CHAPTER III

KĀTHAKA UPAŅĪSAD

The Kathaka Upanisad alias Kathopanisad, a perspicuous and poetical Upanisad, is one of the more widely known Upanisads, as it expounds the highest philosophical dictums of the revealed scriptures through an interesting dialogue between young lad Naciketas and Yama, the god of Death. It belongs to the Kathaka branch of the Kṛṣṇa Yajurveda or the Taittirīya School of the Yajurveda. "The reason why it is ascribed to the Yajurveda is probably because the legend of Naciketas occurs in the Brāhmaṇa (III.1.8) of the Taittirīya Yajurveda."¹

Besides Rāghavendratīrtha's separate gloss on this Upaniṣad, we have three published commentaries of Vyāsa-tīrtha, Vedeśatīrtha and Vādirājatīrtha, on Madhva's interpretation of the Kathaka Upaniṣad.

Rāghavendratīrtha's gloss on the Kathaka Upaniṣad as

usual opens with a mārgala-śloka, in which benediction to
the Supreme Brahman is offered: "Adoration to Lord Viṣṇu,
who is full of endless auspicious qualities, who is unblem­
ished, who is the Lord to Goddess Lākṣmī and Mukhya Vāyu,
who is called Vāmana the bestower of the desires of His
devotees."

RāghavendraTirtha never fails to set forth the funda­
mental requirements of the Upaniṣad, to be necessarily
understood by every reader: "The Upaniṣad runs in the
form of a dialogue between Yama and Nāciketas. The hidden
meaning here is the unique teaching of the Upaniṣad.
Nāciketas receives from God Yama the secret teaching on
the nature of Brahman. Hence, the role of Yama is that of
the seer of this Upaniṣad. The metre of all verses in
this Upaniṣad is not the same. The verses Pītoddakāṇ... 
and the like run in the Anusṭub metre. The verses
Aśāpratīkṣye... and the like run in the Jagatī metre:

2. समस्तप्रभृत्य वर्षेषु विषयम् ।
नमः पृथिवीनातियं (तत्स्मीद्यदेवता) यहाँनायेनयादि ॥
R. Kāṭhakopaniṣad-Khaṇḍārtha (KU:KHD), G.R.:Savanur, Dharwad,

3. अत्या: काठकोपनिष्ट्यो यमनंविकेरत्वादलभ्यत्वात्
यमद्वोद्वयः ॥ वायुवे यो यो यो यो यो यो यो यो
नन्दोद्वयः यमनंविकेरत्वादादिन्त्य: ॥ देवता तु
यमनायो हरियो हरियत्! ॥ Ibid., p.1.
So too, the metre of other verses should be understood by counting their syllables. The accomplished deity of this Upanisad is Lord Hari called as Vamanā.

A doubt may arise as to what would be the purpose of the narrative story with which the Upanisad begins. Rāghavendratīrtha clarifies this doubt saying that God Yama starts teaching the secret knowledge of Brahman from ananthalokāptimatho pratisthā...(I.14). The seer elucidates, prior to this, a narrative story so as to create in the student sraddhā or firm belief in the divine revelation of brahmavidya. 5

In the mantra: Uśan ha vai vājaśravasah... Rāghavendratīrtha informs that Vājaśravas is Uḍālaka by name, the grandson of sage Vājaśravas, and the word Uśan means "with a desire to attain heaven." 6

4. <name of reference>

5. <name of reference>

6. <name of reference>
Naciketas, having noticed his father engaged in offering useless gifts, and overcome by this anxiety and sense of duty, asked his father: "To whom will you offer me?" Uddālaka did not care, thinking it to be the boyish whim of his son. But Naciketas repeated the same question thrice. The father became enraged and said: 'I give you to Death.' Naciketas did not fear at his father's curse and said: 'O Father, being the first among the men who will die, I go to Yama. Being the middle among many who are dead, I go to Yama. I, therefore, need not grieve at all. An embodied soul ripens like corn and springs up like corn after enjoying the fruits of the deeds good or bad, done in the past life. Moreover, since Yama is beyond all desires, what will be the work of Yama which he has to accomplish by my help? Still, obeying your order, I follow the path of Yama's abode. Since one cannot escape from the cliches of birth and death, death brings

7. बहुनामेवम् प्रथमो बहुनामेवम् मतयम्: ||
    फिं श्वस्लल्य कर्त्त्वर्य यन्त्यायग कर्यध्यति || KU. I.4.

8. बहुनां मरिष्यमाणानां मतेवस्त्र प्रथम: सत्य यम्मेविय यामि
    बहुनां मृतानां मते संध्यमस्तत्वय यम्मेविय || तदा यम्मय
    मया फिं श्वस्लल्य फिं वा कर्त्त्वर्य स्पद्धु || यन्त्यायग कर्यध्यति
    न तत् किर्मिति किर्मियम् || RKU.KHD., pp.2b-2.
to me no fear, I go to Yama whom I must meet one day or the other.\(^9\)

Here RāghavendraIrtha fills up the gap between the fifth and sixth mantras:\(^10\) Nāciketas entered the abode of Yama. But Yama had gone to another place. His wife (Śyāmala) got ready to offer hospitality to the guest—Nāciketas. But Nāciketas did not accept and said 'hospitality should not be accepted when the host is absent.' Then, he waited for three days without taking food. On Yama's arrival, his wife told him about the guest:\(^11\) "O Vaivasvata! like Vaiśvānara, a brahmapa guest has arrived at home. His entrance is similar to the entrance of fire. If he is not offered pūjā, he would burn us like fire. So, please fetch water to the guest."

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9. तपायो वैदुर्गीतः हुसे गच्छाम्येव | सिद्धत्व मरणस्य
त्यां दलत्तचायं न तेन मम क्लेश हत्याह अनुरसयति || Ibd., p. 2.

10. अनुसर्य यथा पूर्व प्रतिष्ठय तथापरे ||
सत्यभिमव मर्यय्य पच्चिमे सत्यभिमव चायते पुनः ||
कैवानमः प्रविष्ननाद्विधाहुयस्य गुड्डानु ||
तस्य थार्य्य धार्य्य हरूद्विन्नित हर कैवानोलबम || KU.I.5 & 6.

11. अथ यंत्रोऽर्थोऽर्थो नानिवेशतः ||
तद्यवमोद्यालोकं गत्या स्थयतोभूतः ||
यग्यग्यया कुलातिथिः बृहत्य यमानानाभायः
गुह्नामिशतुपत्ता दिन्नामय्यवत्समयश्च तदगुह स्व
स्थ्यतानु || ततो यमे चागते यर्म प्रति बालाश्रितप्रकार्यामें
कैवानार इति || R.KU.KHD., p. 2.
Rāghavendratīrtha unlocks the meanings of some technical terms of the mantra (I.7), which the Gati Sāra quoted by Madhva does not explain.

1) Ṛṣa-pratīkṣe is considered Itaretara Dwandwa compound and accordingly split using a copulative particle ca: āsā ca pratīkṣa ca. Here āsā is interpreted as 'desiring' the objects to be obtained.'

2) Sānghataṁ is 'company with good men.'

3) Sūrītāṁ is 'fame or celebrity of men.'

4) The vowel a of Ista is lengthened into ā in forming the samastapada (Istāpūrte), by quoting anyeḥbhya'pi drāyate, which ordains that when the Kṛt affix Kvīp follows,
the long vowel is substituted for the short one.14

Then, Yama offers Naciketas three boons in respect of the latter's waiting for three days.

**FIRST BOON**

In the mantra: tisro ratriḥ yadavātśīt... Yama's request to the guest 'May good befall me,' is in accordance with the Indian tradition which says that if a guest returns disappointed, he takes away the good merit of that particular house-holder.

Though the father was angry with Naciketas, yet the latter demands the first boon in favour of his father.16

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14. विलयुः विलुः विमुः हविलिङ्गे विद्यन्तरोपर्त्यात्यायूः
    वक्विवृद्धिः, क्ववित्तप्रसारणेऽ क्विवृद्धि देव क्विवृद्धिः: ||

15. नमस्तःतु ब्रह्मन् स्वरितं वेःतु तस्मात्प्रति द्रीतू वरातू वृणीयव \| KU.I.8.

16. हे सुप्रयो गौतमो मम पिता शांतकश्चः मद्दनिक्ते शांतः
    तेषान्वये यत्य तथा सुमन: शोभननकः यथा स्यातुः
    माभि माः प्रति वीतस्मन्तुः अवगतःः यथा स्यारादति
It evidently shows Nāaiketas' ideal duty towards his father, Yama accordingly blessed him with the first boon.

SECOND BOON

Then, Nāaiketas asks Yama to initiate the secret knowledge of heavenly fire (svargyāgni), by which one attains heaven, in which there is no fear of death, old age, no hunger, no thirst and no grief.¹⁷

Rāghavendratīrtha clears the doubt as to what would be the reason of using svargaloke twice in the mantra: svargaloke na bhayaḥ... ¹⁸ If the mantra is read independently, the purpose of reiteration of svargaloke should be considered in its ādarārtha i.e., svargyāgniḥānān in attains


svargaloka, the position of which is great or exalted. Or, if the mantra is read in accordance with the authority quoted by Madhva, the purpose of reiteration should be understood as follows: The word svargaloke read first, should be referred to Vishnuloka or Moksa; and the same read second, should be referred to the well-known heaven.¹⁹

The meaning suggested here is that the knowledge of svargyāgni is a stepping stone for the attainment of salvation. One who obtains this knowledge, has no fear of death, old age &c., and having crossed over hunger and thirst he becomes griefless. Such enlightened aspirant firstly enters the well-known heaven; therein he rejoices for one manvantara, and then he attains Vishnuloka or Moksa. This is one of the remarkable points highlighted by Raghavendra-tīrtha, as it has not been traced by Vedeśatīrtha, Rāga-Rāmānuja or Śaṅkara.

¹⁹. स्वर्गालोक, विष्णुलोक, मोक्षलोक. दूसरी बार यापन तथाश्रयन्ता तेन्विद्या स्वर्गालोकमाण्डलम्...।
...स्वर्गलोक इति पुजारितादिरा। यद्य नाय लोकः
विष्णुलोकः। हिंदु प्रविश्वर्गलोक स्वर्गलोक स्वयंति ब्राह्मणाय पुनर्विद्या।
प्रायः स्वर्ग तथा श्रावणिः। उषय मन्यते कालमिति शास्त्राधिक शास्त्रोऽसे। || R. KU.KHD., p.4b.
The knowledge of heavenly fire, in this context, means the knowledge of Lord Hari, who dwells in the fire, placed in the altar made up of bricks. Agni, here is thus an epithet of Lord Visnu.

Yama, then explained him the nature of svargyagni, the presiding deities of the bricks used to build the sacrificial altar, the mode of placing them, their number and the like. Naciketas repeated as it is described, and so Yama becomes much pleased with him. For, Yama said: "This sacrificial fire will be named after you as naciketagni, and offered him a golden necklace of precious stones.

Further, Raghavendratirtha simplifies the idea of the mantras in which Yama explains the nature of naciketagni.

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20. सर्वोकानामार्थि कारणैं तंततारिम्व चिततथं अतिनामसं

21. न्युजितवत्रीयायो महारथा वर्ते तेहाय वदार्थि भ्रुः।

22. निनाधिकार्यतंत्रमार्थि तिरितकुत्तरति जनम्युत्पृ।

KU.I.16 & 17.
1) The word trinaścitētaḥ should be regarded as trināciketaḥ. Therein Sa is elided. This elision should be considered to be an archaic usage. And trināciketaḥ refers to a man who performs Nāciketa-fire-sacrifice thrice, and who knows the true nature of the Lord as revealed in the scriptures.\(^\text{23}\)

2) But, in fact, mere knowledge is not sufficient for the attainment of salvation. The Upaniṣad, therefore, uses the word trīkarmakrt i.e., Yajña-dāna-tapah karta, "One who practices sacrifice, charity and austerity." It is essential to know that an accomplishment of sacrifice, charity and austerity is the way through which knowledge of Brahman can be obtained and thereby mṛtyutarāṇa too.\(^\text{24}\) But, the problem remains as to how one should get liberation? The Upaniṣad therefore lays down: \(^\text{25}\) Brahmajñānām devamādya... (I.16).

\(^{23}\) R. KUKHD., p.56.

\(^{24}\) Ibid., p.5.

\(^{25}\) Ibid., p.5.
3) Raghavendratirtha brings out the significance of Brahmajñānaḥ: Brahma means 'Vedas' Brahmajñānaḥ means He whose nature is revealed by the scriptures, that is, Lord Viṣṇu. Jñā means Omniscient. Thus Brahmajñānaḥ means He who is revealed by the Vedas and who is Omniscient.26

Raghavendratirtha edifies that the root Jan of Brahmajñānaḥ is enjoined by the affix in the sense of locative case. So too, the affix ka(ṣ) is enjoined to jña 'to know' by which jñānaḥ is formed according to the aphorism Igupadhañjānaprikirah kah.27

4) Raghavendratirtha explains Mādhva's statement trayametadāya isticakā ityarthāḥ: The wise, to whom trināciketaḥ

26. *bṛhma veda: tatha vṛkṣatārto bṛhmaḥ kim? tathām guṇaḥ janaiḥ: ||
   jñānātītī hi: kā: kāpyānaprakīrti: kah: ||
   bṛhmaḥ bṛhmaścaraḥ ḫāvya bṛhmaḥ: tate dhiśādhyayānviśeṣitaḥ
   īśvarṇ bṛhma-dīvīmi: tattvam viśeṣaḥ viśeṣaḥ viśeṣaḥ
   tābhāṣyam...prakṛtiḥ || Ibīd., P.5.

27. P.S. III.1. 135; S.K. 2897; This aphorism explains that "after a verb ending in a consonant but preceded by s, ṣ or ṣ (long or short), and after the verbs jñā 'to know', pri 'to please' and kr 'to scatter' comes the affix ka."
is attributed, should know the triple nature viz., 1) knowing the presiding deities of bricks as the forms of Brahman 2) the number of bricks 3) and the method of their arrangement. He, thereby gets liberation.

In short, the importance of nāciketaṇi is that the wise who performs Naciketa-fire-sacrifice thrice, in harmony with the three-fold Vedas (Ṛk, Yajus, Sāman), executes sacrifice, charity and austerity simultaneously and knows the nature of Lord Visnū as revealed in the Vedas, possessing endless good qualities, being worshipped by Brahmā and other deities, throws off the death chain, becomes griefless and rejoices his bliss in Mokṣa and thus becomes liberated.

THIRD BOON

The knowledge of nāciketaṇi, of course, is an instrument to the increase of one’s bliss, in salvation.

28. सत्ता तथा यथा इत्यत्त्वादिनोऽति विज्ञानपेशक्ता देवेश्चक्ता
लवक्षाचिनार्थत्व नयं विगतित्वं वाचस्तुकारेण नाधिकेतागैर्न
यिनोति, श्रेष्ठोप्राचारोजीकायमतिमि: वेदिक चरोति त युमानुः
चूर्तः पुरुषस्तरी यमपासात्तु यमपासात्तु प्रणेल निरस्त स्वाधिति:
शोकानीकोत्तमा: स्त्रेलोकं द्वितीयोकं मोदते सन्तानमभवति ॥

R, KU.KHD., p.5.
Naciketas, therefore, sets it aside as of not much value and asks for instruction in the nature of Brahman. This order and sequence of these two kinds of knowledge, is highlighted by Rāghavendra tīrtha.

In fact, attainment of salvation is possible by knowing the mystic nature of Brahman as the controller of the liberated souls as well as of the souls separated from their embodiment; Yama asks him to demand him another boon since this secret knowledge of Brahman is very difficult to comprehend, about which even the gods had their doubts.
Rāghavendratīrtha refers the last phrase atīma srjāvah in I.20 to the answer given by Naciketas: "O Yama, please don’t ask me to demand another boon. Moreover, since even gods could not successfully understand this secret, men of world need a suitable teacher. Now, I have no greater teacher than you. So I like no other boon than this."

Yama offers Naciketas many charming objects, in order to test him. But Naciketas rejects all those substitute gifts and insists on Yama to teach the mystic nature of Brahman.
Yama finds Naciketas fit to receive the knowledge of Brahman, and the former starts to teach the mystic nature of Brahman from the second valli.

We come to know from Rāghavendratīrtha's interpretation that Yama's teaching on the nature of Brahman, begins with anorapiyān mahato mahīyān... (II.20). Therefore, Rāghavendratīrtha suggests the purpose of the mantras that follow from anyat āreyo... (II.1) to anorapiyān mahato...

(II.20): Yama becomes pleased with Naciketas seeing his anxiety to receive the mystical teaching on the nature of Brahman. Yama, therefore, supplies the answers for—

1) Why should one praise Brahmajānāt
2) Why should one not praise a man who desires worldly objects?
3) What is the nature of Brahmajānāt as well as of the ignorant?

35. “अणोरणीयात्” इत्यादिनां द्वितीयाध्याये मुक्तजीवनविन्यामकन्त्रम्।
“यथा मरणः प्राप्तः” (V.6) इत्यादिनां पाणमे मुक्तजीवनविन्यामकव व वक्ष्यन्...॥
R, KU, KHA., p.6.

36. दीयमानमये पुनादि दितत्वं भृजविधये प्रावमानेत्। तत् प्राशतोत्तीति हि “स तव भियाय” (II.3) इत्यादिना प्राशतिः।
भृजविधये मोचलम् पुनादिकामस्य चन्दकर्त्वं तद्भाजो।
स्वातितिष्ठे शाशिः स्तिष्ठो च सार्थामङ्गवेनानाह यमः।
“अणोरणीदित्यादिनाः” Ibid., p.8.
THE PATHS OF ŚREYĀŚ & PREYĀŚ

Yama begins his exposition on a concentrated reference to the spiritual (śreyās) and non-spiritual (preyās) of life, with the second valli.

The Path of Śreyāś

The word śreyās is understood by Rāghavendraśīrtha as "most praise-worthy knowledge of Brahman." One who possesses or follows the way of śreyās becomes free from the fetters of worldly life. Thus śreyās called vidyā (II.4) conduces to real welfare, which is ultimately beneficial.

The word preyās called avidyā (II.4) is explained by Rāghavendraśīrtha as "the objects that give pleasure such as wife, husband, children, etc." One who leads

37. "स्रेयं प्रामाणीय ब्रह्मसङ्गम" Ibid., p.8.
38. "स्रेयं ब्रह्मसंगमम् आदमेत्य अपातसंस्कृतोऽगुणं यं भविष्यति" || Ibid., p.9b.
39. "कर्मः बुद्धियुक्तः दिष्टं त्यक्तं, सत्यमिथिः। अज्ञातव्यविनिर्युक्तः: पदं गच्छन्त्यनामयुः ||
Bhagavadgītā. II.51.
40. "प्रेयं: उत्त प्रियतमं दाराप्रत्यादिकामयाम् वस्तु" R, KU.KHD., p.8.
the life for the sake of one's enjoyment, binds oneself by the immediate attractive power of the worldly objects. 40
Thus, it is evident that śreyas is different from Preyas. 41

Yama, then, proceeds to represent the nature of the ignorants, who choose the pleasant object. Puffed up with vain knowledge, these indiscriminate men regard themselves as wise. They wander hither and thither to seek their desired objects like a blind man led by a blind. 42 They do not see the way to liberation, as they have been deluded; and as such they are repeatedly born in this world. 43 They try to teach the knowledge of Brahman; but one who is

40. y 3 y kva Preyasvātāndukārām kṛṣṇitā tōṣārūpamukṣāryānāt
hīyatō hīno bhavit bhavaya kva bhāti bhavatyāṃ || Ibid., p.9b.

41. dhūreṇe viparīte vibhūṣiṇe avidhāya va vighati bālata
vidyāmikṣitā nivākeśāṃ mābhī n tva kāma bhavyo tōlaṇanta: ||
KU.I.4.

42. avidhāyāmāntē vāmaṅgaṃ: tvarī dhirā: pādiḥtaṁ mātyānaḥ: ||
Dvarmāṇga: paripratisa mūḍa ānērśaya niyāma vaṃkṣa: ||
Ibid., II.5.

43. n śāmyāray: pratiṣhātyā bārā prāmāyānāḥ vīttamohāyaṁ mūḍaḥ ||
āṃ bhūkṣeṣū nāsāntā pṛther īti maṁ niḥ pūn: pūn: vāmāpyaḥ yate ||
Ibid., II.6.
thus taught, does not have the real knowledge of Brahman.\textsuperscript{44} Rāghavendra-tīrtha calls these ignorant men as advaitins.\textsuperscript{45} And, in the explanation of na nareṇvarah proktah Rāghavendra-tīrtha gives a list of the opinions\textsuperscript{46} of different schools of thought which do not help to acknowledge Brahman in His real form:

1) Some (Sāṅkhya) say that Mūlaprakṛti is the sole cause of everything in the world.\textsuperscript{47}

\textsuperscript{44} *"न नरेन्द्रवरः प्रोक्तः सरूपः बुद्धा सत्यमानः। अनन्यप्रोक्ते सत्यसत्य नासायत अश्विनः हैतरस्रिविष्णुमाणात्॥* 
\textsuperscript{Ibid., II.8.}

\textsuperscript{45} *"अवश्यतात्तथा प्रोक्ते भवज्ञानेव न जात इत्याद्व अन्ययेति। अहं शुद्धमृगत्वं इति वानरः तथार्थवर्धणोऽम्बेश्वरं महान्युः श्रेष्ठेश्वर राजन् अन्य उच्यते। तेन प्रोक्ते अव शुद्धमृगत्वं गतिष्ठानं नासायत। यत्कथयत्नार्थकल्प(वर्त्तु) भास्मेयेव न माति तित्ति मास। R, KU, KHD., p.10.*

\textsuperscript{46} *नरेन्द्रवराणिमन्वक्षेष्ट्र प्रोक्तो वरोद्धृक्षुः। कृतः बुद्धा प्रृथ्वीप्रथूवर्त्तमाल्युः गतिष्ठानाय दिनानावरस्ते। विन्त्यमानस्तत्र तैः! सो मया यथासत्तमा घ्रेयो न माति।॥* 
\textsuperscript{Ibid., p.10.}

\textsuperscript{47} *प्रभुवान् ततोद्दारस्त्तमातु गुणं च श्रोक्षुः। तस्मातमृग्याण्यमान वंचयः। वैय शुक्लानि।॥* 
\textit{Īśvara Kṛṣṇa, Sāṅkhya-Kārikā, G.Vishnumurthy Bhat, Mysore, 1973, Śloka No.22, p.86.}
2) Some (Naiyāyikās) say that śiva possesses limited number of attributes.48

3) Some (Bhāskarites) say that śiva possesses prākṛta-deha like men.49

Yama, then, is compelled to instruct the mystic knowledge of Brahman50 whose real nature and form is principally demonstrated by all the Vedas, and for attaining whom the performance of austerities and sacrifices is taught by the Vedas, and desiring to know whom, the vow of celibacy is practised.51

48. "संयादिपवलया बुद्धिर् राजयतलयावधिपरिप्रेम वेशवर्म"।
Vishwanatha Panchanan, Kārikāvalī, Nirnaya Sagar Press, Bombay, 1928, Sloka No.34.

49. अपकालं सत्यादिशसमतल्लक्षणव्यक्तायामायामा वर्जयार्यायायायाया केनाविद्वारत्विशेष सम्बंधि कर्मक्षेत्राविशेष सम्पर्यामातादुः व्रतस्मात हितोऽवस्थित।

50. अन्यत्र ध्याद्वय्यायाकारान्यान्न्यास्मात् ध्यानस्मात् ध्यानस्मातुः क्षीराः क्षीराः।
अन्यत्र श्रुताच्छव्याच्छव्य यत्तत्पर्यस्त तदद्॥ KU.II.14.

51. तथा वेदा यत्तदमामान्न्यत्तपूर्ण सर्पोऽपि यथदस्मित॥
यदिध्वस्ताः प्रश्नवर्तमातृतस्तस्तः पद्य प्रक्षेप्य क्षीरा ||
Ibid., II.15.
The knowledge of Brahman, of course, can be obtained by means of sravana, manana, etc. by the help of a good teacher. But, the direct vision of the Lord is not possible by merely studying the Vedas, or by the power of one's intelligence or by any other means. The Lord reveals His nature to him whom He chooses. Raghavendrartha quotes an authority: Ato'nantena tathā hi ligam to support the upanisadic view above.

It is indicated in the mantra: adhvātma-yogādhigamena devam..., matvā dhīro harsāsokau jahati, that Brahman should be meditated upon by an aspirant. The parable of the chariot that proceeds, puts forth how, where and what kind of Lord should be meditated upon.

52. नैठा तत्त्वं मतिराश्नेया प्राक्तान्यप्रेमेऽविष्णु! श्रवणाय प्रेष्टि।
Ibid., II, 9.

Cf. "आपार्यवाट पुरुषो वेद" – Chā.ū., VI.14.2.

53. नायमात्मा प्रक्ष्येन लक्ष्य: न मेष्या न जस्या जन्तुन।
ययेतुष धृष्टे हेन लक्ष्यः तत्येष आत्मा विवृष्टे तस्य स्वायः॥
KU., II.23.

54. तत्सत्त्वादिकष्ठस्य स्ब आत्मा त्वाः तत्र विवृष्टे प्रदश्यते।
क्यमन्यथा अप्यविक्ष्ठस्य तत्सत्त्वातें विना आपरोक्षः।
भावः । तथा च सुवृत्तानन्तेन तथा हि लिङ्गः॥ (III, 11.27)
THE PARABLE OF THE CHARIOT

The Upanisad presents metaphorically, a pen-picture of the chariot of the psycho-physical vehicle of an embodied soul.\(^{55}\)

A meditator should understand that the body of jīvātman is like a chariot; the jīvātman is the master of the chariot, the Buddhi (intellect) is the charioteer, and the mind is the reins. The senses like the eyes, ears, & c. are the horses and the objects of the senses are the paths on which horses run. Besides, the jīvātman together with the senses and the mind, is called Bhokta or enjoyer.

He who has no right understanding, whose mind is unrestrained and who has his senses uncontrolled like the untamed horses, he never reaches the final goal - but falls into the wide-spread noose of Yama, and returns

\(^{55}\) आत्मानं रचिनि विद्विं शरीरं रघेव च।
 बुद्धि तु तात्त्विकं विद्विं मनं: प्रगृहेव च॥
 इन्द्रज्ञाणि ह्यानाहुर्विध्वंसः नोऽयत्र।
 आत्मायेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनोऽभिषिष्ण:॥

KU. III.3 & 4.
to this mortal world only to repeat the same cycle of death
and birth.\textsuperscript{56}

On the other hand, he who has his mind firmly held
under his control and who has the knowledge of discrimina-
tion, would control his senses.\textsuperscript{57} And, such a man can
thereby meditate upon Brahman which in turn leads him to
the end of the journey of \textit{sams\=ara}, the realm of Lord \textit{Vish\=nu}.\textsuperscript{58}

\begin{quote}
\textit{A qualified meditator becomes detached from worldly
affairs by the effect of his control over the senses. But,
this kind of detachment cannot be obtained by all.}\textsuperscript{59}
\end{quote}

\begin{itemize}
\item \textsuperscript{56} \textit{परोपकारविज्ञानवान् भक्तियुक्तेन मनसा सदा}।
\textit{तत्स्येक्षणयायायायाि दुःखाय अस्वरे:} \textit{॥}
\textit{परोपकारविज्ञानवान् भक्तियुक्तेन मनसा सदा सुधि:} \textit{॥}
\textit{न तथा दधायायायाि तत्स्येक्षणयायायायाि वाधिपद्धति}। \textit{Ibid., III.5 & 7.}
\textit{पराश: कामनुयायायाि बाला:} \textit{ते यक्तयायायाि विलात्य वायायायाि} \textit{॥}
\textit{Ibid., IV.2.}

\item \textsuperscript{57} \textit{यत् नु विज्ञानवान् भक्तियुक्तेन मनसा सदा}।
\textit{तत्स्येक्षणयायायायायाि दुःखाय अस्वरे:} \textit{॥ तारे:}। \textit{Ibid., III.6.}

\item \textsuperscript{58} \textit{यत्तवायायायाि संयम्य य आस्तेन मनसा स्थरान्तु}।
\textit{हीत्यायायायाि विमुहात्यामा मिध्याचार:} \textit{स उच्चते}।
\textit{Bhagavadgītā, III.6.}

\item \textsuperscript{59} \textit{परोपकाराविज्ञानवान् स्तव्यम्मु:} \textit{तत्स्येक्षणयायायाि पराश:} \textit{राविती नातिरातरान्तु}।
\textit{केशियादीर:} \textit{पृथ्वायायायाि तमाक्श:} \textit{आन्तप्रवायायाि समुत्त्यमात्मिक्ष:}।
\textit{KU, IV.1.}
\end{itemize}
Rāghavendra Tīrtha makes it clear\textsuperscript{60} that the self-existent Lord or His son Brahmā created the senses facing them outward and made them contemptible or light. So, an embodied soul sees external objects and does not see the inner spirit. But some men who, desiring liberation have turned their eyes away from the external objects, see Brahman within themselves.

The aspect of the Lord, which should be meditated upon, is taught in the mantra: \textit{Rtvah pibantu sukṛtasya...} \textsuperscript{61}

There are two forms of Lord Viṣṇu called \textit{Ātman} and

\textsuperscript{60} तत्स्येव भक्तीति त्वतन्त्रो भजवानू तत्तुत्रो ज्ञातम वा बानि इत्युपायिणि परार्थि पुराइतयानि। अत श्व व्यप्तान् सुक्ष्मस्मृतिकरोधः। तत्स्येव कारणात् परार्था बाह्यानू विषयानू परयति जीवः। आत्मनः आत्मनः \textit{त्वस्य अन्तः} \textit{न परयति} \textit{स्वा} \textit{विश्वविदेशर्व} \textit{हलयः। कबिचिन्तीरेऽ ब्राह्म अभूतत्व सुक्ष्मामितिच्छ आवृत्तत्वः।}} \textit{उपलक्ष्येतु} \textit{। विषयम्} \textit{पराशृणत्ववर्द्धादिकरणः। सनु प्रत्येकः आत्मान: \textit{स्वात्मत्त्वम} \textit{भवति} \textit{रेष्ठू इत्यत हलयः।}} \textit{लक्ष्येऽ लक्ष परमात्म: अन्नसः। R.\textit{KU.KHD.}}, pp.18b-18.

\textsuperscript{61} \textit{त्र्यौ पिबन्तः सुकुटस्य} \textit{लोकः} \textit{महा} \textit{प्रविभेत:} \textit{सर्वे} \textit{परार्थः।}} \textit{कायात्वः} \textit{झम्मविदे} \textit{वदन्ति} \textit{पचार्यण्यो} \textit{ये} \textit{व विनायकेऽः।}\textit{KU.III.1.}
Paramatman dwelling in Vayu, the best of all jīvas and who is in the cavity of the heart (hrdaya-guha) of a man whose body is formed by the merit of good deeds. He experiences the fruit of the good deeds of all the jīvas. The knowers of Brahman, who perform five sacrifices and observe triple-Naciketa-fire sacrifice, say that these two forms are shade and heat.62

Rāghavendratīrtha analyses parame as "in Vayu the best of all jīvas," and parārdhe as "in Vayu, the principle higher than Rudra and so on."63

He has given a list of five sacrifices, which should be performed by a knower of Brahman: 1) Deva-Yajña 2) Pitr-Yajña 3) Bhūta-Yajña 4) Manuṣya-Yajña and 5) Brahma-Yajña.64

62. जात्मा अन्तरायत्र स्व दिन्य विमान:।
त विद्वेषः परमेये परेयोजनी अर्थात्॥
गुष्ठावृत्ति भोगावृत्ति प्रायेव विवेच्यान्व प्रश्नः।
आत्मा सचिविनां नित्यं सर्वदा विद्वानायाजनाय॥

M, KUB., p.481.

63. परध्रवीतैवत्तम रायत्यं रायत्यं परमद्य तत्त्वं सति ता
आसमन्तात् बद्ध अभितृप्त भानादिपूर्णः मुखायाय॥

R, KU.KHD., p.15b.

64. Cf. अन्तरायत्र विद्वेषः: पितृप्रभृती तत्त्वं त्
होमी क्षणो बलिमातो वृष्णोतिरिमुययम॥

Or, a knower of Brahman should be acquainted with the doctrine of five fires such as 1) Dyu 2) Parjanya 3) Prthivi
4) Purusa and 5) Strī. 

It is also clarified that the words chāya and ātapa do not mean shade and heat respectively; but it is that the Lord is like cool shade to the good bestowing them with happiness. He is like heat to the wicked that is, He punishes them.

Thus, it becomes clear that an aspirant should meditate upon Brahman in Vāyu who dwells in the cavity of heart, and this idea is strengthened by Guhāḥ pravistā-vātmānau hi taddarṣanat (B.S.I.11,11).

65. ब्रूढम्भार्मिनः पंचार्मिः देवयरूपेऽधवर्तकस्य-पूर्वायुरूप्यं- मनुवयवरूपमहायवज्ञः। हूढम्भर्मिः-पृथिवीपूर्वायुरूपाधिविग्यानिन्दा वा विनाधिकेता: विद्वान्तान्धिकेतान्यमः येते हिन्यात्यः। साधनात्यः: हिन्यात्याधिकितूविह: खवी वदन्तीति। तथा युद्धोऽयूधविश्वास्तवार्मणाः हि तदस्तानाः हि। युद्द्युधविश्वास्तवार्मणाः धैययेश्वरां्ष, हि विद्वान्तान्धिकेता:।।
R, KU.KHD., p.15b.
TEACHING ON THE NATURE OF BRAHMAN
AS THE CONTROLLER OF
LIBERATED SOULS

The aspect of the nature of Brahman as the controller, etc., of the liberated souls, has well been recorded in three mantras of the second chapter. 66

Lord sitting still, goes far; resting, moves everywhere, 67 giver of joy and pain respectively to the good and the wicked, subtler than the subtlest. He is greater than the greatest. He dwells in the cavity of the heart of jīva as its supporter. 68 One who thus meditates upon Him, becomes griefless by the grace of the Creator and realizes the

66. अनोरणीयानु महतो महीयानु अत्माशत्य जन्तो नितिहितो गुहायाम्।
तमकृत्तः पवयति वीत्ताको द्वारः प्रतादानाभिहितानात्मनः।
अत्तीनो दूरवेंजेत ग्यानो गार्ति स्वर्तः।
करत्स मद्यांशे देवं मदन्यो हातुषद्विति।
आदोरे भरीरेषु अनन्ताभिहतविशाः।
महान्ते विद्वृत्तानां मत्ता धीरो न शोवति।

KU. II.20, 21 & 22.

67. Cf. Chapter I, Īśāvasya Upaniṣad, Supra, p.48

68. Cf. अनोरणीयानु महतो महीयानु अत्मा गुहायाः नितिहितोऽथ जन्तोः।
तमकृत्तः पवयति वीत्ताको धातुसात्द्विहितानान्यः।
superiority of Brahman in one's meditation. 69

Rāghavendraṭīrtha shows the relation between asya janta (II.20) and na bahūva (II.18). 70. It is here understood that, the jīva which is never born and never dies, is indwelt by the Lord. And, one who acknowledges Him as supporting everything, becomes griefless. Thereby, one enjoys one's bliss in Viṣṇuloka.

The word akrutu (II.20) refers to an aspirant, who has firm faith in the greatness of Lord Viṣṇu. 71

The word aṣṭāra (II.22) is explained thus: The bodiless Lord resides in the transient bodies of the living.

69. स्वः नित्यस्य जन्तोऽपेक्षाः निहितं, स्वं विकृत्य कृपृत्य सौभाग्यं, सत्त्वम्: स्वमाप्निषिद्धिमानं महामात्रोऽजाविन्नम् जयमानि ध्रुविहीनम् जयमानि बलमेकावरं सर्वकाणप्रसादम् चिन्तनं चतुष्पतिं च ||

M. KUB., p.480.

70. "अत्य न बलम्" इत्यादिनोऽविद्या अनावदिनित्यस्य जन्तोऽपेक्षाः गुणाः हृदि प्रवजन्यत्वा निहिताः तत्तताः अस्याः इति। सत्त्वात्मस्य हार्ष्य इत्यादिनोऽविद्यास्य (क्रमः) प्रमाणाविषयायमात्मात्मात्मात्मात्मात्मात्मातोऽति मंमिति... || R. KU.KHD., pp.13-14b.

71. "अकृत्य अकारवाच्यविष्णुविष्णुकृता विद्तात्मिययान्"
Ibid., p.14b.
beings, being unaffected by the inborn defects of the born.  

The Upanisad in its fourth valli explains further, the nature of Brahman.

All persons see dreams and waking states by the command of Brahman. He is all pervading and great, the Ruler of the (present) past and future, Enjoier of pleasure, dwells in the jivas as their controller.

Rāghavendaratīrtha interprets the word madhvacāt (IV.5) as "the Experience of the essence being seated in the cavity of one's heart."

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72. अन्वयेषु नवरेषु गरीरेषु प्राणिकेषु आरीरे
ततो गरीरिनिनिताकाराराहितायावित्तम ||

Ibid., p.14b.

Ibid., p.14b.

73. स्वप्नाणां जागरितानां घोरम् चेनानुवातितः
महानां विश्वात्मानं मत्या धीरों न शोषितः
य स्यां मध्यां वेद आदायां जोयमन्तकाम ||

ईशारन मृत्यमम्यम न ततो विषुष्मघतं ऋत्तेन ततो ||

यश्च प्राप्येत् सौभविन्दिवीदिवांतां

युगां प्रविष्ठे भिक्षुनां यथा भूषभिष्मवास्यं ऋत्तेत ततो ||

KU.IV.4,5 & 7.

74. मध्यां सह तु संव अज्जीति मध्यां
ततो || अतीरुच्चप्रत्ययः

दैवे रिम्लता सारसोकारिति यावतु ||

Similarly, the adjectives of the Lord such as Aditi and Devatamayī are explained thus: He is called Aditi since He eats (destroys) the whole universe. He is called Devatamayī since He is Supreme to all. The affix mayāt enjoined to Devatamayī denotes 'supremacy' of the Lord.  

Further, Rāghavendratīrtha explicates the metaphoric meaning of the mantra: Aranyornihito jātavedā... (IV.8):

The Lord is placed or is well guarded between the teacher and the student, like the fire placed on aranis (fire-sticks) or like the child well protected in the womb...

75. अदनातसब्बसंसारसुर अदितिनामस्य, देवतायाम तत्त्ववोदयमा मयाद प्रायाद्यायाय: || Ibid., p.19.

76. "The words of this verse are in feminine gender and would prima facie more appropriately apply to the Great Mother Bhagavati; but the context requires that the mantra be interpreted as applying to the Lord." Vide, B.D.Basu, Sacred Books of the Hindus, Allahabad, (undated), III Edition, p. 114.

77. अरण्योर्निहितो जातवेदा गम्भीर हुस्तो गर्भिष्मिती: || दिष्ये विश इव जागुरुंदम्यिन्यहस्यविविधविशिष्ठिन: || KU.IV.8; Cf. Rgveda III.29.2; Sāma Veda I.1.8.7.
of a pregnant woman. The meaning implied here is that the fires is concealed in the fire-sticks of sami-tree. Wise priests churn these two sticks, get fire and worship it. So too, the knowledge of Brahman is well protected by the preceptor and the disciple, i.e., the preceptor and the disciple do not advise the knowledge of Brahman to an unqualified or wicked one. Lord Hari is also called as Agni, as he eats the whole universe at the time of dissolution. 78

The word aranyoh refers to the preceptor and the disciple, since Brahman, who is blissful, is known through the help of these two. It is a compound of ara and na;

78. अरण्योरिति "अ गता" विरचतः कृष्णकारे कुणे व जलेति लघुः।
अर: जात्मण: गन: लघुभयो हरि। यामण्यत्व गुरुशिष्याम्योऽऽ
गुरुशिष्यान्वरी। समानान्त: वधारः। अरण्योऽऽ

रथिति: निरार्तत: सर्तर्व सम्भविष्य: नुक्त: सम्भव: धूम: गर्भ: इतः। अर्नितः अरण्योऽऽ
गुरुशिष्योऽऽ निरार्तति: अनवायणनामा हरि: जागुरू: विष्णु: महावर्णक्षुद्रिणी।

नॉ रो अनादितोत्सच्चाण्स्मार्कम्।
"या रिष्टा तवस्तुतान्तै: तय: जागरिन्ति संयमी" इत्यादि:
विष्णु: विष्णु: महास्मार्कम् मनुष्य: मनुष्ये: दिद: दिदे
प्रतिदिन: इत्यं: सर्तर्वाय वतति। R. KU.KH., pp.19-20b.
wherein ara is derived from the root Ra "to go," which is enjoined by the affix a, causing guna in the sense of karmani. Thus ara is formed, which means 'is known.' Then na refers to Lord Hari, the blissful. The ending affix I of arani is a samasanta affix.

The word jagravadbhih does not mean 'those who do not sleep,' but the knowers of Brahman, i.e., by the knowers of Brahman, the latter is praised. An authority from the Bhaavadatta is quoted to substantiate this interpretation (Ya nisā sarvabhūtānām...II.69).

Then, in the mantra: Aṅgusthāmātraḥ puruṣah... (IV.12), it is declared that the Lord is of the measure of a thumb dwelling in the cavity of one's heart. The transcendental Lord cannot have the size of a thumb. But, here, this particular measure of the Immeasurable Lord is given for the sake of meditation, to which Raghavendrārtha quotes the authority of the Brahma Sūtra:

79. अंगशामत्र: पुष्पो भवः अर्थानि सिद्धिति ते
ईणानि भूतस्वर्ण, न ततो विज्ञाप्तो ! KU.IV.12.
Moreover, Rāghavendratīrtha suggests that the object to which ṛurufa refers to, is not an individual soul but is the Supreme Lord, since His attributes are being proclaimed here as ṯāno bhūtahāyyasya... which can be attributed to Brahmān alone. 81

The Upaniṣad reads a comprehensive account of the attributes of Brahmān in the mantra: Hamsaḥ Sucīṣad... 82 (V.2). Eighteen attributes, that speak the greatness of the Lord in this mantra, have been analytically explicated in the light of grammar by Rāghavendratīrtha.

80. क्षणी वुजात्यस्योपासनाम् परिमाणविशेषाय अनुकूलम् इति। क्षणविभिक्तन्तय तन्मात्रात्मितया आद वध आतमस्वी। आतत्त्वो देशतं जीववेय वा तथेऽव तिरोतीर्यक्तया हुयंयंतय तत्त्वायुक्तपरिभाषात्तत्त्वाक्षरोपणं तथोपवद्यति। स्त्रामैक्यं गोविदेव गाव। खीरमुत्ता इतिविविधः वा तत्त्वात: परिमाणविशेषाय वा तथाच्यत इति भाव:। तदुक्तं तु गुरुमस्येतु मनुष्यां भिक्षार्थवात:। R, KU. KHD., p. 20.

81. हृद्यापेक्षाय तु मनुष्यादिकरात्वत्। ईशान इति। Ibid., p. 20.

82. हृद्यापेक्षाय तु मनुष्यादिकरात्वत्। ईशान इति। KU. V. 2.
1) The word *hamasaḥ* is a compound of *ham* and *saḥ*. *Ham*
is derived from ohāk tyāge (Root No. 1165) by adding the affix dāmu. And there is an elision of the final syllable (tilopa). Then saḥ is derived from sāra by an elision of the final letter ra, and by shortening the final long vowel a with substitution of visarga. The word haṁ denotes "blemishlessness" and saḥ denotes "essence." Thus haṁsaḥ means "free from all defects and essence of all."

2) The word śucisad is a compound of śuci and sad. It is derived from the root as 'to be,' preceded by śuci, by adding an affix satr (at), a of as is dropped by śnasorallopah and sa is changed into sa by upasarga- prādurbhya-maśtiryacparah. Thus, we have śucisad which means 'dwelling in the pure (i.e. Vāyu) or Indweller of Vāyu. Similar grammatical application throws light on the formation of antarikṣasat, vyomasat, etc.

84. Cf. दुःखीनन्तवाद्य हैं सर्ववात्मां त: । हे यथात्सलय हैं । नित्यं हिवोशिक्षितात्मानं सत्त्रो यतं हैं । हैं इत्युपयोगे तत्साहितति कार्यमाययोक्त्यै॥

85. P.S. VI.iv.111; S.K. 2469.
86. P.S. VIII.3.87; S.K. 2472.
3) \( \text{vasuḥ} \): The word \( \text{vasuḥ} \) is a compound of \( \text{va} \) and \( \text{su} \) of which the former denotes 'best' and the latter denotes 'happiness' or 'joy.' In other words, it is meant here as 'image of the best happiness.'

4) Antarikṣasat: Dwelling in the firmament.

5) \( \text{hota} \): He is \( \text{hota} \) as He enjoys His own objects of \( \text{śabda} \), etc., being dwelt in the senses of \( \text{jīva} \). The word \( \text{hota} \) is derived from \( \text{hu} \) 'to give' or 'to accept,' by adding an affix 'tr' (\( tṛ \)) in kartari sense (in the sense of the agent of verbal activity). \(^{87}\)

6) \( \text{vediñ} \): He who dwells in the sacrificial ground and is much worshipped.

7) \( \text{atithih} \): He who has the best collection of the objects of enjoyments.

8) \( \text{duronasat} \): He who dwells in the jar of Soma (to be used in the sacrifice).

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87. Cf. \( \text{Nyulatrocau}, \ P\text{i.S. III.1.133}; \ S\text{K.2895}. \)
9) Mrsat: Indweller of all men.

10) Varasat: Indweller of higher gods like Brahma, etc.

11) Rtasat: Essence of the Vedas which reveal Him as He is.

12) Vyomasat: Indweller of Prakṛti or Goddess Lakṣmi in whom the whole universe is woven.

13) Abjāḥ: Indweller of the things like pearl, etc., born in the water, whose value has been increased by His in-dwelling.

14) Gojaḥ: Indweller of the creatures living on the earth.

15) Rtajāḥ: Controller of the liberated souls.

16) Adrijāḥ: Indweller of the rivers, etc., born of mountains.

17) Rtaḥ: He who is principally established by the Vedas.

18) Brhat: Full of all attributes.

Besides, the Upaniṣad records one of the important aspects of Brahman, i.e., Brahman is devoid of difference
within Himself. This is contained in the statement neha nanasti kīrṇa, which Advaitins quote profusely to establish the theory of absolute identity between Jīva and Brahman. Even if, its apparent meaning helps the Advaitic theory, yet understood in the context, it is evident that svagata-bheda-varjitattva of Brahman is being dealt with here. Rāghavendratīrtha explains that the original form of Lord Viṣṇu as in the Vakuntha and His incarnated forms on the earth are one and the same. There is not even the slightest difference between His attributes and Himself.

88. मनस्चेदमाप्तयेन नेह नानारितिः किंचन।
गुरुयोगस्तु गुर्दति य इति न नानेकः पश्यति॥ कु. IV.11.

89. प्रागैकत्विविष्णुनादोपायिपरमेतत्सूत्तन्मनस्चेदब्रह्मवित्तवात्मायेन नानाश्चित्ति। 
आदि शान्तः वनस्तुप्रत्यापिताय अग्नियाय शिवलत्तवित्त 
ब्रह्माणि नाना नारिति किंयनामुपात्मकम्॥

90. "नेह नानारिती किंचन" इति किंयन्विष्णुपात्मवराणा
गुणानां किंयाणां व परस्परं लक्षणं व भैवनिष्ठेऽयः॥

M. KUB., p.484.

91. इत्यदं देहाभिषु यदेवावतर्भावतप्रति तदेवावम बैकुण्ठादिलोकां
मुल्लस्यति आत्ते, ततोः कशचिदीर्धे न नारिति। इन्द्राज्ञनादायित
अवान्ताकर्षितप्रतिने भैव भवेनाः "यद्भवः" (IV.10) इति। 
यदवमुन मुल्लस्यस्ति तदन् तदेवेद देहाभिषु स्थायितवावतात्तु॥

...
Rāghavendratīrtha quotes the Brahma Sūtra: Na sthāna-to'pi parasyobhayaliṅgāṁ sarvatra hi (III.ii.11), to suggest that, in spite of His being in different places, there is no difference of essential nature (or of attributes) within Brahman, since He has identical character of infinite perfections among all creatures.  

And, the Brahmasūtra Udbhayavyapadesatt-vahikundalavat (III.ii.28) is quoted to denote that just as there is oneness between the coil and the serpent, so also there is...

92. "सर्वहेतुध्रेष्ठः सत्येष्व ज्ञेयेत्याध्यायीः" | Aitareya Aranyaka, III.ii.3.

93. न कथांसे अपेक्षार्थमेव किंचन गुणांमालिनं नाना भिन्नं नाशितं। तदाथो उपयोगदानितं नये प्रतिषेधाच्योति। तूनकार: || R, KU.KHD., p.20.

94. "The point of illustration is that tho' there is an unquestionable identity between the coil and the snake, their attribute-relation (dharma-dharmabhāva) is governed by the fact of difference of the coil in so far as it is not a constant feature of the serpent. Similarly, notwithstanding the identity of essence that subsists B. and its qualities of bliss, knowledge, power, etc., their attributive relation towards B. is governed by Viṣeṣas, the analogue of difference." B.N.K. Sharma, The Brahma-sūtras and their Principal Commentaries, Vol.III, Bharatiya Vidya Bhavan, Bombay, 1978, p.153.
perfect identity between Brahman and His qualities like blissfulness, etc.

Moreover, another Brahmasūtra: pratiṣedhācāca (III.11.31) is quoted to substantiate that the attributes of Brahman are His essence and no attribute is different from Him. If any man thinks that there is the slightest difference between Brahman and His qualities, actions, etc., or sees bheda-bheda within Himself, the Upanisad says that, that man is bound to go to utter darkness. 95

On the other hand, Lord Viṣṇu is absolutely distinct from the gods higher as well as lower, since they always worship Him: Urdhvaṁ prāpamunnayati...96(V.3). Rāghavendra-tīrtha vividly interprets this mantra thereby explaining more clear the precise meaning97 given to it by Madhva: The Lord earlier stated to be of the size of the thumb,

95. यदि भवन्मूलात्मातारस्कर्तेऽपि नानामायाप्रधानं नानात्वं भव इव शब्दाध्येयथ वा पर्ययत जानाति स गृह्योऽर्थात् मार्क्कातुः गुरुज्ञ मरण तमोऽस्य प्राणनोति || R. KU.KHD., pp.20b-20.

96. उदयः प्राण्युनान्तः प्रत्यगतस्य ||

97. न केवलं प्राणं किवैतन्तास्य विधारकः || किंतु किंतु समाकर्षणं प्राणों जीवानं विभर्यमई || M. KUB., p.485.
leads Prāna Vāyu upwards, sends up the Apāna Vāyu downwards, and protects the body by throwing excrement, urine, etc., out of the body. The Lord named as Vāmana seated in the heart, is adored by all the gods. 98

It is also to be noted here that, in the third Valli of the Upanisad, 99 there is an account of the gradation among the gods.

It is suggested that the jñānendriyas and the karm-endriyas should be referred to the deities presiding over them. The gods—Soma, Kubera, Sūrya, Varuṇa, Aśvins, Agni, Indra, Jayanta, Yama and Dakṣa preside respectively over śrotṛ, Tvak, Cakṣu, Rasana, Ghrāna, Vāk, Pāni, Pāda, Pāyu and Upasthā. The deities such as Sauparnī, Varuṇī

98. यो अंगं तात्त्वादिना प्रायुक्त: प्राणे प्राणवायुः अपर्युपन्यायति अपर्युपसिद्धात्वाय प्रक्षणं। अपर्युपप्राप्त: प्राणवायुः प्रत्यायथः पिण्डादिनिन्द्रणात्मकस्य अस्याः प्रक्षणं। ते मन्ये शास्तीनेन वामनेन चिक्षये सभे देवता उपासत। इति॥

99. इत्यत्त्वेत: परा इत्यथात्मक: परं मन:। मनस्तत: परा शुद्ध:। इत्यत्त्वाय इत्यथाय पह शाच। इत्यत्त्वाय इत्यथाय पह शाच। पुस्तानां परं क्रिकित्वा कार्ताता सा परा गति:॥

KU. III.10 & 11; Cf. KU. III.13, VI.6-8; Bhagavadgītā III.42.
and Parvati presiding over the arthas viz., Śabda, Sparśa, Rūpa, Rasa, Gandha are superior to those presiding over the indriyas. 100

Rāghavendratīrtha explains here that though there are three deities presiding over the five arthas, yet Sauparṇī and Varuṇī should be repeated twice. 101

\[
\begin{align*}
\text{Śabda} & \quad \{ \text{Sauparṇī} \\
\text{Sparśa} & \quad \{ \\
\text{Rūpa} & \quad \{ \text{Varuṇī} \\
\text{Rasa} & \quad \{ \\
\text{Gandha} & \quad \text{Parvati}
\end{align*}
\]

The gods Rudra, Indra and Śesa presiding over the Manas are higher than those presiding over the five arthas.

Goddess, Sarasvati presiding over the Buddha is superior to the gods presiding over the Manas.

100. इन्निर्मूलयाम्: भोजवाक्यशुमात्रार्णाणामापादपायपुजयेत्रपद्

101. शब्दादिविषयः तदर्भिमानन्यः तौपर्णी वास्की पार्वती

Brahmā, presiding over the Mahat-tattva, is superior to Sarasvatī presiding over the Buddhi.

Goddess Lākṣṇī presiding over the Prakṛti-tattva is superior to Brahmā presiding over the Mahat-tattva.

Lord Viṣṇu is superior to Goddess Lākṣṇī presiding over the Prakṛti or Avyakta, and there is no superior to Him. He is the supreme object of attainment, unequalled and unsurpassed. 102

Rāghavendratīrtha explains at length that one should meditate upon these gods with the knowledge that the lower deities are governed by the higher ones; and the Chief

102. अर्थः अत्याभिमानिनीप्रभुः तिथियो देवीप्रभुः मन: मनोविम्विनि खण्डनव्यक्ता: परा: । तत्त्वा: बुद्धि-तत्त्वाभिमानिनि तत्त्वं परा । तत्त्वा: महात्म महत्तत्त्वाभिमानिनि आत्मा विरिविं पर: । महत: यथूनिम्बरत्नयुत्त प्रकृत्याभिमानिनि श्री: परा । जन्मतां श्रीतत्त्ववापुरस: पुरस्तनामा विख्यूः पर: । पुरस्तान्तर स्मृतियते सा पुरस: काष्ठा अवध: देषतात्तत्त्वविश्वात्मनृमिहः॥

Ibid., p.16.
Governor is Lord Visnu. Thus, when the lower as well as higher gods are governed by Lord Visnu, then what is there to say about the individual souls? This very fact shows emphatically that gods as well as souls are dependent on and different from the Lord.

**NATURE OF BRAHMAN AS CONTROLLER OF JīVA SEPARATED FROM ITS EMBODIMENT**

Individual souls, separated from their embodiment, are born again in different forms of existence like men, gods, animals and the like, in accordance with the quality of the actions performed in the past lives. This is not

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103. पूर्वकं महावद्यमीतंत्रवेन पूर्वक्षयस्मादुत्तरोदत्तरशेषं उत्तमवें ध्यानं कार्यमिति महावेन तात्तमयम्यक्तम्। न केवल तादेव किंचन् पूर्वक्षयां उत्तरोदत्तरत्नियत्तरं ध्यायमिति महावेनानं यथ्येदिनिति।

104. तद्धात्रवे तद्ध्यानं नियमो नाम नापरः।

105. योनिमण्यं प्रयण्ते शारीरल्लाच देविनः।
the position in case of the Supreme Soul. He is eternal among the eternals. Consciousness among all consciousness, He bestows the proper fruits of actions to the souls. Though He is svatantra, He assumes different forms according to the differences of names and forms, in order to govern the manifold souls. Lord Viṣṇu is always awake in those who sleep. He creates and shows the objects to the souls in their sleep. In order to substantiate this, Rāghavendratīrtha quotes the Brahmāsūtra: Nirmaṭaraṁ caika putrādayāśca (III.ii.2).

106. नित्यो नित्यानां वैतन्तवेतनानामेकं बहुर्नां यो विद्याति कामानु तत्तात्परस्य केषुप्रधानं धीरासेवां भानितं शारवती नेतरेशायम्॥
Ibid., V.13.

107. को वसी सर्वत्रात्मात्मा एकं एवं बहुर्नां य: करोति। तत्तात्परस्य केषुप्रधानं धीरासेवां गुरवो शारवती नेतरेशायम्॥
Ibid., V.12; Cf. Śvet.U.VI.13; Brh.U.IV.4.22; B.G.VII.22.

108. य एकु स्वप्नो जागर्ति कार्य कार्य पुष्कर्णिकामाणां।
तदेव दुःक्षिणा तदेववृत्तामुच्यो॥
तर्केन लोकः प्रिताः सर्वं तद्वनात्प्रेयति कर्म।
सत्तेताः॥
KU., V.8.

109. य एकु पुष्कर्णिकां भगवानं स्वप्नं वीष्वेनुष्बपुष्क्षेन कार्य स्वाम्यायनस्तानामयिति । कामार्थविद्यां तत्रावरणं जागर्ति।
तवाह दूके "निर्मातां वैके पुष्क्रादयते"।
R., KU.KHD., p.23b.
Then the Upanisad in two mantras\textsuperscript{110} substantiates the distinction between Jīva and Brahman by giving two illustrations. Thereby bimba-pratibimba-bhāva is taught. Rāghavendra-tīrtha has given a lucid and thoughtful interpretation:\textsuperscript{111}

Though there are many kinds of fire like bhūtāgni, etc., or Vāyus like Prāna, etc., yet the Lord alone is the Supporter of all these forms of fire as well as Vāyus. He is the Main Agent and Inner Ruler of all. Therefore, the form of the Lord is called Bimba-Form. Since the agency of the soul is under the direction of the Lord, its form is called Pratibimba-Form.

\textsuperscript{110} अभिन्नविक्रोऽनुवं न्यूनः प्रशिक्षः लोकः लोकः प्रतिलिपिः ब्रह्मः।
संसारः लोकसमानताः नामः लोकः प्रतिलिपिः वातः।
वायुः विक्रोऽनु न्यूनः प्रशिक्षः लोकः प्रतिलिपिः ब्रह्मः।
संसारः लोकसमानताः नामः लोकः प्रतिलिपिः ब्रह्मः।
KU.V.9 & 10; Cf. Rgveda, VI.47.18.

\textsuperscript{111} न्यूनः प्रशिक्षः वेतनोरिगुणः यैकः पासादिकरता नान्यः।
तथायस्य वेतनाद्विने लोकः प्रतीतिः शेषः। प्रतीतिवस्त्राणास्तितः।
लोकः प्रतिष्ठः प्रतिबिश्मः भूमः। शून्यः अवेतनः
पदन्यः वेतनवदन्ययुक्तिपदिन्यः। तत्तत्त्त्यतास्य सति
तस्माहा इति यास्यः। तथा संसारसमानताः सर्वविद्यानु- प्रविठ्ठः
भावायर्को त्वतात्त्वः नान्यः। अत्य भवतो
लोकः प्रतिष्ठः प्रतिरियम् प्रतिबिश्मः भूमः जीवः।
R, KU.KHD., p.23.
Rāghavendratīrtha quotes the Brahma-sūtra: Abhāṣa eva ca (II.iii.50) in support of Bimba-pratibimba-bhāva, and suggests that pratibimbatva means "Jīva is dependent on Him and some similarity exists between Jīva and Brahman. 112.

Rāghavendratīrtha also refutes the advaita theory of identity between Jīva and Brahman, interpreting the word bahīṣca, and clarifies that since every soul stands as a reflection of the Lord called Bimba-Form, Jīva is separate from the Supreme Self and the former can never be identical with the latter. 113

It might be objected that if the Lord is the Indweller of all, He, then, must suffer the pains of the Jīvas. The mantra Sūryo Yathā...114 (V.11) removes this doubt. 115

112. तदाहुमुः "अभास स्व द्वे" िति। पुरुषविभवथ य तदसीनस् सहि विषविर्तमानस प्रेमयो। ॥ Ibid., p.23.

113. फितु तत्सादह ब्रह्मचिरवित। विस्मयथलतु ब्रह्मचर्मच न तस्मयात्मत्वाय। ॥ Ibid., p.23.

114. मूर्त्य यथा कर्मलोकाय वधुर्व मित्या वाहुवैकीर्वदिवे। ॥ एकत्वं समभूत्वान्तरात्मा न तिथ्यायो तोष्टः केश वाहय। ॥ KU., V.11.

115. सिद्धवेदान्तयदन्त: प्रवि�[((ष्यप्राप्ति केम:। त्यादिति। वोर्त्य तोष्टान्त निराद कृर्त्य ययैति। ॥ R, KU.KHD., p.23.
Rāghavendrārtha quoting the authority of the Aitareya Āranyaka: Adityah caksuh bhūtvā aksinī prāvisat (II.iv.2), interprets in clear terms that just as the Sun being the internal dweller of the eye, is not defiled by the impurities; so too, though the Lord, Bimba-Form dwells in the Jīva, Pratibimba-Form, yet becomes never affected by the sorrows, etc., of the Jīva, and the Lord is beyond them as He is Independent. It is supported by the Brahmasūtra: Sambhogaprāptiriti cenna vaiseyā (I.ii.8). It is opined that "tho\' an all pervasive being (like space) B. is not, however, obliged to share the suffering and sorrows of the Jīvatma in spite of its existing in the body along with him. This is because of the intrinsic nature of the difference between them resting on the sovereignty, Omniscience and all-powerfulness of B. and

116. चषुण्डिविषयं बाध्यायनार्यं गैति। बाध्यं जह जानत्वं सत्
तद्भिमानिनष्टद्वितनखम् । "आदित्यस्वभूमित्वा
अज्ञिनी प्राप्तिकाले। तथा च यथा सुर्यः
स्वेदलोकस्य चतुः चयानिग्नतयाय चक्षुनामः चक्षुरन्तस्यः
सन्नपि चाजुःः बाध्यादोषः बाध्यवस्तुसमविन्यासः दोषेन
लिप्यते। ततः । स्वतन्त्रः बाध्यभौ जीववस्तुसाधारणः
बहिर्मृद्दत्तन्त्व लिप्यते स्वतन्त्राद्वादिति भवः। तदाहुः छृः
"सम्भोगप्राप्तिरिति वेन्न वैश्वादिति।"

Ibid., pp.23-24b.
the limited power and understanding of Jīvātman."

Further, it is said\(^{118}\) that when the fetters of false knowledge are cut asunder then worldly desires are renounced, and immortality is attained. It is also said\(^{119}\) that there is release when the soul passes out of the Brahma Nādi. Rāghavendratīrtha explains\(^ {120}\) that, there are hundred and one nādis of the heart. Susumṇa or Brahma Nādi is the chief and is near the top of the heart, through which an aspirant departs from his last body and attains Mokṣa. This Utakrānti of jñānis is well supported by the Brahma Sūtra: Tadeko'graivaLanaṃ tatprakāśitadvāro vidyāsamārthyaḥ tat śesagatyānusmṛtyogacca hārdanugṛhiḥ Itah ātādikātyaḥ.


118. यदा सर्व प्रमुचन्ते कामा वेदस्त्र ह्रदि स्थिताः।
अप मत्योऽसूति भ्रग्न ज्ञान समाप्ते।। 
यदा सर्व प्रभिडन्ते ह्रदयश्रेयः
गुर्जसं अप मत्योऽसूति भवति शास्त्रद्रव्यातस्माः।।
*KU.*, VI. 14 & 15.

119. शत प्राक्रत्स्य नाइयस्तताः मुर्धानमभिनिः तूत्तर।
तयोद्विमयावन्स्मृतिवतेति विष्णुगणा उत्सुक्मणे भवितिः।।
*Ibid.*, VI. 16

120. ह्रदयस्य ह्रदयस्य स्वमिन्ध्यन्यो नाइयः: शत प्राक्रत्स्य व
स्कोततरस्त नाइयो भविति। तता बङ्के शत प्राक्रति
सुधवनथमभिप्रतिनिः स्वहि तावतपरत्त्वं गता। 
तत्त्वातोतरो तथा ह्रदयायाः सम्प्रत्य गर्भसनु अस्मृति वतेति। 
आयायः
शत नाइयः: विवशुकस्य लोकान्तररामनार्थ्य भविति।
सुधवनथमभिस्तीनिः ध्यय इति साधः।। 
तदाहृतः स्वयमः: 
"गतनात्मस्मस्तियोगात्मक धार्मिकृष्णिः स्तातापिन्यायः।*R.KU.KHD.*, p. 27
(IV.ii.17), which distinguishes jñānins' departure from this world from that of ordinary mortals.

At the end, God Yama thus sums up the teaching on the nature of Brahman as the Indweller of released souls as well as of the souls separated from their embodiments: RaghavendraIrtha explains that the Lord of the size of a thumb, Indweller of all, ever dwelling in the hearts of men, should be understood as absolutely different from the embodied soul, just as Ṣūrya the central straw is distinct from the muñja grass covering it. Since the Lord is free from sorrow and death, the aspirants who attain His Realm, become free from sorrow and death i.e., become immortal.

121. जुङ्गुदग्राम: पुस्मोत्तरात्मा तदा जनाना हूँदे सत्तिनविधानः
ते स्वायत्नायां मुनिदेवोत्तरात्मा धार्मिकोऽपि धार्मिक
tे विद्याच्छुमक्षुर ते विद्याच्छुमक्षुम्ममिः 

122. जीवे वि हरियश्चत्वारू हरिन्यन्यित्वत्वातः शरीरं धार्मिकः
धीरमावेच सम्‌समुह्यदेवताः गावु प्रहुंधेवेवऽतः मण्डले
ज्ञानियादिति गावु | कर्त्ता मुनिदेवीकृत: मृत्युपापदेव
मृत्युमरणमार्गः क्रियावणरुज्जातांमुण्डितीः 
मृत्युदात्र: 
मृत्युमरणमार्गः इत्योक्ष्यायितायात्माः क्रियावणमितीः 
ययु मुद्यायां "हेमार्च्यादि न तत्" इति भवितपादिया
विवाहायना महकादपियां देहजीयापरत्या व्याधार्ते 
तत्पररूपेयस्यविधीयः 
R, KU,KHD., p.29}.
The word *svāt śārirat* is carefully interpreted by Rāghavendra-tīrtha, so as to show clearly the distinction between Jīva and Brahman, by referring to the statement from the *Anuvyakhyāna*:

\[ \text{Dehātmatvaṁ yadi na tat, prāptaṁ pratyaksataḥ} \]

\[ \text{kvacīt (III.ii.1).} \]

Though the embodiment is understood as ātmā through perception, yet the scriptural statements declare that the Jīva is distinct from the body. In other terms, it is that, just as the human organism is under the control of the Jīva, so also the Jīva is under the control of the Lord and hence He is distinct from the Jīva. Thus the difference between the Jīva and the Brahman should be realized, through which one gets aparokṣajñāna and thereby liberation is attained by the grace of the Lord.

At the end, Rāghavendra-tīrtha offers salutation to Lord Viṣṇu who is full of endless auspicious qualities, who is unblemished, who is the Lord to Goddess Lakṣmī and Mukhya Vāyu, who bestows the desired objects to His devotees.

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123. *वेदन्तालयां प्रत्यक्षाध्यापिते ते त्वाच्चैरीराति
पृष्ठेऽति* हर्यागमन वाहिष्ठ दृष्टं।

124. *शिवोपाल्लण्डय नृपेऽराय विवेके।
नमः श्रीपृणाल्याय भविष्यतीहस्तादायि॥
R, KU.KHD., p.28b.