CHAPTER IX

BRHADARANYAKA UPA NI SAD

The Brhadarapyaka Upanisad, the longest among the ten major Upanisads, forms a part of the Satapatha Brahmana of the Sukla Yajurveda. The Sukla Yajurveda has come down to us in two recensions viz., the Kanva and the Madhyandina. The Brhadarapyaka Upanisad, a part of the Satapatha Brahmana is found in both the branches with slight variation in the arrangement of the material.\(^1\) Saṅkara, Raṅga-Rāmānuja, Madhva and others have written their commentaries following the Kanva recension. The wide popularity of this Upanisad perhaps, is on account of its being the source of the crucial statements, such as, "svamātmā brahma" (IV. 5.19); "Sa'hamasmi" (VII.15.3); "purpamadah purpamida" (VII.1.1) which apparently support the theory of monistic idealism. But, Madhva, a realist, has refuted all such interpretations and has proved that they are reliable sources to adjudicate Realism. The

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refutation of the idealistic interpretation of these statements and the justification of the realistic position have been remarkably accomplished by Raghuttama Yati in his Brhadārāpyaka Bhāvabodha, a commentary on Madhva's Bhāṣya. Yet, Rāghavendratīrtha's interpretation is an essential guide to understand the message of the Upaniṣad in the light of Madhva's commentary. It is because, its exegetical-analytical as well as grammatical approach is highly skilful and of a superb kind.

This Upaniṣad consists of eight adhyāyas of which the first two have not been commented upon by Madhva. For this, Rāghavendratīrtha supplies the reason: The treatment of the ritual of horse sacrifice has been explained in the first two adhyāyas in order to prepare the mind of the aspirant to receive the lore of Brahman. Therefore, those adhyāyas have not been commented upon.

2. It is published by T.R. Krishnachar, Nirnaya Sagar Press, Bombay, 1907.

And the *adhyāyas* beginning with the third, have been taken up to interpret the determination of the nature of Brahman represented in those *adhyāyas*.  

As usual, Rāghavendraṭīrtha’s interpretation commences with the benedictory verse, in which, he offers salutation to Lord Viṣṇu. And having bowed down to his great teachers in the second benedictory verse, he mentions the seer, the deity, etc., of this *Upaniṣad*. Catuṣmukha Brahmat in the beginning of creation adored the Lord with the hymns of this *Upaniṣad*. He, then, recited it to Śūrya; Śūrya in the form of a white horse, to Yājñavalkya; and the latter to Kapya. Therefore, Brahma, Śūrya, Yājñavalkya

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4. अथ्य उपनिषदः याज्ञवल्क्यादेशते यद्विधाति सुभाषितः प्रकाशः <br> श्रीमद्भागेश्वरकृता ब्रह्माण्डपणा अवस्थितस्वभाववाक्यं ना हैं<br> तत्र चाहुः प्रकाशः देवाणं निर्विद्योऽपि पृष्ठत् सूर्यायायायादि-<br> भृगुस्वामिन्य व्याख्यातेन भवानूः माधवारः<br> 


5. कथाञ्च भ्रात्रमुनासाय दोषदेशाय विदन्ते<br> नमः श्रीप्राणानां भक्तामिनिस्तुभुदायिने<br> औपनिषदानां भक्तिनिर्विद्योऽपि भवानूः<br> अवस्थितस्वभाववाक्यं ना हैं<br> 

Ibid., p.1b.

6. पुण्यम् श्रीमद्भागेश्वरकृतायायादि-<br> ध्यानपरिणामानां तृतीयः प्रौढः मया<br> औपनिषदानां भक्तिनिर्विद्योऽपि<br> भवानूः<br> 

Ibid., p.1b.

7. तथा त्रुणम् लक्ष्मीं लक्ष्मीदी यथार्थान: ।

तथा जगद्द सुधार्शय याज्ञवल्क्यायाय तौड़कोऽपि<br> वाजस्योपन तुविष्णु प्रोक्तः वाजस्योपन<br> 

कथाञ्च भ्रात्रमुनासाय दोषदेशाय विदन्ते<br> तथा जगद्द सुधार्शय याज्ञवल्क्यायाय तौड़कोऽपि<br> वाजस्योपन तुविष्णु प्रोक्तः वाजस्योपन<

and Kanya are regarded as the seers. Lakṣaṁiṣa is the deity.
And, as the upanisadic hymns run in the prose style, the metre of those hymns need not be considered.

This Upanishad deals with different questions such as cosmology, the concept of horse-sacrifice, the nature and supremacy of Brahma, way of obtaining His knowledge, attainment of Brahma, the concept of Mokṣa, and the connected topics. These have been systematically arranged here under the three heads:

I. Concept of Brahma
II. Concept of Mukhyā-Vāyu
III. Concept of Mokṣa

And accordingly here follows the explication of these based on Rāghavendratīrtha's interpretation.

I. Concept of Brahma

This section is again divided into three parts:

1) Nature of Brahma, ii) Secret Names of Brahma,

iii) Cosmic Powers of Brahma.

8. अस्या उपनिषद्रेष्टः श्रृद्धेऽपि-वाक्ष्यलक्ष्य-क्रृष्यः: क्रृष्याः श्रृद्धे: ब्राह्मीशक्ये देवता | वाक्यवल्लक्ष्याः न इवोऽवेशणः ||
i. Nature of Brahman:

The Upanisad brings out at once a vital aspect of the nature of Brahman in the Murta Amurta Brahmana of the fourth Adhyaya. As the title itself of the Brahmana indicates, Brahman is described as mūrta and amūrta as it were, and beyond both of them:

"Mūrta and amūrta are two forms of Brahman. Mūrta is the mortal (martyaḥ), the finite (sthitāḥ) and the decaying (satḥ); amūrta is immortal (amṛtām), infinite (yat) and undecaying (tyat)."

Raghavendrārtha reads avadharana (eva) just after rupe in order to emphasize that mūrta and amūrta are only the symbols of Brahman, and none of them is His essential nature or real form. Also he suggests, the nipāta-vāva is to be taken in the sense of "indeed" or "well known." It means that it is well-known, none of the mūrta and the amūrta is His real form.

9. देव वादय यहें मूर्ति चैवामृतर्तं च
  मूर्ति चामृतर्तं च स्तिर्धां च यथाच त्वच्च ||
  BRH.U., IV.3.1.


11. क्रुद्दगृहीहरुपृथक्किर्तिं चत्तिर्देव लये स्वतं प्रतिमेः ||
  स्वात्मवावित्तं च र्यात्तिं प्रतिमेः यथाच स्वतं हि ||
  प्रतिमेः यथ न स्वतं त्वच्च ||
  BRH.U.KHD., p.46.
The mūrta category includes all except Śrī and Vāyu such as Rudra and others. And, Vāyu, as well as Śrī who are immortal, infinite and undecaying, come under the amūrta category.  

It should not be supposed that the immortality of Vāyu and Śrī is of the same nature. Therefore, Rāghavendra-tīrtha suggests that Vāyu is amūrta or immortal since he has no abhimāna in the body; and Śrī is amūrta or immortal as she is eternally released. He adds another point that the word yat in the Upanishad (IV.3.1 & 3) signifies that Vāyu and Śrī are governed by the Lord only and not by anybody else. Lord Hari is the essence of both the mūrta and the amūrta categories. 

In the Ugāsta Brahmapā (V.iv.1 & 2), Ugāsta Cākrayāna asks Yājñavalkya to instruct about Brahman. Therein, the word sarvāntarāḥ refers to Brahman, and is to read, not in the literal sense, as "Indweller of all."

12. Vaṣyośāṣṭīvidāntītattvādīvadānām adyāntakāntādīvadānām vāvaśya sūtraḥतदेव मूर्तिः पापेनापापात्तमज्जयस्य मूर्तिभिषेक्यते।...वायुः मुखवायुः।

13. Pīyāḥ niḥpapātāadbhāmātprakeshābhājanaḥ।

Ibid., pp. 46-47b.
Raghavendrārtha simplifies Madhva's interpretation and says thus: The Supreme Brahman need not depend upon anybody else to govern all. Because, He has all the strength within Himself. The word sarvāntaraḥ thus implies omnipotence of Brahman.

If, the word sarvāntaraḥ is taken in the sense of "All-Indweller" as most of the scholars opine, then it does not harmonize with this hymn which speaks of the Supreme Brahman as the Ruler. To rule over anybody else strength is required. So, in the interest of the import of this Brāhmaṇa, the word sarvāntaraḥ should be taken to mean His omnipotence.

14. अन्यनिर्मित्वाचेक्षणयोग्याः नातीर्थयतः सत्वतिः।
सर्व तामस्य स्वात्तेववास्तीति || R, BRH.U.B., p.303.

15. मतचार्यम् लोकों नियातः किं निमुद्यन्य अन्यपेक्षा नातीर्थयतः
सत्तिः।तर्याः सामस्य यस्याः स्वात्तेववास्तीति तपति तर्याः।
तर्याः तस्मिन्नां किं यथाः || R, BRH.U.KHD., p.64.

In the Aksara Brāhmaṇa (V. 8*1-12) Vācaknavī, the daughter of Vacaknu, called Gargī to enquire into the nature of Brahman. In the very beginning, Rāghavendra-tīrtha suggests the main thread of this Brāhmaṇa: Vācaknavī was told in the previous Brāhmaṇa about the various successive supports of all souls, and about the Brahman as the Supreme Support of all. Now, she asks about Primordial Nature (Mūlaprakṛti): “What are the objects supported by Mūlaprakṛti? and by whom is it supported?”

Yājnavalkya’s answer to the first question is given in the hymn: sa hovaca vadūrdhvam... protam ceti. Here, Mūlaprakṛti or Śrītattva is termed as ākāśa. Why? Rāghavendra-tīrtha gives the reason exegetically: She, since she shines on all sides, is called ākāśa. And all worlds are woven and interwoven in Śrītattva.

17. पूर्वाकाशे वाचकन्वे जीवानाम् भविष्यति तत्रात्मकतिच्च अतः: तवं भविष्यतिच्च यथावत् दत्तोत्तरता ज्ञाता चिन्तये: तत्रात्मकतिच्छ यथावत् भविष्यति सर्वमुखः प्राज्ञानाम् तत्र प्रति विभिन्नकायमुक्तमुक्ततित्वात् वेदपश्चः! II R, BRH.U.KHD., pp.71-72b.

18. त हीवाच कथांगर्भं दिवो यद्यविषम् उत्तिष्ठ्यो यद्यविषम् भविष्यति यस्मे यद्यविषम् भविष्यति सर्वात्मकः तदर्तः च प्रौढः चेति II BRH.U., V.8.4.

19. अकाशे आसमातात्पद्वेदेदेवविष्ठेषु आकाशविष्ठेषु श्रीतत्वे यत्र च प्रौढः देशस्यः: II R, BRH.U.KHD., p.72.
In other words, the Mulaprakrti is the support of everything that exists in the universe.

Further, in the succeeding hymns, Brahman is described as the support of Mulaprakrti. When the Supreme Lord is said to be the support of Mulaprakrti, it, then, logically follows that there can be no support for the Supreme Lord. The aphorism of Badarayana: Aksaramaharantardhrteh (I.iii.10) quoted by Raghavendratirtha in his interpretation of the mantra V.8.11 establishes that Sri is the support of everything else in this universe, but she gets the power to support all from the Supreme Brahman. And, she has no independent power of her own. The independent being is the Lord alone for ever.

The Lord who is the All-supporter is called Aksara in the hymn: sa hovaca etadvaitadaksaram...
Raghavendratīrtha analyses the connotation of the word Akgaras. Brahman is called Akgara as He is free from four types of calamities (such as, anityatva, dehahanā, duhkha-prapti, and apūrpatā).  

Raghavendratīrtha brings out the hidden meaning of apparently contradictory attributes read in the hymn V.8.8, in order to emphasize the supra-rational and trans-empirical nature of Brahman:  

1. Acchayam: The word chāya is taken in the sense of avidyā or nescience. Accordingly, it is explained that Brahman is free from nescience. Or, He is devoid of shadow as He is All-pervading.

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23. अष्ठरं चूर्णितमाशहीपापां अधर्मपद्वाच्यं गौम पत्तां सत्त्वं सत्तलक्षणम् ॥

R, BRH.U.KHD., p.73b.

24. दुस्तरत्वं मद्दृष्टविशिष्टसत्मात्सरसत्ममितायद्यः ॥

Ibid., pp.73b-73.


26. अष्टरं शार्मिताविद्याहिं यदा व्यापत्तवाच शार्मिताहिं ॥

R, BRH.U.KHD., p.73.
2. The words *avāyu*, *anākaśa* and *atejāśka* declare Brahman as having no body of five elements.27

3. He has no *Prāṇa*, *Apāna*, *Vyāna*, *Udāna* and *Samāna* which are possessed by the embodied souls.27

4. He is limitless. Or, He is devoid of different parts within Himself.27

This interpretation, indeed, removes the doubt that perhaps the Lord is not a substance at all and has no existence of His own, since He is addressed as *aṣṭhūla*, and so on. Moreover, Rāghavendratīrtha quotes the aphorism of Bādarāyaṇa: Anyabhāvavāyavṛttēśa (I.iii.12) wherein this mantra is taken as *visayavākya* to summarise the import of the contradictory attributes of Brahman.28
It ordains that "Aksara is the Supreme Being because It alone has the unique distinction of possessing and uniting within Itself a stupendous array of seemingly contradictory attributes, nowhere else to found co-existing, in things empirical."²⁹

It is thus argued out by Rāghavendratīrtha that Brahman can combine in His being the negative attributes of trans-empirical nature without giving rise to any logical difficulty.

In the rest of the mantras of the Aksara Brāhmaṇa, it is declared that by the command of that Aksara Brahman everything in this universe is activated.

Further, the nature of Brahman described in the Kurca Brāhmaṇa (VI.11.1-4) has been explained by Rāghavendratīrtha in detail as follows:

Here Yajnavalkya advises Janaka regarding that particular form of Brahman which can be attained in the state of Moksa.

The hymn Indho ha vai nāmaīsa...30 declares that the Supreme Brahman dwelling in the right eye of all is named Indha. It is His well-known name. All gods call Brahman, well-known by Indha,31 as Indra, which is His secret name.

But, here the question might arise as to why those gods dislike to refer Brahman by His well-known names:

Rāghavendratīrtha unfolds, in clear terms, the answer to the above question, present in the upaniṣadic statement - Parokṣapriya iva hi devah (VI.2.2):

30. इत्यो है नामेष्य योक्ति दशीकोवः पुक्खितः वा स्तारियं सांतिरित्वा इत्यावक्ते परोक्षे यत्र परमात्माया इव रि देवाः प्रत्यक्षित्रिः ॥


"Gods are fond of teaching about the Supreme Brahman through His mysterious names. They dislike to teach about Brahman by His well-known names such as Indha, so that the evil-minded persons may not learn the mysteries of the Lord for their selfish motives. Rāghavendratīrtha quotes the aphorism of Bādarāyana: Anāvīṣkūrvannavāyāt (III.iv.49) in order to sustain the upaniṣadic injunction that evil-minded persons are disqualified to obtain the knowledge of Brahman. Moreover, Rāghavendratīrtha suggests the purpose behind the use of iva in Parokṣapriyā iva hi devah. All gods like in a way to teach about Brahman through His well-known names too, so that good-men would acknowledge the nature of Brahman."

32. Cf. "ईघो वै नामायुपय इवरे नामायु बहुव्रम्भः" आद्वित्यतर्भतः: पुरुषः पशुः योधिक्षितव्य पशुक्षितन् विश्वासयतः। ते च तत्तवादात् ते च व शृङ्खला दोषविर्युक्तात् प्रत्ययं नामास्य ईघः तत्ति तत्तमिति ऐपृषितिः इत्याचार्याधे परोक्षे, यत्सम्युः परोपक्रिया हेत्व देवः प्रृत्यक्षिदिः प्रृत्यक्षनामायनं विविधिति।


33. ईघनामार्ज सैय ईघ देवेय परोक्षे अप्रृषितनामम अचरके देवा: च दुः । क्षवाह्यविरूपत आह देवोर्यिते। हि तत्तवादेवः परोक्षीयाः: अप्रृषितनामायु भक्तविद्याप्रियतः। प्रृत्यक्षिदिः: प्रृत्यक्षनामा हरेस्वेदेवोष्टिः। प्रृत्याहिपदे अवृव्यायाने देवायोऽपि स्मरप्रायायुमायेव देवायाः प्रियविः वित्ति मात्वती: तदात्त यूऽ अनाविकृतादिन्न्यायवित्ति। तपायु प्रिति प्रत्याहिपदेशायु हठस्वायु परोपक्रिया ईघे तैरीय गवः। R, BRH.U.KHD., p.89b.
Indha Brahman is described as praviviktaharatara (VI.11.3) i.e. "Eater of quite different (or very subtle) food." Indha Brahman being the adhisthata enjoys the objects that are enjoyed by the jiva. And the jiva does not enjoy the experiences of the Lord because the objects of His enjoyment are extremely subtle and hence beyond the reach of the jiva.

Raghavendratirtha explicates the meaning of jiva (praviviktaharatara jiva bhavati... VI.3.3) by referring to the Gitabhasya of Madhva. The force of the phrase jiva is to indicate that, as and when Brahman manifests through incarnations, He accepts solid food too. Thus, as Brahman enjoys extreme subtle objects that are beyond the reach of the jiva, He is called abhokta; and as Brahman eats solid food too, He is called bhokta.

34. ऋष ईः अस्माचारीरादात्मनो वीवातू प्रविविक्ताहारतारो विनिधन्तात स्वभवित्। अस्मार्धः त्वा निःपदमेव वृद्धिः इति इवाश्च। व्याख्यातेन पति न महाभाष्ये। इति। Gita-bhasya, Sarvamulagrantha, Vol.I, VII.11., p.76.

35. गीतकथितमुदयो दुःधारात् दुःधारात् पुनःकोत्तमः। उत्तोषोक्ता व मोक्ता व स्तुलमोगारस स्युः। इति वीतामाहेणु।
ii) Secret Names of Brahman:

In the Āśvala Brahmana (V.1,3-4), the Upaniṣad mentions a few secret names of Brahman such as Hotṛ, Atimukti, etc., through the dialogue between Āśvala and the teacher Yajñavalkya.

Raghavendratīrtha’s amplification of the significance of these names is as follows:

The Supreme Brahman in the form of Vasudeva is called Hotṛ, Agni, Vāk as He dwells in each of them and activates them towards their respective functions. And, there is no difference between the various forms of Brahman. 36

Brahman is called Atimukti as He gives greater amount of bliss to the released gods (and yogins) than to the liberated men. 37

36. ता प्रसिद्ध शास्त्री या व तदेत्वं वाच वाचानामाया वार्तेत्यथा हरिः तोऽद्वयमित्रं अविनयतः। तस्य हौतुपन्य ज्ञेयमाह त होरिति। तोऽद्वयमित्रं अविनयतानामः हरिः होता ||

R, BRH, p.58.

37. अविनयतमयुपकारस्वित्त्यायात्मतिक्षाति निर्रितं। मनुष्यादेवानामधिकसुखोद्योगीरित्यः || Ibid., p.58.
The text: अपा एवेदामार्ग्रा असुस्त्रा अपाह शतयमस्मिष्या (VII.5.1) declares that the अपा creates the सत्यम Brahman. The word अपा here does not literally mean 'water'. If water is meant, then it cannot be a creator but would be a created thing. The significance of अपा pertaining to Brahman should thus be understood in the words of Raghayendratirtha: "The word अपा is derived from the root पा 'to drink' or 'to enjoy' or 'to protect'; it is prefixed by अ and suffixed by असा as well (i.e., अ + पा + असा). Lord Narayana is called अपा as He enjoys or drinks all attributes. Since Narayana form of Brahman exists before creation, the word अपा is attributed to Lord Narayana. Lord Narayana called अपा who alone exists before creation created His (second) form i.e., Vasudeva (out of Himself)." 

Lord Vasudeva, second form of Brahman is called सत्यम. Madhva explains the significance of the three

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38. भवन्नारायण आतीन्न्न ब्रह्मा न च श्रवन्: ||

39. बहन्नश्रवन्नन्न पुर्वचार्य अपह स्यां अपमहत्ती वर्णमाणां विषं अनुभवति इति वा पवातीति वा: अपह द्वृत्तको नारायण अतीतिदिक: || श्रवन्नमहायापुष्मयनम् ता: अपो नारायणः तार्य शुभ्राश्विरावर्ति वायुसप्वार्यम्य अनुवृत्त असृजत्व: || R, BH.H.U.KHD.,p.115.
parts: sat, ta and yahn that form the word satyahn, in terms
of Adhara authority. In this connection, Raghavendratartha's exegetical interpretation of the above three
parts is remarkable: The word sat denotes 'good'; the
middle syllable ta (ta of ta is dropped) means 'false
knowledge as it encircles all,' and yahn too means 'good.'
In short, Brahman removes the ignorance of those who are
fit to obtain His knowledge.

The hymn: Avasamnrirvaisavanaro yo'vamanatuh puruse... gives another two names: Agni and Vaisvanara to Brahman.
So far as Vaisvanara epithet of Brahman is concerned,
Raghavendratartha unravels its meaning thus: The word
Vaisvanara consists of two words  1) Vaisva 2) nara.

40. 

41. 
BRH.U.VII.9.1.
The Supreme Brahman is called Viśva as He possesses all qualities in full. And Brahman is called nara for He does not perish. Thus, Viśvanara who resides in the jatharagni is the name of Brahman as He possesses all attributes in full and is eternal. 

iii) Cosmic Powers of Brahman:

The cosmic activities such as creating the universe, preserving and controlling it and others, are the essential powers of Brahman. They imply that the Supreme Brahman alone is Omnipotent. Caturmukha Brahma too is said to be the creator of the universe. But, how can there be two creators of the same universe? To this, the upaniṣadic texts proclaim that the Lord is the Sole Creator and it is by His support and Brahma and others create the objects of the universe. 

43. योः कषण्रं जीवानितस्य हरिरिग्नि: अंगविशिष्टवण्टवराग्नि।
स्त्रिया: कैशवानरस्य कैशवानरनम: घ।।
विविधम्युर्गेण्यवात् कैशवः
न रीयते न भ्यतीति नरः। कैशवानरस्चाति नरमेवति कैशवानरः।

R. *BUH.* , p.118b.

44. तत्त तत्स्य विद्युः तत्तचिंकः: प्रद्धोऽवः ॥
सः स्य स्माराशित: कुस्ते सत्यंजनः ॥ इति वामने ॥

M., *BSB.*, II.iii.11.
Regarding this, the opening words of the *Ayyākṛta Brahman* declare that changeless Lord, remaining alone before creation, manifests this universe. 45

Rāghavendrārtha gives two-fold meaning of the above hymn (III.5.1): 1) Before the creation there exists Supreme Brahman who is free from modification. 2) The word *idam* refers to *jagat* and *aṇivakṛta* means 'in the causal form' i.e., *jagat* or the universe existed before creation. The meaning conveyed, here, is that the universe which is in the causal (or subtle) form within the womb of Brahman before creation is manifested by Brahman who alone existed before creation. The Supreme Brahman has manifested the universe with the objects in it through particular names such as *Mahat*, *Ahamkāra* and the like, and particular forms such as *Brahmā* and others are the presiding divinities over these objects. 46
In the *Saptānna Brāhmaṇa*, the *Upaniṣad* deals with Brahman's creation of seven kinds of food or objects in accordance with the past deeds of the individual souls. These seven kinds of food are exemplified by Rāghavendra-tīrtha thus: 1) what is eaten by all animals; 2) offering made to the Viśvadevas; 3) offering made to the gods; 4) the mind of the beings; 5) their speech; their five *prānas*; and 7) milk.

Rāghavendra-tīrtha uses the term *medhava* in the sense of *svecchāvā*, and the term *tapasā* in the sense of *prāṇi-sambandhi-karma-bhratana*. This interpretation yields that these seven kinds of food have been created by His own will in accordance with the past deeds of the individual souls.

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47. यहूँ तपात्मानानि मेयया तपसा अजयायु विनिमयत्य तद्यांि त देवानपि गुरुति त अर्धापजयतात्त्विति हलोका: ||

BRH.U., III,6.1.

48. प्राणिमिनरामामेकू मैत्रेयदेवदारिणकेह द्वारा खोपायुक्ताणि श्रीनि पवित्रानि इत्येक तपात्मानानि मेयया

R, BRH.U.KHD., p.27.
In the Āṣva Brahmāṇa, it is declared that the gods like Usas, Sūrya, Prāṇa and others have come out of the different limbs of the Supreme Brahman in the form of horse. All names mentioned therein show their identity with Brahman as it were. To remove this apparent identity, Madhva suggests that all such nominative phrases denoting identity with Brahman, should be understood either in locative, or ablative, or genitive, or dative, or instrumental sense.

Rāghavendratīrtha practically develops this thread of exposition as follows:

49. उषा वा अवस्य भेदयत्या गितः सूर्यमुखाति प्राणो
व्यात्तमिति: कैलानर: स्वत्वत: जात्मा अवस्य भेदयत्या धीः
 पुरुषोत्सरिध्युदः पुरुषोपास्त्रयं दिश ... वागेवस्त्य वागः ॥
BRH. U.B., III.1.1.

50. उषा: गितो ब्रह्म नाम तत्तत्त्वस्याद्योद्भिन्दा: ॥
तप्याधिक: तप्येक्षा: भृजम्यर्थस्ता: भृता: ॥
कृष्णयात्राच घुर्यवर्द्धसुषुम्निधार्यायं स्रवः: ॥
तद्भवाठिवधवमा अष्टि तद्भवत्तयवायकः ॥
रूपाधिभ्रवति वृह ते सर्वं मिन्नल्य यत: सब ॥
M. BRH. U.B., p.244.
Upas (dawn) comes out of the head. (ablative)

Upas (dawn) is in the head. (locative)

Upas (dawn) through the head causes the advent of sattāpratīti. (Instrumental)

Upas (dawn) is for the sake of the head. (dative)

Upas (dawn) belongs to the head. (genitive).

The understanding of the phrases: Upas āsvasya medhyasya śirah etc., in various case terminations is to decipher the distinction and relation between the embodied soul and Brahman. 51

The ablative case shows that the soul and Brahman are absolutely different.

The locative case indicates that though the soul and Brahman are absolutely different, yet the former is dependent on the latter.

51. अपनामाः हरे ्तिः हिर: उषा ्उषो देवी ततो जाता। तदार्थित्य तिथितीर्थियः। गिर इत्यादि ग्रुम्माः खरीमित्यायेन्योदया। उषा: हिरस्त तत्तापूर्वीं तिथितीर्थित्यातीति। उषा: गिरस्ते तद्यास्त्युः। जीवे यथा प्रायिक इति तत्रात। उषा: हिरस्त: तस्प्रायिके। स्वयमेकिनम् तथे। R, BRH. U. KHD., p.1.
The instrumental case suggests that the soul is activated through the Supreme Brahman, the Principal and the Absolute source of everything.

The dative case signifies that the meditation of Goddess Usas is to be carried out in respect of the nature of Her abiding (āśraya) in the Lord’s head. This view is substantiated by the aphorism of Bādarāyaṇa: Aṁgeṣu yathāāśrayabhāvah (III.iii.63).

The genitive case implies the relation between the soul and Brahman, of the type of master and servant i.e., the ruler and the ruled.

52. This aphorism explains that the bhava i.e., meditation of subordinate gods is to be carried out in accordance with the nature of āśraya of the respective deities in different limbs of Brahman.

Cf. जन्तुकानां यथा यथा परस्यवर्गाभ्याप्रज्ञग्यतम् “कथोः सः वग् अज्ञाता” (Ṛgveda, X.90.13) इत्यादि सः भावना कर्त्तव्या || M. BSB., III.iii.63.
II. Concept of Mukhya Vāyu

A more explicative account has been given in the Upanisad dealing with the nature of Mukhya Vāyu with an emphatic assertion of his superiority among the souls, which in fact is well authenticated in the Dvaita system of Vedanta.

In this vein, the Udgāta Brāhmaṇa narrates a story:- Of the two-fold progeny of Prajāpati, demons are many in number; and the gods are few. Once, the demons challenged the gods for the possessions of the worlds and overcame them. Then, the gods worshipped Lord Viṣṇu through the chanting of Vedic hymns in order to surpass the demons. All gods like Sūrya, Agni, etc., except Mukhya Vāyu sang out the hymns one after the other. But, the demons polluted their chanting of hymns with faulty intonation of the accents. All gods, then, requested Mukhya Vāyu; and accordingly the latter started chanting the hymns to please Lord Viṣṇu. The demons thought that these gods would surpass them through the Udgāta (Mukhya Vāyu); and attempted then to pierce him with evil. But, as a lump of clay striking against a hard stone is reduced to pieces, so also the demons, when they came into contact with Mukhya Vāyu, scattered away in different directions. Then, the gods shone again in
their respective brightness and superiority. Moreover, that Mukhya Vayu, indeed, removed the death in the shape of sin of those gods and took them to the heavenly regions. Thus, the gods regained their former position.53

This story invariably suggests that Vayu is superior to all other gods including individual souls.54

53. Cf. "Vayu, if we take merely to mean the air of aspiration, is the great curer of all diseases of the sense organs. Pranayama or the regulation of breath is well known system of Yoga. Whenever the sense-organs are tainted with evil and clogged in their working, the regulation of breath brings them back to their normal function. If we take Vayu as representing the Saviour of men and gods, the great meditator, then, it is the son of Visnu who drives away all evil workers, the Asuras, and brings on earth, the kingdom of heaven. In this aspect, Vayu, the son of Hari (Haref sutah) the Christ Principal of the Christians, is well known as the defeater of Satan and the driver of hordes of evil spirits into the sea." Śrīscandra Vasu Vidyaranava, Brhadaranvaka Upanid, (Sacred Books of the Hindus), The Panini Office, Bhavaneshvari Ashrama, Allahabad, 1916, p.47.

54. Cf. "It was only the vital Prāṇa, which the demons were unable to pierce with evil, and which therefore was considered as supreme." S.K.Belvalkar & R.D.Ranade, History of Indian Philosophy, Vol.II, The Creative Period, p.183.
The hymn: Te devāḥ abruvannetāvedvā idaṁ sarvāṁ
vadannāḥ tadātmana ... (III.3.18) goes a step further
and puts forth that the gods, who are inferior to Mukhya
Vāyu, have to depend upon the latter for their nourish-
ment. Rāghavendratīrtha explicates thus: Whatever the
eaten by the creatures, is eaten, indeed, by Mukhya Vāyu.
Because, it is Mukhya Vāyu only that lives in the bodies
of creatures. And, the gods like Vāk, etc., are satisfied
by the nourishment from the food eaten by Mukhya Vāyu.
55
Thus, the above lines of Rāghavendratīrtha indicate that
Mukhya Vāyu is superior to and supporter of the gods.

The Bhujyu Brahmana (V.3.1-2) mentions two peculiar
names of Mukhya Vāyu, viz., Vyastī and Samastī which are
well enunciated by Rāghavendratīrtha thus: Vāyu accepts
those parīksitās (carried unto him by Garuḍa in the form

55. तत्सादनमात्रार्थम यद्यन्य निश्चितवचनायेवानेन प्राणेन प्रेषितः
प्राणी यदन्यप्रति हैन अन्न वृद्धस्ता वायुः देवतास्तुपर्ययाति

56. Parīksitās means Kamadevas; who were and will be
the sons of Lord Viṣṇu named Parīksita, which is derived
from pari - 'on all sides,' ḫṣa ‘to look’ i.e., one who
looks on all sides.

Cf. परिक्षिताः परिक्षितं विष्णुः। ततप्रक्षिपं
परिक्षिताः अत्यतनातनानयमदयः ॥

R. BRH. U. KHD., p.11.

of a bird) in his own body and makes them over to Lord Visnu named Pradyumna. It is suggested in Raghavendra-tirtha’s interpretation that the word Vyasti should be split as vi and astih. The preposition vi is used in two sense - 1) Pratyeka 2) anekavidha. The enjoinment of these two senses shows Vayu leads up all eight classes: 1) Gods 2) Seers, 3) Pitr, 4) Yakas, 5) Gandharvas, 6) Manugyas, 7) Uragas, and 8) Asuras, of which, each class consists of various types. Thus, Vayu is called Vyasti.

Also, Vayu is called Samastih as he leads up entire (sam - sampurnam) group of eight gods (who are higher in hierarchy than the gods, etc., mentioned above). Those eight gods are: Suparśa (Garuḍa), Ṛṣa (Rudra), Śeṣa and Indra with their consorts. Thus, the names Vyasti and Samasti portray Mukhya Vayu with unique honour as

57. पारीक्षितानां मोक्षात्तुर्वायु वायुर्वे व्याहिति: । वि विविधं प्रत्यक्षमनक्तिपिरं देवार्थिनिश्चलोपयोग्यामुनोर्गातुस्मेदन सिद्धकोण तन्त्रयतीति व्याहिति: । वायुर्वे समाहितं सं स्तेयं यथा सूयंक्रा - 
कैलाम् - तत्त्रत्रोष्टाहकें तन्त्रयति प्रेयति समाहितं: ॥

Ibid., p.64b.
being the Principal and the only deity who leads the souls to Brahman.\[58\]

Moreover, Raghavendratartha suggests an alternative meaning to these two epithets of Mukhya Vayu referring to the Bhāgavata Tātparya of Madhva: Mukhya Vayu supports being resided with each of the deities presiding over pañcasamābhūtas (Prthivi, Ap, Tejas, Vayu, Ākāśa), manas buddhi\[59\] and Rudra. So, he is called Vyāstī. Mukhya Vayu

58. Cf. t e śāntu śvām g āyati // CHĀ.U., IV.15.5.

59. Those presiding deities are as below:

1) **Prthivi** - Dhāra and Brahmā etc., as well.
2) **Ap** - Brahma, Śeṣa, Garuḍa, Indra, Śiva.
3) **Tejas** - Agni.
   Vide: Tejas śāntasuvāmanītānirṇātā śāntā: || Ibid., p.50b.
4) **Vāyu** - Mukhya Vāyu; śatāvano vāyavābhāmāni: || Ibid., p.49.
5) **Ākāśa** - Vināyaka; tva vāyavābhāmāni: || tadbhūmatāni vīnāyaka: || Ibid., p.48.
6) **Manas** - Rudra, Garuḍa, Śeṣa, Kāma.
not only supports residing within their bodies, but having pervaded allover, supports them externally, and as such Mukhya Vāyu is called Samasti.\textsuperscript{60}

The point to be understood here is that the context of the above \textit{Bhāgavata Taitārya}-statement does not refer to Mukhya Vāyu’s leading up the gods to Mokṣa.

The Upanisad mentions some other names (of Mukhya Vāyu) which pinpoint his superiority among the souls. Those names are: \textit{Aṅgīrāsa} (controller of the bodies), \textit{Brhaspati} (Lord of Brhatī or Sarasvatī), \textit{Brāhmaṇaspati} (Lord of the Vedas) in the Udītha Brāhmaṇa (III.3.19-23); \textit{Adyardha} (V.9.9), \textit{Uktha} (uplifter to Mokṣa), \textit{Vaiśu} (the uniter), \textit{Sama} (harmonizer), \textit{Kṣetram} (the protector from injuries) (VII.13.1-14); \textit{Anilām} (VII.15.1).

Thus, though the account of Mukhya Vāyu discussed here is brief, yet it would not be an exaggeration to say that the status of Mukhya Vāyu is elevated in its fullest significance.

\textsuperscript{60} \textit{क्राशार्कशःक्राशाहृष्यायायत्वपियु संज्ञान्यभवत्तवा}
प्रति\textsuperscript{3} वायुमयायि नेतृतवादु वायुर्वट्टद्वायतिमित्र
\textit{(XI.11.44) इत्युपक्तम् ° R, BRH., U. KHD., Op.64b.}
The concept of Moksa in the Brhadaranyaka Upanisad though its depiction is not complete in all its aspects, enunciates some important original thoughts, through which, the other aspects of the state of Moksa are lit up.

One might think that the liberated souls need not be under the control of any one, since they have become free and as such they can become one with Brahman.

The sage Yajñavalkya in the Kahola Brahmana has removed the said doubt saying that Brahmāṇaḥ putresanāyaśca vitesseṣāyaśca lokesanāyaśca vyutthaya atha bhikṣacaryāṁ caranti (V.5.1). Raghavendratīrtha as well unravels the hidden meaning of the answer given by Yajñavalkya: The Supreme Brahman, by His essential nature, is free from sorrow, thirst, and the like, in all the three times - past, present and future. But the liberated souls become free from sorrow, thirst, hunger and the like by the grace of Supreme Brahman. Here lies the point of distinction between Brahman and the liberated souls.61

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61. स्वत: यव अभांमध्यांकवः ब्रजाभितरः प्रहम || मक्तस्तु तत्ततासाध्यत्तमः शोकारुचिबन्धनमिन || तयोऽवलिङ्गभित्तमिन || //

R. BRH. U. KHD., p.66b.

स्वत: यव अभांमध्यांकवः ब्रजाभितरः प्रहम // र्गवेदः, I.35.6.

उत्तरां तत्ततासाध्यत्तमः || // R. BRH. U. KHD., p.66b.
This point makes clear that the liberated souls do not get themselves dissolved in the Supreme Brahman.

The word *brahmanah* in the Upanisad (V.5.1) is read in the context of the subject dealing with the liberated souls. And, as such, Rāghavendratīrtha takes it to mean muktah. The word *brahmanah* is the compound of Brahma and the root *anā* "to go." It means, the liberated souls are called *brahmāpas* since they have approached Brahman in the state of Mokṣa.62

In this vein, Rāghavendratīrtha, referring to Madhva's commentary on the Brahmasūtras, explains that the word *brahmaṇa* can also be meant as *jīvanmukta*.

In the beginning of the bhāṣya of the Stūṭyadhikaraṇaḥ (III.4.14–33) the *śruti* text: *sa brahmaṇaḥ kena syād yena syāt tene iṣṭa eva* (BRH.U.III.5.1) refers to the word *brahmaṇaḥ* that occurs in the above text, and contends that it is used in the sense of *jīvanmukta*.

62. श्रद्धा ध्रुवा! ब्रह्माण्डनवतः अण गताः । ब्रह्मप्राप्तिमतः मुक्तं हति यावद ॥

R, BRH.U.KHD., p.66b.
Furthermore the nature of *Jivanmukta* taught in the
text - *kena svad yena svad* ... is explained by referring
the *Brahmasutras* as below: 63

The aphorism: *Paramartham jaiminiracodanam ca pavadati*
hi (III.iv.18) offers the explanation from Jaimini's
point of view, that it neither enjoins the *jnanin* to
act without restriction nor approves of indiscriminate
conduct like *palandu bhaksana* and so on. In respect of
the freedom to act as *jnanin* pleases (or in respect of
*jnanin's karmaaravritti*), it lays down that right conduct
alone is to be followed as a rule.

The aphorism: *Anusteyah badarayanaah samyasruteh*
(III.iv.19) putsforth Badarayana's view that a living

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63. *Saukyaendunibhirddhyakarmanabhaya dhu* 'ub abhyudayam dhriti vartasth
jivijnanaprasthitam, yehetu dyadhyana dramadhikshena vikritivam
vadhitvam na bhavat, vikritivam kritvadhitvam na bhavat, 
yade ityacacchedvivekamundherc charyadyaparastha jayacarayam
traya v krama* nanm aminisvasthah vartasthitah hiti hi
dhu abhyudayam* bhadrayanah samyaksruthah. *Saukyaendunibhi*
mukta should perform the actions by choosing from among
the approved acts themselves, leaving out some others from
these approved ones.64

And, the aphorism: *Vidhirvā dhārapavat* (III.iv.20)
declares, acting on his own free will is allowed in the
case of jñānis.

Thus, in a nut-shell these three explanations of
kena svād yena svād are correlated to different grades of
adhikāring, such as ordinary mortals who are *vīhitasaṟvānu-
sthānaparāḥ*, gods who are *aniyataṁsthānaparāḥ*, Caturmukha
Brahmā and others who are *yathēṣṭācarvidhiparāḥ*. And,
the accomplishment of these Īvamuktas is absolutely
under the control of the Supreme Brahman who is beyond
the sphere of mandate.65

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64. Cf. उन्मुक्तेमस्य श्व स्त्रेप्यया कैशाः पिठदुनुकाने
कैशाः पिठेन्तुत्रुडुके वामारामारामसतव न हुः कामाकारविधिः ॥

65. अथ मुक्तवर्नां भिक्षायं वर्ति करति हरेत्काशासु विपुलांब्दिभिः
भूतिम् व्रज्ञव: ॥ मुक्तामयिः भिक्षायत्वपेतु हुः: तु: जुः:
स्वरूपयोगिकोत्त्वात्त्वान् हुः: न्तिवर्यमिति भावोऽकस्मा ।।...शुब्दादेः
मुक्तास्वर्गाय विपुलांब्दिभिः विस्तरितहिंसात्वादतचतुः तत्त्वावलिकान्
This is the point highlighted by Rāghavendratīrtha, wherein absolute difference between the liberated souls and the Supreme Brahman, is emphasized.

Gārgī Brāhmaṇa (V.6.1) describes that not only there is the difference between the released souls and the Lord, but it is there even among the released souls themselves, since there are different grades of liberated souls.  

Jyotir Brāhmaṇa (VI.3.21, 22, 32, 33) deals with the state of muktas in creation, and the gradation in the enjoyment of bliss of their self-realization.

And, the hymn VI.4.6 gives a precise account in brief, of the state of muktas in dissolution. The hymns VI.4.1 & 2 explain the way through which liberated souls enter the realm of eternal joy.

Thus, Rāghavendratīrtha's lucid interpretation deciphers the import of the main thoughts concealed in the Brhadāraṇyaka Upaniṣad.

66. Cf. तर्क वैदिकतया यज्ञास्तमा तस्माताहेन तथा तत्वायः ||
Rgveda, X.71.10.

67. Ibid., X.71.7

67. Supra, Chapter VII, p. 300-303