AN UNEXPLORED COMMENTARY ON THE UPANISHADS

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The paper introduces a hitherto unexplored or unknown but an important commentary on the Upaniṣad texts that is entitled TATIVAPRAKṛjikā, written by Ke.,avakē, mṛibha— a, a Nimbēkrist, the well-known commentator of the Nimbēkara-school of Vedēnta, the twenty-ninth teacher after Nimbēkara Ecērya (fl. 750 A.D.) 4 a bheda-bhedovadEdīn. 2 It discusses the contents and authorship of this commentary, as well as the philosophy of the Upaniṣad according to the present commentator.

Ke., avakē, mṛibha— a was a Telugu Brēhmaṇa, born in the province of Andhra, in the village named Vaidēryapattānām. 3 So far as the date of Ke.,avakē, mṛin is concerned, we do not know much, but he is traditionally placed in the 14th century. 4 Tradition is that he conquered thrice all learned men of his time. Hence the epithet Jagadātaca 4 Īyū is often prefixed with his name. 5 His first conquest consisted in vanquishing Vidēṭhara Ecērya, a scholar of the fīkta-school of thought in Ka.,mṛa. After vanquishing Vidēṭhara Ecērya, Ke.,avakē, mṛin converted him to his own Vai-ta-ta cult, deputed him to preach the Vai-ta religion in Ka.,mṛa and gave him the name Vraje, Ecērya. Vraje, Ecērya wrote in 1450 A.D. a commentary on Ke.,avakē, mṛin's Kramadālpē. 2 Formerly Ke.,avakē, mṛin was called Ke.,avabhērata, but after his conquest he lived in Ka.,mṛa for some time and thence forward came to be known as KEJAVÀ-KJ|MIRIBHA. 2. It seems that the title of KJ|MIRIN would have been added to Ke.,avaka's name simply to distinguish him from another Ke.,avakē of the same school. His second conquest consisted in driving away the dasys from Mathura. After his second conquest, Ke.,avakē, mṛin set out on his third quest, vanquished the fēkta-sect in Bengal, defeated all learned men in Navadvīpa and settled himself in Ka.,mṛa. 2

Ke.,avakē, mṛibha— a wrote several works. He prepared an elaborate commentary on the Brahma-Sūtras called the Vedēnta-Kaustubhpardū, composed also a commentary on the Bhagavad-Gītā called the Tattivaprakrē,ikē, and a commentary on the Upaniṣad texts entitled Tattivaprakrē,ikē. It is alleged that he wrote a commentary on twelve Upaniṣads, but we know of his commentary on eleven Upaniṣad texts only, viz. Ī. a., Kena, Ka.,ha. Pra.,na, Mahāca, ME|ECē, Taitiriya, Ayāra, Ļaṇḍogya, Bh.,ād.,sraya, and Soetē, satar. Unfortunately, however, this commentary has not yet been critically edited. The first attempt to edit the work was made by Pandit Amolakara Sastrī which was published from V.,ndēvāna in 1930. This edition bristles with wrong and corrupt readings and is full of lacunae. The critical edition of the same is badly needed by modern scholars. Besides, he also wrote a work entitled Kramadālpē, which was commented upon by Vraje, Ecērya and Govinda Bhattacarya. The Kramadālpē is a work of eight chapters or parālas dealing mainly with the ritualistic parts of Nimbēkara-school of Vedēnta. This work deals largely with various kinds of mantras and meditations on them, and therefore, is well-known to the Vai-vātive scholars. 9 From the works of Ke.,avakē, mṛin it is evident that he was a great logician, an adept in the art of subtle reasoning.

The monism adumbrated in the īṣtas is developed into idealistic monism in the Upaniṣad texts, which regard Brahma, the infinite, eternal, omnipresent, omniscient and pure Spirit as the Ultimate Reality. The temporal, spatial and causality-bound jagat is the manifestation of the infinite and eternal Spirit. Brahma is non-temporal, non-spatial and non-causal. It is impersonal, transcendental, indefinable, incomprehensible and unknowable. Brahma is sometimes conceived as transcendent and immanent. Transcendent Brahma is acosmic ni-prapaco, attributeless nirguṇa, higher para Brahma. Immanent Brahma is cosmic-sa-prapaco, lower aparā Brahma, endowed with attributes, sakti and related to the jagat. Para-brahman is the impersonal and indeterminate absolute, the Ultimate Reality. Apara-brahman is personal God, 2,īvara who is the creator, preserver, and destroyer of the jagat, the moral governor, and the inner controller of the Jagat and the jīvētman. Īvara is the Lord of the Law of Karma. The jīvētman are sometimes regarded as parts of asa of Brahma limited by the adjunct of mind-body-complex, which are identified with Para-brahman, when their limiting adjuncts are destroyed.

Nirguna Brahman The Upaniṣads speak of Para-brahman and Apara-brahman. The former is the transcendental Being-Sat, Consciousness-Cit, and Bliss-Eśā, which constitutes its essence. The latter is the infinite, eternal, omnipresent, omniscient, and omnipotent creator, preserver and destroyer of the universe, the moral governor, and the Lord of the Law of Karma. He is both immanent and transcendent in relation to the jagat and the jīvētman. He is Īvara of the empirical world. Para-brahman is the goal of higher knowledge, parēvīdī, while Īvara is the goal of lower knowledge, aparēvīdī. Parēvīdī is supra-intellectual intuition. Aparēvīdī is intellectual and discursive. Para-brahman and Apara-brahman are the two aspects of Brahman. The same has been stated thus 2 This Brahman is higher and lower. 12 'Brahman has two forms, formed and formless, perishable and imperishable, static and dynamic, empirical and transcendental. 13 Brahma created the world, entered into it, and became the empirical world and the transcendental reality, the definable and the indefinable, the grounded and the ungrounded, the conscious and the unconscious, the real and the unreal. 113 Para-brahman is described by the method of negation. Apara-brahman is described by the method of affirmation. Para-brahman is described in neuter gender. It is impersonal and devoid of all sensible qualities. It is one and without any second. It is devoid of sound, touch, colour, taste and smell. It is neither any of the material elements nor any of the sensible qualities. It is devoid of eyes, acak-ūka, ears, ā,rota, hands and feet, āprētvīda, life-apē, the vocal organs, āpēk, mouth-amukha, and manas-aman. It has no descent-agro and caste-avar. It is neither male nor female. It sees without eyes and hears without ears. It takes without hands and walks
without feet. It is devoid of all sense-organs, and yet possessed of the powers of all senses.\textsuperscript{14} It is unborn, eternal, abiding and ancient.\textsuperscript{15} It is hidden here in the cavity of the heart. It is extremely subtle and present everywhere. It is ubiquitous and eternal. It transcends the past, the present, and the future, which exist in the empirical world, and yet it is their ground. It is not affected by time, which changes into days and years in the world.\textsuperscript{16}

Para-brahman is one only and without any second. There is nothing higher than Brahman. Distinction, duality and plurality are appearances. They have empirical reality. They are phenomena. The indeterminate Brahman is one, non-dual, undifferentiated and distinctionless.\textsuperscript{17} There is no distinction of knower and known in it. Para-brahman is infinite \textsuperscript{2} bhūmē. The bhūmē is devoid of distinction of subject and object. None sees, none hears, and none knows, other than the Infinite Spirit.\textsuperscript{18} In the infinite there is a distinction between the knower and the known. The infinite is mortal.\textsuperscript{19} The infinite Brahman abides in its own glory.\textsuperscript{20} Though Para-brahman is indeterminate, unconditioned and attributed \textsuperscript{2} nirūga, yet it has three essential characters. It is pure being, pure consciousness, and pure bliss.

Para-brahman is detached \textsuperscript{2} asaṣja, pure-uddha, untainted-nirāj-jana, sinless-apēpaviddha, and free from attachment-viraja. It is beyond virtue and vice. It transcends empirical morality, and has supernal transcendental purity. ‘It is not this, not this.’\textsuperscript{21} It is the witness-ṣek-in, the seer-dra-, and the knower - Vīpēt. It is not an object - idam. It cannot be derived from, and resolved into objects. It is not manifested by words which are manifested by it. It is not grasped by life, which is urged by it to perform its functions. ‘How can the knower be known?’\textsuperscript{22} It transcends the known and the unknown. Yet it is unknowable. It is known by intuition-prajā-pāramā due to meditation. It is experienced through spiritual realization.\textsuperscript{23}

- Saguța Brahman or Ī vara The absolute related to the spatio-temporal world is Ī vara. Ī vara is the creator, preserver, and destroyer of the world. All created beings spring from Him, live by Him and are absorbed in Him, and thus all this world is Brahman.\textsuperscript{24} Ī vara is the material cause and the efficient cause of the world. He is the creator of names, and forms on diverse objects of experience. The Upani-ads do not use the term ‘nīmarēpā’ in the sense of appearances. They use it in the sense of diverse determinate objects.

- Kē,avakē,brāhman (he) lays stress on the text that indicate difference between the individual souls and the world, on the one hand, and Brahman, on the other. He identifies Brahman with Ī vara. The text: ‘This is īśvar from sin, old age, death, sorrow, hunger and thirst, desirous of truth, and resolved on truth’ — shows that Ī vara is devoid of impure qualities and possessed of excellent qualities - saguța. He is the cause of the universe, but he has no cause. He is the Lord of the Universe, but he has no Lord. He is the abode of all creatures. He is the inner soul of all finite souls. He is Lord of the Law of Karma.\textsuperscript{25} Karmādhikya. He accords fruits to all creatures in accordance with their merits and demerits. He endowed with Mēdē creates the world. Mēdē is the prakṛti. It is the power of Ī vara. It is real and composed of sattva, rajas and tamas, which are divine energy. Ī vara has infinite multiformal powers. They constitute prakṛti. Ī vara manifests the world and embodied souls, which exist in an unmanifest condition during dissolution in Brahma.\textsuperscript{26} They exist in a causal state in Him during dissolution. They exist in an effect state after creation. The Jagat is real. It is rooted in Being. It abides in Being. It is grounded in Being. Being is Brahman. Ke,avakē,brāhman (he) advocates Sattvērāvēdā. The effect pre-exist in its cause. It is its modification or transformation or actual change. Both cause and effect are real. The effect cannot exist apart from its cause. Brahman and the jagat both are real as cause and effect. The relation between the cause and the effect is that of difference and non-difference. The cause itself assumes the shape of the effect. The milk itself changes into curd; the effect in the cause in the form of cause or ,akti is accepted. It establishes the relation of difference and non-difference between the cause and the effect.

Modification or Pariśēma has been divided into two kinds: Svarūpa-parīkšā and jagatik-epalak-a-pa-parīkša. Ke,avakē,brāhman (he) admits the Brahma-prabhāava Eda or the Brahma-akti-kērāvēdā. According to him the universe exists in the Brahmā in unmanifest form or identical form or in the form of potency - akti, because it becomes manifested as before. In this view, the relation between the universe and Brahman is that of difference and non-difference.\textsuperscript{2} bhedēbheda such as the case of gold and ornaments.

- The Individual Soul - Jīvētman Jīvētman is different from body, the sense-organs, manas and buddhi. The body is the chariot, which is guided by the self which is the charioteer. The intellect-buddhi is the driver. The manas is the bridle. The sense-organs are directed by the manas. The manas is directed by the buddhi. The buddhi is directed by the self. Jīvētman is knowledge by nature, a knower-joētē, an enjoyer-bhōktē, and a doer-kartē. Jīva is a part of Brahman. Here the ‘part’ means ‘power’, it means it is a power of Brahman. “All the beings are a foot of the Lord”\textsuperscript{27} This fruti proves that Jīva is a part of Brahman. All these things are true of the Jīva in bondage as well as in salvation.

Jīvētman experiences joys and sorrows, which are the fruits of its actions.\textsuperscript{28} It is eternal, conscious and many. It is unborn and devoid of infinite knowledge and sovereignty. It is imperishable and immortal. It does not perish when its body dies.\textsuperscript{29} It is a disembodied, unborn and eternal spirit. It has no birth and death. It is ignorant and devoid of sovereignty over the world. Its liberation is due to its knowledge of Ī vara.\textsuperscript{30} Performance of duties.\textsuperscript{31} Jīvētman is minute, atomic, or monadic-Atu.\textsuperscript{32} This is understood from the texts: “This soul goes out through the eye, or the head, or through other parts of the body’, ‘Whoever goes from this world he goes to the moon alone; ’Returning from that world to the world for action’, and so on. This is clearly declared by the scripture as well which says: The Jīva is a subtle as a hair-point divided and subdivided hundred of times.\textsuperscript{32} Jīvētman remains atomic in size, both in the state of bondage as well as in salvation.

- The Individual Self and the Supreme Self Two birds,
friendly to each other, sit in the same three. One eats the sweet fruit thereof, while the other merely looks on. The Jiva deluded by lack of freedom and sovereignty sorrows. But when it sees the adorable Lord and his glory, it is freed from misery. When it sees the luminous Lord, it is purged of merits and demerits, becomes tasteless and pure, and attains identity with him. The individual soul and the supreme soul both reside in the cavity of the heart of the same body as darkness and light. The former experiences the fruits of actions, and feels happiness and misery. The latter does not experience them, but merely looks on as an indifferent spectator. Both are unborn and eternal. The supreme soul is omniscient and omnipotent. The individual soul is ignorant and impotent. Its sorrow and bondage are due to its ignorance and impotence. Sometimes freedom of the individual soul is admitted. It becomes virtuous by righteous actions. It becomes vicious by unrighteous actions. Sometimes its freedom of the will is denied, and immanence of T, vara is over-emphasized.

Some texts clearly show the identity of the Jiva with the supreme soul. 'I am the person who dwells within.' 'This Jīmman is Brahmān,' 'Then thou art.' 'One who knows Brahma becomes Brahmān.' 'The Jiva who realizes Brahmān, delights in the self-Śīmanatrī, becomes united with the self-Śīmamātithān, enjoys bliss in the self-Śīmānānā, and becomes sovereign of his self-sūrē.' 'I am Brahmān,' and so on. But there are some texts, which clearly show the difference of the individual self and the universal self. 'Brahma who exists in the self-Śīman, yet who is different from it, whom it does not know, whose body it is, who guides it from within, is thy Jīmman, immortal inner controller.' 'I, vara endowed with the power of Mēya creates the world. The individual soul is born by Mēya, and so on. The liberated soul enjoys all objects of desire with omniscient Brahmān.' It retains its integrity, and remains distinct from Brahmān. It does not become identical with the supreme self. 'fāxākara stresses the 'identity' texts 2 abheda, ruti. Rēmūnya emphasizes the 'difference' texts 2 bheda, ruti. But Ke, avakē, mîrîn reconciles them with another, and advocates the doctrine of 'identity-in-difference' or Bhedābheda.REFERENCE

1. Introduction to Brahmaśīta-Nimbēka-bhē-yam, Ed. and annotated by M.M. Agrawal, pp. vii-xvii.
(b) Preface to Vēdēnta-Kaustubha-prabhē, by Amolakarama Shastri, p. 3.
4. Ibid. (c) Nimbēka-school of Vēdēnta, by Umesh Mishra, p. 12.
(d) Ke, avakē, mîrîn’s date cannot be fixed, as Roma Bose and S.K. De say, in the 15th century, because Harivyāsadeva, the immediate disciple of friḥba—, a, prasi-yā of Ke, avakē, mîrîn, thirty-first teacher af Nimbēka is generally placed in the beginning of the 15th century (K.E., kāśīrāvaṣīsa, sēdhaṇē, by Gopinath Kavirajā, p. 19). Hence Ke, avakē, mîrîn must have flourished in the later part of the 14th century.
5. Vide the end of each pēdā of Vēdēnta-Kaustubha-prabhē.
(b) Nimbēka-school of Vēdēnta, p. 12.
7. This Ke, avabhērīṭī is very different person from the Ke, avabhērīṭī, the Saṃyēsa-guru of Caitanya.