

2022 Upaniṣad-bhāṣya retreat

with

Swami Vidadatmanandaji

on

ॐ Brhadāranyaka

Upaniṣad Passages II-v-1-  
to-19, III-i-1 to 3, III-iv-1  
to 2, III-v-1

---

With

Śāṅkarabhāṣya



(Devanāgarī copy)

**2022 Two Week Course for Adults**  
**Wednesday July 6<sup>th</sup> 2022**

<b>Registration 2 – 10 pm</b> <b>Main Office -Kanchi</b>	Evening Arati 6:15 – 6:45 pm Dinner: 6:45 – 10:00 pm	<b>Orientation, Satsang, and all</b> <b>classes will take place in</b> <b><u>New Building Auditorium</u></b> <b>8:00 pm onward</b>
---	--	---

**Thursday July 7<sup>th</sup> – Tuesday July 19<sup>th</sup>**

Morning Tea / Coffee /Warm water 5:15 – 7:00 am  Old Dining Hall (Adjacent to the Temple)	Laghu Ganesa Homa 5:15 am (Homa Building) Daily Morning Abhiseka to Lord Daksinamurti and Ganesa at 5:40 am Venue: Temple	Guided Meditation at 7:00 am  <b>Swami Muktatmanandaji</b> <b><u>Venue: New Building</u></b> <b><u>Auditorium</u></b>
Breakfast at 7:30 am Gurukulam Seva 8:15 -8:55 am New Building Dining Hall	<b>Brihadaranyaka Upanishad</b> <b>Bhashyam Class 1</b> <b>9:00 – 10:00 am</b> <b>Swami Viditatmanandaji</b> <b><u>Venue: New Building</u></b> <b><u>Auditorium</u></b>	<b>Ishavasya</b> <b>UpanishadBhashyam</b> <b>Class</b> <b>11:00 am– 12:00 Noon</b> <b>Swami Muktatmanandaji</b> <b><u>Venue: New Building</u></b> <b><u>Auditorium</u></b>
Afternoon Aarati to Lord Daksinamurti <b>12:15 – 12:30 pm</b> Temple	<b>Lunch 12:30 – 1:30 pm</b> New Building Dining Hall	<b>Free time</b> <b>1:30 – 2:45 pm</b> <b>Assigned Rooms</b>
Tea /Coffee / Warm water 2:45 – 4:45 pm <b>Sanskrit Class</b> <b>3:30 – 4:30 pm</b> <b>Deepa Aier</b>	<b>Brihadaranyaka Upanishad</b> <b>Bhashyam Class 2</b> <b>5:00 – 6:00 pm</b> <b>Swami Viditatmanandaji</b> <b><u>Venue: New Building</u></b> <b><u>Auditorium</u></b>	Daily Evening Aarati to Lord Daksinamurti 6:15 pm Venue: Temple
Dinner 6:45-7:45pm New Building Dining Hall	<b>Satsang (Q &amp; A)</b> <b>8:00 – 9:00 pm</b>  <b><u>Venue: New Building</u></b> <b><u>Auditorium</u></b>	Dining Hall Closed for Campers 1:30 – 3:30 pm 10:00 pm – 6:45 am New Building Dining Hall

**Wednesday, July 20**  
**Concluding Day**

Morning Tea / Coffee /Warm water 5:15 – 7:00 am Old Dining Hall (Adjacent to the Temple)	Laghu Ganesa Homa 5:15 am (Homa Building) Daily Morning Abhiseka to Lord Daksinamurti and Ganesha at 5:45 am Venue: Temple	Guided Meditation at 7:00 am Swami Muktatmanandaji  <u>Venue: New Building</u> <u>Auditorium</u>
Breakfast at 7:30 am New Building Dining Hall Gurukulam Seva 8:15 -8:55 am	Ishavasya Upanishad Bhashyam 9:00 – 10:00 am Swami Muktatmanandaji <u>Venue: New Building</u> <u>Auditorium</u>	Brihadaranyaka Upanishad Bhashyam Concluding Bhashyam Class 11:00 – 12:00 Noon Swami Viditmanandaji <u>Venue: New Building</u> <u>Auditorium</u>

**The Camp ends with Gurudakshina,**  
**Arati to Lord Daksinamurti and Lunch**

**Thank you for your participation and support**

**Note that classes have been rescheduled for Pradosha and Gurupurnima.**

**Monday July 11,** Brihadaranyaka Class 1 and 2 will be in the morning (9:00 am & 11:00 am)

Ishavasya Upanishad will be at 4:00 pm

Pradosha Puja 5:00 pm – Dakshinamurti Temple

**Wednesday July 13,** No Brihadaranyaka Class at 11: 00 am

Gurupurnima Celebration at 11:00 am Temple Hall

Swami Muktatmanandaji Class at 5:00 pm

**Sunday July 17,** Brihadaranyaka Class 1 and 2 will be in the morning (10:00 am & 11:30 am)

Swami Muktatmanandaji Class at 5:00 pm

Dear Students and Visitors, we are taking extra precautions to keep all safe and as much as possible COVID free. For international travelers, an **RT PCR test for COVID needs to be taken 3-5 days after arriving in the USA**. This report can be shown when checking into your Kutya in the Gurukulam. Furthermore, Gurukulam is requesting **all interstate travelers who have come by flight/train/bus to have a perform a rapid antigen test for COVID upon arriving in the Gurukulam**. It will be helpful if you can bring an unopened rapid antigen test with you and perform it on yourself after parking in the Gurukulam. Anytime a test is positive, we will use CDC guidelines for isolation, help connect you to medical care locally and, suggest to contact your primary care physician.

At any time during the stay in the Gurukulam,

...if a student/visitor is symptomatic for COVID, an RT PCR/NAAT is required. We will ask you to inform the office by phone immediately and isolate with mask in the room while waiting for result.

...For any student/visitor who are close contacts of a COVID + or symptomatic individual, an RT PCR/NAAT is also required. As above, we will ask you to inform the office by phone immediately and quarantine with mask in the room while waiting for result.

Definitions: **Quarantine** keeps someone who might have been exposed to the virus away from others. **Isolation** separates people who are infected with the virus from others even in their home. **Close contact** means someone who was less than 6 feet away from an infected person (laboratory-confirmed or a clinical diagnosis) for a cumulative total of 15 min in 24 hours.

**To avoid being a close contact, keep distance of at least 6 feet from others if they did not come with you to the Gurukulam. Keeping a distance is especially important in dining hall when masks are off. There are many tables in the dining hall to allow for 6 feet distance, and if students eat without speaking and quickly clear their plates, then it will allow for other students to come in and maintain distance. And remember to always keep your mask on in the temple hall, auditorium, lobbies, and Gurukulam grounds. Please prompt others with a polite gesture to do the same.**

#### **What is the reason for the conservative measures?**

- 1)** Arsha Vidya Gurukulam is setting where the visitors reside, meet, and gather for a period of time in close physical proximity. CDC has specific guidelines for this type of setting.
- 2)** Many teachers, staff, and students are at high risk for severe covid disease. If you would like to know if you are high risk, please see the CDC website below. Also written here are the more common conditions which puts people high risk: adults over 65, chronic kidney disease, asthma, chronic lung disease, dementia, diabetes, disabilities, heart conditions, obesity, pregnancy and recently pregnant, sickle cell disease, organ transplant patients, stroke, substance abuse disorders, TB, young children and infants.
- 3)** Both Covid and Flu are contagious and can cause serious morbidity and mortality. If COVID test is negative, it is possible symptoms are due to the Flu. Certain pharmacies can swab for both COVID and Flu together. Please enquire when making the appointment for RT PCR. CDC has reported that Seasonal influenza viruses continue to circulate and activity is increasing in parts of the country and over past 3 weeks. The majority of influenza viruses detected are A H3N2. Due to late season activity during the 2021- 2022 season, FluSurv-Net surveillance continues until now has been extended beyond the typical end date of April 30<sup>th</sup>.

Medical Conditions that Place Individuals at risk for Severe Disease for Covid: <https://www.cdc.gov/coronavirus/2019-ncov/need-extra-precautions/index.html>

**We appreciate your cooperation in advance and wish for all your studies and programs here to be completed successfully and without obstacle.**

## About the Gurukulam:

The Gurukulam is located on 14 acres of secluded land in the Pocono Mountains, with an additional 85 acres of wooded trails.

Arsha Vidya Gurukulam was founded in 1986 by Brahmaleen (late) Sri. Swami Dayananda Saraswati, with help of Board Members. Pujya Sri. Swamiji is acclaimed as a leading figure who had unsurpassable scholarship and clarity of expression.....

The major Arsha Vidya Centers in India are in Rishikesh, Coimbatore and in the USA in Saylorsburg. The Purpose of establishing AVG was to make available the teaching Vedanta in an authentic, traditional manner. The Gurukulam offers 1<sup>st</sup> and 3<sup>rd</sup> weekends of the month Meditation Workshop (1 & 3 Saturdays), Bhagavadgita Classes (1 & 3 Sundays) Holiday Weekend Vedanta Camps, Family Vedanta Camps and Courses for adults. Ongoing classes in Yoga, Meditation, Vedic Chanting and Sanskrit language are part of the Gurukulam's regular curriculum.

Vedanta means Upanishads; the source book for spiritual (Self) knowledge.

In keeping with our commitment to authentic representation of the Vedic tradition, all of the teachers at AVG are traditionally trained. Some are of international repute.

**Temple:** In the Vedic tradition, since all that is here is a manifestation of the Lord, the Lord can be invoked in any form. In keeping with its commitment to spiritual teaching, Arsha Vidya is home to a shrine for Lord Dakshinamurti, the first spiritual teacher in the Vedic tradition. Our qualified priests perform Pujas, Vedic samskaras and Homas.

## The Meaning of the Word Dakshinamurti:

Daksina means *south* and murti means *form*. (As per Dakshinamurti Upanishad) So one who is facing south. Dakshinamurti is the one whose form or truth is perceived by an enlightened mind (dakshina)

Dakshina also means *anukula*, favorable or kindly disposed. Lord Dakshinamurti is always kindly disposed to his devotees and seekers of knowledge. He imparts the knowledge with love and compassion.

Dakshinamurti, is one of the five aspects of Shiva, the others being Nataraja, Shiva Linga, Ardhanareeshwara and Tripurantaka. He is the embodiment of spiritual wisdom, the universal teacher of music, yoga and jnana and the destroyer of ignorance.

## Swami Veditatmananda Saraswati – President

Swami Veditatmananda (Senior disciple of Pujya Swamiji) is the president of Arsha Vidya Pitham and head acharya of the Gurukulam. Having lived and worked in the USA prior to becoming a renunciate, he is familiar with the lifestyles in India and the west.

## **Swami Tattvavidananda Saraswati – Vice President**

Swamiji is very natural in his scholarship, he is from a family of Vedic pundits and holds Ph. Ds in Chemistry and Sanskrit. Swamiji's deep immersion in the Vedic tradition is reflected in the profundity and breadth of his classes, delivered with modesty that only true scholar can command.

## **Swami Muktatmananda Saraswati – One of the Resident Acharyas**

Swami Muktatmananda is a disciple of Pujya Swamiji and Swami Veditatmananda, having undergone a three-year residential teacher training Vedanta course in India under Pujya Swamiji's guidance. Swamiji wears his depth of scholarship with great lightness, delivering the teachings with clarity and ease

**Resident Swamijis and Swaminis** – Swamini Srividyananda, Swamini Agamananda, Swami Jnanananda, Swami Svatmananda & Brah. Suryanarayana. Suddhatma Chaitanya is the Gurukulam's General Manager, along with a dedicated staff.

## **Daily(Nitya) Abhiseka and Aratis to Lord Daksinamurti**

An abhiṣeka is conducted by priests by bathing the image of the deity being worshipped, amidst the chanting of mantras. Usually, offerings such as milk, yogurt, ghee, honey, panchamrita, sesame oil, rose water, sandalwood paste may be poured among other offerings depending on the type of abhishekam being performed. This rite is routinely performed in Hindu temples. A Rudrābhiṣeka or abhiṣeka of Rudra is performed on lingams. A Kumbhabhishekam is a consecration ritual for a Hindu temple.

Arti performed at Indian temples consists of offering a camphor lamp (or oil lamp) to the Deities and then distributing it to the devotees, who line up. They hover their hands over the flame and touch their hands to their eyes, this may be done once or three times. It is the last ritual performed in puja. Arti is also referred to as diparadhanai in Tamil, diparadhane in Kannada diparadhanamu or harati in Telugu, and diparadhana or aarathi in Malayalam.

Daily Pujas books are provided to the participants in the temple to follow Vedic chants from our priests and other members.

Chanting or recitation of hymns in Sanskrit is an oral prayer, vācika karma, a means of expressing our devotion to Bhagavan. They are in the form of a simple praise or eulogy called, stuti, sukta stava etc. It can be vaidika, the source being the Vedas or from smṛāti, smārta. The vedokta mantras or hymns like the Gāyatri mantra, Purusha suktam or Sri Rudram have to be chanted properly with Vedic notations or svaras. This is called Vedic Chanting. The vedokta hymns are called mantras and they are chanted. There are many rules and regulations while chanting or while learning or during personal abhyāsa. The nuances can be grasped and comprehended only when taught by a live Guru. They have necessarily got to be learnt from a competent āchārya who has undergone training from his Guru in the Karna Parampara (Oral tradition)

<https://arshadrishti.org/wp-content/uploads/2016/04/Rules-of-Chanting-in-Sanskritam.pdf>

Please note.....

Come to the Main Office (KANJI) to pick up your key and to complete room check-in. Please return the key at the end of your stay.

**Personal Belongings:** Gurukulam is not responsible for campers' and guests' personal belongings.

**Parking:** Please park your vehicle in the main parking lot, in the back of the campus, or on the grass near the new building area, or in front of the large red building.

### **General Information**

**Yoga Studio:** On the second floor of the Activities Center. Enter from the ground floor.

**Morning tea and Coffee:** Old dining hall Cafeteria (5 am- 7 am)

**New Dining Hall times:** 7:30 am. - 1:30 pm & 3:30 - 8:30 pm

(Please note that the new dining hall will be closed from 1:30 - 3:30 pm for cleaning) Library hours: 1:30 - 3:00 pm (Basement of Sindhu building)

**Exercise / Gym hours:** 7 am - 7 pm- Located under Bhagirathi (Please contact the office for unlocking the gym)

**Shanti Trail:** A walking, jogging, and biking trail on a 99-acre property

(There is a pathway between the two buildings Bhavani and Godavari that leads to the trail) You are advised to go in a group to avoid any mishaps due to the remote location and bears.

**Aim for Seva:** Mr.Srini Raman (248)979-8900

**Desiya Store(Hand-crafts):** Ext 545 1- 4 pm

(Contact Vimala at 570-656-0193)

**Bus Station:** Easton (PA) Tel: 610-258- 4400, Stroudsburg PA

(Del water Gap) 570-421-3040

### **Gurukulam Guidelines:**

- UNAUTHORIZED RECORDING:** All recordings of lectures and programs during the Course are protected by copyright.
- Footwear is not permitted in the New Auditorium and temple premises.** Coats and shoes should be left in the designated shoe space.
- Everyone visiting or staying at the Gurukulam must wear modest clothing.** Conservative (female) No shorts (male)
- Please turn off your electronic devices, including your mobile phone and tablet, in the Temple, the New Building Auditorium, and the Yoga studio.**
- Intoxicants are prohibited at the Gurukulam.** Smoking, drinking alcohol, using tobacco, receiving non-prescription drugs, or coming intoxicated is prohibited in the New Building Auditorium, as well as in the Yoga Studio, Dining Hall, and Temple.
- Pets are not allowed.**
- Children are not permitted in the Auditorium during Meditation and Lectures.** You must not squat on the chair during Meditation or Lectures.



- Make sure your hearing aid battery is charged.
  - Stay silent until you exit the auditorium.
  - If you are sitting in the front row, don't stretch your legs.
- (Temple)

- While using a computer in a public space or while remote working, make sure you never leave your laptop or tablet unattended.
- Gurukulam is not obligated to provide uninterrupted internet service to campers, guests, or visitors.
- There is Wi-Fi in the New Dining Hall Lobby, Temple, Tunga, and Pampa classrooms.

Thank you for your cooperation

Emergency Nos: 570-656-0193, 570-656-0189

#### Upcoming Events and Camps

July 13	Gurupurnima Celebration
July 6-20	Two -Week Bhashyam Course with Swami Veditatmanandaji
July 23 – Aug 13	3 Family Vedanta Camps, each duration of one week with one day gap.
<b>Aug 14</b>	<b>Gurukulam's 36<sup>th</sup> Anniversary at 9:30 am</b>
Aug 19-21	Patron's Complimentary course 1 with Swami Veditatmanandaji & Swami M

#### Puja Instructions for GFD and Archana Sponsors:

1. If you are attending Abhiseka as a Gift for a Day, Abhiseka, or Archana sponsor; kindly schedule the Sankalpa prior to the start (at 5:45 am), of the morning Abhiseka. Please keep your family Gotra and family members Birth star ready for the Sankalpa.

**Sankalpa** is a Sanskrit word, it means conception or idea formed in the heart or mind, solemn vow or determination to perform, desire, definite intention, volition or will.

2. If you are attending Abhiseka today as a Gift for a Day sponsor, please inform the priest prior to the beginning of the Abhiseka

Contact Persons: Priests Ravi 570-656-0192

Ganesan 570-656-0197

# DAYALAYAM



May Pujya Swamiji continue to bless you

By visiting Swamiji's residence (Ganga),

Named as

“Dayalayam- The Abode of Compassion”

A temple dedicated to meditation and silence

Monday- Friday: Visiting Hours: 10:00 am – 1:00 pm

6:00 pm- 7:00 pm

Saturday- Sunday: Visiting Hours: 9:00 am- 11 am

2:30 pm- 7:30 pm

To enter Dayalayam, please walk through the DECK

We are so glad you stopped by

Arsha Vidya Counseling Center

Arsha Vidya Gurukulam is pleased to provide counseling services  
at its center in Saylorsburg Pa

For an appointment please call Dr. Chhabra (Swami Jnanananda)  
at 570-350-4475 or email: [dracpsych@gmail.com](mailto:dracpsych@gmail.com)

\*\*\*\*\*

**Older adults and people who have severe underlying medical conditions** like heart or lung disease or diabetes seem to be at higher risk for developing serious complications from COVID-19 illness. More information on [Are you at higher risk for serious illness](#).

**Know how it spreads**

**Everyone Should**

**Wash your hands often**

- Wash your hands often with soap and water for at least 20 seconds especially after you have been in a public place, or after blowing your nose, coughing, or sneezing.
- It's especially important to wash:
  - Before eating or preparing food
  - Before touching your face
  - After using the restroom
  - After leaving a public place
  - After blowing your nose, coughing, or sneezing
  - After handling your mask
  - After changing a diaper
  - After caring for someone sick
  - After touching animals or pets
- If soap and water are not readily available, use a hand sanitizer that contains at least **60% alcohol**. Cover all surfaces of your hands and rub them together until they feel dry.
- **Avoid touching your eyes, nose, and mouth** with unwashed hands.

**Outside your home:** Put 6 feet of distance between yourself and people who don't live in your household.

Remember that some people without symptoms may be able to spread virus.

- Stay at least 6 feet (about 2 arms' length) from other people.
- Keeping distance from others is especially important for people who are at higher risk of getting very sick.

### **Cover your mouth and nose with a mask when around others**

- You could spread COVID-19 to others even if you do not feel sick.
- The mask is meant to protect other people in case you are infected
- Everyone should wear a mask in public settings and when around people who don't live in your household, especially when other social distancing measures are difficult to maintain
  - Masks should not be placed on young children under age 2, anyone who has trouble breathing, or is unconscious, incapacitated or otherwise unable to remove the mask without assistance.
- Do NOT use a mask meant for a healthcare worker. Currently, surgical masks and N95 respirators are critical supplies that should be reserved for healthcare workers and other first responders.
  - Continue to keep about 6 feet between yourself and others. The mask is not a substitute for social distancing.

### **Cover coughs and sneezes**

- **Always cover your mouth and nose** with a tissue when you cough or sneeze or use the inside of your elbow and do not spit.
- **Throw used tissues** in the trash.
- Immediately **wash your hands** with soap and water for at least 20 seconds. If soap and water are not readily available, clean your hands with a hand sanitizer that contains at least 60% alcohol
- **Clean AND disinfect frequently touched surfaces daily.** This includes tables, doorknobs, light switches, counter tops, handles, desks, phones, keyboards, toilets, faucets, and sinks.
- **If surfaces are dirty, clean them.** Use detergent or soap and water prior to disinfection.
- **Then, use a household disinfectant.** Most common EPA-registered household disinfectants will work

## **Arsha Vidya Counseling Center**

**Arsha Vidya Gurukulam is pleased  
to provide counseling services  
at its center in Saylorsburg, PA.**

These services will be provided by Ashok Chhabra, Psy.D. Dr. Chhabra is a licensed Psychologist in the States of New York and Pennsylvania. He is a graduate of the University of Toronto. He received his Master degree in Counseling from Marywood University in Scranton, Pennsylvania, and his doctorate degree in Clinical Psychology from Chestnut Hill College in Philadelphia, Pennsylvania. He also completed a two and a half year course in Vedanta and Sanskrit with Pujya Swami Dayanandaji at Piercy, California. His experience includes working with adults, couples, families, and children with emotional and mood difficulties such as depression, anxiety, anger management, and family conflicts. He worked in upstate New York with the Office of Mental Health and in a private outpatient clinic.

He lived most of his life in the West and has a good understanding of issues facing Indian families living in the West. Confidentiality is strictly observed. In keeping with the Gurukulam tradition there are no fees for these services.

**For an appointment please call  
Dr. Chhabra at 570-350-4475  
or email: [dracpsych@gmail.com](mailto:dracpsych@gmail.com).**

# Śanti Mantras

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

तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryam karavāvahai |  
tejasvināvadhitamastu | 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; *vīryam 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.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ २ ॥

om pūrṇamadah pūrṇamidaṁ pūrṇātpūrṇamudacyate |  
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ||  
om śāntiḥ śāntiḥ śāntiḥ || 2 ||

*pūrṇam* -- is fullness; *adaḥ* -- that; *pūrṇam* -- is fullness; *idaṁ* -- this; *pūrṇāt* -- from that fullness; *pūrṇam* -- this fullness; *udacyate* -- has come; *pūrṇasya* -- of that fullness; *pūrṇam* -- this fullness; *ādāya* -- having removed; *pūrṇam* -- the fullness; *eva* -- only; *avaśiṣyate* -- remains; *om śāntiḥ śāntiḥ śāntiḥ* -- om peace, peace, peace

That is fullness, this is fullness. From that fullness this fullness came. From that fullness this fullness removed, what remains is fullness. Om peace, peace, peace.

# Guru Vandanam

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।

नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥

śrutismṛtipurāṇānām ālayam karuṇālayam ।  
namāmi bhagavatpādam śaṅkaram lokaśaṅkaram ॥

*śruti-smṛti-purāṇānām* – of the śruti (Vedas), smṛti (Gitā etc.) and the purāṇās. *ālayam* -- the abode; *karuṇālayam* – the repository of compassion; *namāmi* – I salute; *bhagavat-pādam* -- one who is revered; *śaṅkaram* -- Ādi Śaṅkarācārya; *loka-śaṅkaram* – the one who gives happiness to the world.

I salute Ādi Śaṅkarācārya, the abode of the śruti (Vedas), smṛti (Gitā etc.) and purāṇās, the repository of compassion, who gives happiness to the world and who is revered.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaram śaṅkarācāryam keśavam bādarāyaṇam ।  
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ ॥

*śaṅkaram* -- Lord Śiva; *śaṅkarācāryam* -- the great teacher Ādi Śaṅkarācārya; *keśavam* -- Lord Viṣṇu ; *bādarāyaṇam* -- Śrī Vyāsa; *sūtra-bhāṣya-kṛtau* – the two who wrote the aphorisms (*BrahmaSūtras*) and the commentary (*bhāṣya*); *vande* – I salute; *bhagavantau* -- the venerable ones; *punaḥ punaḥ* -- again and again.

I salute, again and again, the great teacher Ādi Śankarācārya, who is Lord Śiva, and Badarayana, who is Lord Viṣṇu, the venerable ones who wrote the *bhāṣya* and the *BrahmaSūtras* respectively.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

īśvaro gururātmeti mūrtibhedavibhāgine ।  
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ॥

*īśvaraḥ* -- the Lord; *guruḥ* -- the teacher; *ātmā* -- the Self; *iti* -- thus; *mūrti-bheda-vibhāgine* -- the one who appears (as though) divided; *vyomavat* -- like space; *vyāpta-dehāya* -- to the one who is all pervasive; *dakṣiṇāmūrtaye* -- to Lord Dakṣiṇāmūrti; *namaḥ* -- salutation.

Salutation to Lord Dakṣiṇāmūrti who is all pervasive like space, but who appears (as though) divided as the Lord, the teacher and the Self.



July, 2022

2

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो

वंशर्षिभ्यो महद्भ्यो नमो गुरुभ्यः ॥

'om namo brahmāḍibhyo

4

brahmavidyāsampradāyakartr̥bhyo

vanśarṣibhyo mahadbhyo namo gurubhyaḥ ॥

6

Arsha Vidya Gurukulam, P.O. Box 1059, Saylorsburg, PA. 18353  
570-992-2339, [www.arshavidya.org](http://www.arshavidya.org), [avpoffice@gmail.com](mailto:avpoffice@gmail.com)

॥ ॐ अथ द्वितीयाध्यायस्य पञ्चमं ब्राह्मणम् ॥

- 2 यत् केवलं कर्मनिरपेक्षम् अमृतत्वसाधनम्, तद्वक्तव्यमिति मैत्रेयीब्राह्मणमारब्धम्; तच्च  
आत्मज्ञानं सर्वसन्न्यासाङ्गविशिष्टम्; आत्मनि च विज्ञाते सर्वमिदं विज्ञातं भवति; आत्मा  
4 च प्रियः सर्वस्मात्; तस्मात् आत्मा द्रष्टव्यः; स च श्रोतव्यो मन्तव्यो निदिध्यासितव्य इति  
च दर्शनप्रकारा उक्ताः; तत्र श्रोतव्यः, आचार्यागमाभ्याम्; मन्तव्यः तर्कतः; तत्र च तर्क  
6 उक्तः — ‘आत्मैवेदं सर्वम्’ (छा. उ. ७।२५।२) इति प्रतिज्ञातस्य हेतुवचनम्  
आत्मैकसामान्यत्वम् आत्मैकोद्भवत्वम् आत्मैकप्रलयत्वं च; तत्र अयं हेतुः असिद्ध  
8 इत्याशङ्क्यते आत्मैकसामान्योद्भवप्रलयाख्यः; तदाशङ्कानिवृत्त्यर्थमेतद्ब्राह्मणमारभ्यते।

10 The section on Maitreyī was commenced in order to indicate that means of  
immortality which is wholly independent of rites. It is the knowledge of the Self,  
12 with the renunciation of everything as part of it. When That is known, the whole  
universe is known; and It is dearer than everything; therefore It should be realised.  
14 And the way to this realisation is set forth in the statement that It should be heard  
of, reflected on and meditated upon. It should be heard of from the spiritual teacher  
16 and the scriptures, and reflected on through reasoning. The reasoning has been  
stated in the passage furnishing arguments in support of the proposition, ‘All this  
18 is but the Self’ (Ch. VII. xxv. 2), viz. that the universe has sprung only from the  
Self, has the Self alone for its genus and dissolves only into the Self. Now this  
20 reason may be considered unfounded. It is to refute this doubt that this section is  
commenced.

22

- यस्मात् परस्परोपकार्योपकारकभूतं जगत्सर्वं पृथिव्यादि, यच्च लोके  
24 परस्परोपकार्योपकारकभूतं तत् एककारणपूर्वकम् एकसामान्यात्मकम् एकप्रलयं च दृष्टम्  
, तस्मात् इदमपि पृथिव्यादिलक्षणं जगत् परस्परोपकार्योपकारकत्वात् तथाभूतं  
26 भवितुमर्हति — एष ह्यर्थः अस्मिन्ब्राह्मणे प्रकाशयते। अथवा ‘आत्मैवेदं सर्वम्’ (छा. उ.  
७।२५।२) इति प्रतिज्ञातस्य आत्मोत्पत्तिस्थितिलयत्वं हेतुमुक्त्वा, पुनः आगमप्रधानेन

- मधुब्राह्मणेन प्रतिज्ञातस्य अर्थस्य निगमनं क्रियते; तथाहि नैयायिकैरुक्तम् —
- 2 'हेत्वपदेशात्प्रतिज्ञायाः पुनर्वचनं निगमनम्' इति। अन्यैर्व्याख्यातम् — आ
- दुन्दुभिदृष्टान्तात् श्रोतव्यार्थमागमवचनम्, प्राङ्मधुब्राह्मणात् मन्तव्यार्थम्
- 4 उपपत्तिप्रदर्शनेन, मधुब्राह्मणेन तु निदिध्यासनविधिरुच्यत इति। सर्वथापि तु यथा
- आगमेनावधारितम्, तर्कतस्तथैव मन्तव्यम्; यथा तर्कतो मतम्, तस्य तर्कागमाभ्यां
- 6 निश्चितस्य तथैव निदिध्यासनं क्रियत इति पृथक् निदिध्यासनविधिरनर्थक एव; तस्मात्
- पृथक् प्रकरणविभाग अनर्थक इत्यस्मदभिप्रायः श्रवणमनननिदिध्यासनानामिति।
- 8 सर्वथापि तु अध्यायद्वयस्यार्थः अस्मिन्ब्राह्मणे उपसंहियते ॥

10 Because there is mutual helpfulness among the parts of the universe including  
 12 the earth, and because it is common experience that those things which are  
 mutually helpful spring from the same cause, are of the same genus and dissolve  
 14 into the same thing, therefore this universe consisting of the earth etc., on account  
 of mutual helpfulness among its parts, must be like that. This is the meaning which  
 16 is expressed in this section. Or, after the proposition, 'All this is but the Self,' has  
 been supported by the reason that the universe has its origin, continuance and  
 18 dissolution in the Self, the meaning is concluded with the present section, which  
 preponderates in scriptural evidence. As the Naiyāyikas say, 'The restatement of  
 a proposition after stating the reason is conclusion' (Gau. N. I. i. 39). Others<sup>1</sup>  
 20 explain that the scriptural passages preceding the illustration of the drum are for  
 the purpose of hearing, those prior to the present section are for reflection, since  
 22 they give the arguments, and the present section enjoins meditation. In any case,  
 since reflection through reasoning must be strictly in accordance with the verdict  
 24 of scriptural evidence, and meditation too must be in accordance with reflection  
 through reasoning, that is to say, with the findings of scriptural evidence and  
 26 reasoning, a separate enjoining of meditation is unnecessary. Therefore, in our  
 opinion, the allocating of separate sections to the hearing, reflection and meditation  
 28 is meaningless. At any rate the meaning of this and the foregoing chapter is  
 summed up in this section.

30

<sup>1</sup> The reference is to Bhartṛprapañca.

2 इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु यश्चायमस्यां  
 4 पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं  
 6 शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
 8 सर्वम् ॥ १ ॥

6 This earth is (like) honey<sup>2</sup> to all beings, and all beings are  
 8 (like) honey to this earth. (The same with) the shining  
 10 immortal being who is in this earth, and the shining,  
 12 immortal, corporeal being in the body. (These four) are  
 14 but this Self. This (Self-knowledge) is (the means of)  
 immortality; this (underlying unity) is Brahman; this  
 (knowledge of Brahman) is (the means of becoming) all.

इयं पृथिवी प्रसिद्धा सर्वेषां भूतानां मधु — सर्वेषां ब्रह्मादिस्तम्बपर्यन्तानां भूतानां  
 16 प्राणिनाम्, मधु कार्यम्, मध्विव मधु; यथा एको मध्वपूपः अनेकैर्मधुकरैर्निर्वर्तितः, एवम्  
 इयं पृथिवी सर्वभूतनिर्वर्तिता। तथा सर्वाणि भूतानि पृथिव्यै पृथिव्या अस्याः, मधु कार्यम्।  
 18 किं च यश्चायं पुरुषः अस्यां पृथिव्यां तेजोमयः चिन्मात्रप्रकाशमयः  
 अमृतमयोऽमरणधर्मा पुरुषः, यश्चायम् अध्यात्मम् शरीरः शरीरे भवः पूर्ववत्  
 20 तेजोमयोऽमृतमयः पुरुषः, स च लिङ्गाभिमानी — स च सर्वेषां भूतानामुपकारकत्वेन  
 मधु, सर्वाणि च भूतान्यस्य मधु, च - शब्दसामर्थ्यात्। एवम् एतच्चतुष्टयं तावत् एकं  
 22 सर्वभूतकार्यम्, सर्वाणि च भूतान्यस्य कार्यम्; अतः अस्य एककारणपूर्वकता। यस्मात्  
 एकस्मात्कारणात् एतज्जातम्, तदेव एकं परमार्थतो ब्रह्म, इतरत्कार्यं वाचारम्भणं विकारो

<sup>2</sup> That is, effect, or helpful.

नामधेयमात्रम् — इत्येष मधुपर्यायाणां सर्वेषामर्थः सङ्क्षेपतः। अयमेव सः, योऽयं  
 2 प्रतिज्ञातः — 'इदं सर्वं यदयमात्मा' (बृ. उ. २।४।६) इति ; इदममृतम् — यत् मैत्रेय्याः  
 अमृतत्वसाधनमुक्तम् आत्मविज्ञानम् — इदं तदमृतम्; इदं ब्रह्म — यत् 'ब्रह्म ते  
 4 ब्रवाणि' (बृ. उ. २।१।१) 'ज्ञपयिष्यामि' (बृ. उ. २।१।१५) इत्यध्यायादौ प्रकृतम्,  
 यद्विषया च विद्या ब्रह्मविद्येत्युच्यते; इदं सर्वम् — यस्मात् ब्रह्मणो विज्ञानात्सर्वं भवति  
 6 ॥

*This well-known earth is the honey or effect-being like honey-of all beings*  
 8 *from Hiranyagarbha down to a clump of grass. Just as a beehive is made by a*  
*great many bees, so is this earth made by all beings. Likewise, all beings are the*  
 10 *honey or effect of this earth. Also, the shining, i.e. possessed of the light of*  
*intelligence, and immortal being who is in this earth, and the shining, immortal-as*  
 12 *above-corporeal being in the body, i.e. the self as identified with the subtle body,*  
*are like honey-being helpful-to all beings, and all beings are like honey to them.*  
 14 *This we gather from the particle 'ca' (and) in the text. Thus these four are the*  
*composite effect of all beings, and all beings are the effect of these four. Hence*  
 16 *the universe has originated from the same cause. That one cause from which it has*  
*sprung is alone real-it is Brahman; everything else is an effect, a modification, a*  
 18 *mere name, an effort of speech merely. This is the gist of this whole section*  
*dealing with the series of things mutually helpful. (The above fourfold division)*  
 20 *is but this Self that has been premised in the passage, "This all is the Self" (II. iv.*  
 22 *6). This Self-knowledge is the means of immortality that has been explained to*  
*Maitreyī. This (underlying unity) is the Brahman which has been introduced at the*  
 24 *beginning of this chapter in the passages, 'I will speak to you about Brahman' (II.*  
 26 *i. 1) and 'I will teach you (about Brahman)' (II. i. 15), and the knowledge of which*  
*is called the knowledge of Brahman. This knowledge of Brahman is that by means*  
*of which one becomes all (the universe).*

28 इमा आपः सर्वेषां भूतानां मध्वासामपां सर्वाणि भूतानि मधु यश्चायमास्वप्सु  
 तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं रैतसस्तेजोमयोऽमृतमयः  
 30 पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ २ ॥

2 This water is like honey to all beings, and all beings are  
like honey to this water. (The same with) the shining,  
4 immortal being who is in this water, and the shining,  
immortal being identified with the seed in the body. (These  
6 four) are but this Self. This (Self-knowledge) is (the means  
of) immortality, this (underlying unity) is Brahman, this  
(knowledge of Brahman) is (the means of becoming) all.

तथा आपः। अध्यात्मं रेतसि अपां विशेषतोऽवस्थानम्॥

Likewise *water*. In the body it exists specially in the *seed*.

अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ  
तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः  
पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम्॥ ३ ॥

16 This fire is like honey to all beings, and all beings are like  
18 honey to this fire. (The same with) the shining, immortal  
being who is in this fire, and the shining, immortal being  
20 identified with the organ of speech in the body. (These  
four) are but this Self. This (Self-knowledge) is (the means  
22 of) immortality, this (underlying unity) is Brahman, this  
(knowledge of Brahman) is (the means of becoming) all.

तथा अग्निः। वाचि अग्नेर्विशेषतोऽवस्थानम्॥

Similarly *fire*. It exists specially in the *organ of speech*.<sup>3</sup>

<sup>3</sup> Cf. 'Fire entered the mouth as the organ of speech' (Ai. I. ii. 4).

2

अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि मधु

यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं

4

प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं

सर्वम् ॥ ४ ॥

6

This air is like honey to all beings, and all beings are like honey to this air. (The same with) the shining, immortal being who is in this air, and the shining, immortal being who is the vital force in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

14

तथा वायुः, अध्यात्मं प्राणः। भूतानां शरीरारम्भकत्वेनोपकारात् मधुत्वम्; तदन्तर्गतानां तेजोमयादीनां करणत्वेनोपकारान्मधुत्वम्; तथा चोक्तम् — ‘तस्यै वाचः पृथिवी शरीरं ज्योतिरूपमयमग्निः’ (बृ. उ. १।५।११) इति ॥

18

Likewise *air*. It is the vital force in the body. The elements are called honey, because they help by furnishing materials for the body. While the beings, shining and so forth, residing in them are called honey, because they help by serving as the organs. As has been said, ‘The earth is the body of that organ of speech, and this fire is its luminous organ’ (I. v. 11).

24

26

अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु  
 2 यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं  
 चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
 4 सर्वम् ॥ ५ ॥

6 This sun is like honey to all beings, and all beings are like  
 honey to this sun. (The same with) the shining, immortal  
 8 being who is in this sun, and the shining, immortal being  
 identified with the eye in the body. (These four) are but  
 10 this Self. This (Self-knowledge) is (the means of)  
 immortality; this (underlying unity) is Brahman; this  
 12 (knowledge of Brahman) is (the means of becoming) all.

14 तथा आदित्यो मधु, चाक्षुषः अध्यात्मम् ॥

16 So also the sun is like honey. In the body, the being identified with the eye.

18 इमा दिशः सर्वेषां भूतानां मध्वासां दिशां सर्वाणि भूतानि मधु यश्चायमासु  
 दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं श्रौत्रः  
 20 प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
 सर्वम् ॥ ६ ॥

22 These quarters are like honey to all beings, and all beings  
 24 are like honey to these quarters. (The same with) the  
 shining, immortal being who is these quarters, and the  
 26 shining, immortal being identified with the ear and with the  
 time of hearing, in the body. (These four) are but this Self.  
 28 This (Self-knowledge) is (the means of) immortality; this



2 (underlying unity) is Brahman; this (knowledge of  
Brahman) is (the means of becoming) all.

4 तथा दिशो मधु। दिशां यद्यपि श्रोत्रमध्यात्मम्, शब्दप्रतिश्रवणवेलायां तु विशेषतः  
सन्निहितो भवतीति अध्यात्मं प्रातिश्रुत्कः — प्रतिश्रुत्कायां प्रतिश्रवणवेलायां भवः  
6 प्रातिश्रुत्कः ॥

8 Likewise, the *quarters are like honey*. Although the *ear* is the counterpart of  
the quarters in the *body*, yet the *being identified with the time of hearing* is mentioned,  
10 because he is specially manifest at the time of hearing sounds.

12 अयं चन्द्रः सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु  
यश्चायमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं  
14 मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
सर्वम् ॥ ७ ॥

16 This moon is like honey to all beings, and all beings are  
18 like honey to this moon. (The same with) the shining,  
immortal being who is in this moon, and the shining,  
20 immortal being identified with the mind in the body. (These  
four) are but this Self. This (Self-knowledge) is (the means  
22 of) immortality; this (underlying unity) is Brahman; this  
(knowledge of Brahman) is (the means of becoming) all.

24

तथा चन्द्रः, अध्यात्मं मानसः ॥

26 Similarly the *moon*. In the *body*, the *being identified with the mind*.

इयं विद्युत्सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां  
विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः  
पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ८ ॥

4

6 This lightning is like honey to all beings, and all beings are  
like honey to this lightning. (The same with) the shining,  
8 immortal being who is in this lightning, and the shining,  
immortal being identified with light in the body.  
10 (These four) are but this Self. This (Self-knowledge) is (the  
means of) immortality; this (underlying unity) is Brahman;  
12 this (knowledge of Brahman) is (the means of becoming)  
all.

14 तथा विद्युत्, त्वक्तेजसि भवः तैजसः अध्यात्मम् ॥

16 So it is with *lightning*. In the body, the being identified with the light that is in  
the organ of touch.

18 अयं स्तनयित्नुः सर्वेषां भूतानां मध्वस्य स्तनयित्नुः सर्वाणि भूतानि मधु  
यश्चायमस्मिन्स्तनयित्नुः तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं शाब्दः  
20 सौवरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
सर्वम् ॥ ९ ॥

22 This cloud is like honey to all beings and all beings are  
like honey to this cloud. (The same with) the shining,  
24 immortal being who is in this cloud, and the shining,  
immortal being identified with sound and voice in the body.  
26 (These four) are but this Self. This (Self-knowledge) is (the  
means of) immortality; this (underlying unity) is Brahman;  
28 this (knowledge of Brahman) is (the means of becoming)  
all.

2 तथा स्तनयितुः। शब्दे भवः शाब्दोऽध्यात्मं यद्यपि, तथापि स्वरे विशेषतो भवतीति  
सौवरः अध्यात्मम्॥

4

6 Likewise the *cloud*. Although the being identified with sound is the one  
represented in the body, yet as he is specially manifest in voice, he is here mentioned  
as such.

8

10 अयमाकाशः सर्वेषां भूतानां मध्वस्याकाशस्य सर्वाणि भूतानि मधु  
यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं  
हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
12 सर्वम् ॥ १० ॥

14

16 This ether is like honey to all beings, and all beings are  
like honey to this ether. (The same with) the shining,  
immortal being who is in this ether, and the shining,  
18 immortal being who is (identified with) the ether in the  
heart, in the body. (These four) are but this Self. This (Self-  
knowledge) is (the means of) immortality; this (underlying  
20 unity) is Brahman; this (knowledge of Brahman) is (the  
means of becoming) all.

22

तथा आकाशः, अध्यात्मं हृद्याकाशः ॥

Similarly the *ether*. In the body the ether in the heart.

24

आकाशान्ताः पृथिव्यादयो भूतगणा देवतागणाश्च कार्यकरणसङ्घातात्मान उपकुर्वन्तो  
26 मधु भवन्ति प्रतिशरीरिणमित्युक्तम्। येन ते प्रयुक्ताः शरीरिभिः सम्बध्यमाना  
मधुत्वेनोपकुर्वन्ति, तत् वक्तव्यमिति इदमारभ्यते —

28

30 It has been stated that the elements beginning with earth and ending with the  
ether as also the gods, identified respectively with the body and the organs, are

2 like honey to each individual because of their helpfulness. What connects them  
with these individuals so that they are helpful like honey, is now being described:

4 अयं धर्मः सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि भूतानि मधु  
यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं  
6 धर्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
सर्वम् ॥ ११ ॥

8 This righteousness (Dharma) is like honey to all beings,  
10 and all beings are like honey to this righteousness. (The  
12 same with) the shining, immortal being who is in this  
righteousness, and the shining, immortal being identified  
14 with righteousness in the body. (These four) are but this  
Self. This (Self-knowledge) is (the means of) immortality;  
16 this (underlying unity) is Brahman; this (knowledge of  
Brahman) is (the means of becoming) all.

18 अयं धर्मः — ‘अयम्’ इति अप्रत्यक्षोऽपि धर्मः कार्येण तत्प्रयुक्तेन प्रत्यक्षेण व्यपदिश्यते  
— अयं धर्म इति — प्रत्यक्षवत्। धर्मश्च व्याख्यातः श्रुतिस्मृतिलक्षणः, क्षत्तादीनामपि  
20 नियन्ता, जगतो वैचित्र्यकृत् पृथिव्यादीनां परिणामहेतुत्वात्, प्राणिभिरनुष्ठीयमानरूपश्च  
; तेन च ‘अयं धर्मः’ इति प्रत्यक्षेण व्यपदेशः। सत्यधर्मयोश्च अभेदेन निर्देशः कृतः  
22 शास्त्राचारलक्षणयोः; इह तु भेदेन व्यपदेश एकत्वे सत्यपि, दृष्टादृष्टभेदरूपेण  
कार्यारम्भकत्वात्। यस्तु अदृष्टः अपूर्वाख्यो धर्मः, स सामान्यविशेषात्मना अदृष्टेन  
24 रूपेण कार्यमारभते — सामान्यरूपेण पृथिव्यादीनां प्रयोक्ता भवति, विशेषरूपेण च  
अध्यात्मं कार्यकरणसङ्घातस्य; तत्र पृथिव्यादीनां प्रयोक्तारि — यश्चायमस्मिन्धर्मे  
26 तेजोमयः; तथा अध्यात्मं कार्यकरणसङ्घातकर्तारि धर्मे भवो धर्मः ॥

*This righteousness, etc.* Although righteousness is not directly perceived, it is here described by the word 'this' as though it were, because the effects initiated by it (earth etc.) are directly perceived. Righteousness has been explained (I. iv. 14) as consisting of the Śrutis and Smṛtis, as the power which controls even the Kaṣṭriyas etc., which causes the variety of the universe through the transformation of the elements, and which is practised by people. This last is another reason why it has been mentioned here as something directly perceived-as 'this righteousness.' There truth and righteousness, being respectively conformity with the scriptures and approved conduct, have been spoken of as one. Here, however, in spite of their identity they are mentioned as separate, because they produce their effects in two distinct forms-visible and invisible. Righteousness that is invisible, called Apurva,<sup>4</sup> produces its effects invisibly in a general and a particular form. In its general form it directs the elements such as earth, and in its particular form it directs the aggregate of body and organs in matters relating to the body. Of these, the shining being who is *in this righteousness* that directs the elements such as earth, and, *in the body (the being identified with righteousness)* that fashions the aggregate of body and organs (are also like honey to all beings and vice versa).

इदं सत्यं सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु  
यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं  
सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
सर्वम् ॥ १२ ॥

This truth is like honey to all beings, and all beings are like honey to this truth. (The same with) the shining, immortal being who is in this truth, and the shining, immortal being identified with truth in the body. (These four) are but this Self. This (Self-knowledge) is (the means of) immortality; this (underlying unity) is Brahman; this (knowledge of Brahman) is (the means of becoming) all.

<sup>4</sup> Lit. new. According to the Mīmāṃsakas every action, after it is over, remains in a subtle form, which has the peculiar, indestructible power of materializing at a subsequent period as the tangible result of that action.

तथा दृष्टेनानुष्ठीयमानेन आचाररूपेण सत्याख्यो भवति, स एव धर्मः; सोऽपि द्विप्रकार

- 2 एव सामान्यविशेषात्मरूपेण — सामान्यरूपः पृथिव्यादिसमवेतः, विशेषरूपः  
कार्यकरणसङ्घातसमवेतः; तत्र पृथिव्यादिसमवेते वर्तमानक्रियारूपे सत्ये, तथा अध्यात्मं  
4 कार्यकरणसङ्घातसमवेते सत्ये, भवः सात्यः — ‘सत्येन वायुरावाति’ (तै. ना. २।  
१) इति श्रुत्यन्तरात् ॥

- 6 Likewise that righteousness, in its visible form as good conduct that is  
practised, comes to be known as *truth*. It also is twofold-general and particular.  
8 The general form is inherent in the elements, and the particular form in the body  
and organs. Of these, (*the being who is*) in this truth that is inherent in the elements  
10 and consists of present action, *and, in the body, (the being identified with the truth)*  
that is inherent in the body and organs (are like honey to all beings and vice  
12 versa). ‘The wind blows through truth,’ says another Śruti (Mn. XXII. 1).

- 14 इदं मानुषं सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु  
यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं  
16 मानुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं  
सर्वम् ॥ १३ ॥

- 18 This human<sup>5</sup> species is like honey to all beings, and all  
20 beings are like honey to this human species. (The same  
with) the shining, immortal being who is in this human  
22 species, and the shining, immortal being identified with the  
human species in the body. (These four) are but this Self.  
24 This (Self-knowledge) is (the means of) immortality; this  
(underlying unity) is Brahman; this (knowledge of  
26 Brahman) is (the means of becoming) all.

<sup>5</sup> This includes the other species.

धर्मसत्याभ्यां प्रयुक्तोऽयं कार्यकरणसङ्घातविशेषः, स येन जातिविशेषेण संयुक्तो भवति,  
2 स जातिविशेषो मानुषादिः; तत्र मनुषादिजातिविशिष्टा एव सर्वे प्राणिनिकायाः  
परस्परोपकार्योपकारकभावेन वर्तमाना दृश्यन्ते; अतो मानुषादिजातिरपि सर्वेषां भूतानां  
4 मधु। तत्र मानुषादिजातिरपि बाह्या आध्यात्मिकी चेति उभयथा निर्देशभाक् भवति ॥

6 This particular aggregate of body and organs is directed by righteousness and  
truth. The *human* and other *species* are the particular types to which it belongs.  
8 We observe in life that all beings are helpful to one another only by belonging to  
the human or other species. Therefore these species, human and the rest, are *like*  
10 *honey to all beings*. These too may be indicated in two ways-externally as well as  
internally<sup>6</sup>.

12

14

अयमात्मा सर्वेषां भूतानां मध्वस्यात्मनः सर्वाणि भूतानि मधु  
यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा  
तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

16

१४ ॥

18

20

22

24

26

This (cosmic) body is like honey to all beings, and all  
beings are like honey to this (cosmic) body. (The same  
with) the shining, immortal being who is in this (cosmic)  
body, and the shining, immortal being who is this  
(individual) self. (These four) are but this Self. This (Self-  
knowledge) is (the means of) immortality; this (underlying  
unity) is Brahman; this (knowledge of Brahman) is (the  
means of becoming) all.

यस्तु कार्यकरणसङ्घातो मानुषादिजातिविशिष्टः, सोऽयमात्मा सर्वेषां भूतानां मधु।

<sup>6</sup> From the standpoint of the person describing them.

2 The aggregate of bodies and organs which is connected with the human and  
other species, designated here as *this body* (i.e. the cosmic body), *is like honey to*  
*all beings*.

4 ननु अयं शारीरशब्देन निर्दिष्टः पृथिवीपर्याय एव —

6 *Objection:* Has this not been indicated by the term 'corporeal being' in the  
passage dealing with, earth (II. v. 1)?

न, पार्थिवांशस्यैव तत्र ग्रहणात्; इह तु सर्वात्मा

8 प्रत्यस्तमिताध्यात्माधिभूताधिदैवादिसर्वविशेषः सर्वभूतदेवतागणविशिष्टः

कार्यकरणसङ्घातः सः 'अयमात्मा' इत्युच्यते। तस्मिन् अस्मिन् आत्मनि

10 तेजोमयोऽमृतमयः पुरुषः अमूर्तरसः सर्वात्मको निर्दिश्यते; एकदेशेन तु पृथिव्यादिषु

निर्दिष्टः, अत्र अध्यात्मविशेषाभावात् सः न निर्दिश्यते। यस्तु परिशिष्टो विज्ञानमयः —

12 यदर्थोऽयं देहलिङ्गसङ्घात आत्मा — सः 'यश्चायमात्मा' इत्युच्यते ॥

14 *Reply:* No, for there only a part, viz. that which is a modification of earth,  
was meant. But here the cosmic body, the aggregate of bodies and organs devoid  
16 of all distinctions such as those pertaining to the body and the elements, and  
consisting of all the elements and gods, is meant by the expression 'this body.' *The*  
18 *shining, immortal being who is in this* (cosmic) *body* refers to the cosmic mind which  
is the essence of the subtle (II. iii. 3). Only a part of it was mentioned as being  
20 associated with earth etc. But no manifestation with reference to the body is  
mentioned here, because the cosmic mind has no such limitation. The term *this*  
22 *self* refers to the only remaining entity, the individual self, whose purpose this  
aggregate of gross and subtle bodies subserves.

24

26 स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा  
रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि  
28 सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ॥ १५ ॥

30 This Self, already mentioned, is the ruler of all beings, and  
the king of all beings. Just as all the spokes are fixed in



the nave and the felloe of a chariot-wheel, so are all beings,  
all gods, all worlds, all organs and all these (individual)  
selves fixed in this Self.

4

यस्मिन्नात्मनि, परिशिष्टो विज्ञानमयोऽन्त्ये पर्याये, प्रवेशितः, सोऽयमात्मा। तस्मिन्  
अविद्याकृतकार्यकरणसङ्घातोपाधिविशिष्टे ब्रह्मविद्यया परमार्थात्मनि प्रवेशिते, स  
एवमुक्तः अनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघनभूतः, स वै — स एव अयमात्मा  
अव्यवहितपूर्वपर्याये 'तेजोमयः' इत्यादिना निर्दिष्टो विज्ञानात्मा विद्वान्, सर्वेषां  
भूतानामयमात्मा — सर्वैरुपास्यः — सर्वेषां भूतानामधिपतिः सर्वभूतानां स्वतन्त्रः —  
न कुमारामात्यवत् — किं तर्हि सर्वेषां भूतानां राजा, राजत्वविशेषणम् 'अधिपतिः' इति  
— भवति कश्चित् राजोचितवृत्तिमाश्रित्य राजा, न तु अधिपतिः, अतो विशिनष्टि  
अधिपतिरिति; एवं सर्वभूतात्मा विद्वान् ब्रह्मवित् मुक्तो भवति। यदुक्तम् — 'ब्रह्मविद्यया  
सर्वं भविष्यन्तो मनुष्या मन्यन्ते, किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवत्' (बृ. उ. १।४।  
९) इतीदम्, तत् व्याख्यातम् एवम् — आत्मानमेव सर्वात्मत्वेन आचार्यागमाभ्यां श्रुत्वा,  
मत्वा तर्कतः, विज्ञाय साक्षात् एवम्, यथा मधुब्राह्मणे दर्शितं तथा — तस्मात्  
ब्रह्मविज्ञानात् एवँलक्षणात् पूर्वमपि, ब्रह्मैव सत् अविद्यया अब्रह्म आसीत्, सर्वमेव च सत्  
असर्वमासीत् — तां तु अविद्याम् अस्माद्विज्ञानात् तिरस्कृत्य ब्रह्मवित् ब्रह्मैव सन्  
ब्रह्माभवत्, सर्वः सः सर्वमभवत्।

*This Self, already mentioned, refers to the Self<sup>7</sup> in which the remaining individual self of the last paragraph was stated to be merged (II. iv. 12). When the latter, which is possessed of the limiting adjunct of the body and organs created by ignorance, has been merged through the knowledge of Brahman in the true Self (or Brahman), it-such a self-becomes devoid of interior or exterior, entire, Pure Intelligence, the Self of all beings, and an object of universal homage - the absolute ruler of all beings, not like a prince or a minister, but the king of all beings. The expression 'ruler of all' qualifies the idea of kingship. One may be a king by*

<sup>7</sup> That is, the individual self as merged in the Supreme Self.

just living like a king, but he may not be the ruler of all. Hence the text adds the qualifying epithet 'ruler of all.' Thus the sage, the knower of Brahman, who is the Self of all beings, becomes free. The question, 'Men think, "Through the knowledge of Brahman we shall become all." Well, what did that Brahman know by which It became all?' (I. iv. 9)-is thus answered. That is, by hearing of one's own self as the Self of all from the teacher and the Śrutis, by reflecting on It through reasoning, and by realising It at first hand, as explained in this and the previous section (one becomes all). Even before realisation one has always been Brahman, but through ignorance one considered oneself different from It; one has always been all, but through ignorance one considered oneself otherwise. Therefore, banishing this ignorance through the knowledge of Brahman, the knower of Brahman, having all the while been Brahman, became Brahman, and having throughout been all, became all.

परिसमाप्तः शास्त्रार्थः, यदर्थः प्रस्तुतः; तस्मिन् एतस्मिन् सर्वात्मभूते ब्रह्मविदि सर्वात्मनि सर्वं जगत्समर्पितमित्येतस्मिन्नर्थे दृष्टान्त उपादीयते — तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता इति, प्रसिद्धोऽर्थः, एवमेव अस्मिन् आत्मनि परमात्मभूते ब्रह्मविदि सर्वाणि भूतानि ब्रह्मादिस्तम्बपर्यन्तानि सर्वे देवाः अग्न्यादयः सर्वे लोकाः भूरादयः सर्वे प्राणाः वागादयः सर्व एत आत्मानो जलचन्द्रवत् प्रतिशरीरानुप्रवेशिनः अविद्याकल्पिताः; सर्वं जगत् अस्मिन्समर्पितम्। यदुक्तम्, ब्रह्मवित् वामदेवः प्रतिपेदे — अहं मनुरभवं सूर्यश्चेति, स एष सर्वात्मभावो व्याख्यातः। स एष विद्वान् ब्रह्मवित् सर्वोपाधिः सर्वात्मा सर्वो भवति; निरुपाधिः निरुपाख्यः अनन्तरः अबाह्यः कृत्स्नः प्रज्ञानघनः अजोऽजरोऽमृतोऽभयोऽचलः नेति नेत्यस्थूलोऽनणुरित्येवंविशेषणः भवति।

The import of the scripture that was briefly indicated<sup>8</sup> has been completely dealt with. Now illustrations are being given to show that in this knower of Brahman who is the self of all and has realised himself as such, the whole universe is fixed: *Just as all the spokes are fixed in the nave and the felloe of a chariot-wheel, so are all beings from Hiraṇyagarbha down to a clump of grass, all gods, such a Fire, all worlds, such as this earth, all organs, such as that of speech, and all these selves, which penetrate every body like a reflection of the moon in water and are conjured*

<sup>8</sup> In I. iv. 10 and II. i. 1.

up by ignorance—in short, the whole universe, *fixed in this Self*, i.e. in the knower of Brahman who has realised his identity with the Supreme Self. It has been stated (I. iv. 10) that Vāmadeva, who was a knower of Brahman, realised that he had been Manu and the sun; this identification with all is thus explained: This man of realisation, this knower of Brahman, identifies himself with all as his limiting adjunct, is the self of all, and becomes all. Again he is without any limiting adjuncts, without name, devoid of interior or exterior, entire, Pure Intelligence, birthless, undecaying, immortal, fearless, immovable, to be described as 'Not this, not this,' neither gross nor subtle, and so on.

तमेतमर्थम् अजानन्तस्तार्किकाः केचित् पण्डितम्मन्याश्चागमविदः शास्त्रार्थं विरुद्धं  
मन्यमाना विकल्पयन्तो मोहमगाधमुपयान्ति। तमेतमर्थम् एतौ मन्त्रावनुवदतः  
— 'अनेजदेकं मनसो जवीयः' (ई. उ. ४) 'तदेजति तन्नैजति' (ई. उ. ५) इति। तथा च  
तैत्तिरीयके —, 'यस्मात्परं नापरमस्ति किञ्चित्' (तै. ना. १०। ४), 'एतत्साम  
गायन्नास्ते अहमन्नमहमन्नमहमन्नम्' (तै. उ. ३। १०। ६) इत्यादि। तथा च  
छान्दोग्ये 'जक्षत्क्रीडन्नममाणः' (छा. उ. ८। १२। ३), 'स यदि पितृलोककामः' (छा.  
उ. ८। २। १) 'सर्वगन्धः सर्वरसः' (छा. उ. ३। १४। २), 'सर्वज्ञः सर्ववित्' (मु. उ.  
१। १। ९) इत्यादि। आथर्वणे च 'दूरात्सुदूरे तदिहान्तिके च' (मु. उ. ३। १। ७)।  
कठवल्लीष्वपि 'अणोरणीयान्महतो महीयान्' (क. उ. १। २। २१) 'कस्तं मदामदं देवं'  
(क. उ. १। २। २१) 'तद्भावतोऽन्यानत्येति तिष्ठत्' (ई. उ. ४) इति च। तथा  
गीतासु 'अहं क्रतुरहं यज्ञः' (भ. गी. ९। १०) 'पिताहमस्य जगतः' (भ. गी. ९।  
१७) 'नादत्ते कस्यचित्पापम्' (भ. गी. ५। १०) 'समं सर्वेषु भूतेषु' (भ. गी. १३।  
२७) 'अविभक्तं विभक्तेषु' (भ. गी. १७। २०) 'ग्रसिष्णु प्रभविष्णु च' (भ. गी. १३।  
१६) इति — एवमाद्यागमार्थं विरुद्धमिव प्रतिभान्तं मन्यमानाः स्वचित्तसामर्थ्यात्  
अर्थनिर्णयाय विकल्पयन्तः — अस्त्यात्मा नास्त्यात्मा, कर्ता अकर्ता, मुक्तः बद्धः,

क्षणिको विज्ञानमात्रं शून्यं च — इत्येवं विकल्पयन्तः न पारमधिगच्छन्त्यविद्यायाः,  
 2 विरुद्धधर्मदर्शित्वात्सर्वत्र। तस्मात् तत्र य एव श्रुत्याचार्यदर्शितमार्गानुसारिणः, त  
 एवाविद्यायाः पारमधिगच्छन्ति; त एव च अस्मान्मोहसमुद्रादगाधात् उत्तरिष्यन्ति, नेतरे  
 4 स्वबुद्धिकौशलानुसारिणः ॥

The logicians and certain self-styled scholars versed in the Śrutis  
 6 (Mīmāṃsakas), not knowing this import of them, think that they are contradictory,  
 and fall into an abyss of confusion by attempting fanciful interpretations. This  
 8 import of which we speak is borne out by the following Mantras of the scriptures:  
 'One and unmoved, but swifter than the mind' (Is. 4), and 'It moves, and does not  
 10 move' (Is. 5). Similarly in the Taittiriya Āraṇyaka, 'Than which there is nothing  
 higher or lower' (Śv. III. 9; Mn. X. 4) and 'He goes on singing this hymn: I am  
 12 the food, I am the food, I am the food,' etc. (Tai. III. x. 5). So in the Chandogya  
 Upaniṣad, 'Laughing (or eating), playing and enjoying' (VIII. xii. 3), 'If he desires  
 14 to attain the world of the Manes, (by his mere wish they appear)' (Ch. VIII. ii. 1),  
 'Possessed of all odours and all tastes' (Ch. III. xiv. 2), and so on. In the Mundaka  
 16 Upaniṣad too, '(That which) knows things in a general and particular way' (I. i. 9  
 and II. ii. 7), and 'It is farther than the farthest, and again It is here, right near'  
 18 (Mu. III. i. 7). In the Katha Upaniṣad too, 'Minuter than an atom and bigger than  
 the biggest' (II. 20), and 'Who (but me can know) that Deity who has both joy  
 20 and the absence of it?' (Ka. II. 21). Also 'Staying, It surpasses those that run' (Is.  
 4). Similarly in the Gita: 'I am the Vedic sacrifice and that enjoined in the Smritis'  
 22 (IX. 16), 'I am the father of this universe' (IX. 17), '(The self) does not take on  
 anybody's demerits' (V. 15), '(Living) the same in all beings' (XIII. 27), 'Undivided  
 24 among divided (things)' (XVIII. 20), and 'the devourer as well as producer' (XIII.  
 16). Considering these and similar scriptural texts as apparently contradictory in  
 26 their import, they, with a view to arriving at their true meaning on the strength of  
 their own intellect, put forward fanciful interpretations, as for instance, that the  
 28 self exists or does not exist, that it is or is not the agent, is free or bound,  
 momentary, mere consciousness, or nothing-and never go beyond the domain of  
 30 ignorance, because everywhere they see only, contradictions. Therefore those alone  
 who tread the path shown by the Śrutis and spiritual teachers, transcend ignorance.  
 32 They alone will succeed in crossing this unfathomable ocean of delusion, and not  
 those others who follow the lead of their own clever intellect.

परिसमाप्ता ब्रह्मविद्या अमृतत्वसाधनभूता, यां मैत्रेयी पृष्ठवती भर्तारम् 'यदेव  
 36 भगवानमृतत्वसाधनं वेद तदेव मे ब्रूहि' (बृ. उ. २।४।३) इति। एतस्या ब्रह्मविद्यायाः

स्तुत्यर्था इयमाख्यायिका आनीता। तस्या आख्यायिकायाः सङ्क्षेपतोऽर्थप्रकाशनार्थावेतौ  
 2 मन्त्रौ भवतः; एवं हि मन्त्रब्राह्मणाभ्यां स्तुतत्वात् अमृतत्वसर्वप्राप्तिसाधनत्वं ब्रह्मविद्यायाः  
 प्रकटीकृतं राजमार्गमुपनीतं भवति — यथा आदित्य उद्यन् शार्वरं तमोऽपनयतीति —  
 4 तद्वत्। अपि च एवं स्तुता ब्रह्मविद्या — या इन्द्ररक्षिता सा दुष्प्रापा देवैरपि; यस्मात्  
 अश्विभ्यामपि देवभिषग्भ्याम् इन्द्ररक्षिता विद्या महता आयासेन प्राप्ता; ब्राह्मणस्य  
 6 शिरश्छित्त्वा अश्व्यं शिरः प्रतिसन्धाय, तस्मिन्निन्द्रेण च्छिन्ने पुनः स्वशिर एव  
 प्रतिसन्धाय, तेन ब्राह्मणस्य स्वशिरसैव उक्ता अशेषा ब्रह्मविद्या श्रुता; यस्मात् ततः  
 8 परतरं किञ्चित्पुरुषार्थसाधनं न भूतं न भावि वा, कुत एव वर्तमानम् — इति नातः परा  
 स्तुतिरस्ति।

10 The knowledge of Brahman leading to imortality has been completely dealt  
 with. It was this that Maitreyi asked of her husband in the words, 'Tell me, sir,  
 12 only of that which you know to be leading to immortality' (II. iv. 3; IV. v. 4). In  
 order to extol this knowledge of Brahman the following story is introduced. The  
 14 two Mantras are meant to give the purport of the story in brief. Since both Mantra  
 and Brahmanā extol it, the capacity of the knowledge of Brahman to confer  
 16 immortality and the attainment of identity with all becomes obvious as if it were  
 set up on the highway. As the rising sun dispels the gloom of night, so (does the  
 18 knowledge of Brahman remove ignorance). The knowledge of Brahman is also  
 eulogised in this way, that being in the custody of King Indra it is difficult of  
 20 attainment even by the gods, since this knowledge carefully preserved by Indra  
 was attained after great pains even by the Asvins, who are doctors to the gods.  
 22 They had to behead the instructing Brahmanā and fix a horse's head on him. When  
 this was severed by Indra, they restored the Brahmanā's head to its place, and  
 24 heard the entire knowledge of Brahman from his own lips. Therefore there neither  
 has been nor will be-and of course there is not-any better means of realising our  
 26 life's ends than this. So this is the highest tribute that can be paid to it.

28 अपि चैवं स्तूयते ब्रह्मविद्या — सर्वपुरुषार्थानां कर्म हि साधनमिति लोके प्रसिद्धम्; तच्च  
 कर्म वित्तसाध्यम्, तेन आशापि नास्त्यमृतत्वस्य; तदिदममृतत्वं केवलया आत्मविद्यया

- कर्मनिरपेक्षया प्राप्यते; यस्मात् कर्मप्रकरणे वक्तुं प्राप्तापि सती प्रवर्ग्यप्रकरणे,  
2 कर्मप्रकरणादुत्तीर्य कर्मणा विरुद्धत्वात् केवलसन्न्याससहिता अभिहिता  
अमृतत्वसाधनाय — तस्मात् नातः परं पुरुषार्थसाधनमस्ति। अपि च एवं स्तुता  
4 ब्रह्मविद्या — सर्वो हि लोको द्वन्द्वारामः, 'स वै नैव रेमे तस्मादेकाकी न रमते' (बृ. उ.  
१। ४। ३) इति श्रुतेः; याज्ञवल्क्यो लोकसाधारणोऽपि सन् आत्मज्ञानबलात्  
6 भार्यापुत्रवित्तादिसंसाररतिं परित्यज्य प्रज्ञानतृप्त आत्मरतिर्बभूव। अपि च एवं स्तुता  
ब्रह्मविद्या — यस्मात् याज्ञवल्क्येन संसारमार्गात् व्युत्तिष्ठतापि प्रियायै भार्यायै प्रीत्यर्थमेव  
8 अभिहिता, 'प्रियं भाषस एह्यास्स्व' (बृ. उ. २। ४। ४) इति लिङ्गात्॥

The knowledge of Brahman is further extolled thus: It is well known in the  
10 world that rites are the means to attain all our life's ends; and their performance  
depends on wealth, which cannot possibly confer immortality. This can be attained  
12 only through Self-knowledge independently of rites. Although it could easily be  
treated of in the ritualistic portion, under the Pravargya rites, yet, because of its  
14 contradiction to rites, this Self-knowledge, coupled only with renunciation of the  
world, is discussed as the means of immortality, after that portion is passed. This  
16 shows that there is no better means of attaining our life's ends than this. In another  
way also is the knowledge of Brahman eulogised. Everybody delights in company.  
18 The sruti says, 'He (Viraj) was not happy (alone). Therefore people (to this day)  
do not like to be alone' (I. iv. 3). Yajñavalkya, though just like any other man,  
20 gave up through his Self-knowledge his attachment to worldly objects such as  
wife, children and wealth, became satisfied with knowledge, and took delight only  
22 in the Self. The knowledge of Brahman is further eulogised thus: Since  
Yajñavalkya, on the eve of his departure from the worldly life, instructed his  
24 beloved wife about it just to please her. We infer this from the following, 'You  
say what is after my heart. Come, take your seat,' etc. (II. iv. 4).  
26

इदं वै तन्मधु दध्यङ्गार्थर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । तद्वां  
28 नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् । दध्यङ् ह यन्मध्वार्थर्वणो  
वामश्वस्य शीर्ष्णां प्र यदीमुवाचेति ॥ १६ ॥

30

2 This is that meditation on things mutually helpful which  
 4 Dadhyac, versed in the Atharva-Veda, taught the Asvins.  
 6 Perceiving this the Ṛṣi (Mantra) said, "O Asvins in human  
 8 form, that terrible deed called Daṁsa which you did out of  
 greed, I will disclose as a cloud does rain-(how you learnt)  
 the meditation on things mutually helpful which Dadhyac,  
 versed in the Atharva-Veda, taught you through a horse's  
 head. '

10 तत्र इयं स्तुत्यर्था आख्यायिकेत्यवोचाम; का पुनः सा आख्यायिकेति उच्यते —  
 इदमित्यनन्तरनिर्दिष्टं व्यपदिशति, बुद्धौ सन्निहितत्वात्; वै - शब्दः स्मरणार्थः;  
 12 तदित्याख्यायिकानिर्वृत्तं प्रकरणान्तराभिहितं परोक्षं वै - शब्देन स्मारयन् इह व्यपदिशति  
 ; यत् प्रवर्ग्यप्रकरणे सूचितम्, न आविष्कृतं मधु, तदिदं मधु इह अनन्तरं निर्दिष्टम्  
 14 — 'इयं पृथिवी' (बृ. उ. २ । ५ । ११) इत्यादिना; कथं तत्र प्रकरणान्तरे सूचितम् —  
 'दध्यङ् ह वा आभ्यामथर्वणो मधु नाम ब्राह्मणमुवाच; तदेनयोः प्रियं धाम  
 16 तदेवैनयोरेतेनोपगच्छति; स होवाचेन्द्रेण वा उक्तोऽस्म्येतच्चेदन्यस्मा अनुब्रूयास्तत एव  
 ते शिरश्छिन्द्यामिति; तस्माद्वै बिभेमि यद्वै मे स शिरो न छिन्द्यात्तद्वामुपनेष्य इति; तौ  
 18 होचतुरावां त्वा तस्मात्तास्यावहे इति; कथं मा त्रास्येथे इति; यदा नावुपनेष्यसे; अथ ते  
 शिरश्छित्त्वान्यत्राहृत्योपनिधास्यावः; अथाश्वस्य शिर आहृत्य तत्ते प्रतिधास्यावः; तेन  
 20 नावनुवक्ष्यसि; स यदा नावनुवक्ष्यसि; अथ ते तदिन्द्रः शिरश्छेत्स्यति; अथ ते स्वं शिर  
 आहृत्य तत्ते प्रतिधास्याव इति; तथेति तौ होपनिन्ये; तौ यदोपनिन्ये; अथास्य  
 22 शिरश्छित्त्वा अन्यत्रोपनिदधतुः; अथाश्वस्य शिर आहृत्य तद्धास्य प्रतिदधतुः; तेन  
 हाभ्यामनूवाच; स यदाभ्यामनूवाच अथास्य तदिन्द्रः शिरश्छिच्छेद; अथास्य स्वं शिर  
 24 आहृत्य तद्धास्य प्रतिदधतुरिति। यावत्तु प्रवर्ग्यकर्माङ्गभूतं मधु, तावदेव तत्राभिहितम्; न

तु कक्ष्यमात्मज्ञानाख्यम्; तत्र या आख्यायिका अभिहिता, सेह स्तुत्यर्था प्रदर्श्यते; इदं वै

2 तन्मधु दध्यङ्गाथर्वणः अनेन प्रपञ्चेन अश्विभ्यामुवाच।

4 We have said that the story given here is for the sake of eulogy. What is  
that story? It is as follows: *This* refers to what has just been dealt with, for it is  
6 present to the mind. The particle 'vai' is a reminder. It reminds us of the story  
narrated elsewhere (s. XIV. I. i., iv.) in a different context, which is suggested by  
8 the word *that*. That meditation on things mutually helpful which was only hinted  
at, but not clearly expressed, in the section dealing with the rite called Pravargya,  
10 is described in this section in the words, 'This earth,' etc. (II. v. 1). How was it  
hinted at there?— 'Dadhyaç, versed in the Atharva-Veda, taught these Asvins the  
12 section dealing with the meditation on things mutually helpful; it was a favourite  
subject with them; therefore he came to them (wishing to teach them) thus' (S.  
14 XIV. I. iv. 13): 'He said, "Indra has told me that he will behead me the moment  
I teach it to anybody; therefore I am afraid of him. If he does not behead me, then  
16 I will accept you as my disciples." They said, "We will protect you from him. ",  
"How will you protect me?" "When you will accept us as your disciples, we shall  
18 cut off your head, remove it elsewhere and preserve it. Then bringing a horse's  
head, we shall fix it on you; you will teach us through that. As you do so, Indra  
20 will cut off that head of yours, then we shall bring your own head and replace it  
on you." "All right," said the Brahmana, and accepted the Asvins as his disciples.  
22 When he did so, they cut off his head and kept it by elsewhere; then bringing a  
horse's head they fixed it on him; through that he taught them. As he was teaching  
24 them, Indra cut off that head. Then the Asvins brought his own head and replaced  
it on him' (S. XIV. I. i. 22-24). On that occasion, however, only that portion of  
26 the meditation on things mutually helpful was taught which forms part of the rite  
called Pravargya, but not the secret portion known as Self-knowledge. The story  
28 that was recited there is here mentioned for the sake of eulogy. *This is that  
meditation on things mutually helpful which Dadhyaç versed in the Atharva-Veda, taught  
30 the Asvins through this device.*

32 तदेतदृषिः — तदेतत्कर्म, ऋषिः मन्त्रः, पश्यन् उपलभमानः, अवोचत् उक्तवान्;  
कथम्? तत् दंस इति व्यवहितेन सम्बन्धः, दंस इति कर्मणो नामधेयम्; तच्च दंसः  
34 किंविशिष्टम्? उग्रं क्रूरम्, वां युवयोः, हे नरा नराकारावश्विनौ; तच्च कर्म किं निमित्तम्?  
सनये लाभाय ; लाभलुब्धो हि लोकेऽपि क्रूरं कर्म आचरति, तथैव एतावुपलभ्येते यथा



लोके; तत् आविः प्रकाशं कृणोमि करोमि, यत् रहसि भवद्भ्यां कृतम्; किमिवेत्युच्यते —

2 तन्यतुः पर्जन्यः, न इव; नकारस्तु उपरिष्ठादुपचार उपमार्थीयो वेदे, न प्रतिषेधार्थः —

यथा 'अश्वं न' (ऋ. सं. १।६।२४।१) अश्वमिवेति यद्वत्; तन्यतुरिव वृष्टिं यथा

4 पर्जन्यो वृष्टिं प्रकाशयति स्तनयित्वादिशब्दैः, तद्वत् अहं युवयोः क्रूरं कर्म  
आविष्कृणोमीति सम्बन्धः।

6 *Perceiving this deed the Ṛṣi or Mantra said: O Asvins in human form, that terrible*  
deed, etc. 'That' qualifies the remote *Damsa*, which is the name of the deed. What  
8 kind of deed was it? 'Terrible.' Why was it done? *Out of greed*. People do terrible  
deeds in the world tempted by greed; these Asvins too appear to have done exactly  
10 like that. What you have done in secret, *I will disclose*. Like what? *As a cloud does*  
*rain*. In the Vedas the particle 'na' used after a word denotes comparison, not  
12 negation, as in the expression, 'Asvam na,' (like a horse). 'I will disclose your  
terrible deed as a cloud indicates rain through rumbling noise etc.' -this is the  
14 construction.

16 ननु अश्विनोः स्तुत्यर्थौ कथमिमौ मन्त्रौ स्याताम्? निन्दावचनौ हीमौ —

18 *Objection*: How can these two Mantras be in praise of the Asvins? They  
rather condemn them.

20 नैष दोषः; स्तुतिरेवैषा, न निन्दावचनौ; यस्मात् ईदृशमप्यतिक्रूरं कर्म कुर्वतोर्युवयोः न  
लोम च मीयत इति — न चान्यत्किञ्चिद्धीयत एवेति — स्तुतावेतौ भवतः; निन्दां प्रशंसां

22 हि लौकिकाः स्मरन्ति; तथा प्रशंसारूपा च निन्दा लोके प्रसिद्धा। दध्यङ्गाम आथर्वणः;  
हेत्यनर्थको निपातः; यन्मधु कक्ष्यम् आत्मज्ञानलक्षणम् आथर्वणः वां युवाभ्याम् अश्वस्य

24 शीष्णां शिरसा, प्र यत् ईम् उवाच — यत्प्रोवाच मधुः ईमित्यनर्थको निपातः ॥

26 *Reply*: There is nothing wrong in it; these are eulogistic, not condemnatory.  
Because in spite of doing such a despicable deed they passed off absolutely  
28 scatheless; nor did they suffer anything in the unseen realm. Therefore these two  
Mantras are eulogistic. People sometimes rightly construe blame as praise, and  
30 likewise it is common knowledge that praise may be blame in disguise.

The secret meditation on things mutually helpful, known as Self-knowledge, that Dadhyac, versed in the Atharva-Veda, taught you through a horse's head. 'Ha' and 'im' are expletives.

इदं वै तन्मधु दध्यङ्गुथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

आथर्वणायाश्विनौ दधीचेऽश्व्यं शिरः प्रत्यैरयतम् । स वां मधु

प्रवोचदृतायन्त्वाष्ट्रं यदस्त्रावपि कक्ष्यं वामिति ॥ १७ ॥

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the R̥ṣi said, 'O Asvins, you set a horse's head on (the shoulders of) Dadhyac, versed in the Atharva-Veda. O terrible ones, to keep his word he taught you the (ritualistic) meditation on things mutually helpful connected with the sun, as also the secret (spiritual) meditation on them.'

इदं वै तन्मध्वित्यादि पूर्ववत् मन्त्रान्तरप्रदर्शनार्थम् । तथा अन्यो मन्त्रः तामेव आख्यायिकामनुसरति स्म । आथर्वणो दध्यङ्गाम — आथर्वणोऽन्यो विद्यत इत्यतो विशिनष्टि — दध्यङ्गाम आथर्वणः, तस्मै दधीचे आथर्वणाय, हे अश्विनाविति मन्त्रदृशो वचनम्; अश्व्यम् अश्वस्य स्वभूतम्, शिरः, ब्राह्मणस्य शिरसि च्छिन्ने अश्वस्य शिरश्छित्त्वा ईदृशमतिक्रूरं कर्म कृत्वा अश्व्यं शिरः ब्राह्मणं प्रति ऐरयतं गमितवन्तौ, युवाम्; स च आथर्वणः वां युवाभ्याम् तन्मधु प्रवोचत्, यत्पूर्वं प्रतिज्ञातम् — वक्ष्यामीति । स किमर्थमेवं जीवितसन्देहमारुह्य प्रवोचदित्युच्यते — ऋतायन् यत्पूर्वं प्रतिज्ञातं सत्यं तत्परिपालयितुमिच्छन्; जीवितादपि हि सत्यधर्मपरिपालना गुरुतरेत्येतस्य लिङ्गमेतत् । किं तन्मधु प्रवोचदित्युच्यते — त्वाष्ट्रम्, त्वष्टा आदित्यः, तस्य सम्बन्धि — यज्ञस्य शिरश्छिन्नं त्वष्टा अभवत्, तत्प्रतिसन्धानार्थं प्रवर्ग्यं कर्म, तत्र प्रवर्ग्यकर्माङ्गभूतं यद्विज्ञानं

तत् त्वाष्ट्रं मधु — यत्तस्य चिरश्छेदनप्रतिसन्धानादिविषयं दर्शनं तत् त्वाष्ट्रं यन्मधु; हे  
 2 दक्षौ दक्षाविति परबलानामुपक्षपयितारौ शत्रूणां हिंसितारौ; अपि च न केवलं त्वाष्ट्रमेव  
 मधु कर्मसम्बन्धि युवाभ्यामवोचत्; अपि च कक्ष्यं गोप्यं रहस्यं परमात्मसम्बन्धि  
 4 यद्विज्ञानं मधु मधुब्राह्मणेनोक्तं अध्यायद्वयप्रकाशितम्, तच्च वां युवाभ्यां  
 प्रवोचदित्यनुवर्तते ॥

6

*This is that meditation, etc.- is to be explained as in the preceding paragraph;*  
 8 *it refers to the other Mantra that relates the same story. Dadhyac, versed in the*  
*Atharva-Veda, etc. There may be others versed in the Atharva-Veda; so the term*  
 10 *is qualified by mention of the name, Dadhyac. 'O Asvins,' etc.- this is spoken by*  
*the Rsi<sup>9</sup> who visualised the Mantra. 'When the Brahmana's head was severed, you*  
 12 *cut off a horse's head-O the cruelty of it! -and set it on the Brahmana's shoulders.*  
*And he taught you the meditation on things mutually helpful that he had promised to*  
 14 *teach you.' Why did he run the risk of his life to do this? To keep his word-desiring*  
*to fulfil his promise. This is a hint that keeping ones solemn promise is more*  
 16 *important than even life. What was the meditation on things mutually helpful that*  
*he taught? That which was connected with the sun: The head of Yajña,<sup>10</sup> 2 being*  
 18 *severed, became the sun. To restore the head the rite called Pravargya was started.*  
*The meditation concerning the severing of the head of Yajña, its restoration, and*  
 20 *so on, which forms a part of the rite, is the meditation on things mutually helpful*  
*connected with the sun. Terrible ones-who destroy their rival forces, or kill their*  
 22 *enemies. 'He taught you not only the ritualistic meditation on things mutually*  
 24 *helpful connected with the sun, but also the secret meditation on them relating to the*  
*Supreme Self' which is dealt with in the present section, in fact, throughout this*  
 and the preceding chapter. The verb 'taught' is to be repeated here from above.

26

28

30

<sup>9</sup> Here Saṅkara explains the word in its literal and more plausible meaning. In paragraph 16 it was explained as the Mantra itself. The name of the sage is Kaśīvat. For the verses given in paragraphs 16, 17 and 19 see R.-I. cxvi.12, I. cxvii. 22 and VI. xlvii. 18 respectively.

<sup>10</sup> Lit. sacrifice. Here it means Vishnu, who is identified with it. For the story how Vishnu, proud of his well-earned excellence over the other gods, stood resting his chin on the extremity of a bow, and how the others out of jealousy got some white-ants to gnaw of the bow-string, which resulted in the severing of Vishnu's head, see S. XIV. 1. i. 6-10. Compare also Tai. A. V. i. 3-6.

इदं वै तन्मधु दध्यङ्गुथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः

2 पश्यन्नवोचत् । पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः । पुरः स पक्षी भूत्वा पुरः  
पुरुष आविशदिति । स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो नैनेन  
4 किञ्चनानावृतं नैनेन किञ्चनासंवृतम् ॥ १८ ॥

6 This is that meditation on things mutually helpful which  
Dadhyac, versed in the Atharva-Veda, taught the Asvins.  
8 Perceiving this the R̥ṣi said, 'He made bodies with two feet  
and bodies with four feet. That Supreme Being first entered  
10 the bodies as a bird (the subtle body).' On account of his  
dwelling in all bodies He is called the Puruṣa. There is  
12 nothing that is not covered by Him, nothing that is not  
pervaded by Him.

14 इदं वै तन्मध्विति पूर्ववत् । उक्तौ द्वौ मन्त्रौ प्रवर्ग्यसम्बन्ध्याख्यायिकोपसंहर्तारौ; द्वयोः  
16 प्रवर्ग्यकर्मार्थयोरध्याययोरर्थ आख्यायिकाभूताभ्यां मन्त्राभ्यां प्रकाशितः ।  
ब्रह्मविद्यार्थयोस्त्वध्याययोरर्थ उत्तराभ्यामृग्भ्यां प्रकाशयितव्य इत्यतः प्रवर्तते । यत् कक्ष्यं  
18 च मधु उक्तवानाथर्वणो युवाभ्यामित्युक्तम् — किं पुनस्तन्मध्वित्युच्यते — पुरश्चक्रे, पुरः  
पुराणि शरीराणि — यत इयमव्याकृतव्याकरणप्रक्रिया — स परमेश्वरो नामरूपे  
20 अव्याकृते व्याकुर्वाणः प्रथमं भूरादीन् लोकान्सृष्ट्वा, चक्रे कृतवान्, द्विपदः  
द्विपादुपलक्षितानि मनुष्यशरीराणि पक्षिशरीराणि; तथा पुरः शरीराणि चक्रे चतुष्पदः  
22 चतुष्पादुपलक्षितानि पशुशरीराणि; पुरः पुरस्तात्, स ईश्वरः पक्षी लिङ्गशरीरं भूत्वा पुरः  
शरीराणि — पुरुष आविशदित्यस्यार्थमाचष्टे श्रुतिः — स वा अयं पुरुषः सर्वासु पूर्षु  
24 सर्वशरीरेषु पुरिशयः, पुरि शेत इति पुरिशयः सन् पुरुष इत्युच्यते; न एनेन अनेन किञ्चन  
किञ्चिदपि अनावृतम् अनाच्छादितम्; तथा न एनेन किञ्चनासंवृतम् अन्तरननुप्रवेशितम्

— बाह्यभूतेनान्तर्भूतेन च न अनावृतम्; एवं स एव नामरूपात्मना अन्तर्बहिर्भावेन

2 कार्यकरणरूपेण व्यवस्थितः; पुरश्चक्रे इत्यादिमन्त्रः सङ्क्षेपत आत्मैकत्वमाचष्ट इत्यर्थः ॥

*This is that meditation, etc.- is to be explained as before. The two foregoing*  
4 *Mantras sum up the story which is connected with the rite called Pravargya. They*  
6 *express in the form of a story the purport of the two chapters that have a bearing*  
8 *on that rite. Now the text proceeds to describe through the two following Mantras*  
10 *the purport of the two chapters that deal with the meditation on Brahman. It has*  
12 *been said that the Brahmanā versed in the Atharva-veda also taught the ASvins a*  
14 *secret meditation on things mutually helpful. What that meditation was is now*  
16 *being explained. He made bodies, etc.-the Supreme Lord who made this universe*  
18 *come out of the unmanifested state, in the course of His manifesting the*  
20 *undifferentiated name and form, after first projecting the worlds such as this earth,*  
*made bodies with two feet, viz. human and bird bodies, and bodies with four feet,*  
*viz. animal bodies. That Supreme Being, the Lord, first entered the bodies as a bird,*  
*i.e. as the subtle body. The text itself explains it: On account of His dwelling in all*  
*bodies is called the Puruṣa. There is nothing that is not covered by Him; likewise, there*  
*is nothing that is not pervaded by Him. That is, everything is enveloped by Him as*  
*its inside and outside. Thus it is He who as name and form-as the body and*  
*organs-is inside and outside everything. In other words, the Mantra, He made*  
*bodies,' etc. briefly enunciates the unity of the Self.*

22 इदं वै तन्मधु दध्यङ्गुथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् । रूपं  
रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते  
24 युक्ता ह्यस्य हरयः शता दशेति । अयं वै हरयोऽयं वै दश च सहस्राणि बहूनि  
चानन्तानि च तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म  
26 सर्वानुभूरित्यनुशासनम् ॥ १९ ॥

28 This is that meditation on things mutually helpful which  
Dadhyac, versed in the Atharva-Veda, taught the Asvins.  
30 Perceiving this the Rsi said, '(He) transformed Himself in  
accordance with each form; that form of His was for the  
32 sake of making Him known. The Lord on account of Maya  
(notions superimposed by ignorance) is perceived as

manifold, for to Him are yoked ten organs, nay hundreds  
of them. He is the organs; He is ten, and thousands- many  
and infinite. That Brahman is without prior or posterior,  
without interior or exterior. This self, the perceiver of  
everything, is Brahman. This is the teaching.

इदं वै तन्मध्वित्यादि पूर्ववत्। रूपं रूपं प्रतिरूपो बभूव — रूपं रूपं प्रति प्रतिरूपः

रूपान्तरं बभूवेत्यर्थः; प्रतिरूपोऽनुरूपो वा यादृक्संस्थानौ मातापितरौ तत्संस्थानः

तदनुरूप एव पुत्रो जायते; न हि चतुष्पदो द्विपाज्जायते, द्विपदो वा चतुष्पात्; स एव हि

परमेश्वरो नामरूपे व्याकुर्वाणः रूपं रूपं प्रतिरूपो बभूव। किमर्थं पुनः प्रतिरूपमागमनं

तस्येत्युच्यते — तत् अस्य आत्मनः रूपं प्रतिचक्षणाय प्रतिख्यापनाय; यदि हि नामरूपे

न व्याक्रियेते, तदा अस्य आत्मनो निरुपाधिकं रूपं प्रज्ञानघनाख्यं न प्रतिख्यायेत; यदा

पुनः कार्यकरणात्मना नामरूपे व्याकृते भवतः, तदा अस्य रूपं प्रतिख्यायेत। इन्द्रः

परमेश्वरः मायाभिः प्रज्ञाभिः नामरूपभूतकृतमिथ्याभिमानैर्वा न तु परमार्थतः, पुरुरूपः

बहुरूपः, ईयते गम्यते — एकरूप एव प्रज्ञानघनः सन् अविद्याप्रज्ञाभिः। कस्मात्पुनः

कारणात्? युक्ताः रथ इव वाजिनः, स्वविषयप्रकाशनाय, हि यस्मात्, अस्य हरयः

हरणात् इन्द्रियाणि, शता शतानि, दश च, प्राणिभेदबाहुल्यात् शतानि दश च भवन्ति;

तस्मात् इन्द्रियविषयबाहुल्यात् तत्प्रकाशनायैव च युक्तानि तानि न आत्मप्रकाशनाय

; 'पराञ्चि खानि व्यतृणत्स्वयम्भूः' (क. उ. २।१।१) इति हि काठके। तस्मात् तैरेव

विषयस्वरूपैरीयते, न प्रज्ञानघनैकरसेन स्वरूपेण।

*This is that meditation, etc.- is to be explained as before. (He) transformed Himself in accordance with each form, or (to put it differently) assumed the likeness of each form. A son has the same form as, or resembles, his parents. A quadruped is not born of bipeds, nor vice versa. The same Lord, in the process of manifesting name and form. 'transformed Himself in accordance with each form.' Why did He come in so many forms? That form of His was for the sake of making Him known.*

Were name and form not manifested, the transcendent nature of this Self as Pure Intelligence would not be known. When, however, name and form are manifested as the body and organs, it is possible to know Its nature. *The Lord on account of Maya* or diverse knowledge, or (to give an alternative meaning) the false identifications created by name, form and the elements, not in truth, *is perceived as manifold*, because of these notions superimposed by ignorance, although He is ever the same Pure Intelligence. Why? *For to Him -are yoked*, like horses to a chariot, *ten organs-called 'Hari'* because they draw *-nay hundreds of them*, for the purpose of revealing their objects; 'hundreds,' because there are a great many beings. Since there are a large number of sense-objects (the Supreme Self appears as manifold). It is to reveal them, and not the Self, that the organs are yoked. As the Katha Upaniṣad says, 'The self-born Lord injured the organs by making them outgoing in their tendencies' (IV. 1) \_ Therefore the Self is known not in Its true nature as homogeneous Pure Intelligence, but merely as the sense-objects.

एवं तर्हि अन्यः परमेश्वरः अन्ये हरय इत्येवं प्राप्ते

16 *Question:* Then this Lord is one entity, and the organs another?

उच्यते — अयं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च ; प्राणिभेदस्य  
 18 आनन्त्यात्। किं बहुना ? तदेतद्वद्वह्म य आत्मा, अपूर्वम् नास्य कारणं पूर्वं विद्यत इत्यपूर्वम्  
 , नास्यापरं कार्यं विद्यत इत्यनपरम्, नास्य जात्यन्तरमन्तराले विद्यत इत्यनन्तरम्, तथा  
 20 बहिरस्य न विद्यत इत्यबाह्यम्; किं पुनस्तत् निरन्तरं ब्रह्म? अयमात्मा; कोऽसौ? यः  
 प्रत्यगात्मा द्रष्टा, श्रोता मन्ता बोद्धा, विज्ञाता सर्वानुभूः — सर्वात्मना सर्वमनुभवतीति  
 22 सर्वानुभूः — इत्येतदनुशासनम् सर्ववेदान्तोपदेशः; एष सर्ववेदान्तानामुपसंहृतोऽर्थः;  
 एतदमृतमभयम्; परिसमाप्तश्च शास्त्रार्थः ॥

24 *Reply:* No; *He is the organs; he is ten and thousands-many and infinite*-because  
 there are an infinite number of beings. In short, *that Brahman* which is the self is  
 26 *without prior*, i.e. cause, or *posterior*, i.e. effect, *without interior or exterior*, i.e.  
 having no other species within It or without It. What is this homogeneous  
 28 Brahman? *This self*. What is that? The inner self that sees, hears, thinks,  
 understands, knows; *the perceiver of everything*, because as the self of all it  
 30 perceives everything. *This is the teaching* of all Vedanta texts-the gist of them. It  
 leads to immortality and fearlessness. The import of the scriptures has been fully  
 32 dealt with.

॥ इति द्वितीयाध्यायस्य पञ्चमं ब्राह्मणम् ॥

॥ ॐ अथ तृतीयाध्यायस्य प्रथमं ब्राह्मणम् ॥

- 2 'जनको ह वैदेहः' इत्यादि याज्ञवल्कीयं काण्डमारभ्यते; उपपत्तिप्रधानत्वात् अतिक्रान्तेन  
मधुकाण्डेन समानार्थत्वेऽपि सति न पुनरुक्तता; मधुकाण्डं हि आगमप्रधानम्;  
4 आगमोपपत्ती हि आत्मैकत्वप्रकाशनाय प्रवृत्ते शक्नुतः करतलगतबिल्वमिव दर्शयितुम्;  
'श्रोतव्यो मन्तव्यः' (बृ. उ. २।४।५) इति ह्युक्तम्; तस्मादागमार्थस्यैव परीक्षापूर्वकं  
6 निर्धारणाय याज्ञवल्कीयं काण्डमुपपत्तिप्रधानमारभ्यते।

With 'Janaka, Emperor of Videha,' etc., the portion relating to Yājñavalkya  
8 begins. Though it treats of the same subject as the preceding one, viz. the  
Madhukāṇḍa, yet it is not a mere repetition, being mainly argumentative, whereas  
10 the preceding portion was mainly of the nature of scriptural testimony. When both  
scriptural evidence and argument start to demonstrate the unity of the Self, they  
12 can show it as clearly as a bael fruit on the palm of one's hand, for it has been  
said, '(The Self) should be heard of, reflected on,' etc. (II. iv. 5; IV. v. 6).  
14 Therefore it is to test the meaning of the Śrutis in the light of arguments that this  
portion relating to Yājñavalkya, which is mainly argumentative, is commenced.  
16

- आख्यायिका तु विज्ञानस्तुत्यर्था उपायविधिपरा वा; प्रसिद्धो ह्युपायो विद्वद्भिः शास्त्रेषु च  
18 दृष्टः — दानम् ; दानेन ह्युपनमन्ते प्राणिनः; प्रभूतं हिरण्यं गोसहस्रदानं च इहोपलभ्यते;  
तस्मात् अन्यपरेणापि शास्त्रेण विद्याप्राप्त्युपायदानप्रदर्शनार्था आख्यायिका आख्या।  
20 अपि च तद्विद्यसंयोगः तैश्च सह वादकरणं विद्याप्राप्त्युपायो न्यायविद्यायां दृष्टः; तच्च  
अस्मिन्नध्याये प्राबल्येन प्रदर्श्यते; प्रत्यक्षा च विद्वत्संयोगे प्रज्ञावृद्धिः। तस्मात्  
22 विद्याप्राप्त्युपायप्रदर्शनार्थैव आख्यायिका ॥

- 24 The story may be taken either as a eulogy on knowledge or as prescribing  
the way to acquire it; for it is a well-known fact, which scholars also notice in the  
26 scriptures, that the making of presents is one such way. Through presents people  
are won over; and here we see that plenty of gold and a thousand cows are  
28 presented. Therefore, though this section has another main purpose, the story is  
introduced to show that the making of presents is a way to the acquisition of  
30 knowledge. Another customary way of acquiring it, as observed in the system of



logic, is the association with adepts in that line, and discussion with them; that too is amply shown in this chapter. And it is a common experience that association with scholars adds to our knowledge. Therefore we must conclude that the story is meant to point out the way to acquire knowledge.

ॐ। जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे; तत्र ह कुरुपञ्चालानां ब्राह्मणा  
अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव, कः स्वित्  
ब्राह्मणानामनूचानतम इति; स ह गवां सहस्रमवरुरोध; दश दश पादा  
एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥ ३-१-१ ॥

Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Pañcāla were assembled there. Emperor Janaka of Videha had a desire to know, 'Which is the most erudite of these Vedic scholars?' He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Pādas<sup>11</sup> (of gold).

जनको नाम ह किल सम्राट् राजा बभूव विदेहानाम्; तत्र भवो वैदेहः; स च  
बहुदक्षिणेन यज्ञेन — शाखान्तरप्रसिद्धो वा बहुदक्षिणो नाम यज्ञः, अश्वमेधो वा  
दक्षिणाबाहुल्यात् बहुदक्षिण इहोच्यते — तेनेजे अयजत्। तत्र तस्मिन्यज्ञे निमन्त्रिता  
दर्शनकामा वा कुरूणां देशानां पञ्चालानां च ब्राह्मणाः — तेषु हि विदुषां बाहुल्यं प्रसिद्धम्  
— अभिसमेताः अभिसङ्गता बभूवुः। तत्र महान्तं विद्वत्समुदायं दृष्ट्वा तस्य ह किल  
जनकस्य वैदेहस्य यजमानस्य, को नु खल्वत्र ब्रह्मिष्ठ इति विशेषेण ज्ञातुमिच्छा  
विजिज्ञासा, बभूव; कथम्? कःस्वित् को नु खलु एषां ब्राह्मणानाम् अनूचानतमः — सर्व

<sup>11</sup> A Pāda is about one-third of an ounce.

इमेऽनूचानाः, कः स्विदेषामतिशयेनानूचान इति। स ह अनूचानतमविषयोत्पन्नजिज्ञासः

2 सन् तद्विज्ञानोपायार्थं गवां सहस्रं प्रथमवयसाम् अवरुरोध गोष्ठेऽवरोधं कारयामास;

किंविशिष्टास्ता गावोऽवरुद्धा इत्युच्यते — पलचतुर्थभागः पादः सुवर्णस्य, दश दश

4 पादा एकैकस्या गोः शृङ्गयोः आबद्धा बभूवुः, पञ्च पञ्च पादा एकैकस्मिन् शृङ्गे ॥

There was a ruler of Videha named Janaka, who was an Emperor. He performed a sacrifice in which gifts were freely distributed. Or the sacrifice itself may have had that name (Bahu-dakṣiṇa), referred to elsewhere in the Vedas. Or the horse sacrifice may here be so called because of the abundance of gifts in it. Vedic scholars from Kuru and Pañcāla—which are famous for their large number of scholars—were assembled in that sacrifice, either on invitation or as spectators. Seeing that large assembly of scholars, Emperor Janaka of Videha, the sacrificer, had a desire to know which was the greatest Vedic scholar among them. He thought like this: ‘Which is the most erudite of these Vedic scholars? They are all versed in the Vedas, but which is the greatest of them?’ Being desirous of knowing this, he, as a means to finding it out, had a thousand young cows confined in a pen. The cows are being described. On the horns of each cow were fixed ten Pādas—a Pāda being a quarter of a Pala-of gold, five on each horn.

18

तान्होवाच, ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उदजतामिति। ते ह

20 ब्राह्मणा न दधृषुरथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योदज

सामश्रवा इति; ता होदाचकार; ते ह ब्राह्मणाश्चुकुधुः, कथं नो ब्रह्मिष्ठो

22 ब्रुवीतेत्यथ ह जनकस्य वैदेहस्य होताश्वलो बभूव; स हैनं पप्रच्छ, त्वं नु खलु

नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी इति; स होवाच, नमो वयं ब्रह्मिष्ठाय कुर्मो

24 गोकामा एव वयं स्म इति; तं ह तत एव प्रष्टुं दध्रे होताश्वलः ॥ ३-१-२ ॥

He said to them, ‘Revered Brāhmaṇas, let him who is the best Vedic scholar among you drive these cows (home).’ None of the Brāhmaṇas dared. Then Yājñavalkya said to a pupil of his, ‘Dear Sāmaśravas, please drive these cows (home).’ He drove them. The Brāhmaṇas were enraged.

2 'How does he dare to call himself the best Vedic scholar  
 4 among us?' There was a Hotṛ<sup>12</sup> of Emperor Janaka of  
 6 Videha named Aśvala. He now asked Yājñavalkya,  
 8 'Yājñavalkya, are you indeed the best Vedic scholar among  
 us?' Yājñavalkya replied, 'I bow to the best Vedic scholar,  
 I just want the cows.' Thereupon the Hotṛ Aśvala  
 determined to interrogate him.

गा एवमवरुध्य ब्राह्मणांस्तान्होवाच, हे ब्राह्मणा भगवन्तः इत्यामन्त्र्य — यः वः युष्माकं  
 10 ब्रह्मिष्ठः — सर्वे यूयं ब्रह्माणः, अतिशयेन युष्माकं ब्रह्मा यः — सः एता गा उदजताम्  
 उत्कालयतु स्वगृहं प्रति। ते ह ब्राह्मणा न दधृषुः — ते ह किल एवमुक्ता ब्राह्मणाः  
 12 ब्रह्मिष्ठतामात्मनः प्रतिज्ञातुं न दधृषुः न प्रगल्भाः संवृत्ताः। अप्रगल्भभूतेषु ब्राह्मणेषु अथ  
 ह याज्ञवल्क्यः स्वम् आत्मीयमेव ब्रह्मचारिणम् अन्तेवासिनम् उवाच — एताः गाः हे  
 14 सोम्य उदज उद्गमय अस्मद्गृहान्प्रति, हे सामश्रवः — सामविधिं हि शृणोति, अतः  
 अर्थाच्चतुर्वेदो याज्ञवल्क्यः। ताः गाः ह उदाचकार उत्कालितवानाचार्यगृहं प्रति।  
 16 याज्ञवल्क्येन ब्रह्मिष्ठपणस्वीकरणेन आत्मनो ब्रह्मिष्ठता प्रतिज्ञातेति ते ह चुक्रुधुः  
 क्रुद्धवन्तो ब्राह्मणाः। तेषां क्रोधाभिप्रायमाचष्टे — कथं नः अस्माकम् एकैकप्रधानानां  
 18 ब्रह्मिष्ठोऽस्मीति ब्रुवीतेति। अथ ह एवं क्रुद्धेषु ब्राह्मणेषु जनकस्य यजमानस्य होता  
 ऋत्विक् अश्वलो नाम बभूव आसीत्। स एनं याज्ञवल्क्यम् — ब्रह्मिष्ठाभिमानी  
 20 राजाश्रयत्वाच्च धृष्टः — याज्ञवल्क्यं पप्रच्छ पृष्ठवान्; कथम्? त्वं नु खलु नो याज्ञवल्क्य  
 ब्रह्मिष्ठोऽसी३ इति — प्लुतिः भर्त्सनार्था। स होवाच याज्ञवल्क्यः — नमस्कुर्मो वयं  
 22 ब्रह्मिष्ठाय, इदानीं गोकामाः स्मो वयमिति। तं ब्रह्मिष्ठप्रतिज्ञं सन्तं तत एव  
 ब्रह्मिष्ठपणस्वीकरणात् प्रष्टुं दध्रे धृतवान्मनो होता अश्वलः ॥

<sup>12</sup> A priest who has the duty of invoking the gods in a sacrifice, reciting from the Rg-Veda.

2 Having the cows thus confined, *he said* addressing those Brāhmaṇas, ‘Revered  
 4 Brāhmaṇas, you are all Vedic scholars; *let him who is specially so among you drive*  
 these cows home.’ None of the Brāhmaṇas thus addressed dared to announce his  
 surpassing Vedic scholarship. When they were thus silenced, Yājñavalkya said to a  
 6 pupil of his, ‘Dear Sāmaśravas, please drive these cows home.’ ‘Sāmaśravas means  
 one who learns how to chant the Sāman. Hence by implication Yājñavalkya is  
 8 made out to be versed in all the four Vedas<sup>13</sup>. He drove the cows towards his  
 teacher’s home. Yājñavalkya, by accepting the prize meant for the best Vedic  
 10 scholar, indirectly declared himself as such; so the Brāhmaṇas were enraged. The  
 reason for their anger is being stated: *How does he dare to call himself the best Vedic*  
 12 *scholar among us* who are each a great scholar? Among the Brāhmaṇas thus  
 enraged, there was a Hotṛ of Janaka, the sacrificer, named Áśvala. He prided himself  
 14 upon being the greatest Vedic scholar, and was insolent owing to royal patronage.  
 So he challenged Yājñavalkya as follows: ‘Yājñavalkya, are you indeed the best Vedic  
 16 scholar among us?’ The prolonged accent (in the verb) signifies censure.  
 Yājñavalkya replied: ‘I bow to the best Vedic scholar, now I just want the cows’  
 18 Thereupon, i.e. when he accepted the prize meant for the best Vedic scholar and  
 thereby declared himself to be one, the Hotṛ Áśvala determined to interrogate him.

20

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्युनातं, सर्वं मृत्युनाभिपन्नं, केन यजमानो  
 22 मृत्योराप्तिमतिमुच्यत इति; होत्रर्त्विजाग्निना वाचा; वाग्वै यज्ञस्य होता, तद्येयं  
 वाक्सोऽयमग्निः, स होता, स मुक्तिः, सातिमुक्तिः ॥ ३-१-३ ॥

24

‘Yājñavalkya,’ said he, ‘since all this is overtaken by death,  
 26 and swayed by it, by what means does the sacrificer go  
 beyond the clutches of death?’ ‘Through the organ of  
 28 speech-through fire, which is the (real) priest called Hotṛ.  
 The sacrificer’s organ of speech is the Hotṛ. This organ of  
 30 speech is fire; this fire is the Hotṛ; this (fire) is liberation;  
 this (liberation) is emancipation.

<sup>13</sup> The grounds are as follows: He is principally a teacher of the Yajur-veda; the pupil in question learns from him how to chant the Sāman, which is the R̥c set to music, so he must also know these two Vedas; and the Atharva-Veda is subsidiary to the other three.

- 2 याज्ञवल्क्येति होवाच। तत्र मधुकाण्डे पाङ्केन कर्मणा दर्शनसमुच्चितेन यजमानस्य  
मृत्योरत्ययो व्याख्यातः उद्गीथप्रकरणे सङ्क्षेपतः; तस्यैव परीक्षाविषयोऽयमिति  
4 तद्गतदर्शनविशेषार्थोऽयं विस्तर आरभ्यते। यदिदं साधनजातम् अस्य कर्मणः  
ऋत्विगभ्यादि मृत्युना कर्मलक्षणेन स्वाभाविकासङ्गसहितेन आप्तं व्याप्तम्, न केवलं  
6 व्याप्तम् अभिपन्नं च मृत्युना वशीकृतं च — केन दर्शनलक्षणेन साधनेन यजमानः  
मृत्योराप्तिमिति मृत्युगोचरत्वमतिक्रम्य मुच्यते स्वतन्त्रः मृत्योरवशो भवतीत्यर्थः।

8

‘Yājñavalkya,’ said he. In the section on the Udgītha (I. iii.) comprised in the  
10 Madhukāṇḍa it has been briefly explained how a sacrificer can escape death  
through the rite with five factors coupled with the meditation about it. The present  
12 section being an examination of that, a rather detailed treatment is being given  
here in order to introduce some particulars about that meditation. ‘Since all this,  
14 the accessories of this rite, such as the priests and the fire, is overtaken by death,  
i.e. by ritualistic work attended with our natural attachment-not only overtaken,  
16 but also swayed by death, by what means, or meditation, does the sacrificer go beyond  
the clutches of death, become independent of it?’

18

ननु उद्गीथ एवाभिहितम् येनातिमुच्यते मुख्यप्राणात्मदर्शनेनेति —

20

*Objection:* Has it not already been said in the section on the Udgītha that he  
22 transcends death by identifying himself with the vital force in the mouth?

24 बाढमुक्तम्; योऽनुक्तो विशेषस्तत्र, तदर्थोऽयमारम्भ इत्यदोषः।

26

*Reply:* Yes, but the particulars that have been omitted there will be given  
here. So there is nothing wrong in it.

28

होत्रा ऋत्विजा अग्निना वाचा इत्याह याज्ञवल्क्यः। एतस्यार्थं व्याचष्टे — कः  
30 पुनर्होता येन मृत्युमतिक्रामतीति उच्यते — वाग्वै यज्ञस्य यजमानस्य, ‘यज्ञो वै  
यजमानः’ (शत. ब्राह्म. १४।२।२।२४) इति श्रुतेः, यज्ञस्य यजमानस्य या वाक्

सैव होता अधियज्ञे; कथम्? तत् तत्र येयं वाक् यज्ञस्य यजमानस्य, सोऽयं  
 2 प्रसिद्धोऽग्निः अधिदैवतम्; तदेतत्तन्प्रकरणे व्याख्यातम्; स चाग्निः होता, 'अग्निर्वै  
 होता' (शत. ब्रा. ४।२।६) इति श्रुतेः। यदेतत् यज्ञस्य साधनद्वयम् — होता च ऋत्विक्  
 4 अधियज्ञम्, अध्यात्मं च वाक्, एतदुभयं साधनद्वयं परिच्छिन्नं मृत्युना आप्तं  
 स्वाभाविकाज्ञानासङ्गप्रयुक्तेन कर्मणा मृत्युना प्रतिक्षणमन्यथात्वमापद्यमानं  
 6 वशीकृतम्; तत् अनेनाधिदैवतरूपेणाग्निना दृश्यमानं यजमानस्य यज्ञस्य  
 मृत्योरतिमुक्तये भवति;

8

Yājñavalkya said, 'Through the organ of speech-through fire, which is the (real)  
 10 priest called Hotṛ.' The explanation follows. Who is that Hotṛ through whom the  
 sacrificer transcends death? 'The sacrificer's organ of speech is the Hotṛ.' 'Sacrifice'  
 12 here means the sacrificer. Witness the Śruti, 'The sacrifice is the sacrificer' (Ś.  
 XIV. II. ii. 24). The sacrificer's organ of speech is the Hotṛ with reference to  
 14 sacrifices. How? *This organ of speech* of the sacrificer is the well-known *fire*, with  
 reference to the gods. This has already been explained under the topic of the three  
 16 kinds of food (I. v. 11). And that *fire is the Hotṛ*, for the Śruti says, 'Fire is the  
 Hotṛ' (Ś. VI. iv. ii. 6). These two auxiliaries of a sacrifice, viz. the priest called  
 18 Hotṛ with reference to sacrifices, and the organ of speech with reference to the  
 body, being limited, are 'overtaken by death,' i.e. are continually changed by  
 20 ritualistic work directed by our natural attachment due to ignorance, and are  
 therefore 'swayed by death.' If the sacrificer looks upon them as fire, their divine  
 22 form, it conduces to his<sup>14</sup> liberation from death.

24 तदेतदाह — स मुक्तिः स होता अग्निः मुक्तिः अग्निस्वरूपदर्शनमेव मुक्तिः; यदैव  
 साधनद्वयमग्निरूपेण पश्यति, तदानीमेव हि स्वाभाविकादासङ्गान्मृत्योर्विमुच्यते  
 26 आध्यात्मिकात्परिच्छिन्नरूपात् आधिभौतिकाच्च; तस्मात् स होता अग्निरूपेण दृष्टः  
 मुक्तिः मुक्तिसाधनं यजमानस्य। सा अतिमुक्तिः — यैव च मुक्तिः सा अतिमुक्तिः  
 28 अतिमुक्तिसाधनमित्यर्थः। साधनद्वयस्य परिच्छिन्नस्य या अधिदैवतरूपेण

<sup>14</sup> As also the Hotṛ's.

अपरिच्छिन्नेन अग्निरूपेण दृष्टिः, सा मुक्तिः; या असौ मुक्तिः अधिदैवतदृष्टिः सैव

- 2 — अध्यात्माधिभूतपरिच्छेदविषयाङ्गास्पदं मृत्युमतिक्रम्य अधिदेवतात्वस्य  
अग्निभावस्य प्राप्त्यर्था फलभूता सा अतिमुक्तिरित्युच्यते; तस्या अतिमुक्तेर्मुक्तिरेव  
4 साधनमिति कृत्वा सा अतिमुक्तिरित्याह। यजमानस्य हि अतिमुक्तिः  
वागादीनामग्न्यादिभावः इत्युद्गीथप्रकरणे व्याख्यातम्; तत्र सामान्येन  
6 मुख्यप्राणदर्शनमात्रं मुक्तिसाधनमुक्तम्, न तद्विशेषः; वागादीनामग्न्यादिदर्शनमिह  
विशेषो वर्ण्यते; मृत्युप्राप्त्यतिमुक्तिस्तु सैव फलभूता, या उद्गीथब्राह्मणेन व्याख्याता  
8 'मृत्युमतिक्रान्तो दीप्यते' (बृ.उ.१।३।१२), (बृ.उ.१।३।१३), (बृ.उ.१।३।१४), (बृ.  
उ.१।३।१५), (बृ.उ.१।३।१६), इत्याद्या ॥

10

- So the text says: *This is liberation*, i.e. the Hotṛ who is fire is liberation. In  
12 other words, looking upon the Hotṛ as fire is that. As soon as the sacrificer looks  
upon the two accessories as fire, he is freed from death consisting in his limited  
14 natural attachment relating to the body and the elements. Therefore that Hotṛ,  
when looked upon as fire, is 'liberation,' i.e. the means of liberation, for the  
16 sacrificer. *This is emancipation*: That which is liberation is emancipation. i.e. a  
means to it. To look upon those two limited accessories as fire, which is their  
18 unlimited divine form, is liberation. This liberation which consists in looking upon  
(the Hotṛ and the organ of speech) in their divine aspect is also spoken of as the  
20 resulting emancipation-becoming one with fire, their divine form-which takes one  
beyond the death that consists in attachment to limitations relating to the body  
22 and the elements. It is called emancipation, because that liberation itself is a means  
to it. It has already been explained in the section on the Udgītha that the  
24 identification of the organ of speech etc. with fire and so on is itself the  
emancipation of the sacrificer. There it has been said in a general way that identity  
26 with the vital force in the mouth is the means of liberation, but the particulars  
have not been given. Here some details, viz. the viewing of the organ of speech  
28 etc. as fire and so on, are given. The emancipation from death here dealt with is  
the same as that which has been described as a result in the section on the Udgītha  
30 in the words, '(That fire) having transcended death shines,' etc. (I. iii. 12).

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ। पुण्यपापप्रयुक्तैर्ग्रहातिग्रहैर्गृहीतः पुनः पुनः  
 2 ग्रहातिग्रहान् त्यजन् उपाददत् संसरतीत्युक्तम्; पुण्यस्य च पर उत्कर्षो व्याख्यातः  
 व्याकृतविषयः समष्टिव्यष्टिरूपः द्वैतैकत्वात्मप्राप्तिः। यस्तु ग्रहातिग्रहैर्ग्रस्तः संसरति,  
 4 सः अस्ति वा, न अस्ति; अस्तित्वे च किलक्षणः — इति आत्मन एव  
 विवेकाधिगमाय उषस्तप्रश्न आरभ्यते। तस्य च निरुपाधिस्वरूपस्य  
 6 क्रियाकारकविनिर्मुक्तस्वभावस्य अधिगमात् यथोक्ताद्वन्द्वनात् विमुच्यते सप्रयोजकात्  
 आख्यायिकसम्बन्धस्तु प्रसिद्धः॥

8

It has been stated that a man under the control of the organs and objects  
 10 (Grahas and Atigrahas), which are themselves directed by his merits and demerits,  
 repeatedly takes up and discards the organs and objects, and transmigrates. And  
 12 the perfection of merits has been explained as being concerned with the manifested  
 universe, collective and individual being the identification with Hiraṇyagarbha in  
 14 both those aspects. Now the question arises as to whether the entity that  
 transmigrates under the control of the organs and objects exists or does not exist;  
 16 and if it exists, what it is like. So it is to teach about the Self as a distinct entity  
 that the question of Uṣasta is introduced. If one knows That as unconditioned,  
 18 naturally free from action and its factors, one is freed from the above-mentioned  
 bondage together with its stimulating causes. The purpose of the story is already  
 20 known.

22

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ; याज्ञवल्क्येति होवाच,

24

यत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा  
 सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरो यः प्राणेन प्राणिति स त आत्मा  
 सर्वान्तरो योऽपानेनापानीति स त आत्मा सर्वान्तरो यो व्यानेन व्यानीति स त



आत्मा सर्वान्तरो य उदानेनोदानिति स त आत्मा सर्वान्तरः, एष त आत्मा

सर्वान्तरः ॥ ३-४-१ ॥

Then Uṣasta, the son of Cakra, asked him. 'Yājñavalkya,' said he, 'explain to me the Brahman that is immediate and direct the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.'

अथ ह एनं प्रकृतं याज्ञवल्क्यम्, उषस्तो नामतः, चक्रस्यापत्यं चाक्रायणः, पप्रच्छ। यत्  
ब्रह्म साक्षात् अव्यवहितं केनचित् द्रष्टुः अपरोक्षात् — अगौणम् — न श्रोत्रब्रह्मादिवत्  
— किं तत्? य आत्मा — आत्मशब्देन प्रत्यगात्मोच्यते, तत्र आत्मशब्दस्य  
प्रसिद्धत्वात्; सर्वस्याभ्यन्तरः सर्वान्तरः; यद्यःशब्दाभ्यां प्रसिद्ध आत्मा ब्रह्मेति — तम्  
आत्मानम्, मे मह्यम्, व्याचक्ष्वेति — विस्पष्टं शृङ्गे गृहीत्वा यथा गां दर्शयति तथा  
आचक्ष्व, सोऽयमित्येवं कथयस्वेत्यर्थः।

Then Uṣasta, the son of Cakra, asked him, 'Yājñavalkya,' who has already been introduced. *The Brahman that is immediate*, not obstructed from the seer or subject by anything, *and direct*, not used in a figurative sense, like the ear and so forth, which are considered to be Brahman. What is that? *The self that is within all*. The word 'self' refers to the inner (individual) self, that being the accepted meaning of the term. The words 'Yat' and 'Yah'<sup>15</sup> indicate that the self familiar to all is identical with Brahman. *Explain that self to me*, speak about it clearly, as one shows a cow by taking hold of its horns, as much as to say, 'This is it.'

<sup>15</sup> Neuter and masculine forms of the Sanskrit word meaning 'that'.

एवमुक्तः प्रत्याह याज्ञवल्क्यः – एषः ते तव आत्मा सर्वान्तरः सर्वस्याभ्यन्तरः;  
 2 सर्वविशेषणोपलक्षणार्थं सर्वान्तरग्रहणम्; यत् साक्षात् अव्यवहितम् अपरोक्षात्  
 अगौणम् ब्रह्म बृहत्तमम् आत्मा सर्वस्य सर्वस्याभ्यन्तरः, एतैर्गुणैः समस्तैर्युक्तः  
 4 एषः, कोऽसौ तवात्मा? योऽयं कार्यकरणसङ्घातः तव सः येनात्मना आत्मवान् स  
 एष तव आत्मा – तव कार्यकरणसङ्घातस्येत्यर्थः। तत्र पिण्डः, तस्याभ्यन्तरे  
 6 लिङ्गात्मा करणसङ्घातः, तृतीयो यश्च सन्दिह्यमानः – तेषु कतमो मम आत्मा  
 सर्वान्तरः त्वया विवक्षित इत्युक्ते इतर आह – यः प्राणेन मुखनासिकासञ्चारिणा  
 8 प्राणिति प्राणचेष्टां करोति, येन प्राणः प्रणीयत इत्यर्थः – सः ते तव  
 कार्यकरणसङ्घातस्य आत्मा विज्ञानमयः; समानमन्यतु; योऽपानेनापानीति यो व्यानेन  
 10 व्यानीतीति – छान्दसं दैर्घ्यम्। सर्वाः कार्यकरणसङ्घातगताः प्राणनादिचेष्टा  
 दारुयन्त्रस्येव येन क्रियन्ते – न हि चेतनावदनधिष्ठितस्य दारुयन्त्रस्येव  
 12 प्राणनादिचेष्टा विद्यन्ते; तस्मात् विज्ञानमयेनाधिष्ठितं विलक्षणेन दारुयन्त्रवत्  
 प्राणनादिचेष्टां प्रतिपद्यते – तस्मात् सोऽस्ति कार्यकरणसङ्घातविलक्षणः, यश्चेष्टयति॥

14

Thus addressed, Yājñavalkya replied, ‘*This is your self that is within all.*’ The  
 16 qualification ‘that is within all’ is suggestive of all qualifications whatsoever. That  
 which is ‘immediate’ or unobstructed, and ‘direct’ or used in its primary sense,  
 18 and which is ‘Brahman or the vastest, the self of all and within all--all these  
 specifications refer to the self. ‘What is that?’, ‘This self of yours? that by which  
 20 your body and organs are ensouled is your self, i.e. the self of the body and  
 organs.’ ‘There is first the body; within it is the subtle body consisting of the  
 22 organs; and the third is that whose existence is being doubted. *Which* of these do  
 you mean as my self that *is within all?*’ Thus spoken to, Yājñavalkya said, ‘*That*  
 24 *which breathes* (lit. does the function of the Prāṇa) *through the Prāṇa*, which  
 operates in the mouth and nose, in other words, “which makes the Prāṇa breathe”  
 26 (Ke. I. 9), *is your self* i.e. the individual self of the body and organs.’ The rest is  
 similar in meaning. *That which moves downwards through the Apāna*, which pervades  
 28 *through the Vyāna* the long *i* in the two verbs is a Vedic licence by which the body

and organs are made to breathe and do other functions, like a wooden puppet.  
Unless they are operated by an intelligent principle, they cannot do any function  
such as breathing, as is the case with the wooden puppet. Therefore it is on account  
of being operated by the individual self, which is distinct from them, that they  
breathe and do other functions, as does the puppet. Hence that principle distinct  
from the body and organs exists which makes them function.

स होवाचोषस्तश्चाक्रायणो यथा विब्रूयादसौ गौरसावश्च इत्येवमेवैतद्व्यपदिष्टं  
भवति; यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त  
आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरः? न दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः  
श्रोतारं शृणुयात् न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीयाः। एष  
त आत्मा सर्वान्तरोऽतोऽन्यदार्तं ततो होषस्तश्चाक्रायण उपरराम ॥ ३-४-२ ॥

Uṣasta, the son of Cakra, said, 'You have indicated it as  
one may say that a cow is such and such, or a horse is such  
and such. Explain to me the Brahman that is immediate and  
direct the self that is within all.' 'This is your self that is  
within all.' 'Which is within all, Yājñavalkya?' 'You cannot  
see that which is the witness of vision; you cannot hear that  
which is the hearer of hearing; you cannot think that which  
is the thinker of thought; you cannot know that which is  
the knower of knowledge. This is your self that is within  
all; everything else but this is perishable.' Thereupon  
Uṣasta, the son of Cakra, kept silent.

स होवाचोषस्तश्चाक्रायणः; यथा कश्चित् अन्यथा प्रतिज्ञाय पूर्वम्, पुनर्विप्रतिपन्नो  
ब्रूयादन्यथा — असौ गौः असावश्चः यश्चलति धावतीति वा, पूर्वं प्रत्यक्षं दर्शयामीति  
प्रतिज्ञाय, पश्चात् चलनादिलिङ्गैर्व्यपदिशति — एवमेव एतद्ब्रह्म प्राणनादिलिङ्गैर्व्यपदिष्टं  
भवति त्वया; किं बहुना? त्यक्त्वा गोतृष्णानिमित्तं व्याजम्, यदेव साक्षादपरोक्षाद्ब्रह्म य

आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति। इतर आह — यथा मया प्रथमं प्रतिज्ञातः तव

2 आत्मा — एवंलक्षण इति — तां प्रतिज्ञामनुवर्त एव; तत् तथैव, यथोक्तं मया।

*Uṣasta, the son of Cakra, said: As somebody first proposes one thing and then, being in doubt, may say something else—for instance, having proposed to point out a cow or a horse, he merely describes them through certain characteristics of theirs, such as walking and says, 'A cow is that which walks,' or 'A horse is that which runs' so you too have indicated Brahman through certain characteristics such as breathing. To be brief, give up your trick prompted by your hankering after the cows, and explain to me the Brahman that is immediate and direct the self that is within all. Yājñavalkya replied: I adhere to the proposition that I first made, that your self is such and such; it is exactly as I have described it.*

12

यत्पुनरुक्तम्, तमात्मानं घटादिवत् विषयीकुर्विति — तत् अशक्यत्वान्न क्रियते।

14 कस्मात्पुनः तदशक्यमित्याह — वस्तुस्वाभाव्यात्; किं पुनः तत् वस्तुस्वाभाव्यम्?

दृष्ट्यादिद्रष्टृत्वम्; दृष्टेर्द्रष्टा ह्यात्मा; दृष्टिरिति द्विविधा भवति — लौकिकी पारमार्थिकी

16 चेति; तत्र लौकिकी चक्षुःसंयुक्तान्तःकरणवृत्तिः; सा क्रियत इति जायते विनश्यति

च; या तु आत्मनो दृष्टिः अग्न्युष्णप्रकाशादिवत्, सा च द्रष्टुः स्वरूपत्वात्, न

18 जायते न विनश्यति च; सा क्रियमाणया उपाधिभूतया संसृष्टेवेति, व्यपदिश्यते —

द्रष्टेति, भेदवच्च — द्रष्टा दृष्टिरिति च; यासौ लौकिकी दृष्टिः चक्षुर्द्वारा रूपोपरक्ता

20 जायमानैव नित्यया आत्मदृष्ट्या संसृष्टेव, तत्प्रतिच्छाया — तया व्याप्तैव जायते,

तथा विनश्यति च; तेन उपचर्यते द्रष्टा सदा पश्यन्नपि — पश्यति न पश्यति

22 चेति; न तु पुनः द्रष्टुर्दृष्टेः कदाचिदप्यन्यथात्वम्; तथा च वक्ष्यति षष्ठे — 'ध्यायतीव

लेलायतीव' (बृ.उ.४।३।७), 'न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यते' (बृ.उ.४।३।२३)

24 इति च।

26 You asked me to present the self as one would a jar etc. I do not do so, because it is impossible. Why is it impossible? Owing to the very nature of the

thing. What is that? Its being the witness of vision etc., for the self is the witness of vision. Vision is of two kinds, ordinary and real. Ordinary vision is a function of the mind as connected with the eye; it is an act, and as such it has a beginning and an end. But the vision that belongs to the self is like the heat and light of fire; being the very essence of the witness, it has neither beginning nor end. Because it appears to be connected with the ordinary vision, which is produced and is but a limiting adjunct of it, it is spoken of as the witness, and also as differentiated into witness and vision. The ordinary vision, however, is colored by the objects seen through the eye, and of course has a beginning; it appears to be connected with the eternal vision of the self, and is but its reflection; it originates and ends, pervaded by the other. It is therefore that the eternal vision of the self is metaphorically spoken of as the witness, and although eternally seeing, is spoken of as sometimes seeing and sometimes not seeing. But as a matter of fact the vision of the seer never changes. So it will be said in the fourth chapter, 'It thinks, as it were, and shakes, as it were' (IV. iii. 7), and 'The vision of the witness can never be lost' (IV. iii. 23).

तमिममर्थमाह — लौकिक्या दृष्टेः कर्मभूतायाः, द्रष्टारं स्वकीयया नित्यया दृष्ट्या व्याप्सारम्, न पश्येः; यासौ लौकिकी दृष्टिः कर्मभूता, सा रूपोपरक्ता रूपाभिव्यञ्जिका न आत्मानं स्वात्मनो व्याप्सारं प्रत्यञ्चं व्याप्नोति; तस्मात् तं प्रत्यगात्मानं दृष्टेर्द्रष्टारं न पश्येः। तथा श्रुतेः श्रोतारं न शृणुयाः। तथा मतेः मनोवृत्तेः केवलाया व्याप्सारं न मन्वीथाः। तथा विज्ञातेः केवलाया बुद्धिवृत्तेः व्याप्सारं न विजानीयाः। एष वस्तुनः स्वभावः; अतः नैव दर्शयितुं शक्यते गवादिवत्॥

24

This is the meaning of the following passage: *You cannot see that which is the witness of vision*, i.e. which pervades by its eternal vision the act of our ordinary vision. This latter, which is an act, is affected by the objects seen, and reveals only colour (form), but not the inner self that pervades it. Therefore you cannot see that inner self which is the witness of vision. Similarly *you cannot hear that which is the hearer of hearing*; you cannot think that which pervades thought, the mere function of the mind; *you cannot know that which pervades knowledge*, the mere function of the intellect. This is the very nature of the thing; therefore it cannot be shown like a cow etc.

34

‘न दृष्टेर्द्रष्टारम्’ इत्यत्र अक्षराणि अन्यथा व्याचक्षते केचित् — न दृष्टेर्द्रष्टारम् दृष्टेः  
 2 कर्तारम् दृष्टिभेदमकृत्वा दृष्टिमात्रस्य कर्तारम्, न पश्येरिति; दृष्टेरिति कर्मणि षष्ठी;  
 सा दृष्टिः क्रियमाणा घटवत् कर्म भवति; द्रष्टारमिति तृजन्तेन द्रष्टुर्दृष्टिकर्तृत्वमाचष्टे;  
 4 तेन असौ दृष्टेर्द्रष्टा दृष्टेः कर्तेति व्याख्यातृणामभिप्रायः। तत्र दृष्टेरिति षष्ठ्यन्तेन  
 दृष्टिग्रहणं निरर्थकमिति दोषं न पश्यन्ति; पश्यतां वा पुनरुक्तम् असारः प्रमादपाठ  
 6 इति वा न आदरः; कथं पुनराधिक्यम्? तृजन्तेनैव दृष्टिकर्तृत्वस्य सिद्धत्वात् दृष्टेरिति  
 निरर्थकम्; तदा ‘द्रष्टारं न पश्येः’ इत्येतावदेव वक्तव्यम्; यस्माद्धातोः परः तृच्  
 8 श्रूयते, तद्धात्वर्थकर्तरि हि तृच् स्मर्यते; ‘गन्तारं भेत्तारं वा नयति’ इत्येतावानेव  
 हि शब्दः प्रयुज्यते; न तु ‘गतेर्गन्तारं भिदेर्भेत्तारम्’ इति असति अर्थविशेषे  
 10 प्रयोक्तव्यः; न च अर्थवादत्वेन हातव्यं सत्यां गतौ; न च प्रमादपाठः,  
 सर्वेषामविगानात्; तस्मात् व्याख्यातृणामेव बुद्धिदौर्बल्यम्, नाध्येतृप्रमादः।

12

Some<sup>16</sup> explain the passage, ‘You cannot see the witness of vision,’ etc.  
 14 differently. According to them ‘the witness of vision’ means ‘that which sees,’ the  
 agent or cause of vision in general, without any distinction of kind. In other words,  
 16 they regard the genitive case in the term ‘of vision’ as having an  
 objective/accusative force. That vision is caused and is an effect, like a jar. The  
 18 suffix in the word ‘Draṣṭṛ’ (witness) indicates agency. Therefore, these  
 commentators opine, the expression ‘the witness of vision’ means ‘the agent of  
 20 vision.’ But they fail to see that the words ‘of vision’ then become redundant; or  
 even if they see it, they take it as a repetition, or as a faulty reading not worth  
 22 anything, and pay no attention to it. How are the words redundant? They are  
 redundant, because the word ‘Draṣṭṛ’ itself would be enough to indicate the agency  
 24 of vision; then one should only say, ‘You cannot see the witness.’ For the text  
 uses the suffix ‘trc’ with the verb, and in grammar this always indicates agency  
 26 of the act denoted by the verb. We only say, ‘One is conducting the traveler or  
 the cutter’; we should not, in the absence of any special meaning, say, ‘the traveler  
 28 of travelling, or ‘the cutter of cutting.’ Nor should the extra words be dismissed  
 as a mere elucidation, if there is any alternative explanation; and it is not a faulty

<sup>16</sup> The reference is to Bhartṛprapañca.

reading, since all<sup>17</sup> unanimously accept it. Therefore it is a defect of the  
commentators' understanding and not a mistake on the part of the students.

यथा तु अस्माभिर्व्याख्यातम् — लौकिकदृष्टेर्विविच्य नित्यदृष्टिविशिष्ट आत्मा  
प्रदर्शयितव्यः — तथा कर्तृकर्मविशेषणत्वेन दृष्टिशब्दस्य द्विः प्रयोग उपपद्यते  
आत्मस्वरूपनिर्धारणाय; 'न हि द्रष्टृदृष्टेः' इति च प्रदेशान्तरवाक्येन  
एकवाक्यतोपपन्ना भवति; तथा च 'चक्षूंषि पश्यति' (के.उ.१।७) 'श्रोत्रमिदं श्रुतम्'  
(के.उ.१।८) इति श्रुत्यन्तरेण एकवाक्यता उपपन्ना। न्यायाच्च — एवमेव हि  
आत्मनो नित्यत्वमुपपद्यते विक्रियाभावे; विक्रियावच्च नित्यमिति च विप्रतिषिद्धम्।  
'ध्यायतीव लेलायतीव' (बृ.उ.४।३।७) 'न हि द्रष्टृदृष्टेर्विपरिलोपो विद्यते'  
(बृ.उ.४।३।२३) 'एष नित्यो महिमा ब्राह्मणस्य' (बृ.उ.४।४।२३) इति च  
श्रुत्यक्षराणि अन्यथा न गच्छन्ति।

But the way we have explained it, viz. that the self endowed with eternal  
vision, as opposed to the ordinary vision, should be pointed out, accounts for the  
two words 'witness' and 'vision' (in the expression 'the witness of vision') as  
describing the subject and the object, with a view to defining the nature of the  
self. It will also agree with the passage, 'The vision of the witness (can never be  
lost)' etc. (IV. iii. 23), occurring elsewhere, as also with the clauses, '(Through  
which) the eyes see' (Ke. I. 7), '(By which) this ear is heard' (Ke. I. 8), occurring  
in another text. It is also consonant with reason. In other words, the self can be  
eternal if only it is immutable; it is a contradiction in terms to say that a thing is  
changeable and yet eternal. Moreover, the Śruti texts, 'It thinks, as it were, and  
shakes, as it were' (IV. iii. 22), 'The vision of the witness can never be lost,' and  
'This is the eternal glory of a knower of Brahman' (IV. iv. 23), would otherwise  
be inconsistent.

ननु द्रष्टा श्रोता मन्ता विज्ञाता इत्येवमादीन्यक्षराणि आत्मनोऽविक्रियत्वे न  
गच्छन्तीति —

<sup>17</sup> Students of both Kāṇva and Mādhyandina recensions.

2 *Objection:* But such terms as ‘witness,’ ‘hearer,’ ‘thinker’ and ‘knower’  
would also be inconsistent if the self is immutable.

4

न, यथाप्राप्तलौकिकवाक्यानुवादित्वात् तेषाम्; न आत्मतत्त्वनिर्धारणार्थानि तानि; ‘न  
6 दृष्टेर्द्रष्टारम्’ इत्येवमादीनाम् अन्यार्थासम्भवात् यथोक्तार्थपरत्वमवगम्यते। तस्मात्  
अनवबोधादेव हि विशेषणं परित्यक्तं दृष्टेरिति। एषः ते तव आत्मा  
8 सर्वैरुक्तैर्विशेषणैर्विशिष्टः; अतः एतस्मादात्मनः अन्यदार्तम् – कार्यं वा शरीरम्,  
करणात्मकं वा लिङ्गम्; एतदेव एकम् अनार्तम् अविनाशि कूटस्थम्। ततो ह  
10 उषस्तश्चाक्रायण उपरराम॥

12 *Reply:* Not so, for they only repeat conventional expressions as people think  
them. They do not seek to define the truth of the self. Since the expressions ‘the  
14 witness of vision’ etc. cannot otherwise be explained, we conclude that they mean  
what we have indicated. Therefore the opponents’ rejection of the qualifying term  
16 ‘of vision’ is due only to ignorance. *This is your self* specified by all those above-  
mentioned epithets. *Everything else but this self*, whether it is the gross body or the  
18 subtle body consisting of the organs, *is perishable*. This only is imperishable,  
changeless. *Thereupon Uṣasta, the son of Cakra, kept silent.*

20

22 इति तृतीयाध्यायस्य चतुर्थं ब्राह्मणम् ॥

24



2 बन्धनं सप्रयोजकमुक्तम्। यश्च बद्धः, तस्यापि अस्तित्वमधिगतम्, व्यतिरिक्तत्वं च।  
तस्य इदानीं बन्धमोक्षसाधनं ससन्न्यासमात्मज्ञानं वक्तव्यमिति कहोलप्रश्न आरभ्यते

4 —

6 Bondage with its stimulating causes has been spoken of. The existence of  
that which is bound, as also its distinctness from the body etc., has also been  
8 known. Now the knowledge of the Self together with renunciation, which is the  
means of liberating it from that bondage, have to be described. Hence the question  
10 of Kahola is introduced.

12 अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच, यदेव  
साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा  
14 सर्वान्तरः। कतमो याज्ञवल्क्य सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरां  
मृत्युमत्येति। एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च  
16 लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः। तस्माद्ब्राह्मणः पाण्डित्यं  
18 निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च  
मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश  
20 एवातोऽन्यदार्तं ततो ह कहोलः कौषीतकेय उपरराम ॥ ३-५-१ ॥

22 Then Kahola, the son of Kuṣītaka, asked him.  
'Yājñavalkya,' said he, 'explain to me the Brahman that is  
immediate and direct the self that is within all.' 'This is  
24 your self that is within all.' 'Which is within all,  
Yājñavalkya?' 'That which transcends hunger and thirst,  
26 grief, delusion, decay and death. Knowing this very Self

2 the Brāhmaṇas renounce the desire for sons, for wealth and  
4 for the worlds, and lead a mendicant's life. That which is  
6 the desire for sons is the desire for wealth, and that which  
8 is the desire for wealth is the desire for the worlds, for both  
10 these are but desires. Therefore the knower of Brahman,  
12 having known all about scholarship, should try to live upon  
14 that strength which comes of knowledge; having known all  
about this strength as well as scholarship, he becomes  
meditative; having known all about both meditateness and  
its opposite, he becomes a knower of Brahman. How does  
that knower of Brahman behave? Howsoever he may  
behave, he is just such. Except this everything is  
perishable.' Thereupon Kahola, the son of Kuṣītaka, kept  
silent.

16 अथ ह एनं कहोलो नामतः, कुषीतकस्यापत्यं कौषीतकेयः, पप्रच्छ; याज्ञवल्क्येति  
होवाचेति, पूर्ववत् — यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः तं मे व्याचक्षेवेति —  
18 यं विदित्वा बन्धनात्प्रमुच्यते। याज्ञवल्क्य आह — एष ते तव आत्मा ॥

20 Then Kahola, the son of Kuṣītaka, asked him, 'Yājñavalkya', said he to be  
explained as before 'explain to me the Brahman that is immediate and direct-the self  
22 that is within all,' knowing which one is freed from bondage. Yājñavalkya said,  
'This is your self.'

24 किम् उषस्तकहोलाभ्याम् एक आत्मा पृष्टः, किं वा भिन्नावात्मानौ तुल्यलक्षणाविति।  
26 भिन्नाविति युक्तम्, प्रश्नयोरपुनरुक्तत्वोपपत्तेः; यदि हि एक आत्मा  
उषस्तकहोलप्रश्नयोर्विवक्षितः, तत्र एकेनैव प्रश्नेन अधिगतत्वात् तद्विषयो द्वितीयः  
28 प्रश्नोऽनर्थकः स्यात्; न च अर्थवादरूपत्वं वाक्यस्य; तस्मात् भिन्नावेतावात्मानौ  
क्षेत्रज्ञपरमात्माख्याविति केचिद्व्याचक्षते।

30 Question: Do Uṣasta and Kahola ask about one and the same self, or do they  
32 ask of different selves having similar characteristics?

Some<sup>18</sup> say: It ought to be different selves, for then only can the two questions be other than a repetition. Had Uṣasta and Kahola asked about the same self, then one question having dealt with that, the second would have been redundant; and the passage in question is not a mere elucidation. Therefore the two selves must be different, viz. the individual self and the Supreme Self.

तन्न, 'ते' इति प्रतिज्ञानात्; 'एष त आत्मा' इति हि प्रतिवचने प्रतिज्ञातम्; न च एकस्य कार्यकरणसङ्घातस्य द्वावात्मानौ उपपद्येते; एको हि कार्यकरणसङ्घातः एकेन आत्मना आत्मवान्; न च उषस्तस्यान्यः कहोलस्यान्यः जातितो भिन्न आत्मा भवति, द्वयोः अगौणत्वात्मत्वसर्वान्तरत्वानुपपत्तेः; यदि एकमगौणं ब्रह्म द्वयोः इतरेण अवश्यं गौणेन भवितव्यम्; तथा आत्मत्वं सर्वान्तरत्वं च — विरुद्धत्वात्पदार्थानाम्; यदि एकं सर्वान्तरं ब्रह्म आत्मा मुख्यः, इतरेण असर्वान्तरेण अनात्मना अमुख्येन अवश्यं भवितव्यम्; तस्मात् एकस्यैव द्विः श्रवणं विशेषविवक्षया। यत्तु पूर्वोक्तेन समानं द्वितीये प्रश्नान्तर उक्तम्, तावन्मात्रं पूर्वस्यैवानुवादः — तस्यैव अनुक्तः कश्चिद्विशेषः वक्तव्य इति ।

*Reply:* No, because of the use of the word 'your.' It has been said in the reply, 'This is your self' (III. iv. 1-2; this text), and the same aggregate of body and organs cannot have two selves, for each aggregate possesses a single self. Nor can Uṣasta and Kahola mean selves essentially different from each other, since both cannot be primary, and self and within all. If one of the two be Brahman in a primary sense, the other must be secondary; similarly with selfhood and being within all, for these three terms are contradictory. If one of the two Brahman be the self, primary, and within all, then the other must be non-self, secondary, and not within all. Therefore one and the same self has been mentioned twice with a view to telling something special about it. That part only of the second question which is common to the first is a repetition of the latter, and the second question is introduced in order to furnish some detail not mentioned before.

<sup>18</sup> The reference is to Bhartṛprapañca.

कः पुनरसौ विशेष इत्युच्यते – पूर्वस्मिन्प्रश्ने – अस्ति व्यतिरिक्त आत्मा यस्यायं  
 2 सप्रयोजको बन्ध उक्त इति द्वितीये तु – तस्यैव आत्मनः  
 अशनायादिसंसारधर्मातीतत्वं विशेष उच्यते – यद्विशेषपरिज्ञानात् सन्न्याससहितात्  
 4 पूर्वोक्ताद्वन्धनात् विमुच्यते। तस्मात् प्रश्नप्रतिवचनयोः ‘एष त आत्मा’  
 इत्येवमन्तयोः तुल्यार्थतैव।

6

*Objection:* What is this detail?

8 *Reply:* It is this. In the first question it has been stated that there is a self  
 distinct from the body, whose bondage together with its stimulating causes has  
 10 been spoken of: but in the second something more is added, viz. that this self is  
 beyond relative attributes such as hunger a detail, by knowing which, together with  
 12 renunciation, one is freed from the bondage above spoken of. Therefore we  
 conclude that in both cases the question and answer, ending with the words, ‘This  
 14 is your self that is within all,’ have an identical meaning.

16 ननु कथम् एकस्यैव आत्मनः अशनायाद्यतीतत्वं तद्वत्त्वं चेति  
 विरुद्धधर्मसमवायित्वमिति — न, परिहृतत्वात्;  
 18 नामरूपविकारकार्यकरणलक्षणसङ्घातोपाधिभेदसम्पर्कजनितभ्रान्तिमात्रं हि  
 संसारित्वमित्यसकृदवोचाम, विरुद्धश्रुतिव्याख्यानप्रसङ्गेन च; यथा  
 20 रज्जुशुक्तिकागगनादयः सर्परजतमलिना भवन्ति पराध्यारोपितधर्मविशिष्टाः, स्वतः  
 केवला एव रज्जुशुक्तिकागगनादयः — न च एवं विरुद्धधर्मसमवायित्वे पदार्थानां  
 22 कश्चन विरोधः

24 *Objection:* How can the same self possess contradictory attributes, such as  
 being beyond hunger etc. and having them?

26 *Reply:* The objection is not valid, having already been refuted (II.i.20 of this  
 text). We have repeatedly said that the relative existence of the self is but a  
 28 delusion caused by its association with limiting adjuncts, such as the body and  
 organs, which are but the modifications of name and form. We have also made

this clear while explaining the apparently contradictory passages of the Śrutis (II.v.15 of this text). For instance, a rope, a mother-of-pearl, or the sky, becomes a snake, silver or blue respectively, owing to attributes imputed by people, but in themselves they are just a rope, a mother-of-pearl, or the sky. Thus there is no contradiction if things possess contradictory attributes.

नामरूपोपाध्यस्तित्वे 'एकमेवाद्वितीयम्' (छा.उ.६।२।१) 'नेह नानास्ति किञ्चन'

(बृ.उ.४।४।१९) इति श्रुतयो विरुध्येरन्निति चेत् –

*Objection:* Will not such Upaniṣadic texts as, 'One only without a second' (Ch. VI. ii. 1), and 'There is no difference whatsoever in It' (IV. iv. 19; Ka. IV. 11), be contradicted if you admit the existence of the limiting adjuncts, name and form?

न, सलिलफेनदृष्टान्तेन परिहृतत्वात् मृदादिदृष्टान्तैश्च; यदा तु परमार्थदृष्ट्या परमात्मतत्त्वात् श्रुत्यनुसारिभिः अन्यत्वेन निरूप्यमाणे नामरूपे मृदादिविकारवत् वस्त्वन्तरे तत्त्वतो न स्तः – सलिलफेनघटादिविकारवदेव, तदा तत् अपेक्ष्य 'एकमेवाद्वितीयम्' (छा.उ. ६।२।१) 'नेह नानास्ति किञ्चन' (बृ.उ. ४।४।१९) इत्यादिपरमार्थदर्शनगोचरत्वं प्रतिपद्यते; यदा तु स्वाभाविक्याऽविद्यया ब्रह्मस्वरूपं रज्जुशुक्तिकागगनस्वरूपवदेव स्वेन रूपेण वर्तमानं केनचिदस्पृष्टस्वभावमपि सत् नामरूपकृतकार्यकरणोपाधिभ्यो विवेकेन नावधार्यते, नामरूपोपाधिदृष्टिरेव च भवति स्वाभाविकी, तदा सर्वोऽयं वस्त्वन्तरास्तित्वव्यवहारः। अस्ति चायं भेदकृतो मिथ्याव्यवहारः, येषां ब्रह्मतत्त्वादन्यत्वेन वस्तु विद्यते, येषां च नास्ति; परमार्थवादिभिस्तु श्रुत्यनुसारेण निरूप्यमाणे वस्तुनि – किं तत्त्वतोऽस्ति वस्तु किं वा नास्तीति, ब्रह्मैकमेवाद्वितीयं सर्वसंव्यवहारशून्यमिति निर्धार्यते; तेन न कश्चिद्विरोधः। न हि परमार्थावधारणनिष्ठायां वस्त्वन्तरास्तित्वं प्रतिपद्यामहे –

‘एकमेवाद्वितीयम्’ (छा. उ. ६।२।१) ‘अनन्तरमबाह्यम्’ (बृ.उ. २।५।१९), (बृ.उ.

२ ३।८।८) इति श्रुतेः; न च नामरूपव्यवहारकाले तु अविवेकिनां  
क्रियाकारकफलादिसंव्यवहारो नास्तीति प्रतिषिध्यते। तस्मात् ज्ञानाज्ञाने अपेक्ष्य  
४ सर्वः संव्यवहारः शास्त्रीयो लौकिकश्च; अतो न काचन विरोधशङ्का।  
सर्ववादिनामप्यपरिहार्यः परमार्थसंव्यवहारकृतो व्यवहारः॥

६

*Reply:* No; this has already been refuted by the illustrations of the foam of  
८ water and (the modifications of) clay etc. But when name and form are tested  
from the standpoint of the highest truth in the light of the above Śruti texts, as to  
१० whether they are different from the Supreme Self or not, they cease to be separate  
entities, like the foam of water, or like the modifications (of clay) such as a jar.  
१२ It is then that such passages as, ‘One only without a second,’ and ‘There is no  
difference whatsoever in It,’ have scope from the standpoint of the Supreme Self  
१४ as referring to the highest realisation. But when on account of our primordial  
ignorance, the reality of Brahman, although remaining as it is, naturally untouched  
१६ by anything-like the reality of the rope, the mother-of-pearl and the sky is not  
discriminated from the limiting adjuncts such as the body and organs, which are  
१८ created by name and form, and our natural vision of those adjuncts remains, then  
this phenomenal existence consisting of things different from Brahman has full  
२० play. This unreal, phenomenal existence created by differentiation is indeed a fact  
for those who do not believe in things as different from Brahman as well as for  
२२ those who do believe. But the believers of the highest truth, while discussing in  
accordance with the Śrutis, the actual existence or non-existence of things apart  
२४ from Brahman, conclude that Brahman alone is the one without a second, beyond  
all finite relations. So there is no contradiction between the two views. We do not  
२६ maintain the existence of things different from Brahman in the state when the  
highest truth has been definitely known, as the Śrutis say, ‘One only without a  
२८ second,’ and ‘Without interior or exterior’ (II. v. 19; III. viii. 8). Nor do we deny  
the validity, for the ignorant, of actions with their factors and results while the  
३० relative world of name and form exists. Therefore scriptural or conventional  
outlook depends entirely on knowledge or ignorance. Hence there is no  
३२ apprehension of a contradiction between them. In fact, all schools must admit the  
existence or non-existence of the phenomenal world according as it is viewed from  
३४ the relative or the absolute standpoint.

तत्र परमार्थात्मस्वरूपमपेक्ष्य प्रश्नः पुनः — कतमो याज्ञवल्क्य सर्वान्तर इति। प्रत्याह  
 2 इतरः — योऽशनायापिपासे, अशितुमिच्छा अशनाया, पातुमिच्छा पिपासा; ते  
 अशनायापिपासे योऽत्येतीति वक्ष्यमाणेन सम्बन्धः। अविवेकिभिः तलमलवदिव गगनं  
 4 गम्यमानमेव तलमले अत्येति — परमार्थतः — ताभ्यामसंसृष्टस्वभावत्वात् — तथा  
 मूढैः अशनायापिपासादिमद्वह्य गम्यमानमपि — क्षुधितोऽहं पिपासितोऽहमिति, ते  
 6 अत्येत्येव — परमार्थतः — ताभ्यामसंसृष्टस्वभावत्वात्; 'न लिप्यते लोकदुःखेन बाह्यः'  
 (क. उ. २।२।११) इति श्रुतेः — अविद्वल्लोकाध्यारोपितदुःखेनेत्यर्थः। प्राणैकधर्मत्वात्  
 8 समासकरणमशनायापिपासयोः।

10 Regarding the nature of the self as it is in reality, once more the question is  
 asked: 'Which is within all, Yājñavalkya?' The other replied, 'That which transcends  
 12 hunger and thirst'. The word 'which' in the text should be construed with  
 'transcends' coming shortly after. As the sky, fancied by the ignorant as being  
 14 concave and blue, is really without these qualities, being naturally untouched by  
 them, similarly Brahman, although fancied as being subject to hunger, thirst, etc.,  
 16 by the ignorant, who think that they are hungry or thirsty, really transcends these  
 qualities, being naturally untouched by them, for the Śruti says, 'It is not affected  
 18 by human misery, being beyond it' (Ka. V. 11) i.e. by misery attributed by ignorant  
 people. Hunger and thirst have been compounded in the text, as both are vital  
 20 functions.

22 शोकं मोहम् — शोक इति कामः; इष्टं वस्तु उद्दिश्य चिन्तयतो यत् अरमणम्,  
 तत् तृष्णाभिभूतस्य कामबीजम्; तेन हि कामो दीप्यते; मोहस्तु  
 24 विपरीतप्रत्ययप्रभवोऽविवेकः भ्रमः; स च अविद्या सर्वस्यानर्थस्य प्रसवबीजम्;  
 भिन्नकार्यत्वात्तयोः शोकमोहयोः असमासकरणम्। तौ मनोऽधिकरणौ; तथा  
 26 शरीराधिकरणौ जरां मृत्युं च अत्येति; जरेति कार्यकरणसङ्घातविपरिणामः  
 वलीपलितादिलिङ्गः; मृत्युरिति तद्विच्छेदः विपरिणामावसानः; तौ जरामृत्यू

## ॥ श्रीदक्षिणामूर्तिस्तोत्रम् ॥ Śrīdakṣiṇāmūrtistotram

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

बीजस्यान्तरिवाङ्कुरो जगद्विदम्  
प्राङ्निर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना-  
वैचित्र्यचित्रीकृतम् ।  
मायाबीजं विजृम्भयत्यपि महायोगीव  
यस्स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदम्  
श्रीदक्षिणामूर्तये ॥ २ ॥

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

bījasyāntarivāṅkuro jagadvīdām  
prāṅnirvikalpaṃ puṇaḥ  
māyākalpitadeśakālakalanā-  
valcitraçatīkṛtam  
māyāvīva vijṛmbhayatyapi mahāyogīva  
yassvecchayā  
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 yogi, 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 ।

तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

om sa ha nāvavatu | sa ha nau bhunaktu | saha vīryam karavāvahai |  
tejasvināvadhītamastu | 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; vīryam karavāvahai -- may we acquire the capacity (to study and understand the scriptures); tejasvi -- brilliant; nau -- for us; adhiṭam -- 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 pāṛthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ  
vyāseṇa grathitāṃ purāṇamuninā madhye-mahābhārataṃ  
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyaīnīm  
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 Pṛthā (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 (saṃsārā), 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 ॥ १ ॥

*yaṃ brahmā varuṇendrarudramarutaḥ stunvanti divyaiḥ stavair-  
vedaiḥ sāṅgapadakramopaniṣadaingāyanti yaṃ sāmagaḥ  
dhyānāvasthitatadgatena manasā paśyanti yaṃ yogino  
yasyāntaṃ na viduḥ surāsuraṅgā 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.*

ईशावास्योपनिषद्  
Īśāvāsyopaniṣad

‘ईशा वास्यम्’ इत्यादयो मन्त्राः कर्मस्वविनियुक्ताः, तेषामकर्मशेषस्यात्मनो याथात्म्यप्रकाशकत्वात् । याथात्म्यं चात्मनः शुद्धत्वापापविद्धत्वैकत्वनित्यत्वाशरीरत्वसर्वगतत्वादि वक्ष्यमाणम् । तच्च कर्मणा विरुध्यत इति युक्त एवैषां कर्मस्वविनियोगः । न ह्येवंलक्षणमात्मनो याथात्म्यम् उत्पाद्यं विकार्यम् आप्यं संस्कार्यं वा कर्तृभोक्तरूपं वा, येन कर्मशेषता स्यात् ; सर्वासामुपनिषदामात्मयाथात्म्यनिरूपणेनैवोपक्षयात्, गीतानां मोक्षधर्माणां चैवंपरत्वात् । तस्मादात्मनोऽनेकत्वकर्तृत्वभोक्तृत्वादि च अशुद्धत्वपापविद्धत्वादि चोपादाय लोकबुद्धिसिद्धं कर्माणि विहितानि । यो हि कर्मफलेनार्थी दृष्टेन ब्रह्मवर्चसादिना अदृष्टेन स्वर्गादिना च द्विजातिरहं न काणत्वकुणित्वाद्यनधिकारप्रयोजकधर्मवानित्यात्मानं मन्यते सोऽधिक्रियते कर्मस्विति ह्यधिकारविदो वदन्ति । तस्मादेते मन्त्रा आत्मनो याथात्म्यप्रकाशनेन आत्मविषयं स्वाभाविककर्मविज्ञानं निवर्तयन्तः शोकमोहादिसंसारधर्मविच्छित्तिसाधनमात्मैकत्वादिविज्ञानमुत्पादयन्तीति । एवमुक्ताधिकार्यभिधेयसम्बन्धप्रयोजनान्मन्त्रान्संक्षेपतो व्याख्यास्यामः —

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

*om īśā vāsyamidaṁ sarvaṁ yatkiñca jagatyām jagat /*

*tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasvidghanam /1/*

Om. All this - whatsoever moves on the earth - should be covered by the Lord. Protect (your Self) through that detachment. Do not covet anybody's wealth (or: Do not covet, for whose is wealth?) (1)

ईशा ईष्टे इति ईद्, तेन ईशा । ईशिता परमेश्वरः परमात्मा सर्वस्य । स हि सर्वमीष्टे सर्वजन्तूनामात्मा सन् प्रत्यगात्मतया । तेन स्वेन रूपेणात्मना ईशा वास्यम् आच्छादनीयम् । किम् ? इदं सर्वं यत्किं च यत्किञ्चित् जगत्यां पृथिव्यां जगत् तत्सर्वम् । स्वेनात्मना ईशेन प्रत्यगात्मतया अहमेवेदं सर्वमिति परमार्थसत्यरूपेणानृतमिदं सर्वं चराचरमाच्छादनीयं परमात्मना । यथा चन्दनागर्वादिरुदकादिसम्बन्धजक्लेदादिजमौपाधिकं दौर्गन्ध्यं तत्स्वरूपनिघर्षणेनाच्छाद्यते स्वेन पारमार्थिकेन गन्धेन, तद्वदेव हि स्वात्मन्यध्यस्तं स्वाभाविकं कर्तृत्वभोक्तृत्वादिलक्षणं जगद्वैतरूपं पृथिव्याम्, जगत्यामित्युपलक्षणार्थत्वात्सर्वमेव नामरूपकर्माख्यं विकारजातं परमार्थसत्यात्मभावनया त्यक्तं स्यात् । एवमीश्वरात्मभावनया युक्तस्य पुत्राद्येषणात्रयसंन्यासे

एवाधिकारः, न कर्मसु । तेन त्यक्तेन त्यागेनेत्यर्थः । न हि त्यक्तो मृतः पुत्रो भृत्यो वा आत्मसम्बन्धिताभावादात्मानं पालयति । अतस्त्यागेनेत्ययमेवार्थः । भुञ्जीथाः पालयेथाः । एवं त्यक्तैषणस्त्वं मा गृधः गृध्निम् आकाङ्क्षां मा कार्ष्णीः धनविषयाम् । कस्य स्विद् कस्यचित् परस्य स्वस्य वा धनं मा काङ्क्षीरित्यर्थः । स्विदित्यनर्थको निपातः । अथवा, मा गृधः । कस्मात् ? कस्य स्विद्धनम् इत्याक्षेपार्थः । न कस्यचिद्धनमस्ति, यद्गृध्येत । आत्मैवेदं सर्वमितीश्वरभावनया सर्वं त्यक्तम् । अत आत्मन एवेदं सर्वम्, आत्मैव च सर्वम् । अतो मिथ्याविषयां गृध्नि मा कार्ष्णीरित्यर्थः ॥ १

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*kurvanneveha karmāṇi jijīviṣecchataḥ samāḥ /*

*evaṁ tvayi nānyatheto'sti na karma lipyate nare /2/*

By doing karma, indeed, should one wish to live for a hundred years. For a man such as you (who wants to live thus), there is no way other than this, whereby karma may not cling to you. (2)

एवमात्मविदः पुत्राद्येषणात्रयसंन्यासेनात्मज्ञाननिष्ठतया आत्मा रक्षितव्य इत्येष वेदार्थः । अथेतरस्य अनात्मज्ञतयात्मग्रहणाशक्तस्य इदमुपदिशति मन्त्रः — कुर्वन्नेव निर्वर्तयन्नेव इह कर्माणि अग्निहोत्रादीनि जिजीविषेत् जीवितुमिच्छेत् शतं शतसंख्याकाः समाः संवत्सरान् । तावद्धि पुरुषस्य परमायुर्निरूपितम् । तथा च प्राप्तानुवादेन यज्जिजीविषेच्छतं वर्षाणि तत्कुर्वन्नेव कर्माणीत्येतद्विधीयते । एवम् एवंप्रकारे त्वयि जिजीविषति नरे नरमात्राभिमानिनि इतः एतस्मादग्निहोत्रादीनि कर्माणि कुर्वतो वर्तमानात्प्रकारात् अन्यथा प्रकारान्तरं नास्ति, येन प्रकारेणाशुभं कर्म न लिप्यते ; कर्मणा न लिप्यस इत्यर्थः । अतः शास्त्रविहितानि कर्माण्यग्निहोत्रादीनि कुर्वन्नेव जिजीविषेत् ॥ कथं पुनरिदमवगम्यते — पूर्वेण मन्त्रेण संन्यासिनो ज्ञाननिष्ठोक्ता, द्वितीयेन तदशक्तस्य कर्मनिष्ठेति ? उच्यते — ज्ञानकर्मणोर्विरोधं पर्वतवदकम्प्यं यथोक्तं न स्मरसि किम् ? इहाप्युक्तम् — यो हि जिजीविषेत्स कर्माणि कुर्वन्नेव इति ; 'ईशा वास्यमिदं सर्वम्', 'तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद्धनम्' इति च । 'न जीविते मरणे वा गृध्निं कुर्वीतारण्यमियात्' इति पदं ततो न पुनरेयात् ? इति च संन्यासशासनात् । उभयोः फलभेदं च वक्ष्यति । 'इमौ द्वावेव पन्थानावनुनिष्क्रान्ततरौ भवतः क्रियापथश्चैव पुरस्तात्संन्यासश्च' ? ; तयोः संन्यास एवातिरेचयति — 'न्यास एवात्यरेचयत्' (तै. नारा. ७८) इति तैत्तिरीयके । 'द्वाविमावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः । प्रवृत्तिलक्षणो धर्मो निवृत्तिश्च विभाषितः' (मो. ध. २४१-६) इत्यादि पुत्राय विचार्य निश्चितमुक्तं व्यासेन वेदाचार्येण भगवता । विभागं चानयोः प्रदर्शयिष्यामः ॥ २ ॥

असुर्या नाम ते लोका अन्धेन तमसा वृताः ।  
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

*asuryā nāma te lokā andhena tamasā'vṛtāḥ /*

*tāste pretyābhigacchanti ye ke cātmahano janāḥ /3/*

Those worlds of *asuras* are covered by blinding darkness. Those people that kill the Self go to them after giving up this body. (3)

अथेदानीमविद्वन्निन्दार्थोऽयं मन्त्र आरभ्यते — असुर्याः परमात्मभावमद्वयमपेक्ष्य देवादयोऽप्यसुराः । तेषां च स्वभूता लोका असुर्याः नाम । नामशब्दोऽनर्थको निपातः । ते लोकाः कर्मफलानि लोक्यन्ते दृश्यन्ते भुज्यन्ते इति जन्मानि । अन्धेन अदर्शनात्मकेनाज्ञानेन तमसा आवृताः आच्छादिताः । तान् स्थावरान्तान्, प्रेत्य त्यक्त्वेमं देहम् अभिगच्छन्ति यथाकर्म यथाश्रुतम् । ये के च आत्महनः आत्मानं घ्नन्तीत्यात्महनः । के ? ते जनाः येऽविद्वांसः । कथं ते आत्मानं नित्यं हिंसन्ति ? अविद्यादोषेण विद्यमानस्यात्मनस्तिरस्करणात् । विद्यमानस्यात्मनो यत्कार्यं फलमजरामरत्वादिसंवेदनादिलक्षणम्, तत् हतस्येव तिरोभूतं भवतीति प्राकृता अविद्वांसो जना आत्महन इत्युच्यन्ते । तेन ह्यात्महननदोषेण संसरन्ति ते ॥ ३ ॥

अनेजदेकं मनसो जवीयो नैनद्देवा आप्रवन्पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठ—तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*anejadekaṁ manaso javīyo nainaddevā āpruvanpūrvamarṣat /*

*taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti /4/*

It is unmoving, one, and faster than the mind. The senses could not overtake It, since It ran ahead. Remaining stationary, It outruns all other runners. It being there, Mātariśvā allots (or supports) all activities.

यस्यात्मनो हननादविद्वांसः संसरन्ति, तद्विपर्ययेण विद्वांसो मुच्यन्तेऽनात्महनः, तत्कीदृशमात्मतत्त्वमित्युच्यते — अनेजत् न एजत् । 'एजृ कम्पने', कम्पनं चलनं स्वावस्थाप्रच्युतिः, तद्वर्जितम्, सर्वदा एकरूपमित्यर्थः । तच्च एकं सर्वभूतेषु । मनसः सङ्कल्पादिलक्षणात् जवीयो जववत्तरम् । कथं विरुद्धमुच्यते — ध्रुवं निश्चलमिदम्, मनसो जवीय इति च ? नैष दोषः, निरुपाध्युपाधिमत्त्वेनोपपत्तेः । तत्र निरुपाधिकेन स्वेन रूपेणोच्यते — अनेजदेकम् इति । मनसः अन्तःकरणस्य सङ्कल्पविकल्पलक्षणस्योपाधेरनुवर्तनात् । इह देहस्थस्य मनसो ब्रह्मलोकादिदूरस्थसङ्कल्पनं क्षणमात्राद्भवतीत्यतो मनसो जविष्ठत्वं लोकप्रसिद्धम् । तस्मिन्मनसि ब्रह्मलोकादीन् द्रुतं गच्छति सति, प्रथमप्राप्त इवात्मचैतन्याभासो गृह्यते । अतः मनसो जवीयः इत्याह । नैनद्देवाः, द्योतनाद्देवाः चक्षुरादीनीन्द्रियाणि, एनत् प्रकृतमात्मतत्त्वं नाप्नुवन् न प्राप्तवन्तः । तेभ्यो मनो जवीयः । मनोव्यापारव्यवहितत्वादाभासमात्रमप्यात्मनो नैव देवानां विषयीभवति ; यस्माज्जवनान्मनसोऽपि पूर्वमर्षत् पूर्वमेव गतम्, व्योमवद्व्यापित्वात् । सर्वव्यापि तदात्मतत्त्वं सर्वसंसारधर्मवर्जितं स्वेन निरुपाधिकेन स्वरूपेणाविक्रियमेव सत्, उपाधिकृताः सर्वाः संसारविक्रिया अनुभवतीवाविवेकिनां मूढानामनेकमिव च प्रतिदेहं प्रत्यवभासत इत्येतदाह — तत् धावतः द्रुतं गच्छतः अन्यान् आत्मविलक्षणान्मनोवागिन्द्रियप्रभृतीन् अत्येति अतीत्य गच्छतीव । इवार्थं स्वयमेव दर्शयति — तिष्ठदिति, स्वयमविक्रियमेव सदित्यर्थः । तस्मिन् आत्मतत्त्वे सति नित्यचैतन्यस्वभावे, मातरिश्वा मातरि अन्तरिक्षे श्रयति गच्छतीति मातरिश्वा वायुः सर्वप्राणभृत्क्रियात्मकः, यदाश्रयाणि कार्यकरणजातानि यस्मिन्नोतानि प्रोतानि च, यत्सूत्रसंज्ञकं सर्वस्य जगतो विधारयितुं, स मातरिश्वा, अपः कर्माणि प्राणिनां चेष्टालक्षणानि अग्न्यादित्यपर्जन्यादीनां ज्वलनदहनप्रकाशाभिवर्षणादिलक्षणानि, दधाति विभजतीत्यर्थः, धारयतीति वा ; 'भीषास्माद्धातः पवते' इत्यादिश्रुतिभ्यः । सर्वा हि कार्यकरणविक्रिया नित्यचैतन्यात्मस्वरूपे सर्वास्पदभूते सत्येव भवन्तीत्यर्थः ॥ ४ ॥

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।  
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

*tadejati tannaijati taddūre tadvantike /*

*tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ /5/*

That moves, That does not move; That is far off, That is very near; That is inside all, and That is outside all. (5)

न मन्त्राणां जामितास्तीति पूर्वमन्त्रोक्तमप्यर्थं पुनराह — तत् आत्मतत्त्वं यत्प्रकृतम् एजति चलति तदेव च नैजति स्वतो नैव चलति, स्वतः अचलमेव सत् चलतीवेत्यर्थः । किञ्च, तद्दूरे वर्षकोटिशतैरप्यविदुषामप्राप्यत्वाददूर इव । तदु अन्तिके समीपे अत्यन्तमेव विदुषाम्, आत्मत्वात् न केवलं दूरे, अन्तिके च । तत् अन्तः अभ्यन्तरे अस्य सर्वस्य, 'य आत्मा सर्वान्तरः' इति श्रुतेः, अस्य सर्वस्य जगतो नामरूपक्रियात्मकस्य । तत् उ सर्वस्य अस्य बाह्यतः ; व्यापित्वादाकाशवन्निरतिशयसूक्ष्मत्वादन्तः ; 'प्रज्ञानघन एव' (बृ. उ. ४-५-१३) इति शासनान्निरन्तरं च ॥ ५ ॥

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*yastu sarvāṇi bhūtānyātmānyevānupaśyati /*

*sarvabhūteṣu cātmānaṁ tato na vijugupsate /6/*

He who sees all beings in the very Self, and the Self in all beings, feels no hatred by virtue of that (realization). (6)

यस्तु परिब्राह्मुः मुमुक्षुः सर्वाणि भूतानि अव्यक्तादीनि स्थावरान्तानि आत्मन्येव अनुपश्यति, आत्मव्यतिरिक्तानि न पश्यतीत्यर्थः । सर्वभूतेषु तेष्वेव च आत्मानं तेषामपि भूतानां स्वमात्मानमात्मत्वेन — यथास्य देहस्य कार्यकरणसंघातस्यात्मा अहं सर्वप्रत्ययसाक्षिभूतश्चेतयिता केवलो निर्गुणोऽनेनैव स्वरूपेणाव्यक्तादीनां स्थावरान्तानामहमेवात्मेति सर्वभूतेषु चात्मानं निर्विशेषं यस्त्वनुपश्यति, सः ततः तस्मादेव दर्शनात् न विजुगुप्सते विजुगुप्सां घृणां न करोति । प्राप्तस्यैवानुवादोऽयम् । सर्वा हि घृणा आत्मनोऽन्यद्दुष्टं पश्यतो भवति ; आत्मानमेवात्यन्तविशुद्धं निरन्तरं पश्यतो न घृणानिमित्तमर्थान्तरमस्तीति प्राप्तमेव — ततो न विजुगुप्सत इति ॥ ६ ॥

यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*yasminsarvāṇi bhūtānyātmaivābhūdviajānataḥ /*

*tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ /7/*

When to the man of realization all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness? (Or: In the Self of the man of realization, in which all beings become the Self, what delusion and what sorrow can remain for that seer of oneness?). (7)

इममेवार्थमन्योऽपि मन्त्र आह — यस्मिन्सर्वाणि भूतानि यस्मिन् काले यथोक्तात्मनि वा, तान्येव भूतानि सर्वाणि परमार्थात्मदर्शनात् आत्मैवाभूत् आत्मैव संवृत्तः परमार्थवस्तु विजानतः, तत्र तस्मिन्काले तत्रात्मनि वा, को मोहः कः शोकः । शोकश्च मोहश्च कामकर्मबीजमजानतो भवति, न त्वात्मैकत्वं विशुद्धं गगनोपमं पश्यतः । को मोहः कः शोक इति शोकमोहयोरविद्याकार्ययोराक्षेपेणासम्भवप्रकाशनात् सकारणस्य संसारस्यात्यन्तमेवोच्छेदः प्रदर्शितो भवति ॥ ७ ॥

स पर्यगाच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*sa paryagācchukramakāyamavraṇamasnāviraḥ śuddhamapāpavidddham /*

*kavirmaniṣī paribhūḥ svayambhūryāthātathyato'rthān*

*vyadadhācchāśvatībhyaḥ samābhyaḥ /8/*

He is all-pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin, omniscient, ruler of mind, transcendent, and self-existent; he has duly allotted the (respective) duties to the eternal years (i.e. to the eternal creators called by that name). (8)

योऽयमतीतैर्मन्त्रैरुक्त आत्मा, स स्वेन रूपेण किलक्षण इत्याह अयं मन्त्रः — स पर्यगात्, सः यथोक्त आत्मा पर्यगात् परि समन्तात् अगात् गतवान्, आकाशवद्वापीत्यर्थः । शुक्रं शुभ्रं ज्योतिष्मत् दीप्तिमानित्यर्थः । अकायम् अशरीरं लिङ्गशरीरवर्जित इत्यर्थः । अव्रणम् अक्षतम् । अस्त्राविरम् स्त्रावाः सिरा यस्मिन्न विद्यन्त इत्यस्त्राविरम् । अव्रणमस्त्राविरमित्येताभ्यां स्थूलशरीरप्रतिषेधः । शुद्धं निर्मलमविद्यामलरहितमिति कारणशरीरप्रतिषेधः । अपापविद्धं धर्माधर्मादिपापवर्जितम् । शुक्रमित्यादीनि वचांसि पुंलिङ्गत्वेन परिणेतव्यानि, स पर्यगात् इत्युपक्रम्य कविर्मनीषी इत्यादिना पुंलिङ्गत्वेनोपसंहारात् । कविः क्रान्तदर्शी सर्वदृक्, 'नान्योऽतोऽस्ति द्रष्टा' (बृ. उ. ३-७-२३) इत्यादिश्रुतेः । मनीषी मनस ईषिता, सर्वज्ञ ईश्वर इत्यर्थः । परिभूः सर्वेषां परि उपरि भवतीति परिभूः । स्वयंभूः स्वयमेव भवतीति, येषामुपरि भवति यश्चोपरि भवति स सर्वः स्वयमेव भवतीति स्वयंभूः । स नित्यमुक्त ईश्वरः याथातथ्यतः सर्वज्ञत्वात् यथातथाभावो याथातथ्यं तस्मात् यथाभूतकर्मफलसाधनतः अर्थान् कर्तव्यपदार्थान् व्यदधात् विहितवान्, यथानुरूपं व्यभजदित्यर्थः । शाश्वतीभ्यः नित्याभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्य इत्यर्थः ॥ ८ ॥

अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।  
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

*andham tamaḥ praviśanti ye'vidyāmuṣāste /*

ईशावास्योपनिषद्  
Īśāvāsyopaniṣad

‘Īśā vāsyam’ ityādayo mantrāḥ karmasvavinīyuktāḥ, teṣāmakarmaśeṣasyātmāno  
yāthātmyaparakāśakatvāt । yāthātmyaṃ cātmanāḥ  
śuddhatvāpāpaviddhatvaikatvanityatvāśarīratvasarvagatatvādi vakṣyamāṇam । tacca  
karmanā virudhyata iti yukta evaiśāṃ karmasvavinīyogaḥ । na hyevaṃlakṣaṇamātmāno  
yāthātmyaṃ utpādyam vikāryam āpyaṃ saṃskāryaṃ vā kartṛbhoktrūpaṃ vā, yena  
karmaśeṣatā syāt ; sarvāsāmupaniṣadāmātmamayāthātmyanirūpaṇenaivopakṣayāt,  
gītānāṃ mokṣadharmāṇāṃ caivaṃparatvāt । tasmādātmano'nekatvakartṛtvabhoktrtvādi  
ca aśuddhatvapāpaviddhatvādi copādāya lokabuddhisiddhaṃ karmāṇi vihitāni । yo hi  
karmaphalenārthī drṣṭena brahmavarcasādinā adrṣṭena svargādinā ca dvijātiraḥ na  
kāṇatvakūṇitvādyanadhikāraprayojakadharmavānityātmānaṃ manyate so'dhikriyate  
karmasviti hyadhikāravido vadanti । tasmādetē mantrā ātmāno yāthātmyaparakāśanena  
ātmaviṣayaṃ svābhāvīkakarmavijñānaṃ nivartayantaḥ  
śokamohādisaṃsāradharmavicchittisāadhanamātmāikatvādivijñānamutpādayantīti ।  
evamuktādhikāryabhidheyasambandhaprayojanānmantrānsaṃkṣepato vyākhyāsyāmaḥ

ॐ ईशा वाऽन्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

*om īśā vāsyamidaḥ sarvaṃ yatkiñca jagatyām jagat /*

*tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasvidghanam /1/*

Om. All this - whatsoever moves on the earth - should be covered by the Lord. Protect (your Self) through that detachment. Do not covet anybody's wealth (or: Do not covet, for whose is wealth?) (1)

Īśā īṣṭe iti īṭ, tena īśā । īśītā paramēśvaraḥ paramātmā sarvasya । sa hi sarvamīṣṭe  
sarvajantūnāmātmā san pratyagātmatayā । tena svena rūpeṇātmanā īśā vāsyam  
ācchādanīyam । kim ? idaṃ sarvaṃ yatkiṃ ca yatkiṃcit jagatyām pṛthivyām jagat  
tatsarvaṃ । svenātmanā īśena pratyagātmatayā ahamevedaṃ sarvamiti  
paramārthasatyārūpeṇānṛtamidaṃ sarvaṃ carācaramācchādanīyaṃ paramātmānaḥ ।  
yathā candanāgarvāderudakādisambandhajakledādijamaupādhikaṃ daurgandhyaṃ  
tatsvarūpanigharṣaṇenācchādyate svena pāramārthikena gandhena, tadvadeva hi  
svātmānyadhyastaṃ svābhāvikaṃ kartṛtvabhoktrtvādilakṣaṇaṃ jagaddvaitarūpaṃ  
pṛthivyām, jagatyāmityupalakṣaṇārthatvātsarvameva nāmarūpakarmākhyam  
vikārajātaṃ paramārthasatyātmabhāvanayā tyaktaṃ syāt । evamīśvarātmabhāvanayā  
yuktasya putrādyeṣaṇātrayasamnyāse  
evādhikāraḥ, na karmasu । tena tyaktena tyāgenetyarthaḥ । na hi tyakto mṛtaḥ putro  
bhṛtyo vā ātmasambandhitābhāvādātmānaṃ pālayati । atastyāgenetyayamevārthaḥ ।  
bhuñjīthāḥ pālayethāḥ । evaṃ tyaktaiṣaṇastvaṃ mā gṛdhaḥ gṛdhiṃ ākāṅkṣāṃ mā  
kāṅkṣīth dhanaviṣayām । kasya svit kasyacit parasya svasya vā dhanam mā  
kāṅkṣīrityarthaḥ । svidityanarthako nipātaḥ । athavā, mā gṛdhaḥ । kasmāt ? kasya

sviddhanam ityākṣepārthaḥ । na kasyaciddhanamasti, yadgr̥dhyeta । ātmaivedaṁ sarvamiṭīśvarabhāvanayā sarvaṁ tyaktam । ata ātmana evedaṁ sarvam, ātmaiva ca sarvam । ato mithyāviśayāṁ gr̥dhiṁ mā kārṣṭrityarthaḥ ॥1॥

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*kurvanneveha karmāṇi jijīviṣecchataḥ samāḥ /*

*evaṁ tvayi nānyatheto'sti na karma lipyate nare /2/*

By doing karma, indeed, should one wish to live for a hundred years. For a man such as you (who wants to live thus), there is no way other than this, whereby karma may not cling to you. (2)

evamātmavidaḥ putrādyeṣaṇātrayasam̐nyāsenātmaññānaniṣṭhatayā ātmā rakṣitavya ityeṣa vedārthaḥ । athetarasya anātmaññatayātmagrahaṇāśaktasya idamupadiśati mantraḥ — kurvanneva nirvartayanneva iha karmāṇi agnihotrādīni jijīviṣet jīvitumicchet śataṁ śatasam̐khyākāḥ samāḥ samvatsarān । tāvaddhi puruṣasya paramāyurnirūpitam । tathā ca prāptānuvādena yajjijīviṣecchataṁ varṣāṇi tatkurvanneva karmāṇītyetadvidhīyate । evam evaṁprakāre tvayi jijīviṣati nare naramātrābhīmānini itaḥ etasmādagnihotrādīni karmāṇi kurvato vartamānātparakārāt anyathā prakārāntaraṁ nāsti, yena prakāreṇāśubhaṁ karma na lipyate ; karmaṇā na lipyasa ityarthaḥ । ataḥ śāstravihitāni karmāṇyagnihotrādīni kurvanneva jijīviṣet ॥ kathaṁ punaridamavagamyate — pūrveṇa mantreṇa sam̐nyāsino jñānaniṣṭhoktā, dvitīyena tadaśaktasya karmaniṣṭheti ? ucyate — jñānakarmaṇorvirodhaṁ parvatavadakampyaṁ yathoktaṁ na smarasi kim ? ihāpyuktam — yo hi jijīviṣetsa karmāṇi kurvanneva iti ; 'īśā vāsyamidaṁ sarvam', 'tena tyaktena bhuñjīthāḥ mā gr̥dhaḥ kasya sviddhanam' iti ca । 'na jīvite maraṇe vā gr̥dhiṁ kurvītāraṇyamiyāt iti padaṁ tato na punareyāt' ? iti ca sam̐nyāsaśāsanāt । ubhayoḥ phalabhedaṁ ca vakṣyati । 'imau dvāveva panthānāvanuniṣkrāntatarau bhavataḥ kriyāpathaścaiva purastātsam̐nyāsaśca' ? ; tayoḥ sam̐nyāsa evātirecayati — 'nyāsa evātyarecayat' (tai. nārā. 78) iti taittirīyake । 'dvāvimāvatha panthānau yatra vedāḥ pratiṣṭhitāḥ । pravṛttilakṣaṇo dharmo nivṛttiśca vibhāṣitaḥ' (mo. dha. 241-6) ityādi putrāya vicārya niścitamuktaṁ vyāsena vedācāryeṇa bhagavatā । vibhāgaṁ cānayoḥ pradarśayiṣyāmaḥ ॥ 2 ॥

असुर्या नाम ते लोका अन्धेन तमसा वृताः ।  
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महतो जनाः ॥ ३ ॥

*asuryā nāma te lokā andhena tamasā'vṛtāḥ /*

*tāste pretyābhigacchanti ye ke cātmahano janāḥ /3/*

Those worlds of *asuras* are covered by blinding darkness. Those people that kill the Self go to them after giving up this body. (3)



athedānīmaividvannindārtho'yaṃ mantra ārabhyate — asuryāḥ  
paramātmabhāvamadvayamapekṣya devādayo'pyasurāḥ । teṣāṃ ca svabhūtā lokā  
asuryāḥ nāma । nāmaśabdo'narthako nipātaḥ । te lokāḥ karmaphalāni lokyante dṛśyante  
bhujyanta iti janmāni । andhena adarśanātmakenājñānena tamasā āvṛtāḥ ācchāditāḥ ।  
tān sthāvarāntān, pretya tyaktvemaṃ deham abhigacchanti yathākarma yathāśrutam ।  
ye ke ca ātmahanaḥ ātmānaṃ ghnantītyātmahanaḥ । ke ? te janāḥ ye'vidvāṃsaḥ ।  
kathaṃ te ātmānaṃ nityaṃ hiṃsanti ? avidyādoṣeṇa vidyamānasyātmanastiraskaraṇāt  
। vidyamānasyātmano yatkāryaṃ phalamajarāmaratvādisaṃvedanādilakṣaṇam, tat  
hatasyeva tirobhūtaṃ bhavatīti prākṛtā avidvāṃso janā ātmahana ityucyante । tena  
hyātmahananadoṣeṇa saṃsaranti te ॥ 3 ॥

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठ—तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*anejadekaṁ manaso javīyo nainaddevā āpnuvanpūrvamarṣat /*

*taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti /4/*

It is unmoving, one, and faster than the mind. The senses could not overtake It, since It ran ahead. Remaining stationary, It outruns all other runners. It being there, Mātariśvā allots (or supports) all activities.

yasyātmano hananādaividvāṁsaḥ saṁsaranti, tadviparyayeṇa vidvāṁso mucyante'nātmahanaḥ, tatkiṁdrśamātmataṭtvamityucyate — anejat na ejat । 'ejr kampane', kampanaṁ calanaṁ svāvasthāpracyutiḥ, tadvarjitam, sarvadā ekarūpamityarthaḥ । tacca ekaṁ sarvabhūteṣu । manasaḥ saṅkalpādilakṣaṇāt javīyo javavattaram । kathaṁ viruddhamucyate — dhruvaṁ niścalamidam, manaso javīya iti ca ? naiṣa doṣaḥ, nirupādhyupādhimattvenopapatteḥ । tatra nirupādhikena svena rūpeṇocyate — anejadekam iti । manasaḥ antaḥkaraṇasya saṅkalpavikalpalakṣaṇasyopādheranuvartanāt । iha dehasthasya manaso brahmalokādīdūrasthasaṅkalpanaṁ kṣaṇamātrādbhavattīyato manaso javiṣṭhatvaṁ lokaprasiddham । tasminmanasi brahmalokādīn drutaṁ gacchati sati, prathamaprāpta ivātmacaitanyābhāso grhyate । ataḥ manaso javīyaḥ ityāha । nainaddevāḥ, dyotanāddevāḥ cakṣurādīnīndriyāṇi, enat prakṛtamātmataṭtvam nāpnuvan na prāptavantaḥ । tebhyo mano javīyaḥ । manovyāpāravyavahitatvādābhāsamātramapyātmano naiva devānāṁ viṣayībhavati ; yasmājjavanānmanaso'pi pūrvamarṣat pūrvameva gatam, vyomavadvyāpitvāt । sarvavyāpi tadātmataṭtvam sarvasaṁsāradharmavarjitam svena nirupādhikena svarūpeṇāvikriyameva sat, upādhikṛtāḥ sarvāḥ saṁsāravikriyā anubhavatīvāvivēkināṁ mūḍhānāmanekamiva ca pratidehaṁ pratyavabhāṣata ityetadāha — tat dhāvataḥ drutaṁ gacchataḥ anyān ātmavilakṣaṇānmanovāgindriyaprabhṛtīn atyeti atītya gacchatīva । ivārthaṁ svayameva darśayati — tiṣṭhādīti, svayamavikriyameva sadityarthaḥ । tasmin ātmataṭtve sati nityacaitanyasvabhāve, mātariśvā mātari antarikṣe śvayati gacchatīti mātariśvā vāyuḥ sarvaprāṇabhṛtkriyātmakaḥ, yadāśrayāṇi kāryakaraṇajātāni yasminnotāni protāni ca, yatsūtrasaṁjñakaṁ sarvasya jagato vidhārayitṛ, sa mātariśvā, apaḥ karmāṇi prāṇināṁ ceṣṭālakṣaṇāni agnyādityaparjanyaḍīnāṁ jvalanadahanaprakāśābhivarṣaṇādīlakṣaṇāni, dadhāti vibhajattīyārthaḥ, dhārayatīti vā ; 'bhīṣāsmādvātaḥ pavate' ityādiśrutibhyaḥ । sarvā hi kāryakaraṇavikriyā nityacaitanyātmasvarūpe sarvāspadabhūte satyeva bhavantītyarthaḥ ॥ 4 ॥

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।  
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

*tadejati tannaijati taddūre tadvantike /*

*tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ /5/*

That moves, That does not move; That is far off, That is very near; That is inside all, and That is outside all. (5)

na mantrāṇaṃ jāmitāstīti pūrvamantroktamapyartham punarāha — tat ātmatattvaṃ yatprakṛtam ejati calati tadeva ca naijati svato naiva calati, svataḥ acalameva sat calatīvetyarthaḥ । kiñca, taddūre varṣakoṭīśatairapyaviduṣāmaprāpyatvāddūra iva । tadu antike samīpe atyantameva viduṣāṃ, ātmatvāt na kevalam dūre, antike ca । tat antaḥ abhyantare asya sarvasya, 'ya ātmā sarvāntaraḥ' iti śruteḥ, asya sarvasya jagato nāmarūpakriyātmakasya । tat u sarvasya asya bāhyataḥ ; vyāpītvādākāśavanniratiśayasūkṣmatvādantaḥ ; 'prajñānaghana eva' (br. u. 4-5-13) iti śāsanānnirantaram ca ॥ 5 ॥

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

*yastu sarvāṇi bhūtānyātmanyevānupaśyati /*

*sarvabhūteṣu cātmānaṃ tato na vijugupsate /6/*

He who sees all beings in the very Self, and the Self in all beings, feels no hatred by virtue of that (realization). (6)

yastu parivrāt mumukṣuḥ sarvāṇi bhūtāni avyaktādīni sthāvarāntāni ātmanyeva anupaśyati, ātmavyatiriktāni na paśyatītyarthaḥ । sarvabhūteṣu teṣveva ca ātmānaṃ teṣāmapī bhūtānāṃ svamātmānamātmatvena — yathāsyā dehasya kāryakaraṇasaṃghātasyātmā ahaṃ sarvapratyayasākṣibhūtaścetayitā kevalo nirguṇo'nenaiḥ svarūpeṇāvyaktādīnāṃ sthāvarāntānāmahamevātmeti sarvabhūteṣu cātmānaṃ nirviṣeṣaṃ yastvanupaśyati, saḥ tataḥ tasmādeva darśanāt na vijugupsate vijugupsāṃ ghrṇāṃ na karoti । prāptasyaivānuvādo'yam । sarvā hi ghrṇā ātmano'nyadduṣṭaṃ paśyato bhavati ; ātmānamevātyantaviśuddhaṃ nirantaram paśyato na ghrṇānimittamarthāntaramastīti prāptameva — tato na vijugupsata iti ॥ 6 ॥

यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*yasminsarvāṇi bhūtānyātmaivābhūdvijānataḥ /*

*tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ /7/*

When to the man of realization all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness? (Or: In the Self of the man of realization, in which all beings become the Self, what delusion and what sorrow can remain for that seer of oneness?). (7)

## पुरुषोत्तमयोगः (Puruṣottamayogaḥ, Ch-15 of śrīmad Bhagavad Gīta)

अथ पञ्चदशोऽध्यायः । श्रीभगवानुवाच ।

atha pañcadaśo'dhyāyaḥ । śrībhagavānuvāca ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् । छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

ūrdhvamūlamadhaḥśākhamasvattham prāhuravyayam ।

chandāṁsi yasya parṇāni yastaṁ veda sa vedavit ॥ 1 ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः । अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

adhaścordhvaṁ prasṛtāstasya śākhā guṇapravṛddhā viṣayapravālāḥ ।

adhaśca mūlānyanusantatāni karmānubandhīni manuṣyaloke ॥ 2 ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा । अश्वत्थमेनं सुविरूढमूलं असाङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

na rūpamasyeha tathopalabhyate nānto na cādirna ca sampratiṣṭhā ।

aśvatthamenam suvirūḍhamūlam asaṅgaśastreṇa dṛḍhena chittvā ॥ 3 ॥

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः । तमेव चाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

tataḥ padam tatparimārgitavyam yasmingatā na nivartanti bhūyaḥ ।

tameva cādyam puruṣam prapadye । yataḥ pravṛttiḥ prasṛtā purāṇī ॥ 4 ॥

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः । द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्- गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

nirmānamohā jitasāṅgadoṣā adhyātmanityā vinivṛttakāmāḥ ।

dvandvairvimuktāḥ sukhaduḥkhasañjñair- gacchantyamūḍhāḥ padamavyayam tat ॥ 5 ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः । यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

na tadbhāsayate sūryo na śaśāṅko na pāvakah ।

yadgatvā na nivartante taddhāma paramam mama ॥ 6 ॥

ममैवांशो जीवलोके जीवभूतः सनातनः । मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ ।

manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥ 7 ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः । गृहित्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ ।  
gṛhītva itāni samyāti vāyurgandhānivaśayāt ॥ 8

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च । अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

śrotraṁ cakṣuḥ sparśanaṁ ca rasanāṁ ghrāṇameva ca ।  
adhiṣṭhāya manaścāyaṁ viṣayānupasevate ॥ 9 ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam ।  
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ॥ 10 ॥

यतन्तो योगिनिश्चैनं पश्यन्त्यात्मन्यवस्थितम् । यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

yatanto yoginaścainaṁ paśyantyātmanyavasthitaṁ ।  
yatanto'pyakṛtātmāno nainaṁ paśyantyacetasah ॥ 11 ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

yadādityagataṁ tejo jagadbhāsayate'khilam ।  
yaccandramasi yaccāgnau tattejo viddhi māmakam ॥ 12

गामाविश्य च भूतानि धारयाम्यहमोजसा । पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

gāmāviśya ca bhūtāni dhārayāmyahamojaśā ।  
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ॥ 13

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

aham vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ ।  
prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham ॥ 14 ॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च । वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṁ hr̥di sanniviṣṭo mattaḥ smṛtirjñānamapohanañca ।  
vedaīśca sarvairahameva vedyo vedāntakṛdvedavidēva cāham ॥ 15 ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

dvāvimau puruṣau loke kṣaraścākṣara eva ca ।

kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate ॥ 16॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युधाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

uttamaḥ puruṣastvanyaḥ paramātmetyudhāhṛtaḥ ।  
yo lokatrayamāviśya bibhartavyaya īśvaraḥ ॥ 17॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः ॥ १८ ॥

yasmātkṣaramatīto'hamakṣarādapi cottamaḥ ।  
ato'smi loke vedeca prathitaḥ puruṣottamaḥ ॥ 18॥

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् । स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

yo māmevamasammūḍho jānāti puruṣottamam ।  
sa sarvavidbhajati mām sarvabhāvena bhārata ॥ 19॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ । एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

iti guhyatamaṁ śāstramidamuktaṁ mayānagha ।  
etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata ॥ 20॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjuna  
saṁvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ ॥ 15॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja ।  
aham tvām sarvapāpebhyo mokṣayīṣyāmi mā śucaḥ ॥ 18-66॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam ।  
brahmaiva tena gantavyaṁ brahmakarmasamādhinā ॥ 4-24॥