

## PRASNOPANISHAD-BHASHYA

### FIRST PRASNA

- I. 1. SUKESA CA BHARADVAJAH SAIBYAS CA  
SATYAKAMAH SAURYAYANI CA GARGYAH  
KAUSALYAS CASVALAYANO BHARGAVO VAIDARBHIH  
KABANDHI KATYAYANAS TE HAITE BRAHMAPARA  
BRAHMANISTHAH PARAM BRAHMANVESAMANA ESA  
HA VAI TAT SARVAM VAKSYATITI TE HA  
SAMITPANAYO BHAGAVANTAM PIPPALADAM  
UPASANNAH.

*Sukesha* son of Bharadvaja and Sibi's son Satyakama and Sauryayani (son of Suryayana) of Garga's family and Kausalya son of Asvalayana; Vidarbha's son of Bhrgu's family; Kabandhin of the Katyayana family; these well-known (seers) devoted to Brahman and established in Brahman, seekers of Brahman, the Transcendent; (with the idea) that this (seer) verily would teach (us) all that, these (seers) with fire-sticks in their hands approached he Revered Pippalada.

#### COMMENTARY :

Let my anjali go to the Beauty of Anjanadri of the hue of atasi flower bunch, with His chest adorned with Laksmi.

<sup>1</sup>Prostrating to Vyasa. Rāmānuja and other teachers now in its turn I shall write this COMMENTARY on the Prasnopanisad according to my ability.

Sukesha : Bharadvaja means the male descendent of Bharadvaja, Sukesha by name.

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<sup>1</sup> Both A and N omit this verse.

Saibya : Saibya, the offspring of Sibi, satyakama by Name.

Sauryayani : Sauryanani, the offspring of Suryayana. The lengthening of 'i' is a Vedic exception. Gargya means that he belongs to the clan of Garga (rsi)

*Kausalya* : Kausalya is the name. Asvalayana means the offspring of Asvalayana

*Vaidarbhi* : the offspring of Vidarbha

*Bhrgava* : Bhargava by gotra

*Kabandhi* : Kabandhi by name and Katyayana by clan

*Te ha* : The well-known

*Ete* : the abovementioned six seers Sukesha, Satyakma, Sauryayani, Kausalya, Bhargava and Kabandhin

*BrahmaparaA*: Devoted to the Veda; those depend upon the Vedas only is the meaning.

*BrahmanisthaA* : those who have great faith in the teaching of the Vedas; or else

*BrahmaparaA*: Those inclined to or seeking knowledge of Brahman

*BrahmaparaA*: those established in askesis (tapas), since it is said Brahman means Veda, the truth and askesis

*Param*: the excellent (*nirupacaritam*) : That which is not denoted by secondary significance (but denoted by primary significance alone)

*Brahma* : That which is great in its nature and in respect of its qualities

*Anvesamana A*: 'seekers' is the meaning

*Ha* : refers to well-knownness

*Vai* : is the particle that denotes determination

*Esah* : this; revolving in our mind; under contemplation i.e., Pippalada (who is) well-known as the knower of the excellent Brahman, alone.

(*vaksyati*) is capable of teaching topics which we six persons seek to know

*iti* : thus thinking

*samitpanayah* having in their hands presents of the form of the bundle of fire sticks and others

*Bhagavantam Pippaladam* : the Revered Pippalada

*Upasannah* : Approached in the manure prescribed in the scriptures.

I.2. TAN HA SA RSIR UVACA BHUYA EVA TAPASA  
BRAHMACARYENA SRADDHAYA SAMVATSARAM  
SAMVĀTSYATHA YATHAKAMAM PRASNAM  
PRCCHTA YADI VIJNASYAMAH SARVAM HA VO  
VAKSYAMA ITI.

Then that seer said to them "Remin here for a year with further askesis, continence and faith and then ask questions as you please. We shall explain all if we know."

*Tan ha sa r.Sir uvaca* : The meaning is clear

*Bhuya eva* : Even though previously you have already practiced askesis, continence and others, yet in order to receive the Brahman-knowledge (from me), again with additional tapas of the form of avoidance of cohabitation which is of the eight forms of remembrance, mention, play, seeing, and obscene speech and willing and determination and active participation with women.

*Sraddhaya* : with devotion of the form of faith in the superterrestrial world.

*SamVātsyatha*: dwell ye here for a period of a year

Then ask about things as you wish to ask. If those things we will know then shall we teach (you) without equivocation (*vancanam antarena*) (without any reservation). Literally without the least idea of deceiving you.

The intention is “in case you have no faith in my possessing the required knowledge and you do not like to undertake the one year;s penance, continence, and others which are difficult to observe, you had better depart.”

Here then the principle that one should desire to hear the teaching) with no idea of testing the master’s knowledge is enunciated. Similarly it is also indicated that the Master too should have too much anxiety to secure disciples.

1.3. ATHA KABANDHI KATYAYANA UPETYA PAPRACCHA.  
BHAGAVAN KUTO, HA VA IMAH P-RAJAH PRAJAYANTA ITI:

Then (after a year) Kabandhi of the Katyayana family approaching (Pippalada) asked “Master, whence verily are thee persons born?”

14. TASMAI SA HOVACA PRAJAKAMO HA VAI PRAJAPATIḤ  
SA TAPO TAPYATA SA TAPAS TAPTVA SA MITHUNAM

UTPADAYATE RAYINCA PRANANCETYETAU ME  
BAHUDHA PRAJAH KARISYATA IT.

To him he (Pippalada) said Prajapati (was) desirous of off-spring. He practiced penance. He having practiced penance, creates the pair 'Rayi' and 'Prana', thinking that these two will make for me manifold offspring.

COMMENTARY :

*Atha Kabandhi* : After a year with the permission of others (his co-seekers) Kabandhi approached Pippalada as instructed in the scriptures and asked : what ?

*Bhagavan* : Master, whence..... The meaning is clear,

*Tasmai sa ha* : He (Pippalada) replied to Kabandhi who asked as stated above.

*Prajakamo ha vai* : Prajapati desirous of off-spring. Here Prajapati means Brahman, since the passage refers to the Cause (of creation), and Vyasarya has established that the word Prajapati refers to Brahman.

*Sah* : The well-known Prajapati, the Supreme Soul desirous of creating progeny practiced penance of the form of contemplation as to the things which have to be created.

*Atapyata* : made

*Sa tapas taptva* : He having thus contemplated on the things to be created He created the pair called Matter and Soul mentioned here as *Rayi* and *Prana*. This is the meaning.

With what idea (purpose)?

(To this query) Hw (Pippalada) replies.

*Ētau me* : For me desirous of off-spring these two *Rayi* nad *Prana* will create creatures of manifold types. With this idea (He Prajapati, created). This is the meaning.

I.5. ADITYO HA VAI PRANO RAYIR EVA CANDRA MA  
RAYIR EVA ETAT SARVAM YANMURTAN-  
CAMURTANCA TASMAN MURTIRE EVA RAYIH.

*Āditya* indeed is *prana* : rayi alone the Moon. Rayi indeed is all this which is with form and that which is formless : therefore form alone is Rayi.

COMMENTARY :

*Ādityah* : *Āditya* is he who takes up (adatte); the enjoyer ; wherefore he is *prana*, breath, is the meaning. The reason why he is called breath will be explained immediately.

*Rayir e a candramah* : Rayi indeed is the Moon. This he explains thus :

*Rayi eva etat sarvam* : By the word '*morta*' are indicated earth, water and fire. By the word '*amurta*' are indicated 'air' and 'ether'.

The entire group of elements is '*rayi*' food, the enjoyable. Thjis is the meaning.

*Tasmat* : therefore

*Murtih* : That is all the body made up of five elements is the enjoyable.  
This is the meaning.

1.6&7. ATHĀDITYA UDAYAN YAT PRACIM DISAM PRAVISATI  
TENA PRACYAN PRANAN RASMISU SANNIDHATTE.  
YAD DAKSNAM YAT PRATICIM YAD ADICIM YAD  
ADHO YAD URDHVAM YAD ANTARA DISO YAT  
SARVAM PRAKASYATI TENA SARVAN PRANAN  
ASMISU SANNIDHATTE. (6)

SA ESA VAISVANARO VISVARUPAH PRANO' GNIR  
UDAYATE. TAD ETAD RCA ' BHYUKTAM. (7)

Now when the sun rising up enters the eastern direction by that (he) places in his rays the eastern breaths. When he enters the south, the west, the north, below, and above and the directions between, when he illumines all, by that he places all the breathing in his rays.

Such this *Vaisvanara*, one having all as his form, the Breth, the fire, rises up : This is stated in the *rk (verse)*:

1.8 VISVARUPAM HARINAM JATAVEDASAM  
PARAYANAM JYOTIR EKAM TAPANTAM :I  
SAHASRARASMIH TADHA VART' AMANAH  
PRANAH PRAJANAM UDAYATYESA SURYAH :

The sun, with thousand rays the breath of Brings following Hari, having all for his form, the manifestor of the Vedas, the ultimate goal, the one burning effulgence, rises up hundredfold.

COMMENTARY :

*Atha Ādityah* : Now the Sun. After explaining Rayi, the Sun, 'is being explained' is to be supplied.

In other words the reason why the enjoyer called here '*Āditya*' is called Breth '*Prana*', is given :

*Udayan yat pracim disam pravisati* : When becoming awake from its state of deep sleep (suSupti). This soul, jiva, illumining all, the east, south, west, north, below, above and those spaces between these, upbears all the organs that lie in these directions, through its rays called functional consciousness or directions, through its rays called functional consciousness or cognition (dharma-Rāmānujajñānā). Therefore it is itself *prana* (breath) on account of its control over (all) the organs. This is the meaning.

*Pracim disam* : The East

*Pravisati* : enters, i.e. illumines. In other words, it becomes aware of objects lying in the East.

*tena* : For that reason bhūta

*Pracyan pranān rasniSu sannidhatte* : places the eastern breaths in its rays.

It controls, directs, the organs such as eyes etc., which reveal objects in the eastern quarter, through its rays called *dharma*. *Bhūta-jñānā* (functional cognitive consciousness). In the absence of its presence as controller of the sense organs through the *adharma-bhūta-jñānā*, there will arise no perception of colour etc., through the instruments (of cognition) such as the eyes and others, since the instruments are incapable of functioning when not directed by the sentient soul. This is the idea. With regard not directed by the sentient soul. This

is the idea. With regard to (the subsequent passages beginning with) *yad daksinam etc...* the passages must be completed by supplying appropriate words such as “When it enters the South for that reason it places in its rays the sense-organs in that direction.” For the sake of brevity these words have been omitted (in the text) in each of the passages. Here it should have been said that ‘the Supreme should wishing to create off-spring brought forth matter and soul’ but instead of that, matter and soul are indirectly referred to as Moon and Sun. This is for the purpose of indicating that these things are not to be taught in plain language according to the maxim “Gods love he indirect indeed” (*Ait. Up. 1.3*).

Then he teaches that the arising group of enjoyers mentioned already as the *Āditya* and *Prana* in the passage ‘*Āditya* indeed is *Prana*’, is what which has the Supreme Self as soul : *as eSa vaisvanaro vaisvarupah.....*

*Yah* : who, already spoken of as Prajapati

*Vaisvanarah* : called Vasvanarah, on account of his being the leader of all men

*Visvarupah*; : called visvarupa on account of his having all as His body.

*Agnih* : called agni on account of His possessing the qualities of leading (all to the front, and etc.,

*Sa esah* : this Supreme self already mentioned as Prajapati

*Pranah* : bring of the form of the group of enjoyers mentioned s prana in the passage ‘The Sun indeed is Prana.

*Upayate* : rises up. This is the meaning.

This mantra was referred to by Śrī Rāmānuja (in the Śrī Bhāṣya. *Vasivānaradhikṛāna*) taking for granted that this mantra has reference to the Supreme Self (and not to the individual soul). It may be therefore seen that this mantra has been interpreted as here.

*Tad etad.....* rca; Having regard to such this Brahman it is stated by the  
rk verse as follows:-

*Viśvarūpam* : Having all as its body

*Jatavedasam*<sup>1</sup> : One from whom the Vedas have arisen, that is one who produces all knowledge, as is stated in the passage 'The ancient knowledge too has issued out from It; (*Svet. Up. III. 18*)

*Parayānam* : the ultimate object of attainment

*Jyotir* : possessing rays that reveal all

*Ekam* : without a second

*Tapantam* : who heats (creatures) by his forms of inner stomach fire, and Sun and others, as stated in the śrutis and smṛtis : "He heats one's own body from head to feet" (*Tait*); I becoming the Vaisvanara residing in the bodies of beings together with prāna and āpana cook the fourfold food' (B.G.XV.14)

*Harinam* : Hari, Viśnu is the meaning. The use of the word Hari with the n-  
ending is Vedic

*Vartamaṇah* ; Following; in other words being His body on account of his being dependent upon Him (for all his behaviour)

*Sahasra-rasmih* : possessing knowledge of many things

*Prajanam* : of the creatures, immovable and movable,

*Pranah* : supporter,

*Suryah* : Bright as the Sun

*Esah* : this soul

*satadha* : assuming egoity in respect of different kinds of bodies such as god, man etc.,

*udayati*: arises form the state of deep sleep (suSupti) or rises up at the time of creation.

I.9. SAMVATSARO VAI PRAJAPATIS TASYAYANE  
DKSINAN COTTARAM CA. TAD YE HA VAI TAD  
ISTAPURTE KRTAM ITY UPASATE TE CANDRAMASAM  
EVA LOKAM ABHIJAYANTE. TA EVA PUNAR  
AVARTANTE TASMAD ETA RSAYAH PRAJAKAMA  
DAKSINAM PRATI-PRADYANTE. ESA HA VAI RAYIR  
YAH PITRYANAH.

The year indeed is *Prqajapati*. This has two ayanas (paths), the Southern and the Northern. <sup>1</sup>So those who devote themselves to sacrifices, constructions (of tanks) and doing (gifts) *istapurta-kṛta*) win the world of the Moon : and those alone return (to the world of Birth).<sup>2</sup> Therefore those seers desirous of progeny take Haup the Southern path. Rayi indeed is that which is the path of the fathers.

COMMENCOMMENTARY

Having thus shown the divisions of Prajapati who has the subtle matter and souls for His body into enjoyable and enjoyer, of the form of matter and soul (*purusa*) called in this context '*rayi*' and '*Prana*', (Pippalada) begins to explain, before showing the division of the same Supreme Self who is of the form of the one undivided time (*akhanda-kala*) into divided (or divisible) time, with a view to facilitate understanding (*cittavatanaya*) or for the sake of meditation (*upasana*), the division of Prajapati called the year into '*rayi*' nad '*prana*' which mean the Southern path and Northern path, and the division of Prajapati called month into the dark and bright fortnights known by the name of '*rayi*' and '*prana*' and the division of Prajapati of the form of night and day time known by he name '*rayi*' and rana' and in this connection (he begins) to show the superiority of the northern path, the bright fortnight and he day-time, - all of which are indicated by the world '*prana*', over the southern path, the dark fortnight, and night-time, all of which are denoted by the word '*rayi*';

*samvatsara*.....year etc.,

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<sup>1</sup> Cf.Brh.Up.6.2. 15-16. Ch.Up.4.15.5; 5.10.: Bh.G.VIII. 24-26

<sup>2</sup> A. V. XII 2.52b.

*tasya* : of Prajapati of the form of (divided) time called *samvatsara* (year)

*daksinam cottaram ca* : called the southern and the northern

*ayane* : paths : there are the two forms which support the course of the Sun.

*tad* : *tatra* : of the two

*ye* : those, which persons,

*isapurte krtam* : doing actions such as sacrifices, construction of tanks and doing gifts; the word '*krta*' in the text is to be taken to mean '*datta*' : given, in parity with the passage in another UpaniSad "Those who residing in a village devote themselves to (activities) such as sacrifices, construction of tanks etc., and giving" (*Ch. Up. V. 10.3*)

*Istam* : sacrifices etc., enjoined in the scripture.<sup>1</sup> s (*sruti*).

*purtam* : means digging (of tanks, wells etc.)

*Iti* : means such as these. Those who perform such actions as sacrifices, gift-giving, digging of tanks, wells & etc. attain the world of the Moon. The same persons return to this world, but not those meditators of the Self who go by the northern path. This is the meaning.

*tasmat* :.....for this reason these devotees of action

*prajakamah*: desirous of small results of the form of children (progeny) heaven & etc.

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<sup>1</sup> The Grantha text as well as the two Mss. Add the word 'srautam.' This is omitted in the Ānandasrama text.

*rsayah* : seers of small results

*daksinam* : the southern path called *pitryana*

*pratipadyante* : take up.

*Esah* : this *Pitryana* (is)

*rayih* is chiefly concerned with food; in other words, of the form of material enjoyments.

Though the *pitryana* known from the authority “The smoke, the night, the dark (fortnight)” etc. (*Gītā* VIII.24), and mentioned in the Purānas as the Southern path beginning with the smoke and ending with the Moon, and the Pitryana called the Daksinayana of the form of six months which are parts of the year (from the month when the Sun enters Cancer t1-10).

1-10. ATHOTTARENA TAPASA BRAHMACARYENA  
SRADDHAYA VIDYANA” TMANAM ANVISYAADIYAM  
ABHIJAYANTE. ETAD VAI PRANANAM AYATANAM  
ETAD AMRTAM ABHAYAM ETAT PARAYANAM  
ETASMAN NA PUNARAVARTANTA ITY ESA  
NIRODHAH. TAD ESA SLOKAH.

Then by the northern (path) having sought the self by means of tapas, brahmacarya, faith, knowledge, attain the *Sun (Āditya)*. This is the abode of breaths. This is immortality void of fear. This he supreme goal. From this (the souls) never return. This is the prevention (to return). Regarding this is the verse.

COMMENTARY :

*atha* : The word ‘then’ indicates the beginning of the next topic. Those (seers) who s stated in the passage. ‘what’ shall we do with (our) offspring or *tapas*” are desireless.

*tapasa* : by means of tapas of the form of self-mortification.

*brahmacaryena* : by means of *brahmacarya* of the form of abstinence from sex activity.

*sraddhaya* : by means of faith of the form of belief in the other world ;

*Ādityam vidyaya* : by means of knowledge of the soul.

*abhijayante* : Having meditated upon (lit. seeking after) the Supreme Self by means of the above (four ways), attain, by the northern path of the *Arcis* etc., the Sun who is the gate for reaching Brahman, as stated in the passage (*Ch. Up.* V. 10.3) "From the Sun to the Moon, from the Moon to the Lightning, the super-human Man that leads (souls) to Brahman". This is the meaning.<sup>1</sup>

*Prana* .....: Now praising the self mentioned as that which has to be sought after, (Pippalada) shows that for them there is no return (to birth or *samsāra*).

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<sup>1</sup> The Ānandasrama ed has an additional sentence here that is not found in the Grantha ed. Or the SVOI. Mss.

*etad vai prananam* : The neuter gender '*etat*' in accordance with the word '*ayatanam*' (which is neuter).

*prananam*: stands for those who breathe (*i.e* living beings)

*ayatanam* : the supporter; since the Supreme Self is stated to be the supporter of all sentient beings in the passage, "Just as the felly is fitted in the spokes of the chariot-wheel, and the spokes are fitted in the nave, even so these subtle elements are fitted in the souls (*prajnamatras*) and he souls are fitted in the breath" (*Kausitaki. Up.* III.8)

*etat parayanam* : this (is) the ultimate goal to the attained, is the meaning.

*etasman na punar avartanyte* : (here) 'meditators' is to be supplied (as subject). The meaning is 'Those who go by the northern path return not after attaining the supreme Self as stated in the passage, "But after attaining me, O Arjuna, there is no birth again there afterwards." (*Gītā* IX. 16).

*esah* : the Supreme Self mentioned already as Prajapati in the passage (I.4) "Prajapati (was) desirous of off spring" etc.

*nirodhah*: prevention : is he who puts an end to the return (to birth) of him who has attained Him.

Therefore it is right to say that in the case of the soul who meditating on Him has attained Him, the Supreme Soul called Prajapati, has no return (to birth-cycle). This is the idea.

Since in this passage by the pronoun 'esa' Prajapati is referred to, the word *atman* in (the previous passage) '*atmanam anvisya*' has reference to Prajapati alone. Therefore it can be seen that Vyasarya bearing all this in his mind has said in the section "*sarva-vyakhyana*' (*Śrī Bhasya* I.4 8<sup>th</sup> *adhikarana*) "since in the passage : '*tapasa na punara vartante*' there is made mention of non-return<sup>1</sup> to one who had gone by the path of Light etc., he who is mentioned as Prajapati in the passage '*prajakamao.....*' (I.4) is the supreme Brahman.

*tat (tasmin)* : In respect of that Prajapati of the form of the year

*esa slokah* : the verse that follows (is quoted)

I.11 PANCAPADAM PITARAM DVĀDASAKRTIM  
DIVA AHUH PARE<sup>2</sup> ARD HE PURISINAM<sup>3</sup> :  
ATHEMA ANYA U PARE VICAKSANAM

## SAPTA CKRE SADANA AHUR ARPITAM ITI.

Some say that the Father with five feet (and) twelve forms and having a cover lies in the place beyond heaven. Then there are those other indeed who declare that (the world)<sup>4</sup> is fitted (to the chariot) with seven wheels and six spokes firmly.

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<sup>1</sup> The original in the Srutaprakasika has *anavrttii*.....

<sup>2</sup> Cf.RV.I.164.12.

<sup>3</sup> S. renders it as 'full of water' cf.Trans.Of RV. I. 164.12.

<sup>4</sup> S. also holds the same view. But Griffith says htat 'God' is so fitted or mounted.

This sloka is found in RV.i.164. 12a; AV. IX.9 12a.

RV.I.164.12 (Griffity)

"They call him in the farther half of Heaven 'the Sire five-footed, of twelve forms, wealthy in watery store. These others say that he, God with far seeing eyes, is mounted on he lower seven wheeled six spoked car"

AV.IX.9.12. (Whitney)

The five footed father, of twelve shapes (akrti), they call him rich in Ground (*Purisin*) the far (*para* half of the sky; then these call (him) set (*arita*) in the lower outlook that served wheeled, *six spokes*"

### COMMENTARY :

*pancapadam* : This means one who has five feet of the form of<sup>1</sup> *vatsara*, *samvatsara*. *Parivatsara*, *idavatsara* and *anuvatsara*. Or else, the six seasons (beginning with Vasanta) become five when the last two *Hemanta* and *Sisira* are taken as one. *Pancapada* means one who has these five as his feet.

*pitaram* : father, the creator of all

*dvadasakrtim* : Having twelve months as his forms.

*divah pare* : beyond heaven

*ardhe* : in the place

*parisinam* : by the word 'purisa' is indicated the cover of the globe of the universe, which is adjacent<sup>2</sup> to the golden world (*svarnabhumi*). He who has this abode is *PuriSin*. This word goes with *ahuh* : they say.

*atha* : this word indicates consideration of another view.

*u* : It is a determinative particles (meaning 'eva' : alone).

*para* : indicates superiority *i.e.* superior to those mentioned above (in the first half of the verse)

*ime* : these knowers of the truth of time

*saptacakre* : having the seven planets, Sun, etc. as wheels.

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<sup>1</sup> Cf. Kathaka Brahmana : Taitti. Brahmana III. 10.4

<sup>2</sup> The reading here may be 'sannibham' instead of 'sannihitam' which would give the meaning : of the colour of gold. Cf. Isa. 15.

*sadare* : having six seasons as spokes, in such a chariot called a year, the whole world,

*vicaksanam* : ably, so as to be unshakeable,

*arpitam* : is fitted

*iti ahuh* : Thus they say.

I.12. MANO VAI PRAJAPATIS TASYA KRSNAPAKSA EVA

RAYIH SUKLAH PRANAS TASMAD ETA RSAYAH  
SUKLA ISTAM KURVANT5ITARA ITARASMIN.

Month indeed is Prajapati : His dark fortnight is 'rayi' and (His) bright fortnight is breath (prana). Therefore these seers perform sacrifices (ista) in the bright (fortnight), Others in the other (i.e. dark fortnight).

COMMENTARY :

For the sake of meditation, (*upasana*) (Pippalada) shows that just as the year is divided into the forms of 'rayi' and 'prana' so also the month is divided.

*masah.....pranah* : The meaning is clear.

*tasmat .....*: therefore. Because the bright fortnight is superior (to the dark fortnight) on account of its being *prtana* ; therefore,

*rsayah* : seers, all the seers of the transcendental things

*sukle* : in the bright fortnight alone

*istam* : all the desired good actions

*kurvanti* : do.

*Itare* : (but) other seers, the ignorant

*itarasmin* : In the other, that is in the dark fortnight which being non-*prana* has no value (do these actions).

I.13. AHORATRO VAI PRAJAPATIS TASYAHAR EVA PRANO

PATRIR EVA RAYIH, PRAAM VA ETE.  
PRAKASHANDANTI YA DIVA RATYA SAMYUJYANTE.  
BRAHAMACARYAM EVA TAD YAD RATRAV RATYA  
SAMYUJYANTE.

The day and night indeed are Prajapati. His day time is breath. His night is rayi. Those who enjoy sexually during day time waste their breath : (whereas) sexual enjoyment during night time is Brahmacharya itself.

COMMENTARY :

This same division (into breath and rayi) (Pippalada) shows in respect of day and night for the sake of meditation (*upasana*).

*ahoratro vai* : the meaning is clear. Because day time is of the form of breath, therefore

*ratya* : for sexual enjoyment : Here the instrumental case is used to denote the cause which is here the end.

*Ya diva samyuijyante ete* : by the day which is the breath those who have intercourse with women-these.

*pranam vai* : the breath itself

*praskandanti* ; dry up very much. Due to misuse of breath they kill breath itself.

Raising the question 'If so' the householders (*grhastha*) should not approach their wives (at all), (Pippalada) replies (now) that they could (approach their wives) during night times.

*brahmacaryam eva* : indeed it is continence. Intercourse with women during night times is continence itself. It cannot be called copulation (*maithunam*), that is, does not cause any harm.

I.14. ANNAM VAI PRAJAPATIS TATO HA VAI TAD RETAS  
TASMAD IMAH PRAJAH PRAJAYANTA ITI.

Food indeed is Prajapati. From Him verily the semen. From it come forth these creatures.

COMMENTARY :

Raising the question as to how Brahman who is of the form of matter, soul and time, can be said to be the material cause since it is seen that this semen which is an evolute of food is the material cause of creatures, (Pippalada) answers (as above)

*annam vai* : because Brahman called Prajapati is Himself in the state of food, and in the state of semen resulting from it, therefore all creatures come forth from the Brahman who is of the form of different states of matter, soul, time in the form of year, month, etc., food and semen. So it is reasonable to say that Brahman called Prajapati is the material cause.

I.15. TAD YA HA VAI TAT PRJAPATIVRATAM CARANTI  
TEMITHUNAM UTPADAYANTE. TESAM EVAISA  
BRAHMALOKO YESAM TAPO BRAHMACARYAM YESU  
SATYAM PRATISTHITAM.

I.16. TESAM ASAU VIRAJO BRAHMALOKO NA YESU  
JIHMAM ANRTAM NA MĀYĀ CETI.

Therefore those who perform the prajapati vow bring forth a pair. For those alone this world (of Brahman). Who practise tapas and Brahmacharya (and) in whom truth is established :

For those this faultless world of Brahman : in whom there is no crookedness and falsehood (and) no trickery.

#### COMMENTARY :

In this connection, deprecating those who do not seek liberation, Pippalada praises those who seek :

*Tad ye ha vai* : therefore those who perform the prajapati vow as duty, that is eating food called here Prajapati, *annam vai prajapatih* : (*Prasna*. I.14), those who are given to eating food and incontinence, verily those alone bring forth progeny.

*esa Brahmaloakah* : this word that is of the form of sons and cattle and food<sup>1</sup>; the world of the form of Brahman as effect (karya-bhuta), is only for those but not for the seekers of the Self. This is the idea.

*yesam* : On whose part there is self-mortification (drying up of the body, *tapas*) that is abstention from eating excessively. and avoidance of sexual enjoyment and in whom truth speaking is established, and in whom there is no crookedness such as described in the passage 'wicked men have one thing in the heart and another in their speech and still another in their acts' and in whom there is no falsehood, such falsehood as is injurious to other,<sup>2</sup> for them there is the world of Brahman free from all faults.

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<sup>1</sup> This reading is in Ānandasrama ed. It is not found in Mss. And grantha. The Mss.

(SVOI) further omits : karyabhutabrahmarup.....

<sup>2</sup> No commentary on the word, *māyā* is found in the text.

*Brahmalokah* : means Brahman Himself is the world, That is Brahman is the ultimate goal (to be attained), since this is the interpretation given by Vyasarya in *sarva-vyakhyana-dhikarana*.

*iti* : indicates conclusion of the chapter.

### **End of the First Prasna.**

## **SECOND PRASNA**

II. 1. ATHA HAINAM BHARGAVO VAIDARBHIB PAPERACCHA.  
BHAVAVAN KATYEVA DEVAH PRAJAM  
VIDHARAYANTE KATARA ETAT PRAKASAYANTE KAH  
PUNAR ESAM VARISTHA ITI.

Then Bhargava Vaidarbhi asked him (Pippalada) : “Sire, how many gods support the creatures? Who (among them) illuminate this? Who again is the best<sup>1</sup> among these?”

COMMENTARY :

Now are introduced questions for the sake of elucidating the (nature of) inner soul (which is) distinct from the body, organs, mind, breath & etc... It is stated by Vyasarya that “In the following sections the inner soul is clearly taught.”

*Atha* : After the question by Kabandhin (had been answered)

Bhargavo Vaidarbhib papraccha : (Pippalada) was asked by Bhargava Vaidarbhi thus :

*Bhagavan* : O Sire I What number of gods support the creatures of the form of immovable and movable? Which among the same gods illuminate this body, the effect of them? Who again among them is the superior?

II.2. Tasmai sa hovacakaso ha va esa devo vayur  
agnir apah prthivi vanmanascaksuhsrotram  
ca. te prakasyabhivādanti vayam eta banam  
avastabhya vidharayamah.

To him he (Pippalada) said : 'Indeed this ether, the god wind, fire, water and earth, speech, mind, the eye, and the ear, these illuminating (the body) declare "We uphold and support this arrow<sup>1</sup> (bana)."

COMMENTARY :

*Tasmai sa havaca* the meaning is clear.

With a view to describe the chief breath (*prana*) as the supporter, the illuminator and the best, he (Pippalada) narrates a story.

*Ha vai* : indicates too-well knownness

*esah* : The well-known ether (*akasa*)

*Devah* : One who goes; from 'div' to go. Such Vayu, Agni, Apah, Prthivi ;

*Vāk* : by the word 'speech' are indicated by secondary significance all the motor organs.

*Caksuh srotram ca* : By the words 'eye' and 'ear' the senseorgans are indicated.

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<sup>1</sup> Hume translates 'trunk'

*Te* : These Akasa and others : all having assembled and standing around said pointing to the body thus "We support and uphold the body which wanders like an arrow." The meaning is 'We support it since we are able to perform various actions such as creating space (*avakasa*).'<sup>1</sup>

II.3.4. TAN VARISRHAH PRANA UVACA MA MOHAM  
APADYATHAHAM EVAITAT PANCADHATMANAM  
PRAVIBHAJYAITAD BANAM AVASTABHYA VIDHA-  
RAYAMITI, TE' SRADDHADHANAH.

SO'BHIMANAD URDHVAM UTKRAMATA IVA TASMIN  
NUTEKRAMATYATHETARE SARVA CVOTKRAMANTE  
TASMIMSCA PRTIASTHAMANE SARVA EVA  
PRATISTHANTE. TAX YATHA MAKSIKA  
MADHUKRARA JANAM UTKRAMANTAM SARVA  
EVOTKRAMANTE TASMIMSCA PRATISTHAMANE  
SARVA EVA PRQATISTHANTA EVAM  
VANMANASCAKSUH SROTRAM CA TE PRITAH  
PRAANAM STUNVANTI :

To them, Prana, the chiefest breath, said "Do not get deluded. I alone differentiating myself five-fold uphold and support this arrow.' They were

distrustful. He, being proud, went up as it were. When he begins going out, then all the rest begin to go out. When he settles down then all of them settle down, even as all the honey-bees go out when their leader (king bee) goes out and settles down when he settles down. So also speech, mind, eye and ear. They (being) pleased praised breath.<sup>1</sup>

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<sup>1</sup> The An, text reads akasa.

#### COMMENTARY :

*Tan varisthah* : The meaning is the chiefest breath said to this effect.

*Ma moham apadyatha* : Do not get deluded. O ether and others do not get this perverse view. I alone differentiating myself into the five forms of *prana*, *apana*, *vyana*, *samana* and *udana* support (this arrow). What is meant by the chiefest breath in saying thus is " O ether etc., you are capable of , yielding such particular effects as space and others<sup>2</sup> ; but I am capable of doing your activities because of being the cause of (all) your actions. But in respect of the action of keeping alive (any creature) which I perform none among you is capable.

*Te asraddadhanah* : They had no belief in his words. Then the Breath perceiving their pride, overtaken by pride, with a view to exhibit his power over the hundred and eight vital spots lifted himself out of his place a little. The word '*iva*' means 'a little'. In case of his actual going out there would result an irreparable loss of the body. Thus thinking he lifted himself out a little alone. This is the idea.

*Tasmin utkramati* : Thus when the chief breath rose up all the other breathe rose up.

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<sup>1</sup> cf.BG.XV.8, BANA translated as 'arrow' means śarīram.

<sup>2</sup> Ānanda ed. And Nagari ms : add *na tu sarvakaryaksamah*.

*Tasmimstu* : When he settled down lest the body should fall all the other breaths settled down. Here (he) gives an illustration:

*Yatha maksika madhukara* : even as the honey-bees rise up to follow the king-bee in its up and when he settles down they settle down, even so the breaths, speech etc., do the same as the chief breath does. This is the meaning.

*Te pritah* : Speech and others placed with this manifestation of the greatness of the chief breath, praised Him. This is the meaning.

*Stunvanti* : The change of conjugation instead of *stuvanti* is a Vedic exception.

II.5. ESO 'GNISTAPAYTYESA SURYA ESA PARJANYO  
MAGHAVAN ESA VAYUH : ESA PRAPTHIVI RAYI  
DEVAH SADASACCAMRTAM CA YAT.

This is as fire heats. This is Surya, Parjanya, Indira, this Vayu : this earth, god rayi, and sat and asat and what is immortal.

COMMENTARY :

He (Pippalada) cites the hymn of praise.

*Esah : mukhyapaeranaḥ* : this chief breath burns with the form of fire.

*Suryah* : this chief breath is himself the Sun, since the existence of all depends upon him. The co-ordination (*samanadhikranya*) is in accordance with the maxim that “whose existence is dependent on which, that is called as that itself”, (liberally rendered it means that if any thing is dependent upon another

thing then the former can be called by the name of the latter. Here the existence of Surya is called the chief breath itself).

*rayir devah* : That is the god who has become water : in other words the Moon.

*sad asat* ; The words *sat* and *asat* refer to the present and the non-present, or to the perceived and the non-perceived (immediate and mediate objects) or to the gross and the subtle or the sentient and non-sentient.

*Amrta* : refers to liberation, since it also depends upon that (breaths)

II.6. ARA IVA RATHANABHAU PRANE SARVAM  
PRATISTHITAM ; RCO YAJUMSI SAMANI YAJNAH  
KSATRAM BRAHMA CA.

All is established in the breath even as the spokes are joined in the nave of the chariot. The rks, yajus and samans: sacrifices, the ksatriya and the Brahman (castes).

COMMENTARY :

*Arah* : the word '*arah*' means the sticks that lie between the nave and the felly of the wheel (of the chariot). The nave (nabhi) means the central part of the wheel. Just as the spokes are fixed in the nave even so are all established in this breath.

*Sarvam* : All. The meaning of all is clearly elucidated by *rco yajumSi* etc.

*Brahma kSatram ca* : Here the words '*brahman and kSatra*' indicate through secondary significance all the living creatures immovables and

movables. Thus having described the qualities of the chief breath pointing out at Him with the finger to each other, now they (the other organs mentioned) praise Him addressing Him directly :

11.7 PRAJAPATISCARASI GARBHE TVAM EV  
PARTIJAYASE, TYBHYAM PRANA PRAJASTVIMA  
BALIM HRANTI YAH PRANAIH PRATITISTHASI

Thou alone the Prajapati movest in the womb (of the creatures) and thou art born. These creatures take offering (bali) to thee who art established by breaths.

COMMENTARY :

*Prajapatis carasi*..... You being the protector of (all) creatures move in the womb with the form of wind called breath etc. (and) also being indeed of the form of the father on account of being the cause of conception and its development are born as son and others contrary to your being its cause.

*Prana* : O breath, these creatures of the form of movables and immovables

*Tubhyam* : are subservient to you, since,

*Balim* : the food etc., (offerings)

*haranti : upaharanti* : (they) carry or take for you who are established in all creatures through the functions of breathing and others.

11.8. DEVANAM ASI VAHNITAMAH PITRRANAM PRATHAMA  
SVADHA RSINAM CARITAM SATYAM ATHARVAN  
GIRASAM ASI.

Thou are the carrier (of oblations) to the gods: (thou art) the first oblation to the fathers: (thou art) the true conduct of the seers, Atharvans and Angirasas.

COMMENTARY :

*Devanam asi vahnitamah* : the best carrier of oblations for the gods.

*Pitram prathama svadha* : you alone are the chief one who causes pleasure to the fathers

Rsinam.....: You are the most superior activity of the form of regular and occasional (*nitya and naitmittika*) duties of the seers, Atharvans and Angirasas; this is the meaning.

II.9. INDRAS TVAM PRANA TEJASA RUDRO'SI  
PARIRAKSITA TVAM ANTARIKSE CARASI SURYAS  
TVAM JYOTISAM PATIH.

Thou are Indra, O Breath Thou are the Rudra by his power (tejas), (and) the protector. Thou movest in the atmosphere, thou art the Surya lord of luminaries.

COMMENTARY :

*Indra tvam* : O Breath you are *Indra*. 'The supreme Lord' is the meaning, sicne the root is '*idi*' to lord over absolutely.'

*tejasa* : with power of the form of ability to slay all

*tvam Rudrah* : you are He who causes (all) to weep

*Pariraksita* : Means you are also the protector during the creative period (*sthiti-kala*).

*Tvam antarikse* : you becoming the Sun, the highest among the luminaries, move in the sky.

II.10 YADA TVAM ABHIVARSASYATHEMAH PRANA TE  
PRAJAH ĀNANDARUPAS TISRHANTI KAMĀYĀNNAM  
BHAVISYATITI.

When thou rainest then O Breath, these thine creatures remain joyful (with the hope) that there will be food to their heart's content

COMMENTARY :

*Yada tvam* : O Breath, when you having the form of clouds shower rain then these your creatures become blissful. For what reason ?

*Kamāyā* : for there will be food enough for (performing) desired things; since it is stated in the *Chandogya Up* (VII. 10. 1). "Whenever there is good rain then the creatures become blissful hoping that there will be plenty of food."

II.11. VRATYAS TVAM PRANANIKARSI ATTA VISVASYA  
SATPATIH VAYAM ADYASYA DATTARAH PITA TVAM  
MATARISVA NAH

O Breath! Thou art *vratyā*, thou also the chief seer, he eater of the world (*visva*) the protector of the good.

We are the givers of the enjoyable.

Thou art our father, matarisvan.

COMMENTARY :

*Vratyah* : O Breath you are *vratya*,<sup>1</sup> *brahman* without sanctifying ceremonies. You yourself are the chief seer of the *mantras*. You yourself are also the destroyer of the world. You yourself are also the protector of the good-men.

*Vayam* : we are the givers to you of the eatable, that is, enjoyable. In other words, (we are) servants. O Matarisvan, you are the father, that is, our nourisher. The absence of the two 'n's in *Matarisvanah* can be considered to be Vedic exception.

II.12. YA TE TANUR VACI PRATSTHITA YA SROTRE YA CA  
CAKSUSI YA CA MANSI SANNTATA SIVAM TAM KURU  
MOTKRAMIH

What form of thine is established in speech. What in the ear and what in the eye and what form in the mind (is) stretched that form make thou beneficent. Do not go out (of the body)

COMMENTARY :

*Ya te tanur vaci*...Which power is always established in the organs of speech etc., that is the power helping in controlling these organs, please make that power beneficent. Do not make (that power) useless (*asivam*) by your going out : The meaning is : Do not go out (of this body).

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<sup>1</sup> *Vratya* : “*Vratyah sam skarahinas syat*” Amara.

II.13. PRANASYEDAM VASE SARVAM TRIDIVE YAT

PRATISTHITAM MATEVA PUTRAN RAKSASVA ŚRĪSCA  
PRAJNAM CA VIDHEHI NA ITI

All this (is) dependent on the will of *Breath* ; (also) what is established in Heaven. Protect (us) just as the mother (protects) her sons. Bestow on us riches and intelligence.

COMMENTARY:

*Pranasyedam* : All the world dwells in His will. Vasa means will. That means the world is dependent upon His will.

*Yacca tridive* : And whatever is established in *Svarga* and others is also dependent on Breath. Therefore protect us even as the mother (protects) her sons. Give us wealth (*Śrī*) of the form of ability in performing our prescribed activities and intelligence conducive to it.

**End of the Second Prasna.**

### THIRD PRASNA

III.1 ATHA HAINAM KAUSALYASCASVALAYANAH  
PAPRACCHA. BHAGAVAN KUTA ESA PRANO JAYATE  
KATHAM AYATYASMINCHARIRA ATMANAM VA  
PRAVIBHAJYA KATHAM PRATISTHATE  
KENOTKRAMATE KATHAM BAHYAM ABHIDHATTE  
KATHAM ADHYATMAM ITI.

Then kausalya *Asvalayana* asked his (*Pippalada*) Sire, whence is the breath born? How does he come into this body? And how is he established (in this body) dividing himself? By which does he go out? How does he exist without and within?

COMMENTARY :

*Atha hdainam.....*: The meaning is clear.

*Pratisthate : pratitisthati* : is established.

*Sahyam abhidhatte* : exists nearby in the form of the things lying outside. This is the meaning; sine *bahyam* (that which lies outside) is an adverb modifying the very '*exists nearby*'

III.2. TASMAI SA HOVACATIPRASNAN PRCCHASI  
BRAHMISTHO' SITI TASMAT TE'HAM BRAVIMI.

He (Pippalada) said to him "you ask question too big; You are devoted to Brahman. Therefore I shall teach you."

COMMENTARY :

*Tasmai...* The meaning is clear.

*atipraasnan* ; means things that lie beyond (all) question, that is not fit to be questioned , occult. You ask. Therefore, you re most devoted to Brahman, almost a knower of Brahman are you, that is you are not an ordinary man. Therefore I shall teach you (that) on account of your fitness.

III.3. ATMANA EVAISA PRANO JAYATE. YATHAISA PURUSE  
CHAYAITASMINNETADATATAM MANO 'KRTENAYA-  
TYASMINCHARIRE.

This Breath is born form the Self alone. Just as the shadow (*chaya*) (follows) when the man goes, (and) (just as) in him this mind is always present (even so the breath) comes into this body.<sup>1</sup> without effort.

COMMENTARY :

He (Pippalada) gives the reply to the first question.<sup>2</sup> This breath is born form the supreme Self alone. This is the meaning, since there is the passage “Prana is born form this, also the mind and all organs” (*Mund. Up. II.i 3*). Then he gives the answer to the second question : How does the breath enter the body?

*Yathaisa Puruse* :- Just as the shadow goes along with the man when he goes, -certainly there is no other cause for the movement of the shadow-and similarly this mind without any effort attaches itself in the soul inseparably (*atatam*), even so breath also without effort comes into the body. That is, the entry of the mind and breath into the body is through (with) the soul. The idea is that since breath cannot exist separated form the man, the relationship of breath is only with the soul (*jiva*.) Therefore no other cause is required (than the entry of the soul into the body) in respect of the entry of the breath, even as in the case of the mind. This is the intention.

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<sup>1</sup> The commentary of Sankra reads the first two sentences as the answer to the first question. It considers that the process of entry of the breath into the body is due to ‘the act of the mind’ resulting in sin and virtue.

<sup>2</sup> Anndasrama ed. Reads *prasnasya for prathamasya*.

III.4. YATHAQ SAMRADEVADHIKRTAN VINIYUNKTE ETAN  
GRAMAN ETAN GEAMAN ADHITISTHASVE-  
TYEVAMEVAISA PRANA ITARAN PRANAN  
PRATHAKPRTHAGEVA SANNIDHATTE.

Just as the sovereign commands his officers saying “do you govern such and such villages”, even so this breath controls other breaths individually.

III.5. PAYUPASTHE 'PANAM CAKSUSSROTRE  
MUKHANASIKABHYAM PRANAH SVAYAM  
PRATISTHATE MADHYE TU SAMAHAN. ESA HY  
ETADDHUTAM ANNAM AMAM NAYATI TASMAD ETAH  
SAPTARCISO BHAVANTI.

(He controls) apana in the organs of excretion and generation; himself (coming out) as prana from the mouth and nose is established in the eye and the ear : in the middle he is *samana* ; : since this makes even the food that was offered (*hutam*): therefore these seven flames arise.

COMMENTARY :

Now He (Pippalada) replies to the third question “How does the breath dividing itself get established?”

*Yatha samrat* : Just as the sovereign assigning individually his servants (officers) in charge of certain duties with the command that such and such officers shall govern such and such villages is established in those villages, through them, even so this chief breath is present of controls through his own parts *apana*, *vyana* and others, other breaths corresponding to villages.

*Payupasthe* : *Payupastha* means *payu* and *upastha* (*dvandva-samasa*)

*apanam* : There he (breath) gets established as *apana* that is performing the function of excreting urine, faeces etc.

*pranah* : The wind coming out from the mouth and nose and thus being of the form of *prana* is established in the eye and the ear (*caksus srotra*), that is, he controls them.

*Msadhya* : But in the middle he stands as *samana*.

*Esah* : This, this *samana* indeed

*Hutam* : food etc., that is eaten

*Samam nayati* : makes equal or appropriates to the seven elements (*dhatu*s) (constituting the body) that is, divides it.

*Tasmat* : From this *Samana* breath the seven flames of stomach fire, named *Kali, Karali* (*Mund .Up.*) arise.

III.6. HRDI HY ESA ATMA. ATRAITAD EKASATAM NADINAM  
TASAM SATAM SATAM EKAIKASYAM DVASAPTATIT  
DVASAPTATI H PRATISAKHANADISAHASRANI  
BHAVANTY ASU VYANAS CARATI.

In the heart indeed is the self. Here are hundred and one nadis. Each of these has seventy-two sub-nadis and in each of these subnadis (*hitas*) there are 100000<sup>1</sup> branch nadis, In these (breath) moves (as) *vyana*.

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<sup>1</sup> *Ch.Up.* VIII. The text as it is would seem to mean "Each of these *nadis* has hundred (subdivisions) and again each of them has 72,000 branch *nadis*. It is so construed by *Sankara*. But R.R. thinks that *satam satam* between

COMMENTARY :

*Hrdi esah* : This soul (*jiva*), in the heart in which the breath resides as *samana* also resides. Here (in the heart) there are hundred and one *nadis*. Each among these *nadis* has seventy-two divisions. Each of these 72 divisions has 100,000 branching *nadis*. In these (branching) *nadis* (breath) moves (as) *Vyana*. This is the meaning.

III.7 ATHAIKAYORDHVA UDANAHA PUNYENA PUNYAM  
LOKAM NAYATI PAPENA PAPAM UBHABHYAM EVA  
MANUSYALOKAM.

Then by a certain one (*nadi*) the breath as *udana* upward-moving leads to the good world because of merit, and to the evil world because of demerit, and to the human world because of both.

COMMENTARY :

*Hrdi esah* : This soul (*jiva*), in the heart in which the breath resides as *samana* also resides. Here (in the heart) there are hundred and one *nadis*. Each among these *nadis* has seventy-two divisions. Each of these 72 divisions has 100,000 branching *nadis*. In these (branching) *nadis* (breath) moves (as) *Vyana*. This is the meaning.

III.7. ATHAIKAYORDHVA UDANAHA PUNYENA PUNYAM  
LOKAM NAYATI PAPENA PAPAM UBHABHYAM EVA  
MANUSYALOKAM.

Then by a certain one (*nadi*) the breath as *udana* upward-moving leads to the good world because of merit, and to the evil world because of demerit, and to the human world because of both.

## COMMENTARY :

*Atha* : indicates the beginning of a new sentence (tipic).

*Ekaya* : By a certain nadi

*urdhavah* : upward moving breath

*Punyena* : because of merit

*punyam lokam* : the world of Svarga etc.

*papena* : because of demerit

*papam* : to the world of Naraka (hell)

*ubhabhyam* : by bothe these, merit and demerit

*menusyalokam* : to the human world

*nayati* : leads.

The answer to the question 'How dividing himself does the breath get established', begins with "Just as the sovereign" and closes with "To the human world because of both." In the middle of this answer to the fourth question 'By which does he go up' is given in the passage "then by a certain nadi the breath as upward-moving udana because of merit leads to the good world."

III.8. ADITYO HA VAI BAHYAH PRANA UDAYATY EAS HY  
ENAM CAKSUSAM PRANAM ANUGRAHNANAH.  
PRTHIVYAM YA EVTA SAISA PURUSASYAPANAM

AVASTABHYANTARA YAD AKASAH SA SAMANO  
VAYUR VYANAH.

Verily the outer prana rises up s the Sun (*Āditya*) energizing the breath in the eye. That god who is on the earth that is *apana* of man. That air which is in the midregion is the *samana*. The wind (is) *vyana*.

COMMENTARY :

Then the reply to the question “How does he exist without?” is given.

*Caksusam pranam* : The organ that lies within the eye-ball.

*Anugrhnanah* : vitalizing through furnishing the co-operative cause called the rays (*aloka*)

*Pranah* : The breath

*Ādityah bahyah udayati* : outside rises with the form of the Sun. Though breath cannot be the sun on account of difference between them, yet it can be seen that external Sun (*Āditya*) and others are stated to be breath etc., because of the assumption of non-difference due to the breath-element pervading everywhere, or else for the sake of meditation.

*Prthivyam.....*: That god who being of the form of breathelement on the earth exists vitalizing the organs of excretion and procreation which are controlled by *apana* breath of the man. This is the meaning.

*Antara.....*: It can be seen that the mention of *akasa* (ether) as the same as Breath controlling the ether is due to secondary significance. This is the case wit the following passage also.

*Samana* indeed was spoken of as existing between the abodes of *prana* and *Apana*. Similarly in the case of the outer ether also the quality of being *samana* can be spoken of since that is also between the outer the outer *Āditya* of the form of the outer breath (*Prana*) and the earth of the form of outer *apana*. This is the intention.

*Vayur vyanah* : The external wind is of the form of *vyana* on account of its vitalizing the touch-organ etc., (because it pervades everywhere the entire universe).

*Vayur vyanah* : The external wind is of the form of *vyana* on account of its vitalizing the touch-organ etc., (because it pervades everywhere the entire universe).

### III.9, 10, 11. TEJO HA VA UDANAS TASMAD

UPASANTATEJAH PUNARBHAVAM INDRIYAIR MANASI  
SAMPADYAMANAIH YACCITTAS TENAISA PRANAM  
AYATI PRANAS TEJASA YUKTAH I SAHATMANA  
YATHASAHNKALPITAN LOKAN NAYATI II YA EVAM  
VIDVAN PRANAM VEDA NA HASYA PRAJA HIYATE  
'MRTO BHAVATI. TAD ESA SLOKAH :

Light verily is *udana*. Therefore (the Purusa) with declining heart comes t the breath together with the organs settled in the mind in order to get another birth through whatever desire he has in mind. Breath conjoined with the light and the self leads to the world according to his desire.

He who, knowing thus, knows the breath, his progeny will not perish. (He) becomes immortal. There is a verse in this connection :

COMMENTARY :

*tejo hs va udanah* : The outward light is *udana* since it is that which leads upward.

*UpaSantatejah* : with the heat in his body gone out

*esah* : this *jiva (soul)* at the point of death

*yaccittah* : in which his mind is, in other words which desire he has got or which human birth or divine or other one he desires.

*tena* : on account of that desire

*punar bhavam* : in order to take rebirth

*indriyair manasi sampadymanaih.....* That *jiva* at the point of death comes to the breath which is with the organs of speech etc., having particular contact with the mind, as said in the commentary on the *Sūtra* (by Śrī Rāmānuja) “The speech with the mind as it is seen and on account of scripture” (*Śrī Bhāṣya* IV. li 1) referring to the passage “The speech merges in the mind” (*Ch. Up. VI. 8.6*). Though the scriptures state that ‘All the breaths, chief and subsidiary, go to the soul and not the soul to the breath, as in the passage’ to this soul at the time of death all the breaths go’ (*Brh. Up. IV. lii.38*) and this has been stated in the *Sūtra* “It (the breath) in the controller (soul) on account of its approach to him and other (V.S. IV. li.4) and the meaning of the *Sūtra* is explained in the commentary on that topic (*adhikarana*) thus :

“There the *prima facie* view is as follows “Just as speech and mind merge only in the mind and breath (respectively) in accordance with the passage. ‘The speech merges in the mind and he mind in he breath’ (*Ch. Up. VI viii.6.*) similarly on account of the passage : ‘the breath (merges) in the light’ (*Ch. Up. IV. viii.6.*) the

breath merges in the light alone.” In reply to this view, we state ‘It (merges in the controller’ (V.S.IV. ii.4). The breath merges in the controller of the organs, that is, in the soul. ‘Because of is going to him and others.’ *Prana* is stated in the scriptures as going to the soul. “In the same manner verily to this soul at the time of death all breaths go forth.” Likewise the going-out of breath (*Brh. Up.* IV.iii. 38) along with the soul is stated : “When he goes out the breath goes out following him” (*Brh. Up.*IV.iv.2). And the establishment of the breath together with the soul is also stated thus: “At the time of whose going upward I shall be going out and on account of whose establishment I shall be established” (*Prasna Up.* IV. 3). This mergence of breath in the light after its contact with the soul is stated here in he passage “The breath (merges) in the light.” As the statemtn “That the Yamuna goes to the ocean” is not improper though the Yamuna goes to the ocean after joining the Ganges, even so (here).” (*Śrī-Bhasya* IV.ii.4).

Still it can be seen it is proper to mention the soul as going to the breath, as this passage chiefly concerns the extolling of Breath.

*pranas tejasa.....*: Then in the manner (mentioned) in the passage ‘breath merges in the light and the light in the Supreme Godhead’ (*Ch. Up. Vi. Viii. 6*), conjoined with the light and Supreme Self, the breath leads the dying person to this or that world according to this will. Since thus the breath is the cause of leading upwards (to other worlds) only along with the light, the light also is the cause of leading upwards, the light can well by *udana*. This is the idea. Though in the passage “Breath in the light...” the word ‘light’ refers to all elements and only to the light-element as stated in the Sūtras “In the elements on account of scripture to that effect” (IV.ii.5), “Not only one (element) since (*Sūtras*), it may be seen still that the (*upanisadic*) statement is correct, since light is the chief element (among the elements) on the strength of the *Bhasya* “The Light indeed mixed with the other elements is indicated by the word light.”

III.12. UTPATTIM AYATIM STHANAM VIBHUTVAM CAIVA

PANCADHA I ADHYATMAM CAIVA PRANASYA  
VIJNAYAMRTAM ASNUTE VIJNAYAMRTAMASNUTE  
ITI II

One knowing the birth, the entry, existence and overlordship and also division of itself into into five-fold forms in the body (*adhyatmam*) of the breath attains immortality, attains immortality.

COMMENTARY :

*evam* : to him who meditates upon the breath with reference to its origination, coming and establishment and others (i.e., going out etc.), there is no loss of off-spring, sons, grandsons and others. And also it becomes the cause of freedom through the accomplishment of meditation of Brahman obtained through the knowledge of the nature of the Pure Inner Self.

*tad esa slokah* : In respect of the meditation on the breath, the following *sloka* is recited : this is the meaning.

*Utpattim* : The birth of the breath from the supreme Self and its coming (into the body) along with the mind.

*sthanam* : His existence in such places of the body as the organ of excretion and procreation and

*vibhutvam* : overlordship of the form of ownership mentioned in the passage 'Just as the sovereign commands his officers' (*Prasna* III.4).

*Adhyatmam....pancadha* : The five-fold existence as Prana etc., and also its fivefold outerexistence as Sun etc., indicated by the particle 'ca' (and).

*vijnaya* : knowing

*amrtam asnute* : one attains the Immortal, that is one attains liberation. The repetition of 'knowing and attains the Immortal' indicates the close of the reply.

### End of the Third Prasna.

#### FOURTH PRASNA

IV.1. ATHA HAINAM SAURYAYANI GARGYAH PAPRACCHA.  
BHAGAVANNETASMIN PURUSE KANI SVAPANTI  
KANYASMIN JAGRATI KATARA ESA DEVAH SVAPNAN  
PASYATI KASYAITAT SUKHAM BHAVATI KASMINNU  
SARVE SAMPRATISTHITA BHAVANTITI.

Then *Sauryayani Gargya* asked him (*Pippalada*) Sire, which are those that sleep in this person? (and) which are awake I him? As what does this god experience dreams? For what reason is it that delight occurs? And who is that in whom all are well established?

COMMENTARY :

*Puruse* : Person; when he is in sleep, must be added.

*Kabi asmin* : Here also when is in sleep must be added.

esah devah : Deva is jiva (soul). He is called 'deva' on account of his possessing 'luminosity' etc. (attributes).

*Katarah* : Being of what nature does he experience chariots etc (cf. *Brh. Up.* IV 3 I) in dream. This is the meaning.

*Kasya...* For what reason does delight derived from sense objects occur ? is the meaning

IV.2. Tasmai so hovaca. Yatha Gargya maricayo 'rkasyastam Gascchatah sarva estasmimstejjomandala ekibhavanti. Tah punah punar udayatah pracaranty evam ha vai tat sarvam pare deve manasyekibvhavati. Tena tarhyesa puruso na srnoti na pasyati na gighrati na rasayate na sprsate nabhivādate nadatte nanadayate na visrjate neyayate svapitityacaksate.

#### COMMENTARY :

Just as in the evening when the Sun sets, his rays become merged in the Sun's discus without spreading in all directions, and again when he rises his rays spreading in all directions illuminate (everything).

*evamtat sarvam* : so all this group of sense-organs.

*pare deve manasi* : in the mind that is superior to all others, having the qualities such as luminosity.

*ekibhavati* : becomes one; becomes such s has a particular contact that hinders their tendencies doing their respective function, this is the meaning.

*tena* : because of the cessation of the activities of the organs of hearing etc.,

*Ānandah* : the function of procreative-organ

*visargah* : the excretory function

*neyayate* : means does not move

By the passage ending the '*svapitityncaksate*', the reply is given to the question 'what are those that sleep in the person? that those that sleep are the outer organs of sensing and action. The singular in '*svapiti*' is with reference to the organs taken individually.

IV.3&4.PRANAGNAYA EVAITASMIN PURE JAGRATI.

GARHAPATYO HA VA ESO'PANO  
VYANO'NVAHARYAPACANO YAD GARHAPATYAT  
PRANIYATE PRANAYAIADAHAVNANYAH PRANAH.

YADUCCHVASANISVSAVETAVAHUTI SAMAM NAYATITI SA  
SAMANAH. MANO HA VAVA YAJAMANA ISTAPHALAM EVODANAH SA  
ENAM YAJAMANAM AHARAHAR BRAHMA GAMĀYĀTI.

In this city (of Brahman) the fires of breath alone are awake. The apana indeed is the *garhapatya*.<sup>1</sup> *vyaba* is the *anvaharyapacana*<sup>2</sup> *ahavaniya* is *prana* on account of being taken as it is from *grhapatya*.<sup>3</sup> Since it makes even the two oblations of the form of inhalation and exhalation it is *samana*. The mind verily is the sacrificer. *Udana* verily is the result of the sacrifice, this leads the sacrificer daily to Brahman.

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<sup>1</sup> *Garhapatya* is that which belongs to the householder.

<sup>2</sup> *Anvaharyapacana* is that fire that cooks the rice called *anvaharya*.

<sup>3</sup> *Pranagnayah* means taking of the *ahavaniya* fire from the *garhapatya* which is burning always

COMMENTARY :

Then the reply is given to the question “Which are those that are awake in him?”:-

*Pranagnayah* : The fires of the form of breath, *prana*, *apana* and others alone

*estasmin pure* : keep awake; this is the meaning

*jagrati* : keep awake; this is the meaning

Here it is intended for the sake of meditation to show the identity of *Agnihotra* with the five breaths, inhalation, exhalation and the mind which keeps awake during the sleep state. The active mind is the sacrificer. *Apana* is *garhapatya* on account of its abiding in the *Muladhara*. *Vyana* that is adjacent to it is the southern-fire called *anvaharya-pacana*. *Prana* that has its source in *apana* is *akavaniya*, on account of its similarity to *ahavaniya* fire which is taken from the *garhapatya* fire (in sacrifice). The two functions inhalation and exhalation that are dependent upon it are the two oblations mentioned in the passage “Two in the Ahavanity” (Sat. Brah.)

The *Samana* breath that is the cause of inhalation and exhalation is the *Adhvaryu* who can be described as he who makes even the oblations. But the *udana*-breath is such, since it is that lead the sacrificer upwards to the other world. In this manner he (Pippalada) shows the eight things that form parts of the *Agnihotra* (sacrifice), namely, the sacrificer, the three fires, the two oblations, and the officiating priest and the result, in the eight things of the form of five breaths, inhalation and exhalation and the mind.

Though here according to the passage “Even so all these creatures daily approaching this Brahman do not attain it” (*Ch. Up VIII.iii.2*) the approach towards Brahman is taught only in respect of the soul and not in respect of the

mind, still since the mind is said to approach the nerve *puritat* it can be seen that the mention of leading the mind to Brahman who is in the *puritat* is reasonable. Then he replies to the question “As what does this God experience dreams?”

IV.5. ATRAISA DEVAH SVAPNE MAHIMANAM ANUBHAVATI  
YAD DRSTAM DRASTAM ANUPASYATI SRUTAM  
SRUTAM EVARTHAM ANUSRNOTI  
DESADIGNTARAISCA PRATYANUBBUTAM PUNAH  
PUNAH PRATYANUBHAVATI DRSTAM CADRSTAM CA  
SRUTAM CASRUTAM CANUBHUTAM CANANUBHUTAM  
CA SACCASACCA SARVAM PASYATI SARVAH  
PASYATI.

Here this God enjoys greatness in (his) dream, since he perceives whatever he had perceived and rehears whatever he had heard and whatever has been experienced in other places and in other directions he again experiences (in dream). He, being all, perceives all that have been seen and not-seen, heard and the not-heard, experienced and not-experienced, and he existent and the nonexistent.

COMMENTARY :

*atra* : here, in this state (of dream)

*esa devah* : This soul

*svapne* : in dream

*mahimanam* : greatness in possessing elephants, horses etc.,

*anubhavati* : experiences,

*drstam* : what was seen during the waking state the same one sees again in dream.

*drstam drstam* : frequently seen is the meaning

*srutam* : heard

*desa* : things experienced daily in other places and in other directions he again and again experiences. There is no rule that only things that were seen and heard are experienced in dreams. At times things that were never experienced such as cutting of one's own body are experienced.

*Saccasacca* : existent and non-existent.

*Sarvah pasyati* : being all one perceives; one, being the seer, hearer and the smeller, the goer, speaker and the rest, experiences, this is the meaning.

The idea is though at that time (of dream) all the organs of sense and action which function during the waking state are inactive, still one, becoming the seer etc., with the help of the body and organs created by Īśvara in dream-state, experiences.

IV.6. SA YADA TEJASA' BHIBHUTO BHAVATI ATRAISA  
DEVAH SVAPANANNA PASYTY ATHA  
YADETASMINCHAIRE SUKHAM BHAVATI.

When he becomes united with the Light then this god experiences no dreams. Now whatever delight there is it happens in this body.

COMMENTARY :

*Sah* : He

*yada* : in which state

*tejasa* : with the supreme Self here called light on account of its illuminating things.

*abhibhuto bhavati* : as stated in the passage “O child then he becomes united with the Being,” (*Ch. Up.* vii.1). “Verily he becomes then united with the Light” (*Ch. Up.* VIII. Vi. 3), becomes united, that is, gets embraced (by God).

*atra* : in this state

*svapnam* : does not see.

*na pasyati* : does not see.

Now consequently the reply given to the question “As what does this god experience dreams?” is that at the time not becoming united with Brahman and when the mind alone is left (to enjoy, work?) then one experiences the dream-objects. To the question “For what reason does the delight happen?” he (Pippalada) replies:....

*Atha* : Whatever delight happens that delight happens only when there is the body. This is the meaning. That is, the body alone is the cause of pleasure derived from objects, since there is the passage “Pleasure and pain do not touch one when one is disembodied” (*Ch.Up.* VIII.xii.1)

IV.7 SA YATHA SOMYA VAYAMSI VASOVRKSAM  
SAMPRA TISTHANTE I EVAM HA VAI TAT SARVAM  
PARA ATMANI SAMPRATISTHATE III

The birds resort to the tree in which they reside, just as this instance, even so do all these verily go to the Supreme Self.

COMMENTARY :

He (Pippalada) now gives the reply to the question “In whom are all established?”

*Vayamsi* : birds

*Vasovrksam* : the three where in they dwell

*Prati* : to (must be added)

*sampratisthante* : resort

*sa yatha* : just as the example so also these are established in the Supreme Self. This is the meaning.

IV.8. PRTHIVI CA PRTHIVIMATRA CAPASCAPOMATRA CA  
REJJASCA TEJOMATRA CA VAYUSCA VYUMATRA  
CAKASACAKASAMATRA CA CAKSUSCA  
DRATAVYAM CA SROTRAM CA SROTQAVYA CA  
GHRANAM CA GHRATAVYAM CA RASASCA  
RASAYITAVYAM CA TVAK CA SPARSAYITAVYAM CA  
VĀK CA VAKTAVYAM CA HASTAU CADATAVYAM  
COPASTHA-SCĀNANDAYITAVYAM CA PAYUSCA  
VISARJAYITA VYAM CA PADAU CA GANTAVYAM CA  
MANASCA MANTAVYAM CA BUDDHISCA  
BODDHAVYAM CAHANKARASCAHANKARATAVYAM CA  
CITTAM CA CETAYITAVYAM CA TEJASCA  
VILYOTAYITAVYAM CA PRANASCA

VIDHARAYITAVYAM CA.

And the earth and the subtle earth, and water and the subtle water, and light and the subtle light, and wind and the subtle wind, and the ether and the subtle ether. The eye and the perceivable the ear and the audible, the nose and the smellable, taste and the testable, touch and the touchable, speech and the speakable, hands and the graspable, the genitive organ and the enjoyable, the anus and the excreble, the feet and the walkable, mind and the mindable, understanding and the conceivable, egoism and the object of egoism, thought and the thinkable, luminosity and the illuminable breath and the supportable.

IV.9. ESA HI DRASTA SPRASTA SROTA GHRATA RASAYITA  
MINTA BODDHA KARTA VIJANANATMA PURUSAH SA  
PARE 'KSARA ATMANI SAMPRATISTHATE.

This indeed is the seer, toucher, hearer, smeller, taster, thinker, conceiver, doer and the person of the form of knowledge. He gets established in the transcendent imperishable Self.

COMMENTARY

Now (Pippalada) explains the word 'All' (in the previous *mantra*). Here, by the word *prthivi-matra* is indicated the earlier state of the earth which is mentioned in the *puraas* as *gandhatanmatra*, the smell-in-itself. This (explanation) applies to all the subsequent usages of the word '*matra*' (in itself).

*esa*.....: The idea is that the entire world of the form of sentient and insentient and of the form of door, instrument and object is dependent upon Him. Since here mention is made of the conceiver, and doer of the nature of knowledge, the logicians who hold that the soul is only a knower not having the

nature of knowledge, and the upholders of the theory of illusion who declare that the soul has the nature of knowledge and is not a knower are both refuted.

IV. 10 & 11.

PARAM EVAKSARAM PRATIPADYATE SA YO HA VAI  
TAD ACCHAYAM ŚRĪRAM ALOBITAM SUBHRAM  
ASSARAM VEDAYATE YAS TU SOMY SA SARVAJNAH  
SARVI BHAVATI. TAD ESA SLOKAH, VIJNAHATMA  
SAHA DEVAISCA SARVAIH PRANA BHUTANI  
SAMPTRATSTHANTI YATRA I TAD AKSARAM  
VEDAYATE YASTU SOMYA SA SARVAJNAH SARVAM  
EVAVIVESETI II

He who knows this shadowless bodiless colorless selfluminous imperishable (self) he becomes a knower of all and becomes the possessor of all. On this there is a verse :

Whoever knows that imperishable in which he soul of the nature of knowledge, breath together with all the gods (organs) and the elements are established he knowing all pervades all.

COMMENTARY

*sa yo ha vai* : here by the word *chaya* action (karma) which restrict knowledge, is referred to

*acchayam.....* : means free from sin, consequently,

*asariram* : bodiless, *alohitam* ; colourless, void of colour.

*Subhram* : self luminous, *akSaram* : imperishable (the Supreme Self)

*vedayate* : knows,

*sah* : He

*somya* : O lucky man!

*paramevaksaram* : *Brahman, Vasudeva*

*pratipadyate* : having attained, becomes the knower of all

*sarvi bhavati* : becomes one with all his desires fulfilled.

*tad esa slokah* : together with the organs of speech etc.

*pranah* : chief breath,

*bhutani* : the gross element

*vijñānātma* : the soul

*yatra* : in which

*pratitiSthanai* : are established

*tat* : that

*subhram* : self-luminous

*subhram* : self-luminous

*aksaram* : imperishable (Supreme Self)

*yo janati* : whoever knows

*sah* : he

*sarvajnah* : knowing all

*sarvam eva* : all the created

*avivesa* : pervades. As stated in the passage “There happens free movement in all the worlds” (*Ch.Up.VII.xv.2 Bhuma-vidya*) one becomes capable of moving in all the worlds one desires. This is the meaning.

***End of the Fourth Prasna.***

## **FIFTH PRASNA**

V.1. ATHA HAINAM SAIBYAH SATYAKAMAH PAPRAQCCHA.  
SA YO HA VAI TAD BHAGAVAN MANUSYESY  
PRAYANANTAM ONKARAM ABHIDHYAYITA, KATAMAM  
VAVA SA TENA LOKAM JAYATITI. TASMAI SA  
HOVACA.

Then *Saibya Satyakama* asked him (*Pippalada*): “O Sire he who among men meditated on OM upto the end of his life, which world will he win by means of it?” To him he (*Pippalada*) replied:

COMMENTARY :

*Ha vai* : indicates well-knownness

*sah* : The pronoun *sah* refers to the fit-person in general

*bhagavan* : O one fit for adoration (or worship)

*yah* : which fit person

*manusyesu* : among men

*prayanantam* : upto the time of death

*onkaram adhidhyayita* : will meditate on the syllable OM

*sah* : he

*katamam lokam* : which world

*jayati* : Wins, attains

*vava* : indicates emphasis or well-knownness.

V.2. ETAD VAI SATYAKAMA PARAM CAPARAM CA  
BRAHMA: YAD ONKARAH | TASMAD VIDVAN  
ETENAIVAYATANENAIKATARAM ANVETI.||

It is *omkara O Satyakama* which is the Brahman superior and inferior.  
Therefore the knower by this means follows (takes to) one of them.

COMMENTARY :

*O Satyakama* :

*Etad eva* : this itself

*Param caparam ca Brahma* : Is the superior as well as the inferior Brahman. The meaning is that it signifies both (aspects of Brahman). That this co-ordination is due to the relation as word and meaning is explained by Vyasarya in the “Iksatikarmadhikarana” (*Vedānta Sūtras* I.iii 12).

What is that ? The reply is the Omkara.

*tasmāt*: therefore; *sah*: the meditator : *etena eva ayatanena* ; by the path of this Syllable alone.

*ekataram* : The superior of inferior Brahman

*anveti* : meditates, is the meaning.

V.3. SA YADYEKAMATRAM ABHIDHYAYITA SA TENAIVA  
SAMVEDITASTURNAM EVA JAGATYAM  
ABHISAMPADYATE. TAM RCO MANUSYALOKAM  
UPANAYANTE, SA TATRA TAPASA BRAHMACARYENA  
SRADDHAYA SAMPANNO MAHIMANAM ANUBHAVATI.

If one meditates upon it with one moment (*matra*)<sup>1</sup> by that getting established (one) becomes respectable in this world. Him the rks lead to the human world. He full of tapas, chastity and faith, there enjoys greatness.

COMMENTARY :

*sah* : the Meditator

*yadi.....*: If he meditates on the syllable pronounced short (for the duration of just one moment) which indicates the inferior Brahman, that is, he

who meditates on the inferior Brahman uttering the short-syllable indicating the inferior Brahman.

*tenaiva* : by that meditation on the inferior Brahman alone by means of Omkara of one moment

*samveditah* : becoming existent

*jagatyam* : on this earth

*abhi* : *abhyarhitah* : great

*sampadyate* : becomes.

*Tam* : Him

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<sup>1</sup> Hume translates *eka-matra* as one element (a), two *matras* as two elements (a-u) which interpretation is obviously wrong, for it is stated that the *Onkara* should not be split at all. Thus Rangaramanujja points out that it refers to time-span *i.e.*, *ekamatra*. Means having the duration of one moment *dvimatra* as having two moments.

cf. also Note on pp.165 Trans. of Śankara-BhaSya on *PrasnopaniSad* by S. Sitaramasastry ed.1898.

*Rcah* : the rk mantras

*manusyalokam upanayante* : lead to the human world:

*tapasa* : practicing fasting

*brahmacaryena* : avoiding sexual intercourse

*sraddhaya* : with faith in the other world

*sampannah* : (if he is) full of all these (three)

*mahimanam* : greatness, that is, the meditation of Brahman resulting in the Supreme Goal (sreyas-sadhanam)

*anubhavati* : practices.

The doubt that how this syllable 'OM' could be a short one since there is no such short sound in respect of the four vowels (e, o, ai, au) all of which are conveniently called by Panini 'Ec' (*pratyahara*), need not be entertained since such a short sound is found in colloquial usage.

V.4. ATHA YADI DVIMATRENA MANASI SAMPADYATE SO  
'NTARIKSAM YAJURBHAIR UNNIYATE SA  
SOMALOKAM. SA SOMALOKE VIBHŪTIM ANUBHUYA  
PUNARVARTATE.

Then if here occurs in one's mind meditation by the syllable OM with two moments one is led to the sky by the yajus, to the lunar world. He after enjoying greatness in the lunar world returns (to birth in this world).

COMMENTARY:

*Atha yadi.....*: By the syllable Om of the duration of two moments if one meditates in his mind on the inferior Brahman, one is led by the Yajus (*mantras*) to the lunar world which rests in the sky.

*sah* : the person meditating by the two momented-syllable

*antariksam* : sky. It is held in the *IkSatikarmadhikarana* (1.3.12) that the words *antarikSa* and *somaloka* (sky and the lunar world) signifying all those worlds that are above.<sup>1</sup> Indicate what takes place after death. Accordingly it is stated in the Śrī Bhasya in the *Iksatikarmahdikarana* thus :

“Dividing into two as this. – worldly and other-worldly what was mentioned already as the inferior effected (*karyam*) Brahman, stating that those who meditate on OM of one moment get the result of the form of enjoyment in this human world, and stating that those who meditate on the OM of two moments have the result of the form of enjoyment in the other world indicated through secondary significance by the word ‘sky’ ..... (Śrī Bhasya I.iii.12).<sup>2</sup>

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<sup>1</sup> Mss. Reads Undhvaloka. *Ata eva* is added by the Mss. This whole passage is omitted in the Grantha ed. But it is found in both the Mss. And Poona ed.

<sup>2</sup> Thibaut : Śrī Bhasya trans. P.313-4 renders it well but the *ekamatra*, *dvimatra* and *trimatra* are wrongly construed as by Hume, as referring to the syllables composing the OM (AUM).

*somaloke* : in the lunar world, i.e., having enjoyed in the other world, he returns (to birth) at the end of (or after exhausting) the fruits of his good deed.

V.5. YAH PUNAR ETAM TRIMATRENOMITYETENAL.  
VAKSARENA PARAM PURUSAM ABHIDYAYITA SA  
TEJASI SURYE SAMPANKAH. YATHA PADODARAS  
TVACA VINIRMUCYATA EVAM HA VAI SA PAPMANA  
VINIRUMKTAH SASAMABHIRUNNIYATE BRAHMA-  
LOKAM SA ETASMAJJIVAGHANAT PARAT PARAM  
PURISAYAM PURUSAM IKSATE. TAD ETAU SLOKAU  
BHAVATAH.

He who will meditate on the Transcendent Person by this very syllable OM with three moments he contacting the effulgent Sun, freed from sin just as the serpent gets rid of its coils, is led to the Brahman-world by the samans. He from this world of men perceives the Transcendent of all transcendentals resting in the city. There are two verses in this regard.

#### COMMENTARY :

*Yah:* He who by this same syllable which as one-momented and two-momented brings about inferior results, meditates upon the Supreme Self.

*abhidhyayita:* meditates devotedly, that is incessantly

*sah :* he, the meditator,

*tejasi surye :* coming into contact with the Sun in the luminous world,

*padodarah :* that which has its belly as its feet, that is the serpent,

*yatha tvaca vinirmucyate :* just as 'the serpent' gets rid of its worn out skin,

*evam papmana vinirmuktah :* even so freed from sin

*brahmalokam :* to the world of the Lord, Vaikuntha

*samabhih :* by the Samans, the songs of the Sama Veda

*unniyate :* is led up.

Since there is another pronoun '*sa papmana vinirmuktah*' here it is explained by Vyasarya that *sasamabhih* must be one word (instead of *sah* and

*samabhih*), and it means “By persons singing the *Samans* or speaking sweet words”.

*Etasmat* : Since it is stated in the *Śrī hasya, Iksatikarma dhikarana* (I.iii. 12) that he who has a body due to action is *jivaghana*’ and that that state is ascribed to the Brahma in the text ‘who first created the Brahma (*brahmanam*), here the word *Jivaghana* refers to the world of *samsara*.

*ghana* : here the word ‘*ghana*’ refers to one who is embodied, since the word is enjoined by Panini in the sense of ‘solidity’ which is called ‘*murti*’ in the Sūtra ‘*Murtau ghanah*’ (*Panini*.III.lii.77), and since solidity can apply to the soul (only) through its body.

*tasmar parah* : beyond that, that is, the pure soul,

*tasmat api parabhutam* : one who is beyond that even,

*purisayam*: One that rests in all creatures as their inner self, as stated in the passage “The creatures are the City of Him who lies in the caves of all persons”

*purusam iksate*: the meaning is that he perceives the Lord Vasudeva, the unconditioned meaning of the word ‘Purusa’ is stated in the passage “The word *Bhagavan* and also the word *Purusa* have got unconditional significance in respect of the eternal Vasudeva.”

Consequently the view that the *Brahmaloka* in the passage ‘*sasambhi unniyate*’ refers to the world of Brahma (*Satyaloka*) is refuted, since to those that go there the perception of the Transcendent Vasudeva cannot happen.” This can be seen

*Tad* : regarding the meditation on the Syllable (*OM* of three momens)

*Etau slokau* : these (following) two verses : *bhavatah* : are read. This is the meaning.

V.6. TISRO MATRA MIRYUMANTYAH PRAYUKTA  
ANYONYASAKTA ANAVIPRAYUKTAH | KRIYASU  
BAHYABHYANTARAMADHYAMASU SAMYAK PRAYUK-  
TASU NA KAMPATE JNAH. ||

The three moments of uttered together merging into one another or with much interval are those which bring about death. When the moments in actions inner and outer and middle are uttered well the knower will not fail.

COMMENTARY :

*anaviprayuktah* : *an-a-viprayuktah* : very much disjoined

*anayonyasaktah* : too close: that is if the syllable is uttered too closely because of extreme speed in uttering, or too disjointedly an account of too much interval between each moment

*tisro matrah* : the three moments

*mrtyumantyah* : bring about death; i.e. bring about disaster. Even if the text reads *mtyumatyah* the meaning is the same.

*Bahyah kriyah* : the outward actions are sacrifices and others.

*antarah* : the inner actions are the mental ones.

*Madhyamah* : the middle ones are of the form of *japa* (muttering) done by the speech organ. In respect of these three (kinds of activities)

*Samyak prayuktasu* : (when these three moments) are practiced well, that is, without much over-lapping or much interval.

*Janh* : the knower of its practice (*tatprayoga*)

*Na kampate* : does not lose the result; this is the meaning.

V.7. RGBHI ETAM VAJURBHIR ANTARIKSAM SA  
SAMABHIR YAT TAT KAVAYO VELAYANTE | TAM  
ONKARENAIVAYATANENANVETI VIDVAN YT  
TACCHANTAM AJARAM AMRTAM ABHAYAM PARAM  
CETI ||

The knower by means of this OM-syllable attains this world by *rks*, the sky by the *yajus*, and by the *samans* that (world) which the seers see : (also) that which is calm, ageless, immortal, fearless, and transcendent.

COMMENTARY :

*sah* : the knower

*Ragbhih* : by the *Rk mantras*, *etam lokam* : this world

*yajurbhih* : by the *yajur mantras*, *antarikSam* : the sky

*samabhih* : by the *saman mantras*, *yat tat* : that which,

*kavayah* : the seers of the transcendent, *vedayante* : see as stated in the passage “That most supreme abode of ViSnu the Seers always see”

*Onkarenaiva* : by the path of the Om-syllable itself

*anveti* : attains, and after attaining that (he attains)

*santam* : free from the six waves (viz *kama*, *krodha*, *lobha*, *moha*, *mada*, and *matsarya*)<sup>1</sup>

*ahjaram* : free from old age and death

*abhayam*: fearless in respect of anything

*param* : Transcendent, higher than all on account of its being the Cause of all.

He also attains that Brahman (which has the above attributes) is the meaning.

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<sup>1</sup> Ajara : undecaying or that which does not suffer from old age.

I. Thibaut translated the Sūtra wrongly taking *Iksatikarma-vyapadesat* as one word as in the BhaSya of Śrī Śankara instead of taking it as two words according to Śrī Rāmānuja *i.e.* *Iksatikarma sah the Iksatikarma* is He because of *vyapadesa* as he himself reads it on page 31.

It is explained by the revered author of the *Brahma Sūtras* (Bhagavan Bādarāyana) under the Sūtra “*Iksati karma vyapadesat sah*” (I.iii.12) “He is the object of perception on account of being stated to be the Supreme Self”<sup>1</sup> that this

context refers only to the Supreme Self. Now the *Sūtra* is explained in the *Śrī Bhasya*<sup>1</sup> on it thus :

“The followers of the Atharva-veda, in the section containing the question asked by Satyakama, read as follows : ‘He again who meditates with this syllable OM with three matras on the highest person, he comes to light and to the Sun. As a snake frees itself from its skin, so he frees himself from evil. He is led up by the Saman verses to the Brahman-world; he sees the person dwelling in the Castle who is higher than the pure soul that is higher than the individual<sup>2</sup> souls concentered with bodies “(*Prasna Up.V.2*).

“Here the terms ‘he meditates’ and ‘he sees’ have the same *object* of ‘seeing’<sup>3</sup> is the result of devout meditation.<sup>3</sup> and according to the principle expressed in the text (*Ch.Up.III.14*) ‘According as the man’s thought is in this world, what is reached by the devotee is the object of meditation, and more over<sup>4</sup> the object of both the verbs is identical namely the highest person at both places.”

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<sup>1</sup> The entire *adhikarana* is here reproduced from thibaut’s translation of the *Śrī Bhasya* (p.311-314) but changes have been effected at certain places which have been found to be incorrect in his translation.

<sup>2</sup> Changes : p.311 line last insert before individuals pure soul higher than the delete on p.312 first line and higher than those.

<sup>3 & 3.</sup> Thibaut : *Vedānta Sūtras* (of Rqamanuja Commentary) : p 3 12 line 3 insert for and delete the same before ‘according to’

<sup>4</sup> *ibid* : read instead of that in line 7 and 8, thus and moreover the object of both verbs is identical, namely the highest person at both places.

“The doubt here presents itself whether the highest Person in this text be the so-called four-faced Brahma, the Lord of the mundane egg, who represents

the individual souls in their collective aspect, or the supreme Person who is the Lord of all. The PurvapakSin maintains the former view. For, he argues, on the introductory question, 'He who here among men should meditate until death on the syllable Om, what would he obtain by it?', the text first declares that he who meditates on that syllable with one matra<sup>1</sup> obtains the world of men; and next, that he who meditates on it with two matras<sup>5</sup> obtains the world of atmosphere. Hence the Brahman-word which the text after that represents as the object reached by him who meditates on Om with three moments<sup>2</sup> must be the world of *Brahma Caturmukha* who is constituted by the aggregate of individual souls. What the soul having reached that world sees, therefore is the same *Bsrahma Caturmuhha*<sup>3</sup>. And thus only the attribute *etasmajjivaghanat parat param* is to be explained, for the collective soul i.e., *Brahma Caturmukha*, residing in the *Brahman*-world is higher (*para*) than the distributive or discrete soul (*Jiva* which is concentered (*ghani-bhuta*) with the body and sense-organs, and at the same time is higher (*para*) than these. This highest person mentioned in the text, therefore, is *Brahma Caturmukha*; and the qualities mentioned further on, such as absence of decay & c. must be taken in such a way as to agree with the *Brahma*

“To this prima facie view, the Sūtra replies that the object of seeing is He, i.e. the highest Self, on account of designation. The text clearly designates the object of seeing as the highest Self. For the concluding *śloka* which refers to that object of seeing, declares that by means of the Omkara he who knows reaches that which is tranquil, free from decay, immortal, fearless, the highest' all which attributes properly belong to the highest Self only, as we know from text such as 'that is the Immortal, that is the fearless, that is Brahman' (*Ch. Up. IV.15.1*). The qualification expressed in the clause 'etasmaj jivaghanat' &c. may also refer to the highest Self only, not to *Bsrahma caturmukha*: for the latter is himself comprehended by the term *jivaghana*. For that term denotes all souls which are embodied owing to *karmnn*; and that *Caturmukha* is one of these we know from texts such as 'He who first creates Brahma' (*Svet. Up.VI.18.*) Nor is<sup>1</sup> the argument that, since the *Brahman* world mentioned in the text on the world of

the atmosphere, the being abiding there must needs be *Caturmukha*, correct. We rather argue as follows-as from the concluding clause 'that which is tranquil, free from decay' &c, we ascertain that the object of intuition is the highest *Brahman*, the *Brahman* world spoken of as the abode of the seeing devotee can not be the perishable world of *Brahma Caturmukha*.

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<sup>1</sup> ibid.p.313, line 14, omit "There any strength in"

"A further reason for this conclusion is supplied by what the text says about 'him who is free from all evil being led up by *Saman* verses to the world of *Brahman*; for the place reached by him who is freed from all evil cannot be the mere abode of *Caturmukha*. Hence also the concluding *sloka* says with reference to that *Brahman*-world that which the wise see<sup>1</sup> is the highest abode of Visnu. Nor is it even strictly true that the world of *Brahman* follows on the atmosphere, for the svarga-world and other lie between the two.

<sup>2</sup>We therefore shortly explain the drift of the whole chapter as follows : At the outset of the reply given to Satyakama there is mentioned, in addition to the highest (*para*) *Brahman*, a lower (*apara*) *Brahman*.<sup>3</sup> This lower or effected (*karya*) *Brahman* is distinguished as twofold, being connected either with this terrestrial world or yonder non-terrestrial world Him who meditates on the *Pranava* with one *matra*<sup>4</sup> the text declares to obtain a reward in this world-he reaches the world of men. He, on the other hand, who meditates on the *Pranava* with the *matras*<sup>4</sup> is said to obtain his reward in a super-terrestrial sphere he reached the world of the atmosphere. And he finally who, by means of the tri-momented<sup>5</sup> *Pranava* which denotes the highest *Brahman*, meditates on this very highest *Brahman*, is said to reach that *Brahman*, i.e., the supreme Person. The object of seeing is thus non other than the highest Self. Here terminates the *ahikarana* of the 'object of seeing'.

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<sup>1</sup> ibid.p.313 line 29 amend 'teach' into 'see' and omit 'and teach' after 'see'

<sup>2</sup> a literal translation of the 'Śrī Bhasya passage has been given under *Prasna Up com.V.4*.

<sup>3</sup> 'higher' and 'lower' have been rendered as superior and inferior respectively.

<sup>4</sup> <sup>4&5</sup> see note 4,5,6 'as having' has uniformly to be substituted by 'with' and 'syllable my *matra*' or moment.

### ***End of the Fifth Prasna.***

## **SIXTH PRASNA**

VI.1. ATHA HAINAM SUKESA BHARADVAJAH PAPERACCHA.  
BHAGAVAN HIRANYANABHAH KAUSALYO  
RAJAPUTRO MAM UPETYAITAM PRASNAM APRC-  
CHATA. SODASAKALAM BHARADVAJA PURUSAM  
VETTHA. TAM AHAM KUMARAM ABRUVAM, NAHAM  
IMAM VEDA YADYAHAM IMAM AVEDISAM KATHAM TE  
NAVAKSYAM ITI. SAMULO VA ESA PARISUSYATI  
YO' NRTAM ABHIVĀDATI. TASMANNARHAMYANRTAM  
VAKTUM. SA TUSNIM RATHAM ARUDHYA PRAVA-  
CRAJA. TAM TVA PRCCHAMI KVASAU PURUSA ITI.

Then *Sukesā Bharadvaja* asked him (*Pippalada*) 'O Sire, Prince *Hiranyanabha*, kind of Kosala, approaching me asked this question. "Do you know *Bharadvaja*, the person with sixteen parts?" I told him (the young man) this 'I do not know him.' If I knew this how could I not tell you? He who speaks untruth indeed dries up with his roots. Therefore it does not become me to speak untruth. He quickly ascending his chariot went away. I ask you about that person, where is that person (of sixteen parts)?'

COMMENTARY :

*Atha hainam.....*: Then sukesa Bharadvaja addressed him (Pippalada): 'O Sire, Prince Hiranyanabha by name, ruling over Kosala coming to me asked me the following question. 'O Bharadvaja, do you know the person who has the sixteen parts beginning with 'breath' and ending with 'name'. This is the meaning.

*Aham kumram* : I replied to that Prince thus; I do not know that person. If I know, for what reason should I not tell you, a prince and a fit disciple. He who utters untruth his roots dry up entirely. That is, all the merit that is the cause of good results will perish. Therefore in respect of what I have told you, you need not entertain any doubt that it is false.

*sah* : The prince

*tuSnim* : without obtaining the best result of his question

*pravavraja* : quickly went away; by this is indicated his own shame.

*rathena .....*: by the statement that he went away getting upon his chariot, is indicated that he was a ruler.

*Tam tva.....*: I ask you about the same person of sixteen parts.

*Kvasau purusah* : Where is he? That is , in which is he?

Here the question about the place of the 'person' is asked with a view to determine whether the person is the individual soul or the supreme Self. Thjis may be seen.

VI.2. TASMAI SA HOVAVA. IHAIVANTAHSSARIRE SOMYA

SA PURUSO YASMINNETAH SODASA KALAH  
PRABHAVANTITI.

To him he (Pippalada) said “Here itself within this body O youth is that Person whom these sixteen parts are capable” (of helping).

COMMENTARY :

*tasmai sah.....*: The meaning is clear. Here within the body.

*Vartate* : exists, must be supplied. By the statement that the person is supported by a space limited by the body, it must be taken to have been stated that the individual soul (*jiva*) is that person. If it be doubted: how can the *jiva* himself be stated to be the one with sixteen parts, since this possession of sixteen parts and the agency to create them can be fully referred to the supreme Self alone? He (Pippalada) replies :

*yasmin* .....In which person

*etah* : the following, beginning with ‘breath’ and ending with ‘name’

*sodasa kalah* : the sixteen parts

*prabhavanti* : are able to bring about the results of enjoyment of pleasure and pain due to his contact with them. Now the meaning of having sixteen-parts is nothing but the state of being the enjoyer of the sixteen arts and that can be only in the case of the individual soul.

If it be asked, if the attribute of being the cause of creation of the sixteen parts is common to both the individual soul and the supreme Self, what is that which restricts the attribute of being the enjoyer of them to the individual soul alone and not to the supreme Self? He (Pippalada) replies:

VI.3. SA IKSANCAKRE KASMINNAHAM UTKRANTA  
UTKRANTO BHAVISYAMI KASMIN VA PRATISTHITE  
PRATISTHASYAMITI.

He saw (though) “At whose going I shall go out? At whose establishment shall I get established?”

COMMENTARY :

*Iksancakre* : He saw : The purpose of the sentence<sup>1</sup> is to indicate the manner in which the individual soul contemplates since the COMMENTARY (*Śrī Bhasya*) under the Sūtra “He in the ruler, on account of their going to him, and other” (V.S.IV.ii.4) says so.

The meaning is that he thought as to whose upgoing and establishment occur along with his. Here the idea is that since the soul creates breath and others with the intention of using them for his own ends, the attribute of being the enjoyer applies to him. But in the case of the Self according to the there is no creation with the intention of deriving any benefit to Himself. Therefore the attribute of enjoyerness of the sixteen parts cannot belong to the Supreme Self

*Gītā*:--

“O Dhananjaya, those activities do not bind me,  
remaining as I do as indifferent, and having no  
connection with those actions: (B. G.IX.9)

“Actions do not besmear me. There is no desire on  
my part for the results of actions” (B. G. IV. 14)

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<sup>1</sup> This sentence is not in the Mss. & Poona ed.

VI.4. SA PRANAM ASRJATA PRANACCHRADDHAM KHAM  
UAYUR JYOTIR APAH PRTHIVINDRIYAM MANAH |  
ANNAM ANNAD VĪRYAM TAPO MANTRAH KARMA  
LOKA LOKESU CA NAMA CA ||

He created breath, from breath faith, ether, wind, light, water, earth, organs, mind, food. From food capability, vitality, tapas, mantra, action worlds and names in the worlds too.

COMMENTARY :

*sah*: The individual soul, thus having thought

*prāṇam asrjāta* : first created the chief breath whose going up and establishment accompany the own going out and establishment.

*prāṇat* : from that breath, *śraddham* : faith in the other world

*kham*.....: the five elements

*indriyam* : organs of speech and others

*manah* : mind

*annam* : food of the form of paddy & etc.

*annad vīryam* : From food capability (was created) : the ability of the body and organs depending upon it (food).

*tapah* : penance of the form of emaciation of the body

*mantrah* : *Rk, Yajus, Saman* and other *mantras*

*karma* : sacrifices, *jyotistoma* and others

*lokah* : *svarga* and others

*lokesu nama ca* : and names such as *svarga* in those worlds

*asrjata* : created. This is the meaning.

Though the attribute of being the creator of the sixteen parts belongs to the Supreme Self, still it may be seen that the individual is stated to have the attribute of being the creator on account of his being the agent of actions whose unseen result is their cause. Therefore the individual soul has created these sixteen parts that are useful for its own enjoyment, though its actions result in the unseen effect which is their cause. Since consequently he is the enjoyer of them the attribute of having sixteen parts belongs to the individual soul.

VI.5. SA YATHEMA NADYAH SYANDAMANAH SAMUDRA-  
YANAH SAMUDRAM PRAPYASTAM GACCHANTI  
BHIDYETE TASAM NAMARUPE SAMUDRA ITYEVAM  
PROCYATE; EVAMEVASYA PARIDRASTUR  
IMAHSODASA KALAH PURUSAYANAH PURUSAM  
PRAPYASTAM GACCHANTI BHIDYETE TASAM  
NAMARUPE PURUSA ITYVAM PROCYATE. SA  
ESO'KALO'MRTO BHAVATI. TAD ESA SLOKAH:

Just as the rivers flowing towards the sea, after reaching it, lose themselves in it, their names and forms are lost and (thus) there is only mention as the sea, even so, these sixteen parts of this seer having the person as their goal reaching him lose themselves. Their names and forms are lost. There is mention only as the person. This (person) is partless (integral) and immortal. In this context the following verse :

## COMMENTARY :

Now he (Pippalada) explains that the Supreme Self not being such (that is with sixteen parts), is without parts, and through this, that He is that whom the seeker of liberation should know.

*yatha nadyajh* : Just as the rivers, such as the Ganges

*samudrayanah* : Here the world 'ayana' by indicating the supporter refers to the form; those of the form of the sea : becoming fit to be conceived as inseparable form the sea.

*samudram prapya* : having reached the sea,

*astam gacchanti* : lose themselves (disappear) in it, that is, are lost sight of. But they are never capable of causing change, increase and others in the sea, and what names of them were there and what previous colours they had, white, black and others, these are lost. The meaning is that after their entering into it (the sea) they get another name and another form. This same is shown (by the words) : *samudra ityevam procyate* : they are called the sea : There (in the sea) all the aggregate of rivers that has entered it, is called as the sea itself but not as the Ganges or Yamuna.

*evam eva* : in the same way

*asya paridrastuh* : of the experiencer, enjoyer, the individual soul,

*imah Sodasa kalah* : all these sixteen parts instrumental to his enjoyment.

*purusam* : Vasudeva who is the unconditioned meaning of the word Purusa.

*prapya* : having attained,

*astam gacchanti* : lose themselves; the meaning is just as the edges of the knives on striking the hard surface of a stone become blunted, so also these become incapable of procuring enjoyment for the Purusa.

The reason for this is now given by him (jPippalada):

*Purusayanah* : this means that their nature, persistence or continuity and functions depend upon the will (support) of the Purusa. In other words, these parts have no names and forms in respect of the Supreme Self, as objects of enjoyment, place of enjoyment and instruments to such enjoyment, as they have name and form in respect of the ordinary soul. He shows the same:

*Purusa ityevam procyate* : since there is no experience or existence of these apart from the person, they are mentioned as the person himself but not as the objects and place of enjoyment distinct from the person.

*Sa esah* : Such this person.

*akalah* : Since therefore there is not enjoyment of these parts by the Supreme Self, He is state as partless (*akala*)

*amrtah* : consequently as the Immortal also, since death is one to contact with the parts (*kalas*) which make one an enjoyer.

*Tad* : In respect of the nature of the Supreme Self

*Esah slokah* : the following verse: is read (*pravrttah*) is to be added.

VI.6. ARA IVA RATHANABHAU KALA YSMIN  
PRATISTHITAH TAM VEDYAM PURUSAM VEDA  
YATHA MA VO MRTYUH PARIVYATHA ITI ||

In whom the parts are established like the spokes in the nave of the chariot, know correctly that person who must be known. Let not death cause trouble to you.

COMMENTARY :

*yasmin pratisthitah* : In whom established. This means 'made in which'

*tam vedyam* : you know correctly the same Person sought by the seekers after liberation,

*vah* : to you, the seekers of Brahman

*vyathah* : pains,

*pari* : in all directions

*mrtiyuh ma* : let not death, 'do (give)' has to be supplied.

VI.7. TAN HOVACAITAVAD EVAHAM ETAT PARAM BRAHMA  
VEDA. NATAH PARAM ASTITI.

VI.8. TE TAM ARCAYANTAS TVAM HI NAH PITA YO  
SMAKAM AVIDYYAH PARAM PARAM TARAYASITI.  
NAMAHA PARAMA RSIBHYO NAMAHA PARAMA  
RSIBHYAH.

Then to (all of) them he (*Pippalada*) said “This much alone I know of this Transcendent *Brahman*. There is nothing beyond this.”

They, adoring him (saying) “Verily thou art our father who lead (us) to the farther shore of our ignorance”, (departed). Homage to the greatest *Rsis*.

COMMENTARY :

*tan hovica* : He said to all the six disciples, Sukesha and others, I know the Transcendent Brahman to this extent alone That is, my knowledge of the transcendent Brahman is only this much and not more.

*te* : All the six disciples

*tam* : Pippalada

*Arcāyantah* : *babhuvuh* : They were, adoring (saying that) “You are our father on account of your leading us to the farther shore of the sea of *samsara*. Therefore the birth you have granted to us alone is the superior one, since it is stated in the scripture “He indeed gives birth to him by knowledge; that is the highest birth.”

*Namah prama-rsibhyah...*: Salutations to the *Rsis* (seers)’ is read in the place of expiatory chant at the end. Repetition indicates the end of the UpaniSad.

The question whether the statement that ‘I know Brahman to this extent alone, there is nothing beyond this’ cannot mean that there is no Brahman, distinct from the individual soul with sixteen parts, cannot be raised, since it will contradict the *sūtras* such as “it is distinct because of the mention as different”

(V.S.II.i. 22) There (in that context) indeed raising the doubt that if the Brahman is the cause of the world it being not different from the individual soul, there results such faults as on-performance of good alone, the conclusion arrived at is that there are no such faults, since the Brahman is distinct from the individual soul. The *BhaSya* under the *adhikaranu* (*Itaravyapadesadhikarana* : II.1.22f) is hereunder quoted.<sup>1</sup>

**Vedānta Sūtras of Bādarāyana : II.1. 21-23.<sup>2</sup>**

**&**

**Śrī Bhasya of Śrī Rāmānuja**

II. 1.21. “FROM THE DESIGNATION OF THE OTHER (AS NON-DIFFERENT FROM BRAHMAN) THERE RESULT (BRAHMAN’S) NOT CREATING WHAT IS BENEFICAL, AND OTHER IMPERFECTIONS”.

COMMENTARY :

*Śrī Bhasya* : “Thou art that: ‘This Self if Brahman’ these and similar texts which declare the non-difference of the world from Brahman, though, as has been said before, at the same time the non-difference from Brahman of the individual soul also. But an objection here presents itself. If these texts really imply that the ‘other one’; i.e., the soul is Brahman, there will follow certain imperfections on Brahman’s part, viz., that Brahman endowed as it is with omniscience, the power of realizing its purposes, and so on, does not create a world of a nature beneficial to itself, but rather creates a world non-beneficial to itself, and the like. This world no doubt is a storehouse of numberless pains, either originating in living beings themselves or due to the action of other natural beings, or caused by supernatural agencies. No rational independent person endeavours to produce what is clearly non-beneficial to himself. And as you hold the view of the

non-difference to the world from Brahman, you yourself set aside all those texts which declare Brahman to be different from the soul; for were there such difference, the doctrine of general non-difference could not be established.

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<sup>1</sup> The translation of the *Śrī Bhaṣya* is given from thibaut's. Except, the translation of the Sūtras, the rest of his translation is fairly correct c.f. Vedānta Sūtras : S.B.E.XL.VIII.: P.P.467-71

<sup>2</sup> thibaut's translation S.B.E. vol.XL.VIII.pp.467-471

“Should it be maintained that the texts declaring difference refer to difference due to limiting adjuncts, while the texts declaring non-difference mean essential non-difference we must ask the following question – does the non-conditioned Brahman know, or does it not know, the soul which is essentially non-different from it? If it does not know it, Brahman's omniscience has to be abandoned. If, on the other hand, it knows it, then Brahman is conscious of the pains of the soul which is non-different from Brahman as its own pains: and from this necessarily follows an imperfection, viz that Brahman does not create what is beneficial and does create what is non-beneficial to itself. If, again, it be said that the difference of the soul and Brahman is due to Nescience <sup>1</sup> and that the texts declaring difference refer to difference of this kind, the assumption of Nescience belonging to the soul leads us to the very alternatives just stated and to their respective results. Should the *ajñānā*. On the other hand, belong to Brahman, we point out that Brahman, whose essential nature is self-luminousness, cannot possibly be conscious of *ajāna* and the creation of the world effected by it. And if it be said that the light of Brahman is obscured by *ajñānā* we point to all the difficulties previously set forth which follow from this hypothesis – to obscure light means to make it cease, and to make cease the light of Brahman, of whom light is the essential nature, means no less than to destroy Brahman itself. This view of Brahman being the cause of the world thus shows itself to be untenable. This *prima facie* view the next Sūtra refutes.

## II.1.22. BUT (BRAHMAN IS) DISTINCT<sup>1</sup> ON ACCOUNT OF THE MENTION<sup>2</sup> OF DIFFERENCE.

*Śrī Bhasya*: The word 'but' sets aside the prima facie view. To the individual soul capable of connexion with the various kinds of pain there is distinction<sup>1</sup> from Brahman. On what ground? 'owing to the declaration of difference'. For Brahman is spoken of as different from the soul in the following

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<sup>1</sup> Here the words in the Thibaut's transl 'on the part of both' have been deleted as out of place.

texts :-- 'He who dwells in the self and within the self, whom the soul does not know, of whom soul is the body, who rules the soul within, he is the Self, the ruler within, the immortal"<sup>3</sup> (*Brh. Up.*III.7.22) : 'Knowing as separate the Self and Mover, blessed by Him he gains immortality. (*Svet. Up.* VI, 2); "One of them eats the sweet fruit; without eating the other looks on" (*Svet. Up.* IV.6); "There are two, the one knowing, the other not knowing, both unborn, the one a ruler, the other not a ruler" (*Svet. I.9*) "Embraced by the Prajna self" (*Brh. Up.*IV.3.21): "Mounted by the Prajna self" (*Brh. Up.* IV.3.35) "From that the ruler of Māyā sends forth all this, in that the other is bound up through Māyā" (*Svet. Up.*IV, 9); 'Master of the Pradhana and the souls the lord of the *gunas* "(*Svet.*Up.VI.16); The eternal among eternal, the intelligent among the intelligent, who, one, fulfils the desires of many: (*Svet. Up.*VI.16); The eternal among eternal, the intelligent among the intelligent, who, one, fulfils the desires of many: (*Svet. Up.* VI.16); "Who moves within the *avyakta*, of whom the *avyakta* is the body, whom the *avyakta*, does not know; who moves within the imperishable (*aksaram*), of whom the imperishable is the body, whom the Imperishable does not know; who moves within Death, of whom death is the body, whom Death does not know; He is the inner self of all beings, free from evil, the divine One, the One God Narayana" (*Subala Up.*VII); and other texts.

## II.1.22. BUT (BRAHMAN IS) DISTINCT<sup>1</sup> ON ACCOUNT OF THE MENTION<sup>2</sup> OF DIFFERENCE.

*Śrī Bhasya* : The word 'but' sets aside the prima facie view. To the individual soul capable of connexion with the various kinds of pain there is distinction<sup>1</sup> from Brahman. On what ground? 'owing to the declaration of

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<sup>1</sup> Thibaut : has it as 'additional' (*adhikam*) but the meaning is really 'distinct'

<sup>2</sup> Thibaut has it as 'declaration'

<sup>3</sup> Thibaut's translations of the Brh. Up. Passages do not bring out Śrī Rāmānuja's reading of the text. The translation of atma as soul has been done in order to make the sense clear.

difference'. For Brahman is spoken of as different from the soul in the following text :-- 'He who dwells in the self and within the self, whom the soul does not know, of whom soul is the body, who rules the soul within, he is the Self, the rules within, the immortal"<sup>3</sup> (*Brh. Up.*III.7.22): 'Knowing as separate the Self and Mover, blessed by Him he gains immortality. (*Svet. Up.* VI, 2); "One of them eats the sweet fruit; without eating the other looks on" (*Svet. Up.*IV.6); "There are two, the one knowing, the other not knowing, both unborn, the one a ruler, the other not a ruler" (*Brh. Up.*IV.3.21): "Mounted by the Prajna self" (*Brh.Up.* IV.3.35) "From that the ruler of Māyā sends forth all this, in that the other is bound up through Māyā" (*Ssvet. Up.* IV, 9); "Master of the Pradhana and the souls the lord of the *gunas* "(*Svet. Up.*VI.13); "who moves within the *avyakta*, of whom the *avyakta* is the body, whom the *avyakta*, does not know; who moves within the imperishable (*aksaram*), of whom the imperishable is the body, whom the Imperishable does not know; who moves within Death, of whom Death is the body, whom Death does not know; He is the inner self of all beings, free from evil, the divine One, the One God Narayana" (*Subala Up.*VII); and other texts.

II.1.23. AND AS IN THE ANALOGOUS CASE OF STONES AND THE LIKE  
THERE IS IMPOSSIBILITY OF THAT

*Śrī bhasya* : In the same way as it is impossible that the different non – sentient things such as stones, iron, wood, herbs & c., which are of an extremely low constitution and subject to constant change, should be one in nature with Brahman, which is faultless, changeless, fundamentally antagonistic to all that is evil & c. & c. ; so it is also impossible that the individual soul, which is liable to endless suffering and a mere wretched glowworm as it were, should be one with *Brahman* who, as we know from the texts, such as “Free from all sins” etc., comprises within himself the treasure of all auspicious qualities, &c, &c. Those texts which exhibit *Brahman* and the soul in coordination, must be understood as conveying the doctrine, founded on passages such as ‘Of whom the soul is the body’ that as the *jiva* constitutes *Brahman’s* body and *Brahman* abides within the *jiva* as its Self, *Brahman* has the *jiva* for its mode; and with this doctrine the coordination referred to is not only not in conflict but even confirms it as we have repeatedly shown e.g., under Sūtra 1.4.22<sup>1</sup> Brahman in all its states has the souls and matter for its body; when the souls and matter are in their subtle state *Brahman* is in its causal condition; when, on the other hand, *Brahman* has for its body souls and matter in their gross state, it is ‘effected’ and then called world. In this way the co-ordination above referred to fully explains itself.

“The world is non-different from *Brahman* in so far as it is effect. There is a confusion of the different characteristic qualities : for liability to change belongs to non-sentient matter, liability to pain to sentient souls, and the possession of all excellent qualities to *Brahman*: hence the doctrine is not in conflict with scriptural text. That even in the state of non-separation-described in texts such as, “Being only this was in the beginning’-the souls joined to non-sentient matter persist in a subtle condition and thus constitute *Brahman’s* body must necessarily be admitted; for that the souls at that time also persist in a subtle form is shown under Sūtras II.1.34; 35. Non-division, at that time, is possible in so far as there is

no distinction of names and forms. It follows from all this that *Brahman's* causality is not contrary to reason.

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<sup>1</sup> *Avasthiteriti Kasakrsnah*

“Those, on the other hand, who explain difference referred to in *Sūtra* 22, as the difference between the *jīva* in its state of bondage and the *jīva* in so far as it is free from *avidya* i.e., the unconditioned *Brahman*, implicate themselves in contradiction. For the *jīva*, in so far as free from *avidya*, is neither all knowing nor the Lord of all, nor the cause of all, nor the Self of all, nor the ruler of all-it, in fact, possesses none of these characteristics of soul; for according to the view in question all those attributes are the mere figment of Nescience. Nor again can the *Sūtra* under discussion be said to refer to the distinction, from the individual soul, of a Lord fictitiously created by *avidya*- a distinction analogous to that which a man in the state of *avidya*- a distinction analogous to that which a man in the state of *avidya* makes between the shell and the silver; for it is the task of the *Vedānta* to convey a knowledge of the true *Brahman* which is introduced as the object of enquiry in the first *Sūtra* (‘Now then the enquiry into *Brahman*’) and which is the cause of the origination and so on of the world, and what they at this point are engaged in is to refute the objections raised against the doctrine of that *Brahman* on the basis of *Smṛti* and Reasoning.

The two *sūtra* II.i. 8 & 9 really form a complementary statement to what is proved in the present *adhikarana*; for the purport is to show also that things of different nature can be to each other in the relation of cause and effect. And the *Sūtra* II.i.7 has reference to what is contained in the previous *adhikarana*.

*Here terminates the adhikrana of Designation of the other”.*

*Rangaramanuja* : Similarly the axioms enunciated in the *Sūtras* : “But on account of the teaching of a distinct truth, this is so according to *Bādarāyana* and

since it is seen” (V.S.III.iv.8; “And also on account of mention of difference He is distinct” (V.S.I.i.21); “Because of mention as different during deep sleep and going up” (V.S.I.iii.42); and “Both indeed teach this as different.” (V.S.I.i.20) will get contradicted.

This is enough of dilation.