with prosperous and satisfied.

Bhashya:

आदि कल्पितहृदंतुचात् कोडाला कंवाच् स्वयं | तुदृष्टपदवकरुवात नारिंहः उपदासः | इति च | हृंकारसहिते वाक्ये प्रत्येकम् सदा स्थितं | आकारुपे वारहो वामुदेवं प्रथंते | नारायणस्यादुर्वते प्रतियुक्तसिद्धं | उपारुपे जृतिः सत्त्वं संक्रियणस्था | अभावे यावेते स्युर्स्तितंत्रेऽवं स्वरूपम् | अध्यात्मिक्ष विषुं उपास्ते सदा विमूपम् | वादनामा भगवात्वत्व भवेतवात्वि दोहेदकृपु | इति च |

Since he is originator of the creation, Keshava himself in the form of boar is the beginning. Since he creates obstructions for the evil beings, Narasimha is the referred as उपदास, thus having been declared. In every beginning with हृंकार, there always exists Pradyumna. In the form of अ, exists
Varaha, the Boar. In the form of वराह, exists Narayana, in the form of नरेन्द्र, exists Aniruddha, in the form of अनिरुद्ध, exists Narasimha, in the form of नरसिंह, exists Sankarshana. He who propitiates Vishnu in this manner, Speech as the embodiment of the resplendent Lord becomes fulfilled of all desires.

Thus ends the Eighth Section of the Second Chapter.

Thus begins the Second Chapter.

The Ninth Section

Upanishad:

अथ खल्लमुदातिवं गप्पविवं समापायत् | सर्वा समं तेन साम् | माः प्रति माः प्रतीति सर्वं समं तेन साम् | तस्मिन्निमानि सर्वाणि भूतानि अन्यायंतानानि विद्यात् |

Now, one should propitiate Sun as गप्पा having seven forms. Since he is same in all circumstances he is गप्पा, he is same with every one since every ones says, he looks at me, he looks at me. One should know that every being here depends on him.

Bhashya:

आदित्यम् परं विण्वु ध्याईदागिनामकं | सत्रस्य साम चार्गं सर्वा समस्यं | गवं माः प्रतीत्वेत दुर्विशालाचार्गु साम सं | दुर्विशालाचार्गु विन्दुस्तथं च कारणं | तस्मिन्निमानि भूतानि सर्वाणिवात्रिनानि हि |

The supreme Vishnu who dwells in the Sun should be propitiated as आदित्य. Becoming manifest in seven forms he is same and similar in all forms. Since every ones experiences that he looks at him alone, he is same and similar for all. For this singular perception Vishnu is the reason. All the creatures take refuge in Vishnu who dwells in आदित्य.

Upanishad:

tस्य यत् पुरुंदवात् संहिकारं | तस्य पापोऽन्नायताः | तस्माते हिंकुष्ठि | हिंकार भाजिनो हेतुत्य सामं | अथ यत् पथमोदिते च प्रस्तावं | तस्य मनुष्या अन्नायताः | तस्माते प्रस्तुति कामुः प्रक्षुराकामाः | प्रस्तावभाजिनो हेतुत्य सामं | अथ यत् संगमवेलायं स आदिः | तस्य व्यास्यो अन्यायानि | तस्मात् तान्यंतिरक्षितो नार्मणायायाय आलानं परिपलीनि | अदिभाजिनो हेतुत्य सामं | अथ यत् संप्रति मध्यदिनि स
What he exists before he dawn is as हि. On this depend the animals, therefore, they utter the syllable – हि, partaking assuredly in the syllable – हि of सामना. What he exists soon after he dawns is as प्रस्तव. On this depend the human beings, therefore, they desire praise, desire adulation, partaking assuredly in प्रस्तव of सामना. What he exists when the time gathering the cows come, is as आदित्य. On this depend the birds, therefore, they hold themselves without support in the mid-region and fly around, partaking assuredly in आदित्य of सामना. What he exists when it is mid-day, is as उदयीक. On this depend the divinities, therefore are best among Prajapati’s progeny, partaking assuredly in आदित्य of सामना. What he exists when it is past mid-day and before noon, is as प्रतिहार. On this depend all the foetuses, therefore they are aloft not dropped down, partaking assuredly in प्रतिहार of सामना. What he exists when it is past noon and before sunset, is as उपदेश. On this depend all the wild animals, when they see human beings they run to take refuge in their holes, partaking assuredly in उपदेश of सामना. What he exists when it is after the sun sets, is as आनिरुद्ध. On this depend all the ancestors, therefore people lay them on कुष्ठ grass, partaking assuredly in आनिरुद्ध of सामना.

**Bhashya:**

Before dawn, the resplendent is the refuge as Pradyumna, thereafter when the Sun rises as Vasudeva he is refuge of the human beings. Later in the morning as Varaha he is refuge to the birds. At mid-noon as Narayana he is refuge to the divinities, Thereafter as Aniruddha he is ever a refuge for all fetuses and later when the Sun sets as Narasimha he is refuge to the wild animals. When nigt falls he as Sankarshana he is refuge to ancestors. Whoever propitiates Hari in his seven forms he assuredly becoming delivered from primordial world reaches the supreme world.
Having taken refuge in Pradyumna, symbolized as मिकाम, animals make intelligent noises like मिकाम. Having taken refuge in Vasudeva, being the first manifest form and being praised by divinities, symbolized as प्रस्तव, human beings desire praise and adulation at the beginning. Birds fly freely in air without any support having taken refuge in Varaha. Accepting Narayana as the embodiment of entirety of attributes and having propitiated the resplendent symbolized as उद्गीत्थ, the divinities became superior than others. Even other forms are propitiated considering them equally as embodiment of entirety of attributes then the same will be equally effective worship, because entirety of attributes is what is mean by the name Narayana. Therefore, propitiation of the alternative forms is not rejected for attaining the superior worlds.

Being under refuge of Aniruddha, the life that exists in the womb even though has travelled from father to the mother does not get destroyed, on the other hand grows. Other things like food etc entering the mother’s body become digested, as I commonly known. Since Aniruddha gives he is the protector as per scriptural statement, धाता गर्भम् दश्यते ते इति च श्रुतं | धाता हि भगवान् अनिरुध्दः | विनंवच्चतां प्रज्ञापन्यांस्ति च तुर्वं तौच्छवन्ते | योनिक्युतिविरागस्वंवर्तमां संस्करणं भवति | अस्मेकम् प्रथमं प्रशुन्मादं अनिरुध्दां धारणं | इति च | व्यान्तविण्युगुमेत्वं वर्षं वेपातं द्वितीयकं | प्रज्ञापति प्रज्ञापतां निमेषं पातं लतं | प्रज्ञापनोत्तरं प्रशुन्मो धाता धारणंकर्तं | अनिरुध्द इति प्रांक्षणण्यामिनी | इति च |
though they are not aware he alone is the protector, even as Sankarshana is refuge for the departed ancestors. Therefore, how would the departed ancestors receive oblations offered even by ignorant descendants? There exists no difference in between the attributes and the names of the resplendent one. Even then the name Narayana is specially more treasured than any other name, in other words the name Narayana signifies the quintessence of the meaning suggested by all other names. In fact being wise of the quintessence of the name Narayana the divinities attained supreme position.

Thus ends the Ninth Section of the Second Chapter.

Thus begins the Second Chapter.

The Tenth Section

Upanishad:

Now, one should propitiate the resplendent one as saamana having seven forms as one who being similar to himself and to no one else, is free from death. The syllable हिं has three letters and so does प्रस्तव, therefore they are same. आदि has two letters, प्रतिहार has four letters and one letter is taken from one the two become same. उद्दीथ has three letters, प्रतिहार has four letters. Three and three become similar, with one letter remaining. Having three letter the two become similar. निधन has three letters, that also becomes similar, the total becoming twenty—two letters. With the twenty four letters one obtains the Sun, verily the Sun being the twenty first from here. With the twenty second one conquers transcending the Sun. That is the Bliss. That is without any sorrow. The one who propitiates saamana having seven forms, being similar to oneself, and free from death attains success over the Sun, indeed success transcending the success of the Sun.

Bhashya:
There is no one similar to Vishnu. All his manifestation are also similar. Therefore Vishnu is self-satisfied. There no death for him, since he transcends Death itself. He is manifest in Pradyumna and such other seven forms. In all those form he is similarly endowed with Wisdom, Bliss and Strength. In his every form of Wisdom, Bliss and Strength he manifests in three letters. In Pradyumna and all the rest encompass every thing in every manner. When Aadi and Pratihar are enjoined together, each one would be having three letters each. In Upanishad the letter व is additional one, even then it suggests Vishnu alone. There being व य व य Wisdom, Bliss and Strength come to suggested, similar to other names. Therefore, Purushottama becomes manifest as Wisdom, Bliss and Strength.

**Upanishad:**

एकविषालायवित्वमानोति | एकविंशो वा इतोसावाविद्विति | द्वादशेष यस्मादिविजयिति | तनकां ततिद्वितेऽः

With the twenty first letter one obtains the Sun, verily, the Sun is the twenty-first from here. With twenty second he conquers what is beyond the Sun. That is Bliss, that is sorrowless.

**Bhashya:**

वेक्कार्थं परिश्रानात् प्रायोगिन्द्रनात् यद्यः | एकविंशिंशिविज्ञानात् प्रायोगिनात् गृहणमण्डलेः | स एव भगवान् विश्वं द्वादशोऽविन्द यद्यः | तन्येव सत्यपार्थम विविधानं त्रिधा इन्द्रम | एकग्र परिविभावनात् इति द्वादशंतेऽः | ब्रह्मानं वन्यम् नावमं द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | रूपं तु प्रत्ययं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | रूपं तु प्रत्ययं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | रूपं तु प्रत्ययं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | रूपं तु प्रत्ययं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | रूपं तु प्रत्ययं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | रूपं तु प्रत्ययं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | रूपं तु प्रत्ययं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | रूपं तु प्रत्ययं सत्यपार्थम द्वादशंतेऽः | त्रिधा यद्यं सत्यपार्थम द्वादशंतेऽः | त्रि...
Narasimha as the sixth regulates earth. Sankarshana manifests as गं, कृष्ण and कल्की regulating the heaven, the Space and the orb of the Sun. Being wise on Wisdom of these twenty one forms he access tho the immutable Lord dwelling the mioky ocean, which state is free from suffering and endowed with Bliss of Awareness, thus in Samasamhita.

**Upanishad:**

आपनोति हादित्ययं जयं | परो हायाधित्ययाज्जयो भवति स य एतदेवं विद्यानामसमितिमतिमृ य सप्तविधं सामोपाते सामेपाते |

Propitiating with knowledge of the significance of the twenty second syllable one obtains proximity with the resplendent Lord reclining on Shesha, with knowledge of the significance of the twenty first syllable one obtains proximity with him in the Sun’s orb.

**Bhashya:**

प्रानोति हादित्ययं जयं | इ पृष्ठियादित्यू स्थित भगवत्याश्वकायादित्यययं एव प्रायंतः एक्यात् | परो हायाधित्ययं जज्जयो भवति | आदिवर्ग्यादित्यनामो भवते प्रायं परो जयं सप्त अधिर भवति | स्वरुपसंक प्राप्तस्तु वियोः स्त्रात् सर्वपुर्णे | एक्यात् तथा मंद्राधिरेव वहृत्या गुजिकी | इति च | जयो नाम प्राप्तिरेव | धनिजिते शर्ज्जिते सत्राजिते इत्यदिवद् | केल्वादिरेव ललात्तिदित्यू स्थितं इव एकयिं इत्युपि धिनाधिरे चित्राविद्योगातुत्वात् भासनामायं लयं हरि | लोकः प्रकाशपचताविद्ययः चादनावपाम |

Obtains success having proximity with the one dwelling in the Sun. The resplendent One dwelling in earth and the rest is obtained similarly as one dwelling in the Sun, obtaining in the Sun superior success. With superior success obtained from the resplendent one dwelling in the Sun, he becomes transformed. Becoming wise in Wisdom of the One, Vishnu becomes obtained in all forms. Being similar to the One all become realized. Success means obtaining, as in the case of success in the worlds, success over self, success in performance of actions. In the form of Keshava posited on the forehead, thus is the twenty first form spoken. As one enjoining Chitra and other stars the resplendent one assuredly as Chaitra and other months is the luminous one drinks water he is Aditya.

|| इति दिन्तीयोध्ययः दशमखण्ड ||

*Thus ends the Tenth Section of the Second Chapter.*

*****
Thus begins the Second Chapter.

The Eleventh Section

Upnishad:

The mind is the syllable इ, speech is प्रस्ताव, eye is द, ear is प्रतिहार, breath is अस्थि. This is the Gayatri chant woven in prime breaths. He who knows in this manner that Gayatri is established in prime Breaths becomes the possessor of prime Breaths, lives well, reaches the full span of his life, becomes great in offspring, great in cattle, great in fame. One should be great minded. That is the discipline.

Bhashya:
Breaths dwelling in Hari become manifest ever as Gayatri. Regulating through speech the primordial world come to be organized. Hari dwelling in व्यात्रा, Breath, proximity of Gayatri becomes easily identifiable. Therefore, with such identification, Gayatri, verily is Vishnu becomes experienced. Since Vishnu dwelling within the व्यात्रा, Breath, becomes resurgent the animate creatures come to known as व्यात्रा, Jīva does not suggest long life of the gross-body but long duration in deliverance. ज्ञान means lives as one wise in Wisdom.

Thus ends the Eleventh Section of the Second Chapter.

Thus begins the Second Chapter.

The Twelfth Section

Upanishad:

Rubbing the fire-sticks together (for producing fire) is हिं, the resultant smoke is प्रस्ताव, the blaze is उद्घाट, the burning ember is प्रतिहार, the extinction is निधन. This is रथान्त, fire. He who knows in this manner the रथान्त chant established in fire, becomes radiant with vedic Wisdom, well nourished, lives well, reaches the full span of his life, becomes great in offspring, great in cattle, great in fame. One should not take sip of water or spit in fire. That is the discipline.

Bhashya:
The One who dwells in performance of rubbing the sticks etc, the One who is the prime initiator of those performance of actions, is verily the supreme Hari. The one who propitiates Janardana in his five forms as the object of propitiation, through performance of those actions, he becomes delivered, thus it having been said.

Thus ends the Twelfth Section of the Second Chapter.

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Thus begins the Second Chapter.

The Thirteenth Section

Upanishad:

One summons, that is हिं, one requests, that is प्रस्तावः, one lies along the woman, that is उद्गीरः, one lies on the woman, that is प्रति, one completes the sexual performance, that is विचित्र, one reaches the conclusion, that is विचित्र. This is the वामदया chant established on sexual performance. He who knows in this manner the वामदया chant established in sexual performance, come to perform sexual act, procreates himself, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not despise women. That is the discipline.
Bhashya:

मिथुनस्यं पञ्चरूपं ध्यायिव पुरुषोत्तमं | अचार्यं च स्वभागण्यं मुख्ये नात्र संज्ञयो | इति च | मिथो नयतीति

The one who propitiates the supreme being, पुरुषोत्तम established in the five forms in sexual performance, becomes truly delivered, never deserting his wife, thus having been said. He, the resplendent one, enjoins the two in sexual performance.

|| इति द्वितीयोध्यायः चतुर्दश खण्डः ||

Thus ends the Thirteenth Section of the Second Chapter.

*****

|| अथ द्वितीयोध्यायः ||

Thus begins the Second Chapter.

चतुर्दश खण्डः

The Fourteenth Section

Upashishad:

उध्वं हिंकारं | उदितं प्रस्तवं | मध्यन्त उद्गोंदं | अपगणं प्रतिहारं | अस्तं यानिधं | एतद्वृहवदित्वं प्रांतं | स व एवमेतद्वृहवदित्वं प्रांतं वेद तेजस्वी अन्नं भवति | सर्वमायुर्जितं | ज्ञोगु जीवितं | महं घनं प्रज्ञा पर्वमवितं | महानं कील्यं | तपनं न निदेतं | तदुपनम् |

When Sun dawns, that is हिं, when Sun rises, that is प्रस्तव, when it is mid-day, that is उद्गोंद, when it is noon, that is प्रतिहार, when Sun sets that is यानिध, that is ब्रह्म established in the Sun. He who knows in this manner the वामेव chant established in the Sun becomes refulgent, well nourished, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should decry the blazing Sun. That is the discipline.

|| इति द्वितीयोध्यायः चतुर्दश खण्डः ||
Thus ends the Fourteenth Section of the Second Chapter.

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Thus begins the Second Chapter.

The Fifteenth Section

Upanishad:

When mists come together, it is गृह, when clouds gather, it is प्रस्ताव, when rains fall, it is उदगीथ, when lightening flashes and thunder roars, it is प्रतिहार, when rains stop that is निवाण. This is वैस्त्रवङ्क्त chant that is is firmly established as rain. He who knows in this manner the वैस्त्रवङ्क्त chant established in the clouds, obtains cattle having various forms and various colours, reaches the full span of
his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the rains. That is the discipline.

|| इति द्वितीयोऽध्यायः पञ्चदशः खण्डः ||

Thus ends the Fifteenth Section of the Second Chapter.

*****

|| अथ द्वितीयोऽध्यायः ||

Thus begins the Second Chapter.

षोडश खण्डः

The Sixteenth Section

Upanishad:

वसंतों हिंदिकाः | ग्रीष्मः प्रस्तावः | वर्षों उदरीकाः | शरत प्रतिहाराः | हेमन्तों निधनम् | एतद् वैराज्यं ऋतुपु श्रेतं
वेद विग्रहति प्रज्ञा पुषुभिवत्त्ववर्च्येन | गर्भमुच्छिति | ज्योग्या जीवलि | महान प्रज्ञा पुषुभिमिभवति | ऋतुन्त न
मन्देत् | तद् वर्तम् |

Spring season is हिंदी, summer season is प्रस्ताव, rainy season when rains fall, it is उदरीक, autumn season is प्रतिहार, winter is निधन. This is वैराज्य chant firmly established in seasons. He who knows in this manner the वैराज्य chant established in the seasons shines with offspring, cattle and the lustre
of sacred Wisdom, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the seasons. That is the discipline.

|| इति द्वितीयोऽध्यायः षोडशः खण्डः ||

Thus ends the Sixteenth Section of the Second Chapter.

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|| अथ द्वितीयोऽध्यायः ||

Thus begins the Second Chapter.

सप्तद्वारा खण्डः

The Seventeenth Section

Upanishad:

पृथिवी हिंकारः | अन्तरिक्ष प्रस्तावः | दीघुदगीथः | दिशा प्रतिहारः | समद्र निधनम् | एताः शक्तियोऽ लोकेण प्रोताः | म एततः शक्तियोऽ लोकेण प्रोता वेद लोकी भवति | सर्वशक्तिः ज्ञाति | महान प्रज्ञा पत्तृ च वातिः | महान कीर्तिः | लोकान् न निलेत | तद् वतम् |

Earth is हिं, mid-region is प्रस्ताव, sky is दीघु, quarters are प्रतिहार, ocean is निधनम. This is शक्ति chant firmly established in worlds. He who knows in this manner the शक्ति chant established in the
worlds, becomes possessed with worlds, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the worlds. That is the discipline.

Thus ends the Seventeenth Section of the Second Chapter.

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Thus begins the Second Chapter.

The Eighteenth Section

Upanishad:

अजा हिंकारः | अवयः प्रस्तावः | गाव उद्देरः | अङ्ख प्रतिहारः | पुरुषो निधनमः | एतां रेखवः पशुप्रोतः |
सं य एवमेता रेखवः पशुप्रोतः वेद पशुमानं भवति | सर्वमायुरंति | जोगं जीवनं | महानं प्रज्ञा पशुभिमंतिः |
महानं कीर्त्यं | पशुं न निमंते | तत्र वत्समः |
The goat is हिं कर, the sheep is पश्चव, the cow is उद्वीत, the horse is पतिहार, the human being is निवान. This is रोति chant firmly established in animals. He who knows in this manner the रोति chant established in animals, becomes possessed of animals, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the animals. That is the discipline.

|| इति द्वितीयोध्यायः अष्टादश खण्डः ||

_Thus ends the Eighteenth Section of the Second Chapter._

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|| अथ द्वितीयोध्यायः ||

_Thus begins the Second Chapter._

_The Nineteenth Section_

_Upanishad:_

56
Hair is हिः, skin is प्तस्तिः, flesh is रस्तिः, bone is प्तिः, marrow is अन्नमोयम्यान। This is यावल्क्य chant firmly established in the parts of the body. He who knows in this manner यावल्क्य chant established in the parts of the body, becomes equipped with effective limbs, does not become defective in limbs, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not eat marrow for one year. That is the discipline.

Thus ends the Nineteenth Section of the Second Chapter.

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Thus begins the Second Chapter.

The Twentieth Section
Fire is आग्, air is प्रस्ताव, Sun is देिभा, stars, the प्रतिहार, moon is नाथाण. This is राजन chant firmly established in divinities. He who knows in this manner राजन chant established in divinities, attains the spheres of these divinities, their splendor and their proximity, reaches the full span of his life, lives well, becomes great in offspring, great in cattle, great in fame. One should not decry the men of Wisdom (Brahmins). That is the discipline.

Thus ends the Twentieth Section of the Second Chapter.

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Thus begins the Second Chapter.
The Twenty first Section

**Upanishad:**

The three sources of *Wisdom* represent the दिन, the three worlds represent the दृष्टीव, Fire, Air and the Sun represent the the उदासी, stars, birds and the light represent the प्रतित, serpents, *gandharvas* and the ancestors represent the नक्षत्र. This is यानि chant firmly established in all. He who knows in this manner यानि chant established in all, attains all. Of this there is this verse. There is nothing else greater than these five forms off three each. He knows this knows all. All the quarters bring him gifts. He should worship the supreme Self as every that is. That is the discipline.

**Bhashya:**

The one who knows *Janardana* as the one in whom the Sun and others and the five forms are firmly established, for him deliverance is assured, of this there are never ever any doubts. Having possessed entirey of attrbutes he is known as the Ocean, having directed the creatures he is known as the objective, being the exterminator he is known as the hair, being luminous he is known as the skin, being accumulated he is known as flesh, being steady he is known as the bones, being near he is known as the limb, being wise and energizer he is known as *Vayu*, reveling independently he is known as the star, being exceedingly pleasing he is known as the moon, as the wise one of the three sources of *Knowledge*, he is known as the three-dimensional *Wisdom*, वायु means sky, traversing is स्वयं to be वायु, therefore वायु: being self-luminous he is known as गंधरव, being ever moving he is known as गंधरव, serpent, being guardian of the earth he is known as *gandharva*, being the foundation he is known as ancestor, possessed entirey of attributes he is all-comprehensive, with such identification the resplendent supreme person - पुरुष is known.
(In ‘स य एव नेत्त साम वर्मिन्द्र पोतं वेद सर्वं ह भवति’ |) यथावच is to be understood as advancement lead by the supreme Self according to one’s capacity, no suggestion is intended that the one becomes similar to the supreme Self in entirety of attributes. Becoming similar to the supreme Self cannot be the objective of a Person. Assuming otherwise will be sinking in ognorance. Therefore, accepting any other meaning will be improper, in the absence of substanting evidence. Having the form of exterminator and the form of Wisdom, the supreme Hari is one referred as Aisma, and he alone is propitiated fully and always. On the contrary if Aisma is understood as relating to the seeker, then the subsequent words like ज्ञान, एवं तेषस्य नान्यदसिति बहुत रामति अक्षुचत्वाभावात् अस्तत्तोस्यदसिति सिरि | अस्तत्तोस्य प्रमाणायाय एव नामि | ज्ञानो लक्ष्मीविद्यति | परमायास्य सत्यान्वेष | }
in the case of naturally different entities imperfections will give rise to distinct identity for each entity.

The natural difference between two events like the space within the pot and the space without appear for the ignorant as modification of the space within the pot and the space without, which is not the creation of the pot. The space within the pot and the space without, being indistinguishable and inseparable, is not possible to be distinguished and separated, like the drops of water or the space, both being immesurable, thus having been spoken in Brahmatarka. Therefore, modification does not create the distinction and separation between the individual self and the supreme Self. It is inconceivable that the supreme Self becoming the worshipper worships himself. In cases of similarity there is no possibility of one worshipping the other, thus in Parana Samhita.

For those who speak otherwise, there is no other course, since the supreme Self is unknowable by the individual self being infinitesimal than a miniscule atom. Therefore, it is preferable to consider the supreme Self as separate and distinct. Know that one as different, separate and distinct as righteousness from unrighteousness, in every thing created and uncreated, the past and the future, the animate and the inanimate, the eternal and the transitory, the one among the many, the perceived and the unperceived, like pure water entering pure water, receiving this Wisdom come to righteousness, having come in that manner all desires become fulfilled, with Brahman becoming wise in Wisdom, becoming immortal, thus having been spoken variously. Leaving suzerainty, immortality in enjoyment of bliss and such other attributes, the delivered ones would like the resplendent one.

प्रेममादित्य स्पष्टं स्त्रीणि त्रियंव पञ्च च | ऋगदिश्यामेवं निवाभिनिनानि चेतनात | इति सामसिद्धितायम् | दृष्टिवन्दनं मिथ्यावालं च युक्तंदेहां | न तु सत्तवे | ऋगदिश्यामेवं तु युक्तंदेहां | भूपेण तस्य मिथ्याचेत | युक्तं देहां एव स्त्रीं बलवन | भूपेण मनोज्ञात | इति बत्तकं | न च शृङ्गार मिथ्यावाचेत् | कर्षितं विषयं | तद्भाषणमाध्यात | अतः सत्तवे एवं भेद |
Manifesting in the five forms of Pradyumna and the others, the three vedic scriptures, the three worlds though separated and distinguished in many forms there is no separation or distinction in the quintessence of these forms. There is no substantiating evidence to say that the perceived differences are mere illusion, निष्ठा, and not real, सत्य. Substantiating evidence should be available for stating the experienced things are illusory, though not required to the things which one experiences as सत्य, the existence. Brahmataर्क, states that existence or non-existence of irrefutable evidence for things which one experiences is of no substance. If there is no irrefutable evidence to declare self-certified and self-substantiated experiences as illusory, then that would be a great flaw, deficiency. There is not difference between असत्य and निष्ठा, there being no substantiating evidence. Therefore, difference and distinction between individual self (जीव) and the supreme Self (परमात्मा) exists and is real.

Perhaps if it is avered that as empirical reality difference and distinction between individual self (जीव) and the supreme Self (परमात्मा) never ever existed in the past, nothing ever exists in the present, nothing would ever exist in future, then there need be no disagreement. But such attitude cannot be considered as any special attribute. The fact that the scriptures declare that all revel beings under the superenity of the supreme Self proves conclusively the separation and distinction between the supreme Self and the individual self.

The scriptural statement “प्रयत्न यदि विशेष निवर्तते न संयंपतः | यदि कर्मात्मकं हृदं अहंतं प्रमाधितं | विकल्पो विनिभ्रं त्तत्त्वात् यदि अनीचित | उपेयसंधि याव्यानि हृदं न विश्वतः ||” should be understood as follows: if the empirical world, प्रयत्न, is created then it would be certainly been terminated. This supernal Wisdom is accessible, मान, only due to the inherent spiritual power of the supreme Self who thereby revels therein - र्तः. The supreme Self in all his manifestaitions is one without the second, अहंतः. If any one considers otherwise then through proper communication that ignorance (regarding the differences in manifestaitions) can be removed, thus in scriptures. If in empirical life any differences are experienced, observed or come to be then they can be terminated. But the separation and difference between the individual self and the supreme Self never ever come to be, being eternal they ever exist. Therefore, मानात्मा means by the Wisdom – मान of the supreme Self one revels - र्तः.
The resplendent one is not wise in *Wisdom* of the separation and distinction between *the individual self* and *the supreme Self* but he approves and revels in that knowledge. *The form of the supreme Self* is one without the second, अहूल. The supreme goal, objective is the resplendent one, in form he is one without the second, अहूल. When the word अहूल is spoken then its spiritual meaning suggests *the supreme Self* himself, not suggesting his different divine *forms*. If any separation is imagined then the same becomes terminated. Then all discussion take the form of instructions. In exceptional cases by the grace of *the supreme Self* without leaving any ignorance the singular, one without the second, अहूल form comes to be experienced and not as the diverse divine *forms*.

The difference between *जीव (the individual self)* and *ईश्वर (the supreme Self)*, in between *जीवs (the subtle individual selves)* and the gross *जगत*, between the gross *जगत* and *ईश्वर (the supreme Self)*, in between the gross *जगत* these five differences go to make the *प्रृथ्व, the empirical world*. Since *Wisdom* of the five differences is primary cause for deliverance it is known as ‘प’. Since these five differences manifest the empirical world is known as *प्पृथ्व*. If these five differences come in existence then they would also cease to be in existence. Since these differences do not cease to be in existence even in the state of deliverance, they are without beginning and without end. They are neither transient nor evanescent being माया, the eternal power of *Vishnu’s Wisdom-Consciousnes*. There is no delusion in *Vishnu’s* mind about differences in *प्रृथ्व*, having accepted without any reservation. In *Hari’s* transcendent existence there exist no differences, he reveling ever in the state absolute freedom without any aberration. In *Hari’s* transcendental existence there exist no differences like the one in gross objects or the *जीवs (the individual selves)*, and if differences are imagined the same becomes terminated becoming wise in *Wisdom*. Therefore the past, present and the future all are nothing else than अ, *Janardana’s* spiritual manifestation, along with other things and objects manifest in creation.

“अहूलनामके तत्सत्त्वं वेद्योभो क्रयजनं” means in One who is unknowable there exists no differences, *thus in Brahmatabarka*. 
विकल्प इति पक्ष कल्पितो यदि’ इति शब्दो युक्ते | न च ‘निवर्तते न मंशयः’ ‘विकल्पो विनिवर्तते कल्पितो यदि’ हुवदिना अनिवार्यादन रूपः शब्दो युक्ते | कल्पितवन चेत युक्तमयवायः, अविद्याभांत्रूपं च विन्यायः निवर्तते, कल्पितो विकल्पो निवर्ति इतेवः शब्दः स्थात् | न तु निवर्तते इति | अतः सत्यादिपिदिनद्वयं ब्रह्म | अनवध्यविश्वं ते जागदाहिनीवः। एवं तृष्णमवयवः मन्त्राक्षरेऽज्ञातं इति निवन्धनाच्य | विधःसूचनितवयं भिन्यायः, जुटेत यदा प्रक्ष्यवनः मौषम्यश्च इत्यदिः भेदज्ञात्र प्रांसाण्याच्य | असनान्न्यतवाच्य आम्बति भगवन्नमिवैवैतः।

विद, विदः means acquiring a form. विदः विवेभिः also means becomes destroyed. प्रभार्य means universal vision. In universal vision of the supreme Self has no द्गनात - inclination to any differences. Or the supreme Self is primarily अहि - one without any inherent differences, One without a second. Whatever that is born that has to have an end, this is the rule. जीव (the individual self) ईवर (the supreme Self) and पक्ति (the nature) are not born therefore they have no end. If भेद - difference is conceptual then the concept would have been demolished, without any doubt. The words विद विदः would not have been used in the statement, ‘विकल्पो विनिवर्तते कल्पितो यदि’. Differences are conceptual, if this be the opinion of the scriptures then, the conceptual empirical world – प्रप्तेः would be possible to be demolished, Therefore, it does not become demolished should be the correct interpretation of the scriptural statement. Those who propagate untruth, the say that the supreme being does not exist. These weak minded people should be censured who declaring that the world does not exist, injure their self. Wisdom is being enlightened to the existence of भेद, difference between जीव (the individual self) and ईवर (the supreme Self) and becoming enlightened to that Wisdom is to become delivred, which is praiseworthy. Therefore the ignorance being terminated the supreme Self is known as अवै, the Prime Existence.

_Upanishad:_

विनंदि सामया वृणिः | पश्चात्मचायपुर्वितसंका | अनुष्ठृतं प्रजापतिः | निरुक्तं सोमाय मुदु शलक्षणं वायूः | शलक्षणं | वलविदन्तस्य | कीज्यं वृत्तं | अपिधानं वायुण्यं | तान सर्वनिवोपगतेऽवं | वायूं लेव वर्जंवेव।

Of the Saman I choose the one high-sounding, good for the cattle, good for fire as the Udgeetha. The unspoken one for Prajapati, the spoken one for Soma, soft and the smooth one is for Vayu, the smooth and the strong one is for Indra, the sound like that of the heron is for Brihaspati, the cracked sound for Varuna, Let one sing (साम) in all the sounds, but avoid the one meant for Varuna.

_Bhashya:_

यवंदा समस्तवात् सामं भगवान् तस्योपयाधिनागकारेऽविनंदि वृणभव्यमेधवनर्तवदा | तेवं वृणं सर्वभवम्वात् | विणोः स्वरे वृणभव्यमेधवादतेव विभोः | ब्रमणश्च सोमश्च साशकम् वंधंतनिदवत् | मुदु भेदवरे वायोरिन्धस्तनंस्यात् | बुधस्येऽक्षीयो वृणाय तु विश्वः | एकस्य पादवपद्यं ब्रमणस्तु तदस्तरता | इति च | गायेदत्तिः स्वरेनर्तमायोश्चतिः न विस्मरः।
Since he is same in all the forms the resplendent One is known as गणपति. His songs are sung in many voices. The voice like that of the bull or the thunder of the clouds being superior, I praise the resplendent one is those voices. Vishnu’s voice is like that of the bull or the thunder of the clouds. Agni’s voice is like that of female animal, Prajapati’s voice being slow and resonant. Moons voice is like the ringing of the bells while Vayu’s voice soft similar to the reverberating sounds of the passing clouds. Indra’s voice resemble the clamouring clouds, Brihaspati’s voice shrill like that of the heron bird. Only Varuna’s voice was weak and cracking, Vishnu had a voice like that of the young bull while Vayu’s voice resembles the voice of grown up bull, Prajapati’s voice resembling the voice of a young bull. The singe of गणपति should should sing in these voices as per their ability, not in the broken voices.

**Upanishad:**

अमृतवं देवेभ्य आगायनित्याणाये । स्वाभिप्रियभयाय आशा मनुष्येभ्यस्तृणोऽदन पुष्पां भव्य लोकं यज्ञानाय अन्नमालन आगायनित्याणाये मनसा ध्यायनप्रसादं स्नेवीति ।

*Let me secure immortl life for the divinities, saying thus one should sing. Let me secure oblations for the ancestors, saying thus one should sing without any faults wishing hope for human beings, grass and water for cattle, the world of heavens for the one presiding over the sacrifice and nourishment for the supreme Self.*

**Bhashya:**

वधिकारी सहोदरात्रेय पुनर्वं प्राण एव यतः । अतो मोक्षदिवनां स देवादिवां क्रमो भवेत् । अन्येषां स ददाताः मध्यदिशथ इति स्मृतं । कायार्थो हि नानाध्य कुर्यात् अवनान्यूथा भवेत् । देवानां मोक्षदिवनादी न हि मानपं ईश्वरः । अतः प्राणां हृदिर्वो मद्ददाति स्मृतं मंत्रोऽयतं च प्राण एव यतं सदा । आगायानित्याणस्मार्कं शम्ये तन्माता तत्संपर्कः हि मुख्यतं । आनंदोत्तथावान् विषयः प्राणपुरुषोऽभव । ततमा अन्तः धा यथार्थतत्वं प्राणनित्याणमुर्जितं च प्राणनित्याणमुर्जितं हि मुख्येव फलं यतं । देवानित्याणाविश्व विषयः नामगतं कथाविदम् ।

In chanting गण, primarily Vayu is the qualified one, being the one who makes the divinities resurgent to attain the पुष्पां - the objectives in life. Therefore one should always considering him as the principal उद्देश्य, chant the गण hymns. He is the one who gives deliverance thus one must experience within one’s self and not consider oneself who could attain deliverance. Such presumption would then be disrespect of the divinities. Because the human being is not qualified to attain deliverance for the divinities. Therefore one should ever consider that prime Breath alone is one who facilitates deliverance for the divinities. The one who thinks, speaks, chants is always the prime Breath. The self here is in reference to the supreme Self, Vishnu, therefore here nourishmenys not for one’s individual self but for Vishnu who dwells within the prime Breath. When the oblation is offered to Vishnu then it is as good as given to the prime Breath.
Upanishad:

All vowels represent Indra’s essence, all aspirants represent Prajapati’s essence, all consonants represent Death’s essence. If one should reproach a person for his vowels he should tell him, *I have taken my refuge in Indra*, and he will reply in the affirmative. So if one should reproach a person for his aspirants he should tell that one, *I have taken my refuge in Prajapati* and he will smash you. If one should reproach a person for his consonants he should tell him, *I have taken my refuge in Death* and he will scorch you. All the vowels should be pronounced with resonance saying, *I may offer strength to Indra*. All the aspirants should be pronounced openly without hesitation, without omitting nothing saying *I may offer myself to Prajapati*. All the consonants should be pronounced slowly, without mixing others, saying *I withdraw myself from Death*.

Bhashya:

Intending to propitiate Vayu, identified with Indra, one should chant the hymn with loud voice. Intending to surrender Vishnu all aspirants should be chanted with clarity and without mixing any of them. Intending to assure immortality to the one qualified for deliverance one should chant the consonants. If the chanter is प्राण, the prime Breath, one should that that he is the performer of all those actions. If there is any doubt of this account then the divinities will be offended. Therefore the chanter should always think that taking refuges in Indra, Prajapati, Vishnu or Death, he propitiates always and in every instance. Since speaking in loud voice, Vayu is the resplendent, he is known as Indra. Therefore when speaking the aspirants clearly without mixing any of them, Prajapati is known as Vishnu and Rudra as the destroyer is known as Death. For human beings Vayu, verily the one to who they have reach out as the refuge. There
are no one else more strong and powerful that facilitate delivery graced by Vishnu. All those who are eligible for the status of Vayu are designated as Indra, thus in Saamasamhita scripture.

When enlightened chanters chant in flawless voice if the unenlightened and evil-minded interfere and cause discontent then they should be cautioned that Vishnu will destroy them, Rudra will scorch them, not in any other cases, thus has been mentioned. “भृगुः सकाहारानां परिहारिणाति” means that he will facilitate those qualified to be delivered from Death, others Brahma as Prajapati, Vishnu and others through initiation, similarly Vayu in making others wise in Wisdom come to be designated as Indra, thus also having been declared. वृहंिल, becomes all pervading पाना पाति, begets offspring, इद गति keeps them well endowed - thus the names Vishnu, Brahma Prajapati and Vayu derive their names.

Righteousness has three branches – Sacrifice, Learning and Charity, being the first one. Austerity is the second. Engaging in spiritual study in the residence of the a teacher, being the difficult one to be practiced. All these branches lead one to the propitious worlds. He who is firmly established in the all pervading Principle attains life eternal.

In the comprehensive righteousness one revels in propitious worlds, through Wisdom of the comprehensive Existence one becomes delivered.

**Upanishad:**

**Bhashya:**

Prajapati reflected over the worlds and out of that reflection issued forth the three-fold vedic Wisdom. Reflecting further, from them issued forth the three - Bhu, Bhuva and Sva: syllables. He reflected further and from them issued forth त्र, As all leaves are held together by the stem all speech is held together by त्र, त्र, verily is all this, yes त्र, verily is all this.

**Bhashya:**
कारण बत्तणो नाम सर्ववानाकंवण सः | तदाध्यात्मकः सर्ववाचः सर्ववामालता भवेत् | इदं तु प्रस्तुतवात् न सर्व चात्मकः पूर्णः | सर्वकार्याविनिविवाचः न लिङ्गव्ययोऽयूप्ते भवति | अधिकं वचै सर्ववं प्रस्तुतं यथायति तत् | इति च | अकरान्तः कर्णान्तः भूषेऽः सारं श्रीणः | अमादवं सारं इति ज्ञानेवाहितासं | संग्रामस्वच तद्दृष्टं बत्तणं परम्यं हि | नित्यमनोऽयं भगवान् कर्मदायिककुपधादा | तवाहिताप श्रवेत् यां वर्तकं परमालि | इति च |

कारण, वरिष्ठिः को नाम हो ब्रह्मन्, वरिष्ठिः को नाम हो आध्यात्मिकः भवेत्। इदं तु प्रस्तुतुवात् न सर्व चात्मकः पूर्णः। सर्वकार्याविनिविवाचः न लिङ्गव्ययोऽयूप्ते भवति। अधिकं वचै सर्ववं प्रस्तुतं यथायति तत्। इति च। अकरान्तः कर्णान्तः भूषेऽः सारं श्रीणः। अमादवं सारं इति ज्ञानेवाहितासं। संग्रामस्वच तद्दृष्टं बत्तणं परम्यं हि। नित्यमनोऽयं भगवान् कर्मदायिककुपधादा। तवाहिताप श्रवेत् यां वर्तकं परमालि। इति च।
It is not that only the ascetics attain deliverance, but even those becoming wise in *Wisdom* of the resplendent one becomes delivered. Since the scriptures declare that there is no other Path, *Wisdom* alone is the assured Path, *thus has been the words of sage Vyasa*. Neither *Dharma*, nor reflection on principles of *Sankhya* or *Yoga*, following one’s discipline, austerities, renunciation, gifts would prevail on me in granting deliverance, such is the copious evidence. Nor through ascetism does one attain equanimity of intelligence, *thus also having been said*.

The statement that the delivered one’s sons also benefit clarifies that deliverance is possible for the householders also who are wise in *Wisdom*. Therefore deliverance is possible for the members of all classes, living in all the kinds of life, even those born in lower falimies and birds and animals. Desiring deliverance those who follow the life of ascetics are superior than all the others, *thus also having been proved*. There is evidence that living the life of an ascetic, with body and mind purified and acquiring *vedic Wisdom* one attains assuredly likeness of the form of resplendent One.

**Upanishad:**

Men wise in *Wisdom of Brhaman* the morning oblations belong to the *Vasus*, the mid-day oblationa belong to the *Rudras*, the evening (third) oblations belong to *Adityas* and the *Vishvadevas*. Where is the world of the sacrificer? If he knows not, how can he perform the sacrifice? Therefore, jet the one who knows this perform the sacrifice.

Before the commencement of the morning rituals, he sits behind the *grahapatya* fire, facing north and sings the sacred chant to the *Vasus*. Open the door to the world, that we may see you for obtaining dominance. Then he chants as he makes the oblation, *Adoration to Fire who dwells on earth and in the worlds. Obtain the worlds for me, the one who sacrifices. To this world of the sacrificers, will I depart*. There will then the sacrifice after life, depart. Hail take away the thunder Having said this, he rises. For him the *Vasus* fulfill the morning oblations.

**Upanishad:**

The statement that the delivered one’s sons also benefit clarifies that deliverance is possible for the householders also who are wise in *Wisdom*. Therefore deliverance is possible for the members of all classes, living in all the kinds of life, even those born in lower falimies and birds and animals. Desiring deliverance those who follow the life of ascetics are superior than all the others, *thus also having been proved*. There is evidence that living the life of an ascetic, with body and mind purified and acquiring *vedic Wisdom* one attains assuredly likeness of the form of resplendent One.

**Upanishad:**

Men wise in *Wisdom of Brhaman* the morning oblations belong to the *Vasus*, the mid-day oblationa belong to the *Rudras*, the evening (third) oblations belong to *Adityas* and the *Vishvadevas*. Where is the world of the sacrificer? If he knows not, how can he perform the sacrifice? Therefore, jet the one who knows this perform the sacrifice.

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Men wise in *Wisdom of Brhaman* the morning oblations belong to the *Vasus*, the mid-day oblationa belong to the *Rudras*, the evening (third) oblations belong to *Adityas* and the *Vishvadevas*. Where is the world of the sacrificer? If he knows not, how can he perform the sacrifice? Therefore, jet the one who knows this perform the sacrifice.

Before the commencement of the morning rituals, he sits behind the *grahapatya* fire, facing north and sings the sacred chant to the *Vasus*. Open the door to the world, that we may see you for obtaining dominance. Then he chants as he makes the oblation, *Adoration to Fire who dwells on earth and in the worlds. Obtain the worlds for me, the one who sacrifices. To this world of the sacrificers, will I depart*. There will then the sacrifice after life, depart. Hail take away the thunder Having said this, he rises. For him the *Vasus* fulfill the morning oblations.

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**Upanishad:**

Men wise in *Wisdom of Brhaman* the morning oblations belong to the *Vasus*, the mid-day oblationa belong to the *Rudras*, the evening (third) oblations belong to *Adityas* and the *Vishvadevas*. Where is the world of the sacrificer? If he knows not, how can he perform the sacrifice? Therefore, jet the one who knows this perform the sacrifice.

Before the commencement of the morning rituals, he sits behind the *grahapatya* fire, facing north and sings the sacred chant to the *Vasus*. Open the door to the world, that we may see you for obtaining dominance. Then he chants as he makes the oblation, *Adoration to Fire who dwells on earth and in the worlds. Obtain the worlds for me, the one who sacrifices. To this world of the sacrificers, will I depart*. There will then the sacrifice after life, depart. Hail take away the thunder Having said this, he rises. For him the *Vasus* fulfill the morning oblations.
Before the commencement of the mid-day rituals, he sits behind the *agnidhriya* fire, facing north and sings the sacred chant to the *Rudras*. Open the door to the world, that we may see you for obtaining dominance. Then he chants as he makes the oblation, *Adoration to Air who dwells in the sky and in the worlds. Obtain the worlds for me, the one who sacrifices. To this world of the sacrificers, will I depart.* There will then the sacrificer after life, departs. Hail take away the thunder Having said this, he rises. For him the *Rudras* fulfill the mid-day blations.

Before the commencement of the evening (third) rituals, he sits behind the *Aahavarniya* fire, facing north and sings the sacred chant to *Adityas* and *Vishvadevas*. Open the door to the world, that we may see you for obtaining dominance. Thus the chant to *Adityas*. Now the chant to *Vishvadevas*, Open the door to the world, that we may see you for obtaining dominance. Then he chants as he makes the oblation, *Adoration to Adityas and Vishvadevas who dwell in heaven and in the worlds. Obtain the worlds for me, the one who sacrifices. To this world of the sacrificers, will I depart.* There will then the sacrificer after life, departs. Hail take away the thunder Having said this, he rises. For him the *Adityas* and *Vishvadevas* fulfill the evening (third) oblations. He who knows this, knows the entirety of the sacrifice yes, he who knows this.

**Bhashya:**

Propitiating Hari as the divine essence dwelling in *Vasus. Rudras, Adityas* and *Vishvadevas* through chanting the *loka* *mantras*, the one presiding over the sacrificers attains deliverance thereupon. If such association is neither perceived nor experienced then no deliverance nor higher world is attained. Dominance is spoken by men of *Wisdom* as the Kingdom in the
empirical world. विपरित means the heavenly world in space. If the resplendent One is worshipped with sole and singular devotion then the heavenly worlds will be accessible in the temporal world itself. Such ones being delivered depart to the स्वागत, the enlightened land and experience there proximity with Vishnu or revel without any sorrow sufferings in the temporal worlds, thus has been declared.

यो दर्शवानाम् नामदा एक एवेंति शुद्धेशृं भगवत एव वर्धाणिनामादिनः | तैवविद्या मां सोमपा पूर्वपा यज्ञरिप्तवा स्वर्गीं प्रार्थयेतुन्ते इति उच्चाराः भगवानेव प्रार्थ्यं | भगवत्स्वरूपम् सर्वको परिज्ञानमार्गाच्च तेषस्तवक्षलम् | न तु मामिल्लज्ञानिन्ति तद्वेतात्ववत्तिन्ते ते | गतात्स पामकामा लभन्ते | इति उच्चाराः | सर्वोत्तमं त्याजणात् विण्मोर्यन्तमो भवेत् | तदं देवपाः किमु वक्तं वर्धाणिन्तमापिस्वो वा | तारत्म्यारिज्ञानाणि नूतनस्य तत्स्थो भवेत् | अपराधकृतस्तथा न वर्णं जनिमविवृत्ति | सर्वकर्माणुप्रज्ञानात्स्वर्गं नैवोपत्तिः | अपरकृत्योगिनानां नैवोपपत्तिः | इति च |

Hari who is designated and identified with Vasu and other various divine names in scriptures is singularly and primarily the resplendent One. It is indeed the resplendent One who is propitiated through three primary sources of Wisdom and through for whom the performance of sacrificial rites and rituals are addressed desiring heavenly worlds. If one does not understand the true form from the three primary sources of Wisdom then even all actions are performed the desires result will not be available, the resplendent Lord having declared, “They know not my true form, therefore they return to transient world”, “they recieve transient pleasures”. What to speak of those who speak of the resplendent One in scornful words? Being enemical to Brahma and other divinities there self ever rolls in obscure worlds. Having never propitiated the divinities, they will never have birth in noble families. Having never performed proper actions they will never attain the heavens. If there is not enlightened experience of Brahman there can be no deliverance, thus has been declared.

पूर्व पूर्वं गूणीदीपं न शक्तिः उत्तरतरं | स्थायिकोत्तरं शक्तिः मोक्षो नानपरेश्वक्रमेण | विगुरुर्गिरिणामवै नैव व्यापरसुद्धीर्भवत | यात्रारविनां व्यातु विरक्तिः भक्तिसंयुते | सवदेवप्रवत्तिस्य पच्चेदं हरिः परम् | अविप्लक्षस्ति विण्मोर्यन्ति व्यात्नात् | स्वागतं श्रवणां विचारार्ति | निपित्ति कर्मां त्यां अविप्रवत्तेति | स्वविधेय कृतिष्ठा | अप्रामाण द्वितीयोपकृते तथा व्रजस्य जगतु प्रवेशं | भारतं पञ्चाग्रं च मूलरामाण्यं तथा | पुराणं भागवतं च च पञ्चमो वेद उच्चते | इति च |

Unless the earlier defects are terminated the later ones cannot be corrected. If the defects mentioned earlier reappear in one’s experience then one would be incapable of being delivered later. If there exist contradictory attributes then one can never have supra-sensory experiences. When the contradictory and disapproved defects are eliminated then one becoming dispassionate become eligible for devotion. Then with all the defects terminated he becomes eligible for perceiving the supreme state of Hari. Constant recollection and remembrance of Vishnu, absence of delusory knowledge, study of scriptures, listening and reflection through commitment to good
practices, avoidance of prohibited actions, ever engaging in one’s own righteousness are spoken as the flawless mandates by scriptures, which are spoken five sources of Wisdom – Mahabharata, Pancharatra, Mula-Ramayana, Puranasa and Bhagavata.

To attain the happiness of the three worlds (earth, the sky and the heaven) three eternal barriers have been laid down. If one propitiates Agni and others then the barriers that lead to Vishnu will be demolished. Once destroyed, he will depart to that world which assures him enjoyment of happiness. Every syllable in the mantra then becomes, verily Vishnu who protects the one who performs the sacrifice. The devotee who knows this obtains one’s own deliverance.

Thus ends the Second chapter of the Commentary of Chhandogya Upanishad by Sri Anandtirtha, the teacher who ever dwells at the feet of the Lord.
Thus begins the Third Chapter.

First Section

Upanishad:

Thus begins the Third Chapter. First Section Upanishad:

Verily yonder Sun is honey, the divine essence. Of this the sky is the cross beam, the space is the honey-comb, the dwelling place of the gods. The particles of light are the gathering of the bees.

Bhashya:

Vishnu who dwells in Surya, the Sun is the same as one who is names honey, the divine essence. The word madiQa means the one grace the intellect with the attribute of giving of happiness. In the word madiQa the letter A at the end of the word mad signifies the giving bliss of honey, the divine essence and mad means experiencing the bliss of honey, the divine essence. The letter d becomes mute and d becomes द. Additionally, the bliss of the experiencer becomes two-fold. Therefore in the final analysis the happiness becomes more deeper than what can be expressed. Therefore what is spoken as मद, the bliss of honey, the divine essence becomes an important instrument for happiness. The letter द makes Bliss of honey, the divine essence complete and meaningful. Since he is useful as the instruments granting Bliss, he is known as known as honey, the divine essence. Since he comprehensively pervades and envelopes everything as enlightened Wisdom, he is known as आदि. Spoken as आदि he is likened to honey, the divine essence. Endowed with enlightened attributes of splendor ए, लक्ष्मी is refuge to Vayu. With proximity of Vishnu, honey, the divine essence Vayu is known as
honeycomb. Since Vayu perceives Vishnu within himself as the eternal indweller, is spoken as अन्नकोष when dwelling in the mid-region perceives Vasu and others as the creator of honey, the divine essence and the  गंधि and other seers as dwelling in the savoring the honey, the divine essence. Since लक्ष्मी stands with bowed head endears herself to him, she is known as तीर्थ क्ष. Since even as the honeycomb that exists in the proximity of the bees becomes the source of honey for the bees, even so Vishnu who dwells उप, in the proximity of Vayu, becomes उप, the source of honey, the divine essence for Vayu.

**Upnishad:**

Now the eastern rays of the Sun are the eastern honeycombs. Riks produces the honey. Rigveda is the flower Riks verily like drops of nectar. Thus one should reflect on Rik chants, reflected in this manner, will flow forth the essence, fame, splendour, vigour, virility, nourishment and health. It (the Rik) flow forth, it reaches the Sun, Verily tat is what makes the Sun look red.

**Bhashya:**

Vasudeva dwelling in the eastern rays of the Sun is referred as one endowed with Bliss, Happiness and Wisdom. नादि is spoken as the channel. Without the grace of Hari, the नादि, the channel will not be available. Being the presiding deities over performance of sacrifices, Agni and others are designated as Rik, being the ones to be propitiated in the morning.

**Upnishad:**

Now the southern rays of the Sun are the southern honeycombs. Yajus produces the honey. Yajurveda is the flower and Yajus verily like drops of nectar. Thus one should reflect on Yajus chants and reflected in this manner, will flow forth the essence, fame, splendour, vigour, virility, nourishment and health. It (the Yajus) flow forth, it reaches the Sun, Verily that is what makes the Sun look bright.

**Bhashya:**
Being the presiding deities over performance of sacrifices, *Indra* and other *Rudras* are designated as *Yajus, Indra* referred here being, verily, *Vayu* being the one to be propitiated during mid-day, he alone having been entitled to drink *Soma*-oblation before *Shankar*.

**Upanshad:**

अध वेष्य प्रत्येको रुमवः ता एवाय प्रत्येको मुदुनायवः | सामान्येव मधकुटं | सामवेद एवं पुर्णः | ता अमृता आपः | तानि वा एतानि सामानि एतं सामवेदमध्यतनः | तस्याभिन्ततः यथास्तेन इदिर्यं वैयमनांजयं र्मोऽजयत् | तद वृक्षरत् | तदादित्यमभितोऽशयत् | तद वा एतद् यदेतादित्यस्य कृणां रूपम् |

Now the western rays of the Sun are the western honeycombs. *Saman* produces the honey. *Samaveda* is the flower and *Saman* verily like drops of nectar. Thus one should reflect on *Saman* chants and reflected in this manner, will flow forth the essence, fame, splendour, vigour, virility, nourishment and health. It (*the Saman*) flow forth, it reaches the Sun, Verily that is what makes the Sun look dark.

**Bhashya:**

सामानामन आदित्यां मानशः समभोगतः | इदो वृणो उदिष्टो यक्षणु भीयते यतः | आदित्यनामधिपतिः स हि विष्णुनियोजितः | विष्णुतूप्याय रूपान्तः नोपानकाण्य युनः |

Since each one enjoys in like manner during all the twelve months twelve *Suns* are referred as मान. Further it is clarified that during performance of sacrifices, with *Varuna* as the intermediary *Indra* is meant, even as among the *Adityas* the principal one being *Vishnu* who is not easily accessed, here *Indra* is the one meant.

**Upanshad:**

अध वेष्यायाद्वै रुमवः ता एवायाद्विच्यो मुदुनायवः | अथावाणीकृतः एव मुदुक्तः | इतिहास पुराणं पुरं | ता अमृता आपः | ते वा एते यथार्थिर्म एतदिक्षिस्म पुराणं अध्यतपवः | तस्याभिन तत्तत्त्व यथात्ज इदिर्यं वैयमनांजयं र्मोऽजयत् | तद वृक्षरत् | तदादित्यमभितोऽशयत् | तद वा एतद् यदेतादित्यस्य परं कृणां रूपम् |

Now the northern rays of the Sun are the northern honeycombs. *Atharvangirasveda* is the producer of the honey. *Itilaham* and *Purana* are the flowers and verily like drops of nectar. Thus one should reflect on *Atharvangirasveda*, *Itilaham* and *Purana* and reflected in this manner, will flow forth the *essence*, fame, splendour, vigour, virility, nourishment and health. It (*the Saman*) flow forth, it reaches the Sun, Verily that is what makes the Sun look deep dark.

**Bhashya:**
The Moon and the others are the presiding deities over the Vedic hymns. Atharva and Angiras are the presiding deities over Atharvavirasaveda. They pour rains (as nourishment) and are regulators of limbs, similarly are the presiding deities over Mind and prime Breaths.

**Upanishad:**

Now the ascendant rays of the Sun are the ascendant honeycombs. The mystical teachings are the producer of the honey. Brahman is the flower verily like drops of nectar. Thus one should reflect on mystical teachings and reflect on them in this manner, will flow forth the essence, fame, splendour, vigour, virility, nourishment and health. It (the mystical teachings) flow forth, it reaches the Sun, Verily that is what makes the Sun look wavering in the middle. Verily this is the quintessence of the essences, for the Vedas are the quintessence and these are the essences. Verily these are the nectar of the nectars, for the Vedas are the nectar of the nectars.

**Bhashya:**

Since all those who are qualified to attain proximate status with Brahman are initiated the mystery of the Wisdom of Brahman, Riks are likened to the mystical teachings. Since Riks are without any end and Brahman is without any end Riks are verily the Brahman. Rigveda having been initiated to the earlier mentioned Aditya and other presiding deities, they are
spoken as competent to disburse the Wisdom of Brahman, who is equated to honeycomb, the divine quintessence. Being capable of transferring the Wisdom of Brahman, Vedas are equated to flowers. In other context being eternal Vedas equated to honeycomb and the divinities to the bees that protect and source essence therefrom. Sourcing essence from Vedas means thinking, reflecting and meditating on the Vedas. From such thinking, reflection and meditation, the resplendent Lord becomes experienced. Since the resplendent Lord is of the form of Wisdom spoken as success, since of the form of lustre spoken as illustrious, since of the form of resplendence spoken as splendor, since of the form of vigour spoken as vitality, since of the form of nourishment spoken as food, since of the form of essence spoken as quintessence. Dwelling in the Sun’s orb and granting righteousness and deliverance to the divinities is the resplendent Hari, who as communicator of the Vedas with red-coloured appearance and dwelling in the Sun’s rays of the eastern quarters is supreme Person, Vasudeva. As the communicator of the Yajurveda with white-coloured appearance is Sankarshana and as the communicator of the Samaveda with dark-coloured appearance is Pradyumna dwelling in the in the Sun’s rays of the southern quarters. As the communicator of of Śrīmad, Pūrṇa and Ākṣetra with deep dark-coloured appearance is Aniruddha dwelling in the in the Sun’s rays of the northern quarters. The supreme Lord Narayan dwell in the centre of the Sun’s orb as well in the Sun’s northern rays. Though unmoved as the red-faced Sun at dawn he as the comprehensive mass of innumerable rays appears for the perceivers as though moving. Spoken as the entirety of the Vedic Wisdom he becomes manifest in five primary forms. As Wisdom he gives eternal sustained existence to the Vedas, being known as the quintessence of divine essence and as everlasting nectar, thus in Samasamhita scripture.

It is not correct to say that propitiating the inanimate as honey, the divine essence is proper. By the statements such: the eldest son was initiated in the Wisdom of Brahman by his father Brahma and those who in this manner come to be initiated in the Wisdom of Brahman, the initiation of Wisdom of Brahman is affirmed. How can the inanimate be capable of being initiated? Without the animate propitiation of the inanimate would not be capable of giving any results, stating thus the principle of deliverance is emphasized.

How would success, vigour, vitality and other essences be possible without the resplendent Lord, the primary source? Verily his identity is the great success; splendor, entire vitality, success and prosperity; Knowledge, Wisdom, such other six resplendent attributes; He verily is the quintessence; self-satisfied, embodiment of six-fold attributes, established in heart, the
supreme abode, the faultless Brahman, unborn. Resplendence, renunciation, success, vitality, prosperity and entirety, I verily am; I am that brilliance in the Sun’s rays, Narayana, the supreme Person, perceived even in the centre of the Sun’s orb, thus also having been said.

The inanimate gross is never endowed with splendour and other attributes. The resplendent Lord alone is possessed with self-Wisdom, self-splendoured and self-empowered, thus in scriptures. In Brahmaasutra Vyasa had referred the resplendent Lord as the principle divinity spoken in the Vedas. All the names make reference to him alone, as universal forms, resplendent Brahman, supreme and a great manifest form. He is referred as one whom all the Vedas desire to attain, the one whom all the Riks, all Vedas, all declaration refer as singular effulgent outpouring, as it were. In Vedas, in Ramayana, puranas and Mahabharata, in the beginning, middle and end, verily, he alone is spoken in adoration. All the names which are spoken are all in reference to Vishnu alone as the supreme Self, in such other statements.

Upanishads being the principal scriptures, it would not be proper to say that any subject other than Brahman is dealt therein. Aranyakas are considered special, not any of the others. Brahmanas, however are considered as substitute dealing with procedural matters relating the performance of sacrifices. Even in Aranyakas, Vishnu is, indeed, the primary divinity that is propitiated and none else. In case other divinities are mentioned then it should be understood as Vishnu’s representative powers. Therefore in respect of them propitiation of Vishnu alone spoken, not of any one else, thus in Brahmanda scripture. Wherein my laudable deeds, the
performance of action commended are not described, those versions not beneficial, Uddhava, should not be spoken by men of discrimination. Those who keep with themselves the things not donated during the performance of sacrifices and speak words which are inimical to Me, they come to sorrow. Those who do not perform meritorious deeds that enhance their status, who listen to things which are not beneficial they becoming ill-fated go to obscure worlds, thus having been spoken by Vyasa.

All the vedic scriptures are commended to be studied again and again, all Upanishads are commended to be listened, reflected and meditated again and again since they all eulogize Vishnu are beneficial and other subjects mentioned therein not commended are not beneficial. One is commended to perform sacrifices and specially propitiate the presiding divinities, by which spiritual Wisdom becomes accessible, Vishnu having been spoken primarily in all these three - the vedic scriptures, Upanishads and Aranyakas, thus in Skanda purana. In all the words and through all the positive and negative statements, verily the propitiation of the resplendent Lord is lauded.

**Upanishad:**

That which is the first release of the nectar, on that live the Vasus, with Agni as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner the nectar comes to the proximity with Vasus, and through Agni as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long as the Sun rises in the east and sets in the west, so long shall he rejoice in propitiation and sovereignty of the Vasus.

**Bhashya:**

Those who be perceived Narayana first were the Vasus who became immortal through fire as intermediate channel. They renounce all other enjoyments as long as they revel in experiencing the sight of Vishnu. Therefore they remain in that state in deliverance so long as they merge with willingness in that form of satisfaction and re-emerges with willingness from that form of satisfaction.

**Upanishad:**
That which is the second release of the nectar, on that live the *Rudras*, with *Indra* as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner the nectar comes to the proximity with *Rudras*, and through *Indra* as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long as the Sun rises in the east and sets in the west and again for the second time as long as the Sun rises in the south and sets in the north, so long shall he rejoice in propitiation and sovereignty of the *Rudras*.

**Bhashya:**

“*एवं प्रत्येक तु शिवाय वायुमित्रोऽति | वायोहिर्गायमथवत्त तद्वगुमुदाहतमः || गंधर्वामाथवतः च साध्यानमिति सर्वः | अतो यजुर्वेचर्चस्ववदालनस्तः || अवंति विवेचवत यमः इतस्मणोऽपि विगोपतः | उपवाशययसौ मृक्षैः पिपि वायुः हि सर्वः ||***

In this manner as the second *Sankarshana form*, *Shiva* and others dwelling in *Vayu*, who himself being the golden womb – हिरण्य, attain the dual state, sheltered as *Rudras* and as the qualified and chosen, becoming wise in *Wisdom of Rik* and other *vedas* in entirety. *Vayu* through reflection and meditation and *Brahma* with special qualification become wise in *Wisdom of Rik* and other *vedas* in entirety, even in deliverance both *Rudras* and the qualified and chosen one being as proactive as *Vayu*.

**Upanishad:**

अथ यत् तृतीयमूर्तः तदादित्य उपजीवित वरुणेन मुखेन | न च देवा अर्निन्ति न विविनि एवंवामृतः हृद्वा तृत्यन्ति | न एवंव रूपमितिविशिष्टः | एतस्माद रूपाद उद्विशनि | स य एवंवमूर्तः वेद आदिवात्मानेऽवं एको भूता वरुणेनैव मुखेन एवंव अर्निं हृद्वा तृत्यन्ति | न एवंव रूपमितिविशिष्टः | एतस्माद रूपाद उद्विशनि | स यावदादित्योऽदित्यन्ति उद्वेद्यतृत्यन्ति तदादित्यस्मातः दिपीतावतः पवंद उद्वेद्यतृत्यन्ति तदादित्यस्मातः आदिवात्मानेऽवं तदादित्यस्मातः अधिपत्यं ग्यारावयं पयेत्ता ||

Now that which is the third release of the nectar, on that live the *Adityas*, with *Varuna* as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner he comes to the proximity with *Adityas* and through *Varuna* as the intermediate channel become satisfied just by the sight of the nectar. He knows in that form of satisfaction and re-emerges from that form of satisfaction. As long
as the Sun rises in the east and sets in the west twice as long as it rises in the west and sets in the east and so long shall he rejoice in propitiation and sovereignty of the Adityas.

_Bhashya:_

Thus _Aditi’s_ sons taking refuge in _Indra_ perceived the third form as Pradyumna.

_Upanishad:_

Now that which is the fourth release of the nectar, on that live the _Maruts_, with _Soma_ as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner he comes to the proximity with _Maruts_ and through _Soma_ as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long as the Sun rises in the west and sets in the east, just that twice as long he shall rejoice in propitiation and sovereignty of the _Maruts_.

_Upanishad:_

Now that which is the fifth release of the nectar, on that live the _Sadhyas_, with _Brahma_ as the intermediate channel. Verily the divinities neither eat nor drink, become satisfied just by the sight of the nectar. They merge in that form of satisfaction and re-emerge from that form of satisfaction. He who knows in this manner he comes to the proximity with _Sadhyas_ and through _Brahma_ as the intermediate channel become satisfied just by the sight of the nectar. He merges in that form of satisfaction and re-emerges from that form of satisfaction. As long as the Sun rises in the west and sets in the east, just that twice as long he shall rejoice in propitiation and sovereignty of the _Sadhyas_.

_Bhashya:_

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From the time when the Sun rises from the eastern horizon and sets in the western horizon, whatever places and periods he traverses during the whole day that is the time when Vasus preside. From the time the Sun sets and till the mid-night approaches, the Sun slightly leans slightly westward traversing towards north-eastern direction, with Rudra in ascendance promoted by Vayu. That means half of the duration Rudra revels and in the other half of the duration Adityas preside over. During that period the Sun traverses from the western to the eastern direction. Thereafter, the Sun traverses from the northern quarters to the southern quarters, which covers the place and period belonging to Maruts and the Sun in equal measure. Thus again and again the Sun rises in the east and sets in the wet, it being the day when he approaches and night when he departs. When he dawns over Indra’s region sets in south in the region belonging to Marut, when Brahma is the presiding deity.

In all there are 31 segments belonging to the illustrious Vasus, half segments presided over by Rudras and the other half by Adityas. Of the latter half segments presided over by Maruts and the other half by Brahma, thus having declared. When during the segment Rudras become
twice-powerful that segments is known as द्विस्वार्थयुक्त, which means twice-powerful segment of Rudras is half of the segment belonging to the illustrious Vasus. The segment belonging to Brahma is prior to the time before Ushas dawns. The segment which belongs to Rudras is the one which is earlier to this. The latter half segment is known as the gentle and agreeable, when cool breeze blows along. During this time sacrifices with आचार being hot are specially performed.

Vishnu had assigned the day for the Vasus and the night for Rudras. Since that not adequate Vishnu again assigned the mid-day for Rudras and specially the third evening period to Adityas and Vishvadevas. Therefore it is said that during the day time Vasus are the natural presiding deities, Brahma is the deity presiding over the entire period of time, Rudras, Adityas and Maruts being servile to him. During the mid-day Rudra and Marut preside and during evening it is Aditya who rules. Being servile Vasus have limited control during this period being strong in influence during early morning. Therefore performance of sacrifices are commenced during early morning, Agni and other Vasus being servile to Brahma.

In this manner (in early mornings Vasus dwelling), on the earth and Rudras and Maruts dwell in the mid-region, Sun is known to dwell in the heavens. Among all the regions Brahma is the controller, over the heavens it is Vayu, in the three worlds it is Indra. Over all of them, Hari is the supreme controller, thus it having been declared. द्वाराज यो means making oneself satisfied, contented.

There is no evidence to say that Yama rules for a period twice that of Indra or Varuna Yama rules for a period twice that of Yama, the Moon rules for a period twice that of Yama. Then it would be like saying that Brahma rules for a period twice that of the Moon, which is not proper. It is well-declared fact that Brahma’s duration is till the end of the creation. Indra, Yama, Varuna, Soma last till the end of मन्त्रण Manu’s era. It is said that Vasu’s dominance is limited in the east, Rudra’s dominance is limited in the south, Aditya’s dominance is limited in the west and Marut’s dominance is limited in the north and not over other directions or places. Otherwise since Indra having associated with Rudra, he should have dominance over the southern quarters as well. Indra who is considered to have been manifest in Rudra, is not
been spoken as Vayu, otherwise it would be contradiction like saying that Indra has the duration for a period twice that of Indra himself.

It is not proper to say that when Indra and his city Amaravati cease to exist then the Sun dawns in the southern quarter. If that is so then the ascending period when the Sun rises having hundred times more multiplied, and since there having been no dissolution in the southern direction at that moment in time Indra’s existence will be like rejecting and any actions perform in relation to him would be fruitless. Since dissolution of the worlds takes place during Indra’s presence it would not be proper to say that there would be no place for performance of actions. Because since the time for dissolution comes only when the time for Indra to depart arrives. For Vasu and others they have their own respective designated places and the purpose of meditation on them those places have been indicated as presided by them. When Indra and his capital comes to be destroyed then the erroneous impression comes about that that the southern direction as the dwelling place of Rudra and his other companions come to be destroyed. Therefore, ascribing any pewsumptios relating the dwelling places for Vasu and others is meaningless.
course of the Sun rising in the east and setting in the west, since Sun each night during half the period shifts his course slightly from the northern direction to the southern direction and during the other half shifts his course slightly from the southern direction towards the northern direction. This slight shifts in the course does not affect the normal course of the Sun from the eastern direction to the western direction. Therefore the previous course of the Sun becomes twice powerful, this is what was intended. So long as the Sun revolves around mountain the duration of day and night for those dwelling in southern direction remain same. Since during the time when Sun traverses around the Meru mountain sometime the Sun while in the west for some times near the period when Sun rises and sets slightly varies.

“If at the end of the Time the Sun rises in the south ...” speaking thus the boon has been given to them, at the same time the rule that the Sun should rise in the east and should set in the west has been firmly established, which can never ever and in any event be transgressed. Therefore there need be no fear. Hearing these assurances from Brahma the divinities returned to their quarters free from fear. The same instances has been reiterated in the dialogue between Bali and Indra. Without knowing these clarifications given by Brahma to the divinities, Bali speaks of the Sun rising in the South. But Indra who was knowing the clarification given by Brahma tells him that the Sun will never ever and in au event rise in the south. But Bali without understating the import of the clarifications given by Brahma to the divinities tells Indra that at the end of the Time, he will certainly win over Indra, whereupon declaring that such occasion will never ever will arise, Indra mounts on his Airavata elephant and goes to his place, thus having been said.

Upanishad:

Bhashya:

Thereafter after having risen in the zenith, he will neither rise any further nor set any further. He stands alone in the mid-region. On this there is this verse. It is not so there, The Sun has neither set nor has he ever risen. O you gods, by this truth, may I not fail from Brahma.
The one who is source of all the creation and accepting the luminous divinities Vishnu, named Aditya, dwelling within Sun after the dissolution of the worlds returns to Vaikunth, which is higher than the region surrounding the Sun and remains with neither any Sun-rise nor any Sun-set. Therefore the enlightened divinities should have no doubts about this. By the grace of Vishnu, I remain unmoved and composed free from any distress, thus did four-faced Brahma spoke in the past to the gods.

**Upnishad:**

न ह वा अस्मा उदेति न निस्तोचि सक्रिया हैवायें भवति य एवंवें व्रतीपानिपदं बेद |

Verily for him, who knows this mystic doctrine of Brahman, the Sun neither rises nor sets. For him is the day-time for ever.

**Bhashya:**

एतां विश्वं तु यो बेद निलमय विवा कत्वें | श्रीकुंद्रायमंस्त्र्य मुक्तायानुवासलं |

He who reflects and meditates on this Wisdom, like honey, having assuredly becoming delivered, will experience both Sun-rises nor an Sun-sets, for him it being day-time for ever.

**Upnishad:**

तत्ते एतं बेदम प्रज्ञति उवाच | प्रज्ञातिर्मिनवें | मनुः प्रज्ञाभं | तत्तं एतुदालकाय अरुणं ज्ञेयाय पुरातन पिता बेदम प्रोवाच | इंद्र बाव तत् ज्ञेयाय पुरातन पिता बेदम प्रावृत्त प्रज्ञायाय | वानेवामिने | नानायं कर्यायम |

Brahma told this to Prajapati, Prajapati told it to Manu, and Manu to his descendents. To Uddalka Aruni, the eldest son his father communicated this mystical Wisdom. Verily a father may initiate this mystical Wisdom to his eldest son or to one who is worthy to be initiated and tonone other, even if one was to offer him the whole world encompassed by water with treasure, since truly this is greater than that, greater than that.

**Bhashya:**

तदेवतद्भगवान् विषुः प्राचात ज्ञान विरंच्ये | विरिचिर्मिनवें प्राच प्रजाभ्यो मनुंचर च |

This Wisdom was initiated by the resplendent Vishnu to Brahma. Brahma initiated it to Manu and by Manu to his descendents.
Upanishad:

Even if the ocean with all the precious pearls is offered to the teacher communication the mystical Wisdom, even then that offering to the teacher will never be sufficient. Even if one performs action in each manner spoken earlier the enlightened divinities are capable and four-faced Brahma is comprehensively so. The human beings are beomeentitled through knowledge and Wisdom., not for upasanaa presibed fro the divinities. The statement - बतमणा पंरेण मा विगिथिधि | भगवमुमात्युर्जुडिं न पार्जत्याणिः |

Bhashya:

Even if the ocean with all the precious pearls is offered to the teacher communication the mystical Wisdom, even then that offering to the teacher will never be sufficient. Even if one performs action in each manner spoken earlier the enlightened divinities are capable and four-faced Brahma is comprehensively so. The human beings are beomeentitled through knowledge and Wisdom., not for upasanaa presibed fro the divinities. The statement - बतमणा पंरेण मा विगिथिधि | भगवमुमात्युर्जुडिं न पार्जत्याणिः |

Upanishad:

Verily Gayatri is all this that has been, whatever there is. Speech verily ops Gayatri. Gayatri chants and also protects.

Bhashya:

Whatever was here since past and whatever is there here in the present is verily the resplendent Lord, designated as Gayatri. Whatever was here since past - पूं is derived from the root पूं, वही. वही is understood also in the sence as complete, comprehensive. Therefore पूं means that which is complete and comprehensive. That which was complete and comprehensive in the decents of the fish and tortoise is also the resplendent Vishnu who is complete and comprehensive in all the forms. The vediv humns having issued forth from the mouth of Hayagiva form of Vishnu, Vishnu verily is the one who chants and protects the vedic hymns. Being the complete and comprehencive Purushottana is known as पूं, पूं. Becoming effulgent in other forms Vishnu and none others become the savior. Verily Vishnu established in Speech and Gayatri are neither distinct nor different. Since he becomes the
instrument as Speech Vishnu in the form of Hayagriva becomes the instrument and the protector of the vedas as he is established in Gayatri.

**Upanishad:**

> या वै सा गायत्री इंद्र बाव सा वे वृषभी | अव्यय हि इंद्र सर्वं भूतं प्रतिमितं | एतांमेव नातिशीयते | या वै सा पृथिवीं इंद्र बाव सा यदि तम्मिन्तं पुरुषं शरीरं | अव्यय हि पाणं प्रतिमितं | एतांमेव नातिशीयते |

Verily what that Gayatri is that verily is whatever the earth is. In that verily is all whatever that was the past is established. They, verily do not extend any further. Verily what that the earth is that verily is whatever the body of the human being is. In that verily is all the **prime Breaths** are established. They verily do not extend any further.

**Bhashya:**

> स एव पृथिवीयामा पृथिवियामस्य संस्थित | विञ्चि हि पृथिवीयामस्य जगत् सर्वं प्रतिमितं | नातिशीय चतुः कल्याणं स हि स्वरूपलक्षणवर्तिनी हरिः | पृथिवीयामा स एवान्त शरीरं | चर्चाविद्वार्यामविश्व शरीरं भगवानसः | पुरुषो जीवं उद्धृतम् निर्माणलत्यथाहिथिः विभुः |

The Gayatri, verily known here as earth established in the earth. Vishnu, verily established in the earth the entire world here is established. There exists nothing whatever beyond him, Hari being greater than than all others, since pervades everything is known as earth.

**Upanishad:**

> यदि तत् पुरुषं शरीरं इंद्र बाव तत् यदि तम्मिन्तं पुरुषं हदयम् | अव्यय हि इमेन्द्रम प्रतिमितं | एतांमेव नातिशीयते |

Verily what the body in human being is that verily is whatever within the heart of the human being is. In that verily is all the **prime Breaths** are established. They verily do not extend any further.

**Bhashya:**

> यो तत् पुरुषं शरीरं इंद्र बाव तत् यदि तम्मिन्तं पुरुषं हदयम् | अव्यय हि इमेन्द्रम प्रतिमितं | एतांमेव नातिशीयते |

The one who dwells in human being as one known as Vishnu is established in the body as one who as one happy, pleased and as energy he is the same one who dwells in human heart as consciousness, becoming known as the Vonsciouness among the wise ones.

**Upanishad:**

> भैया चतुर्वत्त पद्माला गायत्री |
The Gayatri has four steps and six forms.

**Bhashya:**

Gāyatrī has four steps and six forms. Bhashya: gaayā~ /yaM saMiqatao ivaYNau: saUya - sap`Ba: | iwItIyaScaOva ma%syaaid BaUtaamaa|vata

tRtIyaao vaica saMsqaSca s~I$pao hyaSaIYa - k: | catuqa - priqavaIsaMsqa: s~I$p: pItvaNa - k: | jaIvasyaantga - vyaaPya SarIrimait

Vishnu established in Gayatri has firstly a female form, resplendent like the luminous Sun. Secondly he is established in the descents in the gross forms like Fish and others. Thirdly he is in the Hayagriva form as Speech. As Earth he manifests as a female in the fourth form and as Jiva dwelling within the body as the fifth form and as Heart within the body is the sixth form. Thus, three of them as similar and one as different are the six forms of Gayatri enumerated.

**Upanishad:**

That verily is what has been declared in Riks - the greatness of that great Being is of such vastness that his each step spread all across, three immortal ones spread in the heavens.

**Bhashya:**

All the forms of the Jivas are distinct and different, being spoken merely as similar to that of the resplendent Lord. Vishnu's essential forms as Narayana, Vasudeva and Vaikuntha being luminous are established in the three heavenly spheres, resting eternally in the eternal establishment, which exists as perennial place which is hundreds and thousands time higher than the earthly establishment, and therefore known as luminous. These perennially supreme places designated as Bau: Bauva: and sva: transcend the vast space above, they are known as, the Space, where the three abiding places exist. Beyond these are the seven worlds, where the supreme resplendent Lord exists is also having been explained.

**Upanishad:**
Verily that is Brahma, that which as Space is spread all around the Person. That which as Space is spread all around the Person is that which as Space is spread within the Person. That is complete and well-established. The one who knows this gains complete and well-established prosperity.

Bhashya:

As supreme Brahma the resplendent one is known every where. Verily he is the one who pervades in the external space of the human beings. Verily he alone is the one who pervades in the space within the human beings. Enveloping the space within he dwells in the heart of the human beings. In this manner, verily are Vasudeva’s four steps are spoken with adoration. He is entirely complete and self endowed needing none to energize him. The one who is energized by some one else is known as the one who becomes energized. Hari being independent of all others is never energized by others. He is not energized being the energizer of all others. Being complete and independent in all entirety, he needs to be known always along with his quintessessnce energy and splendor. Verily the four-faced Brahma alone is fully equipped to know Gayatri. Thereafter none others are so much equipped save Sri Lakshmi. Therefore Brahma is subservient to Vishnu and Lakshmi and to none others, all the others being subservient to Vishnu, Lakshmi and Brahma in that order and acquiring deliverance according to their capability.

The word Brahma is always in reference to the resplended Lord. Because completeness and being energized verily exist in him alone. His verily is the supremacy that is ever spoken in
hymns. His footprints being visible in all creation and in all the creatures his existence having been clarified as visible in Matsya (fish) and other descents. In the center of the twenty two effulgences Prithu being mentioned, in the proximity of the four stepping-stone of the resplendent Lord, reference of Jiva creates no transgression. Therefore in saying पाथ्यं, the reference of Jiva as the one steps is acceptable. Even though Time, four-faced Brahma, Prakriti and Lakshmi are different from the resplendent Lord being in his proximity are spoken his stepping stones, even so though Jiva is different from the resplendent Lord being in his proximity can be spoken as one of the stepping stones. Even as the forms and formless effulgences are spoken together the distinct and different existence of Jiva is spoken along with those forms which are not distinct and different in existence, thus in Prathmya scripture. If it is said that Jiva is not distinct and different from the resplendent Lord then it would not be proper, because in Bhagavat Purana, the most dear Sudarshna weapon has been referred as तद्यतात्र, therefore the human beings should have been referred as चतुर्यपति. Therefore human beings are not inseparable from the form of the resplendent Lord. Even as Suvarchala is said to be a fragment of वंश, who is Sun’s wife, even so it would be proper to say, as temporal use, that the huma beings are fragments of the resplendent Lord.

Upanishad:

तस्य ह वा एतस्य हदयस्य पंचे देवगुप्तं | स योगयस्य प्राणं सुपि स प्राणं | तत्वंशुकं | स आदिवं |
तदन्त्य तेजोनामधिमधुपासितं | तेजस्यनादीभवति य एवं वेदं | अथ योगयस्य दक्षिणं सुपि स व्यानं | तत्
श्रोत्रं | स वर्गं | तदन्त्य श्रीयाच्छ्य यज्ञवल्युपासितं | श्रीमानं योगयस्य भवति य एवं वेदं | अथ योगयस्य
पत्त्वं श्रृंपि सोपाणं | सा वाकं | सोपिनं | तदन्त्य वत्तमवर्चससम्मदिमधुपासितं | वत्तमवर्चमी अनातो
भवति य एवं वेदं | अथ योगयस्य उद्दतं सुपि स समानं | तन्तवं | स परस्पं | तदन्त्य कौन्तिकं
वृद्धिवेदुपासितं | कौन्तिकमानवृद्धिमानं भवति य एवं वेदं तदन्त्य वत्तमवर्चसम्मदिमधुपासितं | ओजस्वी 
महयानं भवति य एवं वेदं | ते वा एतं पद्य वस्पुपायं स्वर्गप्रत्यत्त द्वारपायं | महाएनावं पद्य वस्पुपायं
स्वर्गप्रत्यत्त द्वारपायं वेदं अथ कुलं वीरं जायते | प्रतिपद्यतेः स्वर्गं लोकं य एतानावं पद्य वस्पुपायं
स्वर्गप्रत्यत्त द्वारपायं वेदं |

Verily indeed this heart here have five apertures for the gods. It eastern opening is प्राण, the inbreath. That is the eye. That is the Sun. One should meditate on this as illumination and nourishment. He who knows thus becomes luminous and well-nourished. Now its southern opening is व्यान, the diffused-breath. That is the ear. That is the moon. One should meditate on this as prosperity and fame. He who knows thus becomes prosperous and famous. Now its western opening is आपान, the downward-breath. That is the speech. That is the fire. One should meditate on this as lustre of Wisdom and health. He who knows thus becomes lustrous with Wisdom and healthy. Now its northern opening is सामान, the balanced-breath. That is the mind. That is the rain. One should meditate on this as fame and beauty. He who knows thus becomes famous and handsome. Now its upper opening is उद्दत, the out-breath. That is the air. That is the space. One should meditate on this as strength and greatness. He who knows thus becomes strong and great. These, verily are the five ब्रह्मस (effulgent) persons, the
doorkeepers of the heavenly worlds. He who knows these five Brahma (effulgent) persons, the doorkeepers of the heavenly worlds, myself reaches the heavenly worlds.

**Bhashya:**

The Sun has been mentioned as the deity presiding over p`aNa and the eye with illumination and nourishment, Hari dwelling within the heart being the guardian of the eastern quarters. The guardian of the southern quarters is the moon, vyaana, the diffused-breath being the deity presiding over the ear with prosperity and splendor. The guardian of the western quarters is the speech, Apana, the downward-breath being the deity presiding over the speech with Wisdom and health. The guardian of the northern quarters is the rain, samaana, the balanced-breath being the deity presiding over the mind with fame and beauty.

Now The guardian of the upper quarters is the space, ]dana, the out-breath being the deity presiding over the air with strength and greatness. These, verily are the supreme Brahmās (effulgent) persons, renowned as the doorkeeper to the heart as well to the world of Vishnu. Those who know these five as the guardian doorkeepers within the heart as Jaya and Vijaya are the guardian doorkeepers outside, they become endowed with a fragment of the fragment of their essence departing the world of Vishnu, having noble progeny.

**Upanishad:**

Now the light which shines above the heavens, above all, above everything is the highest world beyond which there are no higher world. That light, verily, is the one that shines here within the person. That one is perceived as when one touching the body experiences the warmth. That one is heard as when one closing the ears experiences as reverberation, as resound, as blazing fire. One should meditate on what one has seen and heard. One who knows this becomes in deliverance the luminous and the distinguished, yes one who knows this.

**Bhashya:**
The one who dwells in Vaikuntha, beyond the seven worlds is Vishnu, who verily supreme in the universes, even beyond the world of four-faced Brahma, verily the One and the only One established in the higher, lower and in the hearts on every one in creation. The one who is established in प्राण - prime Breath is, verily Vishnu and the one in अन्न – the fire is प्राण - prime Breath. अन्न – the fire is experienced by touching the body, therefore experiencing अन्न – the fire is similar to experiencing the resplendent One. Therefore, प्राण - prime Breath dwelling within the body propitiates Vishnu, the resplendent One, which can be experienced when one closes one’s ears. Therefore one who knows thus listening to his magnificence and experiences the resplendent One becomes in deliverance endowed with divine sight and renowned. The glory spreads over in all direction is what is meant by the word कीति which is direct adoration, thus in Shabda Nirnaya. Supreme than others in all respect, higher than others in all respect, in Vaikuntha amidst the milky ocean, lying on अन्न as the resting place, that is what is meant here. In the place higher than the one occupied by four-faced Brahma. Superior than that there exist no other place which is superior. In the places on the earth the resting place on अन्न is the supreme one. Higher than all the places in mid-region rests Hari in त्रेता. Higher than all the places in space rests Hari in Vaikuntha. On earth, the mountain Meru is said to be highest, in the sija the orb of the Sun is highest, in the mid-region, Indra’s world is higest but transcending these three worlds is the luminous dwelling place of the resplendent Lord Vishnu. In the world on the mountain Meru is the dwelling place of Jayant, in the mid-region is the dwelling place of four-faced Brahma, and the third ध्रुव लोक being the eternal reclining place of the supreme Lord, Hari, thus in Satvatta. ध्रुवित means the reverberating sound as in a turbulent ocean, ध्रुवित means the sound as in a stormy clouds. ध्रुवित means experiencing the resplendent Lord through divine perception.

Upanishad:

यो है वेकुण्ठगातिबिशु समस्तलोकोपरिपलितः || स एव सर्वलोकं विश्वतो विश्वगतः || उच्चपृथ्यमलोकपु तथा प्रस्तवं || पुरांशु स पर्वं स एक समस्तलोकः || प्राणस्यस्य स वै बिशुः प्राणांगेन समस्तलोकः ||

The one who dwells in Vaikuntha, beyond the seven worlds is Vishnu, who verily supreme in the universes, even beyond the world of four-faced Brahma, verily the One and the only One established in the higher, lower and in the hearts on every one in creation. The one who is established in प्राण - prime Breath is, verily Vishnu and the one in अन्न – the fire is प्राण - prime Breath. अन्न – the fire is experienced by touching the body, therefore experiencing अन्न – the fire is similar to experiencing the resplendent One. Therefore, प्राण - prime Breath dwelling within the body propitiates Vishnu, the resplendent One, which can be experienced when one closes one’s ears. Therefore one who knows thus listening to his magnificence and experiences the resplendent One becomes in deliverance endowed with divine sight and renowned. The glory spreads over in all direction is what is meant by the word कीति which is direct adoration, thus in Shabda Nirnaya. Supreme than others in all respect, higher than others in all respect, in Vaikuntha amidst the milky ocean, lying on अन्न as the resting place, that is what is meant here. In the place higher than the one occupied by four-faced Brahma. Superior than that there exist no other place which is superior. In the places on the earth the resting place on अन्न is the supreme one. Higher than all the places in mid-region rests Hari in त्रेता. Higher than all the places in space rests Hari in Vaikuntha. On earth, the mountain Meru is said to be highest, in the sija the orb of the Sun is highest, in the mid-region, Indra’s world is higest but transcending these three worlds is the luminous dwelling place of the resplendent Lord Vishnu. In the world on the mountain Meru is the dwelling place of Jayant, in the mid-region is the dwelling place of four-faced Brahma, and the third ध्रुव लोक being the eternal reclining place of the supreme Lord, Hari, thus in Satvatta. ध्रुवित means the reverberating sound as in a turbulent ocean, ध्रुवित means the sound as in a stormy clouds. ध्रुवित means experiencing the resplendent Lord through divine perception.

Upanishad:
Verily, all this is Brahman, from which all this comes forth, in which it becomes dissolved, thus he rests in harmonious tranquility. Now the Person, verily, has a purpose to fulfil. Just as his purpose is, so does he become fulfilled in the world, so does he become fulfilled on departure. Therefore let him define a purpose for himself. (Because) Brahman is the thinker, the energizer, resplendent, desires the primary existence, strives for the primary existence with all pervading Self, with all comprehensive strength, with all comprehensive desire, with all comprehensive effulgence, with all comprehensive essence enters the entire universe, bereft of worthless speech or worthless self-praise.

**Bhashya:**

Brahman, as the indweller in creation, being closest and being endowed with all attributes is spoken as this One. Brahman is spoken as Vishnu rests in the waters, spoken as Narayana because he is so described in vedic scriptures, besides since rests without breathing, Brahman is no one other than Narayana himself. He rests in serene silence, being wise in entirety of Wisdom. Being fully assured and self-satisfied the supreme Person is eternal and immutable. Therefore one should enjoin oneself in propitiating Vishnu, the great one endowed with all attributes. Possessed of supreme Wisdom Vishnu is spoken as verily the Mind, on account of which he is strong in limbs and body energized by breath. Since pervades and the envelops the creation in entirety, he is known as comprehensively efflgent and comprehensively satisfied. This with self-assured is verily the supreme Person.

**Upanishad:**

This is my self within my heart, smaller than a grain of rice, than a barley vorn, than a mustard seed, than a grain of millet, or than a kernel of a grain of millet. This is my self within the heart, greater than the earth, greater than the mid-region, greater than the sky, greater than these worlds. Containing performance of all actions, containing all desires, containing all odours, containing all tastes, entering all the worlds, without worthless speech, this is my self.
within the heart, this is the *Brahman*. Verily who is receptive to this, for there would be no more doubts, thus *Shandilya* used to say, *Shandilya* used to say.

**Bhashya:**

एकः संबंधितानि विदानन्दानि संबंधितानि पश्चात् | अन्यं तद्मोक्तवचं |

In one place all odours etc are described as blissful attributes of the resplendent Lord, in another place as expiences of the resplendent Lord.

**Upanishad:**

अन्तरिष्टोऽऽहेऽऽ | भूमिवं न जीयति | दिशो द्वाय सक्यं | गीत्यालिं बिलं | स प्रेम कोशो वमुक्तानि त्यम्य विलयमिदं विशिः | 

Within the chest is the covering, the earth is its foundation, which never deteriorates. The quarters are its corners and the sky is the upper lid. That covering is one containg wealth and within which all the worlds take refuge.

**Bhashya:**

क इत्यानन्द उहेऽऽ | इच्छा प्रकृतिताः | आनंद युक्त ज्ञानासौ कोशों विषयः प्रकृतिः | तत्त्वाद्वेयं आत्मनि च पृथिविः पादवन्यः | विशिष्टविवर्ग धीः दिशो वाहुः संस्थितः | अजगरः तां महाविषयः वसवो देवतागणः | तेवा निधानं भववान त्यम्य विलयमिदं विशिः |

क is bliss, आ is desire, therefore *Vishnu* is personified as bliss and desire. Within his chest is the mid-region, under his feet is spread the earth, in the mid-region is the head, the quarters being his shoulders. Indestructible is the supreme *Vishnu*. *Vasus* are the divinities and their shelter being the resplendent Lord, in who they take refuge.

**Upanishad:**

तस्य प्राची दिकं जूहीः | सहमाना नाम दक्षिणानुप्रि यिः | मुृणा नाम उदीयो | तासं वायुविष्यः | स यं एतमेवं वायुं दिशं वदनं पुरवोरों सविदिः सौम्यमेवमेवं वायुं दिशं वदनं पुरवोरों गुर्दं |

The eastern quarter is referred as जूह; the southern quarters is referred as सहमान; the western quarter is referred as गुर्द; the northern quarter is referred गुर्द. The offspring of these is air, he who knows in this manner that air is the child of the quarters in space weeps not for a son. I know this air as the child of the quarters in space. Therefore, let me not weep for a son.

**Bhashya:**

प्राचीदिकिर्मितस्तया वाहुद्विषयं ऊर्ध्वम् | जूहं तद्वेदनंत्वान्तं भूमिं व्यते स क्रान्तः | दक्षिणस्वरस्य वाहुद्विषयानिमित्तिः प्रियों विभागः | सहमानति संप्रतिमा मानं वेदनकं वतं । अश्वों वेदनकं संक्षेपहितों दक्षिणार्धः | वाहुन्नौहिति चक्षुः अनु निविथवः जूहः | प्राचीदिकिर्मितस्तया वाहुद्विषयं ऊर्ध्वम् गुर्दः | गुर्दः क्रान्तः अश्वों वेदनकं
Becoming pleased with sacrifices performed with raised right shoulder on the eastern side, Vishnu is known as जुजु. Holding the conch, symbolizing the vedas with lowered right shoulder on the southern side, Vishnu is known as जमन. Holding the discus to destroy the enemies always with raised right shoulder on the western side, Vishnu is known as जुजु. Holding the majestic mace in the hand on the left side, and appearing resplendent as the protector of Sri, Vishnu is known as जुजु. Since he is known to spread waves of righteousness, Wisdom, renunciation and splendor in different quarters if the lands the one born of him is known as the prime Breath. If one knows Vayu, the Prime Breath as offspring of Vishnu endowed with righteousness, Wisdom, renunciation and splendor, then he will mourn as a son no more, but neither born nor dead, becomes delivered and satisfied. Knowing Vayu as the offspring of Vishnu, I will no more desire to be born as a female child, I will transcending birth and desease will live ever and ever, thus did Sri, Lakshmi declare.

Upanishad:


When one says, I take refuge in the prime Breath, verily it is the prime Breath, that whatever comes to be, in which one takes refuge in. When one says, I take refuge in the Bhuh, verily it is the earth, the mid-region, the heavens, that whatever comes to be, in which one takes refuge in. When one says, I take refuge in the Bhuvah, verily it is Agni (the fire), Vayu (the air), Aditya (the Sun) that whatever comes to be, in which one takes refuge in. When one says, I take refuge in the Svah, verily it is Rigveda, Yajurveda, Samaveda that whatever comes to be, in which one takes refuge in.

Bhashya:
Imperishable, one desired for supreme bliss, Vishnu is ever becomes accessible through his grace alone and never ever through one’s own efforts. It it by the grace of Keshva alone that all becomes energized by प्रण, the prime Breath. Whatever becomes manifest here is, verily Hari’s manifestation. Matsya and other descents, verily are all his manifestas, of this there is never ever any doubt. O people of the Worlds, from him alone are all Matsya and other descents become manifest, thus speak Lakshmi and all the Prajapatis. It is verily Vishnu in the form of प्रण, the prime Breath that leads the Jiva to deliverance. It is verily as Sankarshana that as the earth becomes renowned with Wisdom perceives one’s own Self within. In the mid-region as the luminous, he, the Lord revels everywhere as the self-satisfied. Since Pradhyumna creates the worlds from पक्रित, he come to be known as पुवा:, since he consumes the oblation offered in sacrifices, he is known as अग्नि, since he moves in the creation and energizes the creatures, he is known as Vayu, since he withdraws the energy from the creation and creatures he is known आाि. Since Aniruddha causes everybody to be exceedingly pleased, he is known स्वा:, since he grants Wisdom he is known as यजूवाओ, balances and equalizes the opposite he is known as सामवाओ. Thus does Lakshmi declares the four principles relating to Vishnu, as the ones to be propitiated. Since there are evidences that if women are endowed with the energy similar to that of the men the masculine adjective comes to be used, माण्ड्र is used in referring Lakshmi.

Upanishad:

Verily, a Person implies performance of a sacrifice. His first twenty four years are for offering to Gayatri the morning libations. With these Vasus are connected to the prime Breaths. The prime Breaths are the Vasus, for they, verily cause everything here to sustain. If
during this period, if any sickness come over him, he should say You, the prime Breaths, you Vasus, let this morning libation may continue till the mid-day libation. Let not my sacrifice be extinguished in the midst of the prime Breaths, the Vasus, whereupon he rises, becomes free from sickness.

Now the forty four years are for offering the mid-day libations. *Trishtup* has forty–four syllables, With *Trishtup* are connected the *Rudras*. The prime Breaths are the Rudras, for they, verily when departing cause everything here to grieve. If during the period, if any sickness come over him, he should say You, the prime Breaths, you Rudras, let this mid-day libation may continue till the third libation. Let not my sacrifice be extinguished in the midst of the prime Breaths, the Rudras, whereupon he rises, becomes free from sickness.

Now the forty four years are for offering the third libations. *Jagati* has forty–four syllables, With *Jagati* are connected the *Adityas*. The prime Breaths are the Adityas, for they, verily cause everything here to sustain. If during the period, if any sickness come over him, he should say You, the prime Breaths, you Adityas, let this third libation may continue till the life continues. Let not my sacrifice be extinguished in the midst of the prime Breaths, the Adityas, whereupon he rises, becomes free from sickness.

**Bhashya:**

A person should perform sacrifices respectfully as propitiation of Vishnu. Performing during his entire one hundred sixteen years of life the three supreme sacrifices – offering in the first twenty four years the morning libations, pray Vasus, to overcome the fear of death; offering in the middle forty-eight years the mid-day oblations, pray Rudras, to overcome the fear of death; offering in the next forty-eight years the third oblations, pray the Adityas, to overcome the fear of death. *Thus has been declared in Sarvayajnya scripture.*
Verily knowing thus, Mahidas Aitareya used to ask, Why do you afflict me with sickness, when I am not going to die thereby? And he lived a hundred and sixteen years. He who knows in this manner lives too a hundred and sixteen years.

Mahidas (refered here) and Krishna (refered little later) are different. Mahidas (refered here) is the son of Itara and Krishna (refered little later) is som of som,e other Devaki. Kapila is also some one else, being the three ancient seers. Togeter these three had earlier performed great penance to Brahma Prajapati and had the first two had prayed that their and the names of their mothers should be same as the names of Vishnu and his mother. Kapila had prayed that the names of gis immediate disciples and the name of the disciple of the latter should be Kapila. Like the resplendent Lord they too should be possessed of the vedic Wisdom, desiring in this manner they had performed the penances with relentless determination. Accordingly these three ascetics recived the names of the resplendent Lord.

Mahidas, the son of Itara, the deity presiding over Aitareya Upanishad was the resplendent Lord himself, while there was some one else with the same name who was an ascetic. Vasudeva’s son, Krishna was the resplendent Lord himself, while there was some one else who was the son of one named Devaki, with the same name who was an ascetic. One known as Vasudeva and as Kapila was the resplendent Lord himself, while there was some one else who was known by the name Kapila, whose diciples also had the samr name Kapila. The ne who lived for onehundred and six years was not the resplendent Lord but another asetic. Krishna who was the disciple of Ghora Angiras was not the resplendent Lord but another asetic. Some one other than the resplendent Lord was Kapila who had written the wrong scripture as Saankhya. All these three ascetics blessed by Brahma Prajapati became accomplished and self-satisfied, thus has been declared in Kalakiya sacripture.
When one becomes hungry or thirsty or abstains from pleasures then his actions amount to initiatory rituals in sacrifice; when one eats, drinks and enjoys pleasures then his actions amount to sustenance rituals in sacrifice; when one laughs, eats, and indulges in intercourse then he joins chanting hymns in sacrifice; when one performs penance, gives charities, is upright, non-violent, truthful, them he offers gifts to the priests. Therefore people say he procreates, becomes procreated again, which is his new birth, death being the final cleansing. When Ghora Angirasa having communicated this to Krishna, son of Devaki, whereupon he became desiresless. Therefore one should when the time comes to depart one should remember the one who is indestructible, the unshaken, the very essence of life.

Bhashya:

For या, having the form of Purusha, initiation is by way of quenching the thirsty and worship. Initiation, nourishment, drinks and enjoyments are the activities of the one designated as the Presiding Person. Intercourse, amusement and nourishment is the activities of the one singing गान. Austerities, charity, non-violence and and speaking truth these are the gifts to be given. Sacrificial function known as गायत्रि and अग्नि are also the actions to be performed in the performance of sacrifice for birth of the son and his rebirth, birth from the father and rebirth from the mother. Bath in sacrificial functions is akin to death, therefore at that moment the three things should be reclected – that the Supreme Being is indestructible, he is unshaken, he is ever and more blissful than पानी, the Prime Breath.

Upanishad:

On this there are the two Riks, sourced from the Primeval Seed, they see the morning light that shines transcending the sky. Transcending obscurity one sees the transcendent Light.
Seeing the luminous beyond luminosity, one becomes enlightened with supreme illumination, yes, the supreme illumination.

**Bhashya:**

आदित्य तपसादेव | द्वारे वधनस्य अनादेश भगवते | रत्नय निऊर्षय ज्योतिः स्वप्नानि | वामेन गर्ववाति वामरं | दिवं परसं हैकुशं यदित्थयं | खुदतमसंव सवंदर | अथ यदत्सं परिव दिवं हत्युन्नवच्छः | न च आदित्यमण्डसं दिवं परतं | उत्तरं ज्योतिः पवनं स्वर्गान्दृकं परिव्ययनां वयं तयं महम | उत्तरं ज्योतिः पवनं तदेवोतरं स्वंच पवनं | दयुक्तसत्तारधं | उदायं ज्योतिरुत्सः तयं सकाशादसम प्रपोणस्य इत्यं | तयोदिति नाम इत्यं शुद्धं | देवत्रा देवं देवविधेयोपि देवं देवानामिः देवं इत्यं | यूरिमप्राण्ययतां सूर्यं |

आदित्य means verily from him, verily by his grace alone. प्रलय means the ancient one, the resplendent one without any beginning. द्वारे means the source, खुदतमसं means the energy which is of attractive form. वामेन स्वाति means the place where the Lord revels. It is the supreme Vaikuntha, ever resplendent, not the orb of the Sun, which exists beyond the mid-region. The transcendental luminosity, which self luminous, we see transcending obscurity. Transcendental luminosity we see it as the supreme Light. Repetition is for the sake of emphasizing the importance that the transcendental luminosity having seen the upreme bliss is attained. Therefore the Lord is known as ज्योतिः, the supreme, transcendental. देवत्रा देवं means the God of all the gods. God even to the gods. The wise ones having been enlightened, he is known गृहः.

गःति यं पञ्चज्योतिर्मण्डे केशवस्य यत् | तपसादेव पञ्च्यानि हृदि बायाग्रिन्दतं | यत् पूर्ण सवंदर भाति हैकुशं परसं दिवं | बदुदायं पञ्चक्यन्तो नर्गयं तयं सवं | ज्योतिरादिपुरुषास्तमूतम | देवानं देवं साधार मृतियां परं पदं | पीताः सागरादेवविन्यति मन्त्रं ग्रंवतेऽवायुः | इति नगद्योवध

The attractive form of Keshava which as supreme light shines within, from his grace verily one perceives as posited within, which forever shines in fullness in Vaikuntha as the supreme brilliance, which spoken as the transcendental is perceived by crossing the obscure worlds. That is world which is of the form of Bliss, best among the best and the supreme. Verily the luminous among the luminous ones, attaining the enlightened supreme place, obtaining the same as the resplendent Vasudeva, thus have the sees spoken, thus in Narayaneeya scripture.

**Upanishad:**

मनो वद्मेवप्राचीन्न इत्यथा सं | अथ अधिदेवतं आकाशो वन्धनि | उपविदुर्दिः भवति अर्थांचं च अधिदेवतं च |

One should meditate on the mind as Brahman, this is regarding the self. Now regarding the divinities, the Space as Brahman. Thus both the purposes regarding the self and regarding the divinities become fulfilled.
Brahman as four forms, ब्रह्म (speech) is one form, भ्रम (breath) is one form, यात्रा (ear) is one form, this is regarding the self. Now regarding the divinities, आग्नेय (fire) is one form, वायु (air) in one form, आदित्य (sun) is one form, दिश (direction) is one form. यात्रा (speech) is the fourth form of Brahman, which in the luminosity of आग्नेय (fire) nurtures and brightens (with all the defects burnt). He who knows thus becomes nurtured and bright (with all the defects burnt). भ्रम (breath) is the fourth form of Brahman, which in the luminosity of the यात्रा (air) nurtures and brightens (with all the defects burnt). He who knows thus becomes nurtured and bright (with all the defects burnt). यात्रा (speech) is the fourth form of Brahman, which in the luminosity of आदित्य (sun) nurtures and brightens (with all the defects burnt). He who knows thus becomes nurtured and bright (with all the defects burnt). अग्नि (fire) is the fourth form of Brahman, which in the luminosity of दिश (direction) nurtures and brightens (with all the defects burnt). He who knows thus becomes nurtured and bright (with all the defects burnt).

Bhashya:

The divine being who dwells in the mind in the supreme Lord Narayana, who dwells in two forms as mind and the space. Being reflective as the mind and being luminous as the expansive space, thus becoming identified in Vasudeva he dwells in यात्रा (speech) and other forms. आग्नेय and other forms are also his, who dwelling in यात्रा and the rest nurtures as well as makes one bright (with all the defects burnt). Thus does one who propitiates the supreme Being become successful, prosperous wise in Wisdom, with all the defects of obscurity and ignorance e burnt), thus has been established in scriptures.

Upanishad:

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The Sun is *Brahman*, this is the instruction. Now, its clarification. In the beginning the unidentified (असत्) existed, then the defined (सत्) existed. Then the identical came to be. It became transformed as an egg, which remained so over period of time. It burst open in two parts, one of silver and the other of gold. That which was silver became the earth, that which was gold became the mid-region, the external membranes became the mountains, the internal membranes became the misty clouds. What were the veins those became the rivers and what was the fluid that became the ocean. What was born thereafter was the yonder Sun, on his being born shouts and joyous amazement, all beings and all desires arose from all sides. He who knowing in this manner propitiates the Sun as *Brahman*, the adorable, for such noble ones come shouts and give him delight, yes will delight him.

*Bhashya:* 

Since unidentifiable after dissolution of the creation the effulgent *Brahman*, Sriman Narayan was designated as असत्. With creation being established there as Vasudeva he *Brahman* became known as सत्. Then with *Nature* identical creation came to become in the form of an egg. Therein *Aditya* came to be in the orb of the Sun. As the controller, coordinator of the Sun was the resplendent पुरुषोधिमाह, the supreme among the *Persons*. Thereafter as the one dwelling in the Sun’s orb जनादन, the remover of miseries of the people manifested as *Aditya*. Thereupon being enlightened with entirety of *Wisdom Brahman* was propitiated, *thus in Brahmatatva*. उन्नतम् means the most important therefore उन्नतम् पुरुष means the most important declaration, the *Gayatri* chant, which is closes in creation, being in the close proximity of the liberated ones. There addressing *Vishnu* dwelling in the Sun’s orb, the four faced *Brahma* and others having known *Gayatri* from earlier times, propitiated the supreme Self. Therefore till this day every one and all propitiating with the Wisdom from the dedic scriptures become liberated, *thus alaso having been said.*

*Thus ends the Commentary on the third Chapter of the Chhandogyopanishad by Sri Anandtirth, (Sri Madhvacharya).*
Thus begins the Fourth Chapter.

First Section

Upānishad:

Bhashya:

Upānishad:
Now Jaanashruti, of the family of Pautrayana, overheard this conversation. Then rising from his seat he asked his attendant, O dear one, (the swans said to one another) you speak to me in the same way as one speaks of Raikva, under the cart. (Whereupon he was asked), how does Rakva under the cart speak? (Jaanashruti replied), even as the fruits of the actions performed earlier are reaped in the following phase, even so fruits of whatever actions performed by good people are reaped by Raikva. He knows that what he speaks, thus had said the Swan.

Bhashya:

अरे अंग होट सयुग्या डीक्वेंज झाटच्या

अरे अंग means one who is dear. Raikva under cart, thus should one understand.

Upanishad:

तु या क्षत्रत्र अविश्वान्य शिक्षित्वत्र किंतु यो होवाच यत्राये ब्राह्मणश्वानंदेवत्र तदन्मुक्तित्र | सोऽधस्त्तृत्व शक्तियोपायो च | पराक्योऽपायो च | त्योहारायुवद त्योह नुभवणां सयुग्या डीक्वेंज झाटत्व | अहरं थाराग्दि झाटत्व ह प्रति जल्व | स या क्षत्रत्र अविश्वान्य शिक्षित्वत्र पराक्योऽपायो च | क्षत्रस्य अविश्वान्य शिक्षित्वत्र पराक्योऽपायो च

The attendant searched everywhere. And returned saying, I did not find him. Thereupon, he was instructed, Look for him where the mas of Wisdom is searched. The attendant approached a person sitting under a cart, scratching the itch and asked, Are you, the noble one, Raikva, the man with a cart? He replied, Yes I am the one. The attendant returned saying, I have found him.

Bhashya:

अरे द्वारा 3 झाट घनसिंह पामकपण भावन

Raikva’s peremptory reply, yes I am Raikva, was not out of disrespect to the attendant but being bothered by the pain of the itch.

Upanishad:

अथ ह जानुषक्तिः पौत्रायणं पद्धतानि गवां निष्कम्बवतिर्यथं तदादाय प्रतिपक्षम | त्वं ब्राह्मणवद - डीक्वेंज हमानि पद्धतानि गवां अर्थ निष्कम्बवतिर्यथं अयमानि अविश्वान्यो मानि अनु म एतों भगवो देवता शाधि यां देवतामुपासो मानि | तमुह परं प्रायुवाच अह हारेल्या शूक्तिवाच सदा शोभित्विच्यात्तिः | तुदं ह पुनरेव जानुषक्तिः पौत्रायणं सहायं गवां
Then Jaanashruti, of the family of Pautrayana, took wit him six hundred cows, a gold necklace, and a chariot with mules and said to him, Raikva here are six hundred cows, a gold necklace, and a chariot with mules. Now teach me the divinity whom you propitiate. To him the other one blurted out, Oh let the cows, the gold necklace be with you, a low-born one”. Then Jaanashruti returned again to him with thousand cows, a gold necklace, a chariot with mules and his daughter and said, Raikva here are thousand cows, a gold necklace, a chariot with mules, my daughter and a place to dwell in. Now, revered one, teach me.

**Upanishad:**

तत्वा मुखोऽपूर्दगुणान् उवाच - आ जहार इमा् शूद्भ अनेवः बुद्धोन अलापविव्याहाः इति | ते धैर्ये राविक्षणाः नाम महावृष्टियुवास्मा उवाच | तत्य स उवाच |

Lifting her face he Raikva said, he has brought simply these alone, the shudra, by showing her face verily he is going to make me speak. These are the villages called Raikvaparna, among the people of Mahavrashas, where he lived. Then he spoke.

**Bhashya:**

शुचाद्रवणात् शूद्भ | राजा पौत्रयणाः शोकात् शूद्रित मुलिनादितस् | प्राणविद्यायासायात्ः परं धर्ममवाज्यातः |

Since the sage was approached distressed by the words spoken (by the swans) he is referred as shudra, low born. The King was born in the family of Pautrayana and having become distressed was referred as one low born by the sage. In truth by being initiated I the Wisdom of the prime Breath he became more righteous, thus has been said in Padma Purana.

**Upanishad:**

वायुवः व संवर्गः | यदा वा अन्नुदयति वायुमेव आध्यति | यदा सूर्याः सत्तम्यति वायुमेवावध्यति | यदा चन्द्रोऽस्तम्यति वायुमेवावध्यति | यदापि उच्छस्वति वायुमेव अपिध्यति | वायुक्षेत्र एतान सर्वान संबृक्के | इत्यथिदिवसम् | अलापविव्याहाः | प्राणो वास संवर्गः | यदा स्वपित तामं तामं वाग्यति | प्राण चक्षुः | प्राण श्रोत्रेः | प्राणं मनः | प्राणं श्वेत एतान सर्वान संबृक्के उद्धि | ती वा एती दीपांसवर्गी वायुर्वें देवेन्द्र प्राणेऽपि प्राणेऽपि |

Air, verily is absorptive because when fire becomes extinguished, it merges in air. When Sun sets, it merges in air. When moon sets, it merges in air. When water dries, it merges in air. For air verily absorbs them all. This, with reference to the divinities. Now, with reference to the Self. Breath, verily is absorptive. When one sleeps, Speech, verily merges with the Breath. Sight, verily merges with the Breath. Hearing, verily merges with the Breath. Mind, verily merges
with the *Breath*. These two, verily, are the two absorbents, air among the gods, breaths in the *Breath*.

**Bhashya:**

Since Air captivates all the divinities, therefore Air is known as संवर्ग.

**Upanishad:**

Once when *Shaunaka Kapeya* and *Abhipratarin Kakhasheni* were being served food, a *Brahmachari* – the practitioner of Wisdom, begged of them but they did not offer him anything. Whereupon he remarked, *The supreme among the divinities who upholds the four quarters is the one, the mortals do not see Kapeya! who dwells in manifold form O Abhipratarin! You have not offered food to him to whom it belongs.* Thereupon, *Shaunaka* having known after reflection said, *He is the self among the divinities, the creator of all the creatures, possessed of golden teeth, the consumer, who is truly wise in Wisdom. Him they speak as the magnanimous, the magnificent one, None other than the supreme Self can consume him, though he consumes all the other divinities. O the practitioner of Wisdom, we propitiate Him.* Saying thus they told the attendant, *Give the food.* Thus the food was given by them to the *Brahmachari* – the practitioner of Wisdom. These five (*the organs of senses*) and the other five (*the organs of action*) make together ten, that is the highest number of those who nourish. Therefore, these ten are ones who nourish the ten quarters themselves become the nourishment of *Virat*, the all-encompassing Lord. Through him all this creation come be seen. One who knows this, sees all this and becomes the experient of the nourishment, yes, the experient of the nourishment.

**Bhashya:**

महिमाय भानापि यद्वायाति देवताः | इति परमंजाने | कृतस्य च पूर्णात्कल्यात् | अद्यानिदित्वात्मात्महें ज्ञान देवताः दशभूताः कृतम् | तमसात् वायुमा यह दशमंश्यापूर्णात् सविद्विश्यिताः देवताः वायुमा सह अन्नमेव | अनन्दि
No one else among the divinities feeds on the magnanimous, the magnificent one, thus in Prabhanjana scripture. दश, ten means the complete even as the कृत्य थ्रो was complete - कृत्य थ्रो पूर्णाः स्वकृत्याः, differences being there in reference to divinities and the Self. Therefore along with Vayu, the rest of the divinities presiding over directions are nourishment and one who consumes the nourishment being none other than Vishnu. अन्यन्तर means by none others. All divinities are nourishment for Vayu and Vayu is nourishment for Janardanaa, who being nourishment for no one else, be being the all pervading one, thus having also been said.

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Thus begins the Fourth Chapter.

Thus begins the second Chapter

Satyakama, Jaabala, said to his mother, Jabala, mother, I desire to live the life of one aspiring to the Wisdom of Brahman. To which family do I belong? She replied, I do not know my child to which family you belong. In my youth I attended many as maid servant, during which I begot you. So, I do not know my child to which family you belong. I am Jabaala, you are Satyakama. So you may call your self Satyakama Jaabala.

Then he went to Gautama, the son of Haridrumata and said, I desire to live the life of one aspiring the Wisdom of Brahman, May I become your disciple, O Revered One? He (Gautama) inquired, Of which family are you from, dear one? Satyakama replied, I do not know, revered one. When I asked my mother she said, In my youth I attended many as maid servant, during which I begot you. So, I do not know my child to which family you belong. I am Jabaala, you are Satyakama. So I am Satyakama Jaabala.
To him he (Gautama) said, No one other than a Brahmana could have in this manner spoken. Go bring the fuel, my child. You have not wavered from truth. Having initiated him, he separated out four hundred lean among his cows and said to Satyakama, go with these and do not return till they became a thousand. Satyakama lived away many years and when he returned the cows were a thousand.

**Bhashya:**

Knowing honesty and uprightness are the attributes of one who is born in the family of Brahmins, and its absence in one born in the family of shudras, Gautama invested him with the thread ceremony, thus has been mention Samasamhita.

**Upanishad:**

Then the bull spoke to him saying Satyakama. He replied, Revered Sir. We have reached a thousand my dear, take us to the teacher’ house. And let me declare to a quarter of Brahman. (Satyakama replied) Tell me, revered Sir. To him the bull said, the east is one quarter, the west is one quarter, the south is one quarter and north is one quarter. This, verily, my dear is Brahman’s four-quartered Brahman, the shining one. He who knowing in this manner, meditates on this four-quartered foot of Brahman, named the shining one, becomes the shining one in the world.
(The bull spoke) *Fire will declare to you the other quarter of Brahman.* When it was the morning (*Satyakama*) drove the cows further. As they arrived when the evening fell, lighted the fire, tied the cows, laid the fuel and sat down on the western side of the fire and facing the east. Then the fire spoke to him saying *Satyakama*. He replied, *Revered Sir.* (The fire said) *Let me declare to a quarter of Brahman.* (*Satyakama* replied) *Tell me, revered Sir.* To him, it then said, the earth is one quarter, the mid-region is one quarter, the sky is one quarter and ocean is one quarter. *This, verily, my dear is Brahman’s four-quartered Brahman, the endless one.* He who knowing in this manner, meditates on this four-quartered foot of Brahman, named the *endless one*, becomes the *endless one* in the world.

(The bull spoke) *Swan will declare to you the other quarter of Brahman.* When it was the morning (*Satyakama*) drove the cows further. As they arrived when the evening fell, lighted the fire, tied the cows, laid the fuel and sat down on the western side of the fire facing the east. Then the Swan flew down saying *Satyakama*. He replied, *Revered Sir.* (The Swan said) *Let me declare to a quarter of Brahman.* (*Satyakama* replied) *Tell me, revered Sir.* To him, it then said, the Fire is one quarter, the Sun is one quarter, the moon is one quarter and lightening is one quarter. *This, verily, my dear is Brahman’s four-quartered Brahman, the luminous one.* He who knowing in this manner, meditates on this four-quartered foot of Brahman, named the *luminous one*, becomes the *luminous one* in the world.

(The bull spoke) *The water fowl will now declare to you the other quarter of Brahman.* When it was the morning (*Satyakama*) drove the cows further. As they arrived when the evening fell,
lighted the fire, tied the cows, laid the fuel and sat down on the western side of the fire facing the east. Then the water fowl flew down saying Satyakama. He replied, Revered Sir. (The water fowl said) Let me declare to a quarter of Brahman. (Satyakama replied) Tell me. revered Sir. To him, it then said, the Breath is one quarter, the eye is one quarter, the ear is one quarter and mind is one quarter. This, verily, my dear is Brahman’s four-quartered Brahman, the final refuge. He who knowing in this manner, meditates on this four-quartered foot of Brahman, named the final refuge, becomes possessed of the final refuge in the world.

When he (Satyakama) arrived at the residence of the Teacher, then the Teacher summoned him, Satyakama. He replied, Yes revered one. (Teacher said), Verily my dear, you shine like one who has known Brahman. Who has instructed you? (Satyakama replied), Other than human being. But I desire sire that you instruct me. I have heard, resplendent one, from seers that the Knowledge learnt from and Instructor, helps one to attain his goal. To him, he then initiated, in which nothing was left out, yes nothing was left out.

_Bhashya:_

Vayu assuming the form of bull, Agni, four-faced Brahma assuming the form of the Swan, Varuna assuming the form of water-fowl revealed as the shining, the endless, the luminous and the final refuge presiding deities. One may ask why did Satyakama approached inferior teacher for initiation when he has already been instructed by the superior teachers. That is because the superior divinities did not initiate his as Teachers. Therefore the desired instruction though received, Satyakama approaches Gautam for being initiated in proper manner. The divinities are superior teachers than the seers, among the divinities Vayu is superior teacher. The resplendent Vishnu being the ultimate teacher, superior even to Vayu, thus having been said in Acharyasamhita. Therefore, there is no harm being initiated having been earlier instructed by divinities.
Thus begins the Fourth Chapter.

Third Section

Up\textit{n}ishad:

Upk\textit{os}ala, the son of Kamala, dwelt with Satyakama as a student of sacred Wisdom, tending fires for twelve years. But the teacher tough allowed other students to return to theirs homes (after completing their studies) he did not all him. Satyakama’s wife told him, This student of sacred Wisdom has performed his penance nd tended the fires well. Let not the fires blame you. Give him the instructions. But Satyakama left with speaking a word.
Being saddened, he (Upkosala) resolved not to eat. The teacher’s wife told him, O seeker of sacred Wisdom please eat. Who do you not eat? He replied, Diverse are the desires of the person, which rush in different directions. I am filled with sadness. I will not eat. Then the fires conversed in between themselves, This seeker of sacred Wisdom has performed his penance well and tended unto us well. Let us therefore teach him. Then they said to him, prime Breath is Brahman. Bliss is Brahman, Space is Brahman. Then he replied, I understand that prime Breath is Brahman. But Bliss and Space, I do not understand. They said, Bliss verily is same as Space, Space verily is same as Bliss. Then they explained him both prime Breath and Space.

Bhashya:

Prime Breath is Brahman means Brahman is one who is powerful. क, the form of Bliss and ख, the form of Wisdom is transcendental Brahman. Powerful Prime Breath, verily, is the transcendental Brahman. The one who is of the complete and supreme form of Wisdom is Hari, himself. Those who are primarily energized by pure Bliss and Wisdom are the wise ones known as क. Those who are primarily energized by pure Power and Wisdom are those known as ख. The who is endowed with Power, Bliss and Wisdom is the Space like Vishnu. In this manner Brahman is renowned as prime Breath and likewise the Space, thus having been said. By prime Breath one means popularly the Air. क and ख though generally understood as Bliss and Wisdom a doubt arises whether क and ख are different and distinct from one another, Therefore, Upakosala says that he does no know and accordingly it is now clarified that Brahman referred as क is same as the Brahman referred as ख and Brahman referred as ख is same as the Brahman referred as क.

Upanishad:

Then Grahapatya fire instructed him, Earth, Fire, Food and the Sun, and the One seen in the Sun verily is one within me, verily is the one within me. The one who knowing in this manner propitiates destroys all his demerits, becomes the possessor of the worlds, reaches his full life,
lives illustrious life. His descendant do not perish. Both in this and the yonder world such one is worshipped.

Then Anvaharya fire instructed him, Water, the Quasters, the Stars and the Moon, and the One seen in the Moon verily is one within me, verily is the one within me. The one who knowing in this manner propitiates destroys all his demerits, becomes the possessor of the worlds, reaches his full life, lives illustrious life. His descendant do not perish. Both in this and the yonder world such one is worshipped.

Bhashya:

Vishnu being the form of पृथिवी is spacious and expansive, being the form of Agni is regulator of the worlds, being the form of nourishment is the consumer, being the form of Sun is the eternal source, being the form of the Water that sustains, being the form of Direction shows the way, being the form of नक्षत्र, न – नक्षत्र, since no one to restraints, being the form of Moon since is pleasant, being the form of prime Breath since he empowers, being the form of Sky since he is expansive, being the form of Space since he is luminous, being the form of lightening he is all-wise. He who being the form of the Sun, Moon and Lightening is, verily known as the supreme Vishnu himself. Being of distinct form, he exists in Grahapatya and other fires.
If unity between the supreme Self and jiva, the individual self is considered then statement like Purusha dwells in Aditya, cand`, ivavyt would not have been used. The Person in the Sun, Moon and Lightening is different and distinct from them is, therefore, proper, identity not having been spoken. य ए अहममिष्य, by such statement the identity between the indweller in Aditya and in Agni is spoken, to remind the earlier declaration ऐस्याय – these words primarily establish the existence as the indweller. Since there exists relationship between the indweller and the Jiva, the word in scriptures undoubtedly is in reference to Hari. Therefore Agni instructed Upakosala about Janardana who was not only the indweller but also the one who had entirely enveloped his individual self, thus has been mentioned in Samasamhita. नाय अपपुरुप्ता ऋषभन – means not even his descendents will be reduced in numbers, remaining ever devoted. लोकी भवति means becomes divinely influenced.

**Upanishad:**

Then they (the fires) said, Dear Upakosala, You have known the Wisdom of the self as well as the Wisdom of the supreme Self, as some thing to be experienced. But the teacher will instruct you the way to experience the same. When the Teacher returned he said, Upakosala! To which he replied, Yes revered one. The Teacher said, Your face shine like one who is wise in Wisdom of Brahma. Who has instructed you? To which Upakosala replied, Who could have instructed me? No one here in this world or the lower world instructed me. Then pointing to the fires, hesitatingly he said, these here instructed me, who appeared in other forms earlier. Then the Teacher asked, Dear One what did they teach you? Upakosala said in reply - this.

**Bhashya:**
The Teacher said, O Dear One, they have spoken to you of the (temporal) worlds, I will speak to you of the worlds, whereby you will be detached from the demerits as water remains detached from the lotus leaf. Thereupon Upkoshala said, speak to be resplendent one. The Teacher said, The Person whom you see within the eye, that is the supreme Self. If one drops ghee or water in the eye, then will slide to the sides.

**Bhashya:**

Since the resplendent Lord dwells is the eyes in detached manner, even the sight is said to be detached. Whatever objects are perceived from such eye they become detached from the sight. Therefore, obeisance to the Lord Vaman who in such form dwells therein, thus in Mahakurma Purana.

**Upanishad:**

एतं ियद्याग इत्याचक्तं | एतं हि सर्वाणि वामानि अभिमंथति | सर्वाणि एन बामान्यमिभंस्ति य एवं वेद | एष उ एव वामानि: | एष हि सर्वाणि वामानि नवति | सर्वाणि वामानि नवति य एवं वेद | एष उ भामानि: | एष हि सर्वं पु लोकेषु भाति | सवेंषु लोकेषु भाति य एवं वेद | अथ यदु वैवासमध्यं कर्म कृत्वं यदु च न अविष्मेव
This (the resplendent Lord dwells is the eyes) is spoken as संवादम since all the desirable things go towards him. He who knows in this manner all desirable things go towards him. This (the resplendent Lord dwells is the eyes) is spoken as वामानिन since he brings all the desirable things. He who knows in this manner all desirable things come towards him. This (the resplendent Lord dwells is the eyes) is spoken as भामानिन since he makes all luminous. He who knows in this manner shines in all the worlds. Now for such one, whether he performs cremation ceremonies or not, he goes towards light, from the Light to the day, from the day to the fortnight of the waxing moon, from the fortnight of the waxing moon into the six months when the Sun moves northwards, from the months into the year, from the year in to the Sun, from the Sun into the Moon, from the Moon into the Lightening. Then there is the person, not human. He leads him to Brahman. This is the way to the gods, the way to Brahman. Those who proceed by it do not return to the human condition, yea they do not return.

**Bhashya:**

इं मानवावार्तं नावर्तने | मानवा यत्र आवर्तने स मानवावर्तं | तं मानवावर्तं प्रति नावर्तने | चक्षुःथं वामं वेद स पुनर्वच जायतप | मुक्तो दुर्यसंसाराद्यन्त पानुष्ठितःविगत | इति च |

Such human beings are not born again, Where human beings are born again that is the temporal world of human beings. In relation to such temporal world, men of wisdom are not disturbed. One who becomes consciously aware of the Lord dwelling in the eye has no re-birth. Being liberated from the difficult primordial world he attains the enlightened proximity with Lord Vaman, thus also havig been said.

**Upanishad:**

एष ह वै यज्ञो योः यद्यवे पवते | एष यदृशय इदं सर्वं पुनाति | यदेशय इदं सर्वं पुनाति तस्मादेष एव यज्ञः | तत्स मन्त्रं वा च वर्तनि | तथोर्यतं मन्त्रं संक्रिमित्व व्रतम | वाचा होता अथवाः गणित्व अन्तर्गत | स यजः पाकर्तुः प्रातारायणयाय व्रतम व्यपवदि अन्तऽवेषव वर्तन्व संक्रिमित्व | हैवते अन्तर्गत | स यस्य एकपात्रं ब्रजस्य बो एक चक्रणं वर्तन्व मिर्यित्व एवमय यज्ञो मिर्यित्व | वहों मिर्यित्व यज्ञानं अनुभवित्व | स इष्टवर्त मायर्यित्व भवित्व | अथ यजः पाकर्तुः प्रातारायणस्य न पुगर परिधानीयाय व्रतम व्यपवदि उभे एव वर्तनि संक्रिमित्व | न हैवते अन्तर्गत | स यस्य उभयानं ब्रजस्य यथो वा उभय्यो कामायं वत्तमानं प्रतिष्ठितं | एवमय यज्ञो प्रतिष्ठितं | वहं प्रतिष्ठितं यज्ञानं अनुभवित्व | स इष्टवर्त मायर्यित्व भवित्व |
Verily that which purifies here is the sacrifice, through which Vayu spreading around purifies everything here. Because he purifies everything here, he indeed is the sacrifice. Of that (Vayu) mind and speech are the mediums. The performance (of the sacrifice), is mentally done by Brhma priest, the one who invokes the gods (hota) performs through Speech even as the one who measures the sacrificial ground to build that altar (Adhvaryu) and the one who chants the hymns (Udgata). When the morning chanting begins and before it is concluded, Brahma priest is the one who speaks. If the performance of the sacrifice is done by Brahma priest speaking singly then the person performing the sacrifice (yajamana) is harmed even as the one footed person or the one wheeled carts come to be injured. By performing the sacrifice (in inappropriate manner) he (yajamana) becomes worse off. But if after the morning chants have begun and the concluding chants come to the end, Brahma priest does not speak, then he (yajamana) does not come to any harm. Even as footed person or two wheeled cart is well-supported even so the sacrifice is well supported. The sacrifice being well-supported he (yajamana) is well-supported. By performing such sacrifice he becomes prosperous.

Bhashya:

As the deity presiding over sacrifices, and as one designated as sacrifice, Vayu is established in sacrifices. Since या suggests pure consciousness and या suggests movement, Vayu is known as the deity who purifies the performance of sacrifices. He is established in Speech and the Mind. His one step resting in Mind, Brahma is his worshipper. Therefore, between the duration when the when morning chants begin and before they conclude, if Brahma speaks then he will cause diminution of one step in the performance of the sacrifice. Because the sacrifice with Speech and Mind as two steps is said to be the very image of the Vayu. When these two steps become diminished then the deities presiding over the become destabilized. Therefore, remembering Vayu and Hari, Brahma should perform the sacrificial duties in silence.

Upanishad:

As the deity presiding over sacrifices, and as one designated as sacrifice, Vayu is established in sacrifices. Since या suggests pure consciousness and या suggests movement, Vayu is known as the deity who purifies the performance of sacrifices. He is established in Speech and the Mind. His one step resting in Mind, Brahma is his worshipper. Therefore, between the duration when the when morning chants begin and before they conclude, if Brahma speaks then he will cause diminution of one step in the performance of the sacrifice. Because the sacrifice with Speech and Mind as two steps is said to be the very image of the Vayu. When these two steps become diminished then the deities presiding over the become destabilized. Therefore, remembering Vayu and Hari, Brahma should perform the sacrificial duties in silence.
Prajapati meditated on the worlds. Even as he meditated on them he drew essence from them; fire from earth, air from mid-region and Sun from the sky. On these three luminous powers he meditated. Even as he meditated on them he drew essence from them; Rik hymns from fire, Yajus hymns from the air and Sama hymns from the Sun. On these three energies he meditated. Even as he meditated on them he drew essence from them;

**Bhashya:**

Asima\*kavayuyuc\* mury\* loka\*masta\* |  
Agne rama\* \*chadama\*n bhat\* prakriti\* | nasik\*kavayayos\* rama\* yugvedak\*hara\* | samvedadama\*n tu vais\* ma\*murti\* | varah singh kapila\* tapa bhugdina\*maka\* |

*Fire, Breath* in the nose and the *Sun* are superior to the deities presiding over the worlds. *Brahma*, the deity presiding over *Rigveda* is superior to अगनि - fire. *Rudra*, the deity presiding over *Yajurveda* is superior to the *Breath* in the nose. However, *prime Breath* who is the deity presiding over *Samaveda* is superior even to the *Sun*. Superior to all these are वराह, तियह and कपिल, the three forms धू, धुन and स्व.

**Upanishad:**

Tadvidra\* Rik\* riyet\* bu\* sva\*a ihti gahanvyu juhuyaat | Rik\*chada\*nada\*ru\* Vim\* nad\* vajyavirg\* sambdhyat\* |  
Sth\*chada\* nadi\*ma\*n bhat\* prakriti\* | nav padm\*n bhat\* prakriti\* sambdhyat\* |  
Tadvidra\* labane\* mava\*sambdhyat\* rajat\* rajat\* bhur\* nupama\* sri\*man\*lo\*man\*jim\*lo\*man\* 
Batu batu cha\*maya\* e\*m\*na\*m\* loka\*naya\* m\*na\*va\*t\*n\*a\*m\*ata\*t\*va\*v\*a\*m\*na\*va\* 
Yajya\*prajya\*va\*m\*na\*va\* prajya\*vira\*na\*t\*va\*v\*a\*m\*na\*va\* 
Rik\*prajya\*va\*m\*na\*va\* prajya\*vira\*na\*t\*va\*v\*a\*m\*na\*va\* 
Yajus\*prajya\*va\*m\*na\*va\* prajya\*vira\*na\*t\*va\*v\*a\*m\*na\*va\* 
Sama\*prajya\*va\*m\*na\*va\* prajya\*vira\*na\*t\*va\*v\*a\*m\*na\*va\* 

If the sacrifice becomes deteriorated by Rik hymns then one should offer oblations to the household fire with the word भु, whereupon by the essence of Rik hymns themselves, by the power of Rik hymns themselves he corrects the deterioration of the Rik sacrifice. If the sacrifice becomes deteriorated by Yajus hymns then one should offer oblations to the household fire with the word भु, whereupon by the essence of Yajus hymns themselves, by the power of Yajus hymns themselves he corrects the deterioration of the Yajus sacrifice. If the sacrifice becomes deteriorated by Sama hymns then one should offer oblations to the household fire with the word भु, whereupon by the essence of Sama hymns themselves, by the power of Sama hymns themselves he corrects the deterioration of the Sama sacrifice. Just as one would bind gold with (borax) salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with irn or wood...
with leather, so does one bind the deterioration in the performance of the sacrifice with the power of these worlds, these divinities, the three *vedas*, whereupon such sacrifices become well attended when there is the Brahma priest presiding over the sacrifice. Verily the sacrifice become responsive to the Brahma priest, knower of this and sitting on the northern side. Of such Brahma priest thus has been lauded – Whichever side he becomes responsive towards that side he proceeds. The Brahma priest as the ऋणिकः safe gaurds the sacrifice, and like one treated by a physician becomes corrected completes the sacrifice. Therefore one should have as ऋणिकः one who is knowledgeable in this manner, not one who does not know, yes, not one who does not know.

*Bhashya:*

The Brahma ऋणिकः who knowing व्याहतिः (utterances) as representing the resplendent Lord presides over the performance of the sacrifice, safeguards all from deficiencies in performance of the sacrifice. Therefore the Brahma ऋणिकः should be one who knows the importance of the व्याहतिः (utterances), Then whatever state he desires, those states he attains. Then the Brahma ऋणिकः protects the यजमान, the performer of the sacrifice. Since “वा गतिगतियो इति धातोः” गति अश्वव अवगतोः भवति। दीयं बिंदु विशिष्टिनां लोपे वा इति युत्रात् अशु वा एव अशु वा।

The *Chhandogya Upanishad* by Sri Anandtirtha (Sri Madhvacharya)
Thus begins the Fifth Chapter.

First Section

**Upnishad:**

Verily, he who knows the senior and the supreme himself becomes the senior and the supreme. Prime Breath indeed is the senior and the supreme. Verily, he who knows the most prosperous becomes the most prosperous among his own people. Speech, indeed, is the most prosperous. Verily, he who knows the firm foundation becomes the firm foundation here and in the other world. The eye, indeed is the firm foundation. Verily, he who knows success, his desires succeed, both the human and the divine. He who knows the abode becomes firmly settled among his people. The mind indeed is the abode.

**Bhashya:**

The one who knows the Prime Breath as the senior and the supreme becomes on deliverance the senior and the supreme among the similar ones. Being in the proximity of one, he becomes singularly established as desired, prosperous among the prosperous, sheltered in the firm settlement.

**Upnishad:**

Verily, he who knows the senior and the supreme himself becomes the senior and the supreme. Prime Breath indeed is the senior and the supreme. Verily, he who knows the most prosperous becomes the most prosperous among his own people. Speech, indeed, is the most prosperous. Verily, he who knows the firm foundation becomes the firm foundation here and in the other world. The eye, indeed is the firm foundation. Verily, he who knows success, his desires succeed, both the human and the divine. He who knows the abode becomes firmly settled among his people. The mind indeed is the abode.
Now the (five organs of) senses disputed among themselves as to among them is superior saying I am superior, I am superior. Then the (organs of) senses went to father Prajapati and asked Venerable one who among us is the superior, who said He is the superior on whose departure the body becomes feeble, he is best amongst you.

Speech departed and having stayer away over a year returned and asked the rest. How have you been able to live without me? They replied, Like the dumb not speaking, but breathing with Breath, seeing with the Eye, hearing with the Ear, thinking with the Mind, whereupon the speech returned in (the body).

The eye departed and having stayer away over a year returned and asked the rest, How have you been able to live without me? They replied, Like the blind not seeing, but breathing with Breath, speaking with the Speech, hearing with the Ear, thinking with the Mind, whereupon the eye returned in (the body).

The ear departed and having stayer away over a year returned and asked the rest, How have you been able to live without me? They replied, Like the deaf not hearing, but breathing with Breath, speaking with the Speech, seeing with the Eye, thinking with the Mind, whereupon the ear returned in (the body).

The mind departed and having stayer away over a year returned and asked the rest, How have you been able to live without me? They replied, Like the children without thinking, but breathing with Breath, speaking with the Speech, hearing with the Ear, hearing with the Ear, whereupon the mind returned in (the body).
Now when the *Breath* was about to depart, tearing all the (other) senses, even as a spirited horse about the start would tear the pegs to which it was tied, they gathered around and beseeched him, *Revered One remain here, for you are undoubtedly superior over all of us, do not depart.*

Then the Speech said, *If am prosperous, so are you the most prosperous.* Then the Eye said, *If am firmly established, so are you the most firmly established.* Then the Ear said, *If am successful, so are you the most successful.* Then the Mind said, *If am the firm shelter, so are you the most firm shelter.*

Therefore, they are not referred as *Speech, Eyes, Ears, Mind* for all these are verily the *Breaths.*

**Bhashya:**

The senior, the supreme and firmly established one is Vayu, the breath and by his grace is Agni, the fire. Similarly for well-being is the Surya, for prosperity is Indra and Rudra for the firm foundation, thus is said in *Pravhava.* It is verily the *prime Breath* that initiates all the organs of senses to become seriously senior, the supreme and firmly established.

When a child is not six month old then his actions are initiated only by the *prime Breath,* when the child performs all actions through mind then he his come to be initiated by remembering and recollection of the memories. Though in the state of *Bliss* it is only the *prime Breath* that initiates, having taken refuge in him in the state of deliverance even the remembrance in that state is due to such refuge taken in the *prime Breath.* Being under the refuge of the *prime Breath* means through his grace being in communion with in breath, mind together with the organs of senses.
Thus begins the Fifth Chapter.

Second Section

Upanishad:

He (the Breath) said, What will be my nourishment? They said, Whatever is here, even unto the dogs and birds. Therefore, this (whatever is here), that verily is the nourishment of the Breath. Verily the existence of Breath is his obvious identity. One who knows this, there is nothing whatever else that is nourishment.

Bhashya:

Established in each and every sense as the regulator, the Breath is the obvious identity. Therefore verily Rudra is the full and complete consumer and all the rest according their attributes and capability.

Upanishad:

He (the Breath) said, What will be my apparel? They said, Water. Therefore before taking nourishment one sips little water and after taking nourishment sips little water (to cover the breath). The one who knows that before and after nourishment water covers the Breath, becomes covered with apparel here in the world or later, never remaining uncovered.

Bhashya:
Since it is established that Vishnu is ever independent being regulator of the nourishment and apparel, the manner in which Breath and others divinities offered earlier nourishment and apparel to him in the same manner. Knowing that the water is the apparel fir Breath, he who sips water before and after taking nourishment becomes entitled to receive apparel in the heavens and in the state of deliverance.

After narrating this, Satuakama Jabali spoke to Goshruti, Vyaaghrapada’s son that, If this is spoken even to dried stump of wood, branches will spring therefrom and leaves will sprout.

If this Wisdom relating the Breath is related to even a the dried stump of wood, branches will spring therefrom and leaves will sprout and becomes delivered having the awareness of Vishnu, of this there are no doubts, thus in Pranasamhit scripture.

**Upanishad:**

Now if one wishes to reach greatness, let him perform the initiatory rites on the new moon night and later on the night of the full moon let him stir curd with honey and different kinds of herbs with melted butter and offer the mixture in the (sacrificial) fire chanting, *Hail the senior and hail the supreme* pouring the residual mixture. *Hail the prosperous*, with these words let him pour melted butter and offer the residue of the mixture in the (sacrificial) fire. *Hail the firm settlement*, with these words let him pour melted butter and offer the residue of the mixture in the (sacrificial) fire. *Hail to the Success*, with these words let him pour melted butter and offer the residue of the mixture in the (sacrificial) fire.

**Bhashya:**
Offering oblations to the *prime Breath* as the senior and the supreme and others one becomes the senior and the supreme among the equals, of this there are no doubts, *thus having been declared in Pranasamhita*.

**Upanishad:**

*Offering oblations to the prime Breath as the senior and the supreme and others one becomes the senior and the supreme among the equals, of this there are no doubts, thushaving been declared in Pranasamhita.*

Then moving and holding the mixture in his palms, he recites, *You are Amaa by name for all this rests in you. He is the senior and the supreme, the lord over the lands. May he lead me to my old age, may he lead me to the senior and the supreme position, sovereignty, to all these. Then chanting this Rik verse at each stage - chanting तत्तत्त्वातः एवाय प्रायाः विष्णूः सकाशतः वर्ण भोजनं सर्वं सर्वमानं च वृण्डीमहे म सर्वाधिनात्मम् इवायामि तु भगवत् धीमहि इति सर्वा विवर्ति | विष्णूं करणं च वर्णादाता सामान्यं च वर्णादिर म सर्वं सर्वदाताम म सर्वाधिनात्मम् इवायामि तु भगवत् धीमहि

Then cleaning the vessel, he sits behind the fire either on a skin or on the clear ground with restrained speech and self under control. If he sees a woman at this stage let him know that his effort has gained the desired fruit. Following is the verse to substantiate: *If during performance of ritual or sees a woman in dreams, then let him be assured of such fulfillment of desires, yes, seeing a woman in dreams.*

**Bhashya:**

*Offering oblations to the prime Breath as the senior and the supreme and others one becomes the senior and the supreme among the equals, of this there are no doubts, thushaving been declared in Pranasamhita.*

**Bhashya:**

One should adore the Sun as the all pervading *Vishnu* who provides us with nourishment and protection. *Vishnu* should me meditated as the all-resplendent *Person* possessed of entirety of attributes, with *Vayu* as his senior and the supreme retainer among all deities safe-guarding the world. Reflecting on *Vayu* as the senior among all the divinities attending *Narayana, Vishnu*, the creator of the universe should be propitiated as the provider of all desires, *thus also having been said.*
Thus begins the Fifth Chapter.

Third Section

Upanishad:

When Shvetaketu Aruneya went to the assembly of the Panchalas, Pravahana Jaivali asked him, 
Young man, has your father instructed you? and he replied, Yes, indeed, Venerable Sir. 
Pravahana Jaivali asked him again, Do you know to which place people go from here? and he replied, No, Venerable Sir. 
Pravahana Jaivali asked him again, Do you know how they return? and he replied, No, Venerable Sir. 
Pravahana Jaivali asked him again, Do you know where the Path leading to the divinities and the ancestors become distinct? No, Venerable Sir. 
Pravahana Jaivali asked him again, Do you know that world which never becomes full? No, Venerable Sir. 
Pravahana Jaivali asked him again, Do you know how in the fifth libation the water comes to be referred as Person? No, Venerable Sir.

Then Pravahana Jaivali asked him why did you say that you had been instructed? Shvetaketu becoming distressed went to his father and said, Venerable Sir, you had said that you had instructed me, without having instructed me. Indeed how can any one who does not know, say that he has been instructed?

The Kshatriya brother asked me five questions and I could not comprehend even one of them. He (the father) asked, As narrated by you the questions to me, I do not know even one of them. If I had known them would I have not instructed you?
He, Gautama, departed for the King’s palace, to him thus arrived the King offered proper honours. The next morning he went to the audience hall, where the King said to him, Venerable Sir. Choose a boon from the possessions of the world of human beings. To which he (Gautama) replied, Let the possessions of the world of human beings be with you, O King, Speak to me about that which you spoke to the young one.

Verily. O Gautama, is a (sacrificially) fire, the Sun is its fuel, the rays are the smoke, the day is the flame, the Moon is the coal, the stars are sparks. In this (sacrificially) fire the divinities offer oblation of receptivity (आहुति) from which oblations arises Soma, the King.

Verily. O Gautama, the rains are (sacrificially) fire, the air is its fuel, the cloud the smoke, the lightening the flame, the thunder the coal and the reverberations are sparks. In this (sacrificially) fire the divinities offer oblation of Soma, the King, from which oblations arises showers.

Verily. O Gautama, the Earth is a (sacrificially) fire, the year is its fuel, the space the smoke, the night the flame, the directions the coal, the intermediate directions the sparks. In this (sacrificially) fire the divinities offer oblation of rain from which oblations arises nourishment.
Verily. O Gautama, the male Person is (sacrificially) fire, the Speech the fuel, Breath the smoke, the Tongue the flame, the Eye the coal, the Ears the sparks. In this (sacrificially) fire the divinities offer oblation of nourishment from which oblations arises semen.

Verily. O Gautama, the female being is a (sacrificially) fire, the sexual organs the fuel, the invitation the smoke, the vulva the flame, what is done with it, the pleasures are the sparks. In this (sacrificially) fire the divinities offer oblation of semen from which oblations arises the foetus.

For this reason, verily the water is referred as man. This foetus enclosed in the membrane, having been inside for ten or nine months, more or less, then comes to be born. When born, he lives whatever the span of his life may be. When he departs they carry him to the appointed place for (offering to) the fire, from which he had risen and into which he departs.

Bhashya:

In the five forms serially as Narayana and others (Vaudeva, Sankrshana, Pradyumna, Aniruddha) in the five sacrificial fires (the worlds, the rains, the earth, the male Person and the female being) are to be understood. Since (at the time of dissolution) Vishnu devours and (at the time of creation) takes the lead, and is ever stimulating, he is referred as fire, stimulates the mind, therefore, the fuel, mystifies therefore, the smoke, illumines, therefore, the flame, energizes in diverse manner, therefore, sparks. Thus again the essence of Narayana stands established in each of the five forms.
Vishnu extracts, therefore, he is the Sun, enthralls, therefore, the rays, disconnected from ignorance, therefore, the day, ever pleasant, therefore, the Moon, no one to subdue him, therefore, न-क्रण, the sparks, being wise in Wisdom extends the life-span, therefore, the air, supports as moisture, therefore, Vishnu is अम, enlightens, therefore, the lightening, devours at the time of dissolution, therefore, अमि, and is endowed with entirety of attributes, therefore, ज्ञान, refuge, therefore, the year, illumines, therefore, space, showers grace (रित) therefore the night, directs, therefore is known as the direction. Since speaks, therefore, Speech, energizes, therefore, the Breath, perceives, therefore, the Eye, hears, therefore, the Ear, devours oblations, therefore, is known as the tongue. Supports being near, therefore, उपस्थ (the sexual organ), encourages the talk prior to sexual intercourse, therefore, उपस्थ, the caring words, enjoints, therefore यांन, the vulva, he pleases all, therefore, symbolizes happiness.

The worlds being supported by air, Keshava abides in the Prime Breath, as the creator of the rains, whereby the earth becomes endowed with prosperity, since endowed within the self the Person, since enjoins pleasure for all, the योगा, thus in Samasamhita.

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Thus begins the Fifth Chapter.

Fourth Section

Upānishad:

Therefore those who know this and those who meditate in the forest through receptivity and austerity go the luminous and luminosity to the day, from day to the bright fort-night, from bright fort-night to those six months during which period the Sun moves northwards. From those months to the year, from the Sun to the Moon, from the Moon to the lightening, there the non-human Purusha leads them to the supreme Sel. That is the path of the divinities.

Those who desiring fulfillment of desires perform acts of public utility and charity in the towns, they pass through smoke, from smoke to the night, from night to the to the dark fort-night, from dark fort-night to those six months during which period the Sun moves southwards, but not reach the end of the Year. From those six months (of the dark fort-night) to the world of the ancestors. From the world of the ancestors to Space, from space to the Moon. That is abode of the Soma, the King, who is the nourishment for the divinities, thay is what the divinities eat.

Having dwelt therein as long the effect of the residual god deeds last, they return by the same course by which they had gone to the space, from space to air and having become similar like air
they become similar like smoke, from smoke they become similar like mist, having become similar like mist the become similar like clouds, having become similar like clouds they shower rains. They are born as rice barley, herbs and trees, as *sesamum* plants and beans. From there the deliverance becomes difficult, for whoever eats the food and sprinkles the semen he becomes similar likewise.

**Bhashya:**

The attributes like *mist, smoke* and the rest is to refer to the state similar to *mist, smoke* and the rest not that they become *mist, smoke* and the rest. Acquiring the wisdom, they become to the attributes like *mist, smoke* and the rest, thus it having been clarified.

**Upanishad:**

Those whose conduct here (in this life) is good-natured will attain soon good womb among men of *Wisdom, (Brahmins)*, men of valour (*Kshatriyas*) or men of enterprise (*Vaishyas*). But those whose conduct here (in this life) is evil-natured will attain soon depraved womb among dogs, a hog, or lowly person.

*Paths* (of the divinities or of the ancestors) for lesser creatures who continually revolve in the cycle of birth and death. Theirs is the third state, therefore, these worlds (of the divinities or of the ancestors) never become full. Therefore, one should shun the *Paths* other than those who profess *Wisdom* and performance of Actions. On that reference is the following verse – *He who steals wealth, who drinks liquor who dis-honours teacher’s bed, kills a Brahmin - these four fall, even as the fifth who associates with them. But he who knows these five fires, is not stained by evil, even if he associates with these people. He remains pure, clean obtaining the virtuous worlds. He who knows this, yes he who know this.*

**Bhashya:**
Supreme is the birth, all this creation, therefore, he is referred as पर्जन्यः. In each groups of the Sun and others Hari is established in fivefold forms. The heavens and other worlds also are known as supreme due to such association with his name, thus also having been said.

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Thus begins the Fifth Chapter.

Fifth Section

**Upnishad:**

Thus begins the Fifth Chapter.

**Bhashya:**

The one who performs annual sacrifices is known as one who is great performer of sacrifice and the one who is learned in scriptures and the Wisdom contained therein is known as a great listener.

**Upnishad:**

He (Uddalaka) reflected, these great performers of sacrifices and greatly learned in vedic scriptures will question me and I shall be able to explain them all. Therefore I shall direct them to another one. He told them, Venerable sirs, Ashvapati Kaikeys is studying now of the Universal Self, well lets all go to him. Then they all went to him (Ashvapati).
When they approached the King he showed them individually proper respect. Waking up the subsequent day, he said, *In my kingdom there is neither a thief nor a miser, neither a drunkard nor a non-sacrificer, neither an ignorant one nor an adulterer, let alone an adulteress. At the moment I am engaged in performance of a sacrifice. I will give as much wealth as I would be giving the Ritvik. Please stay a while, Venerable Ones.*

Then they said, *The purpose for which a man has come over here, that indeed, what one should speak. Thata verilwe you should communicate to us. He (the King) replied, Tomorrow I will give you the reply.* The subsequent day they approached him with fuel in their hands as a mark of respect, but before first receiving the fuel, he the (King) spoke to them in this manner.

*Now Aupamanyava, on what do you meditate as Self?* He replied, *As the heaven, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, Vaishvanara. Therefore in your family performance of the morning, mid-day and the evening libations being offered is observed, nourished by good food and seeing pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, is the heads of the Self, said he, and had you not approached me you too would lose your head.*

*Then he said, Satyayajnya Paulusi, on what do you meditate as Self?* He replied, *As the Sun, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, Vaishvanara. Therefore in your family is seen wealth many fold and of many forms, chariot saddled with mules, female servants with gold necklaces, nourished by good food and seeing pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who*
meditates on the resplendent Self; the one attains eminence with Wisdom of Brahman. That, verily, is the eye of the Self, said he, and had you not approached me you too would lose your sight.

Bhashya:

Being exuberant and the firm foundation of the heavens, Vishnu is known as luminous and since he is all observant he is known as having a Universal form, since he draws the essence within he is ever known as the firm foundation of the Sun.

Upanishad:

Then he said, Indradyumna Baalaveya, on what do you meditate as Self? He replied, As the Air, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, of varied courses. Therefore offerings come to you from various sides and chariots will follow in your various courses, nourished by good food and seeing pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, is the breath of the Self, said he, and had you not approached me you too would lose your breath.

Then he said, Jana Sharkaraksha, on what do you meditate as Self? He replied, As the Space, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, the complete. Therefore, you would be complete with offspring, nourished by good food and seeing pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That,
verily, is the body of the Self, said he, and had you not approached me you too would lose your body.

**Bhashya:**

वायादिप्रणाणश्च न यत् तत् कर्त नरेर्वतः | प्राणातन्त पृथग्नवायां गुरुनासुर्पति | वायुर्याथयो निंदेव वहतावत् बहुतेः मूते | आकाशानामा चाहीरधर्मो ग्रामपते |

Through air and such other Breaths, he makes things possible that are not possible to be effected Hari and प्रण, the prime Breath are known as the resurgent foundations. Being endowed with Wisdom and refuge to movement he is known as Vayu, since widely pervading he is known as expansive, being luminous he is known as the wide Space.

**Upanishad:**

अथ होवाच बुझिल माहवरणिं वैयापथयं कं लमात्यानमुपाम्य इति | आप एव भगवो राजन इति होवाच | एप वै गोथिराना वैयापारो यं लमात्यानमपाग्यो | तस्मात् लं रोधिमान नुष्ट्याभामनिः | अत्यन्तं | पश्यति पियहं | अत्यन्तं पश्यति पियं भवस्त्या दश्यवतीं कुले य एतेक्षमामान वैयापारमपास्ते | वर्तितेभ्र आसन इति होवाच | वशिलामत् यमान नागपिष्य इति |

Then he said to Budila Ashvatarashvi, Vaiyaaghrapadaya, on what do you meditate as Self? He replied, As the Water, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, the resplendent. Therefore, you would be endowed with resplendence and strength of the body. Nourished by good food one sees pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, is the bladder of the Self, said he, and had you not approached me you too would loose your bladder.

**Bhashya:**

व्याप्तवत् आप इत्युको र्यी गतिस्वते | वस्तिरकाशावायोंरत्नवादारी प्रकारितते |

Since all comprehensive he is known as आप, the moisture, since all enlightened, luminous he is known as the Luminous, being widely pervading he is known as the firm foundation for the Space,

**Upanishad:**

अथ होवाचोढ़ौरलकवारुणि गालों तुलसम कं लमात्यानमुपाम्य इति | पृथिमेवं भगवो राजन इति होवाच | एप वै प्रतिपास्ताना वैयापारो यं लमात्यानमपास्ते | तस्मात् लं प्रतिपानसिं प्रज्ञा च प्रुपरिच्छ | अत्यन्तं | पश्यति
Then he said to Uddalaka Aruni, Gautama, on what do you meditate as Self? He replied, As the Earth, O King. The King said, the Self which you meditate is, indeed, the resplendent Self, the firm foundation. Therefore, you would be endowed with firm foundation. Nourished by good food one sees pleasant things. Indeed, nourished by good food and seeing pleasant things, the person in such family who meditates on the resplendent Self, the one attains eminence with Wisdom of Brahman. That, verily, are the feet of the Self, said he, and if you had not approached me on your feet, you too would loose your feet.

**Bhashya:**

Being all pervading as Earth he is the one who envelops the entirety. The feet of the resplendent Vishnu, the Earth is verily the refuge. The whole body is addressed referring the feet. Therefore referring Vishnu’s feet, verily his whole body is indicated.

**Upanishad:**

The he said to them, Verily you take your nourishment knowing this universal Self, as if He is varied. However, he who meditates on this universal Self as vast as the Space or as similar to the universal Self takes nourishment in all the worlds through all the elements.

Of this universal Self, the head is luminous light, eye is the universal form, breath is the varied courses, body is complete, bladder is prosperity, feet is the foundation, chest is the sacrificial place, hair is sacred grass, heart is the grahapatya fire, mind is the anvaharya digestive fire, and mouth is the welcoming flames.

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That nourishment which comes earlier that should be offered first. That nourishment which is offered first must be offered saying. *Hail to the prime Breath.* Then the prime *Breath* is satisfied. The prime *Breath* becoming satisfied, the eye is satisfied. The eye becoming satisfied, the Sun is satisfied. The Sun becoming satisfied, the heaven is satisfied. The heaven becoming satisfied, whatever is under the heaven and the Sun is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred *Wisdom*.

The nourishment which is offered second must be offered saying. *Hail to* व्यान (the *Breath* that balances). Then व्यान (the *Breath* that balances) becoming satisfied, the ear is satisfied. The ear becoming satisfied, the Moon is satisfied. The Moon becoming satisfied, the direction are satisfied. The directions becoming satisfied, whatever is under the quarters and the Moon is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred *Wisdom*.

The nourishment which is offered third must be offered saying. *Hail to* अपान (the downward *Breath*), Then अपान (the downward *Breath*) is satisfied. अपान (the downward *Breath*) becoming satisfied, the earth is satisfied. The earth becoming satisfied, the fire is satisfied. The fire becoming satisfied, the earth is satisfied. The earth becoming satisfied, whatever is under the earth and the fire is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred *Wisdom*.

The nourishment which is offered fourth must be offered saying. *Hail to* समान (the *Breath* that is common). Then समान (the *Breath* that is common) is satisfied. समान (the *Breath* that is common) becoming satisfied, the Mind is satisfied. The Mind becoming satisfied, the rain is satisfied. The rain becoming satisfied, the lightening is satisfied. The lightening becoming
satisfied, whatever is under the lightening and the rain is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred Wisdom.

**Bhashya:**

The prime *Breath*, the eye and the Sun are the deities presiding *Vishnu's* eastern quarters, *Vyaana* (the *Breath* that balances), ear and the Moon are the deities presiding the southern quarters, the Speech, *Apaana* (the downward *Breath*) and the fire are the deities presiding the western quarters, *Samaana* (the *Breath* that is common), *Mind* and *Indra* are the deities presiding the northern quarters,

**Upanishad:**

The nourishment which is offered the fifth must be offered saying, *Hail to* *Udana* (the *Breath* that leads one to the centre). Then *Udana* (the *Breath* that leads one to the centre) is satisfied. *Udana* (the *Breath* that leads one to the centre) becoming satisfied, the skin is satisfied. The skin becoming satisfied, the space is satisfied. The space becoming satisfied, whatever is under the air and the space is satisfied. With such satisfaction, he himself becomes satisfied with progeny, cattle, nourishment, resplendence and eminence of sacred Wisdom.

**Bhashya:**

*Udana* in the form of *Breath* that leads one through northern door and *Laksmi* known as wide spread Space are but the forms of *Vishnu*, *Laksmi* known as the earth, the mid-region as the lightening, *Vayu*’s female counterpart is established as the door. All of them finding refuge in *Vishnu* as the embodiment of Wisdom and Bliss, becomes pleased with all the rest and in return they too experience Wisdom and Bliss.
Grace by Sun human beings depart to *Keshava*, from the eastern door. Graced by Moon their ancestors depart from the southern door. Graced by Fire *gandharvas* depart from the western door. Graced by *Indra* seers depart from the northern door. Taking refuge in *Vayu*, Shiva and others depart vertical door and all others through wisdom of the *Vaishvanara*.

**Upanishad:**

अथ स य इदमविविधनिहोत्रं जुहोति यथा अंगारायपोह भमनि जुहवात् तादुक्त तत् स्यत् || अथ य एतदेवं विविधनिहोत्रं जुहोति तत् वर्तवू लोककृतवू वर्तवू भृतुभव वर्तपालमु हुतं भवति || तद्धीयोकालूमनों प्रोतं पत्तेत एवं हैवाय सच्च पापान् प्रवृत्यते य एतदेवं विविधनिहोत्रं जुहोति || तस्माद हैवकित् यदयपि वर्त्तालाप्योत्पूर्वेक्ष्ट प्रवृत्तात् आत्मि हैवाय तत् वैवामोरु हुतं स्यादिति || तदेव श्लोकः - यदेह धुर्धिता वाला मात्रं पयुपामते एवं सच्च भूतानिहोत्रमुपासते हृति अपिहोत्रमुपासत हृति ||

If without knowing this one offers the fire sacrifice, that would be just as if he were to remove the five coals and pour the offering on ashes. But if knowing this, one offers the fire sacrifice he offers it for all the worlds, for all the beings, for all the selves, then he will be performing the sacrifices with full knowledge of their intent and purpose. Even as the soft fibres of the ज्वलन reed burn when placed on fire even so are the evil deeds of one who knowing this offers the fire sacrifice. Therefore if one who knows this should offer the remainder of the meanest of the mean, it would be like offering to the universal self. On this there is this verse – even as here hungry children sit around their mother even so all beings gather around the fire sacrifice, yes gather around the fire sacrifice.

वैश्वनराज्ञानोपयां साधकेव गुणं स्मृते || तत्रतां तेन फलं सर्वनाथं तु स्योयान्ते || हृति वैश्वनराज्ञानोपयां || को न आलं किं वसं, सोवमाला चतुष्पात, स्नृल्लुक्ति वैश्वनराः प्रथमं पादं अं वैश्वनार्य साधारणाध्विविद्यायत् ौ, अहं वैश्वनरो भूतानां प्रागृहिनिमां देशमाधिनित्वं श्वादेशच वैश्वनारो विषयुतिति मिदम ||

The most eligible for the *Vaishvanara* sacrifice are the divinities. Being entitled from the fruits of the same. Other performing *Vaishvanara* fore sacrifice receive the fruits according to their eligibility, *thus has been mentioned in Vaisvanara vidya scripture*. In the queries – *What is Self, Who is Brahman, This Self is of four forms, The gross form of Vaisvanara is his first form, Uttering Aum Vaihvanara the common name specifically, Become Vaishvanar fire, I dwell in the body of the creatures*, with such statements it is conclusively established that *Vaisvanara* is verily *Vishnu* himself.
He is the Air, the Space, Dwell in Air and Space having said in this manner earlier, even though Air are Space are spoken separately when Air does not exist as separate it is said to be undistinguished with Lakshmi who verily is Space and Space, verily is Vishnu himself..

Thus ends the Commentary on the Fifth Chapter of the Chhandogyopanishad by Sri Anandtirth, (Sri Madhvacharya).
Thus begins the Sixth Chapter.

First Section

Upanishad:

There was Shvetaketu son of Aruni. His father (had) said to him, Dear One, Live the life of the practitioner of Wisdom of Brahman, for there has never been in our family who is not learnt the Wisdom and who is Brahman, only by birth. Then he (Shvetaketu) having becoming a pupil at the age of twelve returned when he was twenty years of age, greatly conceited having studied the vedic scriptures and arrogant thinking himself wise in Wisdom. Seeing this his father said to him, Shvetaketu, since now you are greatly co

Bhashya:

By mentioning the words after having studied for twelve years, thus Shvetaketu’s duration for being initiated was twelve years, thus in Mahabharata, not that he was of twelve years of age. This has been sad in Vakyaniirnaya.

(Shvetaketu said) : How, venerable sir, can there be such teaching? (Aruni said) : Just as, my dear, by one clod of clay all that is made of clay comes to be known, the modification being only in name arising from speech while Truth is that is just the clay.
In the absence of transformation of the objects, the words like object of clay, beads of gold, scissors of iron would have been absolutely purposeless. Verily it is the clay, verily it is the gold, verily it is the metal such words also would have been useless. If transformation is illusory the clay, the gold the metal alone would have remained as the substantive truth, not the described objects. There is nothing illusory in the words described as transformation. आर्यमण is वर्तक, the Speech, transformation, different forms are the consequences. Sa%ya, alone is the real Essence, eternally in existence like the clay etc. That which with passage of Time becomes known as eternal alone here is the revealed Truth.

Though signs and symbols, the actions performed and others become known as the transformed forms. Transformation is eternal thus it is said as the positive proposition, even as the Vedas are referred as eternal. However the clay and the rest are not being caused by transformation or by way of modification are suggested names. Even as clay and others even so is the resplendent Lord is intended to be spoken. To elaborate this primary existence of the resplendent Lord the subsequent words regarding the creation of the worlds is spoken.

**Upanishad:**

न वै नृमुं भगवंतर्म एतद्वेदिधिः | यवंतवेदिधिः कथं म नावक्रम इति | भगवंतर्म एतद्वेदिधिः तदर्वसेवध्यात इति | तथा साम्य इति होवाच )))

Verily those venerable ones did not know this, since had they known then why would they not communicate it to me? You, venerable one, please teach me that. He (the father) said, So be it, my dear.
The *Existence* verily was there, my dear, in the beginning, one without any second. Some say that in the beginning this was all, verily, non-Existence, one without any second. From that non-Existence the *Existence* came to be. But how can *Existence* be possible from non-Existence, my dear? On the contrary, my dear, in the beginning this *Existence* verily was there alone, one without any second.

**Bhashya:**

(The supreme Self), verily, is singularly alone, one without a second, without there being any internal divisions within, without there being any other similar. Since exists without any internal divisions within, he is said to be singularly alone, one without a second. Since exists without there being any other similar, he is said to be Brahman, the eternal effulgent one without a second, thus is *Pravrutti scripture*. Since there exist no differences and divisions, he is said to be singularly lone upholder, one without a second. Since there exist no one similar he occupies similarly the singular position, without a second. Since there exist no internal differences and divisions within he stands singularly alone with all his limbs. Since *Narayana* is spoken in *Shrutis* as singularly alone without a second. Since there is no one similar to him, how can there be any one spoken in *Shruti* as superior one? Thus in *Samasamhita*.

Difference seen in different things is nowhere popular, in the absence as accepted evidence. *Resplendent One* similar or greater than him there is no one in existence. In the absence of any different things similar to him in the words "*Brahmān śūntaḥ bhavati" the adjective *Brahmān* becomes superfluous. The knowledge of the other things in that case would be becoming wise in Wisdom of the *Resplendent One*. Ignorance would be similar to being wise in Wisdom, in the absence of any difference. It would not be proper to say that there is difference between निद्ध्रा, अन्तः and गतः the
Resplendent One because in the first instance difference as निद्ध्रा cannot be expected to exist in the Resplendent One. If difference is spoken as निद्ध्रा then both the different existences would have to be accepted as सत, the Prime Existence. Therefore the ultimate सत, is the Resplendent One and all else becomes निद्ध्रा, अतः. Thewrefore एक एवाहितेवो भगवान - means one endowed with distinct character, with singular indistinct difference being well-established, therefore no onle else similar to him.

panishad:

It reflected, *May I be many, may I grow forth. Then radiance became resurgent. Then radiance reflected, May I be many, may I growth forth. It sent forth water. Therefore whenever one grieves, perspires that is because of the water becoming transformed. Then water reflected, May I be many, may I grow forth. It sent forth nourishment. Therefore whenever it rains anywhere, then there is abundant of nourishment. So nourishment is produced from water.*

Bhashya:

Being supreme among all, सत, verily, is the Lord Hari, Narayana. He makes the goddess Sri resurgent first as his radiance. Since she abides within him always, she is ever eternal. Since spoken as radiance she becomes manifest as resurgent in entire creation. By her resurgent *form* in her creation she becomes known as Wisdom of the Lord. From Sri are born human beings endowed with prime Breath, from prime Breath is born Brahma with classification as Brahmin and the rest, from them comes as nourishment described as हर, in whom radiance, water and nourishment comprehensively dwell. When Sri as radiance becomes associated with Hara, becoming enriched in the world.

Upanishad:
Now as to the living beings there are three sources, those born from eggs, those born from living beings, those born of seedlings. Then the divinity reflected, *let me enter within these three divinities and develop as essence and forms. Let me make each one of three three-fold*. Then the divinity entered those three divinities by means of one’s own essence, to become the *essence* and the *form*. *How it made these three-fold and how the three three became further three-fold know it now from me.*

**Bhashya:**

Having created the three divinities *Keshava* caused innumerable Jivas to be created as *Aniruddha*. Thereafter, creating and entering innumerable forms within them all as *essence*, I will create each of them with distinct identity. Thinking thus he entered the forms like *Indra* and others, creating and entering within the many forms with his *essence* posited therein. He thereafter created others forms like Agni, Moon and the Sun.

**Upanishad:**

Whatever red form is there is the fire, know it to be the form of heat, whatever white form is there is the fire, know it to be the form of water, whatever dark form is there is the fire, know it to be the form of earth. Thus whatever there is of fire that is not important, being but modification of speech, the three forms (of heat, water and earth) alone being the truth. Whatever red form is there is the Sun, know it to be the form of heat, whatever white form is there is the Sun, know it to be the form of water, whatever dark form is there is the Sun, know it to be the form of earth. Thus whatever there is of Sun that is not important, being but modification of speech, the three forms (of heat, water and earth) alone being the truth. Whatever red form is there is the Moon, know it to be the form of heat, whatever white form is
there is the Moon, know it to be the form of water, whatever dark form is there is the Moon, know it to be the form of earth. Thus whatever there is of Moon that is not important, being but modification of speech, the three forms (of heat, water and earth) alone being the truth. Whatever red form is there is the Lightening, know it to be the form of heat, whatever white form is there is the Lightening, know it to be the form of water, whatever dark form is there is the Lightening, know it to be the form of earth. Thus whatever there is of Lightening that is not important, being but modification of speech, the three forms (of heat, water and earth) alone being the truth.

It was this, verily, what the great ancient sacrificers and great men of Wisdom knew when they said earlier, no one will ever mention of us that there remains any thing which is not heard by us, any thing which has not seen by us, any thing which has not be thought by us. For from these three ancient ones everything is known by others.

They knew that whatever appeared as red was of the form of heat, they knew that whatever appeared as while was of the form of water, they knew that whatever appeared as dark was of the form of earth. They knew thatr whatever appeared as unintelligible is the combination of these three divinities. Verily, my dear, learn from me how each of these three divinities on reaching the human being become three-fold.

Bhashya:

Now the red colour that is visible in fire is possible because of Sri, the white colour is possible because of prime Breath and the black colour is possible because of Shiva. Therefore the devouring attribute of fire is caused by Sri, prime Breath and Rudra and not primarily by its own inherent nature. Similarly drying attribute the Sun is caused by Sri, prime Breath and Rudra, not primarily by it own inherent nature. The pleasing attribute of the moon is caused by Sri, prime Breath and Rudra and not primarily by its own inherent nature. In this manner all the objects reflect the attributes of some ne other, therefore each objects represents the red and such other attributes.
Therefore even though each objects are known by different particular names they all symbolically represent the three - *Sri, prime Breath and Rudra*. Similarly thousands of other names symbolically represent something or some one others, and even when referred by different names essentially they represent these three - *Sri, prime Breath and Rudra*. However in temporal world, though generally women and men are named as *Sri, Praana, Rudra* they do not represent essentially those three divinities. But when in scriptures *saama* is used in primary senses, then those three - *Sri, prime Breath and Rudra* then should be understood as representing in *essence* splendor, water and nourishment. *Indra* and other names should be understood similarly those three being the primary ones. Since they are powerful *Indra* and others are subservient to them. *Shiva* and others similarly, *Vayu* being the powerful one; *Hari* being similarly powerful to *Lakshmi* and others. Therefore He (*Hari*) alone is the superior to all others, all power being essentially his, whatever others forms or powers are there, they all are such *forms* which represent as reflected from him.

One without any second, verily, is he (*Hari*) being supreme among all. Being the Primary one he is known as *saat*, the *Prime Existence*, the primary *form* of one who Wisdom, personified. *saat*, the *Prime Existence*, thus he is addressed, there being no one prior to him. Such power not being in you, *Svetaketu*, you are not the one spoken. *Indra* and others who are far superior to you, even they do not consider themselves as more wise, more powerful, knowing the resplendent One, *Vishnu* is supreme among all, You can neither be wise or powerful like the resplendent *Vishnu*, if you become wise to this truth then there will no occasion for you to become arrogant, *thus has been explained in Samasamhita.*

**Upanishad:**

| अन्नमयीिं प्रेया विषीयते | तस्य यन स्थविरः धातुः क तत् परिपक्वविभवति | अपि पीताः प्रेया विषीयते | तासां यन स्थविरः धातुः तन्मोक्ष भवति | यो मध्यमः तल्लोहितं | योः च णेष्ठस्य प्राणः | अन्नमयीिं सम्यक् नमः | आपोमयः प्राणः | तेजोमयीिं वागिति | भूय एव मा भगवान् | विज्ञापयतु इति | तथा सम्य इति होवाच |
The food when consumed becomes transformed in three ways. The course one becomes the faeces, the middle portion becomes the flesh, the subtle portion becomes the mind. Water when consumed becomes transformed in three ways. The course one becomes the urine, the middle portion becomes the blood, the subtle portion becomes the breath. The brilliance when consumed becomes transformed in three ways. The course one becomes the bones, the middle portion becomes the marrow, the subtle portion becomes the speech. Thus mind consists of food, breath consists of water and speech consists of brilliance. *Please venerable one instruct me further*, he said.

*Bhashya:*

With the words flesh etc., the divinities having entered those places. Since these places are secured by the respective divinities, not that pain is possible, they being resplendent. The three divinities having been declared to be manifest. जीव is the name of Aniruddha endowed with six-fold resplendence, thus the scriptures declare. The breath of the *prime Breath*, sight of the *Eyes*, life of the *Life* (जीव), the primary of the *Prime One*, thus does the resplendent *One* manifests.

Since the sustaining strength dwells in Hari alone, the जीव is in final sense said to have become manifest from the supreme being alone, even so in primordial life the word जीव becomes known.

While clarifying in the primordial world with the word जाल्झ, then the words *It reflected splendor* etc. then projection of subtle consciousness is to be understood as having indicated and not the gross things. Since the word जीव is indicative of the entry of subtle consciousness the immergence of the supreme self within the gross forms should be taken into consideration, the splendor and the rest being dependent upon such immergence. Considering one जीव entering another जीव therefore should be understood as misleading. जीव is endowed with consciousness, splendor etc. जीव cannot independently energize another जीव, therefore the resurgence in a जीव is possible only because of the grace of the supreme Lord. Therefore, only after proper prayer alone the resplendent Lord enters him to energize the जीव.
Even as entering the tree the Lord enjoys drinking the water, thus having been said, not the gross form of the tree. Therefore जीव should be understood as the indwelling supreme Self. Therefore, जीव is अन्त्या – the indwelling supreme Self. The form which dwelling within enjoys is known as जीव and the form dwelling without is known as यत्न, the indwelling form of the resplendent supreme Self. Therefore the fire within अन्त्या is not the primary one but as the अन्त्या and the other three forms are the primary सत्य.

Upānishad:

When one churns curd, my dear, what rises above is the subtle one, the butter. Similarly when one eats food, my dear, what rises above is the subtle one, the mind. When one drinks water, my dear, what rises above is the subtle one, the breath. When one eats something that is hot, my dear, mind consists of food, breath consists of water, speech consists of heat. Please venerable one instruct me further, he said. So be it, replied he

A person consists of sixteen parts. If one eats no food for fifteen days but drinks water to the full, breath of such one will not be separated of one who drinks water. For fifteen days he did not eat any food and approaching him (the father) said What revered sire shall I speak now? He replied, Recite the Rik verses, Yajus formulas and Saman chants. He said, I do not recollect them sire.

He said to him (his son) Just as from a huge burning fire, a single coal of the size of a firefly would burn no more, even so, my dear, when of your sixteen parts only one is left, with that one you will no longer recollect vedic Riks. Eat, then you will understand what I say. Then he ate and approached his father again and the father replied whatever was asked by him.
He said to him (his son) *Just as from a huge burning fire, a single coal of the size of a firefly is left and made to flare up covered with straw, and the fire would then flare up greatly. Similarly, my dear, if of your sixteen parts only one was left and when supported with food it becomes resurgent even so you now comprehend the vedic scriptures. For my dear the mind consists of food, the breath consists of water and speech consists of heat. Then he understood what was spoken, understood what was spoken.*

Then *Uddalaka Aruni* said to his son, *Shvetaketu,* learn from me, my dear, the nature of sleep. When a person sleeps, as is normally known here, then my dear, he has reached the state of pure being. He has gone to his natural state. There it is said that when one sleeps one has gone to his natural state of being.

Even as bird tied to a string flies from one direction to the other and finding no other place of refuge takes refuge in the place where it is tied, even so the mind, my dear, flies from one direction to the other and finding no other place of refuge takes refuge in the breath, since, my dear, mind is tied to the breath.

*Bhashya:*

*śvāpyātāḥ | śvātyāt | śvāt | pāṇoḥ | vibhūśeśvarāḥ | tāḥ | pāṇāt | maṇḍanaṁ | sāmbhāvaḥ | śvāpītātyāt | śvāti chāp maṇḍanaṁ | maṇḍanaṁ | sāmbhāvaḥ |

śvājan means end of the dream stage i.e. the state of deep sleep. Being liberated from the primordial life and being under the control of *Vishnu* known as the sva, the source, the supreme among all the luminous divine beings. Attaining him the primordial world designated by mind become eliminated. Since the mind thinks the thoughts represent the primordial world.

*Upanishad:*

अशान्यापिपिसे में सौभ विजानीति इति | कौतुक द्वारा जिविवृतिः नामात्म एवं तद्वितिः नयने | तथथा गोणोऽवनातः पुपनाय इत्यावः तद्वितिः आच्छादनायति | तत्तत्तु शुष्कात्रतिः | सौभ विजानीति वेदमूलं |
Learn from me dear, what hunger and thirst stand for. When a person here is hungry, as is generally known, water only leads further what is eaten. Even as one speaks of one who leads cows, of one who leads horses, of one who leads men even so water is spoken as the one who leads the food. From this know my dear, that the body is the off shoot which springs up, for it can never shoot up without a root. What else can be its root other than food? In the same manner, my dear, for food as the offshoot, seek water as the root, my dear, for heat as the offshoot, seek the sana- (prime) Existence as the root, my dear, All these creatures have their root in the (prime) Existence, they have the (prime) Existence as the abode, the (prime) Existence as the support.

Now when a person here is thirsty, as is generally known, heat only leads further what is swallowed. Even as one speaks of one who leads cows, of one who leads horses, of one who leads men even so water is spoken as the one who leads the water. From this know my dear, that the body is the off shoot which springs up, for it can never shoot up without a root. What else can be its root other than water? With water as the offshoot, seek heat as the root, with heat as the offshoot, seek the sana- (prime) Existence as the root. All these creatures have their root in the (prime) Existence, they have the (prime) Existence as the abode, the (prime) Existence as the support. But how, my dear, each of these three divinities on reaching the human being become three-fold has been spoken earlier When a person dies his speech merges in his mind, his mind in his breath, his breath in heat and the heat in the supreme Being.

Bhashya:

śrūṇaṁ means sprout and its root is the resplendent Hari. The world is not modification, He is the root, Cause. Even as for Jiva seed is the Cause, for the sprout root is the Cause, sprout is not the modification. Like father is the Cause of the son’s body, his (the son’s) body is not the modification. In the same manner for the world Hari is the Cause, the world is in never the modification. Since primarily splendor, water and nourishment come to be created in that order,
here not only the *gross forms* but *Lakshmi, Vayu* as the ancient deities presiding over them and *Rudra* being the third should be taken in consideration, *thus in Brahmand Purana.*

When that *Purusha (Jiva)* is in deep sleep then he comes in the proximity of the *Supreme Being,* thus the reference to *‘the bird is controlled by the thread’* comes to be referred to say that the one in primordial world becomes liberated, the *Mind* verily as the *Person.* *Breath* verily is the resplendent Lord. All the creatures taking refuge, becoming established in the Lord alone, *thus being the conclusion.* The word *Creatures* being well established in reference to the breathing, sentient creatures. The king acquires auspicious and the inauspicious in the happibess and unhappiness of his citizen, *thus having been said.*

With awareness that *Lakshmi* and others (*Vayu* and *Rudra*) are the deities presiding over body, one should meditate on the *Supreme Being.* To remind this, the manner of propitiation is spoken again with the words that having been spoken earlier - *Vak, Speech* becoming enjoined with *Rudra* the deity presiding over *Mind.* *Rudra* becomes enjoined with *Vayu, Vayu* becoming enjoined with *Lakshmi* the deity presiding over splendor. Together with *Vayu, Lakshmi* takes refuge in *Vishnu, the Supreme Bing.* Therefore *Lakshmi* is the door through which for *Vayu* to have access to *Janardana.* Therefore at the time of death or in deliverance the Person takes shelter in *Vak,* the *Speech,* *thus in Sattatva.*

**Upanishad:**

“*स य एपोगिमा | एतातमात्ममिंद न मृषं | तत सचं स ताम अत तवमिं श्रेयकतो इति | भवू एव मा भगवान्*  
*विज्जापवतु इति | तथा समाता इति होवाच ||”

That which is the subtle *essence* this whole world has the for its own *self.* That is the *Existence,* that is the *Self.* That you are not, *Svetaketu.* *Venerable sir, instruct me further. So be it,* replied he.

**Bhashya**

“*यो सी नियमनात् विश्व सार्वत्त्रात् य इति स्मृतं | अणिमा मृक्कं तो गयं एतदात्मयं च तदहं | परानमदलं सत्यं आयं पूणणमवतं | सत्यते नासितस्य तत् लें हि मापूर्तं ते सत्यतचतत्ततस्वत् 5 अमुरं सत्यतां वातां*
Since Vishnu is the overseer he is known as यम, all pervador as सा and as subtle one to be comprehended, as आ०. Since the entire creation is refuge is him he is known as एवा and as the form of Bliss entirety of attributes he is सदृ and as the form of entirety of attributes he is known as आमा. There give up arrogance since you cannt ne like him. The unenlightened (अ - सुन - the not enlightened ) are those who becoming arrogant consider themselves like Brahman. The say the world is an illusion and unconfirmed. In the matter of divine Consciousness they deny the vedic statements. With misguided reckoning they do not accept the timeless supremacy of the Lord, Hari. Ignorant of the scriptural principles, they consider all the vedic statements speak of unity. Such ones, the despisers of the Supreme Lord repair to the darkest obscure obscurity. Relying on their words you too seems to be considering yourself similar to Vishnu. How can Jiva consider himself similar to the Supreme Being, when even in deliverance one is established in him alone?

Upanishad

“यथा सोम्य मधु मधुकृतो निस्तिल्यति | नानात्मानां वृक्षाणां र्यानां समवहारमेकतां गमयति | ते यथा तत्र न विवेकं लम्बन्ते | गुप्तां हृक्षाय स्मिः अमृताय हृक्षाय स्मिः ईति | एवेवेव हृलु सोमेः सर्वाः प्रजाः यति संपत्यांमहि ईति || त इह व्यायो वा सिंहो वा बुद्रो वा बगरो वा कोटो वा पंचं वा दंडो वा माणाः यथददभवति तत् तदा भवति || स य एतोम्यामहा | एतात्मायिं सर्वें | तत् सर्वें | स आत्माः तत्वमि श्वेतकेतो ईति भूय एव भावान विज्ञापयतु ईति तथा सोम्य ईति होवच ||”

Even as, my dear, bees gather honey collecting the essence from different trees reduce the same in one essence, even as these possess no discrimination as I am the essence of this tree, I am the essence of that tree, even so, verily, all these creatures though they reach the (Supreme) Being do not know they have reached the same (goal). Whatever they may be in the world, tiger or a lion, wolf or a boar, worm or a fly, gnat or a mosquito, they become. That which is the subtle essence this whole world has the for its own self. That is the Existence, that is the Self. That you are not, Svetaketu. Venerable sir, instruct me further. So be it, replied he.

Bhashya

“यदि स्वतोडिः परमो देवेन्द्रविं संवेदितस्य | न दृष्यते कुन ईति भूय प्रयोगां पुर्वकः | अज्ञ्यात्मानां अविभिः स्न्दृष्टिः पुर्वकः | यथा परमस्वयं यथा अकालोपिः भेदिनाः | अज्ञाननास्य पुर्वाः तथा विभिः भेदिनाः | ईति पितृप्रथिं सनं पुरस्त्र प्रत्येकं तु पुरस्त्र | चेतनामात्मविज्ञान कथमिचेव चिन्तयन ||”
The son asked, if the Supreme One is different from oneself in the body, then why is it not perceived? Even though not known being unperceived, there is no difference, my son, even as when the essence of the flowers know not the difference, even so the Persons do not know the difference from Vishnu. Thus having been instructed the son again asks how is it possible for to be unaware?

Upanishad

“इसा गोमय नष्टां पुरस्तां प्रत्येऽवयं स्यदने | पंचात्र पतीत्रा | ताः समुद्रात् समुद्रतेवपियति | स समुद्र एव भवति | ता यथा तत्त्र न विदुः इत्यमहसौयमहसूम्हिः ीति | एवेयेव खलु सोमेयथा सर्वाः प्रजाः सत आगम्य न विदुः सत आगम्यस्त इति | त इह व्यायो वा मिशो वा वृक्षो वा वर्गो वा कीतो वा पतंगो वा दंशो वा मधु को वा वयदभवन्ति तदद्व भवति || स य एयोगिण्या | एटदात्मिंद्र सर्वं | तत् सत्यं | स आद्राः तत्कसिं एवेकीको इति भूयु एव एमा भगवानः विज्ञाप्यतु इति तथा गोमय इति होवाच ||”

These rivers, dear one, flow eastward to the sea, the western (rivers) westwards, from sea to the sea itself. Even as these rivers do not know, I am this one, I am that one, even so, dear one, all these creatures, even though they have come from same Existence. Whatever they may be in the world, tiger or a lion, wolf or a boar, worm or a fly, gnat or a mosquito, they become. That which is the subtle essence this whole world has for its own self. That is the Existence, that is the Self, That you are not, Svetaketu. Venerable sir, instruct me further. So be it, replied he.

Bhashya

“त प्रत्याह यथा नष्टाः चेतनाः समुद्राः | स्वाभाविक स्वाभिन्न प्रजाः तद्रूप प्रजायेः | स्वतःस्वयोगिणिः परो देह इति ज्ञाते मे कथं | इति पृच्छ युक्त प्राह वृक्षहस्तन्तरं पिता ||”

He replied, even as the divinities presiding over rivers though distinct do not know that they differently sourced, the creatures do not know that the Self is distinct from the body. Thus reply was offered giving further the instance of the tree.

Upanishad

“अस्य गोमय महतो वृक्षयो यो मूलेवध्याञ्जाल जीवन सङ्केतं | यो मध्ये सम्याह्यान्त जीवन संकेतं | योगः वध्याञ्जाल जीवन सङ्केतं | स एव जीवेनाः लन्सुप्रभूतं पापियमां रोदमां तत्पिति || अस्य चेदकां शायं जीवो जात्यथ य साशुचितं | दिनीयं जात्यथ य साशुचितं | तृतीयं जात्यथ सा साशुचितं | सङ्केतं जात्यथ साशुचितं | एवमेव खलु सोमय विद्ध इति होवाच | जीवापेत वाच किलेत शिष्येत | न जीवो मीतेत इति | न न एयोगिण्या | एटदात्मिंद्र सर्वं | तत् सत्यं | स आद्राः तत्कसिं एवेकीको इति भूयु एव एमा भगवानः विज्ञाप्यतु इति तथा गोमय इति होवाच ||”

Of this mighty tree, dear one, should any one strike at the root, only the essence may drain; should any one strike at the middle, only the essence may drain; should any one strike at the top, only the essence may drain. That one having the Self pervading the entirety, will stand
firmly established, drinking water and well satisfied. But if from one branch the (divine) *essence* leaves then it will become parched, if from the middle one it leaves then it will become parched, if from the top one it leaves then it will become parched, if from the whole it leaves then the whole one will become parched. Even so, my dear one, understand, thus he replied. Verily this body dies, deprived of the living *essence*, but the living *essence* does not die. That which is the subtle *essence* this whole world has for its own self. That is the *Existence*, that is the *Self*, That you are not, *Svetaketu*. Venerable sir, instruct me further. So be it, replied he.

*Bhashya*

“अभिमानिनेवतन्त्रात् भेदेन जायते तर्कः | हरिः किमु मनुष्यं श्रोपो द्रष्यायस्वतन्त्रः ||”

As one separated from the divinity presiding over as *essence*, thus the tree becomes known. As one separated from the human beings, verily, is *Hari*, thus he becomes established.

*Upashishad*

“न्यागाधिलक्तं अहर इति | इं भगवत इति | भिन्न भगव इति | भिन्न भगव इति | किमत्र पः सिस्व अण्वयः इवेच्छ धाना भगवः इति | असर्गः कां भिन्दिः इति | भिन्न भगव इति | न किमत्र भगवः इति ||
त होवाच यं वै सामेतमुग्मानं न निभालयस्य एतस्य दै संपिपोः जिन्म एवं महान न्यागोठि तिन्त्विति | एड्द्वत्स्य साप्तः
इति | स एपोः जिन्म | एन्याज्ञ्विंदं सर्वं | तत् सर्वं | स आत्मा तत्त्वसिस्व श्रेष्टको इति | भूयः एवं भगवान्
वित्वयतु इति | तथा सांय इति होवाच ||”.

‘Bring here s fruit from that yonder nyagrodha tree’ (said *Arunī*), ‘Here it is, respected one’ (replied *Svetaketu*). ‘Break it’, ‘It is broken, respected one’. ‘What do you see there?’, Extremely small seeds, respected one’ ‘Of these break one’, ‘It is broken, respected one’. ‘What do you see?’ ‘I see nothing, respected one’. Then he (*Arunī*) said to him (*Svetaketu*) ‘My dear one, the subtle *essence* within which you do not see, from that subtle *essence* within verily is this great *nyagrodha* tree exists. Be receptive to what I speak, my dear’. That which is the subtle *essence* within that Self verily is this whole. that is *Satya, the Prime Existence, the Supreme Self*. That verily is not what you are, *Svetaketu*. ‘Please respected one, explain me further’. ‘So be it; said he (the father).

*Bhashya*

“जायते न कथं स्वसिमन् सूक्ष्मं जाते परें हरिः | तत्स्थ इति पृष्टं सन्त तमाहोदालकः सुलं | वदविज्ञेद यथा सूक्ष्मेः
महान्यागोठ्यमायुक्तः | न दुर्घंतेः भिन्मानी स एवं जीवगते हरिः ||”.

Even as nothing is known even so the supreme *Hari* is not known within one’s self. Thus did Uddalaka explained to his son saying even so does He exist within, like the great *nyagrodha* tree exist within the seed of the great *nyagrodha* tree Even as the one presiding within is not seen even so is Hari within the living beings.
Place this salt in water and come to me in the morning. He (Svetaketu) did so,. He said to him, ‘That salt which you had placed in water yester evening, bring it here’. Having looked for it, he (Svetaketu) did not find it, as it was completely dissolved. ‘Take a sip of the water from this end, how is it?’ ‘Salty’. ‘Take a sip of the water from the middle, how is it?’ ‘Salty’. ‘Take a sip of the water from the other end, how is it?’ ‘Salty’. ‘Throw it away and come to me’. He (Svetaketu) did accordingly. It was always the same. Then he said to him, ‘Verily, my dear, you do not perceive the P<sub>ure Beng</sub>, even when verily it is here’. That which is the subtle essence within that Self verily is this whole. that is Satya, the Prime Existence, the Supreme Self. That verily is not what you are, Svetaketu. ‘Please respected one, explain me further’.

How can one perceive his essence as distinct when one perceives him? When Uddalaka’s son thus asked feelingly he was replied even as salt enveloped by water is not seen as distinct even so Vishnu is not perceived as distinct from the animate beings.

Even as, my dear, one might lead a person away from Gandhar with his eyes closed and abandon him in a deserted place and even as that one would shout towards the east or the west, higher or lower saying that he has been deserted with eyes closed, that he has been deserted with eyes closed, and even as that one with eyes opened and told that Gandhar is in that direction and thus being informed would proceed towards that direction and inquiring from village to village and
becoming enlightened and intelligent arrive at Gandhara, even so one who being initiated would be wise that one will remain here so long as one is delivered reaching the state of perfection. That which is the subtle essence within that Self verily is this whole, that is Satya, the Prime Existence, the Supreme Self. That verily is not what you are, Svetaketu. ‘Please respected one, explain me further’. ‘So be it’.

**Bhashya**

“कथं स ज्ञाते विनुभिन्न इत्यत्र चाविवेत् | यथिवाच्योपदेशन वन्धुः स्वगृहं चर्जेन् | तथा ॥ \&यायोपदेशन भिन्नगिं चर्जेन् पुमान् \|”.

How does he know that Vishnu is distinct here, he asked. Even as when instructed one becomes released from one’s own house, even so instructed by a preceptor a person becomes enlightened that the Supreme One is distinct.

**Upanishad**

“पुरुषोऽस्मौधिन्न ज्ञातव्यपासते जानासि मां ? जानासि मां ? इति | तथ्य वाचन वाक मनसि संधिते मनः प्राणे प्राण तेजसि तेजः परस्यं देवतायां तावत् जानाति || अथ यदाय वाक मनु संधिते | मनः प्राणे प्राणे तेजसि तेजः परस्यं देवता यामथ न जानाति || स य एवोणिमा | एलायणिमिनं सर्वं | तत् सर्वं | स आला | अत्तु त्वमिनि व्यवत्क्तो इति | भूय एव मा भगवान्विज्ञापतु इति | तथा सोप्य इति होवाच \|”.

Even as relatives would gather around a sick person and ask, *do you know me? do you know me?* and he would know them so long his voice does not merge in his speech, his speech in his mind, his mind in breath, his breath in light and light in the Supreme Person. When his voice merges in his speech, his speech in his mind, his mind in breath, his breath in light and light in the Supreme Person then he would know them. That which is the subtle essence within that Self verily is this whole. that is Satya, the Prime Existence, the Supreme Self. That verily is not what you are, Svetaketu. ‘Please respected one, explain me further’. ‘So be it’.

**Bhashya**

“यथ उन्नोऽस्त्रयम् तत्त्वापायत मा भवान् | इतुः आह ज्ञाने हि दृष्टि चायायास्वततततः \|”.

To remind that the Jiva is not independent Uddalaka spoke in this manner by way of an example of dependence.

**Upanishad**

“पुरुषं सोम्योत हस्तग्राहीतमान्यति | अपहार्षित श्मशकापीति परशुमैतपत इति | स यदि तत्य कर्ता भवति तत्त्व एवानुतमानां नृते | सोंवृत्तामक्ष्यो नृतानुमानमस्तर्थाय परस्यु तत्त्वं पश्चिमानां प्रणाति | स ददले | अथ हन्यते | अथ स यदि तस्याकार्य भवति तत्त्व एव सत्मानां कुर्ते | स सत्यामिः
The Person, my dear, is similarly led by hand with the words, he has stolen, he has committed a theft, he has stolen, he has committed a theft, heat the axe for him, and if he has done and denies then he is untrue to himself. Being given to untruth, covering himself with untruth, he having been taken by hand is burnt with a heated axe, is killed. If he has not done, then he is true to himself. Being given to truth, covering himself with truth, he is not taken by hand, is not burnt with a heated axe, is released. In this case he is not burnt, all this there is in existence, verily is for the sake of itself. That verily is सत्य, the Prime Existence, the Supreme Being. That verily is not what you are, Svetaketu. Then he understood this from him, yes he understood.

Bhashya

“अभेद्यानिन्यों दोषः कीृतः स्वादिन्तीर्थः | प्राह यमात्व पर्वतानां हरी राजा निहन्याते | किमु राजोपपर्वः वृत्तेनादो हि हन्यते | गर्वेणा शास्यतं ब्रम तत्त्वप्रत्ययम् सर्वात् | वृत्तेनादो हि हन्यते तत्प्रदेशं सविदि हि ५ दोषा ब्रजार्णुयणातुः कथा पूर्णसिद्धितुः | विगृहपरिवर्त्तनानां वाधनेन चाभिमानकृतायादस् || ततो विधायंविन देवता हरिणा सह | नाह विगृहु स्वतन्त्रा न च पूर्णसिद्धिः यहं स्वतन्त्रं पूर्णं सदगुणं | एवं धार्यं शापक्षयाय कृयादयं सवद | जनानेव न तपस्या स्यात्मानं सोगताः || तदा तपस्या बोधिला हेतु दिशारितिः सिद्धिः | स्वकीयं कृत्ते विगृहपरिवर्त्तनं तस्तं प्रमुखः | तमसङ्के पातयं महाकारणहोपमेः | महाथे न तपस्या जनानेव न सवद | तनोस्थे वा तन्तृयं दुष्टाधिकारं वादोपमेः | तमादायांवति ज्ञाता विगृहमेंद्रं पूर्णात् | उपासीत ततो मुक्तं यति नायतं संधियः || इत्यादि सामसंगितायायम् ||”.

How does one who thinks that he indistinct from the Supreme Being comes into such error? What benefit does one receive who says he is distinct from and subservient to the Supreme Being? When one who harms the essence of others is punished by the king, would the one who considers one self as the king not be punished? The one who robs the distinct existence of the Supreme Being considering himself similar to the Supreme Being such one is indeed punished with eternal obscure worlds. There he is punished by the different presiding divinities subservient to Vishnu, for the wilfull and knowing considers himself as similar to Vishnu, the Supreme Being. In some cases even though the one does not consider himself as indistinct from Vishnu, the Supreme Being is punished as the robber Vishnu and other subservient presiding divinities destroy him with heated iron axe. But if the one who firmly declares that he is neither Vishnu, the Supreme Being nor independent from him nor endowed with entirety of attributes, but Vishnu, is my eternal Lord and master and he is subservient, such one having understoof internally and externally, is not punished with heated iron axe. Then Vishnu and other subservient presiding divinities, even though the one does not consider himself as indistinct from Vishnu, the Supreme Being is released and not punished with heated iron axe, accepting such one as devotee. On the contrary the one who thinks that he indistinct from the Supreme Being such one is punished breaking his arms with with heated iron axe and imprisoned in the eternal obscurity and some others are completely destroyed. Therefore it is necessary that one should know from well qualified preceptor that he is distinct from Vishnu, the Supreme Being for such one there ever deliverance, of this there is no doubts at all. Thus in Saama samhita.
Virinchi, the four faced Brahma, having born from Vishnu is spoken as वर्तमू – self evolved (born of स्व् – Self, by विवृत् not by himself). Virinchi was not born by or of his own self. He (Virinchi) having been born in earlier times from Vishnu, as mentioned in scriptures. आत्मा, the Self means the resplendent Lord. From him having been born, born of the Self, it being further mentioned as having been born as Datta having been born similar to Durvasa. अ means Vishnu born from him, therefore अ means the four faced Brahma, this in scriptures. The four faced Brahma is not superior to Vasudeva, thus variously in scriptures. Therefore the word sva: is verily the renowned as Vishnu, being essentially mystical, not in normal parlance.

अय्य नामविवेकवेत्त ब्रह्मात् अविवेक विवेकैं दयामिति कीवितं कथ नवम् सुभ्रये तु यथा विज्ञा लये प्रजाः || इति शवदनिष्ये || न वा जीवस्य तदयावस्था || उद्धस्त्रस्य सुपित संस्कारोऽस्मालोऽभिन्दनात् - अह विवेकार्ययुतम्यम्भना, आजम मयं मृतयु मृतयु हर्षमययुध || तदयावस्था विवेकार्यमा च || प्रेमार्यनामा समर्पितको ८ वां ब्रह्म विक्षम वेद नांतरम् हयादि शुरूः || सुप्रसन्नविवेकायन्योम्येन इति च भगवाननः ||

अय्य does not mean become one with another but is understood as entering the other with out being perceived as distinct, like the rivers entering the sea or as beings entering Vishnu after the final dissolution. There exists nothing like becoming one for the Jiva, whether in sleep or in deliverance. With memory of having woken up from sleep to consciousness of the primordial world that he had become the lords f all the worlds, having recollected the suffering in temporal world to experience the absence of any stain of miseries. For the Supreme Being there is no such experiences like sleep or experiencesof primordial worlds. Being endowed with conscious awareness he has no discting awareness neither as any internal nor any external, thus having been said in scriptures. (After sleep on dissolution and waking up from deep sleep there is no distinction between the state of deep sleep and the state of waking. thus having been spoken by resplendent Lord.

“समस्ता सोम्ये तस्य प्रजः सदायतनः समाख्या || गति संयथ न विद्वा गति संक्त्यामहेन इति || सं अय्य न विद्वा सत्य गुःध्रश्च इति || ते एव जीवनात्मना हर्षमययुध मोदाय || चतुर्वेदी देवा धायाः भगवत इति || अमायिको भद्रादिति इति || भिन्ना इति || च पदार्थी इति || न किंचन भगवत इति || यं वैग्रहोत्तमणिमां न निमालयः एतय वै साप्तेयोऽणिमाम् एवं महान् यस्माद् निद्रित्तिः, लिॅणमेततुदकेः वधायात् मा प्राप्तमुष्यितः इति || स ह तथा चकार || तों होशिए यद्यावाक्यवेदीतुदकेः वथा अय्य तद्यातः इति || तद्यावाक्य न विवेद || वथा भीलिनमेव || अंगम्यायासादाचाम इति || कथ इति || लिॅण इति || मथादाचाम इति || कथ इति || नातं इति || अंगायार्यासादाचाम इति || कथ इति || लिॅण इति || अय्य वाक कित सन् सोम्य न निमालयः लैॅव कित इति || एतं दिशा गायग्या एतां दिसं बज इति || तेजः परस्यं देवतानां लावत् ||

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As the source, my dear, all beings ever owe to स्रवजनन्त, the Prime Existence as the refuge. But even after स्रवजनन्त, the Prime Existence is the refuge no one is conscious that it is their refuge. The beings having been sourced from स्रवजनन्त, the Prime Existence, are not even aware that it is their source. The beings becoming resurgent by स्रवजनन्त, the Prime Existence live nourished and satisfied. When father is told that there exist many small seeds in the gruit, he is told to break one of the seeds. When asked what does he see there within, he replies nothing whatsoever. What he sees as nothing therein from that very thing this great न्यग्रोधा tree seen here stands straight. The father told him to put salt in water and come again the next day. Father told him then to bring back the salt the son said it is salty; told him to sip some water from the one end, and having dissolved in water. Father told him to sip some water from the other end, the son said it is salty. Here, verily, the salt, though exists in the water, is not seen; even so here (the divine energy within the seed is not seen). This is the direction to गंधर, by this direction proceed, thus has been informed. One is not enlightened of the Supreme Being so long he is not so informed. Similarly one knows when one becomes informed etc. In these seven instances the distinct nature of the material objects comes to be indicated as summing up. In demonstrating distinction nine instances have been offered, not even one to indicate identity. Neither in of the bird and the thread, nor in the various juices, nor in the rivers and the sea, nor in the tree and the Supreme Being, nor in the seed and the divine essence therein, nor in salt and the water, nor in the person with eyes closed and गंधर to be reached, nor in the case of the dependent जीव and the independent Supreme Being, nor in the the thief and the things stolen, therefore any identity between the जीव and the Supreme Being is rejected.

"महात्म्यविवेकियोऽवतारेऽवते | विवेकोऽपमालयः हिषर्यप्रकाश्यामाणाः महात्म्यायं भगवताभिंतिं द्रामिष्ठाय पूणां लोके
क्रस्वचारः एव च | क्रस्व सर्वाणि भूतानिकृष्टःतन्त्रः उच्यते | उच्यते पुरुषस्य रंगालरवात: | यो लोकाः भगवानिः भिमवर्ध्युः ईव: | यो मायाश्च भ्रमरीतोऽहस्तरापः चोऽसा: | अन्तःस्मि लोके वेदे च प्रतिणां पुरुषाः | यो मायेप्रमुन्न्यातान्त्व पुरुषाः | य सर्वविद्या भगति मा सर्वभावव भावत | इति गुह्यतं भाष्यमिदमूर्तं मायासः | एतं दुष्टवां दुष्टिकीयाः स्वातः कृतकृतव भारत || इति | भोक्तां यज तपस्यां सर्वलोकमेंद्रवरमः | गुह्यं सर्वभूतानां ज्ञातव भाग्यतं मायां विकृतिः || ज्ञानं तेऽत: सर्वज्ञातिः में विश्वविषयं विश्वविषयं || यत् ज्ञानं मे मूहोऽन्न्यानं ज्ञातात्मविषयं तत्: | मात्रेः परतरं नानाप्रित विधिदिवे धर्मनव || मथि सर्वविद्या प्रातं सुयु भिन्नगण्यां इव: | गानिज्याय गानिज्याय स्वर्यं स्वातं करुणमयं || अथर्ववाचः पुरुषा सर्वस्याः परतं || अपाणा यां निवर्तते मृत्युन्यागारवाणि || मथि सर्वविद्या भगं तत: जगवित्तिरिति || मथि सर्वभूतानां नयां सर्वविषयं || न च मल्ल्यानी भूतानि पङ्ख्य मे योगाःवरमः || अवज्ञानानि मा मृत्या मानविः तनुभिः || परं भावमाणानि मम भूतमेंद्रवरम: | मौद्या गोधकमनों मौद्यानानि चितं || राजसोमा मुहुः चैव फूलक्ष्मी मौर्यी थिति || भवन्यन्यन्य भनों ज्ञातामुनातिमेववरमः || यो मायमोनि च वेति लोकमेंद्रवरमः || अपमूँ: न मर्याय पङ्ख्य प्रमुःवरते ||"
If the distinction is accepted as the final conclusion then Vishnu alone is the ultimate Supreme Being becomes established as the final summation in all the cases like in dual form does the Purusha in the worlds as the mutable and the immutable, mutable being all these being created and the immutable being the uncreated, and Supreme Self the one who is other than these two, who as the Supreme Being transcends the three world, who is superior to the mutable and supreme than the immutable., known in the worlds as the best among the Purushas is the one who knows Me as the best among the Purushas and propitiates me accordingly with all inclination. This concealed mysterious Wisdom has been spoken by Me, the one who accepts this with wholehearted attention he verily is the most qualified one. This is the sovereign wisdom, sovereign secret, sanctified and supreme, known by direct experience, the Perennial Principle, imperishable and very easy to practice Persons who are not receptive to the Perennial Principles, O Arjuna, not attaining Me, return back to the life of mortality. By Me all this universe is pervaded in My unmanifest form. In Me all the beings abide, but I do not abide in them. The beings do not dwell in Me. Behold My splendour of equanimity. The deluded know Me not, who has taken habitation in the human form; they do not realize the supreme attributes of Mine, as the Lord of all creatures. Deluded by futile desires, futile endeavours and futile knowledge and futile understanding these people take shelter in demonic unenlightened nature. Others abiding in My divine nature, knowing this imperishable source of beings propitiate Me with undistracted mind. He who knows Me as the unborn and without beginning, the Lord of the worlds, being (thereby) undeluded among the mortals, is released from all demerits.

That Supreme Wisdom best of all wisdom I will declare again, knowing which wisdom, all the ascetics have attained the supreme Perfection. My womb is the Great Brahma (Prakriti); in that womb I provide the seed, whereupon birth of the creatures becomes possible, O Arjuna. Those who kowing Me along with my entire attributes do not become irresolute, with firm conviction, they will, not the others, attain me as the Supreme Lord of all divinities. Those who having firm conviction about the entirety of my attributes becomes amenable to my grace, they will attain deliverance with ever remembering Me. Those who do not accept my entirety of attributes for them is the eternal world of obscurity, there being no one else who are more displeased. Only those who are wise as the entirety of my attributes only those attain Me. There is no one more dearer to me than those ones. All the evidences and all the conclusions of debates end up in establishing My supremacy alone, and any thing contrary to this is mere misguided speculation, thus having said variously.

“तत् भूतितिर्दुः उपासांविद्वते | ते वमृते | तम्मांत्मामनुमुरुत्रेषस्य वैद्यविद्वते | अभूतितित्वमुरु | तेन प्रवाहवृते | भूमृते देवं परमुरुस्ये नेत्रहृदयांगो फलमेवा विधते | तम्मात् भूमाः गुणाः वीरविद्यो यथा कः कर्म
The divinities propitiate the Supreme Being as one endowed with entirety of all attributes, of the
form of Wisdom and Wealth, the bestower of prosperity. Therefore they are rich in Wisdom and
Bliss of Being. Therefore even now when beings are in deep sleep the deity presiding over the
Breath propitiate the Supreme Being breathing with the sound - Bhur Bhur reverberating. On the
other hand the unenlightened ārya, not accepting the Supreme Being as such depart to the
obscure worlds. Therefore one should always propitiate the Supreme Being as one endowed with
entirety of all attributes, because performance of action as performance of sacrifice is superior.
Let the one who does not propitiate the Supreme Being accepting as one endowed with
entirety of all attributes, the one who does perform the prescribed action let such one be pushed to the
obscure worlds. Let the one who propititates the Supreme Being accepting the supreme endowed
attributes and performing the prescribed actions in sacrifice, for such one, verily is the immortl
worlds even here, for there is no other Path is known for deliverance.

The Knowledge about the origin, sustenance and desreuction of the worlds, the bondage and
deliverance is all narrated in scripture is verily to make known the supremacy of the Supreme
Being. Being wise in Wisdom of the supremacy of Hari is verily the deliverance from bondage.
Consequently all the scripture having deliverance as the goal of all actions all efforts are directed
towards that purpose alone. The presiding divinities and the resplendent Hari who are the objects
of veneration in the scriptures and the ways of propition are all practiced now and since earlier
times. All these speak verily the supremacy of Hari, as the conclusive statement. Brahmand
Purana also endorses that it is the conclusive proof that supremacy of Vishnu, verily that is
reiterated in all scriptures all procedures, rites and rituals substanting the same everywhere.

“न च शारीर प्रागः प्रेमोद्वाया तात्त्विक्यमिव नित्यमानाम | अतत्वमि भेदं नवकृत्यायामायं | श्रेयं भेदं भव्यप्रचाशात्
नू | भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू भ्रू
नू | पूर्वुपपद्धात | इत्यादिना सर्वत्र भेदायेव भगवता निर्णयत्वम् || पुरुष एवेदं यद्रू पूर्वं वच्च भयमिति
पुरुषंोवं सर्वं व्यायं यद्रू पूर्वं वच्च भयं || न च भगवान् गोविन्द नृत्यं च भयं || अर्जुना गरीपाल सर्वं
भगवानिति मिथ्याहुतिरेः || दृष्टस्ततो वृन्दवननिन्यायं वृत्तिः विावदभावेः || वृत्तिः विभूतं सर्वं
नेत्रूत्वं इति च || अतेऽस्वर्णां सर्वं भागवदकर्म एवं महातत्त्वं भागिनेन देवतां महातत्त्वं विगर्हेः ||”.

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That (Brahman you (the Jiva) are not) this alone has been declared conclusively in all these nine examples given herewith, Veda Vyasa too having further explained the difference alone in all the scriptures. ‘पुरुष यद्य प्रात्र पूर्वं वेद मद्यप’ here all the things in existence are pervaded, enveloped verily by पुरुष alone has been declared, not that पुरुष he has become the cow or the human being. The grass and all others things are verily the resplendent Lord is mere speculative illusion, like the curd rice or the sweetmeat covered saturated with ghee. Similarly everything is covered saturated by पुरुष alone, thus one should understand. Therefore, by all instances the distinctive supremacy of the resplendent Lord alone has been established, not identity between the Supreme Being and the individual self.

As long as the impression of non-dual relationship between the Supreme Being and the Jiva exists among the human beings that long does the one come considers oneself as identical to Vishnu. Being ignorant and miserable their intelligence should be known as demeaning. For such ones who do not believe in the supremacy of Vishnu, there is never any happiness. For such ones who propound contradicting the supremacy of Vishnu will be considered as the robber of his greatness. The unwise ones who propagate the identity between the Supreme Being and the Jiva, are those who without understanding the true nature of the scriptural statements become ego-centric desires, anger and such other failings. They become joyless and subject to ignorance of the scriptures, of immature intelligence, without knowing the proper Wisdom they perceive impropriety in scriptures. For such one, obscurity verily is the culmination.

When the intrinsic difference between Jiva and the Supreme Being is spoken in scriptures, how can one ever accept similarity between them? Though Brahman is singularly alone one is inclined to see many पुरुष, therefore speak to me of that Being who is supreme among all the पुरुष. Vaishampayana said: Among the many पुरुष one alone is spoken as the source, who as पुरुष is pervades the entire universe with his attributes,

“हेम नाम हृदयमानः जीवस्य समुदाहतः | जीवायाः यतो विदुरुपलमात्र ततः मृतः | स्थितिः जीव मनुष्यीयः स्थित्ययः गुणित्वतः | पूर्वलिङ्गमित्वाय तथा पृष्ठगृहित्वहेतुः || व्रतामाचीलुब्ध्वते विदुरुपहत पूर्णं यतं सदा | असी सूर्यंतो विदुरुपलस्यचालं प्रकृतिः | अहं नामा जीवतं नित्याहेतुवहेतुः || इति व्रतस्माणे ||”.
The word हृद (hṛdaya) is used to indicate the attribute of destruction – हृद्मालक्षण, of gross forms of the Jīvas. For the one which is not gross but subtle like Vishnu, the word अहृद (aḥṛdaya) is used. अहृद means limited, atomistic, as in the case of the Jīva. The Supreme Being endowed with entirety of attributes is known as the complete and all comprehensive. Four-faced Brahma is referred as अहृद because, though subservient having been sourced from Vishnu, they are endowed with entirety of attributes. Though dwells far in distance in पूर्व, the Sun, Vishnu is known as the indweller therein. Therefore one named अहृद is the inseparable Supreme Being and not the Jīva.

"परंजेवेतप्रसंसर्य स्वेत स्वरूपसनिधित्वते स उत्तमपुरुषं | सत्यं पर्यंतं ज्ञातं कृदं समानं स्त्रीभिर्यायति चानि ||
| स एकध्याय भवति त्यथा भवति प्रज्ञाय सत्याय | तो वेद निहितं गुहाया परं व्योमं | सोः नानुंते सर्वं कामान नह बोधणा विपरितता | एवंदुमयमातमानुपसंक्षयं इत्यं लोकानं कामानं कथस्वप्नमुंगचरनं | एतत् सामायनकं | स य आलमांसार लोकमुपासति न हार्य कर्म श्रीयते | असाध्यवसनां यथात् कामवते तत्तद्गृहजे | तेः ह नाकं महिमां सबवं यत्र पौवं साध्याय सन्ति देवाः ॥ तदा विद्यन पृथ्वीपारिवर्तुष निरजनं परं सामुहिः ||

Consciously aware of the difference between प्रकृति and पूर्ण, therefore not influenced by प्रकृति, ever established in one self, consciously aware of one’s own true essence. Therefore, प्रकृति does not become resurgent to influence him. Since there are many who are under under her influence till the end of the era, प्रकृति is not disturbed and does not go near the delivered ones. Further when the time comes for creation of the new universe, the delivered ones do not have to take birth again in gross forms. Being wise in Wisdom of this one reaches the Supreme Being, whereupon one is neither born again nor suffers any miseries. One following the Supreme Being both the enlightened divinities and therwise propitiate having no illusion whatsoever. Such and other declaration amply specify the difference and distinction between the Supreme Being and the Jīva.

Attaining the Supreme Being, of the luminous form, one becomes supremely blissful Person, where he revels, in the company of women or otherwise, in one, three, five or seven forms. Experiencing the Supreme Being dwelling the secret cave in the heart, he being delivered revels in the company of the Supreme Being with all desires fulfilled. Experiencing the blissful presence of the Supreme Being enjoying all desired pleasures the one revels everywhere singing with joy. Those who propitiate the Supreme Being considering him as the refuge of every one, in deliverance the merits gained do not become wasted but receives with the grace of the Supreme Being whatever one desires. In deliverance they attain the status of the luminous divinities of the earlier era and complete happiness in their company. Them they transcending the effects of the merits and demerits attain the fulfillinf pleasures in the proximity of the Supreme Being. Like the pure water entering the pure water remains pure, in deliverance they remain distinctly and separately pure but not become pure like the Supreme Being. In deliverance the delivered ones remain distinct and separate. Consciously aware of the difference between प्रकृति and पूर्ण, they remain detached from प्रकृति, therefore not influenced by प्रकृति, ever established in one self.
Since for all beings *the Supreme Being* alone is the *cause* and the *shelter*, it would be like saying the *effect* is different from the *cause* and *the one sheltered* being distinct from *the one who gives shelter*. Even as one who take shelter in home is different from the home in which he takes shelter even so the *Jiva* is different from *the Supreme Being* in which he takes shelter. The rivers flowing towards the sea enter the sea but on become one with the sea the sea does acquire the nature of the rivers. Similarly the rivers do not become the sea. Sea remains, verily, like the sea, not like the rivers, thus indicating the difference and distinct character of the two.

The one who does not accept one’s own divine nature and consciousness is not a thief but the one who accepts one’s own nature and consciousness as divine is a thief. One who dispossess the wealth of others is called a thief, not the one who dispossess ones own wealth. he would be referred as ignorant one who assumes to be possessed of *Brahma* nature when he does not. By such may instance the difference and distinction between *the Supreme Being* and *Jiva* is ondocated.

Absence of misery, entirety of Wisdom, complete bliss, Indepenence – these are the natural attributes of *the Supreme Being*. Therefore, even when one is consciously aware that by nature he is miserable, of limited Knowledge, of limited happiness and dependent, deceives one’s own self and considers that he is similar to *the Supreme Being* is indeed a thief. One who appropriates for himself the attributes of *the Supreme Being* is indeed a robber. Further in *Tatvaviveka* also it has been reiterated that one sees in himself the supreme attributes of *the Supreme Being* is a self-deceiving thief who by one’s hands causes always one’s own destruction. The instance of robbery is fiven only as an example. If he is the performer of the act then he is the thief and if he is not the performer he is not, thus the intention verily is the reason, thus as a general observation in scriptures. But if the intention in the scriptures was to say that he would not be decidedly the thief then the word *definitely* or *assuredly* would have been used.

“न च स्वकीयस्य द्रव्यायपायात्। परिवारं अद्वैतात्। यथा कालः स्यात् ॥
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Truth cannot be established by simple untruth. Otherwise showing the instances of truth and untruth would have been sufficient. Therefore showing the dangers on account of non-dual Knowledge and understanding the Wisdom of the difference and distinct nature of the Supreme Being is established. By accepting the Wisdom of the difference and distinct nature of the Supreme Being alone his greatness comes to be confirmed. How else can his greatness be otherwise established from non-dual Knowledge and understanding?

In the absence of the instruments to engage in empirical pleasures, the reference that all the divine desires are available should be taken with restricted connotation in view of the difference between the resplendent Lord and the liberated ones this has been conclusively declared by Vedavyasa himself. Therefore following Brahmansutra though every thing should be understand without being confused by the seemly superficial explanations provided, thus has been declared in Brahmavavartaka scripture. The example of the thief given in Upanishad is likely to cause obscurity, therefore the one who knowing this becomes aware becomes certainly delivered.

In “स य एवेयोगिनम” the Supreme Being is refered as summation य, as the form of Wisdom य, as the most desired by all एव, as the one who energizes the divinities presiding over elements अगिनम. Since all others are subservient to him he is referred as आत्मविभिन्न वर्णम, since he is of the noble form as य, since he pervades all as तन, since he is endowed with entirety of attributes as आत्म, since he is the destroyer of all as य. Since Keshava is different and distinct from all else, Gautma told his son by giving nine instances tha He is is not like Him, the Supreme Being. Therefore one should propitiate the that resplendent Lord as the supreme among all the conscious beings, as supreme among Purushas, as the divinity endowed with entirety of Bliss, thus in Saamasamhita. Thus it is conclusively established that the resplendent Lord Purushottam is supreme among all, endowed with entirety of attributes.
Thus ends the Commentary of Sri Anandtirtha (Madhvacharya) on the sixth chapter of Chandogya Upanishad.
Thus begins the Seventh Chapter.

First Section

Upanishad:

“Aum! Narada approached Sanatkumar and said, Teach me Venerable Sir. Sanatkumar replied, Come to me and tell what you know. Then I will teach what is beyond what you know. Narada said, I know Rig, Yajur, Sama, Atharva as the fourth veda, the histories and the puranas as the fifth, the veda of the vedas, propitiation of the ancestors, the science of numbers, of portents, of time, logic, ethics and politics, the science of the gods, sacred knowledge, the science of the elemental spirits, of the weapons, astronomy, of serpents and fine arts. This is what I know.

Bhashya

(Sanatkumar and said) Inform me what you know now, having been told teach me. The knowledge relating to the signs of the ancestors known as गृहों, relating to the signs of the numbers known as राज्य, relating to the signs of the divinities known as देव, relating to the signs of the portents known as निधिः, relating to the signs of the primary vedas known as वायुविद्या, the summation of the vedas known as एकायुविद्या, the signs of the knowledge known only to the divinities and unknown to mortals known as देवज्ञान, the signs of the primary vedas known as वायुविद्या, knowledge of the forests known as वायुविद्या, relating to the signs of the elements known as भूतविद्या, relating to the ethics known as कार्यविद्या, science of astronomy known as नक्षत्रविद्या, the signs relating to the serpents known as बमविद्या, relating to the the subsidiary divinities known as देवज्ञानविद्या – all these arts Narada knew having studied them all, thus in Saamasmhita.
I am, verily, respected one, only like one who knows the words, not the knower of the Self. It has been heard by me from those like you that he who knows the Self crosses over sorrow. I am such sorrowing one, respected one; do you, therefore, help me to cross over to the other side of sorrow. To him he (Sanatkumar), replied, whatever you have learnt is only the name. A name, verily is Rig, Yajur, Sama, Atharva as the fourth veda, the histories and the puranas as the fifth, the veda of the vedas, propitiation of the ancestors, the science of numbers, of portents, of time, logic, ethics and politics, the science of the gods, sacred knowledge, the science of the elemental spirits, of the weapons, astronomy, of serpents and fine arts. All these are mere names. Meditate on the name For the one who meditates on name as Brahman, becomes independent of the name, as far as it matters, (Narada asked), Respected one is anything greater than the name? He (Sanatkumar), replied, There is something greater than the name. Narada said, Tell me that , respected sir.

Even if one studies all scriptures and sciences in the absence of proper assimilation, the person is said to have not known. Only when the knowledge is properly assimilated only then the person is said to have known. Therefore, the divine seer Narada desiring the Wisdom of the Brahman asks Sanatkumara. Since Vishnu’s name is considered as the Wisdom itself it is spoken as the comprehensive name. In all the presiding divinities, the indwelling Brahman should be understood as the supreme. Even those who are unaware of the indwelling Brahman during period of obscurity become aware assuredly during the dawn of enlightenment. Therefore, that which is न अऽ - not known during obscurity becomes नाम known during luminous state.

Upanishad:

“वायुवचार नामो भूयमी | वायुविकारवति | यजुर्वेद मायेवमाधवर्ण चतुर्दशितिहास पुराण पवमं वेदान्त वेदं परं प्रियं देवं निधि वायुविकारक्ष्म स्वर्गविविधा भूतविविधा क्षत्रिविधा क्षत्रिविधा सर्ववन्यवन्यविद्या | नामितिः | नामायु माय इति ||

Even if one studies all scriptures and sciences in the absence of proper assimilation, the person is said to have not known. Only when the knowledge is properly assimilated only then the person is said to have known. Therefore, the divine seer Narada desiring the Wisdom of the Brahman asks Sanatkumara. Since Vishnu’s name is considered as the Wisdom itself it is spoken as the comprehensive name. In all the presiding divinities, the indwelling Brahman should be understood as the supreme. Even those who are unaware of the indwelling Brahman during period of obscurity become aware assuredly during the dawn of enlightenment. Therefore, that which is न अऽ - not known during obscurity becomes नाम known during luminous state.
Speech assuredly is greater than name. Speech, verily, makes Rig, Yajur, Sama, Atharva as the fourth veda, the histories and the puranas as the fifth, the veda of the vedas, propitiation of the ancestors, the science of numbers, of portents, of time, logic, ethics and politics, the science of the gods, sacred knowledge, the science of the elemental spirits, of the weapons, astronomy, of serpents and fine art, as well as heaven and earth, air and space, water and heat, divinities and men, beasts and birds, grass and trees, animals and the worms, flies and ants, right and the wrong, true and the false, good and the bad, pleasant and the unpleasant. Verily if there were no Speech, neither right nor the wrong, would be known, neither true nor the false, neither good nor the bad, neither pleasant nor the unpleasant. Speech indeed makes all this known. Meditate on Speech. He who meditates on Speech as Brahman transcends wandering as far as the Speech extends, the one who meditates on Speech as Brahman. (Narada asked), Respected one is anything greater than the Speech? He (Sanatkumar), replied, There is something greater than the Speech. Narada said, Tell me that, respected sir.

Bhashya

“तत्स्यातु भूष्यि स्वाहा धर्मज्ञान मुखादिभि | सर्वं गुणं विमुक्ति च तथा चंदे च सर्वा | वाचोस्मिन्मिनिनां नैव व्याक्याम्मां चतवानात् वशोः ||”.

Therein exists the gain of righteousness, Wisdom and happiness, becomes delivered from all attributes and all bondages as well, the divinity presiding over becoming enjoined with Speech.

Upanishad:

“मनो वा वाचो भूषः | वधा वैष्ण वात्सल्यकाें वा कोले हि वात्स्री मुनित्रमुनिवेश्वर्वं चांच नाम च मनोषुभवि | स यदा मनसा मनयति मन्नाथियोयमि अथ थीति | कमाणी कुर्मेवित अथ थुति | पुत्रांच प्रृःचिर्यीयित अथध्वः | इम् च लोकमम् चेत्चः यित अथध्वः | मनोद्यान्व | मनो हि लोकः | मनो हि व्रमः | मनो ऊपराय इति | स यो मनो वश्यति वश्यति | यावननमो गतं तत्राय यथाकामचारो भवति यो मनो वश्यति यो | असि भगवो मनस्य भूषः इति | मनोजोवो भूषः यिति | तनो भागवन वशीतु इति||”.

Mind assuredly is greater than Speech. Even as the closed fist holds two amalaka fruits, or two kola fruits or Aksha fruits even so Mind holds Speech and Name together. When one through Mind has in mind the knowledge of the hymns then he learns them. If he has Mind to perform
sacred actions then he performs them. If he has Mind to desire sons and cattle then he attains his desires. If he has Mind to desire this and the yonder world then he fulfils his desires. Mind is indeed the self, Mind is indeed the world, Mind in indeed Brahma. Meditate on Mind. He who meditates on Mind as Brahma transcends wandering as far as the Mind extends, the one who meditates on Mind as Brahma. (Narada asked), Respected one is anything greater than the Mind? He (Sanatkumar), replied, There is something greater than the Mind. Narada said, Tell me that, respected sir.

**Bhashya**

“एवं तत्त्वम् विमुक्तूः च पर्वत्वः सर्वतो परः | मनोभिमानी संधोक्तः वत्त्वः निर्माणौ मनः ||”.

Similarly for the liberated one there is always cascade of supreme divine grace, the divinity presiding over the Mind being known as cascading outburst of grace.

**Upanishad:**

“संकल्पो वाच मनसो भूयान् | यदा वे संकल्पं तत्सं निर्माणः | अथ वाचमीर्याः | तामु नामीर्याः | नानि मनः एकं भवति | मने वे कर्माणि || तानि ह एतानि संकल्पंजयानाः संकल्पप्रतिभाः | समकल्पतां द्वावा पृथिवी | समकल्पतां बायुः।कालः। | समकल्पतां तेजः | तेषां संकल्पंवै वर्ष संकल्पते | वर्षासं कल्पणां मनः | संकल्पते | मनायाः संकल्पति कर्माणि संकल्पते | कामाणि संकल्पति लोकां संकल्पते | लोकानां संकल्पति सर्वं संकल्पते | स एष संकल्पं मुपाण्वः इति || स यः संकल्पं ब्रम्मेत्युपासते क्लोप्ताः वै स लोकान्स् धुवां धुवं प्रतिष्ठानं प्रतिष्ठानो व्यथमानोऽपिसिधयति | यवत् संकल्पस्य गतं तत्स्य वथाकमचारो भवति यः संकल्पं ब्रम्मेत्युपासते | असि भावः संकल्पायादृश्यस्य इति | संकल्पायाब्भूयाृश्यितं इति | तनं भगवान् ब्रह्मेतु इति ||”.

_Determination_, assuredly is greater than Mind. For when one determines then one reflects, one utters Speech and then one utters in Name. The sacred hymns are included in Name and sacred actions in the sacred hymns. All these gather around _Determination_, have _Determination_ as their self, abide in _Determination_. Heaven and Earth are were formed through _Determination_, air and ether were formed through _Determination_, water and heat were formed through _Determination_, though such _Determination_, rain comes to determined, through food have been determined life comes to be determined. through life sacred hymns come to be determined, through sacred hymns sacred actions come to be determined, through sacred actions the worlds come to be determined, through worlds everything every thing comes to be determined. Such is _Determination_. Meditate on _Determination_. He who meditates on _Determination_ as _Brahman_, he verily obtains the worlds he has determined, being eternal in the eternal worlds, unwavering in the unwavering worlds. He who meditates on _Determination_ as _Brahman_ reaches as far as _Determination_ extends, the one who meditates on _Determination_ as _Brahman_. (Narada asked),
Respected one is anything greater than *Determination?* He (*Sanatkumar*), replied, There is something greater than *Determination?*. *Narada* said, Tell me that, respected sir.

**Bhashya**

“तथा तमःहरो मित्रो युक्तः संकल्पदेवता | अतिन संकल्पयन्ति यस्मात् स्वपर्युतन निधि यतं ||”.

Even so निव, the Sun is the presiding divinity in the state of deliberance, when it is made resurgent on coming out of the state of obscurity.

**Upanishad:**

“विचित्र वाच संकल्पान्त भूयः | यदा वै चेतनते यथ संकल्पते | अथ सत्यति | अथ वा वच मीर्यति | नातु नामीर्यति नामो मनः एकं भवति | मनःनु परमाणः || तानिह हया एतानि चितत्कालनि चितत्कालनि चिते प्रतिपदनि | तस्मादशयो बुद्धिविकितो भवति नामवतीयैव वैनागः | यदयं वेद यदा अर्य विद्याने न्यथमंचितः स्वार्थिति | अथ यथाविदितर चित्तनान् भवति तस्मेतन्त् शुद्धवपने | चितं हेतुपामकिरङ्गः | चित्माय || चित्त-प्रतिपदा | चित्मुदायनि इति || य चितंतः वस्मेतुपामेत स्वार्थितेव य लापकान् दुबान् धृवः प्रतिपदानि यथामानवन्यथामानोभिषेधिति | यावत् विचित्य गातं तदायकान् भवति यं चितं वस्मेतुपामेत | अस्मि भगवः चिततान्त भूयः इति | चित्ताघात भूतोस्मित इति | तमेन हगवान् बरीतु इति ||”.

*Thought,* assuredly is greater than *Determination.* For when one thinks then one reflects, one utters Speech and then one utters in Name. The sacred hymns are included in Name and sacred actions in the sacred hymns. All these gather around *Thought,* have *Thought* as their *self,* abide in *Thought.* Therefore, even if a man possessed of of much learning, but lacks thinking, people say of him as one who is nobody, whatever he may be knowing. Verily if he did know that he would not lack thinking. Om the other hand, if he is given to thinking then even though he knows little, the people would be desirous of listening. Assuredly *Thought* is the centre of all these, *Thought* is the *self,* *Thought* is the support, Meditate on *Thought*.

*He who meditates on *Thought* as *Brahman,* he verily becomes established eternal in the eternal worlds, unwavering in the unwavering worlds, as far as *Thought* extends, the one who meditates on *Thought* as *Brahman,* he verily becomes established eternal in the eternal worlds, unwavering in the unwavering worlds. (*Narada asked,*) Respected one is anything greater than *Thought?* He (*Sanatkumar*), replied, There is something greater than *Thought.* *Narada* said, Tell me that, respected sir.

“ध्यानं वाच चित्तान्त भूयः | ध्यातीव पुर्वः | ध्यातीव घाकः | ध्यातीवांत्रिशिः | ध्यातीवांगः | ध्यातीव पर्व तः | ध्यातीव चेतनवनुष्ठः | तस्माद इह मनुष्याणां महतां पापुरुत्त ध्यानापांशा इवेव ते भवति | अथ वेङ्ग चक्षुण सिद्धुः उपजहितस्ते | अथ यथे प्रभवो ध्यानापांशा इवेव ते भवति | ध्यानमुदायनि इति || स यो ध्यानं वस्मेतुपामेत | यावत् ध्यानस्तं तदायकान् भवति यो ध्यानं वस्मेतुपामेत | अस्मि भगवः ध्यानानां भूयः इति | ध्यानालाव भूयोस्मिति इति | तमेन हगवान् बरीतु इति ||”. 175
Contemplation assuredly is greater than Thought. The earth contemplates as it were. The Space contemplates as it were. The heavens contemplate as it were. The waters contemplate as it were. The mountains contemplate as it were. The divinities and human beings contemplate as it were. Therefore one among human beings here attains greatness, receiving share of the fruits of Contemplation. Now those who are mean are argumentative, offensive and destructive, The superior ones having obtained the share of the fruits of Contemplation. Meditate on Contemplation. He who meditates on Contemplation as Brahman, he verily becomes established eternal in the eternal worlds, unwavering in the unwavering worlds, as far as Contemplation extends, the one who meditates on Contemplation as Brahman. (Narada asked), Respected one is anything greater than Contemplation? He (Sanatkumar), replied, There is something greater than Contemplation. Narada said, Tell me that , respected sir.

Wisdom assuredly is greater than Contemplation. Through Wisdom alone one knows Rig, Yajur, Sama, Atharva as the fourth veda, the histories and the puranas as the fifth, the veda of the vedas, propitiation of the ancestors, the science of numbers, of portents, of time, logic, ethics and politics, the science of the gods, sacred knowledge, the science of the elemental spirits, of the weapons, astronomy, of serpents and fine art, as well as heaven and earth, air and space, water and heat, divinities and men, beasts and birds, grass and trees, animals and the worms, flies and ants, right and the wrong, true and the false, good and the bad, the indweller internally in the heart or externally in the worlds, nourishments, juices, these and the other worlds. Meditate on Wisdom. He who meditates on Wisdom as Brahman, he verily becomes established attains the worlds of Wisdom, as far as Wisdom extends, the one who meditates on Wisdom as Brahman. (Narada asked), Respected one is anything greater than Wisdom? He (Sanatkumar), replied, There is something greater than Wisdom. Narada said, Tell me that , respected sir.

“विज्ञान वाच ध्यानात् भूयेः | विज्ञानेन वा ऋणेदं विज्ञानाति | यथुवेदं सामवेदायाय च चतुर्थिविहास पुराणं पञ्चमं व्यदायं पिव्यं शाशि देवं निधि वाकोपायवेकायणं देवविधियं ब्रह्मविधियं भूतविधियं कल्विधियं नक्षत्रविधियं सप्तदेवजनविधियं दिवं च पृथिवियं च बायुं बायाकां च आपः तेनं देवां च मनुस्यां च पुरुषं वयाति च तृणं वनपतीन || व्यापदायकैं च तंत्रां पिपिलिकां थथा चायथं च गायनं च सिद्धं बायाकां च अपः च तदाभास च ्तत्त्वं च चाहुरं च च थ्यं च ्रुस्तं च गद्यं च अत्यं च आयनं च वायां च लोकं च नमु च विज्ञानेव विज्ञानि | विज्ञानमुपायम प्रति || यो विज्ञानं बलमुपायत | विज्ञानवते है बलोकानु ज्ञानवतो भिषिधं चतुर्थिं विज्ञानं गतं तत्रायं यथाकामावरो भवति यो विज्ञानं बलमुपायत | अर्थं भगणो विज्ञानात् भूयं इति | विज्ञानावार भूम्योदितिः इति | तमे भगवान व्रीति इति ||”.

“वलन वाच विज्ञानात् भूयेः | अपीह शतं विज्ञानवतामको वलनांकंपतेत | स यदा वली भवत्यथातः || उलिण्डन परिचिताः भवति | परिबन्धुस्ताः भवति | उपसीदन द्रष्टाः भवति | शोता भवति | शिल्पा भवति | तपा भवति | कर्म भवति | विज्ञानं भवति | वलन वे पृथिवी स्तिदति | बलनांतरित्रिः | वलन चचिः | बलना चचिः | बलन परलव | वलन देवमुर्याः | बलन परििवर वयासिः च तृणं वनस्यतवं || व्यापदायकोऽतं पिपिलिकां | वलन
Energy assuredly is greater than Wisdom. One who is energetic indeed causes a hundred wise ones tremble. When one is energetic he becomes the mature man. If he matures he serves, if he serves, he draws closer. By drawing closer, he becomes a perceiver, becomes a listener, becomes a thinker, becomes a knowledgeable, becomes a performer, becomes an experiencer. By becoming energetic, verily, the earth becomes established, by becoming energetic, the space, by becoming energetic, the heavens, by becoming energetic, the mountains, by becoming energetic, the divinities and men, by becoming energetic, beasts and the birds, grass and the trees, animals along with the worms, flies and the ants. By becoming energetic, the worlds stand. Meditate on Energy. He who meditates on Energy as Brahman, he verily becomes established in Energy, as far as the Energy extends, the one who meditates on Energy as Brahman. (Narada asked), Respected one is anything greater than Energy? He (Sanatkumar), replied, There is something greater than Energy. Narada said, Tell me that, respected sir.

"अनं वाव बनता भूवः | तमावङ्ध्यं द्वाराभिन्नामीन्यात् यदह जीवेद्याद्यत्ताः श्रोतामत्ताः वोपत्यां कर्तां विज्ञाता भवति | अधनस्यारी द्रप्ता भवति | श्रोता भवति | मन्ता भवति | वोप्ता भवति | कर्तारा भवति | विज्ञाता भवति | अन्युपास्व इति || यो अनं वेदेन्यापास्ते अनन्नता हि वै लोकान् पानवतोऽभिसिध्यति | यावदन्याय गत्य तत्रस्य यथाकामचारो भवति योनम पषेतुपास्ते | अर्ति भगवो बनताः भूवः इति | बलात्याव भूवः इति || तमेन भागवानः बन्यौ इति ||".

Nourishment assuredly is greater than Energy. If one does not have Nourishment for ten nights even if he be alive, yet he becomes a non-perceiver, non-listener, non-thinker, non-knowledgeable, non-performer, becomes an non-experiencer. On Nourishment being provided, he becomes a perceiver, listener, thinker, knowledgeable, performer and experiencer. Meditate on Nourishment. He who meditates on Nourishment as Brahman, he verily attains the worlds of Nourishment, as far as Nourishment extends, the one who meditates on Nourishment as Brahman. (Narada asked), Respected one is anything greater than Nourishment? He (Sanatkumar), replied, There is something greater than Nourishment. Narada said, Tell me that, respected sir.

"आपो वाबान्तः भूवः | तस्मद सूचिन्तिम भवति व्याधीयने प्राणः अन्न कनीयो भविष्यति इति || अध यदा वृद्धिचरणमिन्द्रः प्राणः भवति अन्न कदु भविष्यति इति | आप एवेमा भूतां येवद्व धुणियो दातस्यगुणश्रेणि यतस्मां न वर्तितात् वतृ वेदमन्यायः यत्प्रत्याय च तृतीयमांवयमा च तृतीयमांवयमां च स्वप्नं व्याकरणं मन्त्रं च प्रमेयम | आप एवेमा भूतां || आप इपास्व इति || स योःस्मेते प्राणेयापास्ते आन्तिति सर्वान् कामान् तृतियान् भवति | यावदान्त गतं तत्रस्य ".
Water is assuredly greater than Nourishment. Therefore when there are no rains, creatures fall sick thinking Nourishment will be scarce. When there are good rains, creatures rejoice thinking Nourishment will be in abundance. Verily it is Water that assumes different forms as this earth, as the space, as the heavens, as the divinities and men, as beasts and the birds, as grass and the trees, as animals along with the worms, flies and the ants. Water indeed is all these forms. Meditate on Water. He who meditates on Water as Brahman, he verily attains the worlds of Water, as far as Water extends, the one who meditates on Water as Brahman. (Narada asked), Respected one is anything greater than Water? He (Sanatkumar), replied, There is something greater than Water. Narada said, Tell me that, respected sir.

Fire is assuredly greater than Water, for it seized the Wind and warms the Space. Then one says it is hot, it is burning and when it is hot then it rains. Thus heat is the earlier sign that creates Water. So it is with lightening, flashing upwards and across the sky and thunders roll. Therefore, people say there is lightening, there is thunder, it is surely rain. Fire is the earlier form, Water is the latter form. Meditate on Water. He who meditates on Fire as Brahman, he verily attains the world of Resplendence, as far as Fire extends, the one who meditates on Fire as Brahman. (Narada asked), Respected one is anything greater than Fire? He (Sanatkumar), replied, There is something greater than Fire. Narada said, Tell me that, respected sir.

Space assuredly is greater than Fire. For in Space exist both Sun and the Moon, Lightening, Stars and the Fire. Through Space one summons, through Space one listens, through Space one responds. In Space one enjoys or does not enjoy, in Space one is born and is born again.
Meditate on Space. He who meditates on Space as Brahman, he verily attains the world of Space and luminosity, as far as Space extends, the one who meditates on Space as Brahman. (Narada asked), Respected one is anything greater than Space? He (Sanatkumar), replied, There is something greater than Space. Narada said, Tell me that, respected sir.

“समर्गे वा आकाशात् भूतान् | तस्माद्विपरीतं बहवं आमर्गं स्मरततः नैवंते कठवं श्रुतं | न मन्वीरन् | न विजानीरन् | यदा वाते भार्य एकेः श्रुतं || अथ मन्वीरन् | अथ विजानीरन् | सर्वेण बृद्धान् विजानीरति | सर्वेण पूर्णं | समुपायं इति || स य समर्गं ब्रमेत्युपाते यावत् स्वरं गतं तत्र यथाकामानां भवति यः समर्गं ब्रमेत्युपाते | असि भगव आसर्गं भूयं इति | स्वराद्वृत्तिं इति | तन्ने भगवान् ब्रह्मेत्युपाते।”

Memory is assuredly greater than Space. Therefore, If many gather and they have no Memory, then no one will listen to the other at all, they would not think, they would not recognize. If one remembers then verily he will listen to the other, will think, would recognize. Through Memory one recognizes one’s children through Memory one recognizes one’s cattle. Meditate on Memory. He who meditates on Memory as Brahman, he verily attains as far as Memory extends, the one who meditates on Memory as Brahman. (Narada asked), Respected one is anything greater than Memory? He (Sanatkumar), replied, There is something greater than Memory. Narada said, Tell me that, respected sir.

“आशा वादं वर्गात् भूयं | आशोऽसे वै वर्गस्तनानां इति | कमाणि कुर्ते | पुनः पूंचेते | ह्यं च लोकमं चेष्टे | आशामुपायं इति || स य आशां ब्रमेत्युपाते आशाय अर्थं सर्वं कामं समृद्धयति | अमोचाभास्याविशिष्यो भवति | यावदात्या गतं तत्र यथाकामानां भवति य आशां ब्रमेत्युपाते | असि भगव आशाय भूयं इति | आशाय भूरूपिणिं इति | तन्ने भगवान् ब्रह्मेत्युपाते।”

Hope assuredly is greater than Memory. When awakened by Hope, Memory recites the sacred hymns, performs sacrifices, desires sons and cattle, this and the other worlds. Meditate on Hope. He who meditates on Hope as Brahman, his desires are, verily, are fulfilled, his prayers do not fail him, as far as Hope extends, the one who meditates on Hope as Brahman. (Narada asked), Respected one is anything greater than Hope? He (Sanatkumar), replied, There is something greater than Hope. Narada said, Tell me that, respected sir.

Bhashya

“तथा मित्राय वर्गाः निमुच्छजयण्ये विपयं देवता | विपयाय विपयावां तस्मात् वरुण एवं च | ध्यानवयं देवतं चाय तव्याम च निधानां || निधानं सविकारं तथा तमातं निधानं | विज्ञानविविधताः चार्य तन्नाम च विवेचनं | सत्यं तस्माच्च तथा वायुर्भूतानां वरं | विलक्षणं तस्मादनेत्यं निमुद्दं || अन्नमालाभ्यं वै समाधिस्त तथा तयात मुद्दं || तथा अविलक्षणं प्राणो वायुं गंधर्वं देवतं || अन्नमालाभ्यं देह संवर्ध्यं तथा तयात मुद्दं || तेजस्विनी नन्दन्ते तेजो द्यो जीयते || तथा तस्मादुम चैव या चाकाशापिर्मिताः | आकाशानामी दीपोत्वात्।”
Similarly Agni is greater than the Sun, being the divinity presiding over the Thought, being associated with thinking. Greater than Thought is Varuna, being the divinity presiding over Contemplation so designated as the deity reflecting on Truth and the un-Truth. Therefore Moon, the divinity presiding over Wisdom, being the one who thinks about the Truth. Energetic than that is the divinity presiding over Vayu, greater than Nourishment designated as the divinity presiding over as restraint. Since he pervades and envelopes everything as प्राण, Breath, the divinity presiding over as Water, he is greater than Nourishment. Greater than Water is the divinity designated as one presiding over Fire. Similarly, greater than Fire is Space being the divinity presiding over as Luminous one. Greater than Space is Memory being the divinity presiding over as ever flowing stream and ever effusive delivered from restraints of all attributes, besides being indicated as Hope, which is ever full of Bliss.

**Upanishad:**

“प्राणे वा आधार भूयान् | यथा वा आरा नाभिः समर्पिता एवरिद्विन्न प्राणे सर्व समर्पितं | प्राणं प्राणेन वाति | प्राणे प्राणं धदाति | प्राणो द्वि पिता | प्राणो माता | प्राणो भाता | प्राणं स्वसा | प्राणं आचार्यं | प्राणं वाकृणं ||”

**Bhashya**

“तस्यां श्रेष्ठो मुख्यवायुः पक्षान्तान्त्र नायकं | प्राणनामणु द्विवेद्ध्यानां समुदीत्रितं || अणा सरस्वती प्रोक्तत्ततः तत्रकृत्यसुज्ञततं | प्राणं वायुः सर्वसंवेदते द्वीपात्तं | पर्वत्य मित्र शिविरिनी भूतवायुः तरंगं च | दिव्याणां वाहिनिग्रोऽनलाता पञ्चगुणाधिकं | पार्थीव नुगादिनित्वादिनां स सौभातं | शिवदासा तथावाया मुख्यवायुं शतीर्गं | संवायमात्रं यं त्यतं तथावेश विशेषं | अवरणं गुणस्यापि परमिल्वतं तथा | प्राणालु भगवानुः विद्युंतं ततुमगुणादिकं | नित्यमूको नित्यविनित्वोदितं कुमा | इति तत्तत्त्विवेकं || सप्तपान्त्य स्माभं ह वचं त्वादेऽचः ||”
Greater than that (Hope) is the Prime Breath, leader among all those who are manifest. Designated as गण, Breath where ग means one who is Bliss in entirety.अग्नि means Sarasvati who is designated as the outflow of Bliss. The Prime Breath is the Breath ten times greater than all others. Sun is greater than the Rains, Fire is greater than the Sun, the Prime Breath the divinity presiding over elemental Air is greater than Moon by twice measure. Five times greater than elemental Air is Aniruddha, the divinity presiding over restraint. Agni is lesser by four measures than Varuna, who is also lesser by eight measures than Moon. Sarasvati, the divinity presiding over Hope is greater by hundred measures than Shiva, while युग्मयाण, the Prime Breath is greater by hundred measures. If these measures are mentioned differently elsewhere, then that suggests that the divinities with greater attributes have constrained specially the divinities with the lesser attributes. Superior to युग्मयाण, the Prime Breath is Vishnu with infinite attributes, the Lord being eternally liberated, endowed with eternal energy and eternally with entirety of attributes. Thus in Tattvaviveka. (Taittiriya Upanishad having spoken) there is gradation of Bliss also for divinities in deliverance.

"अथातः सम्भवितं परमात्म विद्या विद्याय प्राणं प्राणान् अग्नि अग्नाय शिवशिवं बुद्धिसूचिरिन्दु इर्दात् तैत्तिर्याणात् प्राणात् सृष्टिवात् स्वास्तिक सर्वात् सोमात् चर्वु तुणा वृद्धाविशिष्टार्थिनिः प्रभाव पर्य न्वे पर्यन्त व्याधि व्याधिया उपयोगते | तेषां पर्य परेऽव व्यायायां गृहणुताः उत्तरं पतिवर्तः | परमात्म परमात्म उत्तर उत्तरोत्कर्ष्यते संविश्यन्तियते कथावन | नेतां पराधिकस्विचित्रते कुत्तवन | पाराबर्षणिय गुलां संवर्यनियिहित शुल्येव् ||".

Now hereafter the creation. From the Supreme Being the Wisdom (Lakshmi), from Wisdom the Prime Breath, from the Prime Breath the Breath, from the Breath शिव (receptivity) from शिव (receptivity) विद्या (the auspicious), from विद्या (the auspicious) सृष्टि, the divinity presiding over intelligence, from सृष्टि इर्द, from इर्द the divinity presiding over तैत्तिर्य, the Fire, from तैत्तिर्य the Prime Breath, from the Prime Breath अग्नि, the divinity presiding over restraint, from अग्नि the intimacy of the Air, from the intimacy of the Air the Moon, from Moon Varuna, the divinity presiding over water, from Varuna Agni, the divinity presiding over Fire, from Agni the Sun, from Sun the rains, from the rains व्याधि, the divinity presiding over nourishment, from व्याधि, the divinity presiding over nourishment उषा, the divinity presiding over luminous enlightenment. In this manner the earlier ones are senior than the latter ones, from the earlier one verily the latter ones become delivered, that is to say experience their true nature. The तात्त्विक, the gradation among the divinities does not cease in any circumstances, The attain the Supreme Being verily in such state of तात्त्विक, the gradation, become delivered wandering around verily in such state of तात्त्विक, the gradation. Thus, तात्त्विक, the gradation becomes conclusive established from various scriptures.

"नामादिकुण्डः सेरनेवंधु भजनते | उपायते हरिमुक्ति मधयान्ताः संध्याः || उपायते मारुणसनुभु समं समुपास्यांगि यतन: | ध्यातं प्रीति हरिप्रेमायदिकामुक्तांगं | उत्तमपुष्पनामा प्रितिनितर्य तत्र सुमृत: तत: ||"
The one who propitiates Hari knowing the difference and distinction of the divinities and culminating with the Prime Breath attains deliverance, of this there are no doubts. Beginning with Lakshmi, the divinity presiding over luminous enlightenment and ending with the Prime Breath gradually even though essence of the Supreme Being exists there is no gradation in the different forms. Hari, the Supreme Being though exists in equal measure in all the forms when he is propitiated as one with entirety of immaculate attributes then he becomes amenable to divine grace. When one propitiates those with superior capacity then one becomes more amenable. There is no doubt that increasing devotion results in greater divine grace. One should, knowing well the Prime Breath, gradation among divinities propitiate for deliverance, other wise divine grace will not be received, thus in Tatvaviveka.

All the Names from the beginning to the Prime Breath at the end should be understood as suggesting in entirety Brahman alone. ब्रह्मण गुरु indicates the Brahman was the source and अआ, the self is progeny. यूप आदित्य means the Sun is the pivot, the sacrificial post around which every thing revolves, thus suggesting inherent relationship of the Effect with the Cause.

If one meditates on one object assuming to be some other object, the purpose will not be served; on the other hand the purpose will cause will contrary effect. For instance if the servant is worshipped as the king then the effect will be come damaging. Therefore, if divinities who are imperfect are propitiated as the perfect Brahman, one will not only receive benefits but on the
contrary will fall in the obscure worlds ignorance. Therefore, none of the Names should be propitiated as anything other than as Brahman. Therefore inanimate, improper or those contrary to customary principles should never be propitiated. But the वर्गः, the sacred grass or the deer-skin, though inanimate are the presiding divinities officiating during performance of sacrifices. But the question if वर्गः and the deer-skin, though inanimate are sacred during performance of sacrifices why other gross objects are denied is not a legitimate question. The inanimate, gross objects by themselves do not cause the effect but the divinity presiding over those inanimate, gross objects, as in the case of medicines, not the inanimate, gross material used for making the medicine but the but the divinity presiding over those inanimate, gross material used. They provide direct empirical experience to the ignorant and direct empirical as well as indirect spiritual experiences.

"यथार्थायं ग्राम्यं भविष्यं कर्त्तात्मीयते | न च विज्ञाय राजानं ग्राम्यायं ततो भवेत् | एवं देवोऽफलं दयुःश्च वाल्पतः | किमिवत् ज्ञानकुश्याप्तं तच नैवायत्या भवेत् | अतीतायं फलं गयतुं तत् ज्ञातं न च चायतं | तमाद्ववननापशा न कृयां कार्यं कच्चन् | न चायतं न चाययं यथिक्षेतुरं फलं | यदि नेच्छेत् ततो गयतुं यदि चैच्छेतः पियं | अथ कर्त्वेकारी च मुक्षुभयाय भवेत् | मोक्षपीछेन हंसे | पीति नाज्ञ तारस विदायताः | उत्पादनन्रक्षणं | अभिमानित्यपेधः निमित्तुरुपस्थितिः अथ | सुख्वेति ततार्थि अथ इति भगवद्वन | देविणु चमाविनामानि संवाददैशं | इति च देवताशीमामाः | अवेतताशीयोपयायनुपास्यानि अफलविचिप्रयायां इति संकर्षणमूृतः".

The one who receives audience of the King also receives the sumptuous meal thereafter, and making the king happy receives towns thereafter. Similarly without knowing the divinities presiding over medicine if one takes them such ignorant one is given little benefit. For those who know the divinities presiding over medicine for them is given cure, without their being conscious. Therefore, one should never even engage in untruthful, improper propitiation of the inanimate, gross material. If one does not desire to end up in obscure dark worlds and desires deliverance then performing actions as would please the Supreme Being, of this there are no doubts, thus has been mentioned in the treatise for Upasana. With the statements ‘अभिमानित्यपेधः जिमिनागूतिः अथ’ and ‘अथ फयोऽल्वक्ष्रमं नानार्थि अथ’ Veda Vyasa has clarified that in वर्गः and other Names the role of the divinities presiding over them is, verily, indicated. The inanimate gross objects, therefore cannot, therefore, be deciding factors, thus in Sankarshanasutra.

"ओपथः संवदते संवदे सर सह । । प्रयो ग्राजायं निर्जिता देव सुवतु धर्माण | न ऋते लक्ष्मण किष्में किंचनारे | महाम्भ नयं सिद्धां चित्रम्यते | नेदवानामानि वर्तं शतामाच च न जीवित | अनेकहिं व उल्ला सुद्धरथेव व उल्ले ||"

Vegetation thrives amidst stones let divine Savita endow the stones with righteous fruits. Indeed without your grace nothing is possible to be done, therefore propitiate this strange spectacle. Even if a person is alive for hundred years, he cannot be said to alive without divine grace. Let during the course the divinities be gracious towards us.
Earth and the space, the sacrificial rites and rituals, the vegetation and the required sacred grass were created by the Lord. And to nurture them the clouds in the sky were provided to shower rains and purified the forms, thus evidencing the divine grace in operation. In the inanimate and the animate the divinities represent the consciousness, the divinities being the Breath and the Breath being verily Vishnu himself as the ever resurgent one. One’s inclinations, responses and the distortions would not be acceptable as evidence, since all of them are not inclusive. The response from the inanimate would not comprehensively be evident as the response from the animate would be. There is no direct decisive evidence to say that response from the inanimate would be self evident. Though the ants carrying the grains of rice are not seen, the movement of the grain of rice could provide the needed evidence, but would not prove that the grain of rice moves by itself even when one observes the ant carrying the grain of rice, even so in the case where observes inanimate objects moving the animate objects. The energy is difficult to be perceived by the lower forms of souls but why my Lord, should it be difficult in the case of divinities to perceive the supreme Hari, thus in Brahmatarka.

The Supreme Being is referred as श्रवणभक्ष्य. Since dwelling within the heart makes resurgent, therefore the Supreme Being is referred as श्रवणभक्ष्य. Sharkaraksha meditates stomach as Brahman, Aruni meditates heart as Brahman, thus in scriptures. कोऽि means being aware of the Supreme Being. Since dwelling within the heart makes resurgent, therefore the Supreme Being is referred as श्रवणभक्ष्य. Sharkaraksha meditates stomach as Brahman, Aruni meditates heart as Brahman, thus in scriptures. कोऽि does not mean berry fruit but spoken as betel nut and the betel leaf as कल. For the elements and the temporal creation, similarly for the मन्त्र as the Sun, verily is the energizer. The Breathes, the elements, the मन्त्र are distinct as the inanimate and the animate, मन्त्र the Sun being the energizer for the inanimate and ब्रह्म, the Breath being the energizer for the animate, thus in Vastutatva scripture. Thus, the entire inanimate creation becomes resurgent.
The unstable memories constitute the Mind, recollection makes the Mind steady, thus in *Shabda Nirnaya*. Sensory influence provide only *Knowledge*, *Wisdom* is that which is provided by exceptional awareness. Those who enter the state of deliverance are primarily those who are primarily established in *Wisdom*. Etymologists know it as the manner of its usage. Those who are born human but becomes divine with *Wisdom* are *वेदमानुया*; ever engaged in meditation they are not given to much conversation, speaking only meaningful words or speaking words which gives various meanings, *thus in Padma Purana*. Strength is two-fold – internal strength of *Wisdom* and strength gained from external sources. Superior than strength gained from external sources is the internal strength of *Wisdom*, which is additional *Knowledge*, *thus in Tatvasara*.

“अनं ज्ञानासारां च वात्मानमन्मति द्विभाषा | ज्ञाने ज्ञानामुक्ततं श्रेष्ठ ज्ञानातिर्थिः तत् | यत् वात्स्या तु वल्ल तम्मात् वात्मानं विद्ययते | आपस्य हिन्दिशाः प्रक्षाः तूनियाः ज्ञानो रेते | त वेया अंतर आपो वात्मात्तु द्रवर्त्या | अंतरमुदांगानो व्रष्ट वात्स्यात्त्व वरेः | एवं तेजः प्रतिभान्त्व वात्सव चेति हिन्दा मं | प्रतिमं ज्ञात तृतेश्व परं आकाश एव च || सिद्धा तु प्रतिभांत्व स्वसिद्धांभेव तु वात्स्या | सिद्धा हि प्रतिभा श्रेष्ठा वजळचलाया स्मरितिस || एकदेव स्मृतिः श्रेष्ठा आवात्पराकालायो श्रेष्ठं सुयं ततो गोक्षे प्राणायं परंतु सुयं ||”.

*Nourishment* is two fold - nourishment as *Wisdom* and nourishment as *Knowledge*, sourced through external sources. *Nourishment* as *Wisdom* sourced internally is superior to nourishment as *Knowledge* sourced through external sources. *Nourishment* sourced through external sources is powerful, but more powerful is the nourishment that is within the external sources. *Water* is spoken as two fold nourishment - the nourishment that quenches thirst externally is great but the nourishment existing internally as moisture which satisfies as *Bliss* is superior. Therefore nourishment which satisfies as *Bliss* is superior to the nourishment which quenches thirst externally. Similarly *Fire* is spoken as two fold nourishment - the nourishment that becomes resurgent as *Wisdom* is superior to the nourishment that becomes resurgent as *Knowledge*. Similarly the Space that is stable internally is superior to the Space that exists as Sky externally. The memories stabilized internally through meditation are superior than the memories recollected externally. The supra-sensory *Wisdom* is superior to the memories stabilized internally through meditation. The *Bliss* experienced in the state of deliverance spoken as *Breath* is superior than the *Bliss* experienced in the state of meditation.

“उस्मीरत्मन्मति वायुवायुभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभिमभि...
As Nourishment Vayu and others have been shown as Nourishment to have become increasingly manifest externally over the others; internally in the reverse order. Even then in the case of the delivered ones their inclination is primarily ever the same, whereby the Wisdom becomes possible gradually as spiritual experience in ascending order. Only for one qualified for spiritual experience does meditation on the things in memory becomes possible. It is possible only with restrained mind and not becomes established with unrestrained mind. The luminous spiritual experience becomes cause for the Bliss of Beatitude, thus becoming superior as the attribute of the Prime Breath. The Prime Breath comes to be led by the Supreme Brahman. It is the Supreme Brahman who makes the Prime Breath resurgent. By breath does the Prime Breath is the scriptural statement. पान mean the Breath which provides enlightenment Wisdom of the Supreme Brahman.

Upanishad

“यदि पितारं बा मातरं बा भातरं बा स्वारं बाSSचारं बा स्वास्थ्यं बा स्वात्मणं बा क्रिजित भूःभाव प्रव्याह धिक्कः ल्यास्तु इत्यवेदमाहः | पितृहः बा वैभमसि भातृहः बा वैभमसि स्वयमः बा वैभमसि आचार्यहः बा वैभमसि ब्रात्मणः बा वैभमसि इति || अथ यद्यपेनानुक्रमान्त पाणान् शूलन समां बृतिप दहतं नवें बुधः पितृहःीमति न मातृहाः55मीति न भातृहाः55मीति न स्वयमहाः55मीति न आचार्यहाः55मीति न हत्मणहाः55मीति || पाणोवैवेतादि सर्वं भक्तिः | म वा एव एवंपर्यनवं मन्वन एवंविज्ञानिनवंभक्तिः | तं चेद्वृत्युगतिविद्वारान्ति आतिविद्वारात्वेच बृत्वान् | नापतुन्वितः ||”.

If one replies disparagingly to father or mother, or brother or sister or teacher of a man of wisdom, people say to you, Shame on you, since verily you will be the destroyer of your father, mother, brother, sister, teacher or a man of wisdom. And when life-breath departs from them, if one shoves them with stick till the entire body is burnt, people will not say to you that you the destroyer of your father, mother, brother, sister, teacher or a man of wisdom. For पाण, the Breath verily is the refuge of them all. The one who perceives in this manner, thinks in this manner, understand in this manner becomes one who is competent coomunicator. When people say, You are a competent communicator then he should say, Yes I am a competent communicator and not deny.

Bhashya
“सत्वानातिवदनिः वाच्यायतवादी ||”

अतिवा‌दी is one who who coomunicates best among all.

**Upanishad**

“एष तु आ अतिवादि यः सत्वानातिवदनिः | सोः सम्भवः सत्वानातिवदनिः इति | सत्यं लेव विज्ञासितवायनादि इति | सत्यं भगवो विज्ञासितवादी इति | इति॥”

He verily is a competent comunicator who competently communicates ग्व, the Prime Existence. I, respected sir, verily would like to be competent to communicate ग्व, the Prime Existence. In that case one should desire to seek ग्व, the Prime Existence.

**Bhasyha**

“एष तु वा अतिवादि तु श्वदोर्थातिवादी | अतिं भगवं प्राणात् भूषं इति पश्चो व्यतिहारं | 
यथानसरोत्तरं पदं तत्र प्रतिष्ठं | यत्र प्रमाणं वाक्यं वा व्यतिहारं न संबोधं | 
ॐ व्यतिहारी विष्णुपरि हीतत्तत् ॐ इति च भगवद्वनम् || अतिवादी पाणवादी विष्णुवादी विशेषतः | म ग्वतः भगवं विष्णुवर्तांपो

In एष तु वा अतिवादि the word तु is to suggest that there is some one other than प्राण, the Prime Breath. Therefore, the resplendent Lord, as ग्व, the Prime Existence should be known as the substantive competent coomunicator. If one evidence does not appear proper then there exists an alternative one, where the primary or the alternative do not become contradictory. And that evidence which appeats proper shoule alone be used. Vishnu who as ग्व, the Prime Existence, as the stainless organiser, as प्राण, the Prime Breath should verily be known as the comprehensive competent coomunicator.

**Upanishad**

“यदा वै विज्ञानार्थ ग्वं वदित | न विज्ञानात् ग्वं वदित | विज्ञानांवै ग्वं वदित | विज्ञानं लेव 
विज्ञासितवायनादि इति | विज्ञानं भगवं विज्ञासितवायनादि इति | यदा वै मनुसेव印度 विज्ञानाति | नामत्व विज्ञानाति | मनवेव 
विज्ञानाति | मनस्थपेक्षेव विज्ञासितवायनादि इति | मातं भगवं विज्ञासितवायनादि इति ||”

Verily when one know then he speaks of ग्व, the Prime Existence; when one does not know then he does not speak of ग्व, the Prime Existence. Only one who is wise in Wisdom speaks of ग्व, the Prime Existence. Therefore one should desire to be wise in Wisdom of that which is to be known. I, respected sir, verily would like to be wise in Wisdom of that which is to be known.
Bhasya

“विषिंग्नाननुपच सामान्यनानुपकः ||”

The Supreme Being becomes accessed as special spiritual Wisdom and conventional temporal Knowledge.

Upanishad

“यदा वै श्रद्धार्थं मनुष्या नाथन्युक्तं मनुष्या श्रद्धावेच विज्ञातित्व इति श्रद्धां भगवो विज्ञाय इति || यदा वै निस्तिष्टमय श्रद्धार्थ नानिस्तिष्ट श्रद्धार्थ नानिनिष्टेन्य विज्ञातित्व इति निनिष्टां भगवो विज्ञाय इति ||”

When one is receptive, one reflects; one who is not receptive does not reflect. One who is receptive reflects. One should desire to be receptive. I, respected sir, verily would like to be receptive. When one is unwavering then one is receptive; when one is not unwavering then one is not receptive. One should desire to be unwavering. I, respected sir, verily would like to know the unwavering.

Bhashya

“मित्यथार्थरथय तथैव स्थैर्यनुपकः ||”

The Supreme Being is, verily, of the form of receptivity as well as is unwavering.

Upanishad

“यदा वै करण्युक्तं निस्तिष्टमयं नाकृत्य निस्तिष्टमयं कृत्य निस्तिष्टमयं कृत्यवेच विज्ञातित्व इति | कृत्यं भगवो विज्ञाय इति || यदा वै सकृत्य लभ्यते रथ करणि | सकृत्यं लभ्यता करणि | सकृत्यं लभ्यता करणि || सकृत्यं विज्ञातित्व इति | सकृत्यं भगवो विज्ञाय इति ||”

When one performs actions then one is unwavering. Without performing actions one can not be unwavering. Only one who performs actions can be unwavering. One should desire to be unwavering. I, respected sir, verily would like to be unwavering. When one is happy then one performs actions. When one is not happy then one does not perform actions. Only one who is happy can perform actions. One should desire to be happiness. I, respected sir, verily would like to know the happiness.

Bhashya
The Supreme Being is, verily, the all performer and of the form of comprehensive attributes form of receptivity as well as is unwavering.

Upanishad

The one who is of infinite, he verily is one who is joyous. The one who is finite, he verily is not the joyous. Only infinite is joyous. One should desire to understand the infinite. I, respected sir, verily would like to know the infinite.

Bhashya

He, the Supreme Being, verily, being endowed with entirety of attributes is the Infinite.

Upanishad

Where nothing else is perceived, nothing else is heard, nothing else is known, that verily is the Infinite. Where one perceives something else, hears something else, knows somethings else, that verily is the finite. The Infinite verily is same as the immortal; the finite is same as the mortal. Respected sir, on what is the Infinite is established? On its own greatness or not on its own greatness? Here om earth people call cows and horses, elephants and gol, slaves and wives, lands and houses as greatness. I do not speak thus, since in that case some thing else is esyablished on something else.

Bhashya

Respected sir, on what is the Infinite is established? On its own greatness or not on its own greatness? Here om earth people call cows and horses, elephants and gol, slaves and wives, lands and houses as greatness. I do not speak thus, since in that case some thing else is esyablished on something else.
Where without his control nothing else exists, that one, endowed with entirety of attributes is known as पुर्ण, the Infinite and also the rest are finite.

**Upnishad**

"स एवाधारात् स उपरिपत् स पवात् स पुर्णत् स दक्षिणत् स उत्तरत् स एवेंद सर्वं इति ||
अथातो अंकोरहस्तेश एव || अहेमवाधारात् अहममुरिपत् अहें पवात् अहें पुर्णत् अहें दक्षिणत् ||
अहमुरूः अहेमवेंद सर्वं इति || अथात आचादेश एव || आछाघाथारात् आछापिराट् आच्छादान।

That (the Supreme Being) is below. That is below. That is above. That is behind. That is in the front. That is to the south. That is to the north. It is indeed all this. Now, the instructions in regard to the Self. अः, the Self-sence is below. अः, the Self-sence is above. अः, the Self-sence is behind. अः, the Self-sence is in the front. अः, the Self-sence is to the south. अः, the Self-sence is to the north. अः, the Self-sence is all this. Now the next instructions in regard to the Self. The Self indeed is below. The Self indeed is above. The Self indeed is behind. The Self indeed is in the front. The Self indeed is to the south. The Self indeed is to the north. The Self indeed is indeed all this. Verily the one who perceives this, reflects on this, understans this, he has pleasure in Self, he has delight in the Self, he becomes fulfilled, he is communion with the Self, he is Blissful in the Self, moves findependently in all the worlds. On the other hand, those who think differently are dependent on others, they have perishable worlds, not move independently in the worlds.

**Bhashya**

"स सर्वगुणसंपूर्णः सर्वेदेशु सर्वदा स्वतन्त्र सर्ववृत्तिः स्वदीर्घनिनिसर्वतः ||
पीर्यत्वसंयौगिकी सर्वकर्तव्य सवलतः || कर्याधिकारिश्वर्यसदृष्टिविद्यारंभिकतः||
अस्विन्दुपत्यनित्याय विज्ञाना च ततो हरिः ||
आदुवाच्य स निद्वापस सर्वस्यापं नियमः || भूमा नागरणायस्य स्वतः स विवंकृतिः सूर्यः ||
आकाशाःहरिमिति हेतु ततोःहंकार उच्यते || जीवस्तन्विनिर्द्वो यथो सोहंकारातिति ||
स्य्यमुक्तिसंस्थापिक अर्यस्यम्ययोगवृताः ||
यथा वाताय विषयी मार्कण्डेश्वरी धौम्यता ||
प्रत्यय नानोत्पत्तिः विध्यते विध्यते हरिः परः ||
अणुपुर्णिः भगवान बायुदेवः परः विस्वः ||
अलप्ययूक्तोः स च व्याप्ती न च प्रज्ञो हरिः क्षितः ||
हरिः परमार्य ||
यथा गुणस्य प्रकर्षते अक्ष्यायितावलितेः ||
हरिः च ||
स्यो भगवानः ||
स्यंस्य प्रवत्क्षते आजापितामहतीति स्वरः ||"
He endowed with entirety of attributes pervading the entire place in fullness, independent, with all these things under his complete control, being complete he is of the form of pleasure, performing all deeds with contentment, well established in performance of all actions, being righteousl attuned in that established state, being reflective in that established state Hari is endowed with Wisdom. Being wise in Wisdom he is immaculate, all pervading controller. As Narayana he is infinite, is in action known as अर्थात्, in form he is spoken as the self, posited in beings he comes to be spoken as अत्तर्क, the ego sense, even in the minutest form he is immanent with all his supreme resplendence, even as observed in his child-form by the supremely intelligent sage Markandeya when entering him he saw no end to his reach, supreme Hari having pervaded the entirety, even though in minute form resplendent Lord Vasudeva was great pervador, spoken as the अत्तर्, the Self, he is all pervador, there being no difference of distinction at all in any forms of Hari, thus in Paramasara. Without divine grace from the Infinite Supreme Being, there can never be any happiness for the finite. Earlier there will be death (of the body) and though junior, being entirely dear to the Supreme Being, Sri is immortal. Sincee he is Independent, Hari is spoken as स्व, the Self. One becomes self-luminous by his directly experienced command.

Upanishad

“तत्त्वं वा एते पूजनं एवं मन्त्रायों स्वावतर आत्माणं प्राणं | आत्मां अथा | आत्मां स्मरं | आत्मां आकशं | आत्मं तेजस् | आत्मं आयस् | आत्मं अविभावितं भोजित | आत्मां अनं | आत्मं वसन्यं | आत्मं ध्याम् | आत्मं विचित्रं | आत्मं संकल्पं | आत्मं मनसा | आत्मं बास | आत्मं नाम | आत्मं मनं | आत्मं कर्माणि | आत्मं एवं वर्धितम् ||”.

For him who sees this, who reflects on this, who understands this, the Prime Breath springs from the Self, hope from the Self, memory from the Self, space from the Self, fire from the Self, water from the Self, ppearance and disappearance from the Self, nourishment from the Self, strength from the Self, understanding from the Self, meditation from the Self, determination from the Self, mind from the Self, soeech from the Self, name from the Self, hymns from the Self, performance of actions from the Self, indeed al this world from the Self,

“तदेऽ देवं शोकः | न पद्यो मृत्युं पूजनं | न गों नोत दुःखनं | सर्वं ह प्रयो गयति गर्भाम्यानं गर्भाम् इति | य एकं भवानि धिक्षा भवति वस्त्रं | सप्तं नवन्धि गौतम पन्थेकाक्षं स्मृतं | तां घर च दशा चेवच सहस्राणि च विश्रंति | आहारुष्ट्रि सत्युप्सूं सच सुखों धुधा मृति | मृत्तिलं सर्वगुणक्रमां विविधमक्षं || तमेशु मृत्तिकाणाय तमसो पारं दर्शयति देवपर्यं नारदवां भगवान् सनकुरासां | तं रक्तं इतियाधि | तं रक्तं इत्याधि ||”.

On this here are some of the verses – He who perceives this see no death, not sickness nor sorrow. He who perceives this sees every thing, obtains every thing and in every place. He who
is one becomes three-fold, five-fold, seven-fold, and also nine-fold enhanced. Then again is spoken as the eleven-fold, hundred and eleven-fold, thousand –fold. When nourishments is pure the essence is pure, when essence is pure memory is well established, when memory is well-established there is deliverance from all shackles. To such one whose stains are wiped, to Narada the resplendent Sanatkumar shows the shore beyong obscurity, Him they refer as the Skanda, they refer him as Skanda.

**Bhashya**

“आलम्बः प्राण आलम्ब आश्यायि मुक्तः सन् प्राणादिना सुप्राणिः प्रतीत्वधः | सर्वः हि प्रय प्रयोगति बाक्योपातः। प्रयः हि इति इत्यादि | वदा प्रयः प्रयत रुक्मवण्ण इति शृदुः | भूमोपायोग्यस्तु माहात वन्देव मुखः | स तत्तत्त्वालेनव विणुषा रतिमाणुयातः। तेनवः कौड़े निव वेयुः मिरुणी भवेतः। तदावनः स एवाय राजा भवति नापे | प्रयः व प्राणग्रुष्यायं ये तदन्य उपासकः। ते यथोपयंदश्यति फलं मुक्तः न संशयं || इति परमतेः ||”

In saying ‘आलम्बः प्राण आलम्ब आश्याः’ etc the suggestion is is made that the delivered one perceives all the creations like प्राण, the Breath etc. The perceiver see every thing - ‘सर्वः हि प्रय प्रयोगति’ thus having been specially mentioned. the one who sees is the Perciever. “वदा प्रयः प्रयत रुक्मवण्ण” when the the perceiver sees the golden-formed one thus having been mentioned in scripture. The one who is qualified to propitiate the Infinite, verily is the four-faced Brahma lone, who through his strength of Wisdom he is capable of endearing himself with Vishnu, becoming in communion (to Vishnu’s male energy) as the form of female energy, therupon making him the orgabizor, and no one else. Those engaged in propitiation perceives प्राण, the Breath etc. as the ones created they obtain with no doubts at all in the state of deliverance the appropriate fruits, thus in Paramatatva scripture.

“न च भूमो भगवो वित्त्वात इति पृष्टः सन् भूमो लक्षण स एवाख्यताः स उपरित्वतः इत्यादिना पूर्णतः भगवतोऽन्ययाहकार्योपद्विधापति गुञ्यते | न च बाह्यकार्य पूर्णत्वाति | न च मुखः पूर्णते वज्यमाने उपरित्वतं गुञ्यते | न च बाह्यकार्य काचित प्रस्तुतिः | अवशवस्तु स्पंदार्गेपक्षाय गुञ्यते | अनः अव्व तप्याधिकारिः ||”

It would not be proper to say that in reply to Narada’s request to be elightened of the Inifinte respected Sanatkumar spoke to him of the individual qualifying marks of the Lord. Because there can never e completeness for his form. Since he is all pervading and all enveloping the creation, any particur form includes the entirety of all his attributes would not be correct. Since for the individual form there can never be fullness, For one who is all-pervading and all-enveloping there can never ever be perimeters. Here the individual form is not referred. The word अव्व suggests verily the difference of the indivual form the Infinite form of the Supreme Being and अनः suggested his grace as reward.
“आत्मनि स्वरागित्वादित यो वर्तमाण विद्वानपि पूर्व इति वर्तमाणः उत्स्निपिङ्गं स्वं भूतमभूतिवादिवादिवादिवादिवादि शाखावाच यथा विद्वानाच्च।

In आत्मनि यथा, the words आत्मनि and यथा, the words यथा, आत्मनि are in reference to Vishnu, the Supreme Being being the creator and therefore, the four-faced Brahma come to be known as one born of यथा - यथा, and Independent organiser - यथा. Similarly, आत्मनि means one who revels in the proximity of the Supreme Being.

From the delivered ones the Breaths do not come to be. Leaving the creative activity all other desires are possible to be fulfilled, thus has the resplendent Lord Veda Vyasa has mentioned (in Brahmasutra). आत्मनि यथा जाह्नवायणर्षि न भगवतोऽनस्मात् प्राणो जाह्नवायणर्षि आत्मनि मुख्यतो विभुः तदन्ये नूपचार्यं। नूपचार्यं यथि प्राणे तत्मात् वर्मालभुः स्वं भूः। इति र्सहं ॥ इदं नामातिनिर्माण्यात् सर्वं पूर्णं गणितं ॥ भूमिः सहानूति हरिः ब्रह्मांगीयोः सर्वदा ॥ इति विविनिन्यं ॥ स्मः पुंशणा पुंशणा वैव नुस्मृकस्मणा अपि ॥ यद्धीना वत्वं स्त्यात् लिङ्गानं तत्र सर्वाः ॥ केविकं कं तत्त सर्मालाकितिरदिवद्यस्त सर्वाः ॥ इति लिङ्गिनिन्यं ॥”.

Wisdom accessed from the Preceptor is referred as nourishment. If the nourishment is pure then the Knowledge accessed becomes pure; if the Knowledge is pure then the mind becomes stabilized, if the mind is stabilized then the supra-sensory enlightenment becomes accessed and by the grace of Hari one becomes delivered, thus in Sadhana nirmaya scripture.

“गुरुविविधातियां तु स आहार इति मूकं ॥ तच्चुःन्द्रां ज्ञातुश्च वा ज्ञातुश्च ज्ञातुश्च स्मृतं ॥ ज्ञातविब्रद्धारोक्षं हर्मौक्षतलोऽभवेत् ॥ इति माधवनिनिन्यं ॥”.

Thus ends the Commentary of Sri Anandtirtha (Madhvacarya) on the seventh chapter of Chandogya Upanishad,
First Section

Thus begins the Eighth Chapter.

Upanishad

“|| अथ विदिषिन् ब्रत्मपूरे दहरं पुण्डरीकं वेषं || दहरोऽसिन्नंतंतरकादाः || तस्मिन् यदन्तं तदनेष्टवं || तदाव विजिज्ञानितवं इति ||”.

Aum! Now here in this city of Brahman is an abode, a small flower, within which there is a space. What is within that space should be sought, for that assuredly is what one should desire to understand.

Bhashya

“यदिषिन्न ब्रत्मपूरे इति ब्रत्मपूरशब्दन ब्रत्मायं पूरं पुर्णवितं पुर्णिति परं व्रतम व्रतमणं पुर्णिति अर्ग्रं चोमयं विकिंत || पाणिसार्थं ब्रत्मपूरं साधवं निवधायं || अनिन्दंविदं ब्रत्मपूरं सर्वं समाहितं || यदनं जरावावनिति प्रयणते वा किं ततोति श्रीयते इति || स वृणात् नृष्य जरैयतं जीयतं न जरैयस्य हयते || एतत् सरं ब्रत्मपुरं || अस्मिन् कामाः समाहिताः || अन्य आन्त्रशहस्राणाम विनाशोऽविद्युः इति बाक्यविवेशात् भवस्वज्ञनाच्य ब्रत्मपूर शब्दन परं ब्रमोपय्यते इत्ययते || यत् पुण्डरीकं परमायंमं सर्वं यदिनं शर्ग्रं तदेकदायं ब्रत्मपुरं सर्वं इत्यादे अर्ग्रं च || यवदतृ व्रततिदं वाय तदतोरं वहिद्यं पुराणादाकाः || यस्तु सर्वाणि घृतान्तान्तङ्गायुपपश्चति || इत्यादिना परक्षमेषच च हरस्य स्थिरं ||”.

यदिषिन्न ब्रत्मपूरे saying thus, ब्रत्मपूर is the dwelling place of the supreme Brahman. Since it is पूर्ण complete it is spoken as Brahman in entirety of attributes. Both as the dwelling place of Brahman and as the human body, this has been ब्रत्मपूर is clarified. Having possessed this immutable ब्रत्मपूर one lives like a king. In this immutable ब्रत्मपूर everything becomes integrated. When one’s body becomes sick, decays and becomes destroyed, what does remain, when thus asked, the teacher replied then स्वयं, the Prime Existence does not become sick, decay or become destroyed. This is the city of Brahman, in it all the desires, become integrated. This, the Self is untouched by taints, sickness or death, With statements of the resplendent Veda Vyasa, the word ब्रत्मपूर the supreme dwelling place id suggested, which as a small flower exists in the city, the Body, the human body being the dwelling place of Brahman, etc. That which as Brahman exists in the external
world that, verily is the Space designated as Purusha; in which all the beings take refuge as Self is perceived etc, by such statements it is declared that by the Supreme Being alone the heart comes to established.

**Upanishad**

“तं चद्धर्मु यदिव्यमिन वत्सपुरु दस्यु पुण्डरीकं वेशं दहरोऽस्मिनंतरकावः किं तद्द्रय विधाते यद्वेद्यं यथाव विज्ञापितां । इति । स दृश्यत् दातान्वा अधिमाकावः ततावन्योऽतिदय आकाशं । उभ्यं अस्मिन् दातार्पिवयां अतंतेव समाहिते । उभाविन्यं दातान्व सूताय चद्धर्मसालुघं विचित्राक्षाणि यथावैहासिति यथा नासित सवं तदस्मात् समाहितं इति ॥”

If any one should ask with regard to this वत्सपुरु, the city of Brahman, the abode and the small lotus flower and the space within that, then what should one seek and assuredly what should one desire to understand, then one should reply (that should seek and understand) as much as the space stretches within the heart, within which heaven and the earth, fire and the air, Sun and the Moon, lightening and the stars, whatever there exists or exists and every thing is established therein.

**Bhashya**

“दहरोऽस्मिनंतरकावः तस्मिन षडयं तद्वेद्यं, दहरोऽस्मिनंतरकावः किं तद्द्रय विधाते इत्यवः अश्वेन भूलृकारों विचित्रभिषिते । किं तद्द्रय विधाते इत्यच्छायं परिहाः अस्मिन भूलृकागः परब्रह्मावर्त आकाशं विधाते । आ समन्तात काण्नात आकाशं । आ समन्तात काण्नात अन्तातीतिः वा । अस्मिन कामाः सममिताः इति वक्योपात आ समन्तात काण्नात अन्तातीति वा । स च यावन वहः परमाणात्वोऽर्थित ताणाइत विधाते गुणं । भूलृणगुणलात् । अल्पपरिमाणाव्यप महत् परिमाणा च युग्यं । अविश्वास्विनात् । यस्मिन विद्युगम्यावर्तयिनिण्यं पतिनि विद्याद्विविष्क शक्तयां अनुपूर्वायं इति च चाणात । अनुपूर्वायं शृणुवेद्य आन्तात्वेता कथाते । इत्यमिथानात् । अन्यत्यायतिष्ठितातिविरोधाय।”

In this dwelling place there a small place, what exists therein that is to sought. When inquired, *You say that it is a small place, what could be there that is to sought?* the suitable reply was given, *Therein exists the space of the supreme Brahman.* Since the Supreme Being is luminous he is known as the sky, Space. Or since it has been further clarified that he revels in entirety of attributes therefore he is the sky, the Space. He is referred as the sky, Space, since he enjoys all the desires sought. Even as there exists the sky, Space outside, there also exists the Supreme Being with entirety of his attributes in the Space inside in the heart. Both these forms are endowed with limitless attributes, which are inseparable, both in its finite and infinite forms, because of his unimaginable attributes. If words appear to have been used to suggest different
intent in different places in different context, all they should be interpreted as all-inclusive in the entirety of attributes of the Supreme Being.

“The word आकाशा used earlier in different places should be understood knowing the essential meaning in the context where it is used. In the space of the heart the one who exists without sorrow should be propitiated should be understood. Otherwise how would one grasp the divinity described as having thousands of heads? In that case those others who exist in the resplendent one would not be known at all, it having been declared those existing within him need to be understood.
"उत्तरसुपर्करितम् च सत्वधारणां नास्य जगीर्दत्तं जीयति न वा ध्येयमय हन्ते एतति सत्वं ब्रम्मपुरे अस्मिन् कामं समाहिता: एव आलम्पहतपाभ्या इत्यादि न युक्तं।"

If the divine principle mentioned earlier is similar than the elemental Sky refereed later then the statements that it does not age with old age, not destroyed even when damaged, this verily is the abode of Brahman, where all desires become converged, this is the Self with no taints - will all not be substantiated.

िं तद्वित्तं यदनोप्यद्य यद्याय विज्ञासिताय इत्यय एतो तत्तत्त्व आकाशं इत्येव परिहारः।। न तु उभे अस्मिन् धारापृथिवी इत्यादि | ततु विज्ञासित्व्यं हेतुकिर्त्वेन सामयश्चिकः | न हि धारापृथिविकीर्त्वेन विज्ञासिताय | तमेषकं जानथ आलामन् वाचा विमुखः धैि हि शुद्धं।।

To the question, what exists there that is to be understood? the response is, That which exists within the Space of the heart, not both space and the earth. The purpose is to show that it has the capacity to create both space and the earth and not that it should be known as both space and the earth. Knowing that Self be detached from all else, thus in scriptures.

उभे अस्मिन् धारापृथिवी इत्यादिभवः भुतात्मात्मारात्मारात्मा | वच्चन्यरहस्यि यथा नास्य इति वा ध्येयमयोपाति।। अन्य इति संसारिणा | न हि संसारिणा भुत उपकारकः | यदयम् नो पकारकं तः तयार नास्तीलोज्ज्यते सन्यस्थ संवेषिपि | यथा किर्त्वद।।

When it is said that the Supreme Being dwells on both sides as Space and earth - “उभे अस्मिन् धारापृथिवी it is to suggested that as Space and earth the presiding divinities dwell on both sides, since at the end of the sentence special reference is made to what he has in possession and what is not. अन्य means the one who is in the primordial world, not the delivered ones, they being of no assistance to the ones in the primordial world, That which is of no assistance is as good as not being of any assistance, like wealth which is not of assistance though is possessed.

Upanishad

"स चेत्त वृयुः अस्मिन् चापिंद्र ब्रम्मपुरे सन्तं समाहितं सत्त्वं च भूतात्म वर्णं च कामं यदेनस्य जगाचायोपाति प्रवचनं च ति ततोत्तितियतं इति | म दौर्यात्म हयमय जरूर्यत्तं जीयति | न वा ध्येयमय हन्ते | एतति सत्वं ब्रम्मपुरे | अस्मिन् कामं समाहितं | एव आलम्पहतपाभ्या विज्ञासित्व्यं हेतुकिर्त्वेन सामयश्चिकः | तथार्थमय सत्त्वं सत्यसंकल्पं यथा भवति यं जनपदं यं क्रियाम्य तं सत्योपाधकृतम्।।".

If they should say to him, with regard to this city of Brahman is contained all, all beings and all desires then what is left of it when old age overtakes and it perishes? then one should respond saying, It does not age with old age, it is not killed when the body is killed. That is सत्य, the Prime
Existence, the city of Brahman, In it desires are converged, It is the Self, free from stains, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is सत्य, the Prime Existence, whose thought is सत्य, the Prime Existence. For even as here o earth follow in obedience the command of whatever they desire, be it a realm or a pasture on which the live dependent.

“तत्त यथेऽह कर्मचित्तो लोकः श्रीयते एवमेवायमुत्ता पुण्यचित्तो लोकः श्रीयते | तद्व इहामाननमिबिय ब्रजन्यतान् च सत्यान कामान् तेपां सर्वं लोकं कामचारो भवति | अथ व इहामाननिबियजन्तेत्यान् च सत्यान कामान् तेपां सर्वं लोकं कामचारो भवति ||”

Even as here in the world won by performance of (empirical) actions perishes even so there in the heavens the world won by performance of (meritorious) actions perishes. Those who depart from here without having realized the Self and the real desires, they are deprived of the real desires. Those who depart from here having realized the Self and the real desires, they are profited of the real desires.

Bhashya

“यथायोगमैवें भगवतः प्रजा मुक्ता अन्वाविशिष्ट्ति तत्त्हछ सानुसारेण ॥ यं यं कामं कामयते तं तमासादेवोपजीविति || तद्विद्वयं पुण्यानि क्षरिणुपलाभेऽपविष्ति | एतांतः सत्यानं कामानं भगवद्विद्यानि || ब्रह्मचारानं पूर्णंकामत्तात् विपुरुःपुराणिभिः | तस्मानं तयं पूर्णं देहं तस्मानं हदयमाधितं | हदयाकाश्च विणुंति तस्मानं सर्वं मिदं स्थितं | स सत्यकामो भगवानं यदिनियं तत्त भवेत् | तस्मानं समाहितां कामा सत्यं पुण्यापि धुवं | तथायेऽहनुसारे च सत्यं नामयथा कर्छिति ||”

यथायोगमैवें means the delivered souls attain proximity with the Resplendent One, according their individual eligibility, receiving and enjoying from the divinities whatever desires they had desired. They loose their energy as the merits of the enlightened ones loose their vitality, they being the real desires given by the Resplendent One. Being effulgent as the all-pervading and all-enveloping and as the one endowed with entirety of attributes, Vishnu dwells within the effulgent city, therein in the city within the human body, established in the heart. The heart is the Space is Vishnu wherein everything is established. The Resplendent One is the real desire, this entire creation being his effulgence, in which are all the real desires are eternally converged. In accordance with them alone are the real desires become manifest, not otherwise.

Upanishad

“स यदि पितृलोककामो भवति संकल्पदेवाय पितरं समुपतिपूण्यति | तेन पितृलोकेन संपनो महीयते | अथ यदि मातृलोककामो भवति संकल्पदेवाय मातरं समुपतिपूण्यति | तेन मातृ लोकेन संपनो महीयते | अथ यदि
If he desires the world of ancestors by his very thought the ancestors will rise and possessed of the world of ancestors he will be happy. If he desires the world of mothers by his very thought the mothers will rise and possessed of the world of mothers he will be happy. If he desires the world of brothers by his very thought the brothers will rise and possessed of the world of brothers he will be happy. If he desires the world of sisters by his very thought the sisters will rise and possessed of the world of sisters he will be happy. If he desires the world of friends by his very thought the friends will rise and possessed of the world of friends he will be happy. If he desires the world of perfumes and flowers by his very thought the perfumes and flowers will rise and possessed of the world of perfumes and flowers he will be happy. If he desires the world of food and drink by his very thought food and drink will rise and possessed of the world of food and drink he will be happy. If he desires the world of song as music by his very thought song and music will rise and possessed of the world of song and music he will be happy. If he desires the world of women by his very thought women will rise and possessed of the world of women he will be happy. Whatever object he desires by his very thought it will rise and possessed of that object he will be happy.

**Bhashya**

“यथा विम्बानुमरण प्रतिविम्ब प्रकाशकः”

Just as the Original so does the reflection becomes illumined.

**Upanishad**

“त इम सत्यां कामः अनुतप्पितान | तेनं सद्यां सतान्मुन्तप्पितान | यस्मि यो हस्यते प्रेति न तस्मि दर्शनाय लप्ते || अथ ये चायेकी जीवेऽ च प्रेत यथवथितानुः न लम्बते सर्वः तदत्र गत्वा विद्यते | अत्र हस्यते सत्य श्राङ्गः तथास्पि हिरण्णिनिधि निन्दितमक्षेत्रः उपयुपरि संचरंसः न विनेद्युग्ममेवेच्च सर्वः प्रत्य अहरहारः”

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These real desires are covered by what are not real desires. Though the desires are real they are covered with what is not real. Therefore, the one who desires to see the real on departure one is not able to the same. Those who are alive or have departed, whatever they have desired bot attained, all those will be found, when one goes there (within one’s self), for there verily are the true desires or the desires covered by what I bot trye desires. Even as one who does nor know, walks over the field where the golden treasure is concealed and do not find, even so all creatures here wander day after day in this ba`*mapuir and yet do not find it, for they are concealed by what is not the real. Verily this Self is within the heart, which is etymologically explained as This one is in the heart, therefore it is the Heart. He who is wise in Wisdom of this goes from day after day in to the heavenly world.

**Bhashya**

“तस्मादेश ये मुक्तियोगाः स्युः तत्परं कामाः पुराधिप तु | स्यव्य सन्न तद्ग्रामो न दृष्ये यथा मिलाः || ज्ञानमून्त प्रत्यक्ष ऋ गताभिधित ध्यात忆त | तस्मात् इति! यदिप्त् स्यात् तद्मिथियथो म तु | अमुकस्य हरिनां खं मुतो गतव हि पञ्चंत | अज्ज्वादिव सुप्तो तदि नित्यं लाभन्तापि मधवं | न पायन्तामी विश्विंहद्यं नाम हदगतं || एवं हदद्यनानां विश्वं ज्ञानं हि नियमं | विश्वलोकंगतन्ते पुण्यमाप्फ्व विश्वं वजनत् तथा ||”.

Therefore, for those qualified for deliverance the desires which they are entitled in the state of deliverance being the natural righteous gifts they are available even in primordial world, but due to their obscure ignorance they are nor perceived, Obscure ignorance is that which is not according to ऋत, the Cosmic Will, therefore referred as अमुक, the word having been derived from ऋ, the. Therefore seeing what one perceives that which is not according the rule. The undelivered ones who access the world of Hari, gain without fail, whatever desires they had earlier desired.

**Upanishad**

“अथ य एष सृपादस्यात् अशीरीतां समुदधायपरंत्योत्पि संपद्य स्वेतरुपाभिनिष्ठतं | एष आमेति होवाच | एषमृतमधयं एतं वन्मेति | तम्य ह वा एतम्य वर्तमाणो नाम सत्वमिति ||”.

Now the serene being rising above from this body and reaching the supreme light appears in his own form. He is the (individual) self, said he, That (the supreme light) is the immortal Brahman, the fearless. Verily its name is स्वेत, the Prime Existence.

**Bhashya**

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“यस्य सम्यक् प्रमादोहिति विषयुः स उच्चते | सुप्रसादः स उत्थाय श्रीगतः श्रीव केशवः | यथ यस्वैत स्वे भवति यंप्रायमिः स्वकर्पयात् | आन्नाति स परं ध्यानं भवाविनिर्गमिति | इत्यह सा रामादीवी पश्चाली परं पदः”।

The One whose grace is received that one is spoken as Vishnu. Receiving grace that one risesong above reaches Keshava. Attaining whom one receives one’s own true form is none other than the lord of Indira (Lakshmi), thus has been declared by Ramaa (Lakshmi).

**Upnishad**

“तान्ति ह वा एतानि विन्दुक्षणाणि सति विमिति | त यतः सत्तं तद्युंसून अथ यति तन्मव्यः | अथ यतं यं तेनभाम विमीत | द्वितिः तपमाधवहर्षाः एविविन्द्यः स्वमेतमिति || अथ य आना स समुद्विन्द्रगितेषु यजुलोक्यामिति संभेदवाय | नैवै नेनुशीलोगे तस्यतः | न जरः | नधितुः | नशोकः | नयकः | न युक्तः | सर्वेः प्रणामाः नित्यलेखेः ||”.

Verily there are three syllables सति ति and यं. The सति is immortal; ति is mortal; यं holds the two together. Because it holds the two other together it is यं. He who knows this goes day by day (gradually enlightened) to the heavenly (luminous) world. Now the self is the bridge, the dividing line for keeping these two worlds apart. Over that bridge day and night (luminosity and obscurity) hang around, neither age nor death, neither sorrow nor comfort, nor any ill-doing – all taints turn back from it, for the world of Brahman is free from taints.

**Bhashya**

“सदित्युत्तमपुरुषां भीषिति श्रीगिति चिरिति || तीन्तुकाः सत्वत्वमाणाः | तेषां नियमवतवत हरिः | सत्यमिच्छन्ति सद्भिनेतुच्छापि विधायरसाः | सितिसिताः जगताः सर्वमिति संतुहस्ती।रसाः”.

सति is of the immortal character and represents the delivered ones and Sri. ति is of the mortal character and represents the Jiva in the primordial world. यं has been explained by the men of Wisdom as Hari who holds the entire worlds, being spoken as the bridge.

**Upnishad**

“तस्मादेतेन तत्त्वविन्द्रत्वो सनन्त्वो भवति | विक्रेत नानविक्रेत भवति | उपसागरसनात्तापि भवति | तस्मादेतेन तत्त्वविन्द्रत्वो सनन्त्वो भवति | असकुन्तं विभावतो त्रिन्यामेव ब्रम्हमोक्तं || तथ एवेतर्कर्षकब्रम्हचर्यः गातिविनिति तेषां मेवा रेवमेकर्षक धातवामां भवति ||”.

Therefore, crossing over this bridge if one is blind, verily, he remains no longer blind, if wounded, verily, he remains no longer wounded, if afflicted, verily, he remains no longer afflicted. Therefore, on crossing this bridge night (obscurity) appears as day (luminous), for the
world of Brahman is ever illumined. Only they attain the world of Brahman who practice the disciplined life of a seeker of sacred Wisdom; only they attain the world of Brahman. For them there is unrestrained freedom in all the worlds.

**Bhashya**

“एते सेवे प्रति पुणान् अन्यत् तीर्था ब्रह्मसपाते | य पाण्यो व्रतमयेऽऽर्थवर्तमणिभमिसतुः | चरणं वर्मणी परे व्रतमयं हि तत् मूर्तं || तेनेव व्रतमयेऽऽर्थवर्त्मेऽऽर्थलोकनात् || वस्मलोकं इति प्रांक्तं तद् लोकादिपि कथिते

Having crossed over the bridge and reached the other shore the one becomes relieved of all taints. The one who through mind, speech and performing actions relating to Brahman traverse towards Brahman are remembered truly as those who practice the Wisdom relating Brahman. Verily for them by practicing the Wisdom relating Brahman the supreme abode becomes accessible. Or they attain the world of Brahman.

**Upanishad**

“अध यथाज्ञ इत्याचक्षते व्रतमयेऽऽर्थवर्ते तत् || व्रतमयेऽऽर्थवर्ते शेषं यो ज्ञानं तं विदंते || अधविद्विद्वित्वाचक्षते व्रतमयेऽऽर्थवर्ते तत् || व्रतमयेऽऽर्थवर्ते शेषं यो ज्ञानं तं विदंते ||

What is spoken as या, that verily is performance of actions seeking Wisdom relating Brahman. Only by one seeking Wisdom relating Brahman does one obtain that. (the world of Brahman).

Now what is spoken as the desirable that verily is या, the performance of actions seeking Wisdom relating Brahman. Only by या, the performance of actions seeking Wisdom relating Brahman does one obtain the Self. Now what is spoken as the protracted या, the performance of actions is the disciplined life of the one seeking Wisdom relating Brahman. For only by या, the performance of actions seeking Wisdom relating Brahman does one obtain protection of the Self. Now what is spoken as silence that verily is या, the performance of actions seeking Wisdom relating Brahman. For by या, the performance of actions seeking Wisdom relating Brahman does one meditate. Now what is spoken as fasting that verily is या, the performance of actions seeking Wisdom relating Brahman. From such one the Self does not become wasted, who by या, the performance of actions is wise in Wisdom relating Brahman. Now what is spoken as the life of Brahman
the recluse that verily is यज्ञ, the performance of actions seeking Wisdom relating Brahman. Verily अर and यज्ञ are the two lakes in the ब्रह्मलोक, the luminous third world of Brahman. There is another lake in the ब्रह्मलोक, known as अरयज्ञ, the trees showering गो, the elixir and the golden hall, designed by the Lord. Only to them who have known the two lakes - अर and यज्ञ through performance of यज्ञ, the actions seeking Wisdom relating Brahman, the ब्रह्मलोक, the luminous third world of Brahman is accessible. For them are all the desires and all the freedom.

**Bhashya**

“यज्ञ ईष्टं च सत्रं च मैनं चाङ्षनं तथा | परस्य ब्रह्मणं लोकं शवेतुष्णिस्वपिये परे | अस्मायचार्यं दिवभ चिदानन्दसालकं | यावानुच्छस्वर्गलोकं तावानुच्छतया स च | श्वेतद्रिपी दुविष्टितं तत्र मध्य सम्बं | सर्व भोज्यालंकं दिव्यं तत्रवत्यं गुणाम्यां | तत्र विमों च पूरं दिव्यमारतिनामं | विनिर्मलं च पयं च विद्यमणयं चिन्तनं | चिन्तनमयं दिव्यं तत्ततं स्वर्णिष्णं | स शवद्रिपी चित्व च पयंक्षेत्रमतमकं।”

यज्ञ - sacrifice as performance of actions, ईष्टं - the desirable, सत्रं - protracted sacrifice, मैनं - silence, अर - fasting अश्व - the large lake are all relating to the performance of actions seeking Wisdom relating Brahman. In the supreme land of Brahman supreme abode like Shveyadvipa along with two lakes named as अर and यज्ञ, luminous and of the form of bliss, Being amidst the two lakes Shveyadvipa is said to be as superior as the luminous heavens, endowed with all the things for enjoyment together with Ashvattha tree pouring out गोमया, the juice of elixir. There exists Vishnu’s luminous abode named अरयज्ञ, well known and well bejeweled, honoured by Vishnu having been its resident. Blissful and resplendent as gold, it is of the form of divine Lakshmi. As the indweller of the Shveyadvipa Vishnu is the Brahman resting in a posture known as पयंक्षेत्र, celebrated by sagesin meditation.

**Upanishad**

“अथ वा एता द्वादशमयं नाइंकः तां पिञ्जल्ल्याणिनम् लिपन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्याः | असी वा आदिभीं पिङ्खलेः | एप शुक्लेः | एप नीलेः | एप लोहितेः | तथा महाय आतं उभय गामें गच्छतीम चामुं च 'चेवमेवं ताआदिभीं शुभमयं उभय लोकी गच्छतीम चामुं च आभावो नाइंक यथाय तें मुद्यानिनादिलेः मृतताः।”

Now these arteries that lead to the heart are filled with fine substance which is reddish-brown, white, blue, yellow and red. Verily the Sun yonder is reddish-brown, he is white, he is blue, he is yellow, he is red. Even as highways run between the villages, this one and the yonder even so the rays of the Sun run between the these and the yonder worlds. They traverse from the Sun and enter these arteries. They traverse from these arteries and enter the Sun.
Bhashya

“स एप हृदि नाडीपु ज्वरप्रम प्रतिष्ठित | विन्दुर्गुणमी रूपाणि पज्ञनौर्थितानि तु | नारायणायं सौपुमयं मध्यस्य नक्षत्रवर्णं | शुक्लं तु वायुदवायं नान्दिव्यामगतं स्थितं | पिढुलयं पिडुलयं तु रूप संकर्षणामिदं | पश्चायं वज्रकायं च पीठं प्रधुनं नामकं | उद्वाानिनुअवक्ष्यं नीलृपं व्यवस्थितं | गूँर्ये धेें पज्ञनु भगवान संविश्वित | आफित्यनामा चा वातिवात तत्त्वानं गूँर्यमाणं | तद गुमिर्न यथा व्याप्तं समस्तं गूँर्यमयं | तस्मान नाडीपु च प्रोक्तां तथा नाडीश्रध्यं।”

Vishnu is the one who dwells in the heart as minute form manifests as five-fold forms in the five arteries. As Narayana he dwells as red coloured one in the middle of the Sushumna artery. As Vasudeva he dwells as white coloured in the right side of the heart in the Nandini artery. As Sankarshana he dwells as reddish-brown coloured on the back side of the heart in the Pingala artery. As Pradyumma he dwells as the golden coloured in the left right side of the heart in the Vajrika artery. As Aniruddha he dwells as the blue coloured in the front side of the heart in the Ida artery. In the same the Resplendent Lord dwells in the Sun. Since he illumines the entire world he is known as Aditya, encompassing the entire orb with rays of the Sun completely. In the same manner in the arteries the rays of the Sun encompass completely.

Upanishad

“तिथिनित्तु गुनं समस्तं संपन्नं रघुं न विजाननवायु तदा नाडीपु गृप्तो भवति 5 तं न कश्चन पामा गृहस्ति | तेजस हि तदा संपन्नो भवति।”

And when one is in deep sleep, composed, serene and sees no dreams then he has entered into these arteries. Therefore, no stains touch him and he attains the luminous Light.

Bhashya

“तनार्डीस्थितं विषाणु नभं जीवं प्रपनं | तत्तेजस हि संपन्नं गुनज्ञ्यमिधियं।”

Jiva manifests in the centre of the arteries where Vishnu dwells within, being enveloped by the luminous light, when he is said to be in deep sleep.

Upanishad

“अथ यत्रतत्त्वलयाः नीतो भवति त्यापीणा आहु जानाय सा? जानाय सा? इति | स प्रज्ञानात् शरीरहारुकको भवति तत्त्वजानाति | अथ यत्रतस्मात् शरीरहारुकल्यायतेत समिद्ध्वेश्य आकृति | स ओमितिवाहाह्यमाये | स यात्व क्षिप्यत मनन ताबवादियं गच्छति | एतं खलु लोकध्वां विदुषः प्रणवं |
Now when one becomes incapacitated, those who are around ask, *Do you know me, do you know me?* Indeed, as long he does depart from the body, he knows them. When he departs from the body, then he goes upwards by these very rays or goes up with the resonance of Śv. As his mind sinks he goes to the luminous Sun, for that verily is the gateway of the world and the entrance for the men of *Wisdom*, and deterrence to those who are not the men of *Wisdom*. There is this verse spoken: Hundred and one are the arteries of the heart, none of them leads to the crown of the head. Going upward through that one becomes immortal, while the others go in other directions, go in other directions.

**Bhashya**

“ॐ भयति वायु र वायुरां वायुखादिति || तेन नामवधायती गृहिकाले ह्रयामके || दिव्यवधापावो हि वायुभाव उद्दिति || यथेन नेतृपान्धवन मनं क्षिप्तात भावते || अदित्यांत तदा विष्णु याति जीवं स्विद्यय ॥५॥ इति पर्यं कोपासनायण ||”

Resonating the sound Śv, Vayu who accesses the *Supreme Being* having the form of Śv, is spoken as Śv. The man of *Wisdom* as the one initiated in propitiating the *Supreme Being* at the time of departure from this body attain propitious goal with the grace of Vayu. Verily the enlightened luminous Consciousness is spoken as the propitious goal. When Vayu desires to lead to the propitious goal then the man of *Wisdom* reaches with all his Wisdom Vishnu, spoken as आदि, the luminous Sun, *thus has been declared in Paryankopasana scripture*.

**Upnishad**

“य आत्मश्चतपात्मा विजये विमुलुभिश्चकोशिबिनयोः पिपासाः सत्यकामे सत्यसंकल्पे सोः सेतृपात्वे || स विविधासितवये ई सर्वोऽच लोकानान्ते सर्वोऽच कामात् यं तमालानमुच्यति विज्ञानाति इति ह प्रजापति राव ||”

The *Self* which is free from stains, free from old age, free from death, free from grief, free from hunger and thirst, whose desires are existential, whose intention are existential, should be sought, should be understood, such one who knowing the *Self* understands it, obtains all the worlds and all the desires, thus spoke *Prajapati*.

“तद्द्वामे देवामुर अनुविन्ये ई ते होषुः हन्त सत्याल्पमस्त्रेष्यो वमालानमिच्छस्य सर्वाऽच लोकानान्ते सर्वाऽच कामात् इति इत्र ह वै देवानामिच्छस्य विकर्षणोः शुरुस्यां || तौ हस्याविदानावेस समित्वाण ||

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Both the enlightened Devas and the unenlightened Asuras heard this and said, *let us seek that Self, the Self seeking whom one obtains all the worlds and all the desires.* Then Indra among the Devas and Virochana among the Asuras approached him, with fuel in their hands but with out speaking to one another. For thirty two years they lived there as the disciplined students seeking Wisdom relating Brahman. Thereafter Prajapati asked then, *desiring what have you been living here?* They said, *the Self which is free from stains, free from old age, free from death, free from grief, free from hunger and thirst, whose desires are existential, whose intention are existential, should be sought, should be understood, such one who knowing the Self understands it, obtains all the worlds and all the desires. The people say these are your words, respected One, desiring him we have been living here.* Prajapati said to them, *the Person that is seen in the eye, is that Self, the immortal the fearless, the Brahman.*

**Bhashya**

“इन्द्रो विरोचनाः च शृव्या तु वर्त्तमाणोऽक्षिणं | विषुमानन्तरसं तं सम्पर्क्षानविर्ययोः | आपतुक तत्र देवनं जननपि विरोचनं योहयननुभुपति तत्य बाक्यायुवाच ह | यथा विरोचनी तेन जानीयात् विषुमंजस | स्ववाक्यं जानुन्त न स्वात् तथा ब्रम्हायुवाच ह | अयोग्या ध्रुगु ज्ञात वक्त्यं चैव जानुन्तं | मुखाङ्गसुरेण वायुः प्‌लतावर्तेन्तु स्वात् | अत्य लवण्य नवातो वक्त्यमय्योभवन्ती यथा | इंद्रस्तु मुद्मभाववत्तु पुरस्यायुम्यति ध्रुवं | इवविम्यावतं प्रोक्तं वर्त्तमाणोऽक्षिणं हरिः | अयोग्यवाचात् तत् शुष्का प्रतिरूप्तं विरोचनं | मन्त्रवाददारसं चैव प्रवचन कतमतिति | तत्रतिपु तु हर्षांवं वहिद कृत्यावस्मुरं | दृश्यते हेम एवेति ततःवर्णिभिक्ष्यः ||”.

*Indra and Virochana* desire to be initiated in the *Wisdom of Vishnu*, who is very form of Bliss and within the sight of the four faced Brahma. Among them even though *Indra* has been enlightened in *Wisdom*, to delude *Virochana* in light of his attributes *Brahma Prajapati* tells him to see in water and in mirror, so that his words may not reveal the entirety of *Vishnu’s supreme Wisdom* to *Virochana*, since *Asuras* being unenlightened in mind are not well-qualified to be so enlightened. *Prahlad* and other were born in *Asura* families because of their past *Karmas* and not because of their attributes and inclinations born of nature., But *Virochana* being an *Asura* due to his attributes and inclinations born of nature is not well-qualified to be so initiated. Therefore
words should not initiate and yet not be untrue. Indra being an enlightened one was sure to come back, concluding thus Brahma Prajapati initiated him every in his knowledge. Virochana being an unenlightened one assumed what he saw in water as reflection of what was seen by Brahma Prajapati and inquired who could that be? Brahma Prajapati, knowing well that the Supreme Being exists everywhere, replied that the Supreme Being is verily the one seen in the waters.

Upanishad

“उद्वशराच आलामानवेश्य यदानो न विजानीय तमं प्रबृत्त इति || तैं होद्धार्येवस्वेकःवेश्यांचकात् || तैं ह प्रजापितङ्गवाच किं पश्यथ इति || तैं होच्चुः सर्वेदेयमादः भगव आलायं पश्याय आ लोक आ नवेन्या पतिस्थिति || तैं ह प्रजापितङ्गवाच साधवलंकृतीय मुद्रन्यौ परिषक्तौ भूतोडःवेश्यांवेश्यांचकात् || तैं ह प्रजापितङ्गवाच किं पश्यथ इति || तैं होच्चुः सर्वेदेयमादः भगव आलायं पश्यायं साधवलंकृतीय मुद्रन्यौ परिषक्तौ यागाने सर्वेदेयमादः भगव आलायं पश्यायं साधवलंकृतीय मुद्रन्यौ परिषक्तौ इति || एव आलायं इति होच्चुः || एवान्यमानवेश्यात् बन्य इति || तैं ह शान्त हुद्धार्येव पश्यायं || तैं शान्तीविषय प्रजापितङ्गवाच अनुफलवमात्यान्यनुविध क्रजतो यत्र एववुपन्योत्वे विविधो देवा वाःगुर्वा तैं परम्येविषय इति || य ह शान्ताः सत्यं एव विरोदनोऽसुगृह जनान || कत्यां हैतामूलविषय प्राधारां अवलोकयं महायं || आली चाचवच || आलामोश्येव महायं आलायं परिचर्यनुबिम लोकार्यानीतम वामुः च इति ||

Look at yourself in the water and tell me that which you do not understand of the Self, (said Prajapati). The they looked in the water. Then Prajapati said to the two, what do you see? Then the two said, we see the Self together as the reflection even to the very hair and nails. Then Prajapati said to the two, after they were well adorned, putting their best clothes and making themselves tidy, to look in the water again. Then they having well adorned, putting the best clothes and making themselves tidy looked in the water. Then Prajapati said to the two, what do you see? Then the two said, even as we are, well adorned, with the best clothes and tidy, thus we see both, respected Sir, well adorned, with the best clothes and tidy. Prajapati said, that is the Self, the immortal, the fearless, the Brahman. Then they brought left tranquil in heart. Then Prajapati said looking at them, they go away without having perceived, without having known the Self. Whoever follows this doctrine, be they divine or Asuras, they shall all perish. Then Virochana tranquil in heart went to the Asuras and declared the doctrine that one’s body as the Self is to be made happy, is to be served. he who makes one’s body as the Self obtains not the worlds, this world and as the yonder. Therefore here even now that one who is not a charitable, who is not receptive, who does perform (actions as and by way of) sacrifice, they say is an Asura, for this is the doctrine of the Asuras. Therefore they adorn the bodies of even the
deceased, with what have received in charity, with clothes and ornaments, and think that thereby they will win the yonder worlds.

**Bhashya**

“तथापि योय्यतेवात् भूयमीति निबिद्धतुं | दर्शनं प्रतिश्चस्य दोपानाः प्रजापति | अलंकाराविविषयूक्तं पञ्चस्थि विवेचनये | यथा भागुणे गौणं दापे दोपा तथैव तु || तथायशुएकावृत्र प्रतिश्चस्य तद्गुणाः | परस्य ब्रम्णो जानन् यथै तुष्टमन्नः स्वयं | अनुगारणमिश्रिसनुवृथयं पितामहः | माध्यमः गुप्यामनः जानन् शिशनं मनः | प्राप्ताः यथाभव इत्युच्चः पुनः पुनः 5 तथायशुएकावृत्र जानन्यायेन निर्यथे || गच्च चायेव परं ब्रम्ण प्रश्नोपसामकं सदा | विदेश सर्वामुयां शरीरलक्षणतेर्पि || अलकृतं ब्रम्णं प्रत्यशोऽसांवल्लभितां | अतोऽसुर न दायकति न यक्तानवं परं || स्वणोऽपितं तृष्णिं स्याविद्य तथैव भूमिरे | तस्यकारविनिव यवं ब्रम्णिः विदिनः | अभवनवतन् चायेव तामोऽचे निविद्धिताः ||”.

Hence each one was told to see according to each one’s capacity the reflection in water along with their decorated body and the defects, since if there are defects in one’s body they will be observed according to the their existence in their body. If they body is pure it will observed as possessed with pure form. Those without realizing that the reflection cannot be the original each one returned being satisfied that they have seen Brahman in the reflection of their body in the water. To gain the confidence that he is neither in favour of divinitie nor against the Asura Virochana, Brahma Prajapati cautioned them both again and again that without being initiated by qualified preceptor, continuing the search for Brahman may not be advisable. Virochana without having the needed wisdom Brahman returned under the impression he has acquired the needed wisdom Brahman. Returning he advised that Brahman is verily reflected in the body and therefore it should ever be decorated and propitiated and all the service rendered to the boy reaches Brahman alone. Therefore not accepting Brahman as some thing different an distinct from one’s own self they do not perform sacrifices nor propitiate the Supreme Being, considering enjoyment of one’s body fulfills every object in life. Therefore as matter of religious practice they accept their body itself as representing the Supreme Being falling in eternal obscure ignorance and suffering.

**Upanishad**

“अथ हेतुःप्रायेष्व देवमेतात् भवं ददायं - पयेव खल्वयन्समुं शरिः साध्वलंकृते साध्वलंकृतो भवति गुवस्ये गुजयते परिपृणं पतिकृतं एवेवायमिसिन् अनेकं धो भवति सामें धों परिपृणं परिपृणं शरिः शरीरस्य नाशमनवेन नयति | नामपां भोयं प्रथमैं इति || स समत्यायं पुरंयतयाः | तं ह प्रजापतिरुवाच मध्यम यत्व गतिहस्य प्राणाः सर्वं विरोधनन किंचिन्न पुरुषगमः इति || स होवाच यथव खल्वय भगवायमिसिन् शरिः साध्वलंकृते साध्वलंकृतो भवति गुजयते गुजयते परिपृणं पतिकृतं एवेवायमिसिन् अनेकं धो भवति सामें सामें 208
But *Indra* even before reaching the other divinities realized the hazard. Even as this *bodily self* is considered as well adorned when this is so well decorated, as well dressed when well clothed, tidy when the body is neat, that *bodily self* will also be considered as blind when the body cannot see, lame when it cannot walk, crippled when it is debilitated, perish when this becomes deteriorated. *I see no good in this*. He returned with fuel in hand. To him *Prajapati* said, Desiring what O *Maghavan* have uoi returned, since you along with *Virochana* had gone with tranquil mind? He replied: *even as this bodily self is well adorned when this is so well decorated, well dressed when well clothed, tidy when the body is neat that self will also be blind when the body cannot see, lame when it cannot walk, crippled when debilitated, will perish when this becomes deteriorated. I see no good in this*. To him *Prajapati* said, Indeed so does he, O *Maghavan*. However I will explain you further. Live with me for another thirty two years.

**Bhashya**

“*इद्या ज्ञानन्य। तू मोहनमर्य। तदा। गृहा निवृत्ते पश्चादिव पश्यन्् सदृष्टं॥ पुनः पुस्यो मोहाय गत्वा गत्वा निवृत्ति। कर्थौचितेव विज्ञातं मन्त्रयज्ञान विमोहित।*”

Then though he was aware having gone like the deluded *Asura*, *Indra* came back for removal of doubts, knowing the defects in such understanding.

**Upanishad**

“*स हापराणिः द्वारिः रूपाणिः वायुः। तस्मः स होवच| य एव स्वने महीयमान्वर्योऽस्मा िः होवच| एलहनामीमं किम् होवच| स ह शास्तरं पवलय स हापायेव वेदानेत्त सयं दलं| तथ्यपीतं शरीरस्तं भवनन्द स भवति। यदि साममयम| नैवेद्योऽशं दोषिने दूषिकह न वचनाय हन्ते। नाय साम्य नाय| गन्धिविन विचारी| अदिये वेदात्तं भवलय| रोगितिव नहस्त्र भोमं पःयामी। िः सहिमािः पुनर्गयाय। तं ह प्रजापितुर्याय मथवन् यत हालनदभं प्रायायी। किमं चणु पुनर्गयाम होवच| स होवच तथ्यपीतं भगवं शरीरस्तं भवनन्द स भवति। यदि साममयम नैवेद्योऽशं दोषिने दूषिकह न वचनाय हन्ते। नाय साम्य नाय| गन्धिविन विचारी| अदिये वेदात्तं भवलय| तथातिव नाय साम्य नाय| एवं ले भूषयो नुष्याध्यायामी। वस्यधारणिः द्वारिः रूपाणिः होवच| य एव स्वने महीयमान्वर्योऽस्मा िः होवच| एलहनामीमं किम् होवच|”

Then he lived for another thirty two years. To him then he said: *He who moves happily in dreams he is the Self, he is the immortal, the fearless. He is Brahman.* Then he went with a tranquil heart. But before he reached to divinities he saw this hazard. *Even though this Self is not blind when the*
body is blind, is not lame when the body is lame, is not affected by defects when the body is affected by defects, is not slain when the body is slain, is not one-eyed when the body is one-eyed, yet it is as if they kill the Self, as they uncloze the Self. He comes to experience as if it is something unpleasant, even weeping as it were, I see nothing good in this. He returned with fuel in hand. To him Prajapati said, Desiring what have you come back such you had ere gone with tranquil mind? Then he said: Even though this Self is not blind when the body is blind, is not lame when the body is lame, is not affected by defects when the body is affected by defects, is not slain when the body is slain, is not one-eyed when the body is one-eyed, yet it is as if they kill the Self, as if they uncloze the Self. He comes to experience as if it is something unpleasant, even weeping as it were, I see nothing good in this. To him Prajapati said, Indeed so does he, O Maghavan. However I will explain you further. Live with me for another thirty two years.

Bhashya

“तथागतेऽवाक्यानि ब्रह्मायणां पुनः पुनः | गरीविः योग्येति ज्ञापनं पूर्ववतं पुनः | संविधायेऽवाक्यानि प्रवचनेन्त्राय वाक्येऽः | स्थव्रं प्रक्षयं बसु पृथ्वितं सदिवेत्ते ॥ स एव विघ्नित्वं तत्रायणां पुनरं ॥ ५ दर्श यनागुरूं बुद्धे स्थवृष्टिधिविन्यासः | जन्तुत्वमदतीव तथा न स्वात् परो हरिः ॥”

With appropriate words spoken Prajapati Brahma said again and again, Beng supremely desirable he repeated the earlier statement again in the same mysterios manner. The one who having displayed things in dreams comes to worshipped by divinities, he verily is Vishnu, the Supreme Being. Indra however being still little under obscure influence questions the comparison of the Brahman as one seen in the state of dreams, because the one seen dreams as having been killed or being killed by ferocious animal cannot be Vishnu, the Supreme Being.

Upanishad

“ततैं या द्वेषे | तद् यथैति सुन्तं समस्तं संप्रसनं स्वपनं न विज्ञानयं आत्मा इति होवच | एतते भूतमेवति वस्तं इति | स ह शाश्वतं प्रबरतं | स ह प्रामेयं वेदान्तं भयं दशं - नाह खल्लिमेव सम्प्रसाधारानं जानायकं बहुमिति | नो एवमानि भूतानि | विना श्रेयःपीपीयो भविति | नामद्र भर्गमं पुष्यामिति || स मणिते पाणि पुनरूपाय | तं ह प्रज्ञानिनुपाय भवनं यत् शाश्वतं प्राजीकमेवं पुनर्गमं इति | स होवच नां खल्लिमेव भगवं एवं संप्रसाधारानं जानायायमहामिति | नो एवमानि भूतानि | विना श्रेयःपीपीयो भविति | नामद्र याग्यं पश्चातं || एवमेवं प्रभवनं क्रमं होवच | एतं चेव ते भूतमेवव्यात्मनुष्मायायायायायामि | नोएवान्तेतभावातं | वसायणि पञ्च वर्णाणि इति | स हायरणि पञ्चवर्णाणिवासं | तात्विकांतं संप्रुठं | एततं तत् यदाहुएकशंतं ह वै वर्णाणि वचवः प्रजाती वंचवर्यमुच्यातं ॥”

He said to him, When a man is asleep, composed, serene and sees no dreams, that is the Self, the immortal, the fearless, the Brahman. Then he went with a tranquil heart. But before he reached
to divinities he saw this hazard. *In truth neither does one know (in sleep) that he is under the refuge of him (the Self) nor I am refuge to him (the Self) nor these other creatures. In sleep he becomes lost as it were. I see nothing good in this.* He returned with fuel in hand. To him Prajapati said, *Desiring what have you come back since you had ere gone with tranquil mind? Then he said: Respected sir, in truth neither does one know (in deep sleep) that he is under the refuge of him (the Self) nor I am refuge to him (the Self) nor these other creatures. In deep sleep he becomes lost as it were. I see nothing good in this. Said he, so is he indeed (in deep sleep) Maghavan. However I will explain this further to you, for there is nothing else besides this. Live with me for another five years. The, he lived with for further five years. This makes for one hundred and one years of stay, making the people say that Maghavan stayed for one hundred and one years with Prajapati, the disciplined life of a seeker of Wisdom of Brahman.*

*Bhashya*

“इत्युतं आह यथैं गुप्तान्यो भगवानिति | यत्र गुप्ताः यथैं जीवः इत्युतं पाह वामवस् | नाहं जानामि नतौन्य सुती नान्योपि दशीति | अहमधीति भूतानि न च पर्यन्ति कानिंचिति | यदि जीवं परार्थ बास्पुष्यं सदापूतिभविष्यतां ॥ गतौ तदाध्यपीतपतु गं विनेव भविष्यति |||”

Prajapati said, *When Jiva is in sleep the one who is refuge, verily is Brahman. Jiva said I am not conscious of any one else in sleep nor is any one perceived as one existing, never ever even by other beings. If Jiva in deep sleep is considered to take refuge in Brahman or if Brahman is considered to be refuge to the Jive in sleep then it would not be correct undersranging that Brahman is not distinct one than Jiva.*

*Upanishad*

“मघवन् मर्याद वाओ इत्यं शरीरमात भूतुम | तद्व्यामुक्त्यात्शरीराणां अधिष्ठानम् | अतो वै शरीरं पियापियास्माति | न हृ वै शरीरं सतं पियापियोवर्तितं | अधार्यं वाओ सतं न पियापियो स्वरूपं |||”

O Maghavan, mortal indeed is this body. It is covered by death. But is the foundation of that deathless, bodiless Self, verily the manifest self (Jiva), is covered by pleasue and pain. Verily there is no freedom from pleasue and pain for one who is manigest self (Jiva). Verily pleasue and pain do not touch one who is deathless,

*Bhashya*

“उत्तकप वर्तमानबीति शर्यं जापवन् तत्वानस्माति | योंत्यं शरीरं संवंतयेति जीवं इत्ववधायतां | भूतात्यद्वर्तमानेण वस्य नो देहसंगति | योंत्यं परो विषय्युतो नित्यमूर्तिमान् | अधिष्ठाय तथाप्यं देहाम स्वेतवसं | जगभूमणविजयो जीवाल्मा देहसंगति |||”

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Brahma Prajapati for reminding Indra the true essence of the Principles, spoke to Indra that one should accept that the Jiva is without reservation dependent on the body, and the one who is without body and transcends independent of the past, present and future is verily immortal Vishnu, of eternal form. Even though established in the body he is beyond decease and death associated with the body.

**Upanishad**

“अधिरी वासुरम विन्दु लगनिन अधिरी गणेशतानि तथ भैरवानयुक्तो स्मारत प्रज्ञेतुसंपद्वशेष रूपाणिनिष्टाचर्याः | एवं पूर्वसंपाद्या व्यात्त अधिरी मुद्ययुक्त प्रज्ञेतुसंपद्वशेष रूपाणिनिष्टाचर्याः || स उत्तम पुपं सत्य पारिभिर्ज्यत ज्ञातु धीरो रमणाः स्निन्हिवर्यां श्रीसद्विभिवर्याः ज्ञातिभिवर्याः | नोपजन यमनिव शीर्षं सवथा प्रायोहय आचरण युक महायात्मामिनि श्रीरी प्राणो युकं ||”.

Bodiless is air, so are the clouds, lightening and thunder. But when they rise and I the yonder space and reach the highest point they appear each with their form. Even so when the serene one rises form this body and reaches the highest luminous point, he appears in his own form. Such is the Supreme Person. There such one moves about laughing, playing and rejoicing in the company of women as it were, chariots or companions, not remembering his association of this body. Even as an animal is attached to the cart even so is this life attached to the body.

**Bhashya**

“अनामं भावानं विगुण्यांक्तवात् प्रभृति | नेत्रयभिमाणावात् बस्मभिमति कीर्तिताः | वायेपति पनि विन्दुका निशेषसुधिरहुनाः | वस्मानि स्तन्विन्य स्वात्त्व्ये शब्दालाकाः वयस्ताः | एतेशं ज्ञानमेव नाति देहे समातिः | अति प्रियथाय तेपामपि न वस्मां रत्नां | विज्ञोऽयं हिंह सुमुख तेषां शब्दिनिष्टमथापि च | न हन्येयं सुमुख तेपामलं प्रियथर्वर्तिताः | यथा तस परमकाश्व विषयावेत समुखिताः | तथव प्राचं संघमलती नेत्रान्तमूर्तिः | एवं समावेश्व प्रात्मिन विज्ञोपपुसलिः योगस्तरः | यथा प्राप्यमेव निजनद्यान्तमूर्तिः स केशवः | तस प्राचं सम्बन्धे मुतां स्त्रीभयाः नष्टचंदुभिः | यथेव गार्थिवाने एवं देहे व मारतः | यथा रथी तथा विज्ञदृश्यस्मार्थस्य यथा ||”.

Since he is enveloped everywhere he is known as आय – the fluid and since therefrom he becomes effluent Prajapati Brahma is known as आय – the cloud. The female counterpart thereof is known as lightening, enlightened Wisdom. Since (as enlightened wisdom) is the source of all the syllables she is known as breast. There being special character for the syllable without there being any gross form for them. Therefore could there be any occasion for pleasure and pain? Brahma and other divinities have the company of the Supreme Being for happiness. They experience pleasure in the company of the Supreme Being just as a wife experiencee pleasure in the company of their loved ones. There is no comparable pleasures in any other things than in the company of their loved ones. Even as they take pleasure in the company of the Supreme Being.
even so the *Jivas* coming out of their gross body, take pleasure in the company of the *Supreme Being*. Thus with comprehensive grace of *Keshava*, as the *Supreme Being*, they receive pleasure in the company together with his friends and relatives, like the charioteer of the chariot, even do the *Prime Breath* is in the gross body, like the charioteer of the chariot *Vishnu* is for the *Jivas*.

**Upanishad**

“अथ यज्ञिताकाशामनविपर्यं चक्षुः स चाक्षुषः पुरुषः | दर्शनाय चक्षुः | अथ यो वेदेयं निम्बारणीति स आत्मा | गन्धाय धारणः | अथ यो वेददमिथ्वार्गीति स आत्मा | अविभावर्य हालः | अथ यो वेदेंद्र श्रुतवानीति स आत्मा | श्रवणाय श्रोतः | अथ यो वेदेंद्र मन्वानीति स आत्मा | मननाता मनः | असर्वेदः चक्षुः | स वा एव एतेन देवेन चक्षुषा मनसेतानः कामान् पञ्चनास्य रम्यते | य एतान्त्रमाहोऽके | तं वा एतस्वा आलामम्पास्यते | तस्मात् तेपां सर्वं च लोकोऽहाताः सर्वं च कामः | सर्वं च लोकानामानीति सर्वं च कामान् यस्तमात्रा नमुनविद्वानिति इति ह प्रजापितुनुवाच प्रजापितुनुवाच ||”.

Now when the eye is turned towards the space, that is the seeing *Person*. Now when he knows let me smell this, that is the *Self*, the nose is the medium for smelling. Now when he knows let me speak this, that is the *Self*, the Speech is the medium for speaking. Now when he knows let me hear this this, that is the *Self*, the ear is the medium for hearing. Now when he knows let me think this, that is the *Self*, the mind is the divine eye for thinking. He verily seeing these pleasures through the divine eyem the mind rejoices. Verily these divinities whi are in the world of *Brahman*, meditates on that *Self*. Therefore all the worlds and all the desires are help by them. The one who knows the *Self* and understand obtains all the worlds and all the desires, Thus spoke *Prajapati Brahma*, yes *Prajapati Brahma*.

**Bhashya**

“यदाहितानानित्यायां प्राणानांचापि यदाहितां | यदाहितांयांयां जीवोऽयो यो वेदेयां प्रवरस्य नवर्थनः | दर्शनं श्रवणं धारणं जिकां स्पर्शं नस्तत्था | तदीयां विपप्पननेघ्यां यो वेदाविलामनमः | स विष्णुः परमो वेदकालयः कर्यानि च | स एतेनित्यार्थेवदाविलामननुभवव्यष्टतः हिरीयं | भृत्तं तत्ततिविभागानुचिनितितिर्देवके | जीवं तद्नित्तिमानां प्राणं च व्यायां कृत्वः | भृत्तं तदुग्रणपिणुः नव दोपां कालचन | तपेयं देवताः सर्वं व्यायामानं समुपसाते | तस्मात् देववशाः लोकं सर्वकामाः सजीवाकाः | तपेयं स यो यथा ज्ञाता पद्येदिष्टं नन्तनभ | आन्विति सर्वाकांस्य सर्वतोलकांस्य कामते || इति साम संहितायां ||”.

The one who is refuge to all the senses organs, and even so for the Breaths, who is refuge to all the *Jivas*, and even so for the practice of *Vedic Wisdom*, one who is refuge for seeing, hearing, smelling, tasting, touching and the mind as well, one who is refuge to all the senses, the divinities presiding over them and is aware of their operations, of that *Supreme Being, Vishnu*, one should be wise in *Wisdom*. Even then *Hari* dwelling in the body of the beings and in the
organs of senses experiences pure pleasures but never the impure pleasures. Dwelling in the organs of senses in the form of the presiding divinities like Prime Breath etc, he makes the said Jiva to perform his actions. There in the worlds in enjoying the desires the inferior Jivas are subservient to the superior Jivas. Thoe who live their in this world enjoy the fulfillment of all their desires. Thus has been mentioned in Samasamhita

In communication to the Asuras that one attains here and the other worlds, Virochana did not endorse the view that the Jiva is the Self but based on the principle Primary (the Primary)-reflection (the reflection) assumed that even as the Primary (the Primary) is propitiated even the reflection needs to be propitiated, like the body. The body is subject to the disease and death, pleasures and pain though the dwelling place of the Supreme Self. Though the body is subject to the disease and death, pleasures and pain but the Supreme Self dwelling therein is not subject to the disease and death, pleasures and pain. Even in the state of deliverance the Jiva cannot be said to be free from disease and death, pleasures and pain. Here it would not be said that the pleasures of Vishnu have been explained here, but pleasures are attained onlt through being subservient has verily explained here. That is not the case with the resplendent Lord. For the delivered ones pleasures are possible only through being subservient and the grace of resplendent Lord.

Both the delivered undelivered Jivas being subservient on others, whether in the state of deliverance and the state of undeliverance there is no reason for the Jivas to be unhappy. Since Hari is not dependent on others he has nothing anywhere that is unpleasant for him. The men of Wisdom consider being dependent itself is pleasure, even Brahma Prajapati and Vayu though subservient to the Supreme Being for their pleasure they are not dependent on any one else. Like the word Svar–self ruled in the case of a king, the word Svar–the supreme in the case of Rudra, Svar–senior in the case of Sakra are secondary, even so the words ip’yaspSa-riht in the case of
Brahma Prajapati and Vayu are secondary. As in the case of राणा - the queen become to be known being associated as companion to राजा - the king, ईश्वर - the supreme comes to be known, even as विदुत्त - lightening comes to be known as enlightened Wisdom, श्रवण - the breast comes to be known as the source of the Speech, thus in Paramashruti. The delivered individual soul coming out of the constraints of the body attaining the enlightened form becomes resplendent is true form to grace of the Supreme Self.

“स उत्तमं पुरुषं इति तथ्य जीवाद्वृत्तमनुःश्च | अवगपुराणेष्याया ह्रतमुपश्च भवति | अनुप्यातमन्यां एव स्थान | उत्तमं पुरुषवत् परमायेवृद्धाः। इति व स ब्रम्हानावतिभविष्यत् प्राप्तं नैव शक्यते | तत्त्व रश्मावः केन्द्र्यं स भवन्ति केन्द्र्यो हे || परं ग्रहं तत्त्वावदाय न ते मतिमन्यवेष्टित ||”

He (the Supreme Self) is said to be the Supreme Person, superior to all the living beings. He (the Supreme Self) being superior to all the living beings in creation, Superior to all the others, thus the word becomes explained. He (the Supreme Self) deserves to be referred as the Supreme Person. For Brahma, Rudra and others te position as the Supreme Person is not possible to be attained. The natural inclination like the one which the Supreme Self has is full of Bliss, which only Hari can possess. There the attribute as the Supreme Person can only be his and of none others.

“इदं ज्ञानमुपाशिष्य यम साध्यमानाता | गोविन्देश्वरः काश्यां सह ब्रम्णा विपक्षित्वेति ||
एतमानं मयानमानमयं क्रियायते | इमानं लोकानं कामानी काममुयुगं च | न व यद मया किमुनाप्रेण हंगेनुवत यत्र
मुगुरुचिन्ताम | कृष्णो मुक्तिग्रंथं धीमहिः | इत्यादिवः | स तत्र पवित्रस्त ज्ञात्स्मृणिः कीर्तनं रमणं ग्रीविवाहान्विति
श्रीनिष्ठविमविन्वितर्वि श्रीनिष्ठविन्वित्रि श्रीनिष्ठति नापनं समनिंद शरीरं इति अन्वति भेदेनावस्थाश्चुतेः ||
उपायवंदरश्वन्वच मुक्त्यं परं योगिः
महात्मापरस्मार्वस्मावगतिः”

Accessing the wisdom, the devotees come to be inclined to wards by nature. The wise ones on becoming delivered fulfil all their desires in the presence of Brahm. On attaining the blissful Supreme Self he revels in fulfillment of all desires and moving in all desired regions. Becoming delivered and adored by the presiding deities and devoted Asaura, they perorm actions attuned to the divine Will and Purpose. Hari is propitiated by the devotees delivered devoid of all obscure ignorance. There the delivered devotees eating, reveling, enjoying the company of women, the recently delivered and earlier delivered devotees, even here the difference alone having been emphasized. Even the subsidiary statements in many other scripture showing the proximity of the Jiva with and never unity with the Supreme Being.

“न च जीवायं देव उपायते | ऊर्ज्ज्ञ धार्मिक्य भक्त्वायं गर्गायणात्स्ते ||
इति हि श्रुतिः | भेदृष्टसूक्ष्मामानं
निम्यं गन्तिपि कर्मणा इत्यादिवः”

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It is not that only the Jivas propitiate. For the sake of augmenting increased energy even the divinities presiding over the various elements worship the Supreme Being, thus speak the scriptures. From the point of being different and even from performance of the detached actions.

“भूतिमहद्विभिं द्वारा गुरू विषु निर्माय शते वद्मपुरूप | मुखेण गुणान पोषेऽपोषाल्मकः | सोगलक्ष्मीपतं भगवान वचासि मे || इश्वरो भगवत एविदेयमोगोकेच | न्तं पिन्नान्तन सकृतस्य लोके गहा प्रविष्टो परमे पराधि इति च | ओ गुहां प्रविष्टावलोकोहि तदर्शनात् ओ इति भगवद्धचन्तं च ||”.

Having created the worlds and having dwelt with that creation he (the Supreme Being) is spoken as Purusha. He is one possessed with sixteen forms of attributes (the five organs of senses, the five organs of action, the mind, intellect, i-sense, intelligence, consciousness and Witness - गृहा). Let such Resplendent Lord make my Speech sweet, having thus spoken by Veda Vyasa, organs of action may be conceived in the case of the Resplendent Lord. There are two Selves who drink from the Karmas, in the world of good deeds, thus having also been said. Haing perceived the two forms entering the heart’s cave, thus having also been spoken by Veda Vyasa,

“इदं पञ्चायामित्यादपि जीवा न वै विदुः | द्रव्यामपरिजानात वेदायो पुष्पात्तम | इति च || स उत्तमं पुरुप इति भगवत एवांम परामं | ओ अन्तःभर च परमां ओ इति भगवद्धचनात् | उत्तमं पुरुपल्लयं परमायेलुदाहितं | इति च | ओ गाद्यापार्वजन्म ओ इववेद्योवर्तन् मुक्तस्य भगवताभिमित्तस्य | अतो यो प्राप्य जीवं क्वेन रूपेणाभिमित्तिनिधान्ते य भगवाबुता इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि इति पराधि

Though one has no special expertise about things he can say that he sees and smells. In the case of the Supreme Person, he has the in herent Wisdom to know everthing he sees and every thing he smells. That best of the Persons is the Resplendent Lord, thus it has been clarified in scriptures. In other instances also the Resplendent Lord alone is indicated, thus having been clarified by resplendent Vyasa. In saying ‘उत्तमं पुरुपल्लयं’ the Resplendent Lord alone is indicated. In saying ‘जगायापार्वजन्म’ the performance of creative activity is denied for all others than the Resplendent Lord. When attaing whom one gains one’s own form becomes experienced by whose grace, the Resplendent Lord alone is clarified.

“यथं महायमानं वर्ति यवैव युनं इति पुष्पात्तादिपि पेदोको || न हि महायमान एव जीवविचर्ति | प्रायोगं सारा क्षि प्रयोगः यानय | यं तत्त्वाविरोधेन्त萎缩 इति कर्मिति | इत्वभिधानात् | अन्ययो द्वायमाननवेतैव चक्षुस्मनं मृतं | इति च || इति च प्रयोगनक्ते तेषु गमते | अनुविधाश्चात्माचारायुसुग्रेण चिदिल्व चिदानात्मायापिक्षेण | वेदनं आयतो ज्ञानं विज्ञानं चिदर्शनं || इति च ||”.

In sleep the great one functions having influence on Jivas, even so in deep sleep separatey, the one referred is verily the Resplendent Lord alone. Ther great one who functions reffered here is not the Jiva, The charioteer is referred as प्रायोगं because he leads. The charioteer as leader
functions influencing the course, thus being well-established. Others becoming enlightened heis known as चैत्य; the eye. Who makes the Jiva revel in the heavenly worlds being the Resplendent Lord. Knowing through sensory instruments and becoming wise in Wisdom through supra-sensory instruments means knowing through scriptures or through personal conscious awareness of the Resplendent Lord.

Upanishad

“श्यामतत्वलं पपधं तवलत् श्याम पपधं | अथवा इव रोमाणि विष्णू पापं चदं इव राहेमुग्जात प्रमुच्य धूला श्यामिसकृतं कृतात्म ब्रम्हलोकमभिमभिमीवभियभिमीवीति ||”.

The form of Vishnu within the heart is dark-blue and outside the form is multi-coloured. The form of Vishnu within the creatures is dark-red as in the eyes.

“श्यामो हृदिस्थितो विष्णु श्वलो विश्वस्वायानं | जीवाणि जीवलो लोहितं चचुपि स्थितं | इति मामस ||
हयगीव मुद्योक्तं यदि वाक्यानि ताति तु | रमा दर्शं तत्त्वं वेत्रा तत्त्वं नारदं | यायि विद्वायोयानि पार्थं नादलकृति तु | तानुतंत्रं वाक्यानि भविष्यवाणवदधिं | एवं रमा तथा वेत्रा छाण्डोयोपनिषदि सा | इति सामसलिहिताया ||”.

The hymns first proceeded from the mouth of Hayagriva and they were seen by Lakshmi, Brahma and Narada. The hymns seen by Lakshmi and Brahma are the same which came to be gathered later in Chhandogyopanishad, thus in Saamsamhita.

Upanishad

“आकाशो वेष नाम नामस्म्यवालैहोति | तेषां यदस्वा तथद्रवम | तद्वन्तं स आला 5 प्रजापतिः सम्भ वेभ पपधं | योहं च वासिनि | ब्रम्हणानं वागो गाजां यार विश्वं योहं च मनु पपधं | स हार्व यामु च श्वेतयमदयं श्वेतं लिन्दमानिः ||”

Verily what is referred as Space is indicated as essence and the form. That which exists within is the Brahman; that is the immortal; that is the Self; in the gathering of the Prajapati, it dwells as the triumph of the men of Wisdom, men of Valor, men of the Enterprise, by whose grace will I esablih myself as triumphant. I am triumphant among the triumphant ones, May I never be old, toothless, toothless and old may I never become.

“आकाशो लिपिक्षावलं नामस्मेष श्वेत स्थितं | विष्णु भवानु विष्णु तद्वेत्रम प्राणयमस्य | योहं च श्वेत वर्णां नं मत्तोष्पेयम् वोभेति | सोहं मम यथार्थम् यथास्य यथा उत्तमं | विश्वाङ्गम परं वेत्रं श्वेतं श्वसनं यथं | आदित्यमानं क यथानन्दानुवालकं | लिङ्दु तद रतिरं यस्मात् तदं च प्राणयमं सदा ||”.
Since Space is exceedingly luminous therein dwells the as essence and the form, effulgent as Vishnu, the Resplended Lord. I am triumphant among all the classes, I should be triumphant among all the others. May I be graced with triumph, best superior among all triumphs, the the pure, immaculate world where Vishnu, the Resplended Lord rests with his breath restrained, which is referred as the form of Bliss of Beatitude. लिङ्गु is the world of Bliss, which I may receives divine grace.

**Upanishad**

“तद्वितन्त्र बत्सपजापतय उवाच | प्रजापतिमनवे | मनुः प्रजाध्यः | आचारकुलदेवसणीय वधाविधानं गुरोऽ कर्म निमोणिमभूममावृत कुटुंबे शरीरे शाश्वायमधीयानो धार्मिकनाने विद्यादाहननि सर्वनिदिहाणि गम्भीरिष्याहिसन्स सर्वाणि भूतान्त्यत्र तीर्थयें स खलेवं वर्त्यं यावदायुं वस्त्रलोकमभिमंधएततः ५ न च पुरावतं न च पुनरावतं”

This Brahman told to Prajapati, who in turn instructed to Manu and Manu thereafteer communicated to mankind. Those who have been instructed in vedic Wisdom by those belong to the family of well-qualified teachers, they having returned live the life of a house holder, continue to reflect and meditate on what has been instructed, has virtuous sons, who restraints his senses in his self, kills no creatures except as offering in the holy places, behaves with uninterrupted discipline during the rest of his life, departs undoubtedly to the world of Brahma, never to return here, never to return here.

**Bhashya**

“उपविद्येऽ पंगणैव तैवमाह चतुर्वृंखः | उवाच च मनोविध्यां प्रजाध्यो मनुरेव च | तत्समात सर्वनिदिहाणैव निधाय पुरुषांमेव | दृष्टनं परमं विजुं तत्ततं प्रतिपदने | नावतने पुनस्तमात कवाचिथ्वं केनेचत कवाचिथं”

Instructed by the Supreme Being, the four-faced Brahma initiated his son Manu in the wiso of this hymn. Manu in turn communicated the same to the people at large. Therefore, with restraint of one’s senses on पुरुषोम, the Supreme Person if one meditates then one at the end will assuredly attain the world of the Lord Vishnu, never ever returing by any reasom, in any event or in rare cases.

“पूर्णिनमजाधि हृदयं परमवेद सदा | सर्वज्ञं सकलेश泛ुण्णिनिनिर्धात्व | तदित्वं | सर्वनिदिहिंक मम प्रियमस्तिष्ठत्वादापीठोप्तं | सर्वमाध्यहवात सदा हिततमें प्रीतों भवेमे हरिः”

The great Ocean of milk, bursting with Bliss of Beatitude, supreme, ever eternal, expansively wise in Wisdom, regulator, wealthy in attributes, ever joyous, ever satisfied, exceedingly dear to
The powerfull effulgence of Vayu whose three descents concealed in Vedas, as three luminous rays have been indicated as Rama's messenger in the first, as Bhima, the divine instrument of destruction in the second and as Madhva, the author of this commentary of Hari in the third. The word ह्य इndicates Wisdom, ह्य the intelligence, the message representing additionally the attributes of Rama himself, भी in the word भी represents the heart in which are enshrined, न the scriptures as evidence, The four vedas, निषाडः – Ramayana and Mahabharta, Pancharatras, Puranas, are said to be the evidences spoken therein and known to Bhima. In Madhva, the word मघ means अनन्द – the Bliss, न means the stream. Therefore अनन्दीयने become the third form descended from Vayu. Those who have Knowledge of these three descents of Vayu, becoming enlightened of the Wisdom of the Supreme Being with the grace of Vayu. Thus speak the scripture – देव्य. This commentary prepared by one whose second name is Anandatirth, also known as Purnaprajnya, is dear to Hari. Hari who is ever blissful, eternally complete is one who is exceedingly dear to me. Obeisance to him, Obeisance to him, Obeisance to him.

Thus ends the Commentary of Sri Anandatirtha (Madhvacharya) on the eighth chapter of Chandogya Upanishad,
Nagesh D, Sonde

Before I say *Good Bye* and *God be With You* I want to thank the Supreme Being who as the indweller in my heart spurred me in all my Life, the Gurus who either through words spoken or written guided me and many of my well-wishers who encouraged me in doing what I have done in my life.

*Using remainder of soap and the tooth paste.*

When we were children we were often told that the cake of the soap or the tube of the toothpaste should not be squeezed till the soap or the paste diapers from sight. This was alright when the child is expected to have more cakes of soap or tubes of toothpaste in his long expected duration of life. This was alright when the youth in zest and bravado thinks that he can afford to buy new cakes and tubes tooth paste, to replace the old, throwing them with gay abandon. But as age catches up and one has faces the alternatives in life, one comes to reflect and choose, considering it wise to use as much as is available and not waste what is left. This belief catches strength and becomes a conviction when the life is ebbing and deaths death steps are seen fast approaching.

Then the one looks back and observes the steps which are traversed, the lengthening shadows that are cast on the long Path traversed. Then the one recollects and remembers all those missed opportunities and wasted moments and things unintelligibly used. Then he starts preserving the last piece of cake and of the tube, squeezing whatever is left therein. Too much reading in younger days seem to have given me a vivid imagination and mind full of dreams. Even as I was planning to achieve the things which I had dreamed, I was realizing the simplicity
and childlike innocence of the dreams and the futility of youthful arrogance as I grew up. And as came closer in age to the sixty years of my life and my active professional occupation were coming to its logical end, I realized the wisdom of keeping a small cake of soap and used tube of tooth paste on my table to look and reflect on the little things and time left for me do all those things that were still left undone in this life, and yet there was little that is still left in the cake and the tube.

While earlier reading was my passion and writing was my hobby from the age little earlier than when I reached sixty years of my age, I decided transform and from then onward life writing became my passion and reading became a hobby. I reflected on what I had read and decided to put in writing what my reflection responded keeping an eye on my age and the remaining piece of the cake and remaining paste in the tube.

_Rigveda, Upanishads and Bhagavad Gita_ as well _Zen, Bible and Koran_ have been defining guidelines for me in my studies.

“जनं विभूति बहुधा विस्मयं नानावरणं पृथ्वीं यथीकम् | महायथान्तरं दीर्घं ये दुःखं दूरं वेदं अन्यंकृतं ||” - the world is inhabited by many people, following many religious practices, speaking many languages.

“आनो मथा क्रोधो वन्नु विचक्ता ||”. Let the thoughts come from all sides.

“ॐ पूर्णंद्रूणमिदं ज्ञानम् | ज्ञानः ज्ञानम् ज्ञानः ||” - _That is Whole, This is Whole. From the Whole, the Whole evolves. Having evolved the Whole from the Whole, the Whole verily remains Whole._

“तदुद्देश्यः तद्विव्यक्तिमाये ... य एव इह प्रवेदं आ न्यायेम् ... तं न प्रयोगं | अकृत्वो हि यं, प्रणन्तेष प्राणो नाम ववति, वदनः वाक, पच्चिमवकुः, गुमनं शोभम्, मन्यासो महं; तान्त्रिकोनान्तं कर्मनामादेऽव | ... |” - Then, this was _unmanifest…_ He entered here even to the tip of finngures, as it were … Him they see not. When breathing he is called _the Prime Breath_, when speaking _Vak_, when seeing the _Eye_, when hearing the _Ear_, when thinking the _Mind…_ The _Self_ is to be meditated upon the whole, for there he is complete. These are all the foot-prints of his who is this _Self_, and by it the _Self_, one knows all this, just as one finds (the cow) by its foot prints. He who knows this finds prominence and praise.

“एव ते आत्मा वर्णनः | ... य प्राप्ये गृहिणिः य ते आत्मा गृहिणि | तोऽपि प्राप्ये गृहिणि ते आत्मा गृहिणि | ते द्वितीये गृहिणि ते आत्मा गृहिणि | |” - _This is the Self, which is all beings… that which breathes in when you breathe in, is that Self within all beings, that which breathes out when you breathe out, is that Self within all beings, that which breathes about when you breathe about, is that Self within all beings, that which breathes up when you breathe up, is that Self within all beings. The self within all beings._

“न टूटोद्वयोऽष्ट्रे | न बुंधुः शोभाः धुर्ग्याः | न सत्त्वनाः मन्त्राः | न भा निद्राविनिश्चिताः विस्माः | एव ते आत्मा वर्णनः | अतोऽवद्यार्थः ||” - _You cannot see the seer who sees, you cannot listen the listener who listens, you
cannot think of the thinker who thinks, you cannot understand the one who understands. He is the Self which is within all beings. Everything all else is irrelevant.

“नद वा एतरं गार्ग अहूः दन्तु अभुतं अश्वं अनमं बन्तु अविष्कारं विश्वं नान्योपसिन दप्तु नान्योपसिन शेषं नान्योपसिन बन्तु नान्योपसिन विश्वं | एतरं रक्तु अर्थं गार्ग अकाशं आलं यात्क्षेति ||” - Verily that imperishable, O Gargi, is unseeable but is the seer, is unhearable but the hearer, unthinkable but one who thinks, unknowable but one who knows. There is no other seer, no other hearer, no other hearer, no other thinker, no other knower than this. By this imperishable is all this space woven like warp and woof.

“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.

“Aum! Now here in this city of Brahman is an abode, a small flower, within which there is a space. What is within that space should be sought, for that assuredly is what one should desire to understand.

Therefore,

“कुर्वनेवद कर्मणि निजःविद्यम् अनं ममाः | एवं निजः नान्योपसिनिः न कर्म लिप्यते नं ||” - 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.

“यज्ञोऽक्तं यज्ञोऽक्तं कर्मवचनं तंत्रं कर्म कृतं कृतं गुक्तं समार ||” – For and as sacrifice actions should be performed, since in the world by actions performed otherwise, man is bound by the actions performed.

“प्रत्येकं किमाणानि गुरुं कर्मणि सर्वं | अहंकाराविमुक्तं कर्मं सिद्धिः मन्यते || ... मृत्युर्विव विनिमात्रं भव सच्यवाच्यं ||” - By me are already slain these, be you, verily, the consequential instrument.

From sixty to eighty three years of my age, 23 books in English and 13 books in Konkani came to be written with whatever energy I had. All my books are the result of my study of religious scriptures understood and experienced and are not intended to teach others. If the books as they were written have helped me. I they also help others, so much the better. If they do not, I have no problem. That is why I have not ventured the books for sale but have allowed them to be downloaded freely from my website : http://www.nageshsonde.com.
Books written by Nagesh D. Sonde

In English

Sri Madhva's Commentaries
in original translated in English :
(Available on Web site for free download :http://www.nageshsonde.com)

Upanishads:

Isha Upanishad
Kena Upanisjad
Katha Upanishad
Atharvan (Mundaka) Upanishad
Mandukya Upanishad
Taittiriya Upanishad
Chhandogy Upanishad
Brihad Atanyak Upanishad

Bhagavad Gita Bhashya and Tatparys Nirmaya

Others :

Sri Sukta - A Treatise on Conservation and Preservation of Wealth
Ganpati Atharvasheersha with Commentary
Asmi - Teaching of Gautam Buddha - Ramana Maharshi
Rigveda - A Study on Forty Hymns
Krishna - A Study based on Mahabharata
Shri Shnkara's Sadhana Panchakam with Notes
Bhagavad Gita – A Remenrancer

Other Books :

Narada's Aphorisms on Bhakti
A Study in Three Vedic Suktas
Commentary on Shri Ramana Maharshi’s Upadesh Saram
Commentary on Shri Ramana Maharshi’s Sat Darshanam
Philosophy of Shri Ramana Maharshi
Shri Shankara's Hymn to Dakshinamurtii with Notes
Life & Teaching of Sri Manik Prabhu
In Konkani

Vishnu aani Vaishnav Sampraday
Upanishadaanche Avalokan
Radha Madhav Pranay Pranali
Katha Sangam
Sri Sukta
Sri Madhavacharya: Jeevan aani Vichar
Ganpati Atharvashirsha
Konkani Bhashecho Itihaas
Sant Purandardas
Saraswatanle Bhavitavya
Vairagya Shatakam
Vishnu Sahastranaam Vivechan
Bhagvat Geeta Sansmaran - Ek Upnyaas
न गुरोधिकं तत्वं गुरोधिकं तपः | तत्ब्रजानात्यर नामंति तस्मै श्री गुरवे नमः ||
मनाथे श्री जगनाथ मद्युर श्री जगद्युर | मदान्या सर्वभूतान्या तस्मै श्री गुरवे नमः ||
गुरार्दिनादिध्वं गुरपरम देवतम | गुरो परतं नामिति तस्मै गुरवे नमः ||