

Arsha Vidya Gurukulam
2026 Three-Week Vedanta Course

Swami Tattvavidananda Ji



(Īśāvāsyā Upaniṣad)

Beginning on: Tuesday, June 2nd at 9:00 AM

Concluding: Tuesday, June 23rd by 12:00 Noon

Arsha Vidya Gurukulam

651, Route 115 Saylorsburg, PA-18353

www.arshavidya.org

avpoffice@gmail.com

Contact: 570- 992 - 2339

Camp Schedule

2nd June Tuesday to 23rd June Tuesday

Venue: New Building Lecture Hall

Week 1 – 2 Jun, Tuesday – 8 Jun, Monday

Tuesday, 2 June

9:00 am – Orientation

9:05 am – 10:15 am *Īśāvāsya Upaniṣad – Class I*

4:30 pm – 5:30 pm – *Class II*

7:30 pm – 8:30 pm: Satsang Q&A

Wednesday (Jun 3) – Saturday (Jun 6)

7:00 am - 8:15 am: Meditation & *Īśāvāsya Upaniṣad*

4:30 pm - 5:30 pm: *Class II*

7:30 pm – 8:30 pm: Satsang Q&A

7th June, Sunday

7:00 am - 7:25 am: Meditation

10:00 am – 11:00 am: **Bhagavad Gita Class I – Chapter 12**

11:25 am - 12:25 pm: *Īśāvāsya Upaniṣad*

7:30 pm – 8:30 pm: Satsang Q&A

8th June, Monday

7:00 am - 8:15 am: Meditation & *Īśāvāsya Upaniṣad*

11:15 am - 12:15 pm: *Class II*

No Class after Lunch

9th June, Tuesday – No Class

Week 2 – 10 Jun, Wednesday – 14 Jun, Sunday

7:00 am - 8:15 am: Meditation & *Īśāvāsya Upaniṣad*

4:30 pm - 5:30 pm: *Class II*

7:30 pm – 8:30 pm: Satsang Q&A

15th June, Monday

7:00 am - 8:15 am: Meditation & *Īśāvāsya Upaniṣad*

11:15 am - 12:15 pm: - *Class II*

No Class after Lunch

16th June, Tuesday – No Class

Week 3 – 17 Jun, Wednesday – 20 Jun, Saturday

7:00 am -8:15 am: Meditation & *Īśāvāsya Upaniṣad*
4:30 pm -5:30 pm: *Class II*
7:30 pm – 8:30 pm: Satsang Q&A

21st June Sunday

7:00 am - 7:25 am: Meditation
10:00 am – 11:00 am: **Bhagavad Gita Class I – Chapter 12**
11:25 am-12:25 pm: *Īśāvāsya Upaniṣad*
7:30 pm – 8:30 pm: Satsang Q&A

22nd June, Monday

7:00 am - 8:15 am: Meditation & *Īśāvāsya Upaniṣad*
4:30 pm - 5:30 pm: *Class II*
7:30 pm – 8:30 pm: Satsang Q&A

23rd June, Tuesday – Concluding day

7:00 am - 8:15 am: Meditation & *Īśāvāsya Upaniṣad*
10:30 am - 12:00 pm: Gurudakshina

Temple Schedule:

Daily Morning Ganapati Homa	5:15 am
Daily Morning Abhishekam to Lord Dakshinamurti and Ganesa	5:40 am
Daily Afternoon Aarti to Lord Dakshinamurti	12:15 pm
Daily Evening Aarti to Lord Dakshinamurti	6:00 pm

Dining Hall Schedule:

Morning Tea/Coffee/Warm Water (Next to Temple)	5:15 am
Breakfast	7:30 – 9:00 am
Lunch	12:30 – 2:00 pm
Tea/Coffee/Warm Water	3:30 – 4:45 pm
Dinner	6:30 – 7:45 pm

Dining Hall closed for Campers between 2:00 – 3:30 pm and 9:00 pm – 6:30 am

Free Time: 2:00 – 3:30 pm

What is a Guru Dakshina? An ancient Bharat Sanatan (Hindu) tradition of expressing gratitude towards a Guru or a Teacher after teaching has been completed. It is a way of acknowledging the teacher's guidance and knowledge. Students are encouraged to offer donations to the Guru which is used towards the Gurukulam's maintenance.

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 the 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 1st and 3rd 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 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 priest/s perform Pujas, Vedic samskaras and Homas.

The Meaning of the Word Dakshinamurti:

Dakshina 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 towards his devotees and seekers of knowledge. He imparts knowledge with love and compassion.

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

Swami Vidadatmananda Saraswati – President

Swami Vidadatmananda (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 a true scholar can command.

Swami Muktatmananda Saraswati – Board Member & Resident Acharya

Swami Muktatmananda is a disciple of Pujya Swamiji and Swami Viditatmananda, 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.

Swami Sachidananda Saraswati - Resident Acharya

Swami Sachidananda, is a disciple of Pujya Swami Dayananda Saraswati. He is known for his simple and clear exposition of the vision of Vedanta, making him accessible to modern audiences. Swamiji has been offering retreats at AVG and across the US. His journey includes a fellowship at Harvard where he focused on comparative religion.

Daily (Nitya) Abhiseka and Aratis to Lord Dakshinamurti

An abhiseka 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 Rudrābhiseka or abhiseka 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, diparadhaneKannada 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://arshadrishiti.org/wp-content/uploads/2016/04/Rules-of-Chanting-in-Samskritam.pdf>]

General Information

Come to the Main Office (KANCHI) to pick up your key and to complete the 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, at the back of the campus, or on the grass near the new building area, or in front of the large red building.

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

Morning tea and Coffee: Next to Temple (5.15 am - 7 am)

New Dining Hall times: 7:30 - 8:30 am, 12:30 – 2:00 pm, 3:30 – 4:45 pm & 6:45 – 7:45 pm

(Please note that the new dining hall will be closed from 2:00 – 3:30 pm for cleaning)

Arsha Vidya Bookstore: Our on-site bookstore has an extensive collection of books/audio and video materials on Vedanta and related topics.

Exercise / Gym hours: 7 am – 7 pm- Located under Bhagirathi

(Please contact the office to unlock the gym)

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

You are advised to go in a group to avoid any mishaps due to the remote location and bears.

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

(Del water Gap) 570-421-3040

Vashista New Building Complex:

The Vasiṣṭha complex is going to be our brand-new residential building consisting of 24 units, comprising of 12 units on the first floor, 12 on the second floor, replacing existing structures namely Bhavani, Godavari, and Gomati. The new complex has been named after the revered sage Vasiṣṭha.

For detailed information please contact Karthik Ramagopal on 203-788-5933 or Avg.karthikR@gmail.com

AIM for Seva: Mr. Srin Raman 248 – 979 - 8900.

Gurukulam Guidelines:

- **UNAUTHORIZED RECORDING:** All recordings of lectures and programs during the Course are protected by copyright.
- **Footwear is not permitted in the SDVB Lecture Hall and temple premises.** Coats and shoes should be left in the designated space.
- Everyone visiting or staying at the Gurukulam must wear modest clothing. **Conservative (female) No shorts (male) all the time in common areas.**
- Please turn off your electronic devices, including your mobile phone and tablet, in the Temple, the SDVB Lecture Hall, and the Yoga studio.
- **Intoxicants are prohibited at the Gurukulam. Smoking, drinking alcohol, using tobacco, receiving non-prescription drugs, or coming intoxicated is prohibited anywhere within the Arsha Vidya Gurukulam's Campus.**
- Pets are not allowed anywhere in the campus, including cars or vehicles
- Children are not permitted in the Classroom 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 leave the classroom.
- **In the temple**, if you are seated in the front row, don't stretch your legs.
- 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 Tel Nos: 570-236-0424 & 203-788-5933

Upcoming Events at the Gurukulam

June 25 – 28 (Tue – Sun) AVBG Retreat

Please refer to the booklet for details.

Online Registration (<https://arshavidya.org/avg-course-registration-2026/>)

Puja Instructions for GFD and Archana Sponsors:

If you are attending Abhiseka as a Gift for a Day, Abhiseka, or Archana sponsor; kindly schedule the Sankalpa prior to the start (at 5:40 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. If you are attending Abhiseka today as a Gift for a Day sponsor, please inform the priest prior to the beginning of the Abhiseka. Priest Ganesan 570 – 656 – 0197 or Priest Shivaram 570-202-6753

DAYALAYAM

May you all continue to be a recipient of
Pujya Swamiji's blessings by visiting Swamiji's Residential Cottage
(Ganga), which is named as
"Dayalayam- The Abode of Compassion"

A temple for Meditation and Silence

Monday- Friday:

Visiting Hours: 7:00 am- 1:00 pm & 3:00 pm- 8:00 pm

Saturday- Sunday:

Visiting Hours: 7:00 am- 1:00 pm & 3:00 pm- 9:00 pm

Please use exterior staircase during summer (East facing)
through deck for entrance to Meditation Hall

Don't use the old entrance through Swami TV's cottage.

Arsha Vidya Counseling Center

Arsha Vidya Gurukulam is pleased to provide counseling services.

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

2026 Śāṅkarabhāṣya retreat

with

Swami Tattvavidananda
Saraswati

on

Īśāvāsyopaniṣat

With

Śāṅkarabhāṣya



(Transliteration copy)

June, 2026

Arsha Vidya Gurukulam, P.O. Box 1059, Saylorsburg, PA. 18353
570-992-2339, www.arshavidya.org, avpoffice@gmail.com

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īśāvāsyopaniṣat

4 'īśā vāsyam' ityādayo mantrāḥ karmasvavinīyuktāḥ,
teṣāmakarmaśeṣasyātmano yāthātmyaparakāśakatvāt | yāthātmyam
6 cātmanaḥ
śuddhatvāpāpavidhatvaikatvanityatvāsarīratvasarvagatatvādi
8 vakṣyamāṇam | tacca karmaṇā virudhyata iti yukta evaiṣām
karmasvavinīyogaḥ | na hyevamlakṣaṇamātmano yāthātmyam
10 utpādyam vikāryam āpyam saṁskāryam vā kartṛbhoktṛrūpaṁ vā,
yena karmaśeṣatā syāt ;
12 sarvāsāmupaniṣadāmātmayāthātmyanirūpaṇenaivopakṣayāt ,
gītānām mokṣadharmāṇām caivamparatvāt |
14 tasmādātmano'nekatvakartṛtvabhoktṛtvādi ca
aśuddhatvāpāpavidhatvādi copādāya lokabuddhisiddham karmāṇi
16 vihitāni | yo hi karmaphalenārthī dṛṣṭena brahmavarcasādinā
adṛṣṭena svargādinā ca dvijātiraham na
18 kāṇatvakubjatvādyanadhikāraprayojakadharmavānityātmānam
manyate so'dhikriyate karmasviti hyadhikāravido vadanti |
20 tasmādete mantrā ātmano yāthātmyaparakāśanena ātmaviṣayam
svābhāvīkākarmavijñānam nivartayantaḥ
22 śokamohādisaṁsāradharmavicchittisādhanamātmaikatvādivijñāna
mutpādayantīti |

24

evamuktādhikāryabhidheyasambandhaprayojanānmantrānsaṅkṣepa
26 to vyākhyāsyāmaḥ —

28

īśā vāsyamidam sarvam yatkinca jagatyām jagat |
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam || 1 ||

2 Īsā īṣṭe iti īṭ , tena Īsā | Īsītā paramēśvaraḥ paramātmā sarvasya |
 sa hi sarvamīṣṭe sarvajantūnāmātmā san pratyagātmatayā | tena
 4 svena rūpeṇātmanā Īsā vāsyam ācchādanīyam | kim ? idaṁ
 sarvaṁ yatkiṁca yatkiñcit jagatyāṁ pṛthivyāṁ jagat tatsarvam |
 6 svenātmanā īśena pratyagātmatayā ahamevedaṁ sarvamiti
 paramārthasatyarūpeṇānṛtamidaṁ sarvaṁ carācaramācchādanīyaṁ
 8 svena paramātmanā | yathā
 candanāgarvāderudakādisambandhajakledādi jamaupādhikaṁ
 10 daurgandhyaṁ tatsvarūpanigharṣaṇenācchādyate svena
 pāramārthikena gandhena, tadvadeva hi svātmanyadhyastaṁ
 12 svābhāvikaṁ kartṛtvabhokṛtvādīlakṣaṇaṁ jagaddvaitarūpaṁ
 jagatyāṁ pṛthivyāṁ , jagatyāmityupalakṣaṇārthatvātsarvameva
 14 nāmarūpakarmākhyaṁ vikārajātaṁ paramārthasatyātmabhāvanayā
 tyaktaṁ syāt | evamīśvarātmabhāvanayā yuktasya
 16 putrādyeṣaṇātrayaśamnyāse evādhikāraḥ, na karmasu | tena
 tyaktena tyāgenetyarthaḥ | na hi tyakto mṛtaḥ putro bhṛtyo vā
 18 ātmasambandhitābhāvādātmānaṁ pālayati |
 atastyāgenetyayamevārthaḥ | bhuñjīthāḥ pālayethāḥ | evaṁ
 20 tyaktaīṣaṇastvaṁ mā gṛdhaḥ gṛdhim ākāṅkṣāṁ mā kāṛṣīḥ
 dhanaviṣayāṁ | kasya svit dhanam kasyacit parasya svasya vā
 22 dhanam mā kāṅkṣīrityarthaḥ | svidityanarthako nipātaḥ | athavā,
 mā gṛdhaḥ | kasmāt ? kasya sviddhanam ityākṣepārthaḥ | na
 24 kasyaciddhanamasti, yadgṛdhyeta | ātmaivedaṁ
 sarvamitīśvarabhāvanayā sarvaṁ tyaktaṁ | ata ātmana evedaṁ
 26 sarvam , ātmaiva ca sarvam | ato mithyāviṣayāṁ gṛdhim mā
 kāṛṣīrityarthaḥ ||

evamātmavidaḥ putrādyeṣaṇātrayasamnyāsenātmajñānaniṣṭhatayā
2 ātmā rakṣitavya ityeṣa vedārthaḥ |
athetarasya anātmajñatayātmagrahaṇāyāśaktasya idamupadiśati
4 mantraḥ —

6 kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ |
evam tvayi nānyatheto'sti na karma lipyate nare || 2 ||

8 kurvanneva nirvartayanneva iha karmāṇi agnihotrādīni jijīviṣet
10 jīvitumiccheth śataṁ śatasaṅkhyākāḥ samāḥ samvatsarān | tāvaddhi
puruṣasya paramāyurnirūpitam | tathā ca prāptānuvādena
12 yajjijīviṣecchataṁ varṣāṇi tatkurvanneva karmāṇītyetadvidhīyate |
evam evamprakāreṇa tvayi jijīviṣati nare naramātrābhīmānini itaḥ
14 etasmādagnihotrādīni karmāṇi kurvato vartamānātprakārāt anyathā
prakārāntaram nāsti, yena prakāreṇāśubham karma na lipyate ;
16 karmaṇā na lipyasa ityārthaḥ | ataḥ śāstravīhitāni
karmāṇyagnihotrādīni kurvanneva jijīviṣet ||

18 katham punaridamavagamyate — pūrveṇa mantreṇa samnyāsino
20 jñānaniṣṭhoktā, dvitīyena tadaśaktasya karmaniṣṭheti ? ucyate —
jñānakarmaṇorvirodham parvatavadakampyaṁ yathoktam na
22 smarasi kim ? ihāpyuktam — yo hi jijīviṣetsa karmāṇi kurvanneva
iti ; 'īśā vāsyamidam sarvam', 'tena tyaktena bhuñjīthāḥ mā grdhaḥ
24 kasya sviddhanam' iti ca | 'na jīvite maraṇe vā grdhim
kurvītāraṇyamiyāt iti padaṁ tato na punareyāt' (?) iti ca
26 samnyāsaśāsanāt | ubhayoḥ phalabhedam ca vakṣyati | 'imau
dvāveva panthānāvanuṣkrāntatarau bhavataḥ kriyāpathaścaiva
28 purastātsamnyāsaśca' uttareṇa nivṛttimārgenaīṣaṇātrayasya tyāgaḥ (?) ;
tayoḥ samnyāsa evātirecayati — 'nyāsa evātyarecayat' (tai.

nārā. 78) iti taittirīyake | 'dvāvimāvatha panthānau yatra vedāḥ
2 pratiṣṭhitāḥ | pravṛttīlakṣaṇo dharmo nivṛttiśca vibhāṣitāḥ' (mo.
dha. 241 | 6) ityādi putrāya vicārya niścitamuktaṁ vyāsena
4 vedācāryeṇa bhagavatā | vibhāgam cānayoḥ pradarśayiṣyāmaḥ ||

6 athedānīmaividvannindārtho'yaṁ mantra ārabhyate —

8 asuryā nāma te lokā andhena tamasā vṛtāḥ |
tāmste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

10

asuryāḥ paramātmabhāvamadvayamapekṣya devādayo'pyasurāḥ |
12 teṣāṁ ca svabhūtā lokā asuryāḥ nāma | nāmaśabdo'narthako
nipātaḥ | te lokāḥ karmaphalāni lokyante dṛśyante bhujyanta iti
14 janmāni | andhena adarśanātmakenājñānena tamasā āvṛtāḥ
ācchāditāḥ | tān sthāvarāntān , pretya tyaktvemaṁ deham
16 abhigacchanti yathākarma yathāśrutam | ye ke ca ātmahanaḥ
ātmānaṁ ghnantītyātmahanaḥ | ke ? te janāḥ ye'vidvāmsaḥ |
18 kathaṁ te ātmānaṁ nityaṁ hiṁsanti ? avidyādoṣeṇa
vidyamānasyātmanastiraskaraṇāt | vidyamānasyātmano
20 yatkāryaṁ phalamajarāmaratvādisaṁvedanādīlakṣaṇam , tat
hatasyeva tirobhūtaṁ bhavatīti prakṛtā avidvāṁso janā ātmahana
22 ityucyante | tena hyātmahananadoṣeṇa saṁsaranti te ||

24

2 yasyātmano hananādaividvāmsaḥ saṁsaranti, tadviparyayeṇa
vidvāmsō mucyante'nātmahanaḥ, tatkīdr̥śamātmatattvamityucyate

4 anejadekaṁ manaso javīyo nainaddevā
āpnuvanpūrvamarṣat ।
6 taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti ॥
4 ॥

8 anejat na ejat । 'ejḥ kampane', kampanaṁ calanaṁ
svāvasthāpracyutiḥ, tadvarjitam , sarvadā ekarūpamityarthaḥ ।
10 tacca ekaṁ sarvabhūteṣu । manasaḥ saṅkalpādilakṣaṇāt javīyo
javavattaram । kathaṁ viruddhamucyate — dhruvaṁ
12 niścalamidam , manaso javīya iti ca ? naiṣa doṣaḥ,
nirupādhyupādhimattvenopapatteḥ । tatra nirupādhikena svena
14 rūpeṇocyate — anejadekam iti । manasaḥ antaḥkaraṇasya
saṅkalpavikalpalakṣaṇasyopādheranuvartanāt । iha dehasthasya
16 manaso brahmalokādīdūrasthasaṅkalpanaṁ
kṣaṇamātrādbhavatītyato manaso javiṣṭhatvaṁ lokaprasiddham ।
18 tasminmanasi brahmalokādīn drutaṁ gacchati sati, prathamaprāpta
ivātmacaitanyābhāso gr̥hyate । ataḥ manaso javīyaḥ ityāha ।
20 nainaddevāḥ, dyotanāddevāḥ cakṣurādīnīndriyāṇi, enat
prakṛtamātmatattvaṁ nāpnuvan na prāptavantaḥ । tebhyo mano
22 javīyaḥ । manovyāpāravyavahitatvādābhāsamātramapyātmano
naiva devānāṁ viṣayībhavati ; yasmājjavanānmanaso'pi
24 pūrvamarṣat pūrvameva gatam , vyomavadvyāpitvāt । sarvavyāpi
tadātmatattvaṁ sarvasaṁsāradharmavarjitaṁ svena nirupādhikena
26 svarūpeṇāvīkriyameva sat , upādhikṛtāḥ sarvāḥ saṁsāravīkriyā
anubhavatīvāvivekināṁ mūḍhānāmanekamiva ca pratidehaṁ

2 pratyavabhāsata ityetaḍāha — tat dhāvataḥ drutaṁ gacchataḥ
anyān ātmavilakṣaṇānmanovāgindriyaprabhṛtīn atyeti atītya
gacchatīva | ivārtham svayameva darśayati — tiṣṭhaditi,
4 svayamavikriyameva sadityarthaḥ | tasmin ātmatattve sati
nityacaitanyasvabhāve, mātariśvā mātari antarikṣe śvayati
6 gacchatīti mātariśvā vāyuḥ sarvaprāṇabhṛtkriyātmakaḥ,
yadāśrayāṇi kāryakaraṇajātāni yasminnotāni protāni ca,
8 yatsūtrasamjñakam sarvasya jagato vidhārayitṛ, sa mātariśvā, apaḥ
karmāṇi prāṇinām ceṣṭālakṣaṇāni agnyādityaparjanyaḍīnām
10 jvalanadahanaprakāśābhivarṣaṇāḍilakṣaṇāni, dadhāti
vibhajatītyarthaḥ, dhārayatīti vā ; 'bhīṣāsmādvātaḥ pavate'
12 ityādiśrutibhyaḥ | sarvā hi kāryakaraṇavikriyā
nityacaitanyātmasvarūpe sarvāspadabhūte satyeva bhavantītyarthaḥ
14 ||

na mantrāṇām jāmitāstīti pūrvamantroktamapyarthaṁ punarāha —
16

tadejati tannaijati taddūre tadvantike |
18 tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ || 5 ||

20 tat ātmatattvaṁ yatprakṛtam ejati calati tadeva ca naijati svato
naiva calati, svataḥ acalameva sat calatīvetyarthaḥ | kiñca, taddūre
22 varṣakoṭīśatairapyaviduṣāmaprāpyatvāddūra iva | tadu antike
samīpe atyantameva viduṣām , ātmatvāt na kevalam dūre, antike ca
24 | tat antaḥ abhyantare asya sarvasya, 'ya ātmā sarvāntaraḥ' iti
śruteḥ, asya sarvasya jagato nāmarūpakriyātmakasya | tattu
26 sarvasya asya bāhyataḥ ;
vyāpakatvāḍākāśavanniratiśayasūkṣmatvāḍantaḥ ; 'prajñānaghana
28 eva' (br. u. 4 | 5 | 13) iti śāsanānnirantaram ca ||

yastu sarvāṇi bhūtāni ātmanyevānupaśyati ।

sarvabhūteṣu cātmānaṁ tato na vijugupsate ॥ 6 ॥

2
4 yastu parivrāṭ mumukṣuḥ sarvāṇi bhūtāni avyaktādīni
sthāvarāntāni ātmanyeva anupaśyati, ātmavyatiriktāni na
paśyatītyarthaḥ । sarvabhūteṣu teṣveva ca ātmānaṁ teṣāmi
6 bhūtānāṁ svamātmānamātmatvena — yathāsya dehasya
kāryakaraṇasaṅghātasyaātmā ahaṁ
8 sarvapratyayasākṣibhūtaścetayitā kevalo nirguṇo'naiva
svarūpeṇāvyaktādīnāṁ sthāvarāntānamahamevātmeti sarvabhūteṣu
10 cātmānaṁ nirviśeṣaṁ yastvanupaśyati, saḥ tataḥ tasmādeva
darśanāt na vijugupsate vijugupsāṁ gḥṇāṁ na karoti ।
12 prāptasyaivānuvādo'yam । sarvā hi gḥṇā ātmano'nyadduṣṭaṁ
paśyato bhavati ; ātmānamevātyantaviśuddhaṁ nirantaraṁ paśyato
14 na gḥṇānimittamarthāntaramastīti prāptameva — tato na
vijugupsata iti ॥

16

imamevārthamānyo'pi mantra āha —

18

yasminsarvāṇi bhūtāni ātmaivābhūdvi jānataḥ ।

tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ ॥ 7 ॥

22 yasminsarvāṇi bhūtāni yasmin kāle yathoktātmani vā, tānyeva
bhūtāni sarvāṇi paramārthātmadarśanāt ātmaivābhūt ātmaiva
24 saṁvṛttaḥ paramārthavastu vijānataḥ, tatra tasminkāle tatrātmani
vā, ko mohaḥ kaḥ śokaḥ । śokaśca mohaśca
26 kāmakarmabījamajānato bhavati, na tvātmaikatvaṁ viśuddhaṁ
gaganopamaṁ paśyataḥ । ko mohaḥ kaḥ śoka iti
28 śokamohayoravidyākāryayorākṣepeṇāsambhavaprakāśanāt
sakāraṇasya saṁsārasyātyantamevocchedaḥ pradarśito bhavati ॥

2 yo'yamatītairmantrairukta ātmā, sa svena rūpeṇa kimlakṣaṇa ityāha
ayam mantraḥ —

4

sa paryagācchukramakāyamavraṇamasnāviraṁ
śuddhamapāpavidham ।
kavirmanīṣī paribhūḥ
8 svayambhūryāthātathyato'rthānvyadadhācchāśvatībhyaḥ
samābhyaḥ ॥ 8 ॥

10

sa paryagāt , saḥ yathokta ātmā paryagāt pari samantāt agāt
12 gatavān , ākāśavadvyāpītyarthaḥ । śukraṁ śubhraṁ jyotiṣmat
dīptimānityarthaḥ । akāyam aśarīraṁ līṅgaśarīravarjita ityarthaḥ ।
14 avraṇam akṣatam । asnāviraṁ snāvāḥ sirā yasminna vidyanta
ityasnāviraṁ । avraṇamasnāviraṁityetābhyām
16 sthūlaśarīrapraṭiṣedhaḥ । śuddham nirmalamavidyāmalarahitamiti
kāraṇaśarīrapraṭiṣedhaḥ । apāpavidham
18 dharmādharmaḍipāpavarjitaṁ । śukramityādīni vacāmsi
puṁlīṅgatvena pariṇeyāni, sa paryagāt ityupakramya kavirmanīṣī
20 ityādinā puṁlīṅgatvenopasaṁhārāt । kaviḥ krāntadarśī sarvadṛk ,
'nānyo'to'sti draṣṭā' (br. u. 3 । 7 । 23) ityādiśruteḥ । manīṣī
22 manasa īṣitā, sarvajña īśvara ityarthaḥ । paribhūḥ sarveṣāṁ pari
upari bhavatīti paribhūḥ । svayambhūḥ svayameva bhavatīti,
24 yeṣāṁupari bhavati yaścopari bhavati sa sarvaḥ svayameva
bhavatīti svayambhūḥ । sa nityamukta īśvaraḥ yāthātathyataḥ
26 sarvajñatvāt yathātathābhāvo yāthātathyam tasmāt
yathābhūtakarmaphalasādhanataḥ arthān kartavyapadārthān

1 vyadadhāt vihitavān , yathānurūpaṁ vyabhajadityarthaḥ |
 2 śāśvatībhyaḥ nityābhyaḥ samābhyaḥ samvatsarākhyebhyaḥ
 prajāpatibhya ityārthaḥ ||
 4
 5 atrādyena mantreṇa sarvaiṣaṇāparityāgena jñānaniṣṭhoktā
 6 prathamo vedārthaḥ 'īśāvāsyamidam sarvam. . . mā gṛdhaḥ kasya
 sviddhanam' (ī. u. 1) iti | ajñānām jijīviṣūṇām
 8 jñānaniṣṭhāsambhave 'kurvanneveha karmāṇi jijīviṣet' (ī. u. 2) iti
 karmaniṣṭhoktā dvitīyo vedārthaḥ | anayośca niṣṭhayorvibhāgo
 10 mantradvayapradarśitayorbṛhadāraṇyake'pi darśitaḥ —
 'so'kāmayata jāyā me syāt' (bṛ. u. 1 | 4 | 17) ityādinā ajñasya
 12 kāminaḥ karmāṇīti | 'mana evāsyātmā vāgjāyā' (bṛ. u. 1 | 4 |
 17), (bṛ. u. 1 | 5 | 2) ityādivacanāt ajñatvaṁ kāmitvaṁ ca
 14 karmaniṣṭhasya niścitamavagamyate | tathā ca tatphalaṁ
 saptānnasargasteṣvātmabhāvenātmasvarūpāvasthānam |
 16 jāyādyeṣaṇātrayasamnyāsenā cātmaavidāṁ karmaniṣṭhāprātikūlyena
 ātmasvarūpaniṣṭhaiva darśitā — 'kiṁ prajāyā kariṣyāmo yeṣāṁ
 18 no'yamātmāyaṁ lokaḥ' (bṛ. u. 4 | 4 | 22) ityādinā | ye tu
 jñānaniṣṭhāḥ samnyāsinastebhyaḥ 'asuryā nāma te' (ī. u. 3) ityādinā
 20 avidvannindādvāreṇātmano yāthātmyam 'sa paryagāt' (ī. u. 8)
 ityetaḍantairmantrairupadiṣṭam | te hyatrādhikṛtā na kāmina itī |
 22 tathā ca śvetāśvatarāṇām mantropaniṣadi — 'atyāśramibhyaḥ
 paramaṁ pavitraṁ provāca samyagrṣisaṅghajusṭam' (śve. u. 6 |
 24 21) ityādi vibhajyoktam | ye tu kāminaḥ karmaniṣṭhāḥ karma
 kurvanta eva jijīviṣavaḥ, tebhya idamucyate — ' andham tamaḥ' (ī.
 26 u. 9) ityādi | katham punarevamavagamyate, na tu sarveṣāṁ itī ?
 ucyate — akāminaḥ sādhyasādhanabhedopamardena

‘yasminsarvāṇi bhūtāni ātmaivābhūdviḥānataḥ | tatra ko mohaḥ
2 kaḥ śoka ekatvamanupaśyataḥ' (ī. u. 7) iti yat ātmaikatvavijñānam ,
tanna kenacitkarmaṇā jñānāntareṇa vā hyamūḍhaḥ samuccicīṣati |
4 iha tu samuccicīṣayā avidvadādinindā kriyate | tatra ca yasya yena
samuccayaḥ sambhavati nyāyataḥ śāstrato vā tadihocyate |
6 taddaivaṁ vittaṁ devatāviṣayaṁ jñānaṁ
karmasambandhitvenopanyastaṁ na paramātmajñānam , ‘vidyayā
8 devalokaḥ' (br̥. u. 1 | 5 | 16) iti pṛthakphalaśravaṇāt |
tayorjñānakarmaṇorihaikaikānuṣṭhānanindā samuccicīṣayā, na
10 nindāparaiva ekaikasya, pṛthakphalaśravaṇāt — ‘vidyayā
tadārohanti' ‘vidyayā devalokaḥ' (br̥. u. 1 | 5 | 16) ‘na tatra
12 dakṣiṇā yānti' ‘karmaṇā piṭṛlokaḥ' (br̥. u. 1 | 5 | 16) iti | na hi
śāstravihitaṁ kiñcidakartavyatāmiyāt | tatra —

14

andhaṁ tamaḥ praviśanti ye avidyāmupāsate |
16 tato bhūya iva te tamo ya u vidyāyām ratāḥ || 9 ||

18 andhaṁ tamaḥ adarśanātmakaṁ tamaḥ praviśanti | ke ? ye
avidyām , vidyāyā anyā avidyā karmetyarthaḥ, karmaṇo
20 vidyāvirodhitvāt , tāmavidyāmagnihotrādilakṣaṇāmeva kevalām
upāsate tatparāḥ santo'nutiṣṭhantītyabhiprāyaḥ | tataḥ
22 tasmādandhātmakāttamasaha bhūya iva bahutameva te tamaḥ
praviśanti | ke ? karma hitvā ye u ye tu vidyāyāmeva devatājñāne
24 eva ratāḥ abhiratāḥ ||

1 tatrāvāntaraphalabhedam vidyākarmaṇoḥ samuccayakāraṇamāha |
2 anyathā phalavadaphalavatoḥ samnihitayoraṅgāṅgitayā jāmitaiva
3 syāditi —

4

5 anyadevāhurvidyayā anyadāhuravidyayā |
6 iti śuśrūma dhīrāṇām ye nastadvicacakṣire || 10 ||

8 anyat pṛthageva vidyayā kriyate phalamiti āhuḥ vadanti 'vidyayā
9 devalokaḥ' 'vidyayā tadārohanti' iti śruteḥ, anyadāhuravidyayā
10 karmaṇā kriyate phalamiti | tathoktam — 'karmaṇā piṭṛlokaḥ,
11 vidyayā devalokaḥ' (br. u. 1 | 5 | 16) iti | iti evaṁ śuśrūma
12 śrutavanto vyaṁ dhīrāṇām dhīmatām vacanam | ye ācāryā naḥ
13 asmabhyaṁ tat karma ca jñānaṁ ca vicacakṣire vyākhyātavantaḥ,
14 teṣāmayamāgamaḥ pāraparyāgata ityārthaḥ ||

16 yata evamataḥ —

17 vidyām cāvidyām ca yastadvedobhayaṁ saha |
18 avidyayā mṛtyuṁ tīrtvā vidyayāmṛtamaśnute || 11 ||

20

21 vidyām ca avidyām ca devatājñānaṁ karma cetyārthaḥ | yastat
22 etadubhayaṁ saha ekena puruṣeṇa anuṣṭheyam veda tasyaivaṁ
23 samuccayakāriṇa evaikapurūṣārthasambandhaḥ krameṇa
24 syādityucyate — avidyayā karmaṇā agnihotrādinā mṛtyuṁ ,
25 svābhāvikaṁ karma jñānaṁ ca mṛtyuśabdavācyam , tadubhayaṁ
26 tīrtvā atikramya vidyayā devatājñānena amṛtaṁ devatātmabhāvam
27 aśnute prāpnoti | taddhyamṛtamucyate, yaddevatātmagamanam ||
28 adhunā vyākṛtāvyaḥkṛtopāsanayoḥ samuccicīṣayā pratyekaṁ

nindocyate —

2

andham tamaḥ praviśanti ye'sambhūtimupāsate ।
tato bhūya iva te tamo ya u sambhūtyām ratāḥ ॥ 12 ॥

4

6 andham tamaḥ praviśanti ye asambhūtim , sambhavanam
sambhūtiḥ sā yasya kāryasya sā sambhūtiḥ tasyā anyā asambhūtiḥ
8 prakṛtiḥ kāraṇam avyākṛtākhyam , tāmasambhūtimavyākṛtākhyām
prakṛtim kāraṇamavidyām kāmakarmabijabhūtāmadarśanātmikām
10 upāsate ye te tadanurūpamevāndham tamaḥ adarśanātmakam
praviśanti । tataḥ tasmādapi bhūyo bahutaramiva tamaḥ te
12 praviśanti ye u sambhūtyām kāryabrahmaṇi hiraṇyagarbhākhye
ratāḥ ॥

14

adhunā ubhayorupāsanayoḥ
samuccayakāraṇamavayavaphalabhedamāha —

16

anyadevāhuḥ sambhavādanyadāhurasambhavāt ।
iti śuśruma dhīrāṇām ye nastadvicacakṣire ॥ 13 ॥

18

20 anyadeva pṛthageva āhuḥ phalam sambhavāt sambhūteḥ
kāryabrahmopāsanāt aṇimādyaiśvaryalakṣaṇam ākhyātavanta
22 ityārthaḥ । tathā ca anyadāhurasambhavāt asambhūteḥ avyākṛtāt
avyākṛtopāsanāt yaduktam 'andham tamaḥ praviśanti' (ī. u. 9) iti,
24 prakṛtilaya iti ca paurāṇikairucyate । iti evam śuśruma dhīrāṇām
vacanam ye nastadvicacakṣire vyākṛtāvyaṅkṛtopāsanaphalam
26 vyākhyātavanta ityārthaḥ ॥

yata evam , atah samuccayaḥ
2 sambhūtyasambhūtyupāsanayoryuktaḥ
ekaikapuruṣārthatvāccetyāha —

4

sambhūtim ca vināśam ca yastadvedobhayaṁ saha ।
6 vināśena mṛtyum tīrtvā sambhūtyāmṛtamaśnute ॥ 14 ॥

8 sambhūtim ca vināśam ca yastadvedobhayaṁ saha, vināśena,
vināśo dharmo yasya kāryasya sa tena dharmiṇā abhedenocyate
10 'vināśaḥ' iti | tena
tadupāsanenānaiśvaryamadharmakāmādidoṣajātaṁ ca mṛtyum
12 tīrtvā, hiraṇyagarbhopāsanena hyaṇimādiprāptiḥ phalam ,
tenānaiśvaryādimṛtyumatītya, asambhūtyā avyākṛtopāsanayā
14 amṛtaṁ prakṛtilayalakṣaṇam aśnute । 'sambhūtim ca vināśam ca'
ityatrāvarṇalopena nirdeśo draṣṭavyaḥ,
16 prakṛtilayaphalaśrutyanurodhāt ॥

18 mānuṣadaivavittasādhyam phalam śāstralakṣaṇam prakṛtilayāntam
; etāvatī saṁsāragatiḥ | atah param pūrvoktam
20 'ātmaivābhūdviḥānataḥ' iti sarvātmabhāva eva
sarvaiṣaṇāsaṁnyāsajñānaniṣṭhāphalam | evam dviprakāraḥ
22 pravṛttinivṛttilakṣaṇo vedārtho'tra prakāśitaḥ | tatra
pravṛttilakṣaṇasya vedārthasya vidhipraṭiṣedhalakṣaṇasya
24 kṛtsnasya prakāśane pravargyāntam brāhmaṇamupayuktam ।
nivṛttilakṣaṇasya vedārthasya prakāśane ata ūrdhvaṁ
26 bṛhadāraṇyakamupayuktam | tatra niṣekādiśmaśānāntam karma
kurvan jijīviṣedyo vidyayā sahāparabrahmaviṣayayā, taduktam —
28 'vidyām cāvidyām ca yastadvedobhayaṁ saha । avidyayā mṛtyum
tīrtvā vidyayāmṛtamaśnute' (ī. u. 1) iti, tatra so'dhikārī kena

mārgeṇāmṛtatvamaśnute ityucyate — ‘tadyattatsatyamasau sa
2 ādityo ya eṣa etasminmaṇḍale puruṣo yaścāyaṁ
dakṣiṇe'kṣanpuruṣaḥ' (bṛ. u. 5 | 5 | 2) etadubhayaṁ satyaṁ
4 brahmopāsīnaḥ yathoktakarmakṛcca yaḥ, so'ntakāle prāpte
6 satyātmānamātmanaḥ prāptidvāraṁ yācate —

8 hiraṇmayena pātreṇa satyasyāpihitam mukham |
tattvaṁ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye || 15 ||

10 hiraṇmayena pātreṇa hiraṇmayamiva hiraṇmayam ,
12 jyotirmayamityetat , tena pātreṇeva apidhānabhūtena satyasya
ādityamaṇḍalasthasya brahmaṇaḥ apihitam ācchāditaṁ mukhaṁ
14 dvāraṁ ; tat tvaṁ he pūṣan apāvṛṇu apasārāya satyadharmāya tava
satyasyopāsanātsatyam dharmo yasya mama so'ham satyadharmā
16 tasmai mahyam ; athavā, yathābhūtasya dharmasyānuṣṭhātre,
dṛṣṭaye tava satyātmana upalabdhaye ||

18 pūṣannekarṣe yama sūrya prājāpatya vyūha

20

22 raśmīnsamūha tejo yatte rūpaṁ kalyāṇatamaṁ
tatte paśyāmi yo'sāvasau puruṣaḥ so'hamasmi || 16 ||

24 he pūṣan jagataḥ poṣaṇātpūṣā raviḥ | tathā eka eva ṛṣati
gacchatītyekarṣiḥ he ekarṣe | tathā sarvasya saṁyamanādyamaḥ
26 he yama | tathā raśmīnām prāṇānām rasānām ca svīkaraṇātsūryaḥ
he sūrya | prajāpaterapatyaṁ prājāpatyaḥ he prājāpatya | vyūha
28 vigamaya raśmīn svān | samūha ekīkuru upasaṁhara tejaḥ

tāvakaṃ jyotiḥ | yat te tava rūpaṃ kalyāṇatamam
2 atyantaśobhanam , tat te tavātmanaḥ prasādāt paśyāmi | kiñca,
aham na tu tvāṃ bhṛtyavadyāce yo'sau ādityamaṇḍalasthaḥ asau
4 vyāhṛtyavayaḥ puruṣaḥ puruṣākāratvāt , pūrṇaṃ vānena
prāṇabuddhyātmanā jagatsamastamiti puruṣaḥ ; puri śayanādvā
6 puruṣaḥ | so'ham asmi bhavāmi ||

8 vāyuranilamamṛtamathedaṃ bhasmāntaṃ śarīram |
om krato smara kṛtaṃ smara krato smara kṛtaṃ smara || 17
10 ||

12 athedānīm mama mariṣyato vāyuḥ prāṇaḥ adhyātmaparicchedaṃ
hitvā adhidaivatātmānaṃ sarvātmakam anilam amṛtaṃ
14 sūtrātmānaṃ pratipadyatāmiti vākyaśeṣaḥ | liṅgaṃ cedaṃ
jñānakarmasaṃskṛtamutkrāmatviti draṣṭavyam ,
16 mārgayācanasāmarthyāt | atha idaṃ śarīramagnau hutam
bhasmāntaṃ bhasmāvaśeṣaṃ bhūyāt | oṃiti yathopāsanam
18 ompratīkātmakatvātsatyātmakamagnyākhyam
brahmābhedenocyate | he krato saṅkalpātmaka smara yanmama
20 smartavyam tasya kālo'yaṃ pratyupasthitaḥ, ataḥ smara etāvantaṃ
kālam bhāvitam kṛtam agne smara yanmayā
22 bālyaprabhṛtyanuṣṭhitaṃ karma tacca smara | krato smara kṛtaṃ
smara iti punarvacanamādarārtham ||

24 punaranyena mantreṇa mārgaṃ yācate —

26
28 agne naya supathā rāye asmānviśvāni deva vayunāni
vidvān |

yuyodhyasmajjuhurāṇameno bhūyiṣṭhām te namauktim
vidhema ॥ 18 ॥

2
4 he agne naya gamaya supathā śobhanena mārgeṇa | supatheti
viśeṣaṇam dakṣiṇamārganivṛttyartham | nirviṇṇo'ham dakṣiṇena
6 mārgeṇa gatāgatalakṣaṇena ; ato yāce tvām punaḥ punaḥ
gamanāgamanavarjitena śobhanena pathā naya | rāye dhanāya,
8 karmaphalabhogāyetyarthaḥ | asmān yathoktadharmaphalaviśiṣṭān
viśvāni sarvāni he deva vayunāni karmāni, prajñānāni vā vidvān
10 jānan | kiñca, yuyodhi viyojaya vināśaya asmat asmattaḥ
juhurāṇam kuṭilam vañcanātmakam enaḥ pāpam | tato vayam
12 viśuddhāḥ santaḥ iṣṭam prāpsyāma ityabhiprāyaḥ | kintu
vayamidānīm te na śaknumaḥ paricaryām kartum ; bhūyiṣṭhām
14 bahutarām te tubhyam namauktim namaskāravacanam vidhema
namaskāreṇa paricarema ityarthaḥ ॥
16 'avidyayā mṛtyuṁ tīrtvā vidyayāmṛtamaśnute' (ī. u. 11) 'vināśena
mṛtyuṁ tīrtvā asambhūtyāmṛtamaśnute' (ī. u. 14) iti śrutvā
18 kecitsamśayaṁ kurvanti | atastannirdhāraṇārtham saṅkṣepato
vicāraṇām kariṣyāmaḥ | tatra tāvatkimnimittaḥ samśaya iti, ucyate
20 — vidyāśabdena mukhyā paramātmavidyaiva kasmāna gr̥hyate,
amṛtatvam ca ? nanūktāyāḥ paramātmavidyāyāḥ karmaṇaśca
22 virodhātsamuccayānupapattiḥ | satyam | virodhastu
nāvagamyate, virodhāvirodhayoḥ śāstrapramāṇakatvāt ; yathā
24 avidyānuṣṭhānam vidyopāsanam ca śāstrapramāṇakam , tathā
tadvirodhāvirodhāvapi | yathā ca 'na himsyātsarvā bhūtāni' iti
26 śāstrādavagataṁ punaḥ śāstreṇaiva bādhyate 'adhvare paśuṁ
himsyāt' iti, evaṁ vidyāvidyayorapi syāt ; vidyākarmaṇośca
28 samuccayaḥ | na ; 'dūramete viparīte viṣūcī avidyā yā ca vidyeti

jñātā' (ka. u. 1 | 2 | 4) iti śruteḥ | 'vidyām cāvidyām ca' iti
2 vacanādavirodha iti cet , na ; hetusvarūpaphalavirodhāt |
vidyāvidyāvirodhāvirodhayorvikalpāsambhavāt
4 samuccayavidhānādavirodha eveti cet , na ;
sahasambhavānupapatteḥ | krameṇaikāśraye syātām vidyāvidye iti
6 cet , na ; vidyotpattau avidyāyā hyasatvāt
tadāśraye'vidyānupapatteḥ ; na hi agnirūṣṇaḥ prakāśaśca iti
8 vijñānotpattau yasminnāśraye tadutpannam , tasminnevāśraye
śīto'gniraprakāśo vā ityavidyāyā utpattiḥ | nāpi saṁśayaḥ ajñānaṁ
10 vā, 'yasminsarvāṇi bhūtāni ātmaivābhūdviḥvijānataḥ | tatra ko
mohaḥ kaḥ śoka ekatvamanupaśyataḥ' (ī. u. 7) iti
12 śokamohādyasambhavaśruteḥ | avidyāsambhavāttadupādānasya
karmaṇo'pyanupapattimavocāma | 'amṛtamaśnute'
14 ityāpekṣikamamṛtam ; vidyāśabdena paramātmavidyāgrahaṇe
'hiraṇmayena' (ī. u. 15) ityādinā dvāramārgayācanamanupapannaṁ
16 syāt | tasmāt upāsanayā samuccayo na paramātmavijñāneneti
yathāvyākhyāta eva mantrāṇāmartha ityuparamyate ||

18

iti

20 **śrīmatparamahamśaparivrājakācāryasya**
śrīgovindabhagavatpūjyapādaśiṣyasya
22 **śrīmacchaṅkarabhagavataḥ kṛtau**
īśāvāsyopaniṣadbhāṣyam sampūrṇam ||

24

Key to Transliteration and Pronunciation

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

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