

ĪS'ĀVĀSYŌPANISHAD

(WITH THE COMMENTARY OF SRI S'ANKARACHARYA)

TRANSLATION

(With Introduction, Notes, Appendix and an Index)

BY

SWAMI SATCHIDANANDENDRA SARASWATI



ADHYATMA PRAKASHA KARYALAYA

HOLENARSIPUR,

(HASSAN DISTRICT, MYSORE STATE)

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(IN ENGLISH)

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(See the inside of the back cover)

Adhyatma Granthavali

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Serial No. 158

**ADHYATMA PRAKASHA KARYALAYA
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(Hassan District, Mysore State.)

First Edition

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PUBLISHER'S NOTE

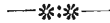
This is the first of the English Translation Series launched by the Karyalaya. Sri Satchidanandendra Saraswati Maharaj has written this book as a tentative production to be judged by the general students of Shankara's Bhashyas on the Upanishads, and has entrusted the Karyalaya with its publication.

We hope that the public will receive this with the same enthusiasm that they have evinced in Swamiji's other works. We shall request Sri Swamiji to continue his efforts in the direction, if we find that there is a real demand for this series.

Holenarsipur.
25-3-72

Y. NARASAPPA
Chairman,
Adhyatma Prakasha Karyalaya.

INTRODUCTION



The Place of the Upanishad in the Vedas

Sukla-Yajurveda is divided into fifteen Śākhās, or seventeen Śākhās, according to different traditions. Only two versions, however, are now prevalent and studied by the followers of that Veda.

One Bhāṣhya ascribed to Śāṅkarācārya, on the *Īśa* or the *Īśāvāsya* Upanishad forming the fortieth chapter of the *kāṇva* version, is being studied by the followers of the Śāṅkarādvaita school. It is also known as the *Samhitopanishad*, because it forms part of *Samhita*, the collection of the Mantras of the *Karma-kāṇḍa* (Ritual Portion) of that Veda, while the other Upanishads commented upon by Śāṅkara are mostly to be found in the *Āraṇyakas* of the *Brahmaṇya* portion of the various Vedas.

Subject-matter of the Upanishad

Authors of some Bhāṣhyas antecedent to Śāṅkara were of opinion that this Upanishad teaches the combined practice of *karma* (ritual) and *upāsana* (meditation), especially as the mantras in it, are found in the *karma-kāṇḍa* (portion devoted to rituals). The author of the present Bhāṣhya, rejects this interpretation and opines that these mantras purport to teach the true nature of *Ātman* or the Universal Self. The latter portion of the Upanishad, however, according to Śāṅkara, does treat of the fruits of the combined practice of *karma* and meditation.

The Present Edition

English translations of the Upanishad are mostly out of print, and those that are available, contain few aids to the English-knowing students whose lack of sufficient knowledge of Sanskrit renders them helpless in understanding the import of Śaṅkara's commentary in the original.

The present edition of the Upanishad contains the text of the mantras in Devanagari and English translation together with a free translation of the commentary also. A summary of the teaching of the Upanishad, has been also given at the end. The foot-notes added are expected to stimulate original thought on the part of the critical reader not only in catching the spirit of the teaching contained in the Upanishad according to Śaṅkara, but also in co-ordinating the contexts of the Bhāshya with the other Bhāshyas ascribed to that teacher. To this end also, has been added the *Appendix* as well as the Index of some important Sanskrit words occurring in the Bhāshya. I have not relied on the Tika ascribed to Anandagiri by the editor of the Anandaśrama Edition of this Upanishad for the obvious reason that he is a recent writer referring as he does to Bhaskaracarya (page 15) and never answers to Suddhananda, Anandajñāna's guru, as the colophon in the Anandaśrama Edition stresses.

Some of the mantras in the Upanishad, are explained in a different way in other Bhāshyas, (on the Aitarīya, Taittirīya, Gaudapada Kārikā and the Brahma-Sūtras), and they make use of the Mādhyandina version and not the Kāṇva version. We find

no explanation for this difference of interpretation. Some critics therefore doubt whether Ādi-Saṅkarācārya may be rightly regarded as the genuine author of this Bhāshya, The Appendix would be of some help to the critical student in coming to his own decision in the matter.

AUTHOR.

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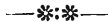
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ABBREVIATIONS IN THE BOOK

Bhg.	The Bhagavadgītā.
Br.	The Bṛhadāraṇyaka-Upanishad.
Br. Bh.	S'aṅkara's Bhāshya on Bṛhadāraṇyaka Upanishad.
G. Bh	" " the Bhagavadgītā.
Isa. Madh.	The Īśa Upanishad-Mādhyandina Version.
K., Ka.	The Katha Upanishad.
Kā.	Kāthaka, the same as Katha.
M.	Mantra, the verse in this Upanishad.
M. N.	The Mahānārāyaṇa Upanishad.
Manu.	The Manusmṛti.
Ma.	Mokshadharma of S'āntiparvam.
Mu. Bh.	S'aṅkara's Bhāshya on the Mundaka Upanishad.
P.	Page.
SBh.	S'aṅkara's Bhāshya on the Brahma-Sūtra.
S'Bh. Jai.	S'abaraswami's Bhāshya on Jaimini's Sūtras.
S.Bra.	The S'atapatha Brahmaṇa.
Su.	Sūtra.
Sve.	Svetāśvatara.
Tai.	The Taittirīya Upanishad.
Tai. Bh.	S'aṅkara's Bhāshya on Taittirīya Upanishad.

IS'AVASYOPANISHAD

(WITH SRI S'ANKARA'S COMMENTARY)



S'RI S'ANKARA'S INTRODUCTION

1. **The Mantras are not ancillary to Karma :** The 'Is'avasyam' and other *Mantras*', are not utilized in *Karmas*, for they reveal the real nature of the *Ātman* who is not subservient^a to *karma*. The real nature of *Ātman* is (that He is) pure^a, not hurt by sin^a, one^a, eternal^a, bodyless, all-pervading etc., as will be explained⁷ (verses 7, 8). And as that conflicts with *Karma*, it is only reasonable that these (mantras) are not utilized in *Karmas*.

1. These *Mantras* are to be found in the fortieth chapter of the '*Vajasaneyi Samhita*'. The *Mantras* in the previous chapters, are meant for being utilized in performing *Karmas* (religious rites). The mantras of this chapter, however, are not such.

2. Some things subservient to *Karma*, are also taught by certain mantras; but this *Ātman* is not to be treated as such.

3. Free from *Avidyā*.

4. Unaffected by good or bad deeds since He is above all activity.

5. Non-dual.

6. Beyond time.

7. This will be further explained in the next para.

2. Why Atman is not subservient to Karma :
It is evident that the real nature of Ātman of this description, is not (something) to be produced, to be transformed, to be reached, or to be purified, or of the nature of an agent and experiencer¹, in which case it would be subservient to some acts. Further this is so because all the Upanishads exclusively aim at examining and determining this real nature of Ātman.² And the *Gītas*³ and *Mokshadharmas*⁴ purport to teach this Reality (alone).

Therefore Karmas have been enjoined (in the Vedas only by) conceding that Ātman is many (in number), an agent and experiencer etc., and is impure and affected by sin and so on as conceived

1. Things subservient to Karma are known to be of four kinds : (1) To be produced (*Utpādya*) like the *purōdāsa* (sacrificial cake); (2) to be got by transformation (*Vikārya*) like curds; (3) to be reached (*prāpya*), as for instance : a village; (4) to be ceremonially purified (*Saṁskārya*) like paddy. Jīva or the individual soul is the agent who performs Karma, reaps and experiences the fruit of his action (*Kartṛ*, *Bhoktṛ*) and is therefore necessarily subservient to Karma. SBh. 1-1-4; Br. Bh. 3-3-1; Tai. Bh. 1-12.

2. They do not and cannot enjoin any Karma after knowledge of the true nature of Ātman has dawned to one. *Karmas* and *Upāsanaś* are also taught in the Upanishads; but their main purport is to teach that the highest good is attained only by means of the knowledge of the real nature of Ātman.

3. The seven hundred ślokaś of Vyāsa which are now collectively known by the title *Bhagavadgītā*. Sāṅkarācārya uses the plural form while referring to them.

4. The teachings of Bhīṣma addressed to Yudhiṣthira.

by the common view¹. For those that know the truth about the qualification (necessary for the performance of karma), tell (us)² that whoever is desirous of the fruit of karma seen here such as the spiritual splendour of a Brahmaṇa, and (fruit) unseen³ such as heaven, and thinks of himself thus 'I am a twice-born one and do not suffer from any disqualifying defect such as being one-eyed, hump-backed⁴ etc., - such a one (alone) is qualified for karmas.'⁵

3. How these Mantras desiderate a commentary : Therefore, these mantras, remove the innate⁶ ignorance (of a person) by revealing the real nature of Ātman, give rise to the knowledge of the unity of Ātman, which is the means of destroying grief, delusion and other properties incidental to *Samsāra*.⁷

1. But this is not the correct view, being based on an erroneous mutual superimposition of the Self and the not-self. See *Introduction to the Sūtra-Bhāṣya* of S'āṅkara. The Vedas enjoining action of course, do not say that the multiplicity of Ātmans or their agency, is real. They simply concede to the common view.

2. See '*Sabara Bhāṣya*' on 6-1-25 up to 42.

3. To be enjoyed after death.

4. '*Kāṇatva*', '*Kuṇitva*' is another reading. *Kuṇi* means having a withered forearm.

5. These qualifications necessarily pre-suppose ignorance of the true nature of Ātman.

6. Prevailing before one seriously enquires into the real nature of Atman. The reading '*Svābhāvikaṃ ajñānam*' is preferable to '*svābhāvika-karma-vijñānam*'.

7. These evils are only due to the mistaken transference of properties of the not-self to the Real Atman who is ever-free from them.

4. So we shall briefly explain these mantras, since they satisfy as stated above, (the requisite preliminary considerations for a commentary, to wit), the person qualified (to study), the subject-matter, relation, and the fruit (of enquiry).¹

1. The real nature of Ātman is *abhidheyam*, the subject-matter of the Mantras. The removal of evils incidental to mundane life, is *prayōjanam* the aim in view. One who is sincerely desirous of achieving this aim, is *adhikārin* the one qualified to enter upon this study. That these mantras studied do produce the result aimed at, and do not form part of the Karma-kāṇḍa, is their *Sambandha*, relation. These four preliminary considerations which every literary work should necessarily satisfy, are collectively called *Anubandha-Catusthaya*.

THE UPANISHAD



DEVOTION TO JNANA

ईशाशाम्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ॥ १ ॥

1. All this - whatever (there is) on this earth, moving (or not-moving) - has to be enveloped by the Ruler. Therefore, protect (thyself) through renunciation. Covet not anybody's wealth (or covet not, whose is wealth ?)

5. *Isā*. (The derivation of this word is) ' *Ishte* (to rule); *iti It* (ruler). Because He rules over all, He is *It*. *Iśā* (by that Ruler). The Ruler is the highest Lord, the real Atman of everything ; for He rules over everything, being the self of all beings as the inmost Self. So *Iśā* or by that Ruler, by Ātman as He is, *vaśyam* should be covered. What (should be covered) ? *Idam sarvam, yat kiñca jagatyam*, all this whatever (there is) moving on the earth ; all that should be covered by It, the Ruler as He is ; should be enveloped by the real Atman, the Ruler as the inner Ātman² with the idea 'All this is myself'. All this which is unreal, movable³ and

1. As compared with the pseudo-selves like the body etc., with which ignorant people identify themselves. (Bh. 18-22).

2. Not as he appears, not as the body, senses etc.

3. The word *Jagat* (moving) is illustrative and includes the creatures not-moving such as plants.

immovable, should be enveloped by the real Ātman¹, the really real², in His nature. Just as the circumstantial bad odour of sandal, *agaru* etc., due to moisture³ etc., produced by the contact of water or other (liquids), is covered up (and overwhelmed) by their own real sweet smell (manifesting) through the process of rubbing them. In the same manner, indeed, the world of duality of the nature of agents and experiencers etc. superimposed upon one's Ātman by natural ignorance⁴. The word *Jagatyām* means on the earth; and that word being used illustratively (includes all the world), and so should be covered by Reality. The meaning is that all this bundle of effects, known as *name, form, and action*⁵ could be renounced by contemplating on the really real Ātman.⁶ One who is thus engaged in the contemplation of the *Īsvarātman*, can resort only to the renunciation of the three desires⁷ of son etc. and not to karmas.⁸

1. 'All this should be covered by Ātman' means that the unreal world must be recognized in its real nature as Ātman.

2. In contrast to the seemingly real world.

3. The bad odour does not really belong to sandal.

4. The ignorance of identifying oneself with the body etc., is natural, not acquired like the true knowledge of Ātman.

5. The *Bṛhadāraṇyaka Upanishad* (1-6) recognizes three component factors of the universe; name, form and action. When only name and form are enumerated, (Karma) action should be supposed to be included in *Rūpa*.

6. Renunciation consists in seeing the apparent world as essentially one with the real Ātman, its substrate. This real Ātman is the same as *Īsvarātman* in the next sentence.

7. The three *ṛshaṇās* (desires) viz., desire for sons, desire for wealth (of this world and that of the worlds of the gods) and desire to attain other worlds such as heaven. See Br.Bh. on 3-5-1.

8. Karmas are for those who have the three desires.

6. Therefore, (protect yourself) by *tyakta*¹, that is, by renunciation. For, a son abandoned or dead, or a servant (so abandoned) cannot protect one, since he is not related to one. Hence, the only meaning (possible) is by renunciation, '*Bhunjithāh*' means protect (thyself).

Having thus renounced (all the three) desires, **covet not, do not cherish any desire (*Gṛdhim*) for wealth; do not desire anybody's wealth, either of others or your own; this is the meaning.** (In the expression '*kāśya svit*') *svit* is a meaningless particle.

7. (Or (we may interpret the sentence thus) :— Covet not. Why? *kāśya svit* (whose, pray?) is used in the sense of (*nkshepa*) an objection implying denial. There is nobody's wealth, which could be coveted. The meaning is this : Everything has been renounced by contemplation on *Īsvara* with the idea 'All this is Ātman alone'. So all this is of Ātman's alone, and all this is Ātman alone. Therefore, do not cherish any desire for an unreal² object.

DEVOTION TO KARMAS

8. Thus for the knower of Ātman, this is the (first) *teaching of the Veda*, that (one's) self should be protected³ by becoming devoted to the knowledge of

1 *Tyakta* according to grammar, may mean as a passive participle, 'abandoned'; but here it means as an abstract noun, *tyāga*, abandoning or renunciation.

2 The phenomenal world is but an appearance of Ātman, and as such is unreal in itself.

3 Ātman is protected only when one has renounced all external desires, and taken one's stand in un-interrupted devotion to self-knowledge.

Atman after renouncing the three-fold desire, (the desire) for a son etc. And now for the other who is pre-occupied with the not-self and therefore unable to know the Ātman, the (next) *mantra* teaches this :-

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतः समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

2. Only doing *Karmas* here, one should wish to live a hundred years. For you, a man thus (wishing), there is no other way whereby Karma would not cling to you.

9. Only doing, performing *Karmas* like *Agnihotra* here, should one *Jijivishet* must wish to live (*Satam samāh* =) for the period of a hundred years, (years) hundred in number; for that much is the longest life ascertained for man. Therefore, by repeating what is already known, this is enjoined (here) that, should one wish to live a hundred years, one should do so only by doing *Karmas*.¹

For you, a man, now that you think that you are only a mau², (for you) wishing to live thus, in this manner, there is no other way than this manner of continuing to do *Agnihotra* and other *karmas*, (no other manner) by which wrong karma would not cling to you; that is to say, (by which) you would not be contaminated. Therefore one should wish to live by continuing to do *Agnihotra* and other *karmas*³ enjoined by the *Sāstra*.

1. The imperative suffix is seen in connection with the verb 'should live', the injunction only stresses the performance of *Karmas*.

2. And not the real Ātman as you really are.

3. The *Nitya* (compulsory) *karmas* only, and not secular acts, are meant by the word *Karmas*. See Appendix for another interpretation of this verse.

MUTUAL OPPOSITION OF JÑĀNA AND KARMA

10. (*Objection :*) But how is it known that in the previous *mantra*, devotion to knowledge of Ātma, has been taught to a *sannyāsīn*, and by (this) second (*mantra*), devotion to karmas, (has been taught) to one who is not fit for that (devotion) ?

(*Reply :*) This is the answer : Do you not remember the antagonism between *Jñāna* and *Karma* as already shown¹, (antagonism) which is unshakable like a mountain ?² Here also it has been said ‘Whoever should wish to live, (should do so) only by doing karmas’³. And also (it has been said in the first *mantra*) ‘All this has to be enveloped by the Ruler ; therefore protect thyself by renunciation, covet not anybody’s wealth.’⁴ ‘One should not long for life or death ; (one) should go to the forest ; this is the (right) path,

1. That karmas are enjoined on one obsessed with the empirical notion that ātmans are many, and are agents of action etc, and that ‘Īśāvāsyam’ and other *mantras* propose to reveal the unity, non-agency etc. of the real Ātman — this was the theme of the Introduction.

2. For an alternative interpretation of this verse, see Appendix.

3. ‘Karma’ according to a reading.

4. Obviously this cannot be meant for one who should perform karma throughout one’s life. For karmas have been enjoined for one who aspires for longevity, while for those who are desirous of release, renunciation of desires alone has been recommended.

and one should never return from thence(?)¹. In these words *sannyāsa* has been enjoined. Besides the difference in the results of the two (paths)² will be stated (in the sequel)³. 'Only these two paths have come out; first the path of action alone, and afterwards, renunciation of the three desires by way of *nivṛtti* (beating back or renunciation)'.⁴ Of the two, *sannyāsa* alone is to be preferred (?). 'Nyāsa alone outstripped the other' (M.N. 21-2) is the text in Taittiriyaka. By the revered *Vyāsa*, teacher of the Vedas (also), has been taught this final conclusion to his son (S'uka) after (a long) critical review in this and other (ślokas). 'Now these are the two paths on which the Vedas have taken their stand, Dharma (duty) of the nature of *Pravṛtti* (engagement in action), and *Nivṛtti* (of retreat) as an alternative.' (Mo. 241-6). The distinction between the two, we are going to show (in the sequel) also.

THE REAL NATURE OF ATMAN

11. Now this *Mantra* is begun to disparage those who are ignorant (of self-knowledge) :-

1. This quotation has not been traced out by us. The reading in the *Sūtra-Bhāṣya* is अरण्यमियादिति च पदम् । ततो न पुनरेयादित्युपनिषत् ॥ (SBh. 3-4-40, p. 452) has been adopted (omitting 'इत्युपनिषत्') ॥

2. See Verses 7, 10.

3. This same quotation, untraced, is to be found in Br. Bh. 4-5-15. This is perhaps from some S'ruti, only the drift of the text being given in the Bhāṣya. The *trkā* explains '*anunishkrāntatarau*' in two different ways in these Upanishads.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः
तास्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

3. Those worlds *Asuryāh* (fit for *asuras*), are enveloped by blinding darkness. Whosoever are those that kill the Ātman, they go to those (worlds) after departing.

12. '*Asuryāh*' : Compared with the state of being Paramātman without any distinction, even *devas* and others are *asuras*¹; the worlds belonging to them are *asuryāh* (fit for *asuras*). The particle '*nāma*' in the text is meaningless. Those *lokas*, the fruits of *karmas*; *lokas* (literally worlds) are births, so called because they are experienced (*lokyante*); (they are) enveloped, covered up, by blinding darkness by ignorance of the nature of not perceiving (the truth). To those (*lokas*) down to the stationary (creatures, such as trees)² they go after departing, after giving up this body, (births) 'corresponding to their karma and train of thought.'³ Whosoever are men that kill the Ātman. *Ātmahanah* means those that kill the Ātman.

13. (Question :-) Who are they ?

(Answer :-) Those (*janāh*) men who are ignorant (of Ātman).

1. For a variant of this verse see Br. 4-4-11.

2. *Asuras* as contrasted with *devas*, are so called because they are always selfish. '*Asushu ramante iti*' (they delight in their sense-enjoyments) is the derivation of the word.

3. The result of karma combined with *Upasangs* extends up to the *Brahma-loka*; that of prohibited karma, goes down to birth as a stump of tree. All this is in the sphere of ignorance of Ātman. (SBh. 1-1-4.)

4. *Katha* 5-7.

(*Objection :-*) How do they kill the eternal Ātman ?¹

(*Reply :-*) By veiling the actually existent Ātman, on account of the defect of ignorance. (To explain :-) Those persons (*janāh*)² who are (under the influence of) the natural bent of mind (*Prākṛtaḥ*) are said to be *Ātmahanāh* (killers of the Ātman) because the causal efficiency of the actually existent Ātman, viz., that of intuiting (one's nature) of being, undecaying, immortal etc., is veiled as (in the case) of one (who has been) killed. It is indeed by that fault of killing their Ātman that they ceaselessly go round and round in the mundane life.³

14. What is the real nature of the Ātman, by killing whom the ignorant whirl round in mundane life, and contrariwise the wise non-killers are released ?

(This is) answered (below) :-

अनेज्जदेकं मनसो जवीयो
नैन्देवा आप्नुवन् पूर्वमर्षत् ।

1. The objection is 'what is the meaning of saying that the ignorant kill the Ātman who is deathless ?'

2. The word '*janāh*' used for men here, is derived from the root '*jan*' (to be born) ; it hints at the numerous births of the ignorant who have to suffer from the evils resulting from their wrongful deeds.

3. "Every ignorant man, veils the real directly known Ātman, and takes the not-self to be his self and kills that newly accepted ātman also through the performance of good and bad deeds, and takes up another new ātman. He kills this ātman again and accepts another and so on. So every ignorant person is a killer of his ātman. So far as the really real Ātman is concerned, even this One is killed as it were in every way through ignorance ; for the perceptible result of His existence is not available." GBh. 13-28.

तद्भक्तोऽन्याःस्येति' तिष्ठत्
 तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

4. It is unshaking, one, (yet) faster than mind. The devas could not overtake this ; for it went (even) before (them). Standing as it does, It outruns (all) other runners. In It, *Matarisvan* allots (or supports) waters (activities).

15. The Paradoxical nature of Atman : (The compound word) *Anejat* (is to be dissolved into) *na ejat*. The root *ejr* signifies shaking and shaking means movement, deviation from one's state. It is free from that ; that is to say, It is always uniform in its nature. And It is One, in all beings¹. It is *javiyah* faster than the mind characterized by volition etc.

(Objection :-) How is it that this (self-)contradictory statement is made ? ' This is constant, unmoving and yet faster than mind ! '

(Reply :-) This defect is not (applicable here), for (this is) consistent (according as it is) conditioned or unconditioned by an associate. Of the two, in its own aspect as unconditioned by any associate, it is said to be ' unmoving and one ' ; and in so far as it accommodates itself to manas, the inner organ², the conditioning associate characterized by volition and conception, (it is moving fast)³. (To explain :-)

1. Cf. Kā. 2-21.

2. Or in itself One without a second, the Absolute.

3. The word *Manas* is used in two senses ; ' that aspect of the mind which wills.' or ' the mind as a whole.'

4. Appears to move, just like the reflection of the moon in a shaking wave of water.

It is well known to all that mind is the fastest, since even while it is within the body here, it can reach in a moment to such distant regions as the Brahma-lōka by a single act of volition. Now when this manas quickly reaches regions like the Brahma-lōka, the reflection¹ of the consciousness of Ātman strikes one as if it had already arrived there earlier. Hence it is said that Ātman is faster than mind.

16. This one, not even the *devas* ; - here 'devas' means senses such as the organ of sight, because they shine. (Even these senses) could not overtake this (essential principle of Ātman), the subject-matter of the present discussion, could not reach It. The mind is faster than these (senses).² (Their activity) being intercepted by the function of the mind, even the reflection of Ātman cannot be objectified by the senses³; (for, this Ātman) had gone earlier⁴ than the fast mind ; for, it is all-pervading like the ether.

17. That essence of Ātman, all-pervading, free from all features incidental to *saṁsāra*, being really changeless in its unconditioned nature, appears in the

1. It is this reflection which induces the ignorant to mistake the mind itself for their own Self.

2. The activity of the senses presupposes the function of the mind. When the mind itself cannot objectify Ātman, it goes without saying that these cannot objectify Him.

3. It is only Ātman's semblance or reflection in the mind that is fleetier than the senses. Ātman Himself being all-pervading is already there of course where the senses have not yet reached. For the nature of *Cidabhāsa* See SBh. 2-3-50.

4. Though in fact there is but one Ātman free from *saṁsāra* in all bodies. See GBh. 13-14.

eyes of the ignorant, to undergo all the changes incidental to saṁsāra, due to limiting associates, and to be diverse¹ in respect of the individual bodies. This (the sequel of the mantra) now relates :

It overtakes, goes as it were, beyond all other runners such as the mind, speech and the senses which are altogether different in nature from Itself. (This) significance of the particle 'iva' (as it were), (the mantra) itself by saying 'while it is standing'; the meaning is (it appears to overtake them) while being really changeless.

18. In It, while the essence of Ātman, of the nature of eternal² consciousness is, *Matarisvan*³ *Vāyu*, so-called because He moves in mid-regions (*Mātari antarikshe svayati*) who is of the nature of the activity of all living creatures, by whom are supported all bodies and senses and in whom they are woven as warp and woof, and who is called by the name of *Sūtra*⁴, is the supporter of all the universe- that *matarisvan* allots

1. For '*Sarvavyāpi*' there is an alternative reading '*Sarvadāpi*' (always). The purport then would be that Ātman is never touched by *Saṁsāric* properties. Performing *karmas* to assume bodies in other lives or other worlds, and undergoing pleasures and pains - these are *Saṁsāric* properties.

2. That Ātman is really changeless.

3. The Cosmic Presiding Deity known by the name of *Sūtrātman*. See Br. 3-7-1, 2.

4. *Prāṇa* (*Apara Brahma*) is called *Vāyu* or *Sūtrātman* in His capacity of presiding over activity while in His aspect of consciousness He is called *Hiraṇyagarbha*. See Br. 3-7-2.

the waters', movements of living beings like *Agni*, *Aditya* and *Parjanya* – functions such as blazing up, burning, shining and raining. Or *dadhāti* may mean 'supports'. For there are Śrutis such as "The wind blows in fear of this 'Ātman' (Tai. 2-8)".⁹ The purport is that all movements of bodies and senses, take place only while the substrate of all, of the nature of Eternal Consciousness is (present).

19. The Mantras are never tired of saying the same thing.⁹ So (the next mantra) states again what has been already stated in the previous mantra.

तदेजति तन्नैजति तदूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः ॥ ५ ॥

5. It shakes, It shakes not ; It is far off, It is near ;
It is within all this, and It is outside all this.

20. That Reality of Ātman, the subject-matter in hand⁴ shakes, moves ; and that very principle in itself does not move. The meaning is that while It is motionless in itself, appears⁴ to move. Besides, It is

1. Karmas or Vedic acts such as Agnihōtra, are performed with the help of Soma, ghee, milk and other liquids. Hence the word 'apah' here is a transferred epithet for *Karmas*.

2. This text explains that the blowing of the wind etc. takes place only on account of the presence of Ātman there. The function of Sūtrātman is also due to this presence. See Bhg. 9-19.

3. 'Jāmita' is likeness, doing the same thing twice. See S.Bh. Jai. S. 10-8-63.

4. 'It' refers to what is being treated of in the present case, i.e. Ātman.

5. Because of a conditioning associate.

far off; appears as though It were far off, for It cannot be reached even in a period of hundreds of crores of years by the ignorant.⁴ ('*Tadvantike*' is to be split up into) 'tat' 'u' 'antike'. That very (Brahman) is quite near⁵ to the knowing, for (It is their very) self. Since the Śruti says, 'That which is the inmost Self of all' (Br. 3-4-1). It is not only far and near; It is within, inside all this universe consisting of name, form and action⁶. And It is also outside all this, for It is all-pervading like the ether. Being unsurpassingly subtle⁶, It is within; It is without any interstice since the teaching is 'He is Consciousness through and through'⁶ (Br. 4-5-13).

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चाऽऽत्मानं ततो न विजुगुप्सते ॥ ६ ॥

6. Who, however, sees all beings in Ātman alone, and (sees) Ātman in all beings, (he) thence despises not.

21. That mendicant who wishes to be released⁶,

1. For, they have an extrovert outlook.

2. Mu. Bh. 3-1-7.

3. Br. 1-6-1.

4. Being super-sensuous. That which can be objectified by the senses is gross. There is nothing subtler than Ātman. Ka. 3-11.

5. Pure Consciousness of Ātman is not interposed by anything anywhere in its essence; for it is the All.

6. Why this epithet is inserted here is not intelligible for, it is the enlightened person alone that sees the same Ātman in every being and not one who wishes to be released (Mumukshu).

sees (*anupāsyati*)¹ all beings from *Avyakta*² down to unmoving (creatures) in Ātman alone, that is to say, does not see them as distinct from Ātman – and in those very beings (sees) Ātman (thus) – ‘in the same way as I am the self of this body’³, the aggregate of body and senses, I, the Witness⁴ of all modifications of the mind, conscious, alone, attributeless – in this very form I myself am the Self (of all beings) from *Avyakta* down to the unmoving (creatures)⁵ – he who thus sees the Ātman without specific features⁶ in all beings, he does not thence, by virtue of that vision, despise ; does not feel revulsion.

22. This is only a restatement of what is itself already known. For all revulsion comes about to him who sees something base other than himself. For one who sees Ātman alone absolutely pure, without anything interposing, there is no other thing which would be the occasion of revulsion. Therefore it is already known that he by virtue of that (knowledge) alone⁶ despises nothing.

1. The word ‘*anupāsyati*’ is usually explained by Śāṅkara elsewhere as ‘sees in accordance with the teaching of the Śāstra and the teacher.’

2. *Avyakta* is the unmanifested, undifferentiated world as a whole. Ātman conditioned by it, is perhaps meant here.

3. This word could be omitted since it is already comprehended by the term ‘*Kāryakaraṇa-saṅghāta*’.

4. This is a reference to *Svetāśvatara Bh.* It is this Witnessing Ātman that is the real Self of all beings.

5. Ātman is (*nirviśeṣha*) without any specific features inasmuch as He cannot be classed with any of the objective categories such as substance, quality, action, inherence, genus and species.

6. This is the necessary result which follows from enlightenment. This enlightenment is pointed as the consequence of *Dhyāna-Yōga* in the *Bhagavadgītā* 6-29.

Another mantra also says the same thing :¹

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

7. Where all beings have become Ātman alone to the knower, there, what delusion, what grief (can there be) to one who sees Oneness ?

23. 'Yasmin sarvāṇi bhūtāni'. 'Yasmin' (in the verse) may be interpreted as 'in which time^a or in which Ātman already described^b'; where all those very beings^c have become Ātman also, by the vision of the really real^d Ātman, have been transformed into Ātman alone^e, there at that time or in that Ātman, what delusion, what grief (can there be) ?

24. Grief^f and delusion, the seed^g of desire and action, would befall to an ignorant person, but not to one who sees the Oneness, pure like the (clear) sky.

1. That an enlightened person has no saṁsāric defects.

2. This points out that the result follows simultaneously with the dawn of enlightenment.

3. This is to show that there is no manifoldness in Ātman at any stage.

4. From Avyakta down to unmoving beings.

5. Body, senses etc. are fancied atmans : the Supreme Ātman or Lord is the really real Ātman.

6. During the ignorance stage, manifoldness, viz., of various sentient and insentient beings, seem to be facts, like appearances in a dream. But on enlightenment, these appearances are all merged into the one Ātman without a second.

7. 'Sōka' has been interpreted to mean kāma in Br. Bh. 3-5-1.

8. The cause.

By questioning the possibility of grief and sorrow the effects of ignorance' by (the rhetorical interrogative) 'What delusion, what grief?', the total eradication of all saṁsāra with its cause has been shown (to be a necessary consequence.)

25. Of what nature is this Ātman in himself, (this Ātman) who has been spoken of in the preceding mantras? This is being explained by this mantra :-

स पर्यगाच्छुक्रमकायमव्रण-

मस्त्राविरः शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भू-

र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

8. He has pervaded (all); (is) bright, bodiless, with no wound, without sinews, pure, unaffected by sin, seeing beyond, wise, transcendent, self-born. (He) has duly allotted duties to the eternal 'years'.

26. 'He', the Ātman, spoken of already, has pervaded all (*pari*-all round, *agāt*-has gone). That is to say, He is all-pervading like ether. *Sukram*, white; *Akāyam* means bodiless, that is to say, having no *linga-sarīra* (subtle body); *avraṇam* with no wound, scatheless. *Asnāvīram* without sinews; '*asnāvīram*' is to be dissolved into '*snavāh na vidyate yasmin*' (in whom sinews do not exist). 'Has no wounds, has no sinews' - these two negate the *sthūla-sarīra* (gross body). Pure, without dirt, free from the dirt of ignorance - this negates *kāraṇa-sarīra* (causal body).¹ *Apāpavidham* unaffected by the sin of

1. Mōha itself has been interpreted to mean *avidyā* in Br. Bh. 3-5-1, p. 812.

2. The term '*Kāraṇa-sarīra*' (meaning *avidyā*) is not to be found anywhere else in Bhāshyas ascribed to Śāṅkara.

right and wrong deeds etc.¹ 'Sukram' and other words should be converted into the masculine form, because of the beginning (with the masculine) 'sa paryagat' and the conclusion with 'kavih, manishu' etc.

Kavih means seeing beyond, all-seeing; for the Sruti says 'There is no seer other than this (*Antaryamin*)' (Br. 3-7-23). *Manishu* (wise) should be dissolved into '*Manasah Isita*' controller of the mind², meaning the omniscient Lord of the mind. *Paribhū*. (He is) *Paribhū* because He is above ('pari') all. He himself is the all-both those above whom He is, and He who is above³-and therefore He is called *svayambhū*. That Lord, ever-free⁴, *yathatathyatah* (duly); being omniscient. 'Yathatathyam' is dissolved into *Yatha-thatha bhavah* (everything as it should be, so); just according to action, their results and means. Has ordained; *arthan-*things, that is, their respective duties; has distributed as appropriate to each⁵, to the eternal⁶ 'years', that is, among the *Prajāpatis* called *Sa-ivatsaras*⁷ (years). This is the meaning.

1. It is not known what this 'etc.' signifies.

2. Everything is under the control of the mind; but mind itself is controlled by the Lord.

3. The snake in the rope is not distinct from the rope, though the rope on which it is superimposed is distinct from it.

4. He is not to become free after undergoing *sādhana*s.

5. Effects of karma regularly accrue to each because the omniscient Lord knows how to allot them properly.

6. Because these *Prajāpatis* live on throughout each *Kalpa* (cycle).

7. See *Prasna* 1-9; Br. 1-5-14 for the reason accounting for this epithet.

JNĀNA-NISHTHĀ AND KARMA-NISHTHĀ DISTINGUISHED

27. Here *Jñāna-nishthā* (devotion to Jñāna) after renunciation of all *ashayās* (desires) stated in the first mantra 'All this has to be enveloped by the ruler ... Covet not anybody's wealth', is the *first Vedic teaching*. Since Jñāna-nishthā is not possible for the ignorant who wish to live on, karma-nishthā (devotion to karma as declared by) 'only doing karma here one should wish to live', is the *second Vedic teaching*. This (marked) division of these two (branches of) devotedness, has been set forth in the Bṛhadāraṇyaka text also, beginning with "He desired 'may I have a wife!'" (Br. 1-4-17) (where it has been shown) "that for an ignorant man given to desire *Karmas* (are the means). From the statement beginning with 'The Mind alone is his ātman, and speech his wife' (Br. 1-4-17)* it is to be concluded that ignorance and proneness to desire are the sure (concomitants) of one who is devoted to *karmas*. Accordingly, the fruit of that devotion is the *creation of the seven-fold food* (Br. 1-5-2)*, one's remaining in one's nature as identified with them†. (Moreover), for those that

1. Bṛhadāraṇyaka is the Brāhmaṇa portion of this same Veda and it is well known that the Brāhmaṇa portion invariably explains what is taught in the mantras.

2. This is the advice given to one who does not possess all the requirements necessary for the performance of karma.

3. The seven foods are Food common to all, *huta* and *prahuta* (oblations) or *dars'a-pūrna māsa*; mind, speech, and *prāṇa* (for enjoyment), and milk. These are explained in Br. 1-5-2.

4. Here for *ātmasvarūpāvastham*, the reading 'anātmasvarūpāvastham' would have been a better reading, for that is what is meant by the context.

have known the Ātman by renouncing the three-fold desires such as wife etc., staying in the nature of Ātman alone has been pointed out as opposed to devotion to karmas, by the Śruti beginning with 'What shall we do with offspring, for to us, this is the (real) Ātman, this is the loka' (Br. 4-4-22)'.

RELATION OF THE SEQUEL TO THE PREVIOUS PART

28. On the one hand, for the sannyāsins devoted to Jñāna, the knowledge of real nature of Ātman, has been taught by the mantras ending with 'He has pervaded all' (Verse 8) subsequent to the disparagement of the ignorant by (the mantra) beginning with 'Those worlds fit for asuras' (Verse 3). For it is these (knowers) that are qualified to (know) this and not those who are addicted to desires. Accordingly, in the *Mantrapānīshad* of *Svetāsvātaras*, it has been distinctly said "To those who had accepted the revered Āśrama² he taught the supremely holy truth resorted to by the gathering of Ṛshis" (S'v. 6-21) etc.

As for those who are given to desires and are devoted to *Karma*, wishing to live continuously performing karmas, this (mantra) beginning with '*andham tamah* (blinding darkness)', is addressed.

1. Here it is evident that those who want to attain the Ātman alone have nothing to gain by obtaining offspring which would conduce only for attaining an external heaven.

2. '*atyāśramibhyah*' may also mean those that have crossed all the stages of life; that is, paramahamsas, who are above the four āśramas; (those of the celibate) of the house-holder, ascetic and those who have renounced all the three in order to meditate).

29. (*Question :-*) But how is it known that this is so, that it is not (addressed) to all ?

We answer. Because that knowledge (which has been taught in the mantra) "When all beings have become (the one) Ātman alone to the knower, there, what grief, what delusion (can there be) to one who sees oneness ? ", that (knowledge) no one who is not a fool, would think of combining (for practice) with karma or with any other (kind of) knowledge.¹ But here the ignorant (one) etc, is derided in order to teach combined practice.² And even there what can possibly³ be combined with some other act in accordance with reason or Śāstra, is being declared here. And that is divine wealth or knowledge (meditation) concerning the gods and not the knowledge of the Supreme Ātman. For a distinct result is predicated in the Śruti (for that meditation) in the text "By vidyā is attained the world of the gods " (Br. 1-5-16). The disparagement of the practice of knowledge (meditation) and karma separately, is for the purpose of recommending their combination, and not solely to disparage them⁴; for, to each practice a distinct result

1. Knowledge of Brahman which has resulted in non-duality, cannot be combined with even meditation ' the kind of knowledge ' spoken of here.

2. In mantra 11.

3. Knowledge of Brahman can never be combined with Karma, for karma is the outcome of ignorance. But karma and meditation both obtain in the sphere of avidyā and therefore can possibly be combined in practice.

4. This is what is called *nahi-nindā-nyāya*. What is disparaged is not for the sole purpose of disparagement, but only to recommend the practice of what has been praised.

is stated in the S'rutis' 'By vidyā they ascend to it' (S'a.Bhā. 10-5-4-16), 'By vidya is attained the world of the gods' (Br. 1-5-15), 'Those (going) through the southern path do not arrive there' (S'a. Bhā. 10-5-4-6), 'By karma the world of the manes (is reached)' (Br. 1-5-16). For nothing enjoined in the S'āstra can really become unfit for performance.

THE COMBINED PRACTICE OF KARMA AND MEDITATION

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

9. Into blinding darkness they enter, who are devoted to avidyā. And into even greater darkness, they who delight in vidyā.

30. Here* :—

'Into blinding darkness', that is, into darkness of not seeing (the truth) they enter—Who? They who are devoted to *avidya*. Avidyā is that which is other than vidyā, that is to say, *karma*. This is the meaning (of avidyā). For karma is opposed³ to vidyā. They who are devoted to that avidyā. The purport is that those who perform Agnihōtra and such other karma alone, by exclusive devotion to it, enter into

1. That each has a result ascribed to it is a sure sign of its not being discarded.

2. This is the literal rendering of *tatra*. It means 'of these two classes.' Or, the word may also mean 'this being so'. The import then would be 'since devotion to karma would be incompatible with knowledge.'

3. The meaning of the negative particle अ is opposition, since work is opposed to knowledge.

such darkness.¹ And into even greater darkness than that blinding darkness, (*bhūya iva = bhūya eva*²). Who? Who, however, take delight in - are engaged in - vidyā alone, the knowledge of gods alone.

31. Now, the individual result of each of these - vidyā and karma - is stated as a reason for their being performed in combination. Otherwise, the two of these - one with a fruit stated, and the other without any fruit being stated in close proximity to each other, would be in the relation of the principal and the subordinate and the (verse) would be merely tautological.³

अन्यदेबाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम घीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

10. One distinct (effect), they say, (is produced) by *vidyā*, and (quite) another, they say, by *avidyā*. So have we heard (the teaching) of the wise who have explained it to us.

1. That is, they would be in the dark region of ignorant people who are deluded by the notion of 'me' and 'mine'.

2. According to the reading of the Bhāshya *iva-eva*; those that give up karma and take to meditation alone would lose the benefit of both Karma and Upāsana. Compare Gītā Bhāshya on 'karmayōgō viśishyate' (5-2), and 'na niragnih' (6-1); where *sannyāsa* is derided. For another interpretation of *Vidyā*, see Appendix.

3. '*Angāngitayā jamitāiva syāt*' is a better reading than '*angāngitāiva syāt*'. For if each of the two has its own individual fruit, combination would be of greater effect, and this would justify what is stated in the next mantra. But not so if only one of them has a result, for in that case, the combination alone is possible and there would be no occasion to condemn the separate performance of either.

32. One distinct - altogether separate-effect, is produced by vidyā, they say, declare. For the Śruti says, 'Through vidya, is the world of gods, to be won' (Br. 1-5-16), 'Through vidya they ascend to it' (Sa.Br. 10-5-4-16). (And quite) another, effect, they say, is produced by avidyā, karma. For the Śruti says 'Through karma is the world of the manes attained' (Br. 1-5-16).

So have we heard the teaching of the wise, of those who know the truth, of those teachers who have explained it, that is, (both) karma and knowledge, to us. This *āgama*¹ (traditional teaching) has come down through a succession (of teachers and disciples).

33. Inasmuch as this is so,

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

11. Vidyā and avidyā, whoever knows these together, (he) crosses death through avidyā and attains immortality through vidyā.

34. 'Vidya and avidyā' that is, meditation^a on gods and karma; whoever knows these together, - knows these as meant for combined practice by one and the same person - to him alone who thus combines both in practice, one and the same^a goal of life,

1. *Āgama* means teaching handed down by a succession of traditional teachers and disciples, who are the repositories of the truth verified by seers.

2. The word 'Jñāna' in the Bhāshya, here means meditation, not the knowledge of the Self.

3. The reading '*eka-purushārtha*' is preferable to '*ekaika-purushārtha*'. The meaning is that the goal of oneness with the god meditated upon, is attained in two steps. See Br.4-1-2.

could become attainable gradually¹. This is going to be stated now : Having crossed, having got over death, that is both natural² action and (natural) knowledge denoted by the word death, through avidyā, i.e., by karma such as *agnihotra*, by vidyā, knowledge of gods, he attains immortality or oneness with the gods. For this attainment of identity with gods³, is called immortality.

THE COMBINED PRACTICE OF THE MEDITATION OF THE DIFFERENTIATED AND THE UNDIFFERENTIATED

35. Now with a view to (recommend) the combination of (the meditations) of both the differentiated and the undifferentiated, the individual meditation (of these) is being disparaged :-

अन्धं तमः प्रविशन्ति येऽसम्भृतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भृत्या रताः ॥ १२ ॥

12. Into blinding darkness they enter, who are devoted to *asambhūti*. And into even greater darkness, they who delight in *Sambhūti*.

36. Into blinding darkness they enter who are devoted to *asambhūti* - 'sambhūti' means birth - (here) the effect to which that (birth) pertains. That which is other than that, is *asambhūti*. (This is) *Prakṛti*, the

1. In two steps :- First the removal of obstacle, and then attainment of the goal.

2. Naive, in the empirical field.

3. Not absolute immortality or final release. See Appendix for the various interpretations of this mantra by different writers.

cause, *avidyā* called *avyākṛta*. Those who meditate on that *asambhūti* called *avyākṛta*, *prakṛti*, cause, ignorance,¹ the seed² of desire and action, of the nature of not seeing (the truth), they enter into blinding darkness - corresponding to the very nature of that (meditation) - of the nature of not seeing (the truth). And even greater darkness, than that³, they enter, who delight in *sambhūti*, that is in *Kārya-brahma*⁴ (The Effect Brahman) called *Hiraṇyagarbha*.

37. Now (the Śruti) states distinct effects of the (two) elements of (this combined practice) as the reason⁵ why both these meditations, should be practised in combination (by the same person).

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

13. One distinct (effect), they say, (is produced) by *sambhava* and (quite) another, they say, by *asambhava*. So

1. This terminology of calling the undifferentiated world by the name of *avidyā*, is not found in any other *Bhāṣya* ascribed to Śaṅkara. See Introduction.

2. *Avidyā* is the cause of both desire and action. The meaning intended here is, perhaps, that if there were no undifferentiated form of the world created by ignorance there would be no world differentiated into names and forms, and consequently no desire or action on the part of *jīvas*. See Br. 1-4-7.

3. Here also '*Bhūya iva*' should be taken to mean *bhūya eva* (even greater).

4. Here meditation on *Vyākṛta* is taken to mean that on *Hiraṇyagarbha*. Perhaps that would be a more appropriate epithet. See Introduction.

5. For if any one meditation had one effect, it would be a single meditation as per argument in the case of *Vidyā* and *avidyā*.

have we heard (the teaching) of the wise who have explained it to us.

38. One distinct effect, they say, (is produced) from *sambhava* that is (from) *sambhūti*. They have explained that (attainment of) *ajīmā* (becoming extremely subtle) and other such supernormal powers¹, is the effect of the meditation of the Effect Brahman. And likewise, they say, (quite another) is the effect of (the meditation of) *asambhava*, *asambhūti*, the undifferentiated (that is) of meditation on the Undifferentiated; which (result) has been stated (in the mantras) 'Into blinding darkness do they enter' (mantra 9), and is called '*Prakṛti-laya*'² (absorption into primordial seed) by the *Paurāṇikas*. So, to this effect, have we heard the teaching of the wise who have unfolded (*vicacakshīre*), explained 'it' to us, the effect of the meditations on the differentiated and the undifferentiated.

39. Because this is so, it is certainly proper that the meditations on *Sambhūti* and *Asambhūti* should be combined, and also because (the combination leads to) one and the same goal. This is being stated (by the next mantra) :-

1. *Ajīmā* (becoming extremely subtle), *mahimā* (becoming very great), *garimā* (becoming extremely heavy), *laghimā* (becoming extremely light), *prāpti* (reaching the most distant object), *prakāmya* (accomplishing anything desired), *īśitvam* (lording over anything), *vasitvam* (influencing anything) - these are the eight supernormal powers attained by Yogins.

2. One of the four dissolutions when everything is set at rest as in sound sleep. See *Vishṇu Purāṇa* 1-7-41.

सम्भृतिं च विनाशं च यस्तद्वेदोमयं सह ।

विनाशेन मृत्युं तीर्त्वा सम्भृत्याऽमृतमश्नुते ॥ १४ ॥

14. *Sambhūti* and *Vināśa* - whoever knows both these together, (he) crosses death by *Vināśa* and attains immortality by *Sambhūti*.

40. *Sambhūti* and *Vināśa* - whoever knows both these together, he crosses death, i.e. want of supernatural powers, as well as the defects of demerit and other numerous faults by *Vināśa*. By meditation on that (destruction); 'Vināśa' (destruction) is so called, by the identification of the property of destruction as well as the effect which possesses that property. By that meditation on destruction, he crosses want of independence, bad deeds, desire and all other defects. Since it is by the meditation on *Hiranyagarbha* that supernatural powers such as extreme subtlety, are acquired, he crosses death, that is, want of powers; and by *Asambhūti*, by the meditation on the undifferentiated, attains immortality of the nature of *Prakṛti-laya*. 'Sambhūti and Vināśa' is to be understood as statement with omission of the letter ऋ (in the word संभृति), so that there may be no contraction in the *Sṛuti* stating *Prakṛti-laya*.

RELATION OF THE SEQUEL TO THE PREVIOUS PORTION

41. The fruit to be achieved by human and divine wealth* according to the *Sāstra*, is up to dissolution in *Prakṛti*. (Only) thus far is the goal (that can be reached) in *Saṁsāra*. Beyond this is the

1. The differentiated world is naturally destructible, so it is called 'destruction'.

2. 'Human wealth' is cattle etc. needful for *Karmas*, and 'divine wealth' is meditation. See Br. 1-4-17.

fruit of *Jñāna-nishthā* (devotion to jñāna, which presupposes) renunciation of all *śhaṇas* (desires), to wit, oneness with the Self which is the All as indicated before (in the mantra) '(All beings) have become Ātman alone to the knower' (M. 7). Thus has been revealed here the two-fold Vedic teaching of the Veda, of the nature of engagement in karma and retirement (from empirical life). Of these two the *Brahmaṇa* ending in *Pravargya*¹ has been utilized to explain the whole of the Vedic teaching of *Pravṛtti* (engagement in karma) of the nature of injunction and prohibition.* And after that, the *Bṛhadāraṇyaka* has been utilized to explain the Vedic teaching of *Nivṛtti* (retirement from activity)"

Now, whoever wishes to live by (continuing) to do karma beginning with impregnation and ending with (the ceremony connected with) cremation⁴, in conjunction with the *vidyā* (meditation) of the Lower Brahman⁵, as said in the mantra 'Vidyā and avidyā whoever knows both these together, (he) crosses death by *avidyā*, and attains immortality by *vidyā*' (mantra 11) - By what route⁶ will he reach immortality? This is being explained here :-

1. In the *Satapatha Brāhmaṇa* these sixteen *Kāndas* ending with *Pravargya*, two chapters of which deal with karma.

2. See footnote above.

3. The third chapter of the *Pravargya* is the first chapter of the *Bṛhadāraṇyaka*. Hence forward begins the treatment of *Nivṛtti Dharma*.

4. See *Manu*. 2-16 about these rites.

5. Karma in conjunction with the meditation of *Hiraṇyagarbha* leads to *Brahmaloka*.

6. This route called *Uttarayāna* or *Dvayāna* is now going to be explained in the next mantra.

**PRAYER AT THE TIME OF DEATH
BY THE PRACTICIAN OF
KARMA AND MEDITATION**

42. ' Now that Satya, that is, the Āditya, the Purusha who is in the yonder orb and this Purusha in the right eye ' (Br. 5-5-2). Whoever is the meditator on the two-fold Satya the Brahman, and has practised the karma as afore described, he prays to the *Satyātman* (Ātman of Truth) at the approach of time of death, for the door through which he is to attain the Ātman (as follows):-

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्रं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

15. The mouth of Satya is closed with a golden disk. (Please) open it then, O Pūshan, for (this) devotee of truth, that it may be seen.

43. ' With a golden disk ' - here 'golden' means as though made of gold ; disk is a vessel serving as a lid. (With that) is closed, is shut, covered, the mouth or entrance into Satya (Truth).¹ Open it, remove it, then O Pūshan, for this *Satya-dharma* (devotee of Truth) - I am Satya-dharma because I have Truth as the object of devotion ; to me, who am meditating upon (that). This amounts to saying that it is full of (dazzling) light. Or (*Satya-dharmāya* may mean) for the sake of the practitioner of true *Dharma* just as enjoined. *Dṛshṭaye*, so that vision or realization of Thee, *Satyātma* (the Self of Truth) may be possible.

1. Satya or Brahman called Truth, is concealed by the lid of sun's disk.

पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन् ।
 समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि
 योऽसावसौ पुरुषः सोऽहमस्मि

॥ १६ ॥

16. " O Pūshan, Ekarshi, Yama, Sūrya, Prājāpatya, take away (thy) rays, gather up the dazzling light. May I behold that most lovely form which is thine. That Purusha, who is well-known, I am He. "

44. ' O Pūshan ! ' The sun is 'Pūshan', because he nourishes the universe. And he is 'Ekarshi', because he travels (*Rshati*) alone. O Ekarshi ! And he is 'Yama', because he controls everything. O Yama ! And he is 'Sūrya', because he takes up (his) rays, the *Prāṇas* and the various kinds of juice of (plants etc.). O Sūrya ! (He is) 'Prājāpatya', because he is the offspring of Prajāpati. O Prājāpatya ! (Please) take away thy rays, gather up, reduce them all into one, withdraw thy dazzling light, (this brilliant) light of thine. May I see the lovely form of thine through thy own grace.

Moreover, I do not beg of thee like (thy) servant. That well-known Purusha within the solar orb,—whose constituents are the *Vyāhṛtis*¹ — Purusha because He is of the form of a man², or (He is) Purusha, because the whole universe is pervaded by Him of the nature of life-force³ and intelligence or because He lies within

1. The first word 'Asau' (that) refers to what is within the Solar orb; the second refers to the Purusha made up of Vyāhṛtis. 'Bhūh', is the head, 'Bhuvah' is the arms, 'Svah' is the legs. See Br. 5-5-3.

2. Of the same form as of a human being.

3. The power of activity and the power of intelligence are the twin attributes of *Hiranyagarbha*.

*Pūh*¹ (fortress), (He is) Purusha. That (Purusha) I am.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।

ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

17. (Let my) *vāyu* (be merged in) the deathless *Anila* ! And then let this body be reduced to ashes. Om ! Oh *kratu*, remember ! Remember my (past) deed. O mind, remember ! Remember my (past) deed.

45. And now that I am dying, let my *vāyu*, that is *Prāṇa*, give up its limitation as confined to the body, and attain the *adhidaivata* (divine) Atman, the all-pervading *Anila*, the deathless *Sutrātman*. The word '*pratipadyatam*' (let it attain) has to be supplied (to complete the meaning) of the sentence. 'Let this lingam (subtle body) also, purified by the combined practice of meditation and karma, depart² (from the body)'; this is also to be included (in this statement), on the strength of entreaty for a passage. And then let this body be offered as an oblation to fire, be reduced to ashes ; let only ashes (of it) remain.

By (the symbol) Om, is denoted Brahman of the nature of Truth herein called *Agni* which is denoted as identical (with Om), because Brahman has Om for its *pratikā*³ (substitute for worship) as meditated upon. O *kratu* (mind), possessing the function of willing, remember what is to be remembered by me ; the time

1. Here 'Pūh' (fortress) refers to the body or the heart within it.

2. Linga or the subtle body should depart and go with the dying person to reap the fruit of any act.

3. Brahman has been meditated upon with Om as its substitute. See SBh. 1-3-13.

for it, has come.¹ Therefore recollect what I have continuously meditated upon till now. O Agni², please remember also what has been done, whatever karma has been performed by me from my boyhood. 'O kratu, remember, remember my past deed'. This repetition is for the sake of (expressing) solicitude.

46. He begs for passage again through another *mantra* :-

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १८ ॥

18. O Agni, lead us by the good path, for (attaining) the wealth, knowing as thou doest all our deeds. Remove from us all crooked sin. We offer thee many a word of salutation.

47. O Agni, lead us, take (us) by the good path, by the auspicious way. The attribute (good in) 'supatha', is for excluding the Southern Path³. I am tired of the southern path characterized by (incessant) going and returning. Therefore I beg of thee, lead (us) by the auspicious path free from (incessant) going and returning for (attaining) the wealth, that is, for the enjoyment of the fruit of *karma*. (Lead) 'us', who possess the right to enjoy the fruits of the afore-said good deed, knowing as thou do 'visvāni' all our 'vayunāni' deeds or thoughts.

1. The meditator should remember the object of what is meditated upon, at the time of death, in order that the effect may be attained (Br. 4-1-12). The effect of meditation itself is the effect of karma performed by the meditator. See BS. 4-1-1.

2. This is the name of the same god, Satya-Brahman.

3. By which performers of karma (exclusively) go.

Moreover, (*yuyodhi*) remove, or destroy, from us all crooked, deceitful sin; the meaning is, (remove or destroy sin) so that we may become purified, and attain what we desire.

But we are unable now to do any (active) service to thee. (So) we (only) offer thee many a word, a good many words, of salutation. We serve (only) through salutation, that is the meaning.

A DISCUSSION ABOUT COMBINATION OF VIDYĀ AND AVIDYĀ

48. Some raise a doubt on hearing the texts 'He crosses death by avidyā, and attains immortality by vidyā (M. 11); (and) 'He crosses death by vinasā and attains immortality through asambhūti' (M. 14¹). Hence we shall have recourse to a brief discussion in order to remove that (doubt).

49. (*Objection* :) But what is the reason² for any doubt here? (The doubters explain what they mean:) We ask 'Why not the knowledge of Paramātman itself be taken to be denoted by the word 'vidyā' here, and why not 'immortality' also³ (be taken in the primary sense of the word) *amṛtatvam* ?

1. See Appendix and Introduction with regard to these two mantras and the Bhāshya thereon.

2. A doubt is possible only if there be two alternatives. Where are the alternatives here?

3. *Vidyā* and *amṛtatvam* have two meanings, knowledge and release respectively on the one hand, and meditation and oneness with the god meditated upon, on the other. Why not take the primary meaning itself? This is the reason for the doubt.

(*Vedāntin* :) Since there is opposition between the knowledge of Paramātman as described and karmas, the combination (of the two) is impossible¹ (And so this impossibility itself is the reason for the doubt.)

(*Doubter* :) True, but the opposition (itself) cannot be ascertained, inasmuch as opposition and want of opposition, rest on the Śāstra as the (only) valid means of knowledge.² (To explain :-) Just as the performance of avidyā and the devotion to vidyā, are to be known from Śāstra alone, so also the mutual opposition and want of (mutual) opposition (are to be ascertained from Śāstra alone). And just as (the prohibition). 'One should not kill any creatures' known from the Śāstra, is countermanded by (the injunction) 'one should kill a sheep in a sacrifice (?)' (iii) the Śāstra itself, so also, would it be in the case of knowledge and karma³, and the combination of knowledge and karma⁴.

50. (*Conclusion* :-) No, for there is the Śruti (text) 'These two are far distant (from each other), (mutually) opposed and moving in different directions, (this) *avidyā* and what is known as *vidyā*' (K. 1-2-4).

1. See the last foot-note on page 37.

2. The objector says that Śāstra is the only means of knowing whether there is opposition or not; reasoning has no place here.

3. If one Śruti says they are opposed, another can countermand it.

4. And on the authority of the Śruti, combination of karma and knowledge, may be possible, since the Śruti enjoins it. (It will be noted that the objector here takes the Śruti as the sole authority in all supersensuous matters).

If it be said that there is no (mutual) opposition because of the text 'Vidyā and avidyā' (M. 11), we say 'no', for there is opposition as regards the cause, nature and the effect (of the two); and, moreover, opposition and absence of opposition cannot be alternately presumed at will.

(Objection :-) Since combination has been enjoined, (we have to conclude) that absence of opposition alone (is to be understood here).

(Reply :-) No, for (the two) cannot co-exist.

(Objector :-) Vidyā and avidyā can both exist in succession.

(Reply :-) No, for when once vidyā is born, avidyā cannot exist in the person in whom (vidyā) exists. It is well-known that when the knowledge arises of fire being hot and brilliant, there cannot arise the misconception that fire is cold and not bright, in the very same person in whom the former knowledge has arisen; nor any doubt about that, nor absence of that knowledge. For there is the S'ruti denying the possibility of the existence of grief, delusion and the like: 'Where, all beings have become Ātman alone to the knower, there what delusion, what grief (can there be) to one who sees oneness?' (M. 7). We have already said that inasmuch as avidyā can (never) possibly remain (in the knower of truth), karma having that (avidyā) for its cause cannot consistently be (for him).

51. In the texts '*amṛtam*' *as-nute*' (M. 11, 14)

1. '*Amṛtam*' (immortality) refers to both the passages connected with the combination of vidyā and avidyā, and sambhūti and asambhūti.

immortality is only relative. If the knowledge of Paramātman be taken to be denoted by the word vidyā, the prayer for an entrance of path etc.¹ in the text beginning with *Hiraṇmayena* (‘with the golden disk’) etc.² becomes meaningless. There the practice enjoined is in conjunction with meditation and not with the knowledge of Paramātman. So, we close the discussion at this point, since the purport of the mantras (has been shown to be) as we have interpreted them.³

Here ends the *Bhāshya* of the *Vājasaneyya-Samhitōpanishad*, by *Sri Sāṅkara Bhagavatpāda*, the *Paramahansa-parivrājakācārya*, the desciple of revered *Govinda Bhagavatpāda*.

Om Tat Sat

-
1. Entrance is prayed for in mantra 15, and path in 18.
 2. The verse *agnē naya* is of course also included in this sentence.
 3. See Appendix.
 4. We cannot be sure that colophons like this at the end of each Upanishad-Bhāshya, are directly from the pen of Sāṅkara, since they vary in phrasology in different manuscripts.

SUMMARY OF THE TEACHING OF THE UPANISHAD

(ACCORDING TO THE BHĀSHYA)

1-3. All that is in the universe is pervaded by the Lord or the Witnessing Ātman and is essentially identical with Ātman. One who has realized this, renounces all the three desires attainable in the three worlds of men, manes and gods, and devotes oneself to contemplation of Brahman. One who is unable to know this, should devote oneself to *karmas* throughout one's life. Those that have not realized the nature of their Atman, are enveloped in the blinding darkness of ignorance. They commit the sin of suicide and as a consequence of that suicide, whirl in the transmigratory world.

4-8. While this Real Self is really untouched by the body, the senses and the mind, it appears to the ignorant to be many in number, and subject to the many changes of mundane life due to these conditioning associates. But the enlightened person who sees that this Ātman is really the same Self in all beings, and being bodyless and beyond the bonds of good and bad karmas, and that He is the only Reality, transcends all grief and delusion.

9-14. The combined practice of both karma and meditation, yields a more beneficial result than each of them practised singly. For those who practise them in conjunction, cross death – that is, overcome the evil effects of natural activity and knowledge – and attain oneness with the god whom they meditate upon. Brahman to be meditated upon, is two-fold – differentiated and undifferentiated. Those that meditate upon both these together, cross death – that is, get over the limitations of power &c. – and attain the immortality of dissolution into prakṛti and get beyond pleasure and pain.

Thus far is the goal that can be reached in empirical life. To go beyond this, one should have recourse to the knowledge of Brahman already explained and attain final release.

15-18. Those that practise meditation upon Satya-Brahman (referred to in Br. 5-5-2) and practise karma laid down in the S'āstra, go with the permission of the Lower Brahman in the Sun, by the Northern Path and attain relative release.

Release is two-fold - relative release attained through combined practice of devotion and karma, and final absolute Release attained through the right knowledge of Brahman as it is.

THE ĪS'ĀVĀSYĪPĀNISHAD

(Mādhyandina Recension)

The *Bhāṣya* on the *Īśa Upanishad* ascribed to Śaṅkara, according to the Kāṇva-Recension. But elsewhere, bhāṣyas ascribed to Śaṅkara, explain the eleventh mantra the nineteenth according to Mādhyandina) according to the order of the mantras in the Mādhyandina version only. We give below the Mādhyandina version for comparison :-

ईशावास्यमिदं सर्वं यत्किञ्च जगत्त्वां जगत् ।
तेन ह्येकेन भुञ्जीथा मा गृधः कस्यखिद्धनम् ॥ १ ॥

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतः समाः ।
एवं त्वयि नान्मयेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तांश्चते ब्रह्मापिगच्छन्ति* ये के चात्महनो जनाः ॥ ३ ॥

अनेजदेकं मनसो जवीभ्यो नैजद्वैवा आगुबन् पूर्वमर्षत् ।
सद्भावतोऽन्यानत्येति तिष्ठन्स्मिन्नपो मातिरिक्षा दधाति ॥ ४ ॥

तदेजति तसैजति तहूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

यस्तु सर्वाणि भूतान्मात्मन्नेवानुपश्यति ।
सर्वभूतेषु चारमानं ततो न विचिकित्सति ॥ ६ ॥

[न विचिकित्सति = does not doubt]

यस्मिन् सर्वाणि भूतान्यात्मेवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

स पर्यगाच्छुक्कमकायमनगमलाविरं शुद्धमपापलिङ्गम् ।
कविर्मनीषी परिभूः स्वयम्भूर्वापातप्यतोऽर्धां व्यदधा-
च्छाश्वतीभ्यः समान्यः ॥ ८ ॥

* Variant readings are composed in antique.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्याऽ रताः	॥ ९ ॥
अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् । इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे	॥ १० ॥
सम्भूतिं च विनाशं च यस्तद्वेदोभयऽ सह । विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते	॥ ११ ॥
अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य उ विद्यायाऽ रताः	॥ १२ ॥
अन्यदेवाहुर्विद्याया अन्यदाहुरविद्यायाः । इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे	॥ १३ ॥
विद्यां चाविद्यां च यस्तद्वेदोभयऽ सह । अविद्याया मृत्युं तीर्त्वा विद्यामृतमश्नुते	॥ १४ ॥
वायुरनित्ममृतमथेदं भस्मान्तऽ शरीरम् । ओं क्तो स्मर क्लृप्ते स्मर कृतऽ स्मर	॥ १५ ॥
अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोच्चस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्ति विधेम	॥ १६ ॥
हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । योऽसावादित्ये पुरुषः सोऽसावहम् । ओं खं ऋष्य	॥ १७ ॥

[‘Om’ is the name, ‘kham’ is the form. One should meditate upon Brahman as all-pervading like the ether, eternal and the All.]

APPENDIX

Sūtra-Bhāshya on verse 2

The Bhāshya on Sā. 3-4-13 agrees with the Bhāshya here given and says that the language of the mantra is general enough, and there is nothing which restricts karma to the enlightened person. The next Sūtra and the Bhāshya thereon, however, gives an alternative interpretation to the mantra :-

स्तुतयेऽद्भुमतिर्वा ॥ सू. ३-४-१४.

“ There is an alternative interpretation advanced here. Even when the word ‘doing’ (karma) is construed so as to be connected with the enlightened person alone on the strength of the context, this must be taken to grant the (performance of) karmas to eulogise knowledge. For the verse later on says ‘Karma would not cling to the man’. This is what is intended to be said here : ‘ Even if the enlightened person should continue to do karma throughout life, karma would not taint him ; for such is the power of knowledge’. Thus, that same vidya is eulogized.”

[See Gīta-Bhāshya on 4-20 and 4-23, 24, where this view is supported.]

Bṛhadāraṇyaka Bhāshya on verse 9

In the Bhāshya on Br. 4-4-10, verse 9 of the *Iśa* occurs as a verbatim reproduction. But the meaning given is different : ‘ Into blinding darkness, darkness that does not allow perception of truth and restricts one to mundane life they enter, they attain - Who ?

“ Those who are devoted to *avidyā*, who follow what is distinct from *vidyā*, what is of the nature of ends and means. Into (darkness) greater than that, as it were, they enter. Who? Those who delight in, take delight in Vedic *vidyā*, in the *vidyā*, *Vidyā* alone which treats of things created by ignorance, dealing with *karma*; that is to say, those who think that the Vedas purport to teach injunctions and prohibitions alone, and that there is nothing beyond that.”

[Compare Gīta-Bhāṣya on 2-41.]

EXPLANATION OF THE ELEVENTH VERSE IN OTHER BHĀSHYAS

Advaita-Prākaraṇa (25th Karika) :-

“ It is certainly true that the condemnation of the exclusive meditation of *sambhāti*, aims at the injunction of the combined practice of the meditation upon the deity (Hiraṇyagarbha) with *karma* (ritual) called *vināśa*. Yet the combined practice of the meditation upon the deity and *karma*, is (also) for the result of purifying the aspirant transcending death in the same way as the practice of *karma* called *vināśa* is for transcending death of engagement in action due to innate *avidyā*. (This present combination is for transcending) death of the nature of the two *śhaṅās* (desires) of the means and ends. For a man would be purified (only) when he is free from the death of the nature of the two desires. Hence, the *Avidyā* of the form of combined practice of meditation upon the deity and *karma*, is for the purpose of transcending death. It is only in a person who has crossed the death of ignorance of the nature

of desires, and has become dispassionate, that *Vidyā* (knowledge) of the unity of Brahmatman necessarily dawns, if he is intent upon enquiry into the meaning of the Upanishat Śāstra. And the Brahma-vidyā which comes subsequent to the previous avidyā to one and the same person, is in this sense said to be 'combined' with avidyā. Hence the condemnation of sambhūti, is to be regarded as meant for condemnation only with reference to Brahma-vidyā, the means of immortality (final release), although it is the means of removing impurity in so far as it is subordinate to another context."

[That sambhūti is recommended as a means for (relative) immortality, is only for enjoining the combined practice of Upāsana and karma. But since subsequently it is called *avidyā* as contrasted with Brahma-vidyā, condemnation of sambhūti stands unannulled.]

Aitareya Bhāshya :-

(Introduction to आत्मा वा इदमेक एवात्र आसीत्.)

"As for the mantra 'विद्यां चाविद्यां च यत्पुनश्चैतद्विद्यया' (whoever knows both vidyā and avidyā together), it is not to be interpreted as teaching that avidyā also coexists with the vidyā - (knowledge) of one who is enlightened - but only as implying that these two can never exist simultaneously in one and the same person, just as both the notions of nacre and pearl, cannot co-exist in one and the same person. For we find it taught in the *Kāthaka* 'Far distant from each other, and moving in opposite directions, are these two, that which is called avidyā, and (that which is known) as vidyā (Ka. 1-2-4). Therefore, vidyā being there, it is not possible for avidyā to thrive. For there is the

S'ruti (text) beginning with 'Know Brahman through *tapas*' (Tai. 3-2). The means of the dawn of *vidyā* such as *tapas* and *karma* like approaching the teacher is called *avidyā*, because it is the product of *avidyā*. Having produced *vidyā* by that means, one crosses death, that is desire. The one who has got rid of desires (*ēśhaṇās*), attains immortality through *Brahmavidyā*. It is to point out this fact that the verse says 'Having crossed over death by *avidyā*, one attains immortality by *vidyā*.' "

Taittiriya Bhashya (on 1-11)

"Karmas have been taught before beginning *Brahmavidyā* exclusively. And once *vidyā* has dawned, 'He attains the stability of fearlessness' (Tai. 2-7), 'He is afraid of nothing whatever' (Tai. 2-9), (He is not troubled by the thought) 'Why did I not do the right deed?' (Tai. 2-9) - by such texts as these (the S'ruti) teaches that there is no *karma* whatever for the enlightened. Hence we have to conclude that religious works are meant for the production of *vidyā* by the removal of sins committed in the past. This is also because of the mantra 'After crossing over death by *avidyā* one attains immortality through *vidyā*.' " (Iśa. Mādḥ. 14.)

From the three extracts from the Upanishad Bhashyas, we learn that in the first passage *avidyā* means the combined practice of meditation and *karma*; in the second, the means of right knowledge such as *tapas*, is *avidyā*; while in the third, *karma* performed for the purification of the mind is *avidyā*. It is clear that in all these passages *avidyā* is the means and *Brahmavidyā* is the end aimed at.

The 'combination' of vidyā and avidyā according to these excerpts, is only their successive practice by one and the same person. Avidya is only the indirect means, while vidya is the direct means of final release.

It is evident that the Madhyandina recension alone, is suited for the purpose of all these three interpretations; for the concluding statement there, directly refers to the Pure Brahman (सोऽसं प्रज्ञ) and the verse relating to meditation on sambhūti precedes the verse relating to avidyā and vidyā.

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GLOSSARIAL INDEX

OF THE SANSKRIT TERMS IN THE BHĀSHYA

f.B.—The numbers quoted refer to paras in the translation.

- कर्मशेषा-Not ancillary to Karmas (rituals) enjoined, 1.
- काङ्क्षिता-Relation between the principal and the subservient.
No such relation is sought to be enjoined between meditation and karma or between the meditations on the differentiated and the undifferentiated (Brahman), 31.
- मज्ञानम्-Misapprehension, 3; absence of right knowledge, 3, 12, 50.
- जनिमाद्यैश्वर्यम्-Perfections (*siddhis*) which accrue from the meditation on the nature of Hiraṇyagarbha, 38.
- जरटं (फलम्)-Fruit of Vedic karma to be reaped in the other world, 1, 2.
- अधिकारविदा-Those who are the authorities in determining the qualifications needed for the performance of *karmas*, 2.
- जद्वैवतात्मा-Of the nature of the presiding deity, 45.
- अप्यसम्-Superimposed by ignorance, 5.
- अप्यसम्परिच्छेदा-Limitation due to connection with the body, 45.
- अनधिकारप्रयोजकषर्मा-Disqualifying defects, 2.
- अनुवादः-Merely repeating what is already known in order to reveal its relation with the sequel; teaching nothing new, 22.
- अनृतम्-False appearance, 5.
- अन्तःकरणम्-The inner psychic organ in its four aspects of *manas* (thinking aspect), *buddhi* (intellect), *citta* (awareness or memory), *ahaṅkāra* (egoity). In this Upanishad *manas* refers to its aspect of thinking on distant objects, 15.

- अपरब्र-*The lower Brahman, 'Hiraṇyagarbha', 41.*
- अभिधेयम्-*The subject proposed to be taught, 4.*
- अमृतम्- (1) *Immortality, The Highest Goal of life, viz. release, 49. (2) Relative immortality, such as oneness with the gods or dissolution in Prakṛti, 34, 40, 48, 49.*
- अविद्या- (1) *Nescience or misconception of Ātman, 12, 24, 26. (2) Karma which is other than Vidya (meditation), 30, 31, 32. (3) The undifferentiated seed of the world. It is used in this last sense only in this Bhāṣhya, and nowhere else in any other Bhāṣhya ascribed to Śaṅkara, 36.*
- अविद्याकार्यम्-*The effect of avidyā such as delusion and grief, 24.*
- अव्यक्तम्-*The subtle, potential state of the differentiated world; Brahman as presiding over it, 22.*
- अव्याकृतम्-*The undifferentiated form of the world, avyakṛta, 35, 36, 38, 40.*
- असुराः-*Beings hampered by desires of the fruits of their karma, 12.*
- आत्मः-*Teaching handed down by successive series of teachers and disciples, 32.*
- आत्म- (1) *Oneself, 6, 8; (2) the real self of all beings, 1, 2, 3, 5, 7, 10-12, 14, 17, 18, 20, 21, 23, 26, 27.*
- आत्मचैतन्याभासः-*The reflection or semblance of the Pure Consciousness of Ātman, 15.*
- आत्मज्ञाननिष्ठा-*Being devoted to the knowledge of Ātman, 8.*
- आत्मतत्त्वम्-*The real nature of Ātman, 14, 16, 20.*
- आत्मस्वरूपनिष्ठा, आत्मस्वरूपावस्थानम्-*Staying in the intrinsic nature of Ātman, who is one's real Self, 27.*
- आत्मैकत्वविज्ञानम्-*The intuition of the absolute oneness of Ātman without a second, 3, 29.*
- आदित्यमण्डलस्थं ब्रह्म-*Hiraṇyagarbha (Brahman) who resides in the sun, 43.*
- आपेक्षिकममृतम्-*Relative immortality, not absolute release, 51.*
- आप्यम्-*To be reached by going; one of the four varieties of the fruit of karma, 2.*

- ईश्वरः—The Lord, the real Self of all, 26.
- ईश्वरभावना, ईश्वररामभावना—Contemplating on the real nature of everything as Ātman, 5, 7.
- उत्पाद्यम्—To be produced ; one of the four varieties of the fruit of karma, (see आप्यम्), 2.
- उपाधिः—Conditioning associate which serves to distinguish something without being its actual characteristic, 15.
- एषणान्नयम्—The three-fold desire which binds one to mundane life, 5, 10, 27, 41.
- कर्तृत्वभोक्तृत्वादि—The characteristics of the transmigratory soul, such as being an agent and experiencer of the fruit of action, 2.
- कर्म—(1) Vedic ritual such as the Agnihōtra, 1, 2, 9.
(2) Any action, 34.
- कर्मलिष्टा—Devotion to the performance of Vedic karma, 10, 28.
- कर्मशेषता—Being subservient to karma, 1.
- कामकर्मबीजम्—(1) Grief and delusion as the seed of desire and action, 24. (2) The undifferentiated *prakṛti*, *avidyā*, 36. (This equation of *Prakṛti* with *avidyā*, is not to be found in any other *Bhāshya* ascribed to Śaṅkara.)
- कारणम्—The cause ; another name for the undifferentiated subtle state of the world, 36.
- कारणशरीरम्—The causal body, or *avidyā*, 26. (This term is not found to have been used in this sense anywhere else in *Bhāshyas* ascribed to Śaṅkara.)
- कार्यब्रह्म—The effect Brahman, otherwise known as *aparabrahma* (Lower Brahman), *Hiraṇyagarbha* residing in *Brahmaloka*, 36, 38.
- कार्यकरणसङ्घाताः—The aggregate of body and senses, 21.
- कार्यकरणविक्रिया—Change or movement of the aggregate of the body and the senses, 18.
- कार्यकरणजातानि—Groups consisting of body and senses, 21.

- गीताः—The Gītas, ślokas composed by Vyāsa, containing Sri Krishna's teaching addressed to Arjuna, 2.
- चेतयिता—The knowing Ātman, 21.
- वैतम्बाभासः—Semblance or reflection of the consciousness of Ātman, 15.
- जायाद्येषणात्रयम्—The three-fold desire for wife etc., 27.
- ज्ञानम्—(1) Meditation, 30, 34. (2) Knowledge or intuition of Ātman, 10, 29.
- ज्ञाननिष्ठा—Devotion to knowledge or intuition of Ātman alone, 10, 27, 28.
- तमः—Darkness, ignorance, 20, 36.
- त्यक्तैषणः—A knower who has renounced (all) desires, 6.
- दक्षिणमार्गः—The 'southern' path, the way by which performers of karmas go to the world of the manes, 47.
- एवं फलम्—The result of karma experienced in this very life, such as spiritual splendour, 2.
- देवतात्मगमनम्, देवतात्मभावः—Becoming one with the deity meditated upon, 34.
- द्वैतं चित्तम्—Divine wealth, meditation on some god, 29, 41.
- द्वैतरूपम्—The world of the nature of duality, 5.
- धर्माधर्मादिसाधम्—Evil of the nature of good and bad deeds etc., 26. (Even good deeds are regarded as evil from the standpoint of Reality).
- नामरूपकर्मस्थम्, नामरूपक्रियारमकम्—(The bundle of effects of the prime cause, Brahman); name, form, and action, 5, 20.
- निव्यवैतम्यस्वरूपम्—(The nature of Ātman) essentially eternal Consciousness, 18.
- नित्यमुक्तः—The Lord who is ever-free, 26.
- निरुपाधिकम्—Free from all conditioning associates, 15.
- निर्गुणः—Attributeless (Ātman), 21.
- निर्विशेषः—Without any specific feature, 21.

- निवृत्तिमार्गः—The path of renunciation and returning to Ātman, 10, 41.
- निषेकादिशमनामाप्तम्—(Vedic rite) beginning with impregnation and ending with funeral rites, 41.
- परमात्मा—The Supreme Ātman (Self), the real Ātman, 5.
- परमात्मभावाः—The state of being the real Ātman, 12.
- परमात्मज्ञानम्, परमात्मविद्या—Knowledge or intuition of the real Ātman, 29, 49, 50.
- परमार्थसत्यम्—Really real, 5.
- परमार्थसदृशम्—The vision of the really real Ātman, 23.
- परमेश्वरः—The highest Lord (Ātman), 5.
- परिव्राट्—Itinerant mendicant, 21.
- पुत्रप्रेषणाश्रयम्—The three-fold desire for son etc., 5, 6.
- पुरुषः—(1) Man, 34; (2) Hiraṇyagarbha, whose two powers are constituted by cosmic activity and intelligence, 44.
- पुरुषार्थः—Goal of life, 34, 39.
- पौराणिकाः—Those who are versed in the lore of Purāṇas, 38.
- प्रकृतिः—The primordial matter or the undifferentiated state of the world, 38.
- प्रकृतिरूपः—Absorption in the Ātman conditioned by the undifferentiated state of the world, 38, 40, 41.
- प्रजापतयः—Creators appointed by the Lord or Supreme Self, 26.
- प्रतीकम्—A substitute, such as the symbol Om which is meditated upon as Brahman etc., 45.
- प्रत्यगात्मा—The inner Self, 5.
- प्रत्ययः—Modification of the mind (witnessed by Ātman), 21.
- प्रयोजनम्—Result or the fruit aimed at; one of the four preliminary considerations which any work proposed to be written has to satisfy, 4.
- प्रवृत्तिलक्षणधर्मः—Any rite or karma enjoined or prohibited, 41.
- सत्यलोकः—*Satyaloka*, the world where Hiraṇyagarbha resides, 15.

मानुषविसम्—Human wealth, such as cattle, or karma to be performed with the aid of such possessions, 41.

मुमुक्षुः—One who longs for release from the bondage of mundane life, 21.

मृत्युः—Death, secular activity and knowledge, 37; Evil deeds, limited power etc., 40.

लिङ्गम्, लिङ्गशरीरम्—The subtle body consisting of mind etc., 26.

लोकः—Births where the fruits of karmas are to be experienced, 12.

विकल्पः—(1) Conception, modification of the mind, 15 ;
(2) An alternative presumption, 50.

विहारजातम्—The bundle of effects, the phenomenal world, 5.

विकार्यम्—To be modified, one of the four effects of karma, 2.

विद्या—(1) Meditation, 30, 31, 32 ; (2) Knowledge of Ātman, 10, 28, 49, 50.

व्याकृतम्—The world differentiated into names and forms, 36, 37, 40.

शास्त्रप्रमाणकम्, शास्त्रलक्षणम्—To be known only through the Śāstra or Veda, 41, 49.

संवत्सरारण्याः—Named 'Samvatsaras' (years); Prajāpatis or creators appointed by the Supreme Lord, for each cycle, 26.

संसारधर्माः—Evils incidental to mundane life, such as grief and delusion, 3, 17.

संस्कार्यम्—Something to be purified ; one of the four kinds of things subservient to Vedic karma, 2.

सङ्कल्पः—Volition, one of the functions of the mind, 15.

सत्यम्—(1) Real (Ātman) as opposed to the unreal phenomenal world, 5. (2) In the epithet 'satya-dharma': true or effective, 43. (3) Hiraṇyagarbha who resides in the orb of the sun, 42.

सत्यात्मा—Ātman called Satya or 'Truth', Lower Brahman, 43.

सप्तसर्गः—Creation of the seven foods (results of karma), 27.

- समुच्चयः**-Combined practice of karma and meditation, or of the meditation of differentiated and that of the undifferentiated (Brahman), 29, 31, 34, 35, 37.
- संबन्धः**- Relation, one of the four preliminary considerations which every literary work should satisfy, 4.
- सर्वप्रत्ययसाक्षी**- Witnessing Ātman who directly intuits all modifications of the mind, 21.
- सर्वभूतानि**-All creatures, animals and plants, 21, 23.
- सर्वात्मभावः**-Being the Self of all creatures, the one Absolute Self, 41.
- साध्यसाधनभेदः**-The distinction of ends and means which obtains in the field of karma, 29.
- सूत्रसंज्ञकम्**-Called the Sūtra, Lower Brahman in His capacity of presiding over activity of all creatures. He is also called *Prāṇā* or *Vāyu*, 18.
- सोपाधिकम्**-(Ātman) conditioned by an associate, 15.
- स्थूलशरीरम्**- Gross body, the ordinary body consisting of hands and feet etc., as contrasted with the '*Linga-sarīram*' (which see), 26.
- स्वाभाविकम्**-Natural. (1) Innate (ignorance), 3; (2) superimposed (by natural ignorance), such as the property of being an agent and enjoyer of the fruit of action, 6.
- द्विरण्यगर्भः**-The 'Effect Brahman' residing in Brahma-lōka, to be reached by means of meditation, 36, 40.
-