

व्युत्थानम्; सर्वपरित्यागे च अश्रुतं कृतं स्यात्, श्रुतं च यज्ञोपवीतादि हापितं स्यात्;  
2 तथा च महानपराधः विहिताकरणप्रतिषिद्धाचरणनिमित्तः कृतः स्यात्; तस्मात्  
यज्ञोपवीतादिलिङ्गपरित्यागोऽन्धपरम्परैव ॥

4  
6 *Objection:* Because of the use of the present tense in it, the passage, ‘The  
8 Brāhmaṇas renounce ...and live a mendicant life,’ should be taken as a mere  
10 eulogy; it has none of the three suffixes denoting an injunction. Therefore, on the  
12 strength of a mere eulogy the abandonment of the holy thread and other such  
14 accessories of rites prescribed by the Śrutis and Smṛtis cannot be urged. ‘He only  
16 who wears the holy thread may study the Vedas, officiate in sacrifices, or perform  
18 them’ (Tai. Ā. II. i. 1). In the first place, the study of the Vedas is enjoined in the  
20 mendicant life: ‘By giving up the study of the Vedas one becomes a Śūdra;  
22 therefore one must not do that’ (Quoted in Va. X). Also Āpastamba: ‘Uttering  
24 speech only when studying the Vedas’ (Āp. II. xxi. 10, 21). The scriptures  
26 condemn giving up the study of the Vedas in the verse, ‘Quitting the study of the  
28 Vedas, condemning the Vedas, deceitful evidence, murder of a friend, and eating  
30 forbidden or uneatable food these six acts are equivalent to drinking’ (M. XI. 56).  
32 Secondly, the passage, ‘One should wear the holy thread while serving the  
preceptors, old people and guests, while performing sacrifices, repeating sacred  
formule, eating, rinsing one’s mouth and studying the Vedas’ (Āp. I. xv. 1), enjoins  
the holy thread as an accessory of those acts, and the Śrutis and Smṛtis prescribe  
such acts as the attending on the preceptors, study of the Vedas, eating and rinsing  
one’s mouth among the duties of a monk; therefore we cannot understand the  
passage in question as advocating the giving up of the holy thread. Though the  
renunciation of desires is enjoined, yet it means the renunciation of only the three  
desires, viz. those concerning sons and so forth, and not of all rites and their  
means. If all rites are abandoned, it will be doing something not enjoined by the  
Śrutis, and discarding the holy thread etc., actually enjoined by them. This  
omission of acts enjoined and performance of those forbidden would be a grave  
offence. Therefore the assumption that the insignia such as the holy thread should  
be abandoned, is merely an instance of the blind following the blind (thoughtless  
procedure).

34 न, ‘यज्ञोपवीतं वेदांश्च सर्वं तद्वर्जयेद्यतिः’ (क. रु. २) इति श्रुतेः। अपि च  
आत्मज्ञानपरत्वात्सर्वस्या उपनिषदः — आत्मा द्रष्टव्यः श्रोतव्यो मन्तव्य इति हि  
36 प्रस्तुतम्; स च आत्मैव साक्षादपरोक्षात्सर्वान्तरः अशनायादिसंसारधर्मवर्जित इत्येवं

विज्ञेय इति तावत् प्रसिद्धम्; सर्वा हीयमुपनिषत् एवंपरेति विध्यन्तरशेषत्वं  
 2 तावन्नास्ति, अतो नार्थवादः, आत्मज्ञानस्य कर्तव्यत्वात्। आत्मा च  
 अशनायादिधर्मवान्न भवतीति साधनफलविलक्षणो ज्ञातव्यः; अतोऽव्यतिरेकेण  
 4 आत्मनो ज्ञानमविद्या – ‘अन्योऽसावन्योऽहमस्मीति’, ‘न स वेद’ (बृ. उ.  
 १।४।१०), ‘मृत्योः स मृत्युमाप्नोति’, ‘य इह नानेव पश्यति’, (बृ. उ. ४।४।१९)  
 6 ‘एकधैवानुद्रष्टव्यम्’, (छा. उ. ६।२।१) ‘एकमेवाद्वितीयम्’, ‘तत्त्वमसि’ (छा. उ.  
 ६।८।७) इत्यादिश्रुतिभ्यः। क्रियाफलं साधनं  
 8 चाशनायादिसंसारधर्मातीतादात्मनोऽन्यत् अविद्याविषयम् – ‘यत्र हि द्वैतमिव  
 भवति’ (बृ. उ. २।४।१४) ‘अन्योऽसावन्योऽहमस्मीति’, ‘न स वेद’ (बृ. उ.  
 10 १।४।१०) ‘अथ येऽन्यथातो विदुः’ (छा. उ. ७।२५।२) इत्यादिवाक्यशतेभ्यः ।

12 *Reply:* No, for the Śruti says, ‘The monk should give up the holy thread, the  
 14 study of the Vedas, and all such things’ (Kś. 4; Kr. 2). Moreover, the ultimate  
 16 aim of the Upaniṣads is to teach Self-knowledge. It has already been stated, ‘The  
 18 Self is to be realised to be heard of, reflected on,’ etc. (II. iv. 5); and it is common  
 20 knowledge that that very Self is to be known as immediate and direct, as being  
 22 within all, and devoid of the relative attributes of hunger etc. Since this entire  
 24 Upaniṣad sets itself to bringing this out, the passage in question cannot form a  
 26 part of some other (ritualistic) injunction, and is therefore not a eulogy. For Self-  
 28 knowledge is to be attained, and the Self, being devoid of the attributes of hunger  
 30 etc., is to be known as different from the means and results of an action. To know  
 32 the Self as identified with these is ignorance. Witness the Śrutis: ‘He (who  
 worships another god thinking), “He is one, and I am another,” does not know’  
 (I. iv. 10), ‘He goes from death to death who sees difference, as it were, in It’  
 (IV. iv. 19; Ka. IV. 10), ‘It should be realised in one form only’ (IV. iv. 20), ‘One  
 only without a second’ (Ch. VI. ii. 1), ‘Thou art That’ (Ch. VI. viii. 7), etc. The  
 means and results of an action are different from the Self that is beyond the  
 relative attributes such as hunger, and fall within the category of ignorance, as is  
 proved by hundreds of texts like the following: ‘When there is duality, as it were’  
 (II. iv. 14; IV. v. 15), ‘He who worships another god thinking, “He is one, and I  
 am another,” does not know,’ ‘While those who know It as otherwise (become  
 dependent and attain perishable worlds),’ etc. (Ch. VII. xxv. 2).

2 न च विद्याविद्ये एकस्य पुरुषस्य सह भवतः, विरोधात् – तमःप्रकाशाविव; तस्मात्  
 आत्मविदः अविद्याविषयोऽधिकारो न द्रष्टव्यः क्रियाकारकफलभेदरूपः, ‘मृत्योः स  
 4 मृत्युमाप्नोति’ (बृ. उ. ४।४।१९) इत्यादिनिन्दितत्वात्, सर्वक्रियासाधनफलानां च  
 अविद्याविषयाणां तद्विपरीतात्मविद्यया हातव्यत्वेनेष्टत्वात्, यज्ञोपवीतादिसाधनानां च  
 6 तद्विषयत्वात्। तस्मात् असाधनफलस्वभावादात्मनः अन्यविषया विलक्षणा एषणा;  
 उभे ह्येते साधनफले एषणे एव भवतः यज्ञोपवीतादेस्तत्साध्यकर्मणां च साधनत्वात्,  
 8 ‘उभे ह्येते एषणे एव’ इति हेतुवचनेनावधारणात्। यज्ञोपवीतादिसाधनात्  
 तत्साध्येभ्यश्च कर्मभ्यः अविद्याविषयत्वात् एषणारूपत्वाच्च जिहासितव्यरूपत्वाच्च  
 10 व्युत्थानं विधित्सितमेव।

12 Knowledge and ignorance cannot co-exist in the same individual, for they  
 are contradictory like light and darkness. Therefore the knower of the Self must  
 14 not be supposed to have relations with the sphere of ignorance consisting of  
 actions, their factors and their results, for it has been deprecated in such passages  
 16 as, ‘He goes from death to death,’ etc. (IV. iv. 19). All actions with their factors  
 and results, which fall within the category of ignorance, are meant to be shunned  
 18 through the help of knowledge, the opposite of ignorance; and such auxiliaries as  
 the holy thread fall within the same category. Therefore desire is different from  
 20 and associated with things other than the Self, which by Its nature is neither the  
 means nor the result of an action. They, the means and the result of an action, are  
 22 both desires, and the holy thread etc. and the ceremonies to be performed through  
 them are classed under means. This has been clenched by a reason in the clause,  
 24 ‘For both these are but desires’ (this text). Since the means such as the holy thread,  
 and the ceremonies to be performed through them are within the range of  
 26 ignorance, are forms of desires, and are things to be shunned, the renunciation of  
 them is undoubtedly enjoined.

28

ननूपनिषद् आत्मज्ञानपरत्वात् व्युत्थानश्रुतिः तत्स्तुत्यर्था, न विधिः –

30 *Objection:* Since this Upaniṣad seeks to inculcate Self-knowledge, the passage  
 relating to the renunciation of desires is just a eulogy on that, and not an injunction.

32

न, विधित्सितविज्ञानेन समानकर्तृकत्वश्रवणात्; न हि अकर्तव्येन कर्तव्यस्य  
2 समानकर्तृकत्वेन वेदे कदाचिदपि श्रवणं सम्भवति; कर्तव्यानामेव हि  
अभिषवहोमभक्षाणां यथा श्रवणम् – अभिषुत्य हुत्वा भक्षयन्तीति, तद्वत्  
4 आत्मज्ञानैषणाव्युत्थानभिक्षाचर्याणां कर्तव्यानामेव समानकर्तृकत्वश्रवणं भवेत्।

6 *Reply:* No, for it is to be performed by the same individual on whom Self-  
knowledge is enjoined. The Vedas can never connect with the same individual  
8 something that is enjoined and something that is not enjoined. Just as the Śrutis  
connect pressing, pouring and drinking (of the Soma juice) with the same  
10 individual that he should press the juice out, pour it into the fire, and drink what  
is left because all the three are obligatory, similarly Self-knowledge, renunciation  
12 of desires and begging would be connected with the same individual if only these  
were obligatory.

14

अविद्याविषयत्वात् एषणात्वाच्च अर्थप्राप्त आत्मज्ञानविधेरेव यज्ञोपवीतादिपरित्यागः,  
16 न तु विधातव्य इति चेत् –

18 *Objection:* Suppose we say that being under the category of ignorance and  
being (auxiliaries of) desires, the abandonment of the holy thread etc. is a mere  
20 corollary to the injunction on Self-knowledge, and not a separate injunction?

22 न; सुतरामात्मनज्ञानविधिनैव विहितस्य समानकर्तृकत्वश्रवणेन दाढ्योपपत्तिः, तथा  
भिक्षाचर्यस्य च। यत्पुनरुक्तम्, वर्तमानापदेशादर्थवादमात्रमिति – न,  
24 औदुम्बरयूपादिविधिसमानत्वाददोषः ॥

26 *Reply:* No. Since it is connected with the same individual along with the  
injunction of Self-knowledge, the obligatory nature of this renunciation as also the  
28 begging is all the more clearly established; and the objection that it is a mere  
eulogy because of the use of the present tense does not hold, since it is analogous  
30 to such injunctions as that the sacrificial post is<sup>19</sup> made of fig-wood.

<sup>19</sup> Here 'is' means 'must be.'

‘व्युत्थाय भिक्षाचर्यं चरन्ति’ इत्यनेन पारिव्राज्यं विधीयते; पारिव्राज्याश्रमे च  
2 यज्ञोपवीतादिसाधनानि विहितानि लिङ्गं च श्रुतिभिः स्मृतिभिश्च; अतः तत् वर्जयित्वा  
अन्यस्माद्युत्थानम् एषणात्वेऽपीति चेत् –

4

*Objection:* We admit that the passage, ‘(The Brāhmaṇas) renounce desires. .  
6 . . and lead a mendicant life,’ enjoins monasticism. In this life, however, means  
such as the holy thread and certain insignia are enjoined by the Śrutis and Smṛtis.  
8 Therefore the passage in question means that accessories other than these, although  
the latter are (auxiliaries of) desires, should be renounced.

10

न, विज्ञानसमानकर्तृकात्पारिव्राज्यात् एषणाव्युत्थानलक्षणात् पारिव्राज्यान्तरोपपत्तेः;  
12 यद्धि तत् एषणाभ्यो व्युत्थानलक्षणं पारिव्राज्यम्, तत् आत्मज्ञानाङ्गम्,  
आत्मज्ञानविरोध्येषणापरित्यागरूपत्वात्, अविद्याविषयत्वाच्चैषणायाः; तद्व्यतिरेकेण च  
14 अस्ति आश्रमरूपं पारिव्राज्यं ब्रह्मलोकादिफलप्राप्तिसाधनम्, यद्विषयं  
यज्ञोपवीतादिसाधनविधानं लिङ्गविधानं च। न च एषणारूपसाधनोपादानस्य  
16 आश्रमधर्ममात्रेण पारिव्राज्यान्तरे विषये सम्भवति सति, सर्वोपनिषद्विहितस्य  
आत्मज्ञानस्य बाधनं युक्तम्, यज्ञोपवीताद्यविद्याविषयैषणारूपसाधनोपादित्सायां च  
18 अवश्यम् असाधनफलरूपस्य अशनायादिसंसारधर्मवर्जितस्य अहं ब्रह्मास्मीति  
विज्ञानं बाध्यते। न च तद्बाधनं युक्तम्, सर्वोपनिषदां तदर्थपरत्वात्।

20

*Reply:* Not so, for we know that there is another kind of monasticism different  
22 from this one. The latter is connected with the same individual as Self-knowledge,  
and is characterised by the renunciation of desires. This monasticism is a part of  
24 Self-knowledge because it is the renunciation of desires, which contradict Self-  
knowledge, and are within the province of ignorance. Besides this there is another  
26 kind of monasticism, which is an order of life and leads to the attainment of the  
world of Hiraṇyagarbha and so on; it is about this that means such as the holy  
28 thread and particular insignia are enjoined. When there is this other kind of  
monasticism in which the adoption of means like the (auxiliaries of) desires is just

2 a duty peculiar to that life, it is wrong to contradict Self-knowledge that is enjoined  
3 by all the Upaniṣads. If one seeks to adopt means such as the holy thread, which  
4 are within the province of ignorance and are (auxiliaries of) desires, it would  
5 certainly be contradicting the knowledge of one's self which is neither the means  
6 nor the result of an action, and is devoid of such relative attributes as hunger as  
7 identical with Brahman. And it is wrong to contradict this knowledge, for all the  
8 Upaniṣads aim at this.

9 'भिक्षाचर्यं चरन्ति' इत्येषणां ग्राहयन्ती श्रुतिः स्वयमेव बाधत इति चेत् – अथापि  
10 स्यादेषणाभ्यो व्युत्थानं विधाय पुनरेषणैकदेशं भिक्षाचर्यं ग्राहयन्ती  
11 तत्सम्बद्धमन्यदपि ग्राहयतीति चेत् –

12 *Objection:* Does not the Śruti itself contradict this by teaching the adoption  
13 of desires in the words, '(The Brāhmaṇas) lead a mendicant life'? That is to say,  
14 after enjoining the renunciation of desires it teaches in the same breath the adoption  
15 of a part of them, viz. begging. Does this not imply the adoption of other connected  
16 things as well?

17  
18 न, भिक्षाचर्यस्याप्रयोजकत्वात् – हुत्वोत्तरकालभक्षणवत्; शेषप्रतिपत्तिकर्मत्वात्  
19 अप्रयोजकं हि तत्; असंस्कारकत्वाच्च – भक्षणं पुरुषसंस्कारकमपि स्यात्, न तु  
20 भिक्षाचर्यम्; नियमादृष्टस्यापि ब्रह्मविदः अनिष्टत्वात्।

21  
22 *Reply:* No, the begging does not imply other things as well, just as the  
23 drinking of the remnant (of Soma juice) after the oblation has been offered does  
24 not include any additional things; since it relates only to the disposal<sup>20</sup> of what is  
25 left, it implies nothing else. Moreover, the begging has no purifying effect; the  
26 drinking of the juice might purify a person, but not the begging. Though there  
27 may be some merit in observing the rules regarding it, yet its application to the  
28 knower of Brahman is inadmissible.

29  
30 नियमादृष्टस्यानिष्टत्वे किं भिक्षाचर्येणेति चेत् –

31  
32 *Objection:* If this is so, why should there be mention of his begging his food?

<sup>20</sup> *Pratipatti-karma* is the disposal of the accessories of a rite after they have served their purpose, to prevent their interfering with other work.

न, अन्यसाधनात् व्युत्थानस्य विहितत्वात्।

2 *Reply:* It is quite in order, because the passage thereby enjoins the rejection  
of other means of subsistence.

4

तथापि किं तेनेति चेत् —

6 *Objection:* Still what is the necessity of that?

8 यदि स्यात्, बाढम् अभ्युपगम्यते हि तत्। यानि पारिव्राज्येऽभिहितानि  
वचनानि 'यज्ञोपवीत्येवाधीयीत' (तै. आ. २।१।१) इत्यादीनि, तानि  
10 अविद्वत्पारिव्राज्यमात्रविषयाणीति परिहृतानि; इतरथात्मज्ञानबाधः स्यादिति  
द्युक्तम्; 'निराशिषमनारम्भं निर्नमस्कारमस्तुतिम्। अक्षीणं क्षीणकर्माणं तं देवा ब्राह्मणं  
12 विदुः' (मो. ध. २६३।३४) इति सर्वकर्माभावं दर्शयति स्मृतिः विदुषः  
— 'विद्वांल्लिङ्गविवर्जितः' (?), 'तस्मादलिङ्गो धर्मज्ञः' (अश्व. ४६।५१) इति च। तस्मात्  
14 परमहंसपारिव्राज्यमेव व्युत्थानलक्षणं प्रतिपद्येत आत्मवित्  
सर्वकर्मसाधनपरित्यागरूपमिति ॥

16

*Reply:* None, if his realisation has reached that point of inaction; we accept  
18 that view. As to the texts regarding monasticism, such as, 'He only who wears the  
holy thread may study (the Vedas),' etc. (Tai Ā. II. i. 1), we have already answered  
20 your objection by saying that they concern only the monasticism of those who  
have not known Brahman: we have pointed out that Self-knowledge would  
22 otherwise be contradicted. That the knower of Brahman has no work<sup>21</sup> to do is  
shown by the following Smṛti passage, 'The gods consider him a knower of  
24 Brahman who has no desires, who undertakes no work, who does not salute or  
praise anybody, and whose work has been exhausted, but who himself is  
26 unchanged' (Mbh. XII. cclxix. 34). Also, 'The knower of Brahman wears no  
signs,' and 'Therefore the knower of religion, who wears no signs,' etc. (cf. Mbh.  
28 XIV. xlv. 51). Therefore the knower of the Self should embrace that vow of the  
highest order of monks which is characterised by the renunciation of desires and  
30 the abandonment of all work together with its means.

<sup>21</sup> 'Work' in this connection means ritualistic work.

2 यस्मात् पूर्वे ब्राह्मणा एतमात्मानम् असाधनफलस्वभावं विदित्वा सर्वस्मात्  
साधनफलस्वरूपात् एषणालक्षणात् व्युत्थाय भिक्षाचर्यं चरन्ति स्म, दृष्टादृष्टार्थं कर्म  
4 तत्साधनं च हित्वा – तस्मात् अद्यत्वेऽपि ब्राह्मणः ब्रह्मवित्, पाण्डित्यं  
पाण्डितभावम्, एतदात्मविज्ञानं पाण्डित्यम्, तत् निर्विद्य निःशेषं विदित्वा,  
6 आत्मविज्ञानं निरवशेषं कृत्वेत्यर्थः – आचार्यत आगमतश्च एषणाभ्यो व्युत्थाय –  
एषणाव्युत्थानावसानमेव हि तत्पाण्डित्यम्, एषणातिरस्कारोद्भवत्वात्  
8 एषणाविरुद्धत्वात्; एषणामतिरस्कृत्य न ह्यात्मविषयस्य पाण्डित्यस्योद्भव इति  
आत्मज्ञानेनैव विहितमेषणाव्युत्थानम्  
10 आत्मज्ञानसमानकर्तृकत्वाप्रत्ययोपादानलिङ्गश्रुत्या दृढीकृतम्। तस्मात् एषणाभ्यो  
व्युत्थाय ज्ञानबलभावेन बाल्येन तिष्ठासेत् स्थातुमिच्छेत्; साधनफलाश्रयणं हि बलम्  
12 इतरेषामनात्मविदाम्; तद्वलं हित्वा विद्वान् असाधनफलस्वरूपात्मविज्ञानमेव बलं  
तद्भावमेव केवलम् आश्रयेत्, तदाश्रयणे हि करणानि एषणाविषये एनं हत्वा  
14 स्थापयितुं नोत्सहन्ते; ज्ञानबलहीनं हि मूढं दृष्टादृष्टविषयायामेषणायामेव एनं  
करणानि नियोजयन्ति; बलं नाम आत्मविद्यया अशेषविषयदृष्टितिरस्करणम्; अतः  
16 तद्भावेन बाल्येन तिष्ठासेत्, तथा ‘आत्मना विन्दते वीर्यम्’ (के. उ. २।४) इति  
श्रुत्यन्तरात्, ‘नायमात्मा बलहीनेन लभ्यः’ (मु. उ. ३।२।४) इति च।

18

Since the ancient Brāhmaṇas, knowing this Self as naturally different from  
20 the means and result of an action, renounced all desires, which are such means  
and results, and led a mendicant life, giving up work producing visible and  
22 invisible results, together with its means, *therefore* to this day the knower of  
*Brahman, having known all about scholarship* or this knowledge of the Self from the  
24 teacher and the Śrutis-having fully mastered it should renounce desires. This is the  
culmination of that scholarship, for it comes with the elimination of desires, and

is contradictory to them. Since scholarship regarding the Self cannot come without  
 2 the elimination of desires, therefore the renunciation of these is automatically  
 4 'ktvāc' in the passage in question, as referring to the same individual who has the  
 6 knowledge of the Self. Therefore the knower of Brahman, after renouncing desires,  
 8 *should try to live upon that strength which comes of knowledge*. Those others who are  
 10 ignorant of the Self derive their strength from the means and results of actions.  
 12 The knower of Brahman avoids that and resorts simply to the strength which  
 14 comes of the knowledge of the Self, which is naturally different from the means  
 16 and results of an action. When he does this, his organs have no more power to  
 drag him down to the objects of desire. It is only the fool without the strength of  
 knowledge, who is attracted by his organs to desires concerning objects, visible or  
 invisible. Strength is the total elimination of the vision of objects by Self-  
 knowledge; hence the knower of Brahman should try to live upon that strength.  
 As another Śruti puts it, 'Through the Self one attains strength' (Ke. II. 4); also,  
 'This Self is unattainable by the weak' (Mu. III. ii. 4).

18

बाल्यं च पाण्डित्यं च निर्विद्य निःशेषं कृत्वा अथ मननान्मुनिः योगी भवति;  
 20 एतावद्धि ब्राह्मणेन कर्तव्यम्, यदुत सर्वानात्मप्रत्ययतिरस्करणम्; एतत्कृत्वा कृतकृत्यो  
 योगी भवति। अमौनं च आत्मज्ञानानात्मप्रत्ययतिरस्कारौ पाण्डित्यबाल्यसंज्ञकौ  
 22 निःशेषं कृत्वा, मौनं नाम अनात्मप्रत्ययतिरस्करणस्य पर्यवसानं फलम् — तच्च  
 निर्विद्य अथ ब्राह्मणः कृतकृत्यो भवति — ब्रह्मैव सर्वमिति प्रत्यय उपजायते। स  
 24 ब्राह्मणः कृतकृत्यः, अतो ब्राह्मणः; निरुपचरितं हि तदा तस्य ब्राह्मण्यं प्राप्तम्; अत  
 आह — स ब्राह्मणः केन स्यात् केन चरणेन भवेत्? येन स्यात् — येन चरणेन  
 26 भवेत्, तेन ईदृश एवायम् — येन केनचित् चरणेन स्यात्, तेन ईदृश एव उक्तलक्षण  
 एव ब्राह्मणो भवति; येन केनचिच्चरणेनेति स्तुत्यर्थम् — येयं ब्राह्मण्यावस्था सेयं  
 28 स्तूयते, न तु चरणेऽनादरः। अतः एतस्माद्ब्राह्मण्यावस्थानात्  
 अशनायाद्यतीतात्मस्वरूपात् नित्यतृप्तात्, अन्यत् अविद्याविषयमेषणालक्षणं

वस्त्वन्तरम्, आर्तम् विनाशि आर्तिपरिगृहीतं स्वप्रमायामरीच्युदकसमम् असारम्,  
2 आत्मैव एकः केवलो नित्यमुक्त इति। ततो ह कहोलः कौषीतकेयः उपरराम ॥

4 *Having known all about this strength as well as scholarship, he becomes meditative,*  
in other words, a Yogin. What a knower of Brahman should do is to eliminate all  
6 ideas of the non-Self; doing this, he accomplishes his task and becomes a Yogin.  
After having known all about scholarship and strength, which respectively mean  
8 Self-knowledge and the elimination of ideas of the non-Self, he knows *all about*  
*meditativeness* too which is the culminating result of the latter *and its opposite*, and  
10 *becomes a knower of Brahman*, or accomplishes his task: he attains the conviction  
that all is Brahman. Because he has reached the goal, therefore he is a Brāhmaṇa,  
12 a knower of Brahman; for then his status as a knower of Brahman is literally true.  
Therefore the text says: *How does that knower of Brahman behave? Howsoever he may*  
14 *behave, he is just such a knower of Brahman as described above.* The expression,  
'Howsoever he may behave,' is intended for a tribute to this state of a knower of  
16 Brahman, and does not mean reckless behaviour. *Except this* state of realisation of  
Brahman, which is the true state of one's self which is beyond hunger etc., and is  
18 eternally satisfied, *everything*, i.e. desires, which are within the category of  
ignorance, *is perishable* lit. beset with troubles-unsubstantial like a dream, an  
20 illusion, or a mirage; the Self alone is detached and eternally free. *Thereupon*  
*Kahola, the son of Kuṣītaka, kept silent.*

22

॥ इति तृतीयाध्यायस्य पञ्चमं ब्राह्मणम् ॥ ॥

2	List of abbreviations:			
	Ch.	Chāndogya Upaniṣad	Is.	Īśāvāsya Upaniṣad
4	Ka.	Kaṭha Upaniṣad	Mu.	Muṇḍaka Upaniṣad
	Mbh.	Mahābhārata	Ś	Śatapatha Brāhmaṇa
6	Gau	Gautama Dharma-Sūtras	G	Bhagavad-Gīta
	Va	Vāyu Purāṇa	Ṛ	Rig Veda
8	Tai. S.	Taittirīya Saṁhita		

10 English translation from the book 'The Bṛhadāraṇyaka Upaniṣad' by Swami Mādhavananda, Advaita Āshrama, Calcutta.

## Key to Transliteration and Pronunciation

2 Since Sanskrit is a highly phonetic language, accuracy in the articulation of the  
 4 letters is important. This is the international transliteration guide to the proper  
 pronunciation of Sanskrit letters in the *devanāgarī* script.

6	अ	a	<u>but</u>	ठ	ṭh	<u>anthill</u> *3
	आ	āā	<u>calm</u>	30 इ	ḍò	<u>dart</u> *3
8	इ	i	<u>it</u>	इ	ḍh	<u>godhead</u> *3
	ई	īé	<u>beet</u>	32 ण	ṇē	<u>under</u> *3
10	उ	u	<u>put</u>	त्	t	<u>path</u> *4
	ऊ	ū	<u>pool</u>	34 थ	th	<u>thunder</u> *4
12	ऋ	ṛā	<u>rhythm</u>	द्	d	<u>that</u> *4
	ॠ	ṛī	<u>marine</u>	36 ध	dh	<u>breathe</u> *4
14	ए	e	<u>play</u>	न्	n	<u>numb</u> 4
	ऐ	ai	<u>high</u>	38 प्	p	<u>spin</u> 5
16	ओ	o	<u>go</u>	फ्	ph	<u>loophole</u> *5
	औ	au	<u>loud</u>	40 ब्	b	<u>bin</u> 5
18	क्	k	<u>skate</u> 1	भ्	bh	<u>abhor</u> * 5
	ख्	kh	<u>blockhead</u> *1	42 म्	m	<u>much</u> 5
20	ग्	g	<u>gate</u> 1	य्	y	<u>young</u>
	घ्	gh	<u>loghut</u> * 1	44 र्	r	<u>drama</u>
22	ङ्	ṅ	<u>sing</u> 1	ल्	l	<u>luck</u>
	च्	c	<u>chunk</u> *2	46 व्	v	<u>vile</u>
24	छ्	ch	<u>catch him</u> *2	श्	śç	<u>shove</u>
	ज्	j	<u>john</u> 2	48 ष्	ṣñ	<u>bushel</u>
26	झ्	jh	<u>hedg<h>o</h>g</u> *2	स्	s	<u>so</u>
	ञ्	ñ	<u>bunch</u> 2	50 ह्	h	<u>hum</u>
28	ट्	ṭ	<u>start</u> *3			
52		ṁ	<i>anusvāra</i> (nasalization of preceding vowel)			
		ḥ	<i>visarga</i> (aspiration of preceding vowel)			
54	ऽ	'	<i>avagraha</i> (marking the elision of A at the beginning of a word)			
	*	No	exact equivalent for these letters			
56			1 – guttural; 2 – palatal; 3 – lingual; 4 – dental; 5 - labial			

## ॥ श्रीदक्षिणामूर्तिस्तोत्रम् ॥ Śrīdakṣiṇāmūrtistotram

विश्वं दर्पणदृश्यमाननगरीतुल्यम्  
निजान्तर्गतम्  
पश्यन्नात्मनि मायया  
बहिरिवोद्भूतं यथा निद्रया ।  
यस्साक्षात्कुरुते प्रबोधसमये  
स्वात्मानमेवाह्वयम्  
तस्मै श्रीगुरुमूर्तये नम इदम्  
श्रीदक्षिणामूर्तये ॥ १ ॥

बीजस्यान्तरिवाङ्कुरो जगद्विदम्  
प्राङ्निर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना-  
वैचिष्यधिप्रीकृतम् ।  
मायावीच विजृम्भयत्यपि महायोगीच  
यस्येच्छया  
तस्मै श्रीगुरुमूर्तये नम इदम्  
श्रीदक्षिणामूर्तये ॥ २ ॥

viśvaṃ darpaṇadr̥śyamānanagarītulyam  
nijāntargatam  
paśyannātmāni māyayā  
bahirivodbhūtaṃ yathā nidrayā  
yassākṣātkurute prabodhasamaye  
svātmānamevāhvayam  
tasmai śrīgurumūrtaye nama idam  
śrīdakṣiṇāmūrtaye (1)

bījasyāntarivāṅkuro jagadvidam  
prāṅnirvikalpaṃ puṇaḥ  
māyākalpitadeśakālakalanā-  
valcitrayacitrīkṛtam  
māyāvīcā vijṛmbhayatyapi mahāyogīcā  
yasyecchayā  
tasmai śrīgurumūrtaye nama idam  
śrīdakṣiṇāmūrtaye (2)

This salutation to Śrī Dakṣiṇāmūrti (Lord Śiva facing south) who is manifest in the form of my teacher, who on account of māyā (self-ignorance) sees the universe which is like a city seen in the mirror (i.e. mithyā) and which really exists within the self but who (on account of māyā), sees it as though existing without, as in a dream, and who upon waking up (to his true nature) beholds it as his own nondual self.

This salutation to Śrī Dakṣiṇāmūrti who is manifest in the form of my teacher, who by his own will projects outside, again and again like a magician or like a mighty yogī, this universe, undifferentiated in the beginning like a sprout within the seed, and which after creation, is made variegated by the power of time and space created by māyā.

## Śanti Mantra

ॐ स ह नाववतु । स ह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्विनाद्यधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥  
om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryaṃ karavāvahai |  
tejasvināyadhītamastu | mā vidviṣāvahai ॥ om śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

saḥ -- he; ha -- indeed; nau -- both of us; avatu -- may protect; saḥ -- he; ha -- indeed; nau -- both of us; bhunaktu -- may nourish; saha -- together; vīryaṃ karavāvahai -- may we acquire the capacity (to study and understand the scriptures); tejasvi -- brilliant; nau -- for us; adhītam -- what is studied; astu -- let it be; mā vidviṣāvahai -- may we not disagree with each other; om śāntiḥ śāntiḥ śāntiḥ -- om peace, peace, peace

May the Lord indeed, protect both of us. May he indeed, nourish both of us. May we together acquire the capacity (to study and understand the scriptures). May our study be brilliant. May we not disagree with each other. Om peace, peace, peace.

## BHAGAVADGĪTĀ

### GĪTĀ-DHYĀNAM

ओं पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं  
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।  
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्  
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

*om pārthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ  
vyāseṇa grathitāṃ purāṇamuninā madhye-mahābhāratam  
advaitāmṛtavarsṇīṃ bhagavatīmaṣṭādaśādhyāyinīm  
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm (1)*

*Om.* Oh! Goddess Mother, Oh! *Bhagavadgītā*, (you who were) taught by *Bhagavān Nārāyaṇa* himself for the sake of *Arjuna*, the son of *Prthā (Kuntī)*, (you who were) faithfully collected and reported by the ancient sage, *Vyāsa*, (and placed) in the middle of the *Mahābhārata*, (you who are) in eighteen chapters, you who have the nature of showering the nectar of non-duality, who is the destroyer of the life of becoming (*samsārā*), again and again I invoke you.

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः  
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।  
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो  
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥

*yaṃ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-  
vedaiḥ sāṅgapadakramopaniṣadairgāyanti yaṃ sāmagaḥ  
dhyānāvasthitatadgatena manasā paśyanti yaṃ yogino  
yasyāntaṃ na viduḥ surāsuraṅgaṇā devāya tasmai namaḥ (9)*

To the Lord about whom *Brahmā*, *Varuṇa*, *Indra*, *Rudra*, and the *Marut-devatās* praise with divine hymns, the one whom the singers of the *Sāmaveda* praise by singing with a full complement of the limbs (of singing) in the order of *pada* and *krama* and the *Upaniṣads*, the one whom contemplative people see with minds resolved in him in a state of meditation, whose nature the celestials and demons do not know, unto him, the Lord, my salutations.

According to our tradition, however, the Upaniṣads are very ancient, but certainly later than the Samhitās and therefore Veda Vyāsa. For traditionally it is held that Vyāsa divided the Veda into Rk, Yajus, Sāman & Atharvan. The contents of the Upaniṣads must be very ancient. Even in the case of Īśa Upaniṣad, as Uvata points out at the beginning of his commentary the contents form the instruction of the great sage Dadhyang Atharvana to his son.

In importance and greatness, Īśāvāsya Upaniṣad ranks first. It is a small Upaniṣad of only eighteen mantras.

ईशा—केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरिः ।  
ऐतरेयञ्च छान्दोग्यं बृहदारण्यकं तथा ॥

In this verse are mentioned the Principal Upaniṣads. And Īśopaniṣad heads the list. It contains Ātmavidyā in a nutshell; it is the quint-essence of the great Bṛhadāraṇyaka Upaniṣad.

Though many Ācāryas wrote Bhāṣyas on this, the earliest Bhāṣya available is the one by Śrī Śāṅkarācārya (A.D. 788-820).

Other commentaries on this Upaniṣad :

1. Īśāvāsya Bhāṣya by Uvaṭācārya (C 1050 A.D.).
2. Īśāvāsya Bhāṣya by Venkaṭanātha (Vedāntadeśika) (C 1300 A.D.).
3. Īśāvāsya Bhāṣya by Mañdhara (C 1500 A.D.).

Some of the commentaries based on Śrī Śāṅkarācārya's Bhāṣya are:

1. Commentary on Śāṅkara Bhāṣya by Ānandagiri (C 1100 A.D.).
2. Commentary 'Dīpikā' by Śāṅkarānanda (C 1200 A.D.).
3. Īśāvāsya Rahasya by Brahmānanda.
4. Īśāvāsya Rahasya Vivṛiti by Rāmachandra.
5. Īśāvāsya Bhāṣya by Ānanda-Bhattopādhyāya.
6. Īśāvāsya Bhāṣya by Anantācārya.

## Īśāvāsya Upaniṣad

### ईशावास्योपनिषद्

ॐ पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

That *Brahman* is infinite (full). This cosmos is also infinite. From the infinite *Brahman*, this universe of infinite dimension comes out. Taking the fullness of the full, the full (*Brahman*) alone remains.

Om ! Peace ! Peace ! Peace !

Explanation :- The second line is interpreted differently by different scholars.

- (i) The infinite *Brahman* remains the same, even though the infinite universe has come out of it.
- (ii) At the time of *Pralaya* (dissolution) or realisation, the universe dissolves in the *Brahman* which alone remains. To quote Śrī Śāṅkarācārya's explanation.

पूर्णस्य = कार्यालिनो ब्रह्मणः पूर्णम् पूर्णत्वम् आदाय = गृहीत्वा . . . विद्ययाऽविद्याकृतं भूतमात्रोपाधिसंसर्गमन्वत्त्वावभासं तिरस्कृत्य पूर्वमिव . . . केवलं ब्रह्म अवशिष्यते ॥

The appearance of universe in the substratum of *Brahman* is due to *Avidyā* only. When the *Avidyā* is destroyed, *Brahman* alone remains.

At the time of dissolution, this world merges into its cause. But the *Brahman* suffers no change thereby in its size. When we realise the rope, the notion of snake merges in it but there is no change in the size of the rope thereby.

When the teacher imparts knowledge to the pupil, his own knowledge does not suffer any decrease.

Similarly, the universe originates from the *Brahman* or when it dissolves into it, the *Brahman* suffers no change at all. It remains full always. The conception of the universe is due to *Avidyā*. The *Brahman* remains changeless always.

[Introduction : Iśopaniṣad forms the 40th *Adhyāya* of *Kāṇva Saṃhitā* of *Sukla Yajurveda*. *Yajurveda* deals with various kinds of sacrificial rites. Thus the previous 39 *Adhyāyas* have connection with rites. Following the rule 'आन्मायस्य क्रियार्थत्वादानर्थस्यमतदर्शनां . . .' of *Jaimini*, the *Mīmāṃsakas* and ritualists maintained that portions of *Vedas*, which do not deal with sacrifices are meaningless. They may be used at best for mere recital. *Śrīśāṅkarācārya* first refutes this and shows that this 40th *Adhyāya* though not connected with any sacrificial rite is very much meaningful and that it teaches *Ātmavidyā*.]

**भाष्यम्** :-- ईशा वास्यमित्यादयो मन्त्राः कर्मत्वविनियुक्तास्तेषाम-  
कर्मशेषस्याऽत्मनो याथात्यप्रकाशकत्वात् । याथात्यं चात्मनः शुद्धत्वापाप-  
विद्धत्वात्कल्पितत्वाशीरत्वसर्वगतत्वादि वक्ष्यमाणम् । तच्च कर्मणा विरुद्ध्यतेति  
युक्त एवैषां कर्मत्वविनियोगः । नहृयेवंलक्षणमात्मनो याथात्यमुत्पाद्यं विकार्यमायं  
संस्कार्यं कर्तुं शोक्तुं वा येन कर्मशेषता स्यात् ॥

The mantras 'ईशावास्यम्...' etc. have no application to religious rites as they are for revealing the true nature of *Ātman* which is not subservient to karma. The true nature of *Ātman* is "purity, absence of contact with any sin, oneness, eternity, non-possession of body, all-pervasiveness etc." And this will be told (mantras 7,8). This nature of *Ātman* is opposed to *Karma* i.e., religious rites. Whatever is part of a religious rite is of four types उत्पाद्य, विकार्य, आय and संस्कार्य. 1. उत्पाद्य= a thing to be produced. e.g. *Puroḥāsas* are to be produced for the performance of a sacrifice. But *Ātman* being eternal is not a thing to be produced. So it is not part of any *karma*. 2. विकार्य = In a sacrificial rite the *Soma* has to be pressed and transformed. But *Ātman* is unchangeable i.e. अविकार्य. So, it cannot form part of any rite. 3. आय = Mantras have to be got and chanted in a sacrificial rite. *Ātman* is not a thing to be obtained. So, it cannot form part of any religious rite like mantras also. 4. संस्कार्य = Grains have to be dehusked and purified. But *Ātman* is not a thing to be modified as it is ever changeless. For these reasons, *Ātman* is not कर्मशेष i. e., sub-ordinate of any rite. Hence the *mantras* which expound the true nature of *Ātman* cannot have application for any religious rite.

युक्त एवैषाम् -- Therefore it is proper that these *mantras* (which reveal the true nature of *Ātman*) do not have any application in religious rites.

नहृयेवंलक्षणम्-- This type of nature of *Ātman* cannot be 1. उत्पाद्य one that can be produced, 2. विकार्य one that can be modified or changed, 3. आय one that can be obtained, or 4. संस्कार्य one that can be refined or purified. Nor is it of the type of a doer (कर्ता) or an enjoyer. (भोक्ता). If it were of one of these types, it could have been a sub-ordinate of some religious rites. But it is not so and therefore *Ātman* is not कर्मशेष i.e., sub-ordinate of rites.

सर्वासामुपनिषदात्समात्सयात्म्यनिरूपणेनैवोपक्षयात् । गीतानां मोक्षधर्माणां चैवपरत्वात् । तस्मादात्मनोऽनेकत्वकर्तृत्वभोक्तृत्वादि चाशुद्धत्वपापविद्धत्वादि चोपादाय लोकबुद्धिसिद्धं कर्माणि विहितानि ।

सर्वसामिति-- All the Upaniṣads end up in describing the true nature of *Ātman*.

Explanation : Because if we examine the Upaniṣads, we find that the तात्पर्य purport of each Upaniṣad is the self alone. तात्पर्य or Purport is decided by 1. उपक्रम = beginning 2. उपसंहार = conclusion 3. अभ्यास = repetition 4. अपूर्वता = novelty 5. फलं = result 6. अर्थवाद = praise or ridicule and 7. उपपत्ति = logical ascertainment. Here the beginning is ईशा वास्यम् . ईशु refers to *Ātman* here. Thus in the beginning itself *Ātman* is told. The conclusion is "स पराच्छुक्रम्..." . Again here the conclusion refers to *Ātman*. In the verses 'तदत्तरस्य सर्वस्य...' *Ātman* is repeatedly told. By the part 'नैवेदेता अणुवन्...' = The gods did not attain the *Ātman*, New things are told. By the verse 'को मोहः कः शोक एकत्समुपश्रतः' = What is the delusion ? What is the sorrow for a person who experiences oneness of *Ātman*, the result of knowing *Ātman* is told. By the portion 'तस्मिन्सो मातरिश्वा दधाति', उपपत्ति logical reasoning or proof in regard to *Ātman* is given. Thus we see that the purport of this upaniṣad is *Ātman* alone. गीतानाम्-- And the *Gīṭās*, and other *Mokṣa Dharma śāstras* have also *Ātman* alone as their central purport.

Ānandagiri-- The *Gīṭā* declares 'समं सर्वेषु भूतेषु तिष्ठन्तं परमेशं । विश्वस्ये त्वत्पश्यन्तं यः पश्यति स पश्यति' The only Lord remains in all beings. The

## 1. Jñāna Yoga for Sannyāsins:—

ज्ञानिनां योगविधिः—

हरि ॐ । ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ 1 ॥

[सर्वत्र भगवद्गुरुर्यमुपदेशः = Advice to see God in everything.]

Whatever is changeable in this world -- all that is to be enveloped by the God. By this renunciation, protect yourself. Do not covet the wealth of anybody.

[Note : This mantra refers to the duty of the Sannyāsīn. It gives the advice to see God in everything.]

ईशा वास्यमित्यारि । ईशा इष्ट इतीदं तेनेशा । ईशिता परमेश्वरः परमात्मा सर्वस्य । स हि सर्वमीष्टे सर्वजन्तूनामात्मा सन्नत्यगास्तथा तेन स्वेन रूपेणाऽऽत्मनेशा वास्यमाच्छादनीयम् । किम् । इदं सर्वं यत्किञ्च यत्किञ्चिज्जगत्यां पृथिव्यां जगत्सर्वं स्वेनाऽऽत्मनेशन प्रत्यागास्तयाऽऽहमेवेदं सर्वमिति । परमार्थस्वरूपेणातृतिविदं सर्वं चराचरमाच्छादनीयं स्वेन परमात्मना ।

The word ईदं means one who rules (ईष्टे इति ईदं). The ruler is the supreme Lord. He is the supreme Ātman of everyone. He controls everything, as the Ātman of every being. He is the inner self. By that form i.e. Ātman who is the supreme controller, everything is to be covered. Which ? All this whatever is changeable in this universe (i.e. चर moving and अचर non-moving things.) All this is to be enveloped as 'I am all this'. All this चरचर moving and non-moving things are मिथ्या false. The ultimate truth is the self alone. By that notion, all the (चरचर) things are to be covered. All these false objects moving and non-moving is to be covered by our own Ātman which is the real truth.

[Ānandagiri rightly points out : 'ईशा वास्यमिदं सर्वं ... जगत्' This is the instruction of this Upaniṣad like the instruction 'तत्समि' or 'that thou art' in the chāndogya Upaniṣad.

## 3. जगत् -- That which changing.

जगत् = जगमादि (Uvāṭa's gloss)

जगत् = स्वाचरजं गमात्मकम् Moving and non-moving objects  
Iśāvāsyarahasyavivṛiti of Rāmachandra

## In reality

'न बन्धोऽस्ति न मोक्षोऽस्ति न विकल्पोऽस्ति तत्ततः ।  
नित्यप्रकाश एवास्ति विश्वाकारो महेश्वरः ॥

There is no bondage. Nor is there any liberation. The supreme Lord is ever shining, in the form of the universe. ]

यथा चन्दनागवदिरुदकादिसम्बन्धजक्तेदादिजमौपाधिकं दौर्गन्ध्यं तत्स्वरूप-  
निर्घणिनाऽऽच्छाद्यते स्वेन पारमार्थिकेन गन्धेन तद्देव हि स्वात्मन्यध्यतं  
स्वाभाविकं कर्तृत्वभोक्तृत्वादिलक्षणं जगद्देतारूपं जगत्यां पृथिव्यां जगत्या-  
मित्युलक्षणार्थत्वात्सर्वमेव नामरूपकर्माख्यं विकारजातं परमार्थसत्यात्मभावनया  
त्यक्तं स्यात् ।

Any foul odour arising out of contact of sandalwood, again with water is obscured by its real fragrance arising out of rubbing them (on the stone). Similarly, the dual ideas that 'I am the doer' or 'I am the enjoyer' etc. which are superimposed on the self are removed by the contemplation that the true Ātman alone is all this'. All the dual ideas of name, form, action and other effects and modifications will be abandoned by the reflection about the ultimate truth which is Ātman.

एवमीश्वरात्मभावनया युक्तस्य पुत्राद्येषणाज्यसंन्यास एवाधिकारो न कर्मसु ।

A person who has this firm contemplation that all this is the Ātman, the supreme lord, has competence only in renouncing the three desires i.e., of getting sons, wealth or other abodes of pleasure and has no competence to perform any rite.

तेन त्यक्तेन त्यागेनेत्यर्थः । न हि त्यक्तो मृतः पुत्रो वा भृत्यो वाऽऽत्मसम्बन्धिताया  
अभावादात्मानं पालयत्यतस्त्यागेनेत्यमेव वेदार्थः । भुञ्जीथाः पालयेथाः ।

तेन त्यक्तेन = By this renunciation. त्यक्तं means tyāga i.e., renunciation. We cannot take the meaning of त्यक्त as that which has been abandoned. For a son or a servant who has been abandoned or who is dead, does not protect us as such a person has no connection with us. So, the word त्यक्तेन means त्यागेन, i.e., by means of renunciation. That is the proper meaning of this vedic passage.

भुञ्जीथाः = protect yourself.

[By renunciation alone real protection is possible.]

One can be steadfastly rooted in the meditation of Ātman, and thereby realise it without doing any of the rituals.]

Note : त्यक्तम् = त्यागः according to Paṇini रुपुक्ते शब्दे ऋः ॥ (3-3-114).  
गुञ्जीयाः= पालयेयाः ॥ Though Paṇini recommends Ātmanepada not in the sense of profecting. गुञ्जीयन्वने (1.3.66). But this rule does not apply here as it is a vedic passage. This is an instance of Vedic irregularity.]

एवं त्यक्तैषणत्वं मा गृधः गृधिकाकाङ्क्षा मा कार्षीर्धनविषयाम् । कस्यस्त्विद्धनं  
कस्यचित्स्वस्य स्वस्य वा धनं मा काङ्क्षीरित्यर्थः । स्वित्यनर्थको निपातः ।

Leaving the worldly pursuits, do not covet. Do not have any greed towards wealth, कस्यस्त्वि = of any one, whether of another person or your own. The word स्वित् is a meaningless निपात = indeclinable.

अथवा मा गृधः । कस्मात् । कस्यस्त्विद्धनमित्याशेषार्थो न कस्यचिद्धनमस्ति  
यद्गृधयेत् । आत्मेवेदं सर्वमितीश्वरभावनाया सर्वं त्यक्तमत आत्मन एवेदं सर्वमात्मैव  
च सर्वमतो विथ्याविषयां गृधे मा कार्षीरित्यर्थः ॥ 1 ॥

[Another meaning of the words कस्यस्त्विद्धनम् ]

Do not covet, why ? 'कस्य स्विद् धनम् ?' is in the sense of objection. Wealth does not belong to any body, which may be coveted. By the contemplation -- that 'God alone is all this', everything has been renounced. So every-thing belongs to the Ātman. All things are Ātman alone. Therefore do not have desires. The objects of desires are all false.

[Ānandagiri : By 'तेन त्यक्तेन गुञ्जीयाः' the upaniṣad praises Sannyāsa. For त्याग is renunciation. By renunciation the Ātman is protected. That is, through Sannyāsa, the sage is able to remain in the meditation of Ātman free from all actions.]

A sannyāsin should ever control his desires for accumulation of worldly possessions. He should be contented with the bare minimum i.e., food and clothing needed for his subsistence. The objects of all desires are false. So, desires are to be shunned.]

गृधः = 2nd person singular लुङ् of the root गृध्. गृधु अशिकाङ्क्षायाम् ॥ गृध् = 10 covet. By the rule 'च माङ् योगे' अ of अगृधः' is dropped and गृधः remains.

स्वित् = an indeclinable.

2. Karma Yoga for other ordinary men:—

मनुचत्वाभिमनितो कर्मविधिः—

कुर्वन्नेवेह कर्मणि जिजीविषेच्छतः समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ 2 ॥

Here, only doing Karmas, one should desire to live a hundred years. Thus and there is no other way whereby Karma would not cling to you, a man (wishing fond of human life).

एवमात्मविदः पुत्रादोषेणात्रयसंन्यासेनाऽऽत्मज्ञाननिष्ठतयाऽऽत्मा रक्षितव्य इत्येष  
वेदार्थः । अथेतरस्यानात्मज्ञतयाऽऽत्मग्रहणायाशक्तस्येदमुपदिशति यन्त्राः —  
कुर्वन्नेवेति ।

In this way, the purport of the Veda is that the Ātman is to be protected by remaining rooted in self-realisation through renunciation of desires for children, wealth and heaven. Now, for the other person who is incapable of realising the Ātman, and is ignorant about Ātman, the mantra gives advice thus :- (कुर्वन्नेव ...).

कुर्वन्नेवेह निर्वर्तयेन्नेव कर्मण्यग्निहोत्रादीनि जिजीविषेज्जीवितुमिच्छेच्छतं  
शतसंख्याकाः समाः संवत्सरान् । तावद्धि पुरुषस्य परमायुर्निरूपितम् । तथा  
च प्राप्नानुवादेन यज्जिजीविषेच्छतं वर्षाणि तत्कुर्वन्नेव कर्माणीत्येतदिधीयते ।  
एवमेवंप्रकारेण त्वयि जिजीविषति नरे नरमानाभिमनितो एतस्मादग्निहोत्रादीनि  
कर्मणि कुर्वतो वर्तमानात्प्रकारादप्यथा प्रकारान्तरं नास्ति येन प्रकारेणाशुभं कर्म  
न लिप्यते कर्मणा न लिप्यत इत्यर्थः । अतः शास्त्रविहितानि कर्मण्यग्निहोत्रादीनि  
कुर्वन्नेव जिजीविषेत् ।

In this world, one should desire to live a hundred years doing the Karmas such as Agnihotra etc. For, the maximum life span has been determined as consisting of one hundred years<sup>4</sup>. Thus, one should desire to live a hundred years, as has been repeated here from other Vedic passages.

4. i.e., such vedic passages as शतयुर्वै पुरुषः (Ai.Br. 7.7) जीवेन शतस्यसत्तम् (RV 7/66/16) etc.

That should be lived only doing one's duties. Here this is being ordained (Vidhi for ordinary persons) that they should live only doing their Karmas. Thus, if you live the life of an ordinary man (a house holder) there is no other way than this (i.e. performance of religious rites Agnihotra etc.) by which inauspicious deeds may not cling to you. So, you should desire to live doing the rites Agnihotra etc. ordained by the scriptures.

[Anandagiri : By the portion "ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत्" the instruction of truth is given. By the third quarter of the mantra 'तेन त्केन शुचीनाः, sannyāsa is ordained for those competent people seeking self-realisation. By the fourth quarter 'मा गृधः कस्यस्त्विदं' the rules and regulations to be observed by the sannyāsin are told. Thus by the first mantra, knowledge of self i.e., Jñānayoga is told. By the second mantra, performance of duties and religious rites i.e. Karmayoga is told for man who feels that he is an ordinary man incapable of taking sannyāsa. Now an objection is raised that jñānayoga and Karmayoga are being laid down together for everyone by the first and second verses. The objection is that jñāna and karma are to be pursued by all for attaining liberation. This is known as ज्ञानकर्मसुखवाद. According to this, even the jñānin would be required to perform religious rites. This theory will be refuted in the Bhāṣya.]

कथं पुनरिदमवगम्यते । पूर्वेण संन्यासिनी ज्ञाननिष्ठोक्ता द्वितीयेन तदशक्तस्य कर्मानिष्ठेत्युच्यते । ज्ञानकर्मणोर्विरोधं पर्वतवदकर्म्यं यथोक्तं न स्मरसि किम् । इहायुक्तं यो हि जिजीविषेत्स कर्म कुर्वन् । ईशा वास्यमिदं सर्वं तेन त्केन भुञ्जीथा मा गृधः कस्य स्त्विदं नमिति च । न जीविते मरणे वा गुण्ये कुर्वीतारथमियादिति च पदम् । ततो न पुरियादिति संन्यासशासनम् ।

Objection : How is this understood that by the first mantra ज्ञाननिष्ठा = pursuit of knowledge of Ātman is told for the Sannyāsin and by the second mantra कर्मानिष्ठा = devotion to rites i.e., path of action is told for the person why is not capable for the path of knowledge ?

Reply : Do you not remember the opposition between knowledge and action, which is unshakable like a mountain, and which was described earlier ?

Here also it is told that "whosoever desires to live should do so performing his duties (Karmas)". and "ईशा ... कस्यस्त्विदं" V.I. "By the God

everything is to be enveloped. So one should protect himself through renunciation. Do not covet anybody's wealth" and so on. "One should not desire for living or for dying. He should retire to the forest" and thus sentence. "(After going to the forest) he should not return back". By such rules and regulations of sannyāsa also. [the opposition between Karmayoga & Jñānayoga is told in the Śāstras.]

The Ācārya points out that the paths of knowledge and action cannot be followed by one and the same person.

1. Action is recommended only so long as notions of अद्यास -- lit. Superimposition, false notion (Adhyāsa) of (कृतत्व =) doership etc. continue. A sannyāsin is to try to avoid, all such notions. 2. Elaborate religious rites like sacrifices are possible for only those who have enough wealth. A Sannyāsin is not to desire for wealth. 3. Desire for life is told only for the ordinary man. Not for the Sannyāsin. The Sannyāsa Śāstra emphatically prevents any desire for life or death. So, the second mantra "कुर्वीते ... जिजीविषेत् ..." is not applicable to the Sannyāsin.

उभयोः फलभेदं च वक्ष्यति । इमौ द्वावेव पन्थानानुष्कान्ततरौ भवतः क्रियापथश्चैव पुरस्तात्संन्यासश्चोत्तरेण निवृत्तिमार्गैषणान्नयस्य त्यागः । तयोः संन्यासपथ एवातिरेचयति । न्यास एवात्येचयदिति च तैत्तिरीयके । द्वाविद्यावध पन्थानौ यत्र वेदाः प्रतिष्ठिताः । प्रवृत्तिलक्षणो धर्मो निवृत्तश्च विभावित इत्यादि पुत्रार्थं विचार्य निश्चितमुक्तं व्यासेन वेदाचार्येण भगवता । विभानं चानयोर्देशयिष्यामः ॥ 2 ॥

And the difference in result for the two paths i.e., कर्ममार्ग & ज्ञानमार्ग will be told in the succeeding mantras. These are the only two paths which have been continuing since creation firstly the path of action and next the path of Sannyāsa which consists of renunciation of the three desires (i.e., for children, wealth and heaven.) of these two paths, the path of renunciation is superior. And the Taittirīya declares that Sannyāsa alone excels, Bhagavān Vyāsa, the great teacher of the Vedas told his son Sūka, after due consideration, firmly thus : "These two (i.e., the path of knowledge and the path of action) are the two paths where: are the entire Vedas established. The first is the dharma of Prayṭti or action.

The second is Nivṛti or renunciation<sup>5</sup>. We will show the distinction between the two (in the succeeding portions)

[(i) Difference in result : By the 7th mantra "Where is delusion ? Where is sorrow for a person who sees Brahman everywhere." ? Complete destruction of all evil is told as the result of following the path of knowledge. By the 18th mantra "O Agni ! Lead us by the good path ..." attainment of Brahmāloka is told as the result of following the path of action. Brahmāloka is part of Saṁsāra. It is also called the world of Hiranyagarbha.

(ii) By Taittirīya is meant Mahānārāyaṇa Upaniṣad, which forms the 10th chapter of Taittirīya Āraṇyaka. "न्यास एवात्येयत्" Tai.Āraṇ 10/62,10/78)

3. Censure of the Ignorant :-

अबिदन्निचः--

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।  
ताऽस्ते प्रेत्याभिगच्छन्ति ये के चाऽऽस्मह्नो जनाः ॥ 3॥

Those demoniac regions are covered with blinding darkness. Those people who slay the self go there after death.

अयेदानीमबिदन्निचार्थोऽयं मन्त्र आरभ्यते--असुर्याः परमात्मभावमद्वयमपेक्ष्य देवादयोऽप्यसुरास्तेषां च स्वभूता लोका असुर्या नाम । नामशब्दोऽनर्थको निघातः । ते लोकाः कर्मफलानि लोच्यन्ते दृश्यन्ते भुज्यन्त इति जन्मानि । अन्धेनादर्शनात्मकेनाज्ञानेन तमसाऽऽवृता आच्छादितास्तास्तथावरात्तामेत्य स्वस्त्वयं देहमभिगच्छन्ति यथाकर्म यथाश्रुतम् । ये के चाऽऽस्मह्नः । आत्मानं हन्तीत्यात्महन्ः । के ते जना येऽविदांसः । कथं त आत्मानं नित्यं हिंसन्ति । अविद्यादोषेण विद्यमानस्याऽऽत्मनस्तिरस्करणात् । विद्यमानस्याऽऽत्मनो यत्कार्यं फलमजराभरत्वासिदं देवलक्षणं तद्धतस्यैव त्रिरोभूतं भवतीति प्राकृतादिदांसो जना आत्महन् उच्यन्ते । तेन ह्यात्महननदोषेण संसरन्ति ते ॥ 3 ॥

This mantra is started for censuring the ignorant people. Compared with the state of Paramātman, i.e. the state of अज्ञेन or oneness with Supreme

5. "द्विविभावय पयानी..... विभावितः" (Mahābhāṣya, Śānti Parvan, 241/6).

Self, even the divine beings are like Asuras. And their regions are only demoniac. The word नाम is an indeclinable having no meaning. ते लोकाः = 'Those regions' refers to births. Births are told as लोक = regions because in them, the results of actions are seen i.e., they are enjoyed. These regions i.e. births down to immovable things like tree etc. are all covered by blinding darkness i.e., ignorance. People attain these different births in accordance with their action and knowledge<sup>6</sup>. ये के चाऽऽस्मह्नः whoever kill their self. Who are these people ? Those who are ignorant of Ātman. How do they kill their eternal self ? By the fault of अविद्या नescience they ignore their Ātman which is always there. The nature of the Ātman which is even existent, free from old age and death, is obscure to them as that of a dead person. Therefore the ordinary ignorant persons are referred to as slayers of self. By this fault of slaying the self, they are born again and again.

[असुर्याः = असुराणामिमे असुर्याः । असुरस्य स्वम् Paṇ 4/4/123] इत्यनेन सूत्रेण असुरशब्दात्तद्विदितो यत्त्वयसः । Asuryāḥ means 'of the Asuras'. असुषु मन्ते इत्यसुषुः । असुषुब्दोऽत्र प्रागेन्द्रियलक्षणेभ्यो पर्यवस्यति । Asuras means people greatly attached to sensual enjoyment. Different births produce different kinds of sensual pleasures. So the births are referred to as demoniac regions. Even gods enjoying pleasures in heaven can be called as Asuras in this sense.

लोकाः = लोच्यन्ते दृश्यन्ते भुज्यन्ते इति लोकाः = जन्मानि The word 'regions' refers here to different births where in results of actions are enjoyed.

प्रेत्य - प्र + इ + लप् ।

अभिगच्छन्ति - अभि + ग् + लट् प्र० पु० बहु० People who do not attain knowledge (ज्ञान) of self, are born again and again in different forms.

अन्धेन तमसाऽऽवृताः -- covered by blinding darkness. Realisation of Ātman leads to illumination. Non-realisation of Ātman leads to cycle of births full of ignorance.

आत्महन्ः = आत्मन् + हन् + क्विप् । किप् च (Paṇ. 3.2.76) आत्मानं हन्तीत्यात्महन्ः lit. committers of suicide. Those who do not strive to realise the Ātman, are like slayers of self. The real nature of self, which is ever free from

6. योनिमये प्रपद्यन्ते शरीरत्वाय देहिनः ।  
स्वाणामन्येऽसुरसंयन्ति यथाकर्म यथाश्रुतम् ॥ कठ० उप० 2/27 ॥  
शरीरैः कर्मदोषैर्वापि स्वावस्तां नरः ।  
वाचिकैः पक्षिभूतां मानसैरस्त्वज्जालाम् ॥ मनु० स्मृ० (12/9).

old age and death, is not understood by them. They go on th wrong path swayed by passions. And therefore, they are born again and again.

4. The nature of the Self :-

आत्मनः स्वरूपम्--

अनेजदेकं मनसो जवीयो  
नैनदेवा आपुवन् पूर्वमर्षत् ।  
तद्भावतोऽन्यान्त्येति तिष्ठत्  
तस्मिन्नपो मातरिश्वा दधाति ॥ 4 ॥

That one (self) is unmoving. It is faster than the mind. The devas (senses) can not reach it, as it has already gone. Ever standing it overtakes others who are running. In its more presence, Mātarisvan= Vṛyū i.e. wind god sustains the activities of living beings.

यस्याऽऽत्मनो हननादविद्वांसः संसरन्ति तद्विपर्ययेण विद्वांसो जना सुव्यन्ते ते नाऽऽत्महनः । तत्कीदृशमात्मतत्त्वमित्युच्यते-- अनेजदिति । अनेजत्, न-- एजत् । एज् कम्पने कम्पनं चलनं स्वावस्थान्प्रच्युतित्स्वद्वर्जितं सर्वदिकरूपमित्यर्थः । तत्त्वैकं सर्वभूतेषु । मनसः संकल्पदिलक्षणाज्ववीयो जववताम् । कथं विरुद्धमुच्यते ध्रुवं निश्चलमिदं मनसो जवीय इति च । नैव दोषः । निरुपाधुपाधिमत्सेनोपपत्तेः । तत्र निरुपाधिकेन स्वेन रूपणोच्यतेऽनेजदेकमिति । मनसोऽन्तःकरणस्य संकल्पविकल्प-लक्षणास्योपाधेरनुवर्तनादिह देहस्थस्य मनसो ब्रह्मलोकादिदूरगमनं संकल्पेन क्षणमात्राद्भवतीत्यतो मनसो जविष्ठत्वं लोके प्रसिद्धम् । तस्मिन्मनसि ब्रह्मलोकादीन्दुतं गच्छति सति प्रथमं प्राप्त इवाऽऽत्मचैतन्यावभासो गृह्यतेऽतो मनसो जवीय इत्याह । नैनदेवा द्योतनाद्देवाश्चक्षुरादीनीन्द्रियाण्येतत्प्रकृतमात्मतत्त्वं नाऽऽशुवन् ज्ञापवन्तः । तेभ्यो मनो जवीयो मनोव्यापारव्यवहितत्वात् । आभासमात्रमयात्मनो नैव देवानां विषयी भवति । यस्माज्जवनात्मनसोऽपि पूर्वमर्षत्पूर्वमेव गतम् । व्योमवद्व्यापित्वात् ।

The ignorant people slay the Ātman and thereby are born again and again. Contrary to that, the wise men (i.e. the jñānis) are liberated as they are not slayers of Ātman.

7. Slay the Ātman -- the sense is that they do not realise the Ātman.

What is the nature of the principle of Ātman ? This is told by the mantra अनेजत् etc.

अनेजत् -- Not moving. The root is एज् कम्पने एज् = to shake, to move. Shaking means movement. i.e., falling from its own position. The Ātman is devoid of that. The meaning is that it remains the same always.

एकम् -- It is one in every being.

मनसोजवीयः-- It is faster than the mind which decides, doubts etc.

Objection : How is it that a contradiction is told ? The Ātman is told as firm, not moving and that it is faster than the mind.

Reply : There is no fault, because it refers to निरुपाधिमत् ब्रह्म -- attributeless Brahman and उपाधिमद् ब्रह्म -- Brahman with adjunct.

In the sense of attributeless own form, Brahman is told as : Not moving and one.

Mind or Antahkarana is that which decides, doubts etc. That acts as the adjunct. Though it remains inside the body, it reaches such distant places like Brahmaloaka (region of Brahmā) by mere thought, within a moment. So Mind is famous in the world, as being extremely fast. When that mind reaches Brahmaloaka very fast, it cognises the lustre of Ātman as though it has already been there. Therefore the mantra says 'Ātman is faster than mind'.

नैनदेवाः The deities mean the sense organs eye etc. The word देव -- deity is derived from द्योतन -- illuminatory, shining nature. They did not reach the Ātman. The mind is faster than the senses. Only when the mind functions, the senses act. (Since the Ātman is faster than the mind, which in turn is faster than senses. Therefore it follows that the senses could not reach the Ātman.) The devas could not get even a glimpse of the Ātman. Because of its speed, the Ātman had gone even before the mind could go पूर्वमर्षत् -- (The Ātman had) gone even before. The reason is that Ātman pervades everywhere like space.

8. Mind cognises Brahmaloaka. But Brahmaloaka itself is super-imposed upon Ātman. All objects of thought are super-imposed upon Ātman.

9. The senses illuminate the object and therefore are called devas.

सर्वथापि तदात्मतत्त्वं सर्वसंसारधर्मवर्जितं स्वेन निरुपाधिकेन स्वरूपेणाविक्रियमेव सदुपाधिकृताः सर्वाः संसारविक्रिया अनुभवतीवाविवेकिनां मूढानामनेकमिव च ग्रन्थिदेहं ग्रन्थवभासत् इत्येतदाह— तद्भावतो हुतं गच्छतोऽन्यानात्मविलक्षणान्मनो-वाग्निप्रियश्च भूतीन्स्वेत्यतीत्य गच्छतीव । इदार्थं स्वयमेव दर्शयति— तिष्ठदिति । स्वयमविक्रियमेव सदित्यर्थः ।

That Ātman is all pervader. It is devoid of all properties of the universe. By its own nature, it is free from all adjuncts and therefore without any change. But to the ignorant people who are incapable of discrimination, it appears as though undergoing all changes of this universe, and it appears as many in different bodies -- This the mantra says in the portion -- It (The Ātman) overtakes<sup>10</sup>, although, the senses different from Ātman, i.e. mind, the organ speech etc. which go very fast. The śruti itself shows the meaning of 'although' तिष्ठत् -- The Ātman stands without any change whatsoever.

तस्मिन्नात्मतत्त्वे सति नित्यचैतन्यस्वभावे मातरिश्वा मातर्यन्तरिक्षे श्वयति गच्छतीति मातरिश्वा वायुः सर्वप्राणभृत्क्रियत्सको यदाश्रयाणि कार्यकरणजातानि यस्मिन्नेतानि प्रोतानि च यत्सूत्रसंज्ञकं सर्वस्य जगतो विधारयितुं स मातरिश्वा । अपः कर्माणि प्राणिनां चेष्टालक्षणानि । अन्यादित्यपर्यन्यादीनां ज्वलनदहन-प्रकाशाभिवर्षणविलक्षणानि दक्षति विभजतीत्यर्थः । धारयति वा । मीषाऽस्माद्भ्रातः यवत इत्यादिश्रुतियः । सर्वा हि कार्यकारणविवेकिया नित्यचैतन्यत्वस्वरूपे सर्वास्मद्भूते सत्येव भवन्तीत्यर्थः ॥ 4 ॥

When that Ātman remains with its permanent, resplendent nature, सतरिश्वा Vayu sustains all actions. सतरिश्वा<sup>11</sup> -- Vayu is called Mātarīśvan, because it moves (श्वयति) in the sky. It supports all प्राणas. It is of the nature of actions of all living beings. All actions and agents are dependent on it.

10. जयेति -- it overtakes. Śrī Śankarācārya rightly interprets जयेतीव = as though overtakes. For, in reality Ātman is unmoving and forms the substratum of everything in this world

11. मातरिश्वा -- मातर्याकाशे अव्यक्ते श्वसिति सतां प्राप्नोति सूत्रात्मा स जीव संघो यः स मातरिश्वा ॥ ईशावास्यदीपिकायां श्रीशंकरानन्दः ॥  
Mātarīśvan refers to Hīranyagarbha नात्र लोकप्रसिद्धवायुमात्रं ग्राह्यं किं तर्हि तदुपाधिको हिरण्यमर्षः ॥ See Ānandagiri -- ईश्वरस्याऽपि हिरण्यमर्षस्य etc.

All things are woven cross-wise and length-wise by it. It is known as सूत्रात्मा<sup>12</sup> = cosmic soul or Hīranyagarbha. It supports the universe. Such is Mātarīśvan. अपः -- actions i.e., the actions of all living beings. Mātarīśvan sustains the actions shining, burning, lighting, raining etc. of fire, Sun and the clouds and so on. दशति means divides or supports. This meaning is obtained from Vedic passages such as 'Out of fear for Him, the wind blows' (Tai. Up. 2-8). Because, all changes like cause and effect are possible only when the eternal, sentient, Ātman remains present as the sub-stratum or support of all.

Notes : अनेवत् एव कम्मने to shake. एव + शतृ = एवत् । न एवदित्यनेवत् ॥

एकम् -- The Ātman is one is all beings.

जवीयः -- ज्व + म्नुप् = ज्ववत् । ज्ववत् + ईयसुम् = जवीयस् । म्नुप् is dropped by the rule वित्यन्तोर्लुक् । (Pṛa. 5.3.65).

देवाः -- दिव् (to shine) + अच् = देवः ॥ दिव् मीढा विविगीषा स्तुतिमोदमदस्वन्कात्तिगतिषु ॥ The senses are called devas because they shine and illuminate or reveal the objects.

अर्षत् -- ऋषतौ । ऋष् to go । ऋष् + शतृ = अर्षत् ।

अपः -- Vedic rituals were performed by pouring liquids like Soma juice, ghee, milk etc. into fire. Thus by बसणा secondary meaning अप् denotes actions.

मातरिश्वा -- मातर्यन्तरिक्षे श्वयतीति मातरिश्वा । मातरि + श्वि + क्त । Uṅādi 157. The root is दुसोश्चि गतिवृद्धयोः । श्वि = to go, to grow.

Mātarīśvan ordinarily means 'wind'. Here it means सूत्रात्मा = Hīranyagarbha (according to Ānandagiri, Śankarananda etc.).

The Ātman sustains all the activities of living beings. It awakens the cosmic energy into activity by its mere presence. The Cosmic energy is known as Sūtrātman.

12. "वायुर्वै गौतम तस्मै । वायुना वै गौतम सूत्रेणार्थं लोकः परश्च लोकः सर्वाणि च भूतानि सदृश्यानि भवन्ति" इति श्रुतेः ॥ (Br. Up.).

Oh Gautama ! Vayu is that thread. By the thread of Vāyu, this world and the other & all beings are tied and made firm.

5. The nature of Ātman :—  
आत्मनः स्वरूपम् :-

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।  
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ 5 ॥

That (Ātman) moves and does not move. It is far away and it is near. It is within all this and it is also outside all this.

न मन्त्राणां जामिताऽस्तीति पूर्वमन्त्रोक्तमपर्यर्थं पुनराह— तदेजतीति । तदात्मतत्त्वं यत्रकृतं तदेवति चलति तदेव च नैजति स्वतो नैव चलति स्वतोऽचलमेव सच्चलतीत्यर्थः । किंच तद्दूरे वर्षकोटिशतैरप्यविदुषामप्राप्यत्वाद्दूर इव । ततः, उ, अन्तिके इति छेदः । तद्वन्तिके समीपेऽत्यन्तमेव विदुषामात्मत्वान्न केवलं दूरेऽन्तिके च । तदन्तरस्थन्तोऽस्य सर्वस्य । य आत्मा सर्वान्तर इति श्रुतेः । अस्य सर्वस्य जगतो नामरूपक्रियात्मकस्य तदु अपि सर्वस्यास्य बाह्यतो व्यापकत्वाद्वाकाशदन्तिरतिशयसूक्ष्मत्वादन्तः । प्रज्ञानधन एवेति च शासनान्तिन्तरं च ॥ 5 ॥

There is no laziness on the part of the mantras. So it repeats what has been told already in the earlier mantra.

That Ātman, the subject of discussion moves and moves not. By itself, it does not move. It appears as though moving.

And it is far away. By even one crore of years, the ignorant cannot attain it and so it is as though very far away.

The portion तद्वन्तिके is to be split as तत् च अन्तिके. It is very near for the wise because it is their very self. Thus it is not only far away but very near too. It is within all this. For the Śruti declares 'य अत्मा सर्वान्तरः -- which Ātman is within all things (Br. Up. 3/4/1). It is outside all this universe which consists of names, forms and actions. It pervades everything like the sky, because it is extremely fine. It is without any division as it is stated that प्रज्ञानधन एव -- It is dense and of the nature of knowledge'. [Br. Up. 4/5/13]

- 6 The state of the jñānī who sees no difference :—  
जयेददर्शितां स्थितिः :-

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।  
सर्वभूतेषु चाऽऽत्मानं ततो न विजुगुप्सते ॥ 6 ॥

The wise man who perceives all beings in the self and the self in every being, does not hate any one by virtue of that perception.

यस्तु । यः षड्बाह्यसुषुप्तुः सर्वाणि भूतान्यात्मन्येव स्थावरात्तान्यात्मन्येवानुपश्यत्यात्मव्यतिरिक्तानि न पश्यतीत्यर्थः । सर्वभूतेषु च तेष्वेव चाऽऽत्मानं तेषामपि भूतानां स्वमात्मानमात्मत्वेन यथाऽस्य देहस्य का-कारण-संघातस्याऽऽत्माऽहं सर्वप्रत्ययसाक्षिभूतश्चेत्येता केवतो निर्गुणोऽनैव स्वरूपेणाव्यक्तादीनां स्थावरात्तानामहमेवाऽऽत्मेति सर्वभूतेषु चाऽऽत्मानं निर्विशेषं यस्तनुपश्यति स तत्तत्स्मादेव दर्शनान्न विजुगुप्सते विजुगुप्सां घृणां न करोति । प्राप्तस्यैवानुवादोऽयम् । सर्वा हि घृणाऽऽत्मनोऽन्यद्दुष्टं पश्यन्तो भदत्यात्मानमेवात्मन्विशुद्धं निरन्तरं पश्यन्तो न घृणानिमित्तमर्थान्तरस्मत्तीति प्राप्तमेव । ततो न विजुगुप्सत इति ॥ 6 ॥

The saint, desiring liberation, sees all things from *Avyakta* to non-moving objects in the Ātman i.e., does not see them as different from Ātman. And in all beings, he sees his own self as their Ātman. As I am the Ātman of this body, which is a collection of effects and agents, I am the witness of all thoughts, the knower, the only one, free from all attributes. In this very form, I am the Ātman of all from *Avyakta* to *sthāvara* = non-moving objects. He who sees the Ātman thus without any difference does not hate anything by virtue of that perception. This is just a re-statement of what is known. For, all hate arises when one sees another being as bad, which is different from him self. For a person who sees the Ātman as extremely pure and undifferentiated (everywhere) there is no other thing which may be a cause of hate. This is already known. So that aspirant does not hate anyone.

[The result of seeing Ātman everywhere is reaching the state of a Jīvanmukta who has transcended the injunctions (विधि) and negations (निषेध).

He neither praises nor hates anything.

That Ātman has pervaded all. (He is) bright, bodiless, devoid of wounds and sinews, pure, unpierced by sin, seer, omniscient, all-pervading and self-existent. He has duly allotted duties to the eternal Prajāpatis.

योऽयमतीतैर्मन्त्रैरुक्त आत्मा स स्वेन रूपेण किं लक्षण इत्याहार्यं मन्त्रः -

Of what nature is the Ātman by itself which has been told by the previous mantras ? This is explained by this mantra.

स पर्यगात्स यथोक्त आत्मा पर्यगात्परि समन्ताद्गाद्गतवानाकाशवद्द्व्यापीत्यर्थः । शुक्रं शुद्धं ज्योतिष्मदीक्षिमानित्यर्थः । अकाशमशरीरो लिङ्गशरीरवर्जित इत्यर्थः । अब्रणमक्षतम् । अस्नाविं स्नावाः शिरा यस्मिन् विद्यन्त इत्यस्नाविषम् । अब्रणमस्नाविरमित्वाभ्यां स्थूलशरीरप्रतिषेधः । शुद्धं निर्मलमविद्यामलरहितमिति कारणशरीरप्रतिषेधः । अपापविद्धं धर्माधर्मादियापवर्जितम् । शुक्रमित्यादीनि वचांसि पुंलिङ्गत्वेन परिणयानि । स पर्यगादित्युपक्रम्य कविर्मनीषीत्यादिना पुंलिङ्गत्वेनोपसंहारात् । कविः क्रान्तदर्शी सर्वदृक् । नान्योऽतोऽस्ति द्रष्टेत्यादिश्रुतेः । मनीषी मनस ईषिता सर्वज्ञ ईश्वर इत्यर्थः । परिभूः सर्वेषां पर्युपरि भवतीति परिभूः । स्वयंभूः स्वमेव भवतीति येषामुपरि भवति यश्चोपरि भवति स सर्वः स्वयमेव भवतीति स्वयंभूः । स नित्यमुक्त ईश्वरो याथातथ्यतः सर्वज्ञत्वाद्यथा तथा भावो याथातथ्यं तस्माद्यथाभूतकर्मफलसाधनतोऽर्थान्कर्तव्यपदार्थाव्यवधाद्विहित-वान्यथानुरूपं व्यभजदित्यर्थः । शाश्वतीभ्यो नित्याभ्यः समाभ्यः संवत्सरात्वेभ्यः प्रजापतिभ्य इत्यर्थः ॥ 8 ॥

That Ātman went around. *Pari* -- around. *Agat* -- went. He is all -- pervading like the sky. *Sūkrām* = pure. He has lustre i.e., He is resplendent. *Ākāśyam* = He has no body. i.e., he is devoid of *linga śarīra*<sup>13</sup> = subtle body. *Avraṇa* = with no wounds. *Asnāvīram* : That in which *snavas* = veins do not exit. By the words '*Asnāvīra* = without veins' and '*Avraṇa* = without wounds,' gross body is negated. *Sūddham* = pure, free from dirt of ignorance (*Avidyā*). By this word '*Sūddham*', the causal body is negated. *Apāpavidham* = devoid of the sins of righteousness and unrighteousness. The words *sūkrām* etc. are to be transformed into masculine gender as 'the mantra has begun 'He went around' and

13. लिंगशरीर = subtle body. It consists of the five *prāṇas*, mind, intellect & ten sense organs. It is made up of the subtle elements and cannot be perceived.

concluded as 'He is intelligent' etc. in the masculine. *Kāvī* means seeing far away (i.e. past, present and future). He sees all. For the Śruti says : There is no seer other than Him (Bṛ. Up. 3-7-23). *Manīṣī* wise, intelligent. He is the Controller of the mind i.e., He is the omniscient God. *Paribhūhī*, because He is above all. *Svayambhūhī* : because He comes into being on his own i.e., self-existent. He is all that, above which He is and which is above Him. That God, who is ever free, *Yāñātātāhyatah* = 'याथातथा भावो याथातथ्यम्' in the proper form, i.e., duty, because of his omniscience. *Vyādadhāt* = distributed the duties according to the respective actions, results and means, to the eternal years i.e., to the *Prajāpatis* called years, as appropriate to each.

(i) शाश्वतीभ्यः समाभ्यः (Bṛ. Up. 1.5.14) Śruti declares that संवत्सरो वै प्रजापतिः

According to this समा = year, means Prajapati.

(ii) धर्माधर्मादियापवर्जितम् = धर्मस्यापि बन्धावनयहितुत्पत्तिशेषात् पावत् व्यपदेशः ॥

Even righteousness is a cause of birth. So it is also included as a sin.

(iii) पर्यगात् = परि + इ + लुङ् परस्मै० प्र० (इणो गा लुङि ॥ (Paṇ. )

(iv) शुक्रम् = ज्योतिष्यत् ॥ bright, lustrous. शुक्रं शोचते ज्वलति कर्मणः (नि० 8/11).

(v) ब्रह्मत् = वि + धा + लृङ् परस्मै० प्र० ए० ॥

(vi) परिभूः -- परि + भू + क्तिप् ॥ परि भवतीति परिभूः ।

(vii) स्वयम् = स्वयं + भू + क्तिप् । स्वयं भवतीति स्वयम् ॥

Note : Śrī Śārikarācārya rightly points out that this mantra describes the Ātman. Words starting from *Sūkrām* to *Svayambhūhī* are all adjectives qualifying the Ātman. In the first half all words are of neuter gender. In the second half, all the words are in the masculine gender. The Ācārya says that the words in neuter gender are to be converted into masculine - as the mantra contains 'सः He' in the beginning & स्वयंभूः m in the end.

9. The paths of Jñāna and Karma :—

ज्ञानमार्गः कर्ममार्गश्च :—

अत्राऽऽद्येन मन्त्रेण सर्वेषणपरित्यागेन ज्ञाननिष्ठोक्ता प्रथमो वेदार्थः । ईशावास्यमिदं सर्वं मा गृधः कस्य स्विद्धन्मित्यज्ञानां जिजीविषूणां ज्ञाननिष्ठान्संभवे

कुर्वन्नेवह कर्माणि जिजीविषेदिति कर्मनिष्ठोक्ता द्वितीयो वेदार्थः । अनयोश्च निष्ठयोर्विभागो मन्त्रप्रदर्शितयोर्बृहदारण्यकेऽपि प्रदर्शितः सोऽकामयत जाया मे स्यादित्यादिना । अङ्गस्य कामिनः कर्माणीति मन एवास्याऽऽत्मा वाग्जायेत्यदि-वचनात् । अज्ञत्वं कामित्वं च कर्मनिष्ठस्य निश्चितमवगम्यते । तथा च तत्फलं सप्तान्सर्गस्तेष्वाम्भवेनाऽऽत्मस्वरूपावस्थानं जायाद्वेषणात्रयसंन्यासेन चाऽऽत्मविदां कर्मनिष्ठप्राप्तिकूल्येनाऽऽत्मस्वरूपनिष्ठैव दर्शिता किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इत्यादिना । ये तु ज्ञाननिष्ठाः संन्यासिनस्तेभ्योऽसूर्या नाम त इत्यादिनाऽविद्वान्निचाद्वारेणोऽऽत्मनो याथात्यं स पर्यगादित्येतदन्तैर्मन्त्रैरुपदिष्टम् । ते ह्यत्राधिकृता न कामिन इति । तथा च श्वेताश्वतराणां मन्त्रोपनिषदि, अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसंघजुष्टमित्यादि विभज्योक्तम् । ये तु कर्मिणः कर्मनिष्ठाः कर्म कुर्वन्त एव जिजीविषवस्तेभ्य इदमुच्यते – अन्धं तम इत्यादि ।

Here, by the first mantra, Jñānaniṣṭhā (devotion to knowledge) along with giving up all desires (एषणा, for पुत्र, वित्त, and स्वर्ग). This is the first teaching of the veda. “इशावास्यमिदं सर्वं मा गृहः कस्यस्त्विदं” All this is to be covered by the God. Do not covet anybody’s riches.” When Jñānaniṣṭhā is not possible for those ignorant people who want to live, Karmaniṣṭhā (establishment in action) is told and this is the second teaching of the Veda. Division of these two courses shown by the mantras, is exhibited by Brhadāranyaka<sup>14</sup> also by “He desired. May I have wife (Bṛ. Up. 1-4-17) etc. Actions are for only the ignorant man in pursuit of desires. This is known from sentences of Brhadāranyaka ‘Mind is his Ātman. Speech is his wife.’”

Ignorance and pursuit of desires are definitely known to be related to a person rooted in action. Only the ignorant, ambitious people are after rituals. Devotion to rituals i.e., Karmaniṣṭhā results in Saṁsāra.

(This is told in Brhadāranyaka Upaniṣad in the Saptanna Brāhmaṇa section). Accordingly the result of Karmaniṣṭhā (devotion to action) is the creation of seven types of food (Bṛ. Up. 1-5-2) (corn, barley, milk mind, speech and prāṇa).

14. Brhadāranyaka is part of Brāhmaṇa of Śuklayajurveda. Brāhmaṇa portion explains the mantras. It supports the distinction between Jñāna & Karma.

In these seven-fold foods, the Jīva identifies himself through Adhyāsa notions such as “I am this. This is mine” etc. (This is saṁsāra) and for the realised i.e., Ātmajñānins devotion to the Ātman (Ātmaniṣṭhā) is pointed out in total opposition to Karmaniṣṭhā (devotion to actions) by passages such as “What will we do with offspring, for whom this is the Ātman, this is the loka (Bṛ. Up. 4-4-22)

On the other hand, the Sannyāsins established in Jñāna, the Iśāvāsyā Mantras teach the true nature of the Ātman, through ridiculing the ignorant, beginning with ‘असुर्या नाम ते लोकाः -- those demoniacal regions are covered with blinding darkness. People who slay the self go there after death, Iśā Up. 3’ and ending with ‘स पर्यगात् – He pervaded . . .’ Iśā. 8. Those Sannyāsins (i.e. Ātmajñānins) are alone qualified and not those who are addicted to desires.

Similarly, in the Mantropaniṣad of the Svetasvatāras, it has been told making a distinction “He expounded this extremely holy truth sought after by gatherings of sages, to the Sannyāsins.” (श्वेताश्वतरं उप० -- 6-21). Those who perform actions, those who are firmly established in action and those who desire to live performing Karmas, for them, the mantra beginning “अन्धं तमः प्रविशन्ति -- They enter blinding darkness” Iśā. Up. 10, is addressed.

(The Bhāṣyakāra now establishes that this mantra is meant for people devoted to action and not for Jñānins.)

कथं पुनरेवमवगम्यते न तु सर्वेषामित्युच्यते – अकामिनः साध्यसाधनभेदोपमर्देन यस्मिन्स्वर्वाणि भूतान्यात्सैवाभूद्विज्ञानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यत इति यदात्सैकत्वविज्ञानं तन्न केनचित्कर्मणा ज्ञानान्तरेण वा ह्यमूढः समुच्चिचीषति । इह तु समुच्चिचीषयाऽविद्वदादिनिन्दा क्रियते ।

How is it known that this is so, and it is not meant for all ? For a person who is free from all desires, the science of knowing the oneness of Ātman is told by ‘यस्मिन् सर्वाणि भूतानि . . .’ i.e., When all beings have become the one Ātman alone for the enlightened person, what delusion, what grief can be there for him who beholds that oneness”. All actions require साध्य some result, साधन -- some means etc. These presuppose

difference. But for the Jñānī, absolute oneness has been taught by the mantra 'यस्मिन् .... यस्तः ॥ Therefore actions laid down in Śruti & Smṛti, are not for the Jñānī. This removes all differences of means and goal. No one who is not a fool will desire to combine this knowledge of Ātman with any action or any other type<sup>15</sup> of knowledge. But here, the ignorant are censured for teaching combined practice of Jñāna and Karmas.

[Āmajñāna cannot be combined with Karmas or even other types of knowledge like 1. meditation, theoretical knowledge of rituals, theoretical knowledge of gods etc.]

तत्र च यस्य येन समुच्चयः संभवति न्यायतः शास्त्रतो वा तद्विद्येयते । यद्देवं वित्तं देवताविषयं ज्ञानं कर्मसंबन्धित्वेनोपन्यस्तं न परमात्मज्ञानम् । विद्यया देवलोक इति पृथक्फलश्रवणात् । तथोज्ञानकर्मणोरिहैकैकानुष्ठाननिष्ठा समुच्चयीषया न निःस्यारैवैकस्य पृथक्फलश्रवणात् । विद्यया तदारोहन्ति । विद्यया देवलोकः । न तत्र दक्षिणा यान्ति । कर्मणा पितृलोक इति । नहि शास्त्रविहितं किंचिदकर्तव्यतामियात् ।

Whatever combined practice is possible according to reason and śāstra, in being told here.

Knowledge concerning the gods, which is called divine wealth is taught here (i.e. in mantra 9 onwards) and not the knowledge of the Supreme Ātman. The reason is that we hear a separate result for the knowledge of deities as विद्यया देवलोकः -- Through the knowledge of the deities he attains the abode of the deities (Br. Up. 1-5-16). Thus a separate result is heard.

The separate performance of those meditations and action is disparaged for the sake of laying down their combined practice and not solely for their censure. For different results are heard for each practice. 1. विद्यया तदारोहन्ति -- By Vidya, they ascend it." (Śatapatha Brāhmaṇa 10.5-4-16) विद्यया देवलोकः । न तत्र दक्षिणा यान्ति । कर्मणा पितृलोकः इति "By vidya is attained the world of the gods" (Br. 1-5-10) "Those going through the southern path do not reach there" (Śat. Br. 10-5-4.6). "Through Karma the world

15. Other type = Upāsana i.e. meditations.

of the manes is reached" (Br. Up. 1.5-16). For nothing that is laid down by the śāstras will become unfit for performance:

Karma and Vidya should not be practiced separate. Combined practice of Vidya and action :-

अन्धं तमः प्रविशन्ति चेऽविद्यामुपासते ।  
ततो भूय इव ते य उ विद्यायाः त्ताः ॥ 9 ॥

Those who are devoted to Avidyā (pure rituals अविद्या कर्म संज्ञिता ॥ वि० पु०) enter into blinding darkness. Those who are attached to vidyā<sup>16</sup> (meditation on gods, knowledge of ritualistic philosophy) enter into darkness greater than that, as it were.

तत्रान्धं तमोऽदर्शनात्मकं तमः प्रविशन्ति । के । चेऽविद्यां विद्याया अन्याऽविद्यायां तत्रां कर्मैत्यर्थः । कर्मणो विद्याविरोधित्वात् । तामविद्यामनिहोत्रादिलक्षणामेव केवलामुपासते तस्याः सन्तोऽनुत्थिल्लीत्यभिप्रायः । ततस्तस्मादन्ध्यात्मकात्तमसो भूय एव बहुतरमेव ते तमः प्रविशन्ति । के कर्म । हित्वा ये उ ये तु विद्यायामेव देवताज्ञान एव रता अभिरताः । तत्रावात्तरफलभेदं विद्याकर्मणोः समुच्चय-कारणमाह । अन्यथा फलवदफलवतोः संनिहितयोरङ्गितैव स्यादित्यर्थः ॥ 9 ॥

There they enter into blinding darkness. Who ? Those who resort to Avidyā. Avidyā is that which is totally other than Vidya. It means rituals (told in Śruti and Smṛti like Agnihotra etc.). Rituals are totally opposed to Vidya (knowledge). The purport is that those who are devoted to Avidyā i.e. rituals like Agnihotra etc. with intense attachment, enter into blinding darkness. And they enter into even greater darkness than that blinding darkness. Who ? Those who leave the rituals and take delight in Vidya i.e., the knowledge of gods<sup>17</sup>, alone.

There is total difference in the results of vidyā and karman (rituals). This difference is told as the cause for practicing vidyā and karman together.

16. In the 9th mantra, Vidya stands for देवताज्ञान knowledge of deities, knowledge of rituals, meditation. It does not mean Ātma Jñāna.

17. देवताज्ञान एव = It means theoretical knowledge of different gods, mere theoretical knowledge about gods and sacrifices from studies of scriptures. They are even engaged in theoretical studies without doing action. So they enter into even greater darkness.

ॐ अथ पञ्चदशोऽध्यायः Om atha pañcadaśo'dhyāyah

श्रीभगवानुवाच ।

ऊर्ध्वमूलमघःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

अघश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अघश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥

ततः पदं तत्परिमाणित्वं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चार्धं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

*śrībhagavān uvāca*

*ūrdhvamūlam adhaḥśākham aśvattham prāhuravyayam*

*chandānsi yasya parṇāni yastam veda sa vedavit*

*adhaścordhvaṁ prasṛtāstasya śākhāḥ*

*guṇapraoṛddhā viṣayapraoālāḥ*

*adhaśca mūlānyanusantatāni*

*karmānubandhāni manusyaloke*

*na rūpam asyeha tathopalabhyate*

*nānto na cādirna ca sampratiṣṭhā*

*aśvattham enaṁ suvirūḍhamūlaṁ*

*asaṅgaśastreṇa dṛḍhena chittoḥ*

*tataḥ padaṁ tat parimārgitavyaṁ*

*yasmin gatā na nivartanti bhūyaḥ*

*tam eva cāryaṁ puruṣaṁ prapadye*

*yataḥ pravṛttau prasṛtā purāṇi*

*nirmānamohā jītaśaṅgadoṣāḥ*

*adhyātmanityā vinivṛttakāmāḥ*

*dvandvairvimuktāḥ sukhadukkhasaṅgiṇāḥ*

*gacchantyamūḍhāḥ padam avyayaṁ tat*

*na tad bhāsayate sūryaḥ na śaśāṅko na pāvakaḥ*

*yad gatoḥ na nivartante tad dhāma paramaṁ mama*

*mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ*

*manaḥṣaṣṭhānīndriyāṇi prakṛtiṣṭhāni karṣati*

*śarīraṁ yad avāpnoti yaccāpyutkrāmatisōvaraḥ*

*gṛhītoaitāni saṁyāti vāyurgandhān ivāśayaṁ*

*śrotraṁ cakṣuḥ sparśanaṁ ca rasanāṁ ghrāṇam eva ca*

*adhiṣṭhāya manaścāryaṁ viṣayaṁ upasevate*

*utkrāmantaṁ sthitaṁ vāpi bhujjānaṁ vā guṇānvitam*

*vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣāḥ*

*yatanto yoginaścainaṁ paśyantyātmanyavasthitaṁ*

*yatanto'pyakṛtātmanaḥ nainaṁ paśyantyacetasaḥ*

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।  
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।  
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

उत्तमः पुरुषस्त्वन्त्यः परमात्मेत्युदाहृतः ।  
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भजति मां सर्वभावेन भारत ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।  
एतद्ब्रुध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

yad ādityagataṁ tejaḥ jagad bhāsayate 'khilam  
yaccandramasi yaccāgnau tattejo viddhi māmakam  
gām āviśya ca bhūtāni dhārayāmyaham ojasā  
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakah  
aharṇ vaiśvānaro bhūto'ā prāṇināṁ deham āśritah  
prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham  
sarvasya cāharṇ hṛdi sanniviṣṭaḥ  
mattaḥ smṛtirjñānam apohanāṁ ca  
vedaīśca sarvairaham eva vedyaḥ  
vedāntakṛd vedavid eva cāham  
dvoāvīmau puruṣau loka kṣaraścākṣara eva ca  
kṣaraḥ sarvāṇi bhūtāni kūṭastho 'kṣara ucyaṭe  
uttamaḥ puruṣastvanyāḥ paramātmetyudāhṛtaḥ  
yo lokatrayamāviśya vibhartyaavyaya īśvaraḥ  
yasmāt kṣaram atito 'ham akṣarād api cottamaḥ  
ato 'smi loka vede ca prathitaḥ puruṣottamaḥ  
yo mām evam asammūḍhaḥ jānāti puruṣottamam  
sa sarvavid bhajati mām sarvabhāvena bhārata  
iti guhyatamaṁ śāstram idam uktaṁ mayānagha  
etaḍ buddhvo buddhimān syāt kṛtakṛtyaśca bhārata

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥

om tatsat iti śrīmadbhagavadgītāsu upaniṣatsu brahma-vidyāyām yoga-śāstre

śrīkṛṣṇārjunasaṁvāde puruṣottama-yogo nāma pañcadaśo 'dhyāyāḥ

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि मा शुचः ॥

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja, aharṇ tvā sarvapāpebhyāḥ mokṣayisyāmi mā śucaḥ

हरिः ॐ hariḥ om

ॐ ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

om brahmārpaṇaṁ brahma haviḥ brahmāgnau brahmaṇā hutam

brahmaiva tena gantavyaṁ brahmakarmasamādhinā

[ॐ नमःपार्वतीपतये] हर हर महादेव [om namaḥ pārvatī pataye] hara hara mahādeva